

BJYM MAGAZINE

JULY 2022

VOL 10

Unsung Heroes



75
Azadi Ka
Amrit Mahotsav



Advisory Board

Abhinav Prakash

National Vice-President, BJYM

Varun Jhaveri

National In-charge Policy and Research, BJYM

Animesh Biswas

NEC member, BJYM

Editorial Board

Saurabh Kumar Pandey

Adarsh Tiwari

Rahul Bhaskar

Dr. Satendra Kumar Shukla

Kunal Tilak

Mutum Yoiremba

CONTENT

- 2** Message from Shri Tejasvi Surya
- 3** Editorial
- 5** Down the memory lane: Politics and the Unsung Women's war in Manipur
-Sagolshem Kebi Devi
- 7** Dalit Women and National Struggle:
-Dr Aditi Narayani Paswan
- 10** Pasumpon U. Muthuramalinga Thevar
-S G Suryah
- 12** Unsung Narratives on the Heroes of our Freedom Struggle
-Ajadi Pulu
- 15** The Unsung North East and the Warrior Women of Assam
-Parismita Parajuli
- 17** In Search of One Roti, One Dhoti
-Kunal Tilak
- 19** Haryana: Tales Unheard!
-Arjun Singh Kadian
- 21** Putali Devi: The Warrior of Darjeeling Hills
-Gourav Lama
- 23** Rash Behari Bose: An Unsung Mastermind of the our Freedom Struggle
-Rangin Halder, Anurag Mondal
- 25** Bhikaiji Rustom Cama: An Unsung Freedom Fighter Rebellng on Foreign Soil
-Saikat Chatterjee
- 27** Agarkar – The Forgotten Reformist
-Aarohi Dhumale
- 29** Chapekar Brothers
-Pankaj Jagannath Jayswal
- 32** Kamaladevi Chattopadhyay – A Forgotten Heroine of the Freedom Struggle
-Aditya Mehrotra
- 35** अमर बलिदानी राजाभाऊ महाकाल
-सिद्धार्थ शंकर गौतम
- 38** जयदेव कपूर
-आर्य झा
- 40** क्रांतिवीर राजा राव तुला राम सिंह
-वृंदा काल्हेर
- 43** संविधान सभा की मूक सैनानी : दाक्षायणी वेलायुदन
-डॉ कृष्णा किशोर त्रिवेदी
- 46** शिवगंगा की दुर्गा- रानी वेलु नचियार
-ब्रमराम्बिका देवी

Sabka Saath
Sabka Vikas
Sabka Vishwas
Sabka Prayas


75
Azadi Ka
Amrit Mahotsav



Message from the BJYM President



Namaskar!

I hope the July edition of the BJYM Magazine finds you in good health. The announcement of the former governor of Jharkhand Draupadi Murmu Ji as the presidential candidate of the Bharatiya Janata Party-led National Democratic Alliance has scripted a new history in the annals of the Republic. India will soon have a woman from the tribal community as its First Citizen. Friends, this is the first time that a person from the tribal community will become the head of the state. It is a moment whose significance can not be overstated. It affirms the deepening of democracy in India, in which the BJP has played the leading role. In the past eight years, Indian democracy has become more representative and inclusive under the leadership of Prime Minister Shri Narendra Modi Ji. The BJP represents the New India of stability, prosperity, equality, and socio-economic mobility. The life and struggle of Droupadi Murmu Ji and her willpower to succeed in the face of great odds represent the dynamism of

the Indian people. We hope she will be elected with a record vote margin.

As the nation rejoices over the presidential nominee, we are also reminded of the perennial threat lurking around us. The gruesome killing of the Kanhaiya Lal Teli by the Islamists in Udaipur shocked the people. India has a long history of home-grown radical Islamist movements since the beginning of the 18th century. The first jihad in modern history was waged in India by Syed Ahmad Barelvi. The Sikh empire defeated it at the Battle of Balakot in 1831. India has seen numerous Islamist movements radicalising the Muslim population, cutting Muslims from their indigenous roots, and injecting extreme intolerance not just against Hindus and others but also against Shias. The political manifestation of these Islamist movements was the Muslim League and the consequent bloody partition of India and large-scale ethnic cleansing of Hindus and Sikhs in the subcontinent, which continued even after 1947. The central government has taken swift action in handing over such cases to National Investigation Agencies to unearth the insidious networks working behind the scene. But this long battle requires clarity, resolve, focus and perseverance from the people of India. India has seen several threats in its long civilisational history but has survived and thrived due to the continuous struggle of our ancestors. We must resolve to stand firm and face all such threats together.

The fall of the corrupt and undemocratic Maha Vikas Aghadi government in Maharashtra and the restoration of the BJP-Shiv Sena government once again show that post-poll opportunist alliances can not steal people's mandate. BJYM congratulates the people of Maharashtra and hopes that the damage caused in the past few years will be reversed swiftly. Under the leadership of Chief Minister Shri Eknath Shinde Ji and Deputy Chief Minister Shri Devendra Fadnavis Ji, Maharashtra will benefit from better infrastructure, law and order and rapid economic progress.

This edition of the BJYM Magazine is on the Unsung Heroes of our freedom struggle to mark Azadi Ka Amrit Mahotsav. We must remember the brave men and women from every community, from every part of India, who waged a valiant struggle to free the people from imperial rule. As we approach 15th August, I urge you to participate in the Azadi Ka Amrit Mahotsav launched by Prime Minister Shri Narendra Modi will a renewed zeal for nationalism and fraternity.

Vande Mataram

Tejasvi Surya
National President
Bharatiya Janata Yuva Morcha



Editorial

India will complete its 75 years of independence on 15th August 2022. It was in 1947 that centuries of the struggle of our ancestors against repeated invasions and imperial rule by foreigners reached a culmination in the establishment of the Indian state. The people of India waged an unrelenting struggle for centuries resulting in a golden period of heroic resistance to foreign rule. After independence, history was distorted and rewritten to legitimize the political narrative and rule of the Congress party.

A monolithic view of the past was imposed upon the country, disregarding the contributions made by people before and outside the Congress fold. And a myth was established in the popular discourse that freedom was attained only because of the non-violent movement led by the Congress party under the aegis of Mohandas Karamchand Gandhi.

But the truth is that there was not a single decade under British rule when there was not a mass uprising in one part of the country or another. The history of tribal resistance to foreign rule is one of the most inspiring episodes of freedom struggle. Tens of thousands have sacrificed their lives for freedom and to whitewash it in the service of a partisan political agenda is unethical and unacceptable.

The initiative launched by Prime Minister Modi led the NDA government to commemorate the 75th year of independence as Azadi Ka Amrit Mahotsav is an opportunity to revisit history and celebrate the Unsung Heroes of the freedom struggle. It has brought history writing out of the high chambers of academia. The youth must understand that Bharat is the oldest living civilization because it has always produced brave souls who lived and died for the people and glory of Bharat. Bharat's martial spirit has played a pivotal role in ensuring that our civilization has survived the countless ordeals of the past.

We must make today's generation aware of the vision behind the freedom struggle and its importance in the shaping of modern India. It is a crucial task as there is a determined attempt led by the social science departments of western universities to de-legitimize the Indian freedom struggle by twisting facts and conjuring creative



interpretations. Undermining the freedom struggle is part of the wider attempt to undermine Indian nationalism and the Indian state. An important way to counter is to democratize the history writing and make all the communities stakeholders in celebration of our common history and shared future.

This edition of the BJYM Magazine focuses on some of the Unsung Heroes of the freedom struggle from different parts of the country. The enthusiastic participation of the BJYM cadre and youth in sending entries for the magazine reflects the deep interest in history Azadi Ka Amrit Mahotsav has instilled among the people.



Down the memory lane: Politics and the Unsung Women's war in Manipur

A snippet into the political affairs:

For the first time in the electoral history of Manipur, five women including three from the Bharatiya Janata Party (BJP) were elected in the 2022 state Assembly Elections in Manipur. I was fortunate to be one of those women. At just 32, I am the youngest member of the Manipur Legislative Assembly. This is the specialty of Manipuri society and the Bharatiya Janata Party. Women have been partaking in politics and statecraft since time immemorial in Manipur. From the Meira Paibis (women's civil society) to the Ema Market (Asia's largest all-women market), to "Patcha" (women's only court headed by the queen), the history and culture of Manipur is rich in political participation of women.

While the tradition of participation has

been rich, electoral politics has been a whole different ball game. It has been a space of exclusion and political participation meant a para-electoral affair. But the seed of political power lies in electoral politics. It is only with the Bharatiya Janata Party that this space in electoral politics has opened up for women and marginal groups. The tradition and practice in electoral politics have even been changed by the Bharatiya Janata Party because now the opposing parties are promoting women candidates as competition. Hence, widening the space for women's participation in the electoral politics in the country and more so in Manipur.

Down the memory lane:

Beyond electoral politics, let us walk down the memory lane into the history of Manipur to catch a glimpse of the women's war against the British Empire. And look into the life and sacrifice of an

unsung woman who deserves recognition.

In 1939, an uprising broke out at Ema Keithel (women's only market) known as Nupi Lan (women's war) which sowed the seeds of economic and political reforms in Manipur. Nupi Lan, 1939 was an uprising orchestrated by the brave and valiant women of Manipur against the excessive export of rice by the British. With unfavorable weather in that year, there was limited production of food grains causing famine right during the otherwise bountiful harvest season.

Women took a leading role in trade and commerce in Manipur since time immemorial. Laishom Leibaklei was a small-time trader from Heirangoithong, Naoriya Pakhanglakpa Leikai, Imphal West. She was one of the women leaders in the Nupi Lan, which was directed against the imprudent export-oriented trade policy at the cost of domestic consumers. The staple diet of Manipur is rice. But, due to the large-scale export of rice, prices soared by nearly 80% and the scarcity was such that there was nobody found selling even a morsel of rice at Ima Keithel. As the local trade was paralyzed, the disappointed women traders including Leibaklei gathered at the corner of the marketplace to agitate against the export of rice. On Dec 12, 1939, thousands of women started their revolt and confined the President of the then Durbar at the Telegraph Office, waiting for a reply from the Maharaj who had gone to Nabadwip on pilgrimage.

Meanwhile, the British deployed both military and police forces against these unarmed female protestors resulting in a





Nupi Lan: The Women's War in Manipur, 1939

tussle. Some 21 women including Leibaklei got injured from the bayonets and butts of the British soldier's weapons. She was stabbed at her left thigh by a bayonet and one of her eyes got struck badly by an elbow of a British soldier causing blurry vision till her death.

Memoirs from Leibaklei:

Leibaklei narrated an incident that led to raiding of various rice mills in Imphal. When they went to buy rice from mills, the mill owners refused to sell the rice stocks and told them that only the rice bran and not the actual rice were available for sale. The incident infuriated the women folks and raided the Thangjambon Mill at Khagempalli and Kasturi Mill at Thangal Bazar which were provisioned for the British.

In accordance with the Civil

Disobedience Movement during the colonial period, Leibaklei also took part in burning of foreign goods and clothes landing her in jail for about 6 months. She actively participated in numerous social issues and causes during her lifetime. Taking inspiration from the Nupi Lan, she was one of the women leaders in the post-independence period who started the movement against alcoholism by patrolling the streets, often at night, by holding flaming torches. It later evolved into Meira Paibi (women's civil society) which has now become a strong grassroots movement against drug abuses, and dealing in crimes against women and human rights violations.

Born on 30th, January, 1905, Laishom Leibaklei lived through British exploitation, and she is an embodiment of the fighting spirit of the women folk

in India. She lived till 20th, October 1993 and never stopped contributing towards social change. She was a recipient of the Tama Patra Award and should be considered a pioneer of women engaging in social and political issues during our post-independence times. She was indeed a proud daughter of our Bharatiya culture that nurtures women leaders and represents the fighting spirit of the daughters of our state Manipur. As an unsung hero relegated by the pages of history, it is high time that we remember and celebrate her valour and courage to stand against oppression, exploitation and injustice. Women in politics today like myself are but fruits of the legacies she and other warriors like her left behind.

**Author: Sagolshem Kebi Devi,
Member of the Legislative Assembly,
Naoriya Pakhanglakpa Assembly
Constituency, Imphal West, Manipur**



Dalit Women and National Struggle:

An ode to the women from the margins. The Unsung Veerangana who fought for India's independence

On 15th August 2022, India will complete its 75th year of independence, commemorating a journey of resilient struggle by Indians to achieve independence and sovereignty of land. The dominant popular narrative of the freedom movement is structured around the life and times of well-known leaders and their aspirations, which are seen as representing those of the people of India. What we forget is to look at counter-narrative of the voices from the margins. The women, the Dalits, the Adivasis- they all get reduced to being a part of the mass, never finding a seat in the centre of discussion. We seldom inquire about the marginalised of our country and their contribution to the freedom struggle. The invisibilization of their sacrifices in the nationalist discourse is an area of interrogation.

This piece is a journey across centuries to shed light upon untold narratives of Dalit women's resistance and the resilience in India since before Independence till date. It is imperative that their struggles and their moments of unconditional bravery become a part of our collective memories. Often which , these struggles were and are

intersectional. The historical and cultural narratives of India have failed to acknowledge the contributions of the women from the margins, as they are either androcentric in approach or reflective of the dominant castes. Remembering unsung Dalit women heroes and their stories of struggle and bravery from across the centuries, will broaden these narratives and help address the institutionalised discrimination Dalit women have faced for centuries.

The story of Sabari from the Ramayana has been used as an example of acceptance, selflessness and unconditional love, and adapted into bhajans and poems. The coming of bhakti saw the emergence of women from the Mahar caste, such as Sant Nirmala and Soyarabai, questioning Hindu orthodoxy. Nangeli fought against the cruel "breast tax" system, which imposed a tax on women of the lower castes who covered their breasts. She cut off one of her breasts and presented it to tax collectors, inspiring other women in the community to cover their breasts unapologetically.

Every section of society attempted to

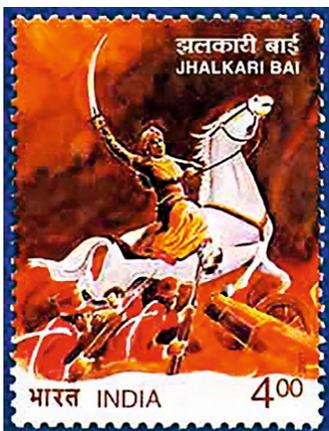
combine social and political liberation during the freedom struggle. Kuyili, who commanded the army of Velu Nachiyar, the queen of Sivaganga in Tamil Nadu, was a Dalit woman who fought against the British around 1780. Jhalkaribai, another fearless Dalit warrior, played a pivotal role in what is known as the First War of Independence in 1857, as the most trusted companion and advisor of Rani Laxmibai of Jhansi. Born in Ujirao, Lucknow, Uda Devi formed a battalion consisting of Dalit women under the leadership of Begum Hazrat Mahal.

Dakshayani Velayudhan was the first and only Dalit woman to be elected to the constituent assembly in 1946. She was also a part of the provisional parliament from 1946-1952. Her contribution in civil disobedience and satyagraha is a story that needs to be told.

Here are life stories of Unsung Veerangonis

जा कर रण में ललकारी थी, वह तो झांसी की झलकारी थी.

गोरों से लड़ना सखि गई, है इतहास में झलक रही, वह भारत की ही नारी थी.



Born in 1830, Jhalkari Bai woman from the Koli caste who outmanoeuvred Britishers during a battle and earned her honor. naturally never gained formal education because of the nature of society at that time. Her father, Moolchand Koli, taught her lessons of weapon wielding, archery, and horse riding so she could be a capable woman and a warrior. Tales of her bravery travelled far and wide with stories of her defending the villages from Dacoits. There are even stories of her fighting leopards using only an Axe. However, destiny had grand plans for her when she met the Queen of Jhansi through her husband, a soldier in the queen's army. The occasion of Gauri Puja brought Jhalkari Bai to the palace where she was spotted by the queen due to uncanny resemblance they shared. On getting to know about her skills, she was appointed as a member in the women's wing for the army where she was trained in different combat techniques as they anticipated British invasions.

The First war of Independence started in 1857 and spread in the northern part of the country

quickly. Jhansi, due to Doctrine of Lapse, has had become a major inflection point in the campaign march of General Hugh Rose. With this Jhansi, as well as two warrior women of Jhansi were to be catapulted in the history books, who have stopped the march of the Imperial Raj. History is rife with different versions, but it is evident from various readings, that Rani of Jhansi entrusted in Jhalkari Bai the command of her fort and army to gather support for the rebellion and have met Tantia Tope and his Peshwa army. Whilst Jhalkari Devi stepped in and faced the Britishers till she was identified. The story of her death remains somber as some say she died during the war while others say she was released and later died due to old age. An indelible warrior, her stories of courage and valor reflects how women from the margins have marked their presence in India freedom for struggle. Though the discrimination continues to be systemic and systematic, there persists to be a constant state of negligent dilemma because of various overlapping identities and their graphic struggles the normative eye misses out on.

The story of Kuyili who was the Commander-in-Chief to Velu Nachiyar, the Queen of Sivagangai, a place in the southern part of Tamil Nadu near Ramanathapuram. The Queen was one of the first monarchs to have fought against the British Rule, around the year 1780, and in that war, Kuyili sacrificed herself to save her land—Sivagangai. This freedom fighter was born in a lower caste family of Arunthathiyar. In her early days, her father who worked as a spy for the Queen, helped Kuyili familiarise with the order of the day and become a companion to Velu Nachiyar. She protected the Queen's life multiple times and was employed as her bodyguard and later the Commander-in-Chief for the women's army. She fearlessly led her army and deceived the British officials by hiding their weapons, to enter the Sivagangai Fort to attack their oppressors. The unprepared British army could not comprehend this attack and Kuyili was successful in giving life to her plans of destroying the weapons of the Britishers. In the process, drenched in oil, she set herself on fire and self-sacrificed her life. Her courage as a lower caste woman, fighting against odds and oppression, is commemorated to date.



A Dalit freedom fighter, Uda Devi and her courageous Dalit sisters or Veeranginis (warriors) fought fearlessly against the British administration, during the Revolt of 1857 against the British East India Company—infamous for looting local resources. She approached Begum Hazrat Mahal to enlist her as a warrior and help her in forming a women's battalion under her command. Uda Devi was born in a small village in Awadh, in present-day Uttar Pradesh. She belonged to a non-dominant caste called the Pasi caste, whose history, like most other lower caste, have not been documented effectively. Her contribution deserves even more acknowledgement because, contrary to what most history books would emphasise around the Revolt of 1857 as fought by the royals or by the nobilities, women from lower and oppressed castes played equal or more crucial roles to challenge the British hegemony. The first war of independence, as stands recorded, often mentions Dalit men who fought for the freedom of their motherland, let alone Dalit women. Born in Ujirao, Lucknow, she was determined to join the freedom struggle for India. She became a part of the Begum Hazrat Mahal under the Begum of Awadh's leadership. Uda Devi formed a battalion consisting of Dalit women and got called "Veerangini" or "warrior heroines". They were to fight the British regiment stationed at Gomti River. Although not much of the fight has been documented, it is said that she killed at least three dozen British soldiers from atop a tree before being spotted. British commander Campbell

and W. Gordon-Alexander mentioned bowing to her in respect after they found out that she was a woman. There exists a statue of her in Sikandar Bagh, Lucknow.

ARTICLE

Born in the year 1902, hailing from a village called Sangmoo near Namchi in South Sikkim, but residing in the then British-occupied Kurseong, this fierce freedom fighter was inspired by Gandhi's Charkha Movement which had gained momentum at that point in time. Helen Lepchaor better known as Sabitri Devi partook in the relief measures that were carried out in Bihar in the year 1920 as the state had confronted massive floods that affected the people from lower echelons of the society. Impressed by her work, Gandhi invited her to his Sabarmati Ashram. She was also renamed as “Sabitri Devi” by Gandhi. The Britishers found her dedicated anti-colonial stance and activities as notorious and they had also issued a warrant in her name. She was hounded by the British Police officials and was one of the most-wanted congress leaders. Once she was also open fired at; fortunately, she escaped unhurt. She built a strong rapport with other leaders like Sarojini Naidu, Jawaharlal Nehru, Morarji Desai and worked closely with them for India's independence. She also played a significant role in the Non-Cooperation Movement, where she led a rally of thousands of labourers in Kolkata, beside eminent nationalist leaders like Gandhi, Maulana Abdul Kalam Azad, Chittaranjan Das, to name a few. She also mobilized people from in and around Kurseong during the Non-Cooperation Movement by starting door-to-door campaigns against foreign goods, for which she was later imprisoned by the Britishers. Along with battling the British rule for India's independence, she also immersed herself in social activism. She was the chairperson of various associations in Kurseong like the Sherpa Association, Nagar Congress, Anjuman Islamia and the Lepcha Association. Because of her dedication to the collective betterment of the society, the Tribal Welfare Department, Government of West Bengal also honoured and recognised her contributions by conferring on her “Reward to Tribal Headman of the District”.



