

Swatantrya Veer Savakar - A True Icon of India's Freedom And Idealism of Abhinav Bharat, Rustication of Appeasement Preachers

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A bloom of Marathi basin of Nashik, village Bhagur, formerly known as part of Bombay presidency during British rule new called Maharashtra state, took his birth on May 28th 1883 AD in Chitpavan Marathi Brahmin cult with genetic tree head Narayan (Desawar Attele) and family of Damodar pant and Radha Bhai Savarkar was named as Vinayak Damodar Savarkar with inherited distinction of belonging to well reputed and educated, family Vinayak Damodar's father apart from English education could also recite from Mahabharata and Ramayana besides often read out to his children the stories of historical figures like Shivaji, Rana Partap and other renown figures exemplified courage, valour and honour. The growing up family environment, intellectually enriching and encouraging the children to develop a good view not only of India by dint of historical and cultural legacies and being a voracious reader from the childhood, built up vinayak reader from the childhood built up vinayak Damodar Savarkar an exemplified figure across the world being a patriotic Towered guide for the youngsters and campanious to boldly stand for the freedom movement, starting his career in retaliatory protest of Azamgarh & Bombay communal riots in 1893 even at his age of ten years.

After the death of his Mother in 1898 and father with Uncle in the following year being victim of plange, and because of entire region of the then Bombay province had fell in extreme turmoil. Famine, plague, British atrocities were the order of the day. By around this time also interestingly the Chapekar brothers having shot dead the British Plauge Commissioner Rand and another British officer Ayerst (June 22, 1897), resultantly Damodar pant Chapekar had embraced the glows on April 18th 1898, besides Balagangadhara Tilak too was also arrested on the charges of seditious writings.

In the background of surcharged political atmosphere, the Savarkar got together a small group of friends in 1899, being fully committed to the freedom of India by swearing the secrecy, styling them a "Friends Union" or "Mitra Mela", which after wards in 1904 was "Abhinav Bharat" drew inspirations from iconic revolutionaries, there by growing rapidly in central and western India and in due course across the glob in form of "Gadar Party". The object behind "Abhinav Bharat" was the Independence of India, at any cost, if needed be even by insurrection and armed revolt. Even the court in delivering the judgement in Jackson murder case (Nashik conspiracy) had referred the dangers to the British rule so cited in the press "Tribune (Lahore) dated 5th Jan. 1911" as,

"It is by no means unusual to find the existence of societies aiming at the attainment of independence or Swarajya prior to 1906 an association of young men existed in Nasik under the leadership of Ganesh and Vinayak Savarkar Known as Mitra-Mela existing songs were prepared for Ganpati and Shivaji biographies of patriotic revolutionaries were read, particularly favorites being Mazzini, Shivaji and Ramdev speeches were made for rising against the British and collection of arms and ammunition vinayak Savarkar had been the most active and stimulating. Mitra Mela had developed and given birth to Abhinava Bharat or young Indian society; objects of which were the revolutionary aim of its members was to be ready for war; the book of verses composed by members was known as "Laghi Abhinava Bharat Mata".

On Oct. 7th 1905, the auspicious day of Dassera Savarkar organized a bonfire of foreign goods and clothes in a protest march, resulting in his being rusticated from the Govt. aided institution Fergusson College of Poona with a fine of Rs 10/- which was duly supported by Balgangadhar Tilak. The goals in life in the case of Savarkar as reiterated by Balraj Madhok, Jan Sangh steward upon Savarkar's death (as reproduced in Tribune 27th Feb. 1966) was "Independence and liberty I look upon as the very pulse and breath of a nation. My boy hood dear sir, up to this

moment of my youth, the loss of independence of my country is regaining it from the only theme of which I dreamt by night and day.”

After sailing for London on June 9th 1906, Savarkar founded new organization named as the Free India society, a launching pad of recruiting for Abhinav Bharat, the joining member were known as Bhai Parmanand, Lala Hardayal, Virender nath, Chatto padhya and Madam Cama, Madan Lal Dhingra. By learning Gurumukhi he had also read in detail the readings of “Adi Granth Sahib”, “the victra Nataka and Pants Prakasa.

