

## **Fresh Look at Ram Chandra Bhardwaj and VINAYAK Damodar Savarkar.**

**Jasbir Singh Mann MD, California**

The Gadar Movement of 1907-1918 cannot be discussed outside of the Sikh paradigm. All leaders of the movement — initially Hindus, Muslims, and Sikhs — appealed to Sikh archetype of a soldier while fighting and embracing martyrdom. Everyone was appealing to this archetype but all had different goals. The British wanted to reduce German and German-American influence and sought to induce the US into World War I. Leaders of Arya Samaj background had larger goals of securing the Indian sub-continent for themselves. Ghadrites' real value lay in creating danger for the British and increasing their bargaining power with the British. Most Sikhs who jumped in the Gadar movement were primarily inspired by socialistic, secular and democratic human ideals of Sikhism as enshrined in Guru Granth Sahib compiled in 1604 and Nash doctrine of Khalsa Revolution 1699 AD. This paper presents, from the Sikh perspective, a fresh look at three important personalities who played significant roles in the century-old movement. Jatinder Singh Hundal has provided details in his paper about Lala Hardayal, "Gadar Lehar and Lala Har Dayal: Life, Activities & Ideology". Present paper briefly reviews the life and activities of Ram Chandra Bhardwaj and Veer Savarkar Vinayak Damodar.

### **Ram Chandra Bharadwaj**



Germans always wanted to strike against British for colonial supremacy. German agents were in touch with Indian revolutionaries and pan Islamic Groups since 1909 in Europe. 1911; Bernhardt a German General in his Book “Germany Next war” indicates that Hindu Population of Bengal having nationalist and revolutionary tendency along with Pan-islamists might create very grave danger that will be capable of shaking the foundation of England, s high position in the world. Germans wanted promotion “Of German doctrine that Fatherland would strike against England”. In december 1914 Graff Thurn German consulate Calcutta confirms

Germans interest by his report as “It concludes that an India which has disintegrated into splinter states could offer its German (and Austrian) advisers the mineral and industrial wealth of the richest land in the world”. Germans assisted in funding for publishing anti-British Literature & its distribution worldwide, collection of arms & ammunition and getting passports for free mobility thru their consulates. Since 1909 German were in touch with Indian revolutionaries in Britain. As admitted by V.D Savarkar that “His warning to leave England in 1909 after assassination of Sir Curzon Wylie had actually come from a German Agent” (Emile C Brown page 149). Gustav Steinhart of the German Intelligence Service had made considerable efforts before the war to place agents in Britain.

Nov 15, 1913 – The Gadhar spokesman writes “The Germans have a great sympathy with our movement and liberty because they and ourselves have a common enemy. In future Germany can draw assistance from us and they can render a great assistance also”.

On Dec 31, 1913 – in a meeting in Sacramento German Consulate Franz Boop was sitting on Stage when Lala Hardyal declared “If I am turned out of this country, I can make preparation for the mutiny in another country... I shall have to go to Germany to make arrangements for the approaching Gadhar “.

On Dec 31, 1913 Sacramento meeting “Finally lala hardyal told the audience that German was preparing to Go to war with England and that it was time to get ready to go to India for coming revolution”

Large number of sign boards were seen posted in Ashram in San Francisco and sent to other places in the world which read , “Do not oppose the Germans”

“March 6<sup>th</sup> 1914 “Berliner Tageblatt” published article on “ England’s Indian trouble” depicting gloomy Situation in India and representing that secret societies flourished and spread and were helped from outside. In California especially, it was said there appeared to be an organized enterprise for the purpose of providing India with arms and explosives”.

Early 1915 – Raja Mahindra Pratap Singh, son in law of Jind state ( Wife Maharani Balbir Kaur) leaves India and goes to Germany and meets with Kaiser Wilhelm II, along with vice minister of foreign affairs Mr. Zimmerman at the imperial palace in the Tiergarten. They talked twenty minutes. The Kaiser speaks English that the English rule must come to an end in India during these years. Kaiser was well prepared for the interview in spite of his very heavy duties of the ruler and the Commander-in-Chief he had found time to remember something about my relation with the Phulkian States of Punjab. He spoke of Jind, Patiala, and Nabha and of their strategic position in case of a military move from the side of Afghanistan. He told me/Mahindra pratap, “Don’t forget to give my greetings to the Amir of Afghanistan”.