“Rani of the Nagas”, Rani Gaidinliu, at the age of 16, evaded the Britishers, before being captured and sentenced to life imprisonment, which ended only after India's Independence. Rani Gaidinliu was born on 26th January 1915 in Nungkao (or Longkao) village in the present-day Tousem sub-division of Tamenglong District, in western Manipur. She belonged to the Rongmei Tribe under the umbrella Zeliangrong Tribe and at a very young age, despite the lack of formal education, she became a leader under the influence of her cousin, Haripao Jadonang, who had organised the Heraka socio-religious and political movement to condemn the British rule. She mobilised people from the Zeliangrong tribe to resist paying taxes to the colonial regime. Successful in her endeavour, Gaidinliu led these people to emerge out of imperial subordination by refusing to aid the British in any manner and helped them evade the British forces from one village to another, across the states of present-day Assam, Manipur and Nagaland. Due to the growing anxieties around her anti-British stance, the special Assam Rifles contingent was prompted to arrest her immediately. She was later captured by the Britishers, handcuffed, and taken to Kohima on foot. Her associates were either imprisoned or executed. She was only released after India became independent. After spending several years of her life in jail, she later continued to work for the betterment of backward groups in India.

During the nationalist struggle for freedom, every section of the society attempted to combine social and political liberation. Women were seeking a role in making the environment progressive: a conference of the Progressive Women's Association was held in Madras in 1938. It was in this

conference, that the title Periyar was bestowed on E. V. Ramasamy for his efforts against caste patriarchy. The nationalist struggle gave Dalit women the space to transform their lives and have a voice of their own. One such voice was of Moovalur Ramamirtham Ammaiyar, fought against the

exploitative nature of Devdasi system and published a voluminous novel in Tamil in 1936 on Devadasis and wrote the fictional series Damayanthi in Dravida Nadu in 1945.

Author: Dr Aditi Narayani Paswan, Assistant Professor, Delhi University, and founder of DAPSA(Dalit , Adivasi ,scholars and professors association)



Pasumpon U. Muthuramalinga Thevar



The day was June 23, 1933. Kamarajar who was to contest the Virudhunagar municipal elections was kidnapped by members of the Justice Party. One of the most powerful leaders who was at that time in Sayalkudi rushed to Virudhunagar as soon as he came to know of the incident. He called the members of the Congress party and arranged for a public meeting. Speaking on the stage, the leader said “I know that some members of the Justice

Party have kidnapped one of our party's true volunteer from contesting elections. Kamaraj should come here before the meeting gets over and I leave the stage. Otherwise, those who kidnapped him will face the consequences.”

Immediately Kamarajar was dropped near the stage by those who kidnapped him. Kamarajar later came to the stage and thanked the leader. This leader who roared and sent the members of the Justice Party with their tails between

their legs is none other than Pasumpon U. Muthuramalinga Thevar.

Born to Ukkirapandi Thevar and Indiraniammal Thevar, a young Muthuramalinga Thevar grew up under the custody of his maternal grandmother Parvathiammal as Indiraniammal died when Muthuramalingam was just 6 months old. Parvathiammal raised Muthuramalinga Thevar imparting cultural and ethical values through ancient epics like Ramayana,



ARTICLE

Mahabharata and Bhagavadham.

He was aided by his father's family friend Kuzhanthaisami Pillai in his education. Right from his young age, Muthuramalinga Thevar was passionate about Tamil and its rich literature. However, his formal education came to an abrupt end when a plague broke out in Ramnad region. Though his schooling came to an end, it did not stop Thevar from learning. He read all kinds of books relating to politics, history, public affairs, religion, philosophy, Vanasastra, Ayurveda, Siddha medicine and Astrology. He even learnt Silambam (martial arts), horse riding and rifle shooting.

Thevar became a full time member of the Congress party and attended the 1927 Congress session at Madras as a volunteer when he was just 19. He became a close aide of Netaji Subash Chandra Bose. When Netaji and Thevar went to the former's house Netaji introduced Thevar to his mother as "I have brought my younger sibling to our home".

When Gandhi had supported Pattabhi Sitaramayya to be elected as Congress President, Thevar supported Netaji who was re-elected as President during the 1939 session held at Tripuri. Thevar played a vital role in mobilizing manpower for the Indian National Army (INA). Lakhs of men and women joined the Bose-led INA from southern districts of Madurai, Ramnad, Rameshwaram just because Thevar asked to. He even started a Tamil Weekly 'Nethaji' and motivated the youth to join the INA. The impact is felt even today as one can hardly spot a family in these regions which is not connected with the INA. Even today youngsters from this region join the Indian Army, thanks to Netaji and Thevar. Havaldar Palani who laid down his life during the recent Galwan Valley clash with Chinese PLA was also from Ramanathapuram.

Thevar was also known for his

eloquence in both Tamil and English and became a great public speaker. The Madras Presidency Government brought in the Criminal Tribes Act in 1920 that branded entire communities as criminals. This oppressive Act had the backing of the Justice Party (the parent organization of today's DMK) which had pledged itself to the British. Thevar led protests against the draconian acts and mobilized people against the Act. When the Maravars of 19 villages in Appanad were forced to register under the CTA in 1929, Thevar led a massive campaign in the villages, urging them to defy it.

Thevar made continuous appeals and led protests for the abolition of the Criminal Tribes Act. At that time, the Justice Party which was in power in Madras Presidency, refused to repeal the Act which drew the battle line between Thevar and the Dravidian demagogues.

He believed in the Congress party and actively campaigned for it in the hope that it would emancipate the poor and repeal the Criminal Tribes Act. But, Rajaji after becoming Chief Minister did not live up to the promise. Instead, he took positions favouring the Criminal Tribes Act. The Congress arrested Thevar several times for his labour strikes and anti-Criminal Tribes Act campaign.

It is because of this that Thevar joined the Forward Bloc flouted by Netaji. The Criminal Tribes Act was used to exploit workers and labourers working in factories and mills. Thevar formed the Pasumalai Mahalakshmi Mills Workers Union, Madura Knitting Company Labour Union and Meenakshi Mills Textile Workers Union securing their right to work with dignity.

Thevar was also at the forefront during the temple entry movement for Dalits in Tamil Nadu. When Vaidyanatha Iyer was making arrangements for leading a group of people from the Dalit community into the Madurai Meenakshi Amman temple, he was faced with

opposition from orthodox sects and even had threats issued to his life. At that time, Rajaji asked Vaidyanatha Iyer to meet Thevar and request his intervention for the smooth entry of Dalits into temples. Apprised of the matter, Thevar issued 'bit notices' across the city saying "*I would be there at the entrance of the Meenakshi Amman Temple. Those who dare to prevent the Dalits entering the temple shall come and meet me. I will answer them*". This made the miscreants who had planned to attack Vaidyanatha Iyer and others to run helter skelter.

Thevar considered 'Nationalism' and 'Spirituality' as his two eyes. "Politics without divinity is a body without soul" Thevar preached to his followers. Thevar led Netaji's Forward Bloc in Tamil Nadu and became one of the prominent nationalist voices from Tamil Nadu. With his popularity he contested in a constituency where Thevars formed only about 18,000 voters but won with a margin of 1 lakh votes. In the Parliament, he staunchly opposed the special status given to Kashmir through Article 370. He also vehemently opposed the North-South divide peddled by the Justice Party and its offsprings that exist today as DK, DMK and other Periyarist organizations.

Thevar was a celibate and lived the life of a sage. Being born in a wealthy family, Thevar donated his wealth to the Dalit community. Because of his deeds, he is revered as a God by the people of the region. However, with the glorification of E.V.Ramaswamy Naicker by the Dravidian parties Thevar was reduced to a caste leader.

Every year on his birth cum death anniversary 'Guru Poojai' is observed with leaders cutting across ideologies and party lines to pay respects to Muthuramalinga Thevar.

**Author: S G Suryah,
Secretary, BJP Tamil Nadu**



Unsung Narratives on the Heroes of our Freedom Struggle



“What is history, but a fable agreed upon?” - Napoleon Bonaparte

India achieved its freedom on 15 August 1947 after almost 200 years of British rule. We have repeatedly been fed and told in our books, literature and political narratives that our freedom from the British came predominantly due to the non-violent campaigns of Mahatma Gandhi and because of the tireless efforts of the INC leaders. In actuality, INC leaders cannot be counted as contributors in our freedom movement from the foreign yoke. The above quote by the French Emperor Napoleon amply sums up the post-independence narratives sowed and nurtured in our history books about the reasons for our independence by the successive congress government.

Since the congress government was at the helm of all the affairs of the powers for more than about six decades continuously, it has repeatedly sought to diminish the contributions of other persons and organizations who were not from the congress party or were close

aides of Pandit Nehru. For years our freedom struggle narratives have been webbed in such discernible patterns which simply puts out that our independence from the British came to fruition because of the satyagraha of Mahatma Gandhi and jail-times of Nehru and other congress leaders. We all grew up reading this narrative and still find it very hard and disturbing when we are confronted with the real history of our freedom struggle.

Much before Gandhi arrived in India from South Africa in 1915, many statesmen and revolutionaries had already sowed the seeds of swarajya amongst the masses through their speeches, writings, citations and personal sacrifices. Veerpandiya Kattabomman of Tamil Nadu had openly defied the British company in the late 1700s and when asked to surrender by the British he declared that “We are the sons of the soil. We will live and die for the prestige, honor and dignity of our

land.” After much fighting he was publicly hanged in his own home district in Thoothukudi on 16 October 1799. Likewise, many of us have never heard of the Chapekar brothers, Damodar Chapekar, Balkrishna Chapekar and Vasudeo Chapekar from Pune. They had assassinated the Commissioner of the plague committee who is said to have harassed and humiliated the plague affected people of the area. All the brothers were hanged and thus martyred. Their heroic efforts gave a jolt to the British authorities and inspired many people. If not for brave men like the Chapekar brothers we would not be celebrating 75th Independence Day.

Various organizations like the Anushilan Samiti which was founded in 1902, Abhinav Bharat which was started by Veer Savarakar and Hindustan Socialist Republican Association formed by Chandrashekar Azad tried to instill high level of patriotism in the minds of the youths of the country and even





Image credit: Ink Drop

motivated them for the ultimate sacrifice in the service of the motherland. Revolutionaries associated with these organizations like Khudiram Bose, Jatin Das, Ram Prasad Bismil, Ashfaqulla Khan, Bhagat Singh to name a few made the ultimate sacrifices but we find very few lines or sometimes none at all mentioning about them in our Marxist oriented history books.

Great revolutionary like Rash Bihari Bose who dedicated his entire life in the service of the nation from trying to assassinate Viceroy in 1911 to forming of the Indian National Army in 1942 is seldom mentioned with more than a few lines in our books. Even outside India various revolutionary committees were formed like the India House in London by Shyamji Krishna Varma in 1905 and the Ghadar Party in San Francisco, USA , by Sohan Singh Bhakna and Lala Hardayal in 1913. The name of Madan Lal Dhingra is obscured from history and all the other revolutionaries were termed as revolutionary terrorist and

their patriotic exploits were labeled as terrorist and disruptive activities by the congress government and leftist historians.

It is made known as propaganda that every mass countrywide movement was initiated by Mahatma Gandhi and that the INC managed to awaken the countrymen about their rights and inspired them to join the freedom struggle. But it is also true that all the three mass movements' viz. Non-cooperation Movement of 1920, Civil Disobedience Movement of 1930 and Quit India Movement of 1942 couldn't fully achieve the stated goals and had to be ended abruptly. Barring the 1930 movement which managed to achieve some of its goals; the others two failed to achieve even its primary goals in wake of many circumstances.

Even in these movements there were many freedom fighters apart from prominent congress leaders whose names we have never heard nor read. Unsung heroes like Tiruppur Kumaran

of Tamil Nadu who sacrificed his life at young age of 27 years while participating in 1930 movement and Gandhiburi Matangini Hazra who was shot dead during 1942 movement fail to find mention in our books. All these were deliberately done by the past historians under the patronage of the nehruvian machineries just to downplay the roles of other heroes so that the chosen leaders can be glorified. In 1956, once Justice PB Chakraborty , then Governor of West Bengal asked the former Prime Minister of Britain Clement Attlee (during whose tenure independence was granted) about what was the extent of Gandhi's influence upon the British decision to quit India. Hearing this question, Attlee's lips became twisted in a sarcastic smile as he slowly chewed out the word, m-i-n-i-m-a-l.

In fact, the former Prime Minister cited that the growing influence of Netaji Subash Chandra Bose and of his Azad Hind Fauj army on the Indian soldiers of

the British Army was one of the main reasons for leaving India. Freedom fighters from our north-east have not yet become mainstream till today. In spite of numerous freedom fighters from the north-east who have sacrificed their lives for our nation, because of the congress-left nexus in historical narratives, much of the people from other parts of our country are unaware about them. Haipon Jadonang from Manipur was one of the pioneers of the protest movement against British rule and oppression in the region. He started the Hareka movement to combat mass conversion tactics adopted by the British missionaries and extolled the native people to thwart such attempts. He tried to organize an army to fight against the British and was eventually executed by them. It's really surprising that still many people haven't heard about Rani Gaidinlilu from Manipur who was imprisoned by the British in 1932 when

she was only 16 years of age for taking part in the freedom movement. She was released only after independence in 1947. Likewise, many are unaware about Kanaklata Barua of Assam who was shot dead by British police while participating in the 1942 movement. Arunachal Pradesh is still 'Terra incognita' to many people in terms of its history and involvement in the freedom struggle. In 1911, the British Empire in India was shaken when an Assistant Political Officer Noel Williamson was murdered by Matmur Jamoh and associates. Consequently, Jamoh was captured after many days of war and sent to Kala Pani from where he never returned. Ponge Dele and Taji Dele of Ithun valley in Lower Dibang valley fought against the British and were martyred in the process. Moje Riba from Arunachal Pradesh took part in many agitations against the British. He was awarded the Tamra Patra by Smt. Indira

Gandhi later.

The time has come for us to read, analyze and spread the correct information about our past history and give due places to our unsung heroes. These Heroes were deliberately relegated to the background of obscurity in history just to appease and please a particular establishment in the past. These unsung heroes have selflessly sacrificed their lives for our country so that we can have and enjoy our freedom; the least that we can do for their unparalleled and irredeemable sacrifices is to remember them, honor them and tell their inspirational stories to our future generations. Prime Minister Narendra Modi ji's initiative to bestow these Unsung Heroes of our Freedom struggle to their rightful places in history is really appreciable and also necessary to learn about our true history.

**Author: Ajadi Pulu,
BJYM, Arunachal Pradesh**



The Unsung North East and the Warrior Women of Assam

The Northeastern part of India has always been associated with its culture, courage and women empowerment. A large section of the tribal population in India live here and there are numerous tribal communities that thrive here. In what can be termed as one of the most unique cultural practices, according to the customs prevalent among the people of Khasi and Garo tribes, men marry into the homes of women after marriage. Beyond this matrilocality, women have been given

the privilege here for centuries. The beautiful Bharatiya culture of equality and respect for our women is seen as one of the best in this region.

Assam is a gateway of northeast India, and has its share of unsung heroes. From small villages in Assam, slogans of independence were being raised like it was all around India. Assam was also participating enthusiastically in the movement, with “do or die” intention of fighting or dying in the 1942 Quit India movement.

The Young and Brave Kanaklata

In the historic Darrang (Undivided) district of Assam, people were taking part in the agitation fiercely. In the same district a small village named Baranga Bari (Now in Biswanath Charali district) the demand for independence and resentment of British rule had spread like fire. The people of Baranga Bari (Gahpur) took out many fronts against the British Government. There was a courageous daughter of the same village named Kanaklata Baruah. She was born



on 22 December 1924 in an economically lower class family. She grew up in the backdrop of the freedom movement, her family members used to participate in the freedom movement as well. From a young age, Kanaklata had heard the discussion of the movement from her family members and had also heard about the atrocities committed by the British on the people.

Listening to the freedom movement stories, Kanaklata's mind was initiated from a young age. She had the will and passion to save the country by driving away the British. From the age of 11, Kanaklata started participating in awareness campaigns. At the age of 17, Kanaklata Barua became a member of Mrityu Bahini (a suicide squad). Mrityu Bahini was the most fearless and active organization of Assam at that time, who were moving ahead with the thought that they would "do or die" in the freedom movement. Kanaklata Barua wanted to join the Azad Hind Fauj run by Netaji Subhash Chandra Bose but being a minor, she could not.

In 1942, the Quit India movement was started and spread like fire in the whole country. In Assam, Kanaklata Barua led the same movement when she was just 18 years old. On 20 September 1942, the revolutionary camp of Gohpur division (Undivided Darrang district) decided to hoist and unfurl the Indian national flag at the local police station and it was Kanaklata Baruah who led a procession of unarmed villagers for the task. The officer-in-charge of that police station, Rebati Mohan Som warned them to stop the procession. He threatened them of deadly consequences if they went ahead with their plan. He proclaimed that he had an order to shoot the agitator but Kanaklata Baruah refused to slow down. Consequently, the police opened fire and Kanaklata Baruah was shot dead holding the tricolor flag. Even while being shot, she did not let the national flag fall. Later one of her companions from the

same front came forward, grabbed the flag and hoisted it at the police station. His name was Mukund Kakoti. He was also killed by the British on the same day. Later Kanaklata Barua was awarded the title of BIRBALA. At the age of 18, with so much patriotism and so much courage, her sacrifices for the country's independence is commendable.

Remembering the sacrifices

The story of the independence movement in Assam does not end with Kanaklata Barua. There is a small town named Dhekiajuli, also known as Shahid Nagar. In 1942, many women were martyred there, they also had the same insistence on the independence of the country and hoisting of the national flag at Dhekiajuli police station.

On 20 September 1942, the revolutionary camp in Dhekiajuli division (Undivided Darrang district) decided to hoist and unfurl the tricolor flag at local police station Dhekiajuli. The in-charge of the police station ordered them to refrain but the brave freedom fighters denied the order and the police opened fire. 13 people were shot dead holding the national flag and many more injured.

To mention a few names:

Tileswari Barua, Dhekiajuli

She was an active participant in the Quit India Movement from Dhekiajuli. On September 20, 1920, she was shot dead in police firing while trying to hoist the national flag at Dhekiajuli.

Khahuli Devi, Dhekiajuli

She was shot dead in Dhekiajuli police firing on September 20, 1942. She was pregnant at that time.

Kumali Devi, Dhekiajuli

She was another braveheart who was shot dead at the Dhekiajuli police firing along with Tileswari Baruah and Khahuli Devi on September 20, 1942.

Padumi Gogoi, Dhekiajuli

She was an active participant in the Quit India Movement from Dhekiajuli. She was wounded in the lathi attack near Dhekiajuli police station on September 20, 1942. She was arrested and jailed for six months. She was released with worn out health and died soon after.

Golapi Chutiani, Dhekiajuli

She was actively involved in the 1942 movement in Dhekiajuli. When police resorted to firing and lathicharge to block the revoltors she was wounded severely and later succumbed to her injuries.

Thunuki Das, Dhekiajuli

She was an active participant in the 1942 revolt at Dhekiajuli. She was injured in the lathicharge that took place near Dhekiajuli police station on September 20, 1942, and died a few days later.

Jaluki Kachariani, Dhekiajuli

She was another active participant of the 1942 revolt. She received bullet injury in the Dhekiajuli police firing on September 20, 1942, and died soon after.

Kon Chutiani, Dhekiajuli

She was also injured in the lathi attack near Dhekiajuli police station on September 20, 1942, and succumbed to her injuries a few days later.