Savarkar was greatly inspired and fascinated by the courage and sacrifices of Sikh Gurus and had also published Khalsa pamphlets. His love and affection for Sikhs stayed through out his life. On May 10th 1907, Savarkar organized, 50th anniversary as a day to commemorate the great sacrifices of Indian heroes and the martyrs of 1857, which was attended by Indian students and other residents while weaving based on their chests and observing even fasts. As Asif Ali wrote “I wonder how so young a person could command such respect” “Abhinav Bharat” was already in touch with other revolutionary organizations in Russia, Ireland even in Egypt, which inspired Savarkar to write his text Indian war of Independence of 1857.

In the context of Hindu-Muslim relations Savarkar wrote;

“... the nation that has no consciousness of its past has no future. The nation ought to be the master and not the slave of its own history. The feeling of hatred against the Mohammdans was just and necessary in the times of Shivaji but such a feelings would be unjust and foolish if nursed now Simply because it was the dominant feelings of the Hindus them”

Savarkar while commenting at length on what was to him the most outstanding feature of the great uprising, noted that it was the unity among Hindus and Muslims;

“So, now, the antagonism between the Hindus and the Mohamedans might be consigned to the past. Their present relation was one not of ruler and the ruled, foreigner and native, but simply that of brothers and the one difference between them of religion alone. For, they were both children of the soil of Hindustan. Their names were different but they were all children of the same mother, India therefore being common mother of these two, they were brothers by blood. Nana Sahib, Bahadur Shah of the Delhi, Moulvi Ahmad Shah, Khan Bahadur Khan and other leaders of the 1857 felt this relationship to some extent and so, gathered around the flag of swadesh leaving aside their animity, now so unreasonable and stupid. In short, the broad features of the policy of Nana Sahib and Azimullah were that the Hindus and the Mohammedans should unite and fight shoulder to shoulder for the independence of their country and that, when freedom was gained, the united states of India should be formed under the Indian rulers and princes.”

The emphasis being given to savarkar’s views on communal relations and interactions is to highlight that Savarkar’s approach to the issue of relations among communities always resolved around national perspectives. Discussing how Hindus and Muslim were the sons and daughters of the same soil he further emphasis.

“Most of the Talukdars in Allahabad province were Mohammdans and their tenants were Hindus. Thus the English had considered it impossible that these two should unite and that the whole mass of the people would rise against them. But in this memorable first week of June (1857), how many heard about the rising of the city of Allahabad, all the villages of the province rose simultaneously and declared their independence. Hindus and Mohamedans because they fed on the same mother milk, rose together to strike blows at English rule, and, for the success of these huge efforts of the whole populace and for the freedom of the Motherland, the Paryaga Brahmins and Mullahs began to send forth prayers unto Heaven! Besides, the sight of Hindus and Mohamdans fighting side by side for Hindustan realizing their true interests and the natural comradeship was truly magnificent and inspiring.”

Further worth quotation is “So, in the true sense, we said that the raising of Bahadur Shah to the throne of India was no restoration at all. But rather it was the declaration that the longstanding war between the Hindus and Mohomedans had ended, that tyranny had ceased, and that the people of the soil were once more free to choose their own monarch”.

While recording the wide spread involvement of people cutting across caste and communities, he noted, “The Brahmins of Thaneswar and the Moulvies of Ludhiana, the shopkeepers of Ferozepur, and the Mussalmans of Peshawar, were wandering about preaching everywhere a holy war for the sake of Swadharma and Swaraj.”

Further when Savarkar was sentenced to transportation for life in Dec. 1910, the judge had specifically quoted the danger to the Empire from Savarkar's writing as reproduced in the tribune 5th Jan. 1911, "vinayak was leader of the group of students at India House he dispatched to India a pamphlet "O Martyrs" in praise of those Indians who fell on the rebel side during the mutiny..." further held "... we find the accused guilty of the abetment of war by instigating by the circulation of printed matter inciting to war... it amounts to declaration of war against the British Govt...." About the 1857 revolution Savarkar had further advocated that "It is difficult to find in Indian history another revolution so existing, so quick, so universal the sight of Hindus and Mohmedans fighting side by side was truly magnificent and inspiring. After having set up such a terrible whirlwind shall we wonder that Hindusthan could not firmly Keep it under control. The wonder is that Hindusthan could raise such a whirlwind at all.."