Later, German ambassador Bernstorff referred to the Hindu plot in his memoirs as “an absolute wild-goose chase.” German military attaché Von Pappen years later wrote in his own memoirs

that “he never really expected Germany to successfully export revolution to India, but rather create a diversion of British effort.”

Ram Chandra Bharadwaj also known as Pandit Ram Chandra was the in charge of the Ghadar Party from August 1914 onwards when all Gadhrites left for India. As a member of the Ghadar Party, Ram Chandra was also one of the founding editors of the Hindustan Ghadar (very good writer) and a key leader of the party in its role in the Indo-German Conspiracy. Ram Chandra promised the Gadhrites in August 1914 that on their arrival in India they will receive the arms. Hari Singh Usman was the in charge on ship ‘Maverick’ that left Los Angeles USA on April 23<sup>rd</sup> 1915. In his diary Hari Singh reports that Pandit Ram Chandra became British spy and told all secrets plans to British Council about Hari Singh being the Leader on ship will transfer the load of arms from Annie Larson schooner to Maverick ship. British ambassador Spring Rice notifies the US secretary of state and orders were given to blow the ship Maverick. But, German consulate notified Hari Singh Usman and his group about it. Therefore Hari Singh Usman party route of Maverick was changed thru New Guinea. Hari Singh Usman story is confirmed by British Ambassador correspondence to USA State Secretary Larson shows “During 1915 British Ambassador Cecil Spring-Rice asked that a shipment of arms the Germans had purchased in New York for shipment to Mexico on the Annie Larsen be investigated. British undercover agents knew the Germans planned to transfer the arms to the Maverick in Mexico and to ship them to Batavia for distribution to Indian revolutionaries....” (Joan M.Larsen, :The Hindu Conspiracy: A reassessment). This was the end of Ram Chandra for the Ghadar party. Please note Ghadar failed in Punjab on February 19<sup>th</sup> 1915. Ghadarites in Punjab received no money or arms as promised by their leader Ram Chandra. North American young Sikh generation may not visit India in future. But, may see portraits of their great grandparents with turbans in their drawing rooms and may have some quarries? What exactly happened? Why they went back to India in 1914 with no money and no arms to fight an armed revolution in India? Did Ghadarites fail in their inspiration or Leaders failed?. It is clear that Ghadarites were pushed into this armed revolution without supply of arms or money by their leaders.

Ram Chandra assumed the role of the president of the party following Lala Har Dayal's departure for Switzerland in 1914. He along with Bhagwan Singh and Maulvi Mohammed Barkatullah, were key in rallying the support of the South Asian community in the Pacific Coast in the wake of the Komagata Maru incident for the planned February mutiny. More than \$15,000 in cash reported deposited in banks in the name of Pandit's wife. Properties purchased in the name of Pandit's personal friends. It is reported that two plots on Wood Street were put in the name of Mr. Reed. Harish Chandra Took \$8,000 out of party funds and absconded. Ram Chandra was assassinated on 24 April 1918 on the last day of the Hindu German Conspiracy Trial by Ram Singh probably on accusation by his group for Ram Chander being Misappropriating party funds and misused his position/ power. Ram Singh himself was big donor for Ghadar party and himself participated in Sikh Ghadar. It is reported that Ram Singh owned Property worth \$125,000 in Vancouver at that time. Ram Singh in turn was shot by the US marshal on duty. Ajit Singh who was Leader of Ghadar since 1907 and left India writes that British government took several other measures to crush the movement: “The old policy of ‘divide and rule’ was used. Hindus were encouraged and cajoled to leave the party. Similarly Dr. Syed Hussain and Shaikat Ali toured the State and started a Moslem league to wean away the Mohammedans. Some prominent Sikh members were also deceived in heading a dissident movement.”