It is a proud moment to write and give exposure about the unsung sacrifices in Assam and in the parts of the North East. That there is such a small town in Assam, 13 people were martyred and thousands were injured in the freedom movement. Assam or any parts of the North East cannot be seen from a different perspective in terms of sacrifices in the freedom struggle, patriotism runs high in the North East. Voices of children singing "Jana Gana" can be heard across Nagaland to Assam, Tripura to Manipur, Mizoram to Meghalaya and Arunachal to Sikkim.

**Author: Parismita Parajuli,
Secretary, BJYM Assam**



In Search of One Roti, One Dhoti

Indentured Labour is the forgotten and misunderstood past of Indian history that once upon a time generated millions in revenue for the British Empire. From the fertile but harsh lands of Awadh and Bihar to the lush green and tropical climes of the Caribbean and the Pacific, Indian indentured labour trade reached its zenith after the abolishment of slavery in post renaissance 'Modern' Europe. Abolishment of slavery was a means to conform to the humanist mindset that had gripped Europe in the early 19th Century. The Indentured Labour system was the collateral for the losses that would have befallen on the rich and powerful slave owners.

Thus the indentured labour system was created by the British in order to supply cheap labour to its colonies in the tropics. Labourers were sent to Fiji, Mauritius, Trinidad, Grenada, St Lucia, St Vincent, British Guyana, South Africa, Jamaica, Saint Kitts & Nevis and Barbados, the French colonies of French Guyana, Reunion, Ceyenne, Guadeloupe, Moortinque, the Danish Colony of St Croix and the Dutch Colony of Suriname. Indentured labourers came from all parts of North India especially the Awadh and Bihar regions. Cities like Lucknow, Allahabad

and Patna were perfect spots for British agents to recruit unemployed young men and women. The prospective labourers had to sign an agreement of five years which would be extended for another five for working in the colonies. The people who signed the agreement came to be known as '*Girmits*' or '*Girmitiyas*', a corrupted version of the word 'agreement'. They were also called '*Coolies*', a word made popular by early European traders to Asia in the 16th Century. The labourers used to often term themselves and their colleagues as '*Jahajis*'.

Having served the stipulated period of ten years upon which the owners were required to pay for the transit fees back to India, a few labourers did return to India. But a majority of them could not return to their motherland due to fraud and deceit from the owners. Those who made a successful voyage back to India, settled in their villages and majorly lived a life of poverty, often working as farm hands or manual labourers.

Certain extraordinary men and women though, who were once indentured labourers, decided to fight for the justice of their fellow workers. Some started creating awareness about the lies and misconceptions of the indenture labour trade. Some decided to fight the system

through legal means and gave extremely important legal aid to the indentured workers. Some wrote plays, folk songs, poems and stories about the harsh living conditions in the tropics and described in detail how the British contractors would entice unemployed youth to cross the '*Kala Paani*' to serve under their colonial owners.

Totaram Sanadhya was one such indentured labourer who came back to India after spending 21 years of his life in Fiji. Totaram Sanadhya's name often comes up in indenture literature and it is hard to ignore the immense contribution of his to the cause of anti-indenture in the second decade of the 20th Century. Totaram Sanadhya was a labourer from Firozabad District of Uttar Pradesh who was recruited by the British in 1893 to work as an indentured labourer in their colonies.

Totaram fulfilled his ten year agreement and married the daughter of a fellow labourer. It would be 1914 when he finally decided to set sail for his homeland and return back to India. Totaram had left behind a legacy of exceptional network amongst the Indian community in Fiji and was thus called '*Panditji*' due to his narration of Ramayana and Mahabharata to his fellow labourers. Life truly came full



circle for Totaram as he was born a 'Brahmin', but had mentioned his caste as 'Thakur' in order to gain employment under the British. Those days the British were reluctant to employ Brahmin men due to their strict caste requirements as well as the prejudice against crossing 'Kala Paani'. Totaram had even become a 'Sircar' due to his keen intellect and quick grasping powers.

Totaram's work in Fiji is as important as his work against indenture back in India. In Fiji, Totaram would frequently visit various plantations and meet labourers and listen to their grievances. The indenture system did not allow labour unions to form, but Totaram intelligently navigated past this system and soon created a healthy network of indentured labourers. He would gather labourers together under the guise of plays and festivals and would facilitate sharing of personal stories about life under indenture. He even organised a 'Ram Leela' in 1902 in Nausori. He was instrumental in thwarting the efforts of Christian missionaries in converting Hindus and even petitioned for institutionalising Hinduism. He petitioned to start schools for children of the labourers and even went as far as asking for Indian representation in the Fiji Legislative Council. In 1912, he wrote a letter to Mahatma Gandhi who was in South Africa at that time to send an English speaking lawyer to Fiji in order to provide legal aid. Accordingly Manilal Maganlal Doctor was sent to Fiji in December 1912 and he successfully fought for the rights of the Hindu community in Fiji for years before he was deported by the British.

Upon coming back to India in 1914, Totaram with the help of Benarsidas Chaturvedi published his memoir 'Fijidweep me Mere Ikkis Varsh'. This book was translated in many regional languages such as Urdu, Marathi, Bengali and English. This helped to create awareness about the false

promises and realities of the indentured system or 'Coolie Pratha' as it was called during that time. The haunting details which Totaram pens down gives a stark reminder of the cruel and insensitive nature of the indenture labour trade.

Totaram remembers an editorial which goes on as follows,

"In no country in the world would this state of matters be tolerated for a moment and we think the position to be serious. Contractors are everywhere pondering and seizing the labourer and selling him for something like Rs 210 or more per head, of which the poor labourer receives not even a pinch of salt. Thus the very essence of scoundrel is, an absolute trafficking in human flesh, of which the responsible Government take no notice, is tolerated everywhere, while schemes permitting of the labourer, proceeding to the labour districts in a state where all the comfort which he desires, are sternly suppressed."

Totaram goes on to describe in haunting detail how the contractors used to recruit labourers with false promises and even false personalities sometimes,

"There were three types of indentured labourers in Fiji, the Indians, tribal Fijians and Polynesians. Out of us, it used to be very costly to keep tribal Fijians since they did not do manual labour. The Polynesians had rebelled against the indenture system and exploitation of their own by the British. It was left to us Indians eventually to work as 'Coolies' in spite of suffering from numerous difficulties and hardships. Immigration agents are present in Calcutta and Madras. These agents find 'Arkatiyas' and give them jobs to recruit men and women for the trade. Arkatiyas roam around in different disguises in order to fool people. Some become 'Choubo' in Mathura, 'Panda' in Haridwar or 'Seth' in Kanpur. Some say they will give 22

Rupees per month and that it is a Government job and not a personal one. The Seth's used to say, we will give you a good job, we will soon be starting a monastery named Jamaica in Calcutta. We will give you Nine Annas per day. Some become doctors and even soldiers to influence youngsters. The moral of this story is that the recruiters used to don many disguises like the 'Rakshasas' of ancient times to fool our brothers and sisters."

It is a well-known fact now that the British used to target youth in the holy cities of Allahabad, Mathura, Haridwar and Ujjain. When the Dutch and the English signed the treaty to supply labour from India to Suriname, the British devised a new way to attract Indians. They used to recruit youth by telling them that they were taking them to 'The Land of Shri Ram', a corrupted version of the word 'Suriname'. Eventually around 34000 Indians would be sent to Suriname, never to set foot in their motherland again.

These anecdotes from Totaram Sanadhya's life go a long way to help us understand the means and ways with which the British officers lured people and sent them to the colonies in a very haunting recreation of the days of slavery under the British Empire. Though the British prided on their stance against modern day slavery, these personal accounts by men like Totaram Sanadhya tell a different story which has been easily forgotten from history. These are the forgotten chapters of Indian history and a story of extreme resilience and self-belief. It needs to be told and we need to be aware of the forgotten past that is Indian indentured labour. Their story might not be eulogised in books, newspapers or movies but the magnitude of their work is no less than that of any leader from the Indian Independence movement.

**Author: Kunal Tilak,
Vice-President, BJYM, Pune City**



Haryana: Tales Unheard!

The 21st century India relates Haryana with the high rises of Gurugram, the flourishing business and the changing perception under the leadership of Manohar Lal Khattar. Yet, there are many who are absolutely unaware of the rich culture and stories that made Haryana and represent Haryanvis today. Hence, it is only pertinent that with the coming words, I give the reader a glance through the stories of valour from Haryana. A disclaimer though, there are more stories but the nature of an article only permits the columnist as much.

In the beginning of the year 1857, the discontent against the English East India Company had reached raging levels. It was only a matter of time that Indians were ready to take up arms against the British. The Ambala district in the north of Haryana was then an important cantonment for the Company forces. It was from here that the northern frontiers were being defended. The cantonment in Ambala was shifted from Karnal (over 70 kms south of Ambala) which was more prone to diseases and epidemics.

In May 1857, the Commander of Company forces General Anson was based in Ambala. The matter of Enfield rifles and the objection had reached every year of the region. People in general realised that the Company was adamant on meddling with their religious beliefs and faiths. As historian K C Yadav puts, 9 hours before Meerut on the 10th of May 1857, Indian forces in Ambala broke into rebellion; making way for the first war of independence.

There are many stories that evolved over the next months when, in the words of Cave Brown, "Hurraynaha that land of fertility was in blaze." For instance, there is the story of Udmi Ram from Sonapat. Born in village Libaspur in

Sonapat, Udmi Ram is believed to be a Numberdar of his village when the war broke out. Under his able leadership, villagers got together and marched against the Company. As per one account, Udmi Ram became the leader of the Sarv Khap Panchayat Army and led the men from the front. For months, as the fire spread out, Udmi Ram with his accomplices defeated multiple attempts at bringing them down.

Apart from the valour, it is the punishment that was meted out to him which is still part of the local folklore. It is believed that Udmi Ram with his army of men would raid passing English officers and with traditional weapons; defeat them, kill them and dump them in remote locations. In one such effort, Udmi Ram killed an English officer but let go of his wife. The English woman was taken to a safe custody in a neighbouring village. From there, she later reached the English camp in Panipat. With more specific details about Udmi Ram now; the English forces began their search more vigorously.

After the company crushed opposing

Indian forces, Udmi Ram was also taken prisoner by the British. Udmi Ram and his wife were nailed to a Peepal tree near the Rai guest house. Hanging there, they were subjected to more traumas until they bled to death. Udmi Ram fought for 35 days nailed to the tree! Oral histories recollect that when he sought water, the British forces gave him urine to drink.

Even more, Udmi Ram's accomplices were laid on the ground and crushed under heavy stone rollers. One of those rollers is still kept in Sonapat, Haryana.

Right on the outskirts of Delhi, is Ballabgarh (Faridabad) which was the kingdom of Raja Nahar Singh during the 1857 struggle. The princely state of Ballabgarh was founded by Tewatias who were in relation with the Bharatpur state.

During the 1857 war of independence, the state was fairly powerful with a population little less than 60,000. Raja Nahar Singh aligned with the cause and sided with the Delhi emperor. There was a constant exchange of letters as Raja complied by all instructions in the pursuit of freedom. He also raised



money and resources for Delhi as the flames of rebellion took down everything.

Raja Nahar Singh employed many Indians who had deserted the English forces and stoked a large wind of rebellion on the outskirts of Delhi. He secured passages for Indian forces and ensured peace and order in his state.

However, as the war closed in the favour of the English, Nahar Singh's state was abolished and the descendants moved out of the region. Raja Nahar Singh was tried and hanged in Chandni Chowk on 9 January 1858. His Palace is now a Haryana tourism department property and the city remembers him in the stadium and the Delhi metro station on the Violet Line which is named after him. In the modern Haryana's Narnaul-Rewari belt, Raos sounded the bugle of rebellion. The Rewari estate was founded out of a jungle in the 16th century. During the Anglo-Maratha war of 1803, Raos sided with Scindhias. As a consequence, post-war, their estate was considerably reduced.

Hence, as soon as the war broke out; Raos found an opportunity and jumped to rebel against the Company forces. Tula Ram became the Raja and his brother, Gopal, Commander-in-Chief. Raos gathered forces, overturned administration in Rewari and declared independence.

Rao Tula Ram and his forces maintained a valorous stand till very late in the 1857 war. In fact, Tula Ram's forces apart from the Mewatis were the last men standing in Haryana. Even after the capture of Delhi by the English!

The most significant stand by Rao Tula Ram was near Narnaul in November 1857. The company forces marched south from Delhi to reach the outskirts of Narnaul. Right outside the modern town is the village of Nasibpur, where the Rao troops descended upon the Company. Historians write: 'Never was

there a charge more gallant and certainly never were the British cavalry met so fully or in so full a swing by the rebel force.'

The Indian forces fought gallantly until two Indian commanders got injured by musket shots. By the end of the day, the battle went in favour of the British. 'Tula Ram, however, successfully escaped. He then travelled through Rajasthan and Madhya Pradesh for garnering support against the British, which never fructified. He also joined Tantya Tope's forces in the rebellion. However, as the fires of the 1857 Rebellion died, Tula Ram went into exile. He reached Bombay in the last days of 1859. Disguised as a Marwari, Tula Ram then travelled outside India to lobby other nations for the Indian cause. He visited Iran and Russia and ultimately died in Kabul in 1863. The long dreary struggle to see independence took over, as the turban-clad, long-mustached, sword-yielding, tall leader of the Indian War for Independence 1857, became weak.

In Rao Tula Ram, the Indian struggle of 1857 found a great Indian leader whose perseverance, strength and strategy outdid the British on many fronts. It is a testimony to his laurels that the Ahirwal region or south Haryana constituting Rewari, Gurugram and Mahendragarh, still remembers him with many Chowks, buildings, busts, statues, awards, etc.'

Pandit Kanshi Ram was born on 13 October 1883 in the district of Ambala. He studied and worked in the region before plunging himself into the revolutionary struggle for Indian independence in the second decade of the 20th Century. Along with Lala Har Dayal and Sohan Singh Bhakna, he was one of the three key members in founding the Ghadar Party. The Ghadarites were revolutionaries, mostly immigrants in Canada and the US who believed in violent action to overthrow the British.

Lala Har Dayal along with his accomplices began extensive campaigns against the British. Kanshi Ram from Ambala was one of the chief architects of these campaigns. Many of the important meetings of the Ghadarites in San Francisco used to take place at his residence. When the 'Hindustan Association of Pacific Coast' was formed, Sohan Singh Bhakna became the President and Kanshi Ram became the treasurer.

In 1914, Ram returned to India as a part of a planned Ghadar Mutiny. The attempt, however, was foiled by British intelligence. Kanshi Ram was arrested in the aftermath of the failed February plot and later tried. Ram was charged, along with Kartar Singh Sarabha and Vishnu Ganesh Pingle, and executed on 27 March 1915.

As soon as the 1857 war broke out, Mewatis in South Haryana also broke into quick rebellion. Their leadership was taken by a Meo from Pinghwa, Sadruddin. Under his leadership, the British were attacked in Tauru, Sohna, Ferozepur, Punhana and at other such locations in the region. Repeated attempts by the District Collector from here and other officers from outside failed to capture Sadruddin. Major W. Eden, was a political agent at Jaipur. He was marching towards Delhi when he found Mewat in a state of anarchy. This, however, was an uphill task. Eden was joined by Ford and 30 other European officers. Regardless, they failed to capture Sadruddin.

The 1857 flames continued to burn in Mewat for long thanks to the bravery and courage of Sadruddin and many other Mewatis in the region.

Apart from these there is the story of Sir Chhotu Ram, Pandit Neki Ram, Lala Murlidhar among others which make individual longer stories.

Author and Columnist: Arjun Singh Kadian



Putali Devi: The Warrior of Darjeeling Hills

The Indian Freedom Movement was one of the most recognized anti-imperialist movements that sought to dislodge the British Colonial Empire from India. The narrative of this movement is well known to all, and the major actors that played a substantial role in this endeavor are well recognized. However, in spite of many figures that stand prominently in the textbooks of the freedom movement, there was a bigger contribution of people at the subaltern level that made this movement a success in 1947 with the declaration of Independence. Many history textbooks talk about the role of leaders who fought against the colonial empire, the provincial leaders also figure prominently in the texts, however, there were many people who participated and dedicated their lives to the cause of freedom but are not acknowledged and appreciated. Many women also participated in the freedom struggle, but apart from certain gender studies their role in the freedom struggle is rarely acknowledged.

Women's history is somehow not given much importance in the mainstream narrative but research and new literature have been trying to shift the gaze to them lately. This article would like to discuss one such figure who played an important role in the freedom movement in Darjeeling Hills. Her name is Putali Maya Devi Tamang. She was born in Kurseong, Darjeeling on 14th February 1920 as the youngest daughter of Madan Bahadur Tamang who worked as a peon in the Kurseong Sub-division. She was educated in Scott Mission School in Kurseong, and just at the tender age of 14, she joined the youth wing of the Congress along with Harish Chettri. At

that time Saryu Prasad Poddar from Bihar was responsible for organizing and instilling the nationalist sentiments in the Darjeeling Hills. Finally, in 1936 a Congress branch was established in Kurseong. Its local leaders were Pratimaan Singh Lama, Harish Chettri, and Savitri Devi. Putali Devi also became a member of Congress. According to Prof. Saswati Biswas, Darjeeling Hills being the summer capital of the British Government, ensured to keep it away from the 'anti-colonial activities of the plains'.

The British administration warned her from joining the Congress, but when this warning did not have any effect on Putali Devi, the British tempted her by offering her the job of a nurse which she turned down. Fearing repression by the British government, her family members strongly opposed her activities. Her family and relatives opposed her involvement in political activities, the reason being that it was a male-dominated sphere. However, nothing could stop her from the ideas of nationalism. With the help of the local activists, Putali Devi established the Harijan Samaj in 1938, for the socially and economically disadvantaged people in the Darjeeling district. She also ran a night school and instilled a sense of patriotism among the women and the youths of the Hills. She was firm and dedicated to her work and her goal. She also founded the Women Welfare Committee or the Nari Kalyan Samiti in 1939 and Night School in 1939 at Kurseong to build a strong organization among the locals for the nationalist endeavour.

Sarju Prasad and other activists used to organize prayer masses, and 'Vajan

Mandali' at night school to ignite locals with the feeling of nationalism and to popularise khadi. She used to teach basic writing skills at night schools.. She educated people about the ill effects of alcoholism and motivated them for the national awakening through these organizations. Therefore, the Harijan Samaj emphasized on creating an alcohol-free society. Through the Samaj, they used to solve problems faced by women. Slowly, a large number of people began to associate with her. By that time the Congress committee had begun to hold a strong position in Darjeeling Hills, enough to attract the attention of British officials and she was warned to keep away from the movement.

These institutions made deep inroads into the life of the people from the hills. The fire of patriotism flared up in this mountainous region when Subhash Chandra Bose was interned in Kurseong by the British government in 1936 and again in October 1937. From Kurseong Netaji wrote letters to Pandit Nehru and other leaders of the Indian National Congress and his speech for the Haripura Congress in 1936 was also prepared in Kurseong.

On 8th August 1942, Mahatma Gandhi launched the Quit India Movement, and most of the top leaders including him were arrested by the Government. It spread like wildfire in the whole country. The Congress activists in different parts of Darjeeling hills organized a huge protest rally in support of the Quit India movement on 12th August and most of them were arrested and imprisoned in Darjeeling jail. On the very next day i.e., 13 August 1942, Putali Devi led a huge procession, and





all the activists including Putali Devi were also arrested and taken to the same place by the British government. The Congress supporters were released but the top and influential leaders like Putali Devi, Sarju Prasad and others were imprisoned for one and half years. Later on, Sarju Prasad was shifted to Rajshahi jail. On the grounds of deteriorating health due to mal-treatment inside the Jail, the British released Putali Devi in January 1944 from Darjeeling jail. The life of Putali Devi was not easy because she was not fully welcomed by her own family. Her family was threatened by the colonial administration and the agencies because of her active participation in the

nationalist movement. Sarju Prasad Poddar was also released in 1944.

After her release from prison, her family asked her to choose either movement or family, it was obvious that she would choose the former. The congress activists of the district also advised Putali Devi and Sarju Prasad to get married. The wedding took place at Gorkha Jana Pustakalaya in Kurseong and as both of them were involved in the freedom movement they had no source of income because of which they had to face economic hardship. After independence, she was engaged in social work in Kurseong and also became active among the tea garden workers.

Putli Maya served as the President of the Mahukuma Congress Committee of Kurseong and the Vice President of the Darjeeling District Committee. She and her husband were awarded the freedom fighter pension and Tamra Patra by the Government of India in due recognition of their contribution to the freedom movement in the year 1972 and was also approved the pension of the freedom fighter in 1975. She died on 1 December 1984 in Siliguri Hospital.