On an invitation to address Dussehra celebration (1909) in London, Gandhi Ji. in his address is also reported to have said that he was especially proud to have had honour of sharing the Dias with sitting next to Savarkar, despite of the fact Gandhi had serious differences with Savarkar.

Savarkar who was chained and put on a ship for India on 1st July 1910 in the French port of Marseilles as the ship lay docked, Savarkar jumped into the sea and swam to the shore, but he was arrested by the police because the twin colleagues of Abhinav Bharat Madam Cama and Airyar were late to come in resene as planned. The ship carrying Savarkar touched Bombay port on 22nd July 1910, from where he was transported secretly to Nashik by special train and then to Yerwada Jail. Histrial was opened in Dongri jail in Bombay on 15th Sept. 1910. As the tribune dated July 24th 1910 pursuit " the whole country is agog with curiosity as to the future developments in Savarkar's case" On 23rd Dec. 10,10 Savarkar was sentenced to transportation for life and confiscation of all property. In another sentence for charges that included supplying the revolver with which Jackson was killed, he was given a second sentence for life on 30th Jan. 1911. This remained an unestablished charge till the end.

From Dongri jail, Sarvarkar was moved to Byculla and then to Thana jail and then to Madras. On 27th June 1911, he was finally chained and put on to the steamer S.S Maharaja, that sailed from Madras for Port Blair, where he reached on July 4th 1911.

Hair rising story of Savarkar's transportation in cellular jail spells out his experience and notoriety of Britishers when the political prisoners especially belonging to Hindu religion, were far worse than the dacoits and murderers by putting them in the charge of Pathans and Baluchis to create a terror by the fanatical hate mindset for the Hindus. Some extracts collected from Savarkar's "My transportation for life" and read as;

"The political prisoners were spilt up, and put indifferent chawls and one in each cell of that chawl. If they were with another excited the slightest suspicion, handcuffs were put on them and they were subjected to all kinds of punishment. On the tank for bath or in a row for their meals, if they merely signed to one another to enquire after health, the sentence for that infringement was to keep a man standing with handcuffs on for seven days. And to crown down it all, the sentence of picking oakum was substituted by work round the grinding oil mill. We were to be yoked like animals to handle that turned the wheel. Hardly out of bed, we were ordered to wear a strip of cloth, were shut up in our cells and made to turn the wheel of oil mill. Coconut pieces were put in, the empty and hollow space to be crushed by the wheel passing over them and its turning because heavier as the space was fuller. Twenty turns of the wheels were enough to drain away the strength of the strongest coolly and the worst, brawny badmash. No dacoit past twenty was put on that work, but on the other hand poor political prisoners were fit to do it at any age. Youths of twenty or more, who in their lives had not done any physical labour, were educated young men of delicate constitution. From 6 to 10 in the morning they were yoked to the wheel, which they turned round repeatedly till their breath became heavy. Some of them had even fainted a number of times during such a process. They had to sit down for sheer exhaustion and helplessness. Although in ordinary course all work had to be stopped b/w 10to12 but this Kolu, as the oil mill labour called, had to continue throughout. The door was being opened only when the meal was announced. The man came in and the door was shut. If after washing his hands one were to wipe away the perspiration on his body, the jamadar-the worst gangsters in the whole lot-would go at him with loud abuse. There was no water for washing hands. Drinking water was to be had only by propitiating the jamader. While you were at kalu, you felt very Thirsty, The water man gave no water except for consideration which was to be plan off to him some tobacco in exchange If one spoke to the

jamadar his retort was “A prisoner is given only two cups of water and you have consumed already three. Whence can I bring you more water from your father? If water could not be had for washing and drinking, what can be said of water for bathing?”

