

# Innovative Architecture of Rising India: Veer Savarkar's Political and Scientific Thoughts

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**Abstract**— Veer Savarkar, an internationally acclaimed revolutionary, whose thoughts and work were almost innovative in the Indian history. He always worked as an Architecture of Rising India. Mighty pen and thoughts of Savarkar criticized the historical, religious, political and scientific edges. His philosophy of life consisted collection of elements drawn from traditional Indian thoughts, western social and political philosophy and his own experiences and observations. Savarkar tried to get rid of obscurantist in the Indian society and evil social practices and on the other, imbibed the virtues of modern science and reasons. He propagated the prospects of reforming society along with modern and democratic principles. It is not possible to evaluate and examine Savarkar's contribution to the solutions of social reformation and philosophy of the basic transformation of India's social structure without an appropriate analysis of his philosophical tenets. This paper aims to exhibit the political and scientific thoughts of Savarkar and to throw light on his philosophy.

**Keywords**— Innovative Architecture, Rising India, Veer Savarkar's Political

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## I. INTRODUCTION

Veer Savarkar the name of a whirlwind; with the volcanic thoughts of revolution which always inspired the revolutionaries. He had insight of a statesman and a foresight of a political prophet. His militant activism and nationalism during the struggle for Independence made him the centre of storm. At the first sight, it is difficult to understand Savarkar's thoughts, which exhibited from his writings. It needed to examine his views on the basis of philosophy. In the History of India Veer Savarkar and his thoughts had still now given inspiration and amusement to the Nation. In the betterment of society and the Nation his magnificent personality was always helpful. Rather than his ideas throw a light of life and eliminate the gloom in the society. Eminence and blaze of Savarkar's thought had put remarkable impact exclusively.

Veer Savarkar was the unique personality. Because of his daring depicted in the political thinking gave him immortal fame and that one calls him an 'ardent nationalist, heroic revolutionary and also a terrorist [1]. As per his opinion, 'Hindu *rashtra*' can restore the real traits by reviving and re-establishing its glorious past. However, the political philosophy of Savarkar appeared as a distinct ideological formulation having its focus on the homogeneity of the Hindu population living in a particular territory, culture and historical boon. The tradition of Hindu nationalism in

modern Indian political thought which began with Bal Gangadhar Tilak, Aurobindo Ghosh and Lala Lajpat Rai began to take a shape with the ideas of Savarkar. Hence, Savarkar's name, his political thoughts and philosophy are almost synonymous with Hindu nationalism or Hindutva [2].

It was the power and influence of his thoughts which makes him an inevitable person in the political discourse even in contemporary India. However, his critiques were also grown tremendously along with his supporter. His critiques could not ignore the powerful ideas and influence of Savarkar about nation, state, democracy and social and religious relationships, harmony or reforms. Hence, it was planned to study and understand Savarkar's political and scientific thoughts and to throw light on his Philosophy.

## II. POLITICAL THOUGHTS OF VINAYAK DAMODAR SAVARKAR

Savarkar had different eccentric political thoughts for Indian freedom and developments. He propounded a theory of 'cultural nationalism' in contrast to the theory of 'territorial nationalism' propounded by the leaders of the mainstream nationalist movement. Savarkar's political aim was to achieve total and complete independence for India. As per Mazzini, Savarkar too claimed to have upheld the 'unity of mankind' as his long term political goal. The uniqueness of the personality and thinking of Savarkar won

immortal fame by his daring political exploits in the early decades of the twentieth century [1]. In fact, Savarkar gave a systematic articulation to the opinions held by workers of 'Mitra Mela' that India's immediate political aim should be political independence at any cost. Many of the Indian nationalists had constantly argued that India's liberation was a prelude to Asian rejuvenation and hence it had to be sought as early as possible in the larger interest of humanity. Only Savarkar was the one who demanded in unequivocal terms a complete and immediate independence for India.