Author: Gourav Lama,
Assistant Professor of History,
Presidency University
Vice-President, BJYM, West Bengal



Rash Behari Bose: An Unsung Mastermind of the our Freedom Struggle



When we hear the word INA or Indian National Army, the first person who comes to our mind is Subhash Chandra Bose, who was commander-in-chief from 1943 to 45. Still, few of us know that Rash Behari Bose established the 'Indian Independence League' — an army that would fight for India's freedom from British rule. He subsequently handed the reins to Subhas Chandra Bose, who developed it as the Indian National Army or the Azad Hind Fauj. [The Print, 2018]

Rash Behari Bose was born on May 25, 1886, into a Bengali family in Subaldaha village, Purba Bardhaman district, West Bengal. Bose was brought up during the British Raj's horrific pandemics and famines. It fueled his aversion to British rule. Binod Behari Bose was his father's name, and Bhubaneswari Devi was his mother's. Rashbehari Bose's foster mother was Tinkori Dasi. Rash Behari

Bose grew up at his family house in Subaldaha, where he was looked after by his grandparents Kali Charan Bose and Bidhumukhi Debi. Rashbehari Bose attended Dupleix College in Chandernagar with his cousin and buddy Shrish Chandra Ghosh. Their principal, Charu Chandra Roy, motivated them to join revolutionary politics. Bose received medical sciences and engineering degrees from France and Germany, respectively. Both British and French culture inspired Rash Behari because Chandernagore was under French authority at the time. Rash Behari was profoundly affected by the French Revolution of 1789. Rash Behari Bose could not conclude his education due to an offer from his uncle to work at Fort William. He moved to the Government Press in Shimla at his father's request. Rash Behari Bose, later on, travelled to Dehradun as a guardian tutor in the residence of Pramantha Nath Tagore at the suggestion of a colleague.

He acquired a clerical job at the Dehradun Forest Research Institute, where he worked his way up to head clerk. Rash Behari Bose was drawn headlong into revolutionary activity after the partition of Bengal in 1905 and the events that followed. He concluded that the government would not capitulate unless the patriots took revolutionary action. Under the direction of Jatin Banerjee, an outstanding revolutionary leader, he began to ramp up his revolutionary efforts. [Hindu Janajaguti Samiti, Undated]

He was involved in many revolutionary activities against the British Raj including his contribution to the attack on Lord Hardinge, his role in organising the Ghadar revolution and his contribution toward Indian independence from Japan. Rash Behari Bose was the mastermind behind the famous bomb attack on Lord Hardinge. He executed his master plan on 23rd December 1912. Shreesh Ghosh, a daring companion of Rash Behari, suggested an assault on Hardinge during a conference in Chandan Nagar. However, those in attendance believed it was impracticable. He paused for a while, saying merely that he was prepared and determined, but under two circumstances: that he be equipped with strong explosives and that he be accompanied by a young fellow of indisputable revolutionary spirit. One such young man was Basant Biswas, a 16-year-old boy who was supposed to be the servant of Rash Behari Bose. Basant's best capability was to disguise as a girl. Rash Behari Bose thought of using Basant Biswas's capability to get

close to the Viceroy without even getting noticed during the Viceregal procession. Moreover, it was important for Rash Behari Bose to get closer to Lord Harding because the bomb needed to be hurled on target to execute the plan properly. The Viceroy and his wife, Vicereine, were riding on the top of an elephant during D-day. The women were eagerly anticipating the arrival of the parade. One of them was Basant, who was costumed as a woman. The Clock-tower around Chandni Chowk, close to the Punjab National Bank, was selected as the meeting site. The explosive was supposed to go off once the elephant was right in front. Rash Behari would be close, while Awadh Bihari would be across the street, ready to detonate the explosives if Basant faltered. However, the explosive was most likely hurled by Awadh Bihari and not from Basant. The Viceroy was gravely hurt and was transported to neighbouring A.C. Sen, a well-known doctor. Awadh Bihari was eventually executed, but Rash Behari remained untouchable. Rash Behari took the night-time train back to Dehradun and went back to work the following day as if nothing had occurred. He also convened an assembly of Dehradun's faithful inhabitants to protest the heinous assault on the Viceroy.

Even though Hardinge evaded death, Rash Behari's attempts were unrelenting. After Lord Hardinge, the then Viceroy of India was bombed on December 23, 1912, Rash Behari Bose rose to prominence. He also played a key role in organising the Ghadar Revolution. Throughout World War I, Rash Behari Bose was a key member of the Ghadar Revolution, which intended to spark a rebellion around India in February 1915. Ghadrates who had been trained and approved were dispatched to numerous cantonments to penetrate the military. Despite the war blazing in Europe, the Ghadar commanders reasoned that many of the troops had left India and, therefore, the remaining could be

quickly taken over.

During 1914, several 'explosive components' from the United States of America, Canada, and even from the Far East arrived in India. After successfully executing the bomb attack on Viceroy, Rash Behari Bose was the go-to man for leading the Ghadar Revolution. During this point, Vishnu Ganesh Pingle, the American-trained Ghadar, arrived in Benares and approached Bose, requesting that he spearhead the revolt. However, before taking on the job, he dispatched Sachin Sanyal into Punjab to examine the condition. Sachin arrived with a positive attitude. The revolutionary spark would be sent on February 21, 1915. British policemen would be picked up and patrol outposts seized as soon as the breakout occurred. Tribals would invade towns and seize government institutions when it extended to the Frontier Region. Rash Behari will indeed dress up as a military commander and travel from cantonment after cantonment. However, on February 15, Kripal Singh, a policeman and a fresh revolutionary party member, was observed suspiciously roaming around the Lahore station against orders, and he was apprehended. The revolt was unsuccessful, and the majority of the rebels were apprehended. On the other hand, Rash Behari succeeded in eluding British surveillance and entered Japan in 1915.

Rash Behari Bose left Kolkata on May 12, 1915. A close relation of Rabindranath Tagore, Raja P.N.T. Tagore escorted him to Japan. Even after reaching Japan, he continued his fight against the British Raj. On May 22, 1915, Rash Behari arrived in Singapore, and in June, he arrived in Tokyo. Rash Behari lived like a fugitive between 1915 and 1918, changing his address 17 times. He met Ghadar Party leaders Herambalal Gupta and Bhagwan Singh during this time. In the First World War, Japan was a British ally and attempted to deport Rash Behari and Herambalal.

Rash Behari completed his game of hiding and sought by becoming a Japanese citizen, while Herambalal fled to the United States. He married Tosiko, the daughter of the Soma family, who were sympathetic to Rash Behari's endeavours to win support from them. Tosiko died in March 1928, leaving two children, a boy named Masahide and a daughter named Tetaku.

Soon after, he decided to study Japanese, and as a result, he became a journalist and writer. He began spreading information on the state of India and the country's war for independence through his writings, conferences, and seminars. In 1938, he created the Hindu Mahasabha in Japan with the help of Vinayak Damodar Savarkar, the president of the Hindu Mahasabha in India. The Indian Independence League was established following a meeting held in Tokyo on March 28, 1942. After a few days, the decision was made to choose Subhash Chandra Bose as president. The Japanese urged Indian POWs captured in Malaya and Burma to join the Indian Independence League and the Indian National Army. The Indian National Army was founded on September 1, 1942, thanks to the efforts of Rash Behari, Captain Mohan Singh, and Sardar Pritam Singh. Azad Hind Fauz was another name for this league.

Rash Behari Bose died in Tokyo on January 21, 1945, just before World War II ended. The Second Order of Merit of the Rising Sun was bestowed to him by the Japanese government, which is the highest honour bestowed upon a foreigner. On the other hand, the Emperor of Japan showed him tremendous respect after he died. The Imperial coach was dispatched to transport the seasoned Indian revolutionary's body.

**Author: Rangin Halder, Anurag Mondal
2nd Year students at National
University of Juridical Sciences**



Bhikaiji Rustom Cama: An Unsung Freedom Fighter Rebelling on Foreign Soil



In today's time, many Indian citizens do not know about Bhikaiji Rustom Cama and that she unfurled the first version of the tricolor flag of independent India on August 21, 1907, when an International Socialist Conference was being held at Stuttgart, a city in Germany. During this conference, she was the person who brought into light the situation of the pandemic in India and also highlighted that the Plague in India was an artificial one created by the Britishers in front of the whole world.

Madam Cama as she was also known was born on 24 September, 1861 in a Parsi Zoroastrian Family. Her original name was Bhikaiji Rustom Cama. She

was the daughter of Sorabji Framji Patel and Jajibai Sorabji Patel. Like many Parsi girls of the time, Bhikaiji attended Alexandra Girls' English Institution. Bhikaiji was by all accounts a diligent, disciplined child with a flair for languages. Bhikaiji spent most of her time and energy in philanthropic activities and social work.

When Mumbai was hit by the dreaded Bubonic Plague in 1896, she joined many teams working out of Grant Medical College in an effort to provide care and service towards the infected. She became so engrossed with her voluntary service to the people, that she also got affected by the plague, however, after some time she recovered. During

her service period in Mumbai, she came across people who were associated with the freedom struggle and also met many intellectuals who were associated with patriotic belief and were connected with them through the ideas of freeing India from the clutches of the British empire.

She began the *Vande Mataram*, an Indian nationalist publication from Paris in September 1909 run by the Paris Indian Society which was founded by Madam Bhikaji Cama. The publication was banned by the British in India and in England. Most of her life was devoted towards welfare activities and the Indian national movement.

She started her service life as secretary of Dada Bhai Naoroji, a front line leader



of the Indian national movement. During the First World War, her own property within the Indian territory was seized by the Britishers. She took it upon herself to work for the Freedom struggle from abroad and she was associated with a number of movements which aimed at the Freedom of India. She was greatly inspired by Shyamaji Krishna Verma, Vinayak Damodar Savarkar and Dadabhai Naoroji etc.

The leader of the Russian revolution, Vladimir Illych Ulyanov (Lenin) also visited her at her House for discussion

on the Russian revolution. She believed that due to the British loot, India fell upon a great economical crisis and being a colony of the British empire then, India struggled a lot to meet her basic requirements.

Madam Cama visited the U.S.A. and she openly propagated opinions against the British torture in India.

The hoisted National Flag was secretly brought in India and was kept safely at the Keshari library in Gujarat.

Influenced by Christabel Pankhurst and

the Suffragette movement, Bhikhajji Cama was vehement in her support for gender equality. Speaking in Cairo, Egypt in 1910, she asked, "I see here the representatives of only half the population of Egypt. May I ask where the other half is? Sons of Egypt, where are the daughters of Egypt?" Where are your mothers and sisters? Your wives and daughters?"

She was briefly arrested in October 1914 when she tried to agitate among Punjab Regiment troops that had just arrived in Marseilles. She was required to leave Marseilles, and Cama then moved to Rana's wife's house. In January 1915, the French government deported Rana and his whole family to the Caribbean island of Martinique, and Cama was sent to Vichy, where she was interned. In bad health, she was released in November 1917 and permitted to return to Bordeaux provided that she report weekly to the local police. Following the war, Cama returned to her home at 25, Rue de Ponthieu in Paris.

Cama remained in exile in Europe until 1935, when, gravely ill and paralyzed by a stroke that she had suffered earlier that year, she petitioned the British government through Sir Cowasji Jehangir to be allowed to return home. Writing from Paris on 24 June 1935, she acceded to the requirement that she renounce seditionist activities.

Accompanied by Jehangir, she arrived in Bombay in November 1935 and died nine months later, aged 74, at Parsi General Hospital on 13 August 1936.

Leaders like Madam Cama who are the unsung heroes of our great country deserve the credit and respect, and to be remembered by our generation and the coming generations too. They had given up their tomorrows for our todays.

JAI HIND JAI BHARAT, BHARAT MATA KI JAI

**Author: Saikat Chatterjee,
Member, B.J.Y.M
Sanctoria, Dishergarh, Kulti Assembly**

Agarkar – The Forgotten Reformist

Every Indian's head is held up high while talking about the Indian Freedom Movement. Innumerable freedom fighters laid down their lives to attain the freedom we all enjoy today. India was drowning, not just under the atrocities of the British, but also from the rigid cultural practices enforced in the society by Indians themselves. It is because of these reformers that India gained freedom from the British as well as social evils. Social reformers like B.R.Ambedkar,

Rajaram Mohun Roy, and Mahatma Phule are well known. However, there is one name that is equally important but has been forgotten. That name is Gopal Ganesh Agarkar. He is known to most people as an associate of Lokmanya Tilak. However, he had an important part to play in reforming the contemporary society of 19th century India.

Gopal Ganesh Agarkar was born in 1856 in a small village named Tembhu in Karad taluka of Satara district in

Maharashtra. He worked as a clerk in court for a little while. He moved to Pune and got his BA and MA degrees in history in 1878 and 1880 respectively. He met Lokmanya Tilak while studying at Deccan College in Pune. Both the men shared the same spirit of fighting for independence and with a view to making people aware of the same, educational institutes like New English School, Deccan Education Society, etc were founded by Tilak, Agarkar, Chiplunkar, Apte, and others.

Lokmanya Tilak went on to establish '*Kesari*' & '*Mahratta*' newspapers in 1881. *Mahratta* was printed in English and *Kesari* was printed in Marathi. Agarkar was the first editor of *Kesari*. He took inspiration from the writings of J.S.Mill, Spencer, Voltaire, and Rousseau. Agarkar was Tilak's closest confidant. They wrote against British oppression in their papers. Together they were becoming an inspiration to the public to fight against the British, but it also came with certain consequences. One such instance was the defamation case filed against them by the British-appointed regent at Kolhapur, Mahadev Barve. British officials and doctors were claiming that Shivaji IV, the minor Chhatrapati of Kolhapur, was insane. They wanted to spread this to the public so that it would make it easier for them to take over the administration. *Kesari* and *Mahratta* printed letters and facts proving that this was a ploy. They exposed the brutal treatment of Shivaji IV by the British. They published articles exposing the ill-treatment given to him even while the case was ongoing. However, they were proven guilty by the jury. In spite of the guilty verdict, the public trust in them increased manifold and people started looking up to them.

Unfortunately, it did not last long. The Tilak-Agarkar duo turned from friends





with the same goal to opponents with polar ideologies. The cause of this rift was their priorities. Tilak wanted freedom for the nation first, whereas Agarkar wanted social reforms. These differences increased to such an extent that they split. Tilak took Kesari in his hands to print about prioritizing independence. Agarkar started his own newspaper named '*Sudharak*' in 1888. *Sudharak* literally means Reformer. Agarkar wrote articles concerning social reforms required in Maharashtra. It included issues like increasing the age of marriage by supporting the Age of Consent Bill, widow remarriage by supporting Pandita Ramabai's Widow's Home in Pune, etc. Tilak was of the opinion that the Indian society should be reformed by Indians themselves without British interference. Since the British had taken over the administration of the country, Tilak thought it to be essential to keep them away from administering the country's cultural and religious traditions. It would have taken away the belief and confidence that Indians had over their values, which inspired them to fight for their motherland.

On the other hand, Agarkar didn't hesitate to support reforms initiated by

the British. He was of the opinion that if there is no democracy and equality in our homes, we have no right to ask for democracy and equality for the country. He refused to follow anything blindly as it was merely a tradition. He felt that it is only the development of the society that will lead to the development of the nation. There is no right or wrong to this argument. In the end, it was ultimately the social reforms as well as the fight for independence that helped in shaping modern-day India.

Agarkar's career consisted of other aspects along with being the editor of *Sudharak*. He was the Principal of Fergusson College from 1892 to 1895. He authored books like '*Alankar Mimmansa*', '*Dongarichya Turangatil 101 Divas*', and translated Hamlet into Marathi. His autobiography was published under the title '*Futke Nashib*'. Agarkar also stood by his writings by supporting reforms. One such instance was the case of Rukhmabai. She was married off when she was a child. However, after she was educated and gained maturity, she refused to acknowledge the marriage as it took place without her consent. Agarkar and Ranade supported her when no one else

did. The court ruled against her, but Queen Victoria overruled it and dissolved the marriage. Later, this same Rukhmabai later became a physician and fought for women's rights. Such similar instances led to the passing of the Age of Consent Act in 1891. Agarkar supported the reforms, but it gave an illusion that he was supporting British rule itself. People protested against this and went so far as to even carry out a funeral of his effigy. But even after this, he did not stop working to bring social reforms.

Agarkar led a relatively poor life and didn't keep much for himself. He spent all his life fighting for the betterment of society. Agarkar had suffered from asthma for his entire life, which ultimately became the cause of his death at the young age of 38. Had he lived a long life, social reforms in India would have gained momentum along with the independence movement. Agarkar was one of the first reformers to speak publicly when the country was in a need for change. He was one of the driving forces of the reform movement who never gave up his purpose even when it seemed that he might be under threat for vehemently opposing the patriarchal and unjust society. It is extremely rare to find someone with such sheer dedication to their purpose. It is very unfortunate that his work hasn't been acknowledged on a larger scale till now. We have come a long way since Agarkar's time. We have brought almost all of the social changes he strived for in society. There is still a long way to go. The path to an ideal society sure is hard. But whenever the thought of turning away from fighting for reform and social change comes to our minds, we should think of Agarkar. Despite facing fierce opposition from the people for whom he was trying to improve the society, he continued the fight and left no stone unturned in trying to make society a better place.

Author: Aarohi Dhumale,
ILS Law College, Pune



Chapekar Brothers



Bharat as a nation has fought hard against all invasions and secured itself, but we have suffered greatly on the social, economic, and cultural fronts during that time. Because of the invaders' insensitivity and inhuman behaviour and actions, many Bharatiyas developed a revolutionary mindset in order to protect our brothers and sisters and free the country from invaders.

The quote from the Bhagavad Gita where Lord Shri Krishna once said to Arjuna, *"It is sin to commit injustice, but it is a greater sin to tolerate injustice,"* is true, that is, if one continues to tolerate the injustice being done now, it gives the offenders the courage to continue with their sins and there will be no end to it.

During British rule, many revolutionaries gave their lives for freedom, but many of these heroes have not received due recognition and respect for their patriotic feelings and sacrifices. One such story comes from Poona, now Pune, Maharashtra, where the Chapekar

brothers made the ultimate sacrifice.

The Chapekar Brothers, Damodar Hari Chapekar (25 June 1869 – 18 April 1898), Balkrishna Hari Chapekar (1873 – 12 May 1899, also known as Bapurao), and Vasudeo Hari Chapekar (1880 – 8 May 1899), were involved in the assassination of W. C. Rand, the British Plague Commissioner of Pune, after the public of Pune was frustrated with the vandalism from the officers and soldiers appointed by him.

When the bubonic plague struck India in 1896-97, the government established a Special Plague Committee to manage the pandemic, with Walter Charles Rand, as its commissioner. To deal with the emergency, troops were called in. Despite government orders to respect religious sentiments, Rand appointed over 800 officers and soldiers - the measures used included entry into private homes, torturing, stripping and examining occupants including women in public by British officers, evacuation to hospitals and segregation camps, and

preventing movement within the city. Some of these officers also vandalised religious symbols and properties. The people of Pune found these measures oppressive, and Rand ignored their complaints. Thus, on 22 June 1897, the Chapekar brothers shot Rand and his military escort Lieutenant Ayerst to put an end to the injustice endured by the people of Pune.

During British colonial rule, Pune was a major military base with a large cantonment. There was a sizable European population of soldiers, officers, and their families in the cantonment. During this time, a number of public health initiatives were launched, ostensibly to protect the Indian population, but primarily to keep Europeans safe from epidemics such as Cholera, bubonic plague and smallpox. The action took the form of mass vaccinations and improved sanitary conditions. Many well-wishers of the British government believed that the medical arrangements were made to



protect Indians; however, hate, torture, and exploitation were on the agenda.

Given the vast cultural differences, as well as the arrogance of colonial officers at times, these health measures frequently sparked public outrage. However, the city's heavy handedness was especially bad in 1897, during the bubonic plague epidemic. The epidemic was raging by the end of February 1897, with a mortality rate twice the norm (657 deaths or 0.6 percent of the city population), and half of the city's population had fled.