## VINAYAK DAMODAR SAVARKAR

( Harish K. Puri.2011 Introduction Page XII) “A major source of movement’s Inspiration was V.D. Savarkar’s exciting history of the rebellion The Indian war of independence 1857. Experts and chapters from that Book were published in various issues of Gadhar”. On the contrary Dr. Ganda Singh(1969) on Sikhs and Sepoy Mutiny of 1857 based on evidence by historians like Dr. Surendra Nath Sen, Dr. Romesh C. Majumdar and Maulana Abul Kalam Azad and S Acharya Kriplani wrote his paper which places before its readers a number of historical facts based on the researches of India’s leading historians of international fame and unapproachable integrity, and their impartial verdict is that ‘it would be a travesty of truth to describe the revolt of 1857 as a national war of independence’. If one reads Sarvakar,s book one finds it has very strong anti-Sikh bias as it completely suppresses the 18<sup>th</sup> century glorious period of Sikh history. He blames the Sikhs for supporting the British in 1857 Mutiny which wanted to bring back the Mughal raj who massacred the Sikhs in 17<sup>th</sup> and 18<sup>th</sup> century. But in his personal and political life V.D. Savarkar in turn does what he blames the Sikhs for that they served the British In 1857. He himself surrenders to Britshers from 1911-1947. **Bahadur Shah issued the Hindus and Muslims and not Sikhs the following decree, a *Shahi Firman*** (King’s decree), on May 12, 1857:“To all the Hindus and Muslims of India, taking my duty by the people into consideration at this hour, I have decided to stand by my people. Whoever shows cowardice at this delicate hour, or whoever in innocence will help the cunning English, believing in their promises, he would stand disillusioned very soon. He should remember that the English will pay him for his faithfulness to them in the same manner as they have paid the rulers of Oudh. It is the imperative duty of Hindus and *Mussalmans* (Muslims) to join the revolt against the English. They should work and be guided by their leaders in their towns and should take steps to restore order in the country. It is the bounden duty of all people that they should, as far as possible, copy out this *Firman* and display it at all important places in the towns. But before doing so, they should get themselves armed and declare war on the English”

As asserted by historian John Harris Sikhs participated in 1857;

1. Sikhs wanted to avenge the annexation of the Sikh Empire eight years earlier by the Company with the help of *Purabias* ('Easterners'); Biharis and those from the United Provinces of Agra and Oudh who had formed part of the East India Company's armies in the First and Second Anglo-Sikh Wars. ( These *Purabias* ('Easterners')used to throw smoke fumes on faces of Sikhs when they entered Punjab)
2. He has also suggested that Sikhs felt insulted by the attitude of sepoys who (in their view) had only beaten the Khalsa with British help; they resented and despised them far more than they did the British.
3. It is also believed that the Sikhs were not willing to help reinstate the Mughal rule in India. Who ordered total elimination of Sikhs in 18<sup>th</sup> century?

Readers must know that Sikh armies of only Patala, Nabha and Jind helped the British who had alliance with British since 1909AD.

A.G. Noorani exposes Savarkar's alliance with the British for which he blamed the Sikhs in his Book 'Indian war of independence 1857 written in 1909'. Savarkar met the arch imperialist Viceroy of India, Lord Linlithgow, in Bombay on October 9, 1939 - the month Congress asked its Ministers in the provinces to resign and pledged his enthusiastic cooperation to the British. Linlithgow reported to Lord Zetland, the Secretary of State for India: "The situation, he [Savarkar] said, was that His Majesty's Government must now turn to the Hindus and work with their support. After all, though we and the Hindus have had a good deal of difficulty with one another in the past that was equally true of the relations between Great Britain and the French and, as recent events had shown, of relations between Russia and Germany. *Our interests were now the same and we must therefore work together.* Even though now the most moderate of men, he had himself been in the past an adherent of a revolutionary party, as possibly, I might be aware. (I confirmed that I was.) But now that our interests were so closely bound together the essential thing was for Hinduism and Great Britain to be friends, and the old antagonism was no longer necessary." It was a clear offer of collaboration with the British to suppress the Congress' movement. Savarkar's colleague in the Hindu Mahasabha and founder of the Jan Sangh, Shyama Prasad Mookerjee, was Finance Minister in the Bengal Ministry headed by Fazlul Haq. Mahasabha members were members of the Muslim League Ministry in Sindh. On July 26, 1949, Mookerjee wrote to Governor John Herbert renewing this offer in these explicit terms: "I have been thinking over the questions which we discussed at some length at the last Cabinet Meeting, specially arising out of the threatened Congress movement. It is of utmost importance that there should be complete understanding between you, as Governor, and your colleagues during the present critical period... . "Let me now refer to the situation that may be created in the province as a result of any widespread movement launched by the Congress. Anybody who, during the war, plans to stir up mass feelings, resulting in internal disturbances or insecurity, must be resisted by any government that may function for the time being."