He was of the opinion that the real personality of Indian could be restored to their only by reviving the glorious past and re-establishing, 'Hindu Rashtra'. Thus, the political philosophy of Savarkar appeared as a distinct ideological formulation having its focus on the homogeneity of the Hindu population living in a particular tract of land and having the urge to create a nation based on the cultural moorings for the majority of the people [3-7]. The reflection of the philosophy of Hinduism appears most remarkable in the thoughts of people like Mahatma Gandhi and Sarvapalli Radhakrishnan. As against the individualistic and restrictive conceptualization of the idea of Hinduism, the notion of Hindutva was evolved by Savarkar which had radical elements of the Hindu revivalist movements [8]. The ideology of Hindutva tried to envisage a comprehensive blueprint for the reconstruction of the politico-cultural system of the country in such a way that Hindus would get an absolute preponderance in the affairs of the country. The ideology of Hindutva, as a political philosophy, not only reflected the firm conviction of Savarkar in the veracity and practicability of the religious-cultural ethos of Hindus to be the infallible basis of conceptualizing India as a Hindu *rashtra*, but also the response of a Hindu nationalist to the prevailing circumstances of the time. Savarkar formulated an ideology which could demolish the claims of national parity made by the Muslims, negate the territorial concept of nationhood propagated by the Congress, blunt the edge of the demands made by the Depressed Classes and prevent further atomization of the Hindu community [9].

To find out the answer to the question as to who could be considered as Hindu Savarkar began to conceptualize the idea of Hindutva. He proclaimed that anyone who considered this land of *Bharatvarsha*, from the *Indus* to the Seas, as his Fatherland as well as his holyland could be a Hindu. Further, he envisaged three fundamental bonds that would conjoin the Hindus as a common entity, namely, *rashtra* (territory), *jati* (race) and *sanskriti* (culture). Thus, territorially, a Hindu is one who feels being attached to the geographical tract extending between the rivers *Sindhu* (Indus) and *Brahmaputra*, on the one hand, and from Himalayas to the Cape Comorin, on the other. This

geographical specification, indeed, becomes identical to what has traditionally been considered to the land of India for centuries. Moreover, Savarkar pronounced that the trait of Hindutva encompassing the life of the inhabitants of this part of land would remain indelible, as the impulse of his Hindu blood would make him feel the pride of being a Hindu. Culturally, Savarkar maintained that a Hindu must feel the pride and commonality of his cultural roots with the other people of Hindustan.

In substance, the ideology of Hindutva, as propounded by Savarkar was rooted in the vision of Hindu solidarity. It was, in fact, a political construct whose antecedents lay in the cultural ethos of the Hindus. He maintained that despite of having numerous external differentiations, internally, Hindus are bound together by certain distinct cultural, historical, religious, social and linguistic commonalities, which have been brought about by centuries of assimilation and association with each other. To Savarkar, in the making of the Hindu *rashtra*, what counted more than anything else was the cultural, racial and religious unity of the people? In his perception, a nation would have been a political formation having people living in a contiguous and adequate landscape with a common national identity, marked by the internal cohesion brought about by subtle cultural and racial affinities. As the Hindus consisted of all these characteristics, they undoubtedly constituted a nation in the nature of a Hindu *rashtra*.

If non-Hindu minorities are to be protected, then surely the Hindu majority also must be protected against any aggressive minority in India [9]. He, therefore, opposed the demand of Muslims for the grant of separate electorate in India. He claimed that one vote for one. These are some political thoughts of the Savarkar, basically on Hindutva.

### III. SCIENTIFIC THOUGHTS OF VINAYAK DAMODAR SAVARKAR

Savarkar was deeply sensed that science plays a dominant role in the reconstruction of country and its economic state. Savarkar's passion towards science, technology and modernization was reflected through his thoughts in the writings. His outlook was absolutely modern, scientific and secular. With his thoughts, he had stroked the superstitions in our traditions. Savarkar swept the superstitions into a corner as historical and cultural moments for record and research. In his view, the real worship of Universe was to learn the law of Universe and use it for benefit and welfare of human beings. He also rejected tyranny of any kind that hindered the progress of humanity [10]. Savarkar was the person who stood for science and only for absolute science. He worked for today and tomorrow based on yesterday. He appealed the Hindus to test their ancient holy works on the