A Special Plague Committee was formed, led by W.C. Rand. He dispatched European troops to deal with the crisis. He used heavy-handed measures such as forcibly entering people's homes, sometimes in the middle of the night, and removing infected people and digging up floors, where it was believed the plague bacillus bacteria resided at the time. The principal occupant of a house or building was also required to report all deaths and illnesses suspected to be plague. Disobeying the orders would result in criminal charges

being brought against the offender. The committee's work began on March 13 and ended on May 19. The total plague mortality was estimated to be 2091.

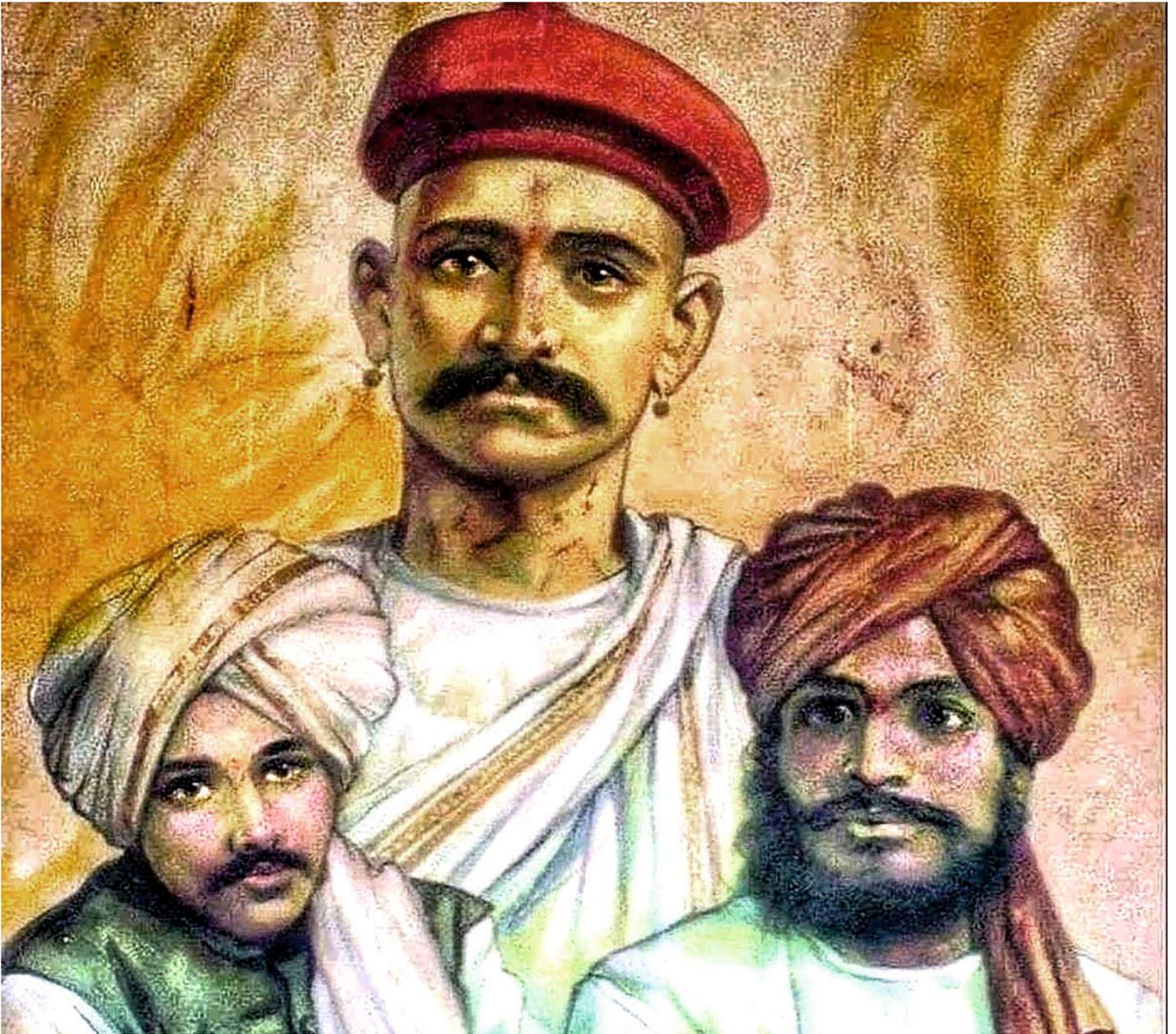
These policies were extremely unpopular. Bal Gangadhar Tilak, the nationalist leader, railed against the measures in his newspapers, Kesari and Mahratta.

"Her Majesty the Queen, the Secretary of State, and his Council, should not have issued the orders for practising tyranny upon the people of India without any special advantage to be gained," wrote Bal Gangadhar Tilak. The government should not have entrusted the execution of this order to Rand, who was suspicious, sullen, and tyrannical.

During a visit to Britain, Gokhale claimed that British soldiers "let loose on the town" of Pune were ignorant of Indian language, customs, and sentiments. Furthermore, in stark contrast to Rand's statement, he claimed to have reliable reports regarding the rape of two women, one of whom committed suicide rather than live with shame.

The Diamond Jubilee of Queen Victoria's coronation was celebrated in Pune on June 22, 1897. Damodar Hari writes in his autobiography that he believed the jubilee celebrations would bring Europeans of all ranks to the Government House, giving them the opportunity to murder Rand. Damodar and Balkrishna Hari chose a location on Ganeshkhind road near a yellow bungalow to shoot at Rand. Each had a sword and a pistol. Balkrishna also carried a hatchet. When they arrived in Ganeshkhind, they saw what appeared to be Rand's carriage pass by, but they let it go, unsure, and decided to attack him on his way back.

They arrived at Government House around 7.30 p.m., after the sun had set and darkness had descended. A large crowd had gathered to watch the spectacle at Government House. On the hills, there were bonfires. The swords and hatchets that they carried, made it difficult to move without drawing suspicion, thus they stashed them under a stone culvert near the bungalow. Damodar Hari, as planned, waited at the



Government House gate and followed Rand's carriage 10 – 15 paces behind it. Damodar made up the distance and called out "*Gondya Ala Re,*" a predetermined signal for Balkrishna to act, as the carriage approached the yellow bungalow. Damodar Hari untied the carriage flap, raised it, and fired from about a span away. Both were supposed to shoot at Rand to ensure his death, but Balkrishna Hari lagged behind and Rand's carriage rolled on, while Balkrishna Hari, suspecting the occupants of the following carriage were

whispering to each other, fired at the head of one of them from behind. Lieutenant Ayerst, Rand's military escort, died on the spot, and Rand was taken to Sassoon Hospital, where he died three days later on July 3, 1897. Damodar Hari stated in his statement on 8 October 1897 that European soldiers committed atrocities such as polluting sacred places and breaking idols during house searches in Pune during the plague. Balkrishna Hari fled and was only discovered in January 1899, betrayed by a friend. Police informants,

the Dravid brothers, were eliminated by Vasudeo Hari, Mahadev Vinayak Ranade, and Khando Vishnu Sathe, who were arrested later that evening on 9th February 1899, in their attempt to shoot police chief constable Rama Pandu. All were later apprehended and tried and hanged.

Salute to these legendary warriors and brothers!

Author: Pankaj Jagannath Jayswal,
Columnist, Speaker

Kamaladevi Chattopadhyay – A Forgotten Heroine of the Freedom Struggle



The 1st of November is Karnataka's day of remembrance for its notable citizens. One notable name, though, has almost entirely disappeared from public consciousness. This is an instance of historical amnesia, not just regarding Karnataka but India as a whole.

Kamaladevi Chattopadhyay was born in Mangaluru in 1903 and her remarkable life journey included significant contributions to society as a social reformer, a feminist, the creator of *'Faridabad'* for craftsmen who migrated from Pakistan, a tireless activist who revived Indian handicrafts, handlooms, and theatre, and as the founder of numerous post-independence institutions

of repute.

Ananthaya Dhareshwar and Girijabai gave birth to Kamaladevi Chattopadhyay in the Chitarpur Saraswat Brahmin neighbourhood of Mangalore. Both her parents, who were part of the era's independence movement and were progressive thinkers, played significant roles in her upbringing. Before and after her father's death, her mother was mostly responsible for her academic education. Her grandmother was noted for defying the restrictions put on widows and continuing her quest of education and independence. These two ladies had a significant impact on her life and career decisions when she formed the Indian Cooperative Union

and the Indian National Theater.

Kamaladevi Chattopadhyay was one of the first women to be imprisoned for civil disobedience in India and spent close to five years in British jails. There, she learnt about the life of an Indian peasant lady and the significance of locally-made handicrafts to the village economy. These abilities not only offered a local source of income, but they also gave the potential to become a distinctive worldwide export. With this understanding, she founded a number of institutions that continue to support craftswomen even today, including the Cottage Industries of India, the Craft Council, the India International Centre, a craft village outside Delhi for refugees,

ARTICLE

Sangeet Natak Akademi, the National School of Drama, the All India Handicraft Board, and the Craft Museum.

Kamaladevi Chattopadhyay was named president of the Congress Socialist Party in 1936, taking advantage of the opportunity to cooperate with Jayaprakash Narayan, Ram Manohar Lohia, and Minoo Masani. When World War II broke out, Kamaladevi was in England, and she immediately embarked on a world tour to convey India's plight

to other nations and garner support for the country's independence after the war. In 1926, she ran for a seat in the Madras Provincial Legislative Assembly, but she was defeated by barely 200 votes.

Mahatma Gandhi's use of Khadi as a political tool to represent the significance of indigenous handicraft had a significant impact on Kamaladevi. She was dedicated to the preservation of traditional arts and crafts. She advocated that working with one's hands decentralises social and economic power

from an industry-focused state and also fosters a culture of diversity. She founded the Indian Cooperative Union (ICU) with the objective in mind of recruiting refugees and other individuals who had lost their houses during or after independence. Soon there were well-established cooperative farms, and Pandit Nehru, who had previously referred to the initiative as '*utopian*', saw this as a model for community development.

The Central Cottage Industries



Emporium was established by the government in an effort to promote traditional arts and crafts, but it consistently experienced losses. Therefore, it was transferred to the Indian Cooperative Union for administration. Since then, Kamaladevi Chattopadhyay advanced the emporium by reaching out to traditional artists and art forms in the most distant regions and carefully addressing the issues of the craftsmen. Kamaladevi was responsible for the survival and rebirth of Kalahasti Kalamkari, Poochampalli, Jaipur Blue Pottery, Nandra Buti in Indigo, Toda Embroidery, Mahabalipuram Stone Sculpture, and many more such textiles.

'The Struggle of Vietnam Against French Imperialism' (1947, Modern Review) demonstrates Kamaladevi's command on the colonial history of Vietnam. She was never swayed by the notion that the European Left represented progressive views on the issues of empire, and her condemnation of the inability of the French Left to partner with Vietnamese nationalists pushing for independence was obvious. She was as harsh against the Japanese, though. In *'The Awakening of Asia'* (1947, At the Crossroads) she cautions against Japan's aspirations to establish itself as the Pan-Asian vanguard.

The entirety of Chattopadhyay's work demonstrates her humour, flair, and revolutionary spirit. In the three decades after India's independence, she continued to represent India as an envoy and also articulated the concept of the Global South. Her book published in 1942, *'In War-Torn China'*, recounts her experiences in China during the Japanese invasion. I believe that, if she were living today, she would have been sensitive to the accomplishments of Chinese civilization and would have grasped the cause of humiliation in history, but she would have been critical of the self-aggrandizement that has characterised Chinese behaviour in Asia

and Africa.

Chattopadhyay seems to be one of the few individuals for whom the term 'global citizen' may be used without irony. Her unwavering belief in the dignity of all individuals was the most impressive aspect of her character.

Kamaladevi was awarded Padma Bhushan in 1955 and the Padma Vibhushan in 1987 by the Government of India. The Ramon Magsaysay Award for Community Leadership was bestowed to her in 1966. In 1974, she was given Ratna Sadasya by the Sangeet Natak Akademi and Desikottama by Shantiniketan, the highest honours bestowed by both institutions. Moreover, she received awards from UNESCO, UNIMA (Union Internationals de la Marionette), the International Puppetry Organisation, and the World Crafts Council for her commitment to the development of handicrafts.

Aside from her contribution to the Indian Handicrafts sector, she also founded the Indian National Theatre (INT) in 1944, laying the groundwork for the National School of Drama as we know it. It was primarily a movement to recognise and honour indigenous forms of performance, such as dance, folklore, and mushairas, in order to aid the independence fight. The initiative that began in Bombay quickly expanded to other regions of India. This also resulted in a movement of skilful artists making effigies, masks, costumes, and other paraphernalia used by theatre performers, which are now gathered at the U. S. Malliah Theatre Crafts Museum.

Throughout her career, Kamaladevi Chattopadhyay led and oversaw several organisations and government agencies. She was notable for bringing ahead-of-her-time viewpoints and movements in the Indian judicial system, arts, and liberation fight. During the war for independence, she was revered as a leader figure among the many women

she educated and directed.

Unfortunately, history does not recognise their contributions alongside the male combatants with whom they engaged and battled.

Kamaladevi was dedicated to the advancement of women. Her conception of feminism, which is still discussed even now, was the most desired since she was a real feminist. According to her, the women's movement was not an attempt to make women fight men or emulate them. Rather, it aimed to instil in them an awareness of their own abilities and functions, as well as a respect for those of the other sex.

Women need to be acknowledged as a social and economic component, according to her ideology. It is unfortunate because custom places less value on domestic goods and services. This non-financial and non-competitive nature has diminished women's status. She also grew more engaged in the women's movement, advocating for improved working conditions for women in factories and farms, as well as their entitlement to paid maternity leave. Additionally, Kamaladevi was a unique thinker whose thoughts on politics and social change continue to resonate with us now.

On October 29, 1988, at the age of 85, Kamaladevi, a remarkable lady whose vision bestowed upon India so many of its renowned cultural institutions, died. According to Indian President R. Venkataraman, it is difficult to prefix the term '*late*' to Kamaladevi's name since "*hers was and will always be a tangible presence.*". The death of Kamaladevi Chattopadhyay in 1988 left her mark on Indian society. Nonetheless, it is regrettable that a character who made such a crucial contribution to history has been lost to time. Today's youngsters continue to be inspired by her legacy of valour, feminism, and cooperation.

**Author: Aditya Mehrotra,
Symbiosis Law School, Pune**



अमर बलिदानी राजाभाऊ महाकाल

भारत को स्वतंत्र हुये 75 वर्ष हो चुके हैं। पूरा देश स्वतंत्रता के 75वें वर्ष में आजादी का अमृत महोत्सव मनाकर उन मतवालों को याद कर रहा है जिन्होंने माँ भारती की परतंत्रता की बेड़ियों को काटने के लिये जीवन होम कर दिया। कुछ ऐसे अनाम क्रांतिवीरों का भी स्मरण किया जा रहा है जिन्हें इतिहास ने षड्यंत्र के तहत बिसरा दिया था किन्तु वर्तमान राष्ट्रीय चेतना ने उन्हें पुनः स्मृतियों में जीवित कर उनके प्रति श्रद्धासुमन अर्पित किये हैं। वीरों की धरा मालवा-निमाड़ के भी कई ऐसे महान 'नायक' हुये जिन्होंने स्वतंत्रता प्राप्त करने की ललक में अपना सर्वस्व न्योछावर कर दिया। हम ऐसे महानायकों को किसी कालखंड में नहीं बाँध सकते क्योंकि ये सभी वीर सपूत बंधनों से परे हैं। इनकी वीरता जीती-जागती मिसाल है। आज की युवा पीढ़ी इनके बारे में पढ़े, इनके संघर्ष को नमन करे और अपने आदर्शों में इनका स्थान सर्वोच्च रखे यही इस अमृत महोत्सव की सार्थकता है। इसी सोच को दृष्टिगत रखते हुये स्वराज 75 की कल्पना की गई ताकि वर्तमान और भावी पीढ़ी को अपने उच्चादर्शों से जोड़ा जा सके। जी हाँ, वे सभी नाम-अनाम नायक हमारे उच्चादर्श ही तो हैं। वे लड़े, बलिदान हुये; अपने लिये? नहीं। राष्ट्र के लिये, भावी पीढ़ी के लिये, सुनहरे कल के लिये। ऐसे असंख्य वीरों की गाथा जब समाज के समक्ष प्रस्तुत की जायेगी तो निश्चित रूप से समाज स्वतंत्रता का मूल्य समझेगा और उसे अक्षुण्ण रखने के हर संभव प्रयत्न करेगा। राष्ट्र ऐसे नायकों की 'नायकी' को नमन करता है।

ऐसे ही एक 'नायक' हुये हैं राजाभाऊ महाकाल। प्रातःस्मरणीय सप्तनगरियों में से एक प्राचीन मोक्षदायिनी अवंतिकापुरी में एक अत्यंत ही निर्धन महाराष्ट्रीय कुटुम्ब के



प्रमुख श्री बालाभाऊ महाकाल के घर 26 जनवरी को राजाभाऊ महाकाल के रूप में साक्षात महाकाल का आशीर्वाद जन्मा। क्षिप्रा मैया में अठखेलियाँ करना और अखाड़े में रोजाना व्यायाम करना उनका नित्यकर्म था। राजाभाऊ महाकाल की हिन्दूनिष्ठ स्वयंसेवक थे। 'हमारा भारत परतंत्र है और इसे मुक्त

कराने के लिये शक्ति संचय आवश्यक है'- संघ के इस मंत्र को लेकर सन् 1935 में राजाभाऊ राष्ट्रीय स्वयंसेवक संघ के स्वयंसेवक बने और बाद में संघ के प्रचारक बन गये। परतंत्रता की बेड़ियों में जकड़ी भारत माँ सिसकती थी और उस पर भी संघ के प्रचारक के लिये बढ़ी कठिनाई से कार्य



Image credit: Allies Interactive

करना होता था। इन विकट परिस्थितियों में भी संघ कार्य का विस्तार होता रहा और संघ शाखाओं में उपस्थिति बढ़ने लगी। हालांकि गाँधीजी की हत्या के कुछ समय पश्चात् ही राष्ट्रीय स्वयंसेवक संघ पर नेहरू शासन द्वारा षड्यंत्रपूर्वक प्रतिबंध लगा दिया गया। पुलिस द्वारा राजाभाऊ का अनेक बार पीछा किया गया किन्तु राजाभाऊ कभी हाथ नहीं आए। संघ से प्रतिबन्ध हटते ही राजाभाऊ ने पुनः गाँव-गाँव में संघ को पहुंचा दिया। डॉक्टर श्यामाप्रसाद मुखर्जी के नेतृत्व में एक देश में दो निशान-दो विधान-दो प्रधान नहीं चलेंगे की घोषणा के साथ जम्मू-कश्मीर सत्याग्रह प्रारंभ किया गया। राजाभाऊ जम्मू-कश्मीर सत्याग्रह में भाग लेने के लिये इन्दौर से दिल्ली लगभग 600 किमी की पैदल यात्रा करके पहुंचे। डॉक्टर मुखर्जी ने राजाभाऊ को गले लगाया और कहा कि जनसंघ के पास ऐसे उत्साही कार्यकर्ता हों तो उस आन्दोलन को शासन कभी नहीं दबा सकता। राजाभाऊ ने दिल्ली में सत्याग्रह किया और न्यायालय द्वारा उन्हें दो मास का कठोर कारावास मिला।

राजाभाऊ के संघ जीवन में गोवा मुक्ति आंदोलन में सम्मिलित होना एक प्रमुख घटना थी। बाल गंगाधर तिलक के पुत्र जयवंत राव तिलक की अध्यक्षता में गोवा मुक्ति विमोचन समिति का पूना में गठन किया गया। राजाभाऊ ने अपने उज्जैन स्थित घर से सत्याग्रहियों को गोवा भेजना प्रारंभ किया। इन देशभक्त युवाओं की सेवा चिंता राजाभाऊ के बड़े भाई और भाभी कर रही थीं। उन्होंने गोवा जाने से पूर्व अपने परिवार से अंतिम विदा ली मानो इस आत्मबलिदानी को अपने ही बलिदान का पूर्वाभ्यास हो चुका हो। यहाँ तक कि राजाभाऊ ने अपने परम मित्र व सहयोगी विश्वविख्यात पुरातत्ववेत्ता पद्मश्री श्रीधर विष्णु वाकणकर को जत्ये का नेतृत्व करने से रोका और कहा कि राजाभाऊ का बलिदान होने दो, आपसे देश को बहुत सी आशाएं हैं। सत्याग्रहियों को साथ लेकर राजाभाऊ गोवा विमोचन समिति के मुख्यालय पूना के केशरी भवन पहुंचे जहाँ आंदोलन की रूपरेखा बनाई गई थी। 14 अगस्त की रात में लगभग 400 सत्याग्रही सीमा पर पहुंच गये। योजनानुसार 15 अगस्त