Savarkar was president of Hindu Mahasabha in 1937 and 1942. And his book Hindu Rashtra Darshan, a collection of his presidential speeches from 1937 to 1942 goes into detail about the Hindutva / Hindu nationalism / communal nationalism to be enforced upon all Indians as compared to the secular nationalism as envisioned by the Indian national congress Nehru and Gandhi. The British and the Mahasabha in 1945 had very close relations. When Indian national congress passed the resolution of quit India for the British, the Hindu Mahasabha supported the Britishers by not joining such movement in Bengal. In September 1942, Savarkar issued an edict which reads, "I issue this definite instruction to Hindu Sabhaites in particular and all Hindu Sangathanists in general.. holding any post or position of vantage in the Government services should stick to them and continue to perform their regular duties." The Hindu Mahasabha was in a coalition Government with the Muslim League in Sindh. Though the Sindh Assembly passed a resolution endorsing the demand for Pakistan, the Mahasabha Ministers did not resign from the government but contented themselves with a protest, for the record. He on records supports the British against Quit India movement in 1942 and for 2nd world war.

Born on May, 28th 1883 Bhagur, Maharashtra, India. Received Bachelor of Arts from Fergusson College, Pune, Maharashtra (India); HE CAME TO ENGLAND IN 1906. Barrister from the 'Honorable Society of Gray's Inn London' (England). Savarkar's revolutionary

activities began when studying in India and England, where he was associated with the India House and founded student societies including Abhinav Bharat Society and the Free India Society, as well as publications espousing the cause of complete Indian independence by revolutionary means.<sup>[7]</sup> Savarkar published *The Indian War of Independence* about the Indian rebellion of 1857 that was banned by British authorities. He was arrested in 1910 for his connections with the revolutionary group India House. Following a failed attempt to escape while being transported from Marseilles, Savarkar was sentenced to two life terms amounting to 50 years' imprisonment and moved to the Cellular Jail in the Andaman and Nicobar Islands. But evidence shows SAVARKAR appealed for clemency, first in 1911 and then again in 1913 the latter during the visit of Sir Reginald Craddock. In a letter dated November 14, 1913 Savarkar (convict no. 32778) wrote to the Home Minister of the Government of India: "I hereby acknowledge that I had a fair trial and just sentence. I heartily abhor methods of violence resorted to in days gone by and I feel myself duty bound to *uphold law and constitution* [British] to the best of my powers and am willing to *make the reform* [i.e., the Montague-Chelmsford reforms of 1919 which did not satisfy the demands of the nationalist movement] *a success* in so far as I may be allowed to do so in future" We read again: "If the government in their manifold beneficence and mercy release me, I for one cannot but be the *staunchest advocate* of constitutional progress and *loyalty to the English government* which is the foremost condition of that progress [...] Moreover, my *conversion* to the constitutional line would bring back all those mislead young men in India and abroad who were once looking up to me as their guide [...] The Mighty alone can afford to be merciful and therefore where else can the *prodigal son* return but to the parental doors of the government". He was a prolific writer and wrote following Books Saha Soneri Paane (translation: Six Glorious Epochs of Indian History, *1857 che Svatantrya Samar, Hindupadpaatshahi, Hindutva, Jatyochhedak Nibandha, Moplyanche Banda, Maazi Janmathep* (translation: My life imprisonment), *Kale Pani, Shatruchya Shibirat, Londonchi batamipatre* (translation: London Newsletters), *Andamanchya Andheritun, Vidnyan nishtha Nibandha, Joseph Mazzini* (on Giuseppe Mazzini), *Hindurashtra Darshan Hindutvache Panchapran, Kamala, Savarkaranchya Kavita* (translation: Poems by Savarkar), *Sanyasta Khadg.*

From 1923 onwards he wrote and starts Hindutva concept which means Hindustan is only for Hindus and starts Shhudi movement from Andaman jail from 1923 onwards. He becomes president of Hindu Mahan Sabha In 1937-1942 which on records supports the British against Quit India movement in 1942 and 2<sup>nd</sup> world war.