touchstone of science. Savarkar argued for the protection of cow and he proclaimed a practical and rational view for cow protection by pointing out usefulness of cow [11]. He emphasized the crucial role of cows in the agricultural sector in Indian society and highlighted the economical measurement for India's prosperity [12]. Savarkar was firmly convinced that the lack of food and the unbalanced nourishment of his countrymen could be solved by taking to non-vegetarianism including the consumption of cattle meat. He was the first who had not only scientifically advocated abandoning the traditional and agreed customs of cow worshipping but also supporting the utilization of cow meat as nutrition. This was a great example of Savarkar's application of utilitarian directives which compiled his strong defence of cow slaughter combined with non-vegetarianism.

He told Hindu to learn cause and affect theory. He also appealed to the Hindus to discard the superstitions and religious aspects clinging to their usages regarding maternity. He suggested to send women to well-equipped, well-lighted, modern maternity homes. He also recommended that the funeral should be carried in a car/vehicle in a descent manner and burnt in electric crematorium, which he adopted in his will as a wish. He had welcomed the machine age and told that national production would be on the biggest possible machine scale. These things represent the scientific thought of Savarkar with his vision for the country. In his article, 'Machine is a boon to mankind', He was the believer of adopting both an intelligent as well as a scientific attitude and approach. His adoption of positivism reflected in his deep admiration for the modern technological and scientific civilization of the western sphere [13]. As per Savarkar's opinion, telescope is a human eye with a capacity of vision increased a thousand times. He also explained that telephone is a human ear with an enormous increase in its power. He was also supposed that one's intelligence ought to be the final reference point for moral and ethical values [14].

At the same time, Savarkar also identified the limits of rationalism in the article 'What a reformer should remember'. Savarkar pointed out his notion of the limitation of rationalism by warning of using human resources for the maximum benefit of a society. His rationalistic articles on The Machine, God or Gun Powder, God of Man and Lord of the Universe, Woman's place in *Manusmriti*, Woman's Beauty and duty, etc. reflected his hard rod of rationalism and positivism. In Savarkar's dream, Indian science would lead all material progress and things and would annihilate superstitions. All key industries would be nationalized. Agriculture would be mechanized. He stated that India would be self-sufficient in the area of food, cloth, shelter

and defence on the basis of scientific progress. He had preferred the science of yoga. On the scientific base he told that yoga is the highest blessings of human life; contributed to mankind by Hindu. These are the some of the scientific views of the Savarkar for Indians. For Savarkar, human had to adapt to the need and necessity of the time and could not remain the same forever [15]. As per Savarkar, thoughts, traditions, methods, mechanisms, institutions or organizations could effectively serve the people of all countries at all times and under all the circumstances [16].

#### IV. CONCLUSIONS

Savarkar's intellectual explorations have gone to enrich and gave newer dimensions to the body of political and scientific thoughts for Indians. Savarkar was the first multidimensional personality, who had scientific approach, and who was a great reformer, unique developer, futuristic philosopher and original activist for the betterment of Nation and the residents even today. This was a small attempt to project the Savarkar's philosophy found in his works, writings, and opinion of the various writers and researchers.

In summary, Savarkar welcomed the prospects of reforming society along with modern and egalitarian principles. In his view, religion and spiritualism were purely individual matters which based on faith and belief. However, science and technology were the constituent and common variables at the individual's social life as well as at the national level. Savarkar politicized religion and introduced religious metaphors into politics. He pioneered an extreme, uncompromising and rhetorical form of Hindu nationalism in Indian political discourse. His life exhibited an unwavering pursuit of a single ideal: to establish India as a Hindu nation. His scientific thoughts attacked the superstitions from both theoretical practical perspectives. His social work and thoughts had given him the image of a brand ambassador of Hindutva, by providing the intellectual input for the present day right wing extremism in the country. He emphasized the importance of rationalism, a secular worldview, a scientific materialism and a belief in a humanistic morality with universal values as the main foundations for a progressive and developed society.

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