को प्रातः दिल्ली के लालकिले से प्रधानमंत्री का भाषण प्रारम्भ होते ही सीमा से सत्याग्रहियों का कूच होना था। उज्जैन के जत्ये का नेतृत्व राजाभाऊ कर रहे थे। सभी सत्याग्रही सरसोली पहुंचे जहाँ उन्हें रोकने के लिए पुर्तगालियों की फौज थी। श्री वसंतराव ओक के पीछे-पीछे सत्याग्रही सीमा पार करने लगे। पुर्तगाली सैनिकों ने चेतावनी दी पर सत्याग्रही नहीं रुके। राजाभाऊ हाथ में तिरंगा झंडा लेकर जत्ये में सबसे आगे थे। इतने में ही पुर्तगाली सेना ने गोलियां चला दीं। इस गोलीबारी में वसंतराव ओक के पैर में गोली लगी। तीन-चार गोलियां खाने के बाद भी उन्होंने तिरंगा नहीं छोड़ा। इसी बीच पंजाब के सत्याग्रही हरनाम सिंह के सीने पर गोली लगी और वे गिर पड़े। उनके गिरने के तुरंत पश्चात सागर की बहन सत्याग्रही सहोदरा देवी ने तिरंगा अपने हाथों में थाम लिया। इस बहन की वीरता तो देखिये, बाएं हाथ पर गोली लगने के बाद इस बहन ने दाएं हाथ में तिरंगे को थाम लिया। एक और गोली लगने के बाद यह वीर बहन काल का ग्रास बन गई। भारत माँ की इस वीरंगना की



वीरगति के तुरंत पश्चात उज्जैन के प्रचारक राजाभाऊ महाकाल ने भारत माता के उद्घोष के साथ तिरंगा लहरा दिया। पुलिस की ताबड़तोड़ गोलीबारी के कारण राजाभाऊ गिर गए। एक अन्य स्वयंसेवक सत्याग्रही ने तिरंगे को पकड़ा। इस पर भी राजाभाऊ बढ़ते रहे। अंततः पुर्तगाली सैनिकों ने उनके सिर को निशाना बनाते हुए गोली मार दी। इससे राजाभाऊ की आंख और सिर से रक्त के फव्वारे छूटने लगे और वे वहीं गिर पड़े। साथ के स्वयंसेवकों ने तिरंगे को संभाला और उन्हें वहां से हटाकर चिकित्सालय में भर्ती कराया। उन्हें जब भी होश आता, वे पूछते कि सत्याग्रह कैसा चल रहा है? अन्य साथी कैसे हैं? गोवा स्वतन्त्र हुआ या नहीं? हालांकि चिकित्सकों के अथक प्रयासों के बाद भी उन्हें बचाया नहीं जा सका। राजाभाऊ तथा अन्य बलिदानियों के शव पूना लाये गये। वहीं उनका अंतिम संस्कार होना था जिसके कारण प्रशासन ने धारा 144 लगा दी किन्तु उनके बलिदान से आक्रोशित जनसैलाब तमाम प्रतिबन्धों को तोड़कर सड़कों पर उमड़ पड़ा। राजाभाऊ के मित्र शिवप्रसाद कोठारी ने उन्हें मुखार्पित दी।

राजाभाऊ की अस्थियाँ जब उज्जैन लाई गईं तो उज्जैनवासियों ने हाथी पर उनका चित्र तथा बगधी में अस्थिकलश रखकर भव्य शोभायात्रा निकाली। पूरे राजकीय सम्मान के साथ उन अस्थियों को पवित्र क्षिप्रा नदी में विसर्जित किया गया। उज्जैन में निकली यह एक ऐसी ऐतिहासिक शवयात्रा थी जिसमें शामिल हजारों लोगों का कोई ओर-छोर ही नहीं था। सभी की आँखें नम थीं और हृदय में भारत माँ के लिए बलिदानी हुए राजाभाऊ के प्रति सम्मान और गर्व का भाव था। धन्य है भारत माँ का सपूत राजाभाऊ जिसने अपने प्राणों का उत्सर्ग करके माँ भारती का ऋण चुकाया।

लेखक: सिद्धार्थ शंकर गौतम,
मीडिया प्रकोष्ठ समन्वयक, एकल अभियान



जयदेव कपूर - एक महान भारतीय क्रांतिकारी

जयदेव कपूर एक महान भारतीय स्वतंत्रता सेनानी थे। इन्होंने चंद्रशेखर आजाद और भगत सिंह के साथ हिंदुस्तान रिपब्लिक एसोसिएशन के लिए काम किया था।

जयदेव कपूर के जीवन के बारे में बात करें तो उनका जन्म उन्नीस सौ आठ में उत्तर प्रदेश के हरदोई जिले में हुआ था। उनके पिता का नाम शालिग्राम कपूर था जो आर्य समाज के सदस्य थे।

जयदेव कपूर की शिक्षा कानपुर के डीएवी कॉलेज में हुई। वह शुरू से ही भारत और भारत की शैक्षिक प्रणाली में बदलाव लाना चाहते थे। अंग्रेजी शिक्षा एवं व्यवस्था के विरोधी थे।

कानपुर के डीएवी कॉलेज में शिक्षा ग्रहण करने के बाद उन्होंने बनारस हिंदू विश्वविद्यालय में बीएससी पाठ्यक्रम के लिए नामांकन किया।

कानपुर में जब वह डीएवी कॉलेज में पढ़ रहे थे तो उसी दौरान उनकी मुलाकात शिव वर्मा और सचिंद्र नाथ सान्याल से हुई यह वही दो

प्रमुख क्रांतिकारी हैं जिन्होंने हिंदुस्तान रिपब्लिकन एसोसिएशन के साथ मिलकर भारत की आजादी में योगदान दिया था। शिव वर्मा और सचिंद्र नाथ सान्याल के साथ मिलकर जयदेव कपूर भी हिंदुस्तान रिपब्लिकन एसोसिएशन के सदस्य बन गए। कुछ साल बाद जयदेव कपूर ने एक क्रांतिकारी नेटवर्क विकसित करने का काम किया। इस नेटवर्क का प्रमुख उद्देश्य यही था कि जो भारत और भारत के बाहर रहने वाले भारतीयों में क्रांति की भावना लाया जाए और ज्यादा से ज्यादा युवाओं को आजादी की क्रांति में भाग लेने को कहा जाए।

जयदेव कपूर को क्रांतिकारी नेटवर्क विकसित करने का काम किसी और ने नहीं बल्कि भगत सिंह ने ही उन्हें यह जिम्मेदारी दी थी। भगत सिंह कई दिनों तक जयदेव कपूर के साथ छात्रावास में रह रहे थे तब उन्हें जयदेव कपूर का ही ख्याल आया क्योंकि कपूर पूरे भारत में सक्रिय रूप से आजादी की क्रांति में भाग ले रहे थे।

शायद कम लोग ही जानते होंगे कि जयदेव

कपूर मिलिट्री विंग का हिस्सा थे। उन्होंने आगरा में बम बनाने का प्रशिक्षण प्राप्त किया था। हिंदुस्तान रिपब्लिकन एसोसिएशन का सदस्य होने के नाते वह हर बैठक में सक्रिय रूप से भाग लेते थे। निर्णय और निष्कर्ष देने में वह माहिर थे। ऐसी ही एक बैठक 8 और 9 सितंबर 1928 को दिल्ली के फिरोजशाह कोटला में हुई जिसमें हिंदुस्तान सोशलिस्ट रिपब्लिकन एसोसिएशन के दो भाग कर दिए गए। यह निर्णय सभी सदस्यों ने मिलकर लिया था। एक भाग को प्रशासनिक और दूसरे भाग को सैन्य। जयदेव कपूर इसी सैन्य भाग के हिस्सा थे।

जयदेव कपूर ने व्यापार विवाद विधेयक और सार्वजनिक सुरक्षा विधेयक के विरोध में बम विस्फोट में महत्वपूर्ण भूमिका निभाई थी। जयदेव कपूर ने खुद को दिल्ली कॉलेज में पढ़ने वाला एक अर्थशास्त्र का छात्र घोषित किया। जयदेव कपूर ने विधानसभा पुस्तकालय का उपयोग करने की अनुमति प्राप्त की। वक्त के साथ उन्होंने विधानसभा



पुस्तकालय में अपनी पहचान बनाने में कामयाब हो गए। उन्हें और उनके कुछ साथियों को विधानसभा की पुस्तकालय में आने की स्वीकृति पत्र भी मिला इसी समय उन्होंने मौका देख कर विधानसभा में बम विस्फोट कर दिया। वह अपने साथियों को प्राय विधानसभा भवन के निरीक्षण के लिए ले जाते थे।

8 अप्रैल 1929 को जब सेंट्रल असेंबली में बैठने की योजना बनी तो जयदेव कपूर और शिव वर्मा ने भगत सिंह और बटुकेश्वर दत्त के एंटी पास का इंतजाम कर उनको असेंबली में दाखिल करवाया जिसके बाद भगत सिंह और बटुकेश्वर दत्त ने बम फेंका था। सेंट्रल असेंबली में बम विस्फोट कांड के बाद षड्यंत्र के तौर पर पकड़े जाने के बाद जयदेव कपूर को अंडमान कि कुख्यात काला पानी जेल भेज दिया गया वहां सजा काटने के दौरान जयदेव कपूर ने देखा कि जेलर भारतीयों को गाली दे रहा है तो उन्होंने जेलर को ऐसा घुसा मारा कि जेलर के सारे दांत टूट गए। इसका नतीजा यह हुआ कि सजा के तौर पर उन्हें प्रतिदिन नंगे बदन पर 30 कोड़े मारने का फरमान जारी किया गया। इस कठिन सजा को भी आजादी के लिए उन्होंने इसे हंसते हंसते स्वीकार कर लिया। कोड़े को पानी में भिगोकर इतनी जोर से मारा जाता था कि जिस पर भी यह पड़ता वहां की चमड़ी उखाड़ लाती थी। लेकिन जयदेव कपूर ने इस दर्द के लिए एक आवाज भी नहीं निकाली। जयदेव कपूर की यह सहनशीलता देखकर अंग्रेज अफसर भी हैरान रह जाते। जयदेव कपूर ने अंडमान जेल की सजा के दौरान कई दर्द सहे बदन पर कोड़े के निशान जय देव जी के शरीर पर जीवन भर बने रहे।

भगत सिंह के करीबी मित्र थे जयदेव कपूर ऐसा कहा जाता है कि अप्रैल 1929 को असेंबली हॉल में बैठने से पहले शहीद भगत सिंह जी ने जयदेव कपूर को अपने जूते भेंट किए थे साथ ही उन्होंने एक पॉकेट घड़ी भी उन्हें दी थी। इन्हें देते हुए भगत सिंह ने जयदेव कपूर से आजादी की मशाल को जलाए रखने का वचन दिया था जिस घड़ी

को भगत सिंह ने जयदेव कपूर को भेंट के रूप में दी थी भगत सिंह को यह घड़ी महान क्रांतिकारी सचिंद्र नाथ सान्याल पहना करते थे बाद में सचिंद्र नाथ सान्याल ने अपनी यह घड़ी भेंट के रूप में भगत सिंह को दे दी और भगतसिंह ने जयदेव कपूर को दे दी।

जयदेव कपूर सिर्फ असेंबली में बम फेंकने के लिए जिम्मेदार नहीं थे बल्कि उन्होंने शिव वर्मा के साथ मिलकर तत्कालीन वायसराय लॉर्ड इर्विन की हत्या की भी योजना बनाई थी लेकिन लॉर्ड इर्विन की हत्या करने में जयदेव कपूर राजगुरु और शिव वर्मा असफल रहे थे। इन्होंने यह योजना तब बनाई थी जब वह आईसीएस अधिकारी द्वारा आयोजित एक रात्रिभोज की पार्टी में शामिल होने के लिए गए थे। राजगुरु सपोर्टर थे और जयदेव कपूर को लॉर्ड इर्विन की कार में बम रखना था और शिव वर्मा बैकअप थे इसका मतलब यह हुआ कि अगर जयदेव कपूर बम फेंकने में असफल रहे तो शिव वर्मा पीछे की ओर से एक और बम फेंक देंगे लेकिन जिस कार में उन्होंने बम फेंका था उस कार में लॉर्ड इर्विन नहीं बल्कि उस कार में तीन महिलाएं और बच्चे बैठे थे जिससे वह हत्या करने में विफल रहे वह इर्विन की हत्या नहीं कर पाए।

जयदेव कपूर ने अपने साथियों के साथ मिलकर एक डिस्पेंसरी खोली लेकिन उनका लक्ष्य डिस्पेंसरी के नाम पर बम फैक्ट्री बनाना था उनकी इस योजना में सुखदेव थापर किशोरी लाल शिव वर्मा शामिल थे लेकिन जल्द ही स्थानीय लोगों और पुलिस को इस बात की भनक लग गई कि यह लोग डिस्पेंसरी के नाम पर बम बनाने का काम कर रहे थे। पुलिस जयदेव कपूर को पकड़कर जेल ले गई और उनके सभी साथियों को भी पकड़ कर जेल ले गई। जयदेव कपूर कई वर्षों तक जेल में रहे और कई दर्द को सहन किया। जयदेव कपूर लाखों लोगों के लिए एक सच्चे देशभक्त और एक प्रेरणा है अगर इनके दिखाए गए रास्ते पर कोई भी चलेगा तो वह अवश्य सफल होगा

स्वाधीनता के लिए जयदेव कपूर काला पानी की जेल में रहे जहां उन्हें तरह-तरह की यातनाएं दी गईं वह लाहौर जेल में भी कई वर्षों तक रहे उन्हें जितनी भी यातनाएं दी गईं उन सभी यातना को हंसते-हंसते सहन कर गए।

देश की आजादी में जयदेव कपूर उन क्रांतिकारियों में शामिल हैं जिन्होंने आजादी की लड़ाई अपनी आखिरी सांस तक लड़ी। जयदेव कपूर ने राष्ट्र को स्वाधीनता के प्रकाश में लाने के लिए अपना संपूर्ण जीवन अंधकार से भरी जेल की कालकोठरी में बिताया बावजूद इसके उनकी शहादत स्वाधीन राष्ट्र जो उनके पुण्य बलिदानों का प्रतिफल है उचित सम्मान पाने के लिए आज भी जयदेव कपूर जी जैसे क्रांतिकारी संघर्ष कर रहे हैं। मां भारती के पैरों में पड़ी परतंत्रता की बेड़ियों को तोड़ने के उद्देश्य से संघर्ष करने वाले ऐसे ही एक क्रांतिकारी थे जयदेव कपूर जिन्हें हम जितना सम्मान दें उतना कम है। जयदेव कपूर स्वतंत्रता के बाद भी लगभग 2 वर्ष तक जेल में रहे 1949 को जेल से रिहा होकर उन्होंने शादी कर ली इसके बाद 1949 से 1994 तक जयदेव कपूर सामाजिक कार्यकर्ता के रूप में वंचितों एवं शोषित लोगों की सहायता करते रहे। वह गरीबों की आवाज बुलंद करते रहे। जयदेव कपूर अपनी आखरी सांस तक शोषक वर्ग के खिलाफ लड़ाई लड़ते रहे और अपनी आवाज बुलंद करते रहे।

जयदेव कपूर अपनी जवानी तक अंग्रेजों के खिलाफ लड़ते रहे और क्रांति की लड़ाई में अपना सर्वोच्च बलिदान दिया और बुढ़ापे तक शोषक वर्गों के खिलाफ लड़ते रहे। जयदेव कपूर की मृत्यु 86 वर्ष की आयु में 19 सितंबर 1994 को भारत में हुई। जयदेव कपूर क्रांतिकारियों में शामिल हैं जिन्हें लोग बहुत कम जानते हैं इन्हें जानना हम भारतीयों का फर्ज है जिन्होंने स्वाधीनता आंदोलन के दौरान अंग्रेजों की ईट से ईट बजा दी।



क्रांतिवीर राजा राव तुला राम सिंह

अगर देश को शरीर मान लिया जाए तो आजादी उसकी आत्मा है और चेतना शून्य शरीर की भांति परतंत्र देश भी धीरे-धीरे क्षीण होता है। विदेशी आक्रांताओं के कारण हमारे देश भारत के साथ भी ऐसा ही कुछ हुआ। समय-समय पर हमारा राष्ट्र खंडित हुआ। अफगानिस्तान, भूटान, नेपाल, श्रीलंका, बांग्लादेश, पाकिस्तान, म्यांमार, तिब्बत कितने भूभाग हमसे अलग हो गए। लेकिन जैसा कि अल्लामा इकबाल ने कहा है:

**यूनान-ओ-मिस्र-ओ-रूमा, सब मिट गए जहाँ से
अब तक मगर है बाक़ी, नाम-ओ-निशाँ हमारा
कुछ बात है कि हस्ती मिटती नहीं हमारी
सदियों रहा है दुश्मन, दौर-ए-ज़माँ हमारा**

जहां बहुत सारी सभ्यताएं दुनिया से खत्म हो गईं, कितने ही देश दुनिया के नक्शे से गायब हो गए। लेकिन दुनिया की सबसे प्राचीन सभ्यता, सबसे प्राचीन देश, आज भी एक विश्व शक्ति के रूप में खड़ा है और विश्व गुरु बनने की ओर अग्रसर है। लेकिन अगर हम

आज स्वाभिमान के साथ एक स्वतंत्र राष्ट्र के रूप में खड़े हैं। तो यह बुलंद इमारत लाखों कुर्बानियों की नींव पर बनी है। और बहुत सी ऐसी हस्तियां हैं जो राष्ट्र की चेतना को जागृत करने में नींव का पत्थर हो गईं। आज आजादी के 75 वें अमृत महोत्सव के अवसर पर उन

नींव के पत्थरों के समक्ष शीश झुकाना, उनको याद करना, गर्वित होने का एक क्षण प्रदान करता है। हमें आजादी भीख में नहीं मिली। हमने उसकी कीमत चुकाई है। स्वतंत्रता की देवी के समक्ष हमारे पूर्वजों ने नर मुंडों की आहुतियां दी हैं। चाहे कोई सा भी कालखंड हो, हमारे देश की तरुणाई ने तलवारों की धारों पर नृत्य किया है। वीरांगनाओं के जौहर की ज्वाला से अक्रांताओं के घमंड झुलसे हैं। हमारे कर्म योगी पूर्वजों ने हमारे समक्ष गर्वित करने वाली विरासत छोड़ी है। चलिए उसी स्वर्णिम इतिहास के एक स्वर्णिम पन्ने को खोलकर राष्ट्रभक्ति व शौर्य का जाम पीते हैं। प्रथम स्वतंत्रता संग्राम, सन् 1857 की क्रांति के वक्त वर्तमान हरियाणा की धरती से एक क्रांतिवीर ने हुंकार भरी थी। क्रांति की उस चिंगारी का नाम था रेवाड़ी नरेश राव तुला राम सिंह। अदम्य साहस व कुशल रणनीति से उन्होंने वर्तमान हरियाणा के दक्षिण-पश्चिम इलाके से संपूर्ण ब्रिटिश हुकूमत को अस्थायी रूप से उखाड़ फेंका था। इतना ही नहीं उन्होंने दिल्ली में क्रान्तिकारी सैनिकों की सैन्य बल, धन व युद्ध सामग्री से सहायता प्रदान की थी। क्रांतिकारियों की पराजय के बावजूद उन्होंने हिम्मत ना हारी और मदद के लिए विदेशी शासकों से संपर्क साधा। सच्चे शूरवीर की भांति वो आखिरी सांस तक देश की स्वतंत्रता के लिए संघर्षरत रहे। वक्त की आँधियों ने राजा राव तुला राम में जुझारूपन भरा। राजा राव तुला राम सिंह का जन्म