**Savarkar's Apologies and Assurances to the Government, 1911-1950 Pages 140-147. Sarvakar & Hindutva by AG Noorani 2002, Published by Leftward Books].**

Appendix 1: 1911, 1913

Savarkar arrived in the Andamans in June, 1911. Before the year was out, he submitted to the Government of India a 'petition for clemency'. The text of this petition, however, is not available. Savarkar referred to it in his next petition sent on November 14, 1913. The bulk of the letter concerned facilities in jail and a request for transfer to an 'Indian Jail for there I would earn (a) remission; (b) would have a visit from my people ....'

The last and revealing paragraph of the petition is set out below:

In the end may I remind your honor to be so good as to go through the petition for clemency that I had sent in 1911 and to sanction it for being forwarded to the Indian Government? The latest development of the Indian Politics and the conciliating policy of the Government have thrown open the constitutional line once more. Now no man having the good of India and Humanity at heart will blindly step on the thorny paths which in the excited and hopeless situation of India in 1906-1907 beguiled us from the path of peace and progress. Therefore if the Government in their manifold beneficence and merely release me I for one cannot but be the staunchest advocate of constitutional progress and loyalty to the English Government which is the foremost condition of that progress. As long as we are in jails, there cannot be real happiness and joy in hundreds and thousands of homes of His Majesty's loyal subjects in India, for blood is thicker than water; but if we be released the people will instinctively raise a shout of joy and gratitude to the Government, who knows how to forgive and correct, more than how to chastise and avenge. Moreover my conversion to the constitutional line would bring back all those misled young men in India and abroad who were once looking up to me as their guide, I am ready to serve the Government in any capacity they like, for as my conversion is conscientious so I hope my future conduct would be. By keeping me in jail nothing can be got in comparison to what would be otherwise. The mighty alone can afford to be merciful and therefore where else can the prodigal son return but to the parental doors of the Government? Hoping your honor will kindly take into notion these points.

Appendix 2: 1924, 1925

Documents published in Frontline, April 7, 1995.

With compliments from the Director of Information of Bombay p.2/5-1-24.

The Government of Bombay has decided on the release of Vinayak Damodar Savarkar and the following government resolution has been issued by the Home Department.

1. 'In exercise of the power conferred by Section 401 of the Code of Criminal Procedure, 1898, the Governor in Council hereby remits conditionally the unexpired portion of the sentences of transportation for life passed up on Vinayak Damodar Savarkar.
2. The order for the conditional release for the convict should be sent to the Superintendent, Yeravada Central Prison, who should take an agreement from the convict accepting the conditions specified in the order, and forward it to the Government, through the Inspector General of Prisons, with the report that the convict has been released in the pursuance of the Order.'

The conditions attached to the release of releases are these:

(1) 'That the said Vinayak Damodar Savarkar will reside within the territories administered by the Governor of Bombay in Council and within the Ratnagiri District within the said territories, and will not go beyond the limits of that district without the permission of the Government, or in case of urgency of that District Magistrate.

(2.) That he will not engage publicly or privately in any manner of political activities without the consent of the Government for a period of five years, such restriction being renewable at the discretion of Government at the expiry of the said term.

Mr. Savarkar has already indicated his – acceptance of these terms. He has also, thought it was explained to him that it was in no way made condition of his release, submitted the following statement: - ‘I hereby acknowledge that I had a fair trial and just sentence. I heartily abhor – methods of violence resorted to in days gone by, and I feel myself duty bound to uphold Law and the constitution to the best of my powers and am willing to make the Reform a success in so far as I may be allowed to do in the future.’

True Copy,

For Superintendent

\*\*

Shirgaon, 9 May, 1925

To

D. O’ Flynn, Esquire,

Acting Deputy Secretary to the Government of

Bombay, Home Department.

Sir,

I have received yesterday your letter dated 6 May regarding the article in the ‘Maratha’ on the subject of the riots at Kohat.