On his own experience at the Oil Mill, Savarkar emphasized “I put on the barest piece of lion cloth around my waist. My work began precisely on the hour of six and it continued unbroken till ten. The continuous round gave me sensation of dizziness. My body aches all through, and as I lay upon the plank of a bed for rest and sleep, I felt feverish so that I could not sleep soundly as I did before wake up I must the next morning and resume the work. So it went on for a week, and I had not finished my quota. One day Mr. Barrie came to my room and said leftly, “A prisoner in the next room gives me his daily quota of thirty pounds of coconut oil at 2 p.m sharp every after noon , you have worked till evening and still you fall short of two pounds. You must be ashamed of it.”

On his first meeting with his brother, who was in the same jail, Swarkar writes “....his (brother) heart received a shock to know that I was here .. he had seen me bound for England full of pride and expectations. He saw me in the object condition of defeated hopes with ashes of my failure rubbing over my body, a sight that astounded him. We came and we were separated. That was all for my meeting....”

From the day Sarakar landed in the Andamans , he had noted how muslim warders were used specially by the jail officers to instill fear in Hindu prisoners “Fourteen years of prison experience made me assert, without fear and favour , that the prison-mosque converts in one year more Hindus o Islam than the Jammu Masjid or Bombay is found to do it”.

To break the barriers of caste, Savarkar started the practice of joint eating on the occasions of Indian festivals, permissible under new prison regulation. He made mention to this account as “....we celebrated the birthday of Guru Govind Singh in a place where a few years before it was an offence for one prisoner to meet and talk to another. To swear by India as motherland was of course, out of the question . And it has also to be admitted that not one in a hundred could have understood us then , if we were to speak to them of one country, one nation and one mother-tongue.” Further said “ I decided to utilize my comparative freedom and power as foreman of an oil depot, towards the systematic spread of education among the prisoners I appointed an educated political convict as a teacher above them..... The teacher carried out his tasks with great efficiency...A sloka from Gita, some extracts inculcating sound principles of religion drawn from our religions books, political news, these were the daily items of education in the classroom. They were to read and write in Hindi or in Nagari script. They were made to repeat and recite some of the national songs which I had specially written in Hindi for the use of free people of Andaman. They were also taught many other national songs in Hindi which were in vogue in these islands.” This was how a primary school in Jail was established by savarkar.

Savarkar had written about 40 different titles, together comprising over 5000 printed pages. Many of his Andamans poems were etched on the prison walls with a nail from his shoe. Sometimes he would memorize essays and poems by heart and speak them out to co-prisoners for further circulations.

The orders for release of Savarkar brothers from Andamans were received on May 2nd 1921 and put on board the same ship Maharaja by which they had taken to the Andamans in 1911. On reaching Calcutta, they were taken to Alipore jail and there-after Savarkar’s brother Baba-rao was separated and sent to Sabarmati jail from where he was released in 1932 because of his illness. Savarkar himself was shifted to Ratnagiri jail where he penned down “Hindutva” with his identification of another as Marthā, with true means of Hindutva. He was further shifted to Yaravada in 1923, such jail was full of prisoners from Mahatma Gandhi’s Non-Co-operation Movement (1921). Mahatma Gandhi too was in Yaravada at the time just a wall away.

Savarkar before walking out of Yerwada jail on 6th Jan.’ 1924, he delivered the last secret lecture in jail on Madan Lal Dhingra. He described his release as “Yes, I am free. The iron fetters on my feet are broken, my soul is still, till then not free from plague. There after the Govt. allowed him to settle in Ratnagiri.

In 1925, Savarkar sought permission to enroll on the Bombay High Court but the Registrar of Bombay High Court (P.B Malabari) under his letter dated 17th April’ 1925 had rejected the said request without assigning any reason.

It is painful by the core of heart that a school of modern historians went on to misrepresent the contents of the representations made by Savarkar to the Govt. for withdrawal of restrictions imposed after release from Yerwada jail in

1924, far from being a palogestic or seeking for giveness, but Savarkar Stood as strong rock even in not sparing a single occasion to draw attention to the ills of british rule. To draw such ill minded interpretation, one cannot ignore the fact that he (Savarkar) was made to spend the best years of his life in the in-human conditions of the Andamans cellular jail. All he intended was to continue his life's mission to understand from his private papers that Savarkar retained his defiance and dislike for the Govt. even though he was forced to be helpless. All what is to be perceived is that Savarkar became a serious threat to the Empire, that is why a day to day, even hour to hour watch was being maintained by the police from the point of release from jail in 1924 to 1937. It was only on 10th May 1937 the restrictions of Savarkar were lifted, by remaining political prisoners in true sense for 27 years.