हरियाणा के रेवाड़ी के रामपुरा में एक यदुवंशी परिवार में 9 दिसंबर 1825 को हुआ था। आज के दक्षिण हरियाणा के करीब 87 गांव में उनके पिता पूर्ण सिंह (सुपुत्र राव तेज सिंह) की रियासत थी। माता ज्ञान कुंवर के संस्कारों ने राव तुला राम के मन में राष्ट्रभक्ति का भाव भरा। 5 वर्ष की आयु में ही उनकी अस्त्र शस्त्र व घुड़सवारी की शिक्षा प्रारंभ हो गई। भविष्य के इस महान योद्धा ने कई भाषाएँ भी सीखीं। राव तुला राम अभी मात्र 14 वर्ष के ही थे कि पिताजी का अकस्मात देहांत हो गया। और सिंहासन का भार राव तुलाराम के तरुण कंधों पर आ गया। लेकिन अंग्रेजों की नीयत में खोट आ गई। धीरे-धीरे अंग्रेजों ने उनकी आधे से अधिक रियासत पर कब्जा जमा लिया। यह टीस राव तुला राम के मन में शूल की भांति चुभ गई। उनका राज्य कनीना, बवाल, फरुखनगर, गुड़गांव, फरीदाबाद, होडल और फिरोजपुर झिरका तक था। अपनी परतंत्र भूमि की स्वतंत्रता हेतु राव तुला राम ने अपनी एक सेना तैयार करनी शुरू कर दी। तभी मंगल पांडे के द्वारा 1857 के स्वतंत्रता संग्राम का बिगुल बजाने के बाद विद्रोह की क्रांति भड़क गई और दिल्ली से सटे अहिरावल के इलाके में यह विद्रोह और भी भयानक रूप से भड़का। राव तुला राम की पैनी नजर ने इस अवसर को तुरंत भांप लिया। अहिरावल के इलाके में इस विद्रोह का नेतृत्व राव तुला राम और उनके चचेरे भाई राव गोपाल देव सिंह ने किया। राव गोपाल देव सिंह वर्तमान हरियाणा के झज्जर, रोहतक, सोनीपत, चरखी दादरी और भिवानी का राजा था। 17 मई 1857 को राव तुलाराम अपने योद्धायों के साथ रेवाड़ी की तहसील पहुंचे और सरकारी इमारतों पर कब्जा कर लिया और अंग्रेजी प्रशासन द्वारा नियुक्त तहसीलदार को हटा दिया। विद्रोह को अनुशासित दिशा देने व सैन्य सुद्रढता हेतु उन्होंने रामपुरा गांव को अपना केंद्र बनाया और चचेरे भाई राव गोपाल देव सिंह को कमांडर इन चीफ बनाया। अब आवश्यकता थी सेना को मजबूत करने की और इसी योजना से उन्होंने रेवाड़ी के लोगों की सहायता से 5000

सैनिकों की सेना तैयार की। अस्त्र शस्त्रों की आपूर्ति के लिए उन्होंने हथियार बनाने का कारखाना भी स्थापित किया। अंग्रेजी शासन से भारत को मुक्ति दिलाने के उद्देश्य से रामपुरा के किले में गोला, बारूद, तोप गाडियां और बंदूकें जमा होने लगीं। अपने चचेरे भाई राव गोपाल देव के साथ मिलकर राव तुला राम ने अपने इलाके से आगे बढ़कर उन शक्तियों की मदद की जो अंग्रेजों के विरुद्ध दिल्ली में ऐतिहासिक लड़ाई लड़ रही थीं। राव तुला राम ने तत्कालीन बादशाह बहादुर शाह जफर की सेना को ना केवल धन और सैन्य शक्ति से मदद की बल्कि भारी मात्रा में सेना के लिए रसद सामग्री भी भेजी। जनरल बख्त खान के माध्यम से उन्होंने ₹45000 भेजे और बड़ी मात्रा में आवश्यक वस्तुओं की आपूर्ति की। उन्होंने दक्षिण हरियाणा से अंग्रेजों के शासन की समाप्ति कर दी। अब तक अंग्रेजों को इस बात का एहसास हो चुका था कि दिल्ली पर कब्जा राव तुला राम पर नियंत्रण करने के बिना असंभव है। इसी उद्देश्य से 2 अक्टूबर 1857 को ब्रिगेडियर जनरल शोवर्स के नेतृत्व में अंग्रेजी सेना ने राव तुला राम की रियासत की ओर कूच किया। मगर राव तुला राम की सेना भी पूरी तैयारी में थी। घात लगाए बैठे राव तुला राम की सैनिक टुकड़ी ने 5 अक्टूबर 1857 को पटौदी में जनरल शोवर्स को घेर लिया। अचानक हुए इस हमले से अंग्रेज सुन्न रह गए। अंग्रेजों को मुंह की खानी पड़ी। लेकिन अंग्रेजों के दिल्ली पर कब्जा हो जाने से हालात अचानक बदल गए। अंग्रेज मजबूत स्थिति में आ गए। राव तुला राम को अंदाजा हो गया कि दिल्ली के पतन के बाद जो हालात बन गए हैं उनमें रामपुरा की मिट्टी के किले में ब्रिटिश सेना को रोक पाना मुमकिन नहीं है। सिंह भी कभी-कभी पैर पीछे लेकर वार करता है। इसलिए योजना से जनरल शोवर्स के पहुंचने से पहले ही उन्होंने किला छोड़ दिया। 6 अक्टूबर को अंग्रेजों ने रेवाड़ी के किले पर कब्जा कर लिया। जिसके बाद ब्रिगेडियर जनरल शोवर्स ने राव तुलाराम के पास पैगाम भेजा कि अगर वह सरेंडर कर दे तो उनके

साथ बेहतर सलूक किया जाएगा। लेकिन राव तुला राम ने शोवर्स की अपेक्षा के विपरीत इसे अस्वीकार कर दिया और ललकारते हुए देश की स्वतंत्रता की बात सामने रखी। इस बात से गुस्साए अंग्रेजों ने राव तुला राम को पकड़ने हेतु 10 नवंबर 1857 को और बड़ी सेना भेज दी। इस बार जबरदस्त तोपखानों के साथ कर्नल जेरार्ड को कमान सौंपी गई। कुछ दिन रेवाड़ी के रामपुरा में रुकने के बाद 16 नवंबर को जेरार्ड ने नारनौल की तरफ कूच किया। रास्ता रेतीला था। राव तुला राम भी सही समय के इंतजार में थे। जब अंग्रेजी सेना नसीबपुर के मैदान के पास पहुंची तो राव तुला राम ने अंग्रेजों पर धावा बोल दिया। राव तुला राम की सेना के प्रचंड आक्रमण से अंग्रेजों के छक्के छूट गए। उनके कमांडर जेरार्ड समेत कई अफसर मारे गए। अपनी निश्चित हार को देख कार्यवाहक ब्रिटिश कमांडेंट मेजर कोलफील्ड ने तोपों से बमबारी करने का हुक्म दे दिया। तोपों के सामने भी राव तुला राम के घुड़सवार और पैदल सैनिक बहादुरी के साथ डटे रहे। मगर तोपों की बमबारी का मुकाबला भला तलवारों से कैसे हो सकता था? आग उगलती तोपों ने क्रांतिवीरों को पस्त कर दिया। राव तुला राम के बहुत से सैनिक शहीद हो गए। राव तुला राम भी युद्ध में घायल हो गए। उनको घायल अवस्था में युद्ध क्षेत्र से हटना पड़ा। परिस्थित कितनी भी विपरीत थी मगर उन्होंने हिम्मत नहीं हारी। घायल राव तुलाराम अपनी बची हुई सेना के साथ राजस्थान पहुंचे। जहां इलाज कराने के बाद राव तुला राम ने लगभग 1 वर्ष तक तांत्या टोपे की सेना के साथ मिलकर अंग्रेजों के विरुद्ध युद्ध किया। लेकिन सीकर की लड़ाई में राव तुला राम और तांत्या टोपे की सेना की हार हुई। और तांत्या टोपे को बंदी बना लिया गया। लेकिन राव तुला राम को हार स्वीकार नहीं थी। वह किसी भी कीमत पर भारत को अंग्रेजों से आजादी दिलाना चाहते थे। इसी हेतु उन्होंने भारत से बाहर जाकर ईरान के शाह, अफगानिस्तान के तत्कालीन शासक दोस्त मोहम्मद खान से मदद मांगी।





सार्वजनिक जानकारीयों के अनुसार वे तत्कालीन बीकानेर के राजा का पत्र लेकर रूस के राजा एलेग्जेंडर द्वितीय के पास भी गए ताकि अंग्रेजी शासन से भारत वर्ष को मुक्त कराया जा सके। अंग्रेजों ने उनके इन प्रयासों को रोकने की पूरी कोशिश की और इस वजह से रूस की यात्रा के समय उनके कई सहायक पकड़े भी गए। अपने प्रयासों से उन्होंने विदेशी शासकों को मदद के लिए तैयार भी कर लिया था। लेकिन तभी अफगानिस्तान में फैली पेचिश की बीमारी ने राव तुला राम को अपनी चपेट में ले लिया। इसकी वजह से उनकी तबीयत बिगड़ी और वे 23 सितंबर 1863 को 37 वर्ष की अल्पायु में ही क्रांति की यह लौ शांत हो गई। भारत को आजाद कराने की उनकी तमन्ना दिल में ही रह गई। काबुल में उनका शाही सम्मान के साथ अंतिम संस्कार कर दिया गया। स्वतंत्रता संग्राम की इस लड़ाई में अंग्रेजों के विरुद्ध खड़े होने के कारण अंग्रेजों ने सन् 1859 में राव तुलाराम की रियासत को जब्त

कर लिया। परंतु उनकी दोनों पत्नियों का संपत्ति पर अधिकार कायम रखा गया। सन् 1877 में उनकी उपाधि उनके पुत्र राव युधिष्ठिर सिंह को अहिरावल का मुखिया पदस्थ करके लौटा दी गई। रामपुरा में आज भी उनके वंशज रहते हैं।

दिसंबर 2001 को भारत सरकार ने भारत के स्वतंत्रता संग्राम में अद्वितीय योगदान के लिए महाराजा राव तुलाराम की स्मृति में डाक टिकट जारी किया। उनके सम्मान में बने जप्फरपुर कलां का राव तुलाराम मेमोरियल चिकित्सालय, महाराजा राव तुलाराम मार्ग पर स्थित रक्षा अध्ययन व विश्लेषण संस्थान व महाराजा राव तुला राम पॉलिटैक्निक वजीरपुर, दिल्ली प्रमुख हैं। लेकिन उनके राष्ट्र के प्रति प्रेम, समर्पण, त्याग और शौर्य की गौरव गाथा समस्त राष्ट्र के जन जन तक पहुंचे और राष्ट्र भक्ति के उस भाव को आत्मसात कर उनके पद चिन्हों पर चलना ही उन्हें सच्ची श्रद्धांजलि होगी।

राव तुलाराम की पुण्यतिथि के उपलक्ष में रेवाड़ी शहर के रामपुरा उपनगर में प्रतिवर्ष सितंबर में दो दिवसीय शहीदी मेला आयोजित किया जाता है। और इस प्रकार लोग अपने देश भक्त, शूरवीर, राजा को स्मरण करते हैं। ऐसे में जगदंबा प्रसाद मिश्र द्वारा लिखित एक कविता याद आ जाती है,

शहीदों की चिताओं पर लगेंगे

हर बरस मेले

वतन पर मरनेवालों का यही

बाक़ी निशाँ होगा

कभी वह दिन भी आएगा जब

अपना राज देखेंगे

जब अपनी ही ज़मीं होगी और

अपना आसमाँ होगा

लेखक: वृंदा काल्हेर,
प्रांत कार्यकारिणी सदस्य
भाजयुमो, हरियाणा



संविधान सभा की मूक सैनानी : दाक्षायणी वेलायुदन

“भारत का संविधान एक एतिहासिक दस्तावेज है, इसमें संशय नहीं है। इस संविधान को अपने स्वरूप में लाने के लिए कुछ नामचीन और कुछ गुमनाम व्यक्तियों ने अपना महत्वपूर्ण योगदान दिया था। भारत की संविधान निर्मात्री सभा में कुछ नायिकाओं का भी योगदान रहा है। भारत के संवैधानिक इतिहास में हमें प्रारंभ से ही उन निर्माताओं को कंगूरे जैसा बताया गया परन्तु कभी भी नींव के पत्थरों को याद तक नहीं किया जाता। भारत के संविधान के निर्माण में पंद्रह महिलाओं की भी भागीदारी रही जिन्हें भूलाया नहीं जा सकता। दुर्गाबाई देशमुख, राजकुमारी अमृत कौर, हंसा मेहता, बेगम एजाज रसूल, अम्मू स्वामीनाथन, सुचेता कृपलानी, दाक्षायणी वेलयुद्धन, रेणुका रे, पूर्णिमा बनर्जी, एनी मस्करिनी, कमला चौधरी, लीला रॉय, मालती चौधरी, सरोजिनी नायडू, और विजय लक्ष्मी पंडित ने अपने वक्तव्यों में भारत के भविष्य की चिंता की थी, नवीन भारत के बारे में सोच रखी थीं, जातीयता से ऊपर उठने की बात की गयी थी, और धार्मिक सहिष्णुता को संजोने का स्वप्न दिखाया था, उन्हें प्रस्तुत शोध – पत्र द्वारा उन में से एक नायिका दाक्षायणी वेलायुदन को आप के समक्ष लेने का प्रयास किया है।”

प्रस्थापना

निश्चय ही यह विषय विचार करने योग्य है कि जहाँ कभी भारत के संविधान के निर्माण की चर्चा की जाती है, वहाँ हमारे पास कुछ ही नाम मानस पटल पर उभर कर आते हैं। विचारणीय तथ्य यह है कि संविधान सभा के अन्य निर्माताओं का नाम आज की पीढ़ी जानती तक नहीं है। इस स्थिति में उन बुद्धिजीवी मनीषियों को वर्तमान पीढ़ी के समक्ष लाया जाना हमारा कर्तव्य प्रतीत होने लगा। संविधान सभा के उन मनीषियों को दृष्टिपात करते समय उन महिलाओं का भी योगदान हमारे समक्ष आया, जिन्होंने भारत के संविधान को आज का स्वरूप प्रदान किया था।

भारत का संविधान विश्व का सबसे वृहत् और लिखित दस्तावेज़ है। सामाजिक, आर्थिक, और राजनैतिक स्वतंत्रता को समर्पित यह दस्तावेज़ हमारे राष्ट्र के जीवन का अभिन्न अंग है, जिसमें हमारे अधिकार और कर्तव्यों का समावेश है और जो हमारे राष्ट्र को प्रजातांत्रिक, गणराज्य बनता है। भारत के संविधान का निर्माण जिस संविधान सभा द्वारा किया गया था, वह सम्पूर्ण विश्व में एक एतिहासिक सभा थी जिसमें विश्व के सबसे बड़ा प्रजातंत्र का सृजन हुआ।

संविधान सभा का परिचय

भारत में पहली बार संविधान के निर्माण के लिए 1895 में श्री बाल गंगाधर तिलक ने मांग उठाई थी। बाल गंगाधर तिलक ने ब्रिटिश गवर्नमेंट से “स्वराज विधेयक” के माध्यम से कही परन्तु इसे नकार दिया गया था। 1916 में होमरूल लीग आन्दोलन किया गया। होमरूल के माध्यम से घरेलु शासन की मांग की गयी जो असफल रही। 1922 में महात्मा गाँधी ने ब्रिटिश सरकार पर दबाव बनाया और यह मांग की गयी की, भारतीय जन का विधान निर्माण में सहयोग लिया जाये, इसकी परिणति यह हुई की 1928 में पं. मोती लाल नेहरू की अध्यक्षता में मुंबई (तत्कालीन बम्बई) में एक रिपोर्ट प्रस्तुत की गयी, जिसका प्रबल विरोध मुस्लिम लीग ने किया था। 1929 लाहौर में सम्पूर्ण स्वराज की मांग और 1936 में पुनः संविधान के निर्माण की आवाज उठी। 1942 जब ब्रिटिश सरकार को दुसरे विश्व युद्ध में भारतीय सैनिकों की आवश्यकता महसूस हुई तो क्रिप्स मिशन को भारत में उत्तरदायी सरकार के दावे के साथ भेजा गया जो की महात्मा गाँधी के अनुसार एक पोस्ट डेटेड चेक था, उनका यह कहना था कि ब्रिटिश सरकार एक दिवालिया बैंक है जो भविष्य में कभी भी फेल हो जायेगा। संविधान सभा की मांग को पुनः

1945 में शिमला की एक सर्वदलीय बैठक में जिसे इतिहास में वावल योजना कहा जाता है के नाम से दोहराया गया था। अंतिम रूप से पैथिक लारेंस, स्टेफर्ड और एलेक्जेंडर की एक केबिनेट मिशन के नाम से 1946 में जो दल भारत आया, यह कहा जा सकता है की इस आयोग की ही शिफारिश ने संविधान सभा के स्वरूप का निर्धारण किया था। इस आयोग की ही शिफारिश से वर्ष 1946 में चुनाव करवाए गए यह चुनाव वयस्क मताधिकार के आधार पर अप्रत्यक्ष रूप से किये गए और जो सदस्य निर्वाचित हुए उन्होंने संविधान सभा को अमली-जामा पहनाया था। मूलतः केबिनेट मिशन की शिफारिश ने संविधान सभा में 292 सदस्य ब्रिटिश भारत, 4 सदस्य कमिश्नरी क्षेत्र (दिल्ली, कुर्ग, अजमेर-मेरवाडा और ब्रिटिश बलूचिस्तान) से और 93 सदस्य देशी रियासतों से रखे गए। यह निर्वाचन प्रत्येक 10 लाख पर 1 सदस्य को लिया जाकर हुआ था। 9 दिसंबर 1946 को संविधान सभा की प्रथम बैठक रखी गयी जिसमें प्रथम अस्थायी अध्यक्ष श्री सच्चिदानंद सिन्हा को तय किया गया था यह दिवस स्मरणीय बनाने के लिए संसद के केन्द्रीय कक्ष को मनोहारी रूप से सजाया गया, दूसरी बैठक 11 दिसंबर 1946 को आहूत की गयी, इस बैठक में संविधान



सभा में स्थायी अध्यक्ष डॉ. राजेंद्र प्रसाद ने कार्य संभाला साथ ही उपाध्यक्ष श्री एच. सी. मुखर्जी और संवैधानिक सलाहकार श्री बी.एन.राव बनाये गए। भारत के विभाजन के उपरांत संविधान सभा का स्वरूप परिवर्तित हुआ, सभा का पुनर्गठन किया गया। विभाजन की विभीषिका के उपरांत संविधान सभा के कुल 389 सदस्यों में से भारत में 299 ही रह गए थे। 299 सदस्यों में से 229 निर्वाचित, 70 मनोनीत सदस्य थे। कुल महिला सदस्यों की संख्या 15 थीं, अनुसूचित जाति के 26 और 33 सदस्य अनुसूचित जनजाति का प्रतिनिधित्व कर रहे थे, संविधान सभा ने भारत को एक कुटुंब के रूप में प्रतिष्ठित किया। 2 वर्ष 11 माह और 18 दिनों के परिश्रम के फलस्वरूप 26 नवम्बर 1949 के एतिहासिक दिन भारत के इस विधान को आत्मार्पित किया गया। वर्ष 1950 की जनवरी माह की 26 तारीख को इतिहास में स्वर्णिम अक्षरों में लिखा गया, जहाँ विश्व को एक सबसे बड़ा प्रजातांत्रिक राष्ट्र और भारत को एक सम्पूर्ण प्रभुत्व सम्पन्न समाजवादी पंथनिरपेक्ष लोकतंत्रात्मक गणराज्य बनाया गया। संविधान के निर्माण के समय जो विचार-विमर्श हुए थे उनमें 7,635 कुल संशोधन रखे गए जिनमें से 2,473 को सदन के पटल पर रखा गया और उस पर चर्चा की गयी। निर्माण को अद्यतन स्वरूप प्रदान करने के लिए समितियों और उप समितियों का निर्माण किया गया, प्रक्रिया विषयक नियमों सम्बंधित समिति, सञ्चालन समिति, वित्त एवं स्टाफ समिति और राष्ट्रीय ध्वज समिति इन चारों ही समितियों के अध्यक्ष डॉ. राजेंद्र प्रसाद थे। संघीय शक्तियों सम्बंधित समिति और संघीय संविधान समिति के अध्यक्ष श्री जवाहर लाल नेहरू थे। प्रारूप समिति के अध्यक्ष डॉ. बी. आर. अम्बेडकर थे। प्रत्यय पत्र सम्बंधित समिति के अध्यक्ष श्री अलादी कृष्णास्वामी अय्यर थे। आवास समिति के अध्यक्ष श्री बी. पट्टाभि सीतारमैया थे। कार्य सञ्चालन समिति के अध्यक्ष श्री के. एम. मुंशी थे। संविधान सभा के कार्यकरण सम्बन्धित समिति के अध्यक्ष श्री जी. वि. मावलंकर थे। मौलिक अधिकार,