This letter makes me revise the meaning I put on the terms of my conditions which to my mind meant refraining from discussing or dealing with any question of current policies i.e. any matter that refer to the nature of activity of the Government directly bearing on its political aspect internal or international. In the light of this interpretation I had honestly striven to guide my public activities. But this order had forced me to understand the condition in a narrower sense.

While I am trying to define to myself my position in view of this new order I most humbly beg to request in as much as this order came to my hand on the 8<sup>th</sup> of May, all my writings and speeches prior to that date should be subjected to that interpretation as they were guided by the first and direct interpretation I naturally put on the meaning of terms of my conditions of release. Of course all my actions subsequent to the date of the receipt of your letter would be subjected to this interpretation.

I have the honor to be,

Sir,

Your most obedient servant,

Sd. V.D. Savarkar.

True Copy.

\*\*

Extract from an article in Frontline, dated April 7, 1995:

In February 1925, serious communal trouble broke out in Kohat town of the North-West Frontier Province (NWFP). Jivan Das of Kohat had written a booklet, Rangila Rasool, portraying Prophet Mohammed in bad light. This caused communal riots in Kohat, in the other town in the NWFP and in the western parts of then Punjab. As rumors spread throughout the country, Savarkar felt so agitated he wrote an article in the Mahratta of Pune on Mar 1, 1925.

The Government did not take to this kindly. He was warned that 'any future writings of a similar character will be regarded by Government a sufficient justification for reconsidering the question of his release. Post haste despite his having very strong views on the Kohat incidents, Savarkar sent a longish explanation at the end of which he thanked the Government for having given him an opportunity to explain himself and hoped that in future too they would be pleased to be as kindly disposed towards him. In this letter, dated April 6, he made it clear he would have no truck with the idea of Swaraj; 'The only place where the word Swaraj occurs is at the end of the third paragraph and there it is obvious that a reference is not at all to show or indicate what I or other people think of Swaraj but in what exaggerated terms Mr. Gandhi thinks of Khilafat.

The Government was not mollified even by this. It told him curtly on May 6, 1925 it considered his explanation far from satisfactory. "... it should have been obvious to you that an article of the nature which you published in the issue of Mahratta of the March 1, 1925 was bound to inflame the feelings and increase the tension between Hindus and Muhammadans and was contrary to your undertaking not to engage in any manner in political activities without the consent of the Government.

This letter was received by Savarkar on May 8 through the District Magistrate. It was so unnerved him that the very next day he wrote back to D. O Flynn, Acting Deputy Secretary to the Government of Bombay, Home Department, thus "... I most Humbly beg to request in as much as this order came to my had on the May 8, all my writings and speeches prior to that date should not be subjected to that interpretation as they were guided by the first or direct interpretation I naturally put on the meaning of terms of my conditions of release'.

Savarkar took fright that the Government might resort to some severe action against him for some of the writings and speeches made between March and May 8. One warning from the Government and his concerns for the so called welfare of Hindus had disappeared into thin air.

Appendix 3: 1948

Arthur Road Prison,

Bombay.

Dated 22-2-1948

To

The Commissioner of Police,

Bombay,

Sir,

Your notice No. 1202 of 1948 was served on me day before yesterday.

(1) My submission to the charges is that I never promoted hatred and incited Hindus to hate or to commit acts of violence against the Mohammedans as Mohammedans. I have been an advocate throughout my life of Genuine Indian Nationalism. I always emphasized that all citizens who owned loyalty to the Indian state must be loved as fellow citizens and treated with equality of rights and obligations to the state irrespective of caste, creed or religion without the least distinction being made as Hindu or a Mohammedan or a Parsee or a Jew. One man one vote and services to go by merit alone, these two principals will be found endlessly repeated in all my writings and speeches made throughout my political career for some 50 years in the past.

But it is this admitted fact that I have been exhorting the Hindus to defend themselves in virtue of the logic of self-defense was I believe misunderstood or misinterpreted as an incitement to the Hindus to commit violence against all Muslims alike. I submit that this interpretation is wrong and unwarranted. Sardar Patel himself in replying to provoking speeches of some Muslim leaders retorted 'sword shall be met with sword'. But that does not surely mean that he hated all Muslims alike or incited violence.