In March 1925, an historic meeting took place between Savarkar and Dr. K.B Hedgewar, the founder of RSS, when the non cooperation Movement of Gandhi had failed and there was loss of political direction. It was during the period Savarkar wrote against Gandhi's policy of appeasement of the miniorities muslims in particular, failing the condermnation of the murder of Swami Shraddhanada at the hands of Abdul Rashi coupled with Moplah roits. Savarkar, despite political differences, had a meeting with Gandhi and Kasturba at Ratnagiri residence of Savarkar in 1927 after a gap of 18 years. Gandhi's remarks were "Our goal is ultimately one, we both strive for the glory of Hinduism and Hindustan" further conceded that "It is clear we disagree on some issues."

In 1925, Savarkar started Pan Hindu Ganesh festival by bringing the untouchables being a curse of the time, into vithoba temple in Ratnagiri Because of several other incidents of the same atmosphere joining the so called untouchables there after including inter caste dining, classes besides also became strong supporter of Dr. Ambedkar. In 1930 he organized the first "Sabhabhojan" there by breaking age-old barriers and traditions. However Savarkar strongly disapproved of Ambedkar's call to depressed classes to convert from Hinduism on Oct. 3, 1935.

On 13th Dec. 1937, while speaking at Nagpur he had warned that the emerging scene in the state of J&K was not good sign. He was perhaps the first leader of such stature to have predicted that some day, if not checked in time, the Hindus of Kashmir would be in serious danger.

On political conspiracy Savarkar was again implicated in Gandhi's killing as accused No 8 among nine accused so published in the gazette notification of 15th May' 1948. After examination of 149 prosecution witnesses in a time span of three months and consideration of 52 pages defence by Savarkar himself being well qualified law graduate, the court on 10th Feb. 1949 pronounced Savarkar as not guilty with the observation of the court that "The prosecution against Savarkar rested only on the version of the approver Badge it is unsafe to base conclusion on his version alone." Again immediately after release of Savarkar from jail in Gandhi's death case, he was again detained under Punjab Public safety Act as also published in Tribune dated 11th Feb. 1949. Interestingly, the exchange of letters between Dr. Syma Prashad Mookerjee and Sardar Patel about the time when the chargesheet in Gandhi's murder case was being prepared.

On April 4th, 1950 Savarkar was arrested under Preventive Detention Act, to which the Free Press Journal no friend of the Hindu Mahasabha had noted in its issue dated 5th April 1950, "The offensive against the Hindu Mahasabha and the RSS leaders has only implication Premier Nehru has elected to appease Pakistan has a two fold purpose one is to divert India's attention from the policy of appeasement the other to create panic that there is a Hindu conspiracy and rally (Progressive elements in support of the policy of appeasement ..)The tribune in its issue dated 1st April 1950, had noted that "The long drawn Indo-Pak crisis reached a turning point this week Prime Minister of India Nehru and the Pakistan Prime Minister of Pakistan Liaquat Ali are meeting" it also said to set the right environment for meet, Nehru had assured the Pakistan Prime Minister that he would take stern action against the wrong doers. The paper further noted that Liaquat Ali had probably forgotten the large seale massacre of Hindus in west Punjab. Not surprisingly a day before Liaquat Ali was to arrive in New Delhi, five serior Hindu Mahasabha leaders including its president Dr. N.B Khare were externed from Delhi and taken to Nagpur. This was the background on which syama Prasad Mookerjee resigned as a Minister from Govt. of India on 4th April 1950. Sacarkar again was arrested at Bombay on the same day on the charge of inciting Hindus against Muslims.

On the basis of an Habeas corpus Petition Savarkar was released on 13th Jul' 1950 by noting the frivolous grounds of arrest of both Bhopatkar and Savarkar by the Bombay High court. The restrictions on Savarkar's movement were also lifted in July 1951.