अल्पसंख्यकों एवं जनजातीय और अपवर्जित क्षेत्रों सम्बंधित सलाहकारी समिति के अध्यक्ष श्री सरदार वल्लभभाई पटेल थे। मौलिक अधिकारों सम्बंधित उप समिति के अध्यक्ष श्री जे. बी. कृपलानी थे। पूर्वोत्तर सीमांत जनजातीय क्षेत्रों और आसाम के अपवर्जित और आंशिक रूप अपवर्जित क्षेत्रों सम्बंधित उपसमिति के अध्यक्ष श्री गोपीनाथ बारदोलोई थे। अपवर्जित और आंशिक रूप से अपवर्जित क्षेत्रों (आसाम के क्षेत्रों को छोड़कर) सम्बंधित उपसमिति के अध्यक्ष श्री ए. वी. ठक्कर थे।

संविधान सभा और महिलाएं

संविधान सभा में अग्रणी रहे हमारे राष्ट्र निर्माताओं और सृजनकर्ताओं का नाम हमारे समक्ष उकिर्ण होता है जिन्होंने हमें यह अमर दस्तावेज दिया तब हमारे मानस-पटल पर बाबा साहब डॉ. भीमराव अंबेडकर, डॉ. राजेंद्र प्रसाद, पं. जवाहरलाल नेहरू, सरदार वल्लभभाई पटेल, मौलाना कलाम, सर्वपल्ली राधाकृष्णन, जैसे नामचीन जनप्रमुखों का नाम हमारे समक्ष हमेशा ही आता है, परन्तु हम उन्हें नहीं भूला सकते जिन्होंने इन के साथ कदम से कदम मिला कर कार्य किया जिन्हें हमने किसी पुस्तक के किसी अध्याय में याद नहीं किया। जिनका संविधान निर्माण में अप्रतीम योगदान रहा है। कम ही लोग जानते हैं, कि भारतीय महिलाओं द्वारा भी भारत के संविधान निर्माण में अहम भूमिका निभाई गई थी। भारत की संविधान सभा दुर्गाबाई देशमुख, राजकुमारी अमृत कौर, हंसा मेहता, बेगम एजाज रसूल, अम्मू स्वामीनाथन, सुचेता कृपलानी, दाक्षायणी वेलयुद्धन, रेणुका रे, पूर्णिमा बनर्जी, एनी मस्करिनी, कमला चौधरी, लीला रॉय, मालती चौधरी, सरोजिनी नायडू, और विजय लक्ष्मी पंडित के योगदान को भुला नहीं सकते।

दाक्षायणी वेलयुद्धन

दक्षायणी वेलयुद्धन का जन्म 4 जुलाई, 1912 को कोचीन में बोल घाटी द्वीप में हुआ था। दक्षायणी वेलयुद्धन एक भारतीय सांसद और संविधान-सभा में एकमात्र अनुसूचित जाति से आने वाली महिला प्रतिनिधि थीं। वह अपने

समुदाय की पहली महिला थीं जिन्होंने विज्ञान में स्नातक और कोचिन विधान परिषद् की सदस्य रहीं। आज शिक्षा जगत् में जाने-माने केरल के एक गाँव एर्नाकुलम से दाक्षायणी का प्रारंभिक जीवन जुड़ा हुआ है। मद्रास विश्वविद्यालय के शिक्षक प्रशिक्षण पाठ्यक्रम द्वारा प्रशिक्षित हुईं। कोचीन राज्य सरकार की छात्रवृत्ति का समर्थन प्राप्त कर उन्होंने अपनी शिक्षा पूर्ण की, वेलयुद्धन को 1946 में भारतीय संविधान-सभा के लिए चुना गया। 1946 से 1952 के दौरान संविधान-सभा के सदस्य के रूप में उन्होंने कार्य किया। कट्टर गाँधीवादी नेता दक्षायणी ने संविधान-सभा की बहस के दौरान डॉ. आंबेडकर के साथ अलग-अलग मतदाताओं की बहस की माँग को छोड़कर नैतिक सुरक्षा उपायों और उनकी सामाजिक क्षमताओं को तत्काल दूर करने के लिए प्रयास करने के लिए कहा डॉ. अंबेडकर के चर्चा के लिए प्रारूप समिति में उन्होंने एक विकेंद्रीकृत विधान का आवाहन किया जिसकी सराहना सभी सदस्य गणों ने की थी उन्होंने यह भी सुझाव दिया कि संविधान के अंतिम प्रारूप को एक आम चुनाव के माध्यम से अनु समर्थन के बाद ही अपनाया जाना चाहिए। उन्होंने अनुच्छेद-11 के प्रारूप पर चर्चा के दौरान फिर से हस्तक्षेप किया जिसका उद्देश्य जातिगत आधार पर भेदभाव को रोकना रहा था। वेलयुद्धन ने सार्वजनिक शिक्षा के माध्यम से गैर भेदभाव के प्रावधानों को लागू करने का आवाहन किया और कहा अगर संविधान-सभा एक जातिगत भेदभाव की निंदा करती है तो यह एक सबसे बड़ा सार्वजनिक संकेत होगा और संविधान का काम इस बात पर निर्भर करेगा कि लोग भविष्य में खुद को कैसे संचालित करते हैं कानून के वास्तविक निष्पादन पर नहीं।

संविधान सभा में दाक्षायणी वेलयुद्धन के वक्तव्य

उन्होंने संविधान सभा में कहा था की यह संविधान सभा भारत के स्वतंत्र संप्रभु गणराज्य की योजना है। मुक्त समाज, हमारी प्राचीन राजव्यवस्था में, निरपेक्षता के





बीच संघर्ष थे और गणतंत्रवाद, गणतंत्रवाद की मंद लौ को बुझाया गया था। लिच्छवी गणराज्य बेहतरीन अभिव्यक्ति थी जो हमारे पूर्वजों की लोकतांत्रिक प्रतिभा की।

उन्होंने कहा सत्ता लोगों से आती है। भारतीय गणराज्य में जाति या समुदाय के आधार पर कोई बाधा नहीं होगी। भारतीय संघ के एक गणतांत्रिक राज्य में हरिजन सुरक्षित रहेंगे। मैं कल्पना करती हूँ कि दलित भारतीय गणतंत्र के शासक होंगे। इसलिए मैं इस संविधान-सभा के हरिजन प्रतिनिधियों से अपील करती हूँ कि वे अलगाववाद की वीणा न बजाएँ। अलगाववाद का सहारा लेकर हमें खुद को हमारी आने वाली पीढ़ियों की हँसी का पात्र नहीं बनाना चाहिए। साम्प्रदायिकता चाहे हरिजन हो, ईसाई हो, मुसलमान हो या सिख, इसका विरोध है। राष्ट्रवाद। (सभी सभासदों को सुनते हुए.....सुनो सुनो) हम जो चाहते हैं वह सभी प्रकार के रक्षोपाय नहीं यह है, नैतिक सुरक्षा जो दलितों को वास्तविक सुरक्षा प्रदान करती है। मैं हरिजनों के भविष्य से बिल्कुल भी नहीं डरती। यह सुरक्षा उपाय वैसे नहीं है जो हरिजनों की स्थिति में सुधार कर सकते हैं।

हमने मिस्टर चर्चिल को इस सवाल पर वाक्पटुता से हरिजनों की वैक्सिंग करते हुए सुना। उन्होंने कहा कि भारत की तथाकथित अनुसूचित जातियों का जीवन और कल्याण

के लिए ब्रिटिश सरकार जिम्मेदार है। वेलायुदन में कहा की मिस्टर चर्चिल से एक प्रश्न पूछें की ब्रिटिश सरकार ने सुधार के लिए क्या किया है, हरिजनों की सामाजिक स्थिति सुधार के लिए क्या उन्होंने कभी कोई कानून पारित किया? कुछ नौकरियों जैसे की चपरासी और बटलर बनाने के अलावा हरिजनों की सामाजिक अक्षमताओं को दूर करने के लिए क्या किया और श्री चर्चिल ने यह भी शिकायत की कि हरिजनों सवर्ण हिंदुओं, उनके उत्पीड़कों की दया पर फेंके गए। मिस्टर चर्चिल इस जमीन के सात करोड़ हरिजनों को ग्रेट ब्रिटेन में नहीं ले जा सकते हैं। मिस्टर चर्चिल को समझना चाहिए कि हम भारतीय हैं। हरिजन भारतीय हैं और उन्हें भारत में भारतीयों के रूप में रहना है और वे करेंगे भारत में भारतीयों के रूप में रहते हैं।

तत्कालीन कांग्रेस की मंशा को सभी के सामने लेट हुए उन्होंने कहा की "हमने हाल ही में यह भी सुना है कि अनुसूचित जाति अल्पसंख्यक माने जाते हैं।मैं यह मानने से इंकार करती हूँ कि सात करोड़ हरिजन अल्पसंख्यक माना जाता है। (उन्होंने चुटकी लेते हुए कहा) न तो लॉर्ड पेथिक-लॉरेंस, यहाँ तक कि प्रधान मंत्री, श्री एटली, और यहाँ तक कि श्री चर्चिल, भी हरिजनों की स्थिति में सुधार नहीं कर सकते हम जो

चाहते हैं, वह आज़ाद समाजवादी भारतीय गणतंत्र ही दे सकता है। आज़ादी और हरिजनों को स्थिति की समानता। हमारी आजादी तो मिल ही सकती है। भारतीयों से नहीं ब्रिटिश सरकार से।

वेलायुदन ने कहा डा. अम्बेडकर से व्यक्तिगत रूप से राष्ट्रवादी से जुड़ने की अपील करती हूँ। वह हरिजन समुदाय के एकमात्र नेता हैं और राष्ट्रवादी ताकतों के साथ उनका असहयोग उनके लिए एक बड़ी त्रासदी है।

राष्ट्रवादी ताकतों के साथ उनका सहयोग बढ़ेगा हरिजनों की मुक्ति सर, (डॉ अम्बेडकर को संबोधित करते हुए) देश के सामने अपनी सेवाएँ देने के लिए आपके लिए एक अनूठा अवसर है। समाजवादी गणतंत्र भारत में ही हरिजन स्वतंत्र होंगे, और आइए हम सभी प्रस्ताव का समर्थन करते हैं और माँग होने पर भी इसके कार्यान्वयन के लिए काम करते हैं हमारी ओर से परम बलिदान। माननीय द्वारा लाए गए संशोधन के संबंध में संशोधन का समर्थन करने वालों को प्रेरणा मिलती है।तथाकथित कम्युनिस्टों ने हरिजनों को मुक्त करने के बजाय, उनका ही शोषण कर रहे हैं। वे हरिजनों को जमीन के टुकड़े देने का वादा करते हैं और इस तरह वे उन्हें राष्ट्रवादी ताकतों से दूर करने की कोशिश करते हैं। मुझे लगता है। कम्युनिस्ट पार्टी को इसकी प्रेरणा किसी बाहरी क्षेत्र से मिल रही है। और इसलिए कम्युनिस्टों के विचारों को स्वीकार करना हमारा काम नहीं है। हम नहीं कर सकते हमारी मुक्ति के लिए ऐसी पार्टी पर निर्भर है। इस सभा में जिन राष्ट्रीय शक्तियों का प्रतिनिधित्व किया जाता है। इसलिए मैं आशा है कि भविष्य के स्वतंत्र भारत में हरिजनों के पास इस भूमि के हर दूसरे नागरिक के रूप में सम्मानजनक स्थान होगा।

लेखक: डॉ कृष्णा किशोर त्रिवेदी,
सहायक आचार्य जनार्दन राय
नागर राजस्थान विद्यापीठ
(डीम्ड टू बी विश्वविद्यालय) उदयपुर, राजस्थान



शिवगंगा की दुर्गा- रानी वेलु नचियार



एक योद्धा रानी, एक वीर महिला सैन्य कमांडर और 5000 की सेना - दोनों ने मिलकर अंग्रेजों को एक कठिन समय दिया। यह एक ऐतिहासिक घटना थी जिसने भारत को न केवल अपनी पहली महिला योद्धा दी बल्कि भारत में आत्मघाती बम विस्फोट की पहली घटना को भी शामिल किया।

18वीं शताब्दी के दौरान, वर्तमान तमिलनाडु में शिवगंगई एस्टेट में, वेलु नचियार नाम की एक रानी रहती थी। वेलू सेतुपति राजवंश के

शाही जोड़े की इकलौती बेटी थी और उसे शाही उत्तराधिकारी के रूप में पाला गया था। मार्शल आर्ट, घुड़सवारी और तीरंदाजी में प्रशिक्षित, वह फ्रेंच, उर्दू और अंग्रेजी सहित कई भाषाएं भी बोल सकती थीं।

रानी वेलु नचियार भारत में ब्रिटिश औपनिवेशिक सत्ता के खिलाफ लड़ने वाली पहली रानी थीं। उन्हें तमिलों द्वारा वीरमंगई के नाम से जाना जाता है। वह रामनाथपुरम की राजकुमारी थीं और रामनाद साम्राज्य के

राजा चेल्लामुथु विजयरागुनाथ सेतुपति और रानी संकंधिमुथल की एकमात्र संतान थीं। जब वे 16 वर्ष की थीं, तब वेलु नचियार का विवाह शिवगंगई के राजकुमार मुथुवदुगनंतुर उदयथेवर से हुआ था। उनकी वेल्लाची नाम की एक बेटी थी, और उन्होंने दो दशकों से अधिक समय तक राज्य पर शासन किया - 1750 से 1772 तक, उस वर्ष तक जब तक कि अंग्रेजों द्वारा मुथुवदुगनथुर उदयाथेवर को मार दिया गया था। अंग्रेजों द्वारा अर्कोट के नवाब के बेटे के साथ शिवगंगई पर आक्रमण करने के बाद और वेलू नचियार के पति को मार डाला, जिसे 'कलैयार कोइल युद्ध' के रूप में जाना जाता है, उन्हें अपनी बेटी के साथ अपने राज्य से भागने के लिए मजबूर होना पड़ा।

उसे डिंडीगुल के विरुपची में सुरक्षित आश्रय मिला, और वह आठ साल तक गोपाल नायकर के अभयारण्य में रानी वेलु नचियार को युद्ध मैच हथियारों के उपयोग, वलारी, सिलंबम (छड़ी का उपयोग करके लड़ना), घुड़सवारी और तीरंदाजी जैसे मार्शल आर्ट में प्रशिक्षित किया गया था। वह कई भाषाओं की विद्वान थीं और उन्हें फ्रेंच, अंग्रेजी और उर्दू जैसी भाषाओं का ज्ञान था। उन्होंने शिवगंगई के राजा से शादी की, जिनसे उनकी एक बेटी थी। जब उनके पति, मुथुवदुगनाथपेरिया उदयथेवर, को ब्रिटिश सैनिकों और आरकोट के नवाब के बेटे ने मार डाला, तो वह युद्ध में शामिल हो गईं। वह अपनी बेटी के साथ भाग गईं और आठ साल तक डिंडीगुल के पास विरुपची में पलायकारर कोपाला नायकर के संरक्षण में रही। उसके खिलाफ सेना में शामिल होने से निराश होकर, नवाब ने आदेश दिया कि वेलु नचियार और मरुधु ब्रदर्स को शिवगंगा लौटने और नवाब को किस्त के भुगतान के अधीन देश पर शासन करने की अनुमति दी गई। इस आदेश का पालन करते हुए, रानी



वेलु नचियार ने मारुडु भाइयों और वेल्लाची नचियार के साथ शिवगंगा में प्रवेश किया। एक समझौता किया गया था जहां रानी वेलु नचियार को शिवगंगा देश पर शासन करने की अनुमति दी गई थी और चिन्ना मारुडू, छोटी को अपना मंत्री और बड़े वेल्लई मारुडु को कमांडर-इन-चीफ नियुक्त किया गया था। इस प्रकार विधवा रानी वेलु नचियार ने 1780 में अपने पति की जगह ली। रानी वेलु नचियार ने 1780 में मारुधु ब्रदर्स को देश का प्रशासन करने की शक्ति प्रदान की। जबकि डिंडीगुल में शिवगंगा किले पर अंग्रेजों का पूरा नियंत्रण था, वेलु ने अपने सैन्य कमांडर क्यूइली के साथ एक आत्महत्या की योजना तैयार की। योजना के सफल होने के लिए यह जानना जरूरी था कि अंग्रेजों ने अपने हथियार और गोला-बारूद कहां जमा किए थे। वेलु की बुद्धिमत्ता

के उत्कृष्ट स्रोतों के साथ, उसने एजेंटों को इकट्ठा किया जिन्होंने किले में शस्त्रागार कक्षों को खोजने में उसकी मदद की और जल्द ही, योजना को अमल में लाया गया। विजयादशमी के दिन, क्यूइली और कुछ अन्य महिलाएं किले की ओर निकलीं। क्यूइली के आदेश पर, महिलाओं ने उस पर घी डाला और उसमें भीग गई, क्यूइली निडर होकर शस्त्रागार में चली गई और वहां रखे प्रत्येक हथियार को नष्ट कर खुद को आग लगा ली। क्यूइली के बलिदान के बाद, वेलु ने अपने राज्य पर कब्जा करने के उद्देश्य से किले पर हमला किया। वेलु ने न केवल अंग्रेजों से बल्कि आर्कोट के नवाब से भी निडर और वीरता से लड़ाई लड़ी और इसने उन्हें 'वीरमंगई' - बहादुर की उपाधि दी। उदययाल वेलु नचियार की दत्तक पुत्री भी थीं। वह भी एक अन्य आत्मघाती हमले में

अपने शस्त्रागार को उड़ाते हुए अंग्रेजों के खिलाफ लड़ाई में मर गई। उनकी याद में, रानी ने एक सर्व-महिला सेना का निर्माण किया और इसका नाम उदययाल के नाम पर रखा।

संस्कृति में प्रशंसा और चित्रण

- अपने एल्बम 'तमिलमैटिक' के हिस्से के रूप में, तमिल-अमेरिकी हिप-हॉप कलाकार प्रोफेसर ए.एल.आई. वेलु नचियार को समर्पित एक गीत 'हमारी रानी'।
- चेन्नई की ओवीएम डांस अकादमी द्वारा एक भव्य बैले प्रदर्शन प्रस्तुत किया गया। इसमें सिंह हृदय वाली रानी की जीवन गाथा सुनाई गई। एक और भव्य बैले प्रदर्शन चेन्नई में नारद गण सभा में आयोजित किया गया। प्रदर्शन के निर्देशक श्रीराम शर्मा ने लगभग एक दशक तक उन पर शोध किया।
- 31 दिसंबर, 2008 को उनकी याद में एक डाक टिकट जारी किया गया था।
- तमिलनाडु की पूर्व मुख्यमंत्री स्वर्गीय जे. जयललिता ने 18 जुलाई, 2014 को शिवगंगई में वीरमंगई वेलु नचियार स्मारक का उद्घाटन किया। रानी की छह फीट की कांस्य प्रतिमा भी बनाई गई थी

रानी वेलु नचियार भारत में अंग्रेजों से आजादी के लिए लड़ने वाली पहली रानी थीं। उसने 1780 में मारुडू बंधुओं को देश का प्रशासन करने का अधिकार दिया। कुछ साल बाद 25 दिसंबर 1796 को वेलु नचियार की मृत्यु हो गई। एलाची, वेलु नचियार की बेटी, ने उसे सिंहासन पर बैठाया और ऐसी हजारों दक्षिण भारतीय योद्धा रानियां महिलाओं का प्रतिबिंब हैं, भारत के निर्माण खंड हैं 1790 से 1793 तक शासन किया। ऐसी हजारों दक्षिण भारतीय योद्धा रानियां महिलाओं का प्रतिबिंब हैं जो भारत के निर्माण खंड हैं।

लेखक: ब्रमराम्बिका देवी



Bhartiya Janata Yuva Morcha



