And More Wagging of a Malicious Tongue . . .

"Upon my tongues continual slanders ride,

Which in every language I pronounce,

Stuffing the ears of men with false reports."

- William Shakespeare, *Henry IV, Part 2*

Hi, Everyone! I found a write-up on this link I am giving below (I have pasted the contents at the end of this post:

http://entelechus.wordpress.com/2012/09/21/ag-noorani-savarkar-and-gandhis-murder-frontline-longreads/#respond

It begins with the following words:

> "Recommended, particularly for those who call him, inaccurately, "Veer" Savarkar."

Since I have absolutely decided I shall not remain quiet anymore, I dashed off a comment. Unfortunately, it was not posted by the moderator of the website. I did write to the contact person of "longreads" too but received no answer.

So I am posting my answer here:

“I, Anurupa Cinar, am writing this as one who very correctly describes Savarkar as one of the greatest freedom fighters of India. I say this with the authority of four years of intensive research on Savarkar, Gandhi, and the Freedom Movement of India. I have presented my research conclusions in the form of a novel "Burning for Freedom", released in June 2012.

What I have not been able to address there, I am presenting to everyone as a series of blog posts on my blog, www.anurupacinar.blogspot.com. The topic I am currently writing on there is, Gandhi Facts: Gandhi Revealed

To get back to the issue of Savarkar's petitions. Savarkar himself has written in many places, has advised other freedom fighters, too, that any petition or pledge made to the British, the enemy of Mother India's freedom, is not worth the paper it is written on. Sign it, get free, and continue to work as free Indians for the cause of India, so he has always avowed. Of course, there are petitions he made to the British, but when he was free after making them, he continued to work for freedom of India.

He made these petitions, but unlike Gandhi, he never, ever avowed allegiance or loyalty to the British. Visit my blog for Gandhi’s loyalty to the British.

Any true Indian would be washed over by shame before bringing up Savarkar’s petitions in “free” and “democratic” India.

Before any mention is made of Savarkar's petitions in free India, let us first see how his rights, and the rights of thousands of other Hindus, were trampled upon ruthlessly by the "democratic" Government of "free" India! Savarkar was taken from his home in the early hours of the morning on February 5, 1948, with a trumped-up charge of “preventive measures” under the Bombay Security Act. He was not allowed to see anyone, not even a lawyer, until March 23, 1948!

Instead of imprisoning the actual culprits killing the Brahmins, Hindu Mahasabhaites, and RSSmembers, the Government went after the victims of these riots!

Savarkar's petitions in "free," "democratic" India reflect only upon the Government's Reign of Terror.

For answers visit www.savarkar.org to read of what actually happened, and do read my novel "Burning for Freedom." It is an eye-opener!

Anurupa Cinar

www.anurupacinar.com"

I do hope more voices will join mine.

Anurupa

The Text of the Post:

"Inamdar mentions how anxious Savarkar was about his fate. On February 22, while in detention at the Arthur Road Prison in Bombay, Savarkar gave a written undertaking to the Commissioner of Police: "I shall refrain from taking part in any communal or political public activity for any period the government may require in case I am released on that condition" (Exhibit D/104 in the case). This is not the conduct of a man innocent of the crime.

No appeal was filed against his acquittal. Yet another undertaking was given to Chief Justice M.C. Chagla and Justice P.B. Gajendragadkar in the Bombay High Court on July 13, 1950, while he was in detention. "He would not take any part whatever in political activity and would remain in his house" for a year. These were part of a sordid series of abject, demeaning apologies.

The first was on July 4, 1911, within six months of his entry in the Cellular Jail in the Andamans, where Advani wanted to build a memorial to him. The second and third were in October and November 1913 to Sir Reginald Craddock, Home Member of the Viceroy's Executive Council. "I am ready to serve the government in any capacity they like…Where else can the prodigal son return but to the paternal doors of the government," this "nationalist hero" wrote.

The fourth and fifth were submitted in 1914 and 1917. The sixth came on March 30, 1920. Its text was published in full in *Frontline* (see the writer's article "Savarkar's mercy petition", *Frontline*; April 8, 2005). The seventh was submitted in 1924 (*Frontline*, April 7, 1995). The ones of 1948 and 1950 were the eighth and ninth. Which other political figure had such a disgraceful record of abasement before the British during the Raj?

Gandhi's murder was also one in a series—Curzon Wylie's in London in 1909, A.T.M. Jackson, Collector of Nashik, in 1910; and the attempted murder of Acting Governor of Bombay Ernest Hotson in 1931. In each case Savarkar used others as his pawns.

Those who laud him ignore this long and consistent record from 1911 to 1950 because they value his doctrine."