By 1962, Savarkar was completely confined to bed and could not attend the RSS function organized for commemorating the sangh's founder Dr. Hedgewar. On 8th Nov. 1963, Savarkar had to face a huge emotional blow when his wife also went to heavenly abode.

Savarkar left for heavenly abode on 26th Feb.. 1966 and large number of leaders across the ideological lines paid tributes including Dr. S. Radha Krishan, Prime Minister Indira Gandhi Defence Minister Y.B Chavan, M.S Golwalkar besides the leading papers the organizer, Time of India, terming Savarkar as "Janta ka Bharat Rattan Amar Rahe".

The comments all for praise of Savarkar are worth reference are from the then Prime Minister Indra Gandhi so penned down in his letter No 836/PMO/80 dated 20th May' 1980. Veer Savarkar's daring defiance of the British Govt. has its own important place in the annals of our freedom movement. I wish success to the plans to celebrate the birth century of this remarkable son of India"

Savarkar shall also be remembered always for his steps in upliftment of downtrodden sections of the society by way of arranging inter dining programs ,establishing Patit Pawan Mandir at Ratnagiri ,arrangements of Kirtans by persons of low caste from Balmiki samak and leading the Somvanshi Maha Vanshi samaj.He set the Hindu Mahasabha to her esteemed while laying Code of conduct and leading the organization in protecting rights of Hindus during his presidentship for seven long years from 1937 to 1943,guided Subhas Chandra Bose for constituting Indian National Army by joining with prisoners of war as well as by defection of British India Army into the Indian National Army the recruitment therein by the Indians was also at his inspiration with British India army in a well calculated manner in advance.It was the revolt of Indians within British India army which forced British Administration to leave India with lock stock and barrel and ultimately India gained independence for which the sacrifices of Bose both Subhas Chandra And Rash Bihari,Savarkar brothers, great martyrs Bhagat Singh, Rajguru,Chander Shekhar Azad,Udham Singh, Madan Lal Dhillon, Lal Rajpat Rai,Bal Gangadhar Tilak, Madam Cama besides lakhs of martyrs and life sacrificers since 1857 even before like Nana ji's Peshwa Tantia Tope and Rani Lakshmi Bai shall remain ever remembered.

The time in the present situation of selfish character cropped because of fanatic mindset and corrupt politicians eroding the very base of our democratic polity needed to be driven out of the scenes of our political system by teaching them lessons by the noble countrymen themselves by way of right of franchise. All such politicians playing in the hands of foreign agencies deserved to be exposed and punished.

Savarkar, has remained victim of mudslinging from the princes sat at Affairs of our country brought to the stage heavy indebtedness, loot and plunder of our economy and resources ridiculously .He was treated so harshly by the Britishers in cancellation of his BA degree first of its kind example of the globe disallowing enrollment as Barrister by Bombay High Court, Restricting to remain confined In Ratnagiri For 13 years and. Yoking with oil mill called Kolu in Andaman Jail for 11 years are the glaring examples of torture inhumanely not only by them but Nehru Gandhi regime as well by sending him in jails by implicating in false case of Gandhi's assassination case besides for opposing Nehru-Liaquat Accord of 1950 became responsible for the human torture and atrocities on minorities in Pakistan besides influx of Rohingyas and Bangladesh till date. The naked dance abuse of power and torture of Hindus in Bengal is a glaring example of mis rule by the Congress offshoot political outfits in power..

Computer technology is advancing at a rapid pace. It also has a dark side to it. Since the Internet is increasingly expanding, vast volumes of data are circulating online, making data privacy critical. The internet has accelerated the growth of digital privacy risks as well as the digitalization of various cycles such as banking, online exchanges, online cash transfers, sending and accepting various types of data. Hacking attacks on various organizations, unions, banks, and websites have become commonplace in recent years. They are people with advanced computer skills who attempt, but fail, to breach another's security in order to gain access to their personal information. We have ethical hackers on staff to combat the danger of being hacked by programmers who enjoy working with computers but are constrained or restricted by various associations' rules and protocols. In addition, this paper provides additional details about hackers ethical hackers, and some hacker attacks on the internet..