(II) To substantiate the fact I need not quote one of my latest, statements issued just before my arrest and published in the 'Times' in the course of which after denouncing the gruesome crime of the assassination of Mahatma Gandhi the fratricidal crimes committed by the mob fury, I implored every patriotic citizen to bear in mind that a successful national revolution and a newly born National State could have no worse enemy than a fratricidal civil war specially so when it was surrounded from outside by alien hospitality.

(III) In the end I beg to submit that I am now some 65 years old. For the last three years I have been every now and then confined to bed owing to attacks of heart-ache and debility. On the August of 15, last I accepted and raised on my house our new National Flag even to the embarrassment of some of my followers.

Consequently, in order to disarm all suspicion and to back up the above heart representation I wish to express my willingness to give an undertaking to the Government that I shall refrain from the taking part in any communal or political public activity for any period the Government may require in case I am released on that condition.

Sd/-V.D. Savarkar

\*\*

For Savarkar's undertaking of 1950, see chapter 6 "The Aftermath.

Summary of the book Savarkar and Hindutva A.G. NOORANI reads “ though delayed, justice has finally been done to the man. After years of prevarication, the Bharatiya Janata Party has at last publicly and explicitly owned up Vinayak Damodar Savarkar as its cult figure. The BJP seeks to displace Gandhi from his position as the pre-eminent symbol of Indian nationalism and project, in his stead. Savarkar as a national hero. This is an enterprise, however, that is fraught with risk. The risk of the truth coming out in the open. This book investigates the figure of Savarkar, the author of the term Hindutva?. What it finds does not add up to a flattering portrait. Savarkar rejected the inclusive, secular concept of ‘territorial nationalism’ and advocated the exclusivist, communal concept of ‘cultural nationalism’. He repeatedly apologized and gave written undertakings to the government. He was directly connected to more than one murder. And most damagingly, as the book demonstrates in great detail, it was Savarkar who led the conspiracy to assassinate Mahatma Gandhi on that fateful winter evening of 1948. Inimitably forthright and hard-hitting, A.G. Noorani builds a devastating case against Savarkar. With a wealth of information and historical detail, this book is a must for all those interested in modern Indian politics and the history of communalism in India”

### **CONCLUSION:**

Savarkar wrote exciting history of the 1857 rebellion entitled, “The Indian War of Independence.” Excerpts and chapters from that book were published in various issues of The Gadhar. But from Sikh perspective this book completely suppressed the glorious 18<sup>th</sup> century period of Sikh history. This book also ignores the Values of Equality, Goodness, Civil liberties, Social reforms, Universal human freedom, Independence and Religious freedom as ingrained in Shri Guru Granth Sahib which was known to the Sikhs from 1604 AD to Khalsa Revolution of 1699 AD. The Sikh participants in the Gadar Lehar of 1907-1918, were loyal for the independent movement of India as well as they were Loyal Sikhs. Savarkar blames the Sikhs for supporting the British in 1857 Mutiny which had as its goal to bring back the Mughal raj who massacred the Sikhs in 18<sup>th</sup> century. Although he blames the Sikhs for their role to help the British in 1857. But, in his own political life he surrendered to the British himself from 1911 onwards as noted above from his apologies as documented by AG Noorani. From 1923 onwards he wrote and started the propagation of Hindutva concept which means Hindustan is only for Hindus and started Shhudi movement from Andaman Jail. He became president of Hindu Mahan Sabha from 1937-1942 and records his support of the British during World War II and against the Quit India movement in 1942. His concept that Sikhs, Bodhi and Jainism are part of Hinduism ultimately was enshrined in Article 25b explanation of Indian constitution was end of Savarkar for minorities. History shows Savarkar's nationalism was Hindutva for which BJP government honored him. But in spite of all above historical facts all Credit of Gadar movement has been given to him as noted below.



Above Poster by Prof Malwinderjit Singh Warriach shows majorities of Gadrites who were hanged or suffered in 1914-1915 in Andaman Jails were Sikhs as noted from turbans in the above poster. But all Credit has been given to VINAYAK DAMODAR SAVARKAR as noted below:

Below Feb 26<sup>th</sup> 2003, Portrait of Savarkar installed in Parliament House New Delhi.



Below. May 4, 2002, Deputy Prime Minister, L.K. Advani, Renames the Port Blair Airport in Andaman islands as the Veer Savarkar Airport



#### BIBLIGRAHY & REFERENCES for V.D. Savarkar

1. Why blame Jinnah and the congress when even Savarkar supported partition?  
<http://in.answers.yahoo.com/question/index?qid=20100418042115AALUURL>

2 VINAYAK DAMODAR SAVARKAR AS A NARROW VISIONARY AND A HINDUTVA  
HARDLINER By Dr. J. Kuruvachira

<http://www.donboscoindia.com/english/resourcedownload.php?pno=1&secid=256>

3.INDIA War Of Independence B Sarvkar,V.D.

<http://www.scribd.com/doc/3250543/the-indian-war-of-independence-1857-by-veer-sarvkar>

4.Savarkar and Hindutva ;The Godse Connection by A.G.Noorani published by Left word, new Delhi 2002. <http://www.swb.co.in/store/book/savarkar-and-hindutva>

5. GANDA SINGH; THE INDIAN MUTINY OF 1857AND THE SIKHS,  
1969.GURDWARA PARBANDHAK COMMITTEE SISGANJ, CHANDNI CHOWK,  
DELHI

---

**6. Sarvakar &Hindutva by AG Noorani2002 leftward Books].A.G. NOORANI** a lawyer, constitutional expert, and political commentator. His columns appear regularly in Hindustan Times, Frontline, Economic and Political Weekly and Dainik Bhaskar. He is the author of The Kashmir Question, Badruddin Tyabji, Ministers? Misconduct, Brezhnev? s Plan for Asian Security, the Presidential System, The Trial of Bhagat Singh and Constitutional Questions in India.

### Bibliography & References for Ram Chander Bhardwaj

1.Echoes of Freedom: South Asian pioneers in California 1899-1965. University of California, Berkley. Bancroft Library.

2.[[www.aicc.org.in/role\\_of\\_press\\_in\\_india's\\_struggle\\_for\\_freedom.php](http://www.aicc.org.in/role_of_press_in_india's_struggle_for_freedom.php) Role of Press in India's Struggle for Freedom]. The Indian National Congress. Accessed 22 November 2007.

3.Saga of indomitable courage. Ivninderpal Singh. The Tribune, India. Accessed 22 November 2007.

4.Gadar Memorial Center, San Francisco.

5.Hoover, Karl. (1985), *The Hindu Conspiracy in California, 1913-1918*. *German Studies Review*, Vol. 8, No. 2. (May, 1985), pp. 245-261, German Studies Association, [ISBN 01497952](https://doi.org/10.1215/00161801-1985-002).

6.Brown, Giles (1948), *The Hindu Conspiracy, 1914-1917*.*The Pacific Historical Review*, Vol. 17, No. 3. (Aug., 1948), pp. 299-310, University of California Press, ISSN 0030-8684.

7.Puri, Harish K (1980), *Revolutionary Organization: A Study of the Ghadar Movement. Social Scientist, Vol. 9, No. 2/3. (Sep. - Oct., 1980), pp. 53-66, Social Scientist, ISSN: 09700293.*

8.G.S.Deol “ The Role of gadhar party In The national Movement” sterling publication, Jalandhar 1969.

9.Joan M.Larsen, “The Hindu Conspiracy: A reassessment” Pacific historical review 1979 page 73 Spring-Rice to Bryan May 12, 1915; Spring-Rice to Lansing June 14, 1915; Johann von Berstorff to Lansing, July 2, 1915and Spring-Rice to Robert Lansing, Dec. 21, 1916; T. W. Gregory to Robert Lansing, Feb. 26, 1917, file 9-10-3, NA, RG 60

10The Ghadr Rebellion by Khushwant Singh. Printed in Illustrated Weekly of India Feb 26, 1961. Pp 34-35; March 5, 1961 P. 45; March 12, 1961 P.41

11.“ German hindu Conspiracy in California” By Carl Douglas Hoover. Unpublished PHD thesis UC Santa Barbara Ca. 1998.

12.S. Ajit Singh’s Autobiography (BURIED ALIVE)  
[http://www.shahidbhagatsingh.org/index.asp?link=about\\_ajit](http://www.shahidbhagatsingh.org/index.asp?link=about_ajit)