

An Empirical Studies on Philosophical Dimensions reflected in the Literature of Veer Vinayak Damodar Savarkar: Part 1

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Abstract: - Veer Vinayak Damodar Savarkar was one of the great Indian writers, who had created near about two thousand and five hundred pages of literature. His literature had various paradoxical phenomena. His writings were not only exhibited historian insides but also boosts the Indians. His work further becomes a mile stone for language purification. The philosophical dimensions such as pragmatism, abolitionism and nationalism were reflected in the historical, political, non-political literature of Savarkar. Savarkar was a pragmatist and he had practical approach in his literature.

The literature of Savarkar described philosophical doctrines and the need for action or practical advice for the progress of Indian society. Savarkar's thoughts and teachings stunned contemporary society. The idea of Savarkar in social changes and critical social ideas worked quite as a blueprint for the suitable transformations in the Indian society. He argued that a dynamic society is needed to keep on changing in accordance with the imperatives of the time. He stated that rather than wasting so much time of our kingdoms in philosophical and intellectual debate, we had become feeble in practice. He wrote about the lethargic state of countryman in each field Savarkar proved the 'stable value' of not only morality but also of each social, economic and political endeavour with the key of practical utility.

This is an attempt to throw light on Savarkar's writing and his philosophical dimensions.

Index Terms : Veer Vinayak Damodar Savarkar, Indian Literature/Writings, Philosophical Dimensions, Pragmatism and Realism, Abolitionism and Nationalism.

I. INTRODUCTION

Veer V.D. Savarkar was a volcanic writer, an epic poet, a heroic author, a renaissance scholar, and a novelist of India. He was a writer of short stories, playwright, and historian in action who also worked as champion of purification of language. He started his writings from schooling level, continued in London and also at the atrocious cellular jail of Andaman. He further continued his writing while interned in Ratnagiri till his death. He was the first poet in the world who had written his poems on the walls of prison with thorns [1].

Liberation of Hindustan was the first and most important mission of Savarkar's life. Enthusiastically he had taken part in the revolutionary's activities. However with his mighty pen he had motivated many of the revolutionaries. Savarkar's thoughts and literature had given Eminence and blaze to amusement to the Nation. His philosophy appeared in his literatures and depicted in his ideas which went beyond the bounds [2].

This study is exhibited to highlight and summarize the philosophical dimensions of the Savarkar's literature.

II. DR VINAYAK DAMODAR SAVARKAR (MAY 28, 1883 - FEBRUARY 26, 1966)

Dr Vinayak Savarkar was born on 28 May 1883 in the Marathi *Chitpavan Brahmin* family [3] of Damodar and Radhabai at Bhagur, District Nashik in the state of Maharashtra. However, his eldest brother Ganesh, known as Babarao, who played a supportive and influential role in Vinayak's overall development as a teenager. He had taken an oath of conducting armed revolt against British Rule at the age of fourteen. Savarkar organized a youth group called '*Mitra Mela*' (Band of Friends). It encouraged revolutionary and nationalist activities.

Savarkar went to England and joined Gray's Inn law college at London to study the law. He had taken accommodation at India House, which was a thriving centre

for students' political activities. Savarkar soon founded the 'Free India Society', with the goal of fighting for complete independence through a revolution. Further, in 1904, he founded 'Abhinav Bharat', a revolutionary organization to free India from British rule. Subsequently he had written a book entitled '*Indian War of Independence 1857*' in 1908 [4]. He was the only person who did not consider as a political prisoner by British government and swung two times transportation of life. Further, he was released on condition that he would not participate in politics on 06 Jan 1924 and interned in Ratnagiri.

Savarkar was the president of '*Hindu Mahasabha*' from 1937 to 1943. He endorsed the idea of India as '*Hindu Rashtra*' in 1942, and opposed the *Quit India* struggle [5]. He had given a message of Hindu unity and empowerment, and suggested an advanced slogan as '*Hinduize all Politics and Militarize Hindudom*' during the Second World War. He further recommended to accept British war effort in India and seeking military training for the Hindus to enlist in the armed forces to learn the 'arts of war' [6]. He had written an article titled '*Atmahatya Nahi Atmaarpan*' before his death, and explained that his life mission was over. On 26 February 1966, prior to his death, Savarkar had asked his relatives to perform only his funeral and do away from the rituals of the 10th and 13th day of the *Hindu* faith [7]. Accordingly, his last rites were performed at an electric crematorium in Mumbai's Sonapur locality by his son Vishwas [8].

III. WRITINGS OF THE SAVARKAR

Savarkar's literature had a spark and wings of fire which showed thrilling experiences which motivated revolutionaries and strike the Rulers of contemporary India. He was considered as the centre of gravity of *Hindu* nationalism. His views on nationalism and *Hindutva* can be seen in his book, '*Hindutva: Who is a Hindu?*' which he had written in 1923. In his literature he propagated *Hindu Rashtra* with the unity of three things: geographical unity, racial features and common culture. This gave him immortal fame in the Indian history of politics.

Savarkar was also a great Indian poet, whose poems were committed to memorize by fellow prisoners and transmitted to the outside world. Besides composing poetry in conventional meters, he introduced a new meter which was known as '*Vainayak*'. He also composed his writings in the form of blank verse. Savarkar had credited his writings in the unique way and at first time in the Marathi literature as an inventor as given below in table 1.

When Savarkar was eleven years old, he had written his first poem '*Swadeshichaphatka*'. He was the first to compose '*powadas*' (ballads) in modern times and was the first to use modern imagery in the *powadas*. On 21 November 1909, the

higher court had confirmed the prison sentence to Babarao, his elder brother. At that time Savarkar was in London, he wrote a poetic letter of consolation from London to his dear sister-in-law, Yesuvahini. This remarkable letter entitled '*Saantvan*' (Consolation) was a landmark in Marathi literature. His '*Tarkans Pahun*' (gazing at the stars) is the first Marathi poem composed outside Indian shores, while on board in 1906. Further, Savarkar's novels given in the Table 1 were descriptive and instructive, which depicted a thrilling experience of his life. They were also acclaimed as one of the best form of view of an ideal theme with liberty treatment.

Also Savarkar was one of the great dramatists, who never care for a plot or stage effect. His characters were always moved with emotions and reasons. He had written three famous plays, which were *Usshaap*, *Sanyasta khadga* and *Uttarkriya* were notable for their dialogues and dramatic contents. The first play *Usshaap* exhibits the ideas like struggles of the depressed classes. The second one *Sanyasta khadga* depicts not the *Saint* but the sword protects the hearths and home of nation against the aggressive forces in the world. And the third play, *Uttarkriya* deals with the post Panipat Maratha History in detail.

Furthermore, Savarkar had written many books as given in the Table 1, out of which, three famous books on history were '*The Indian War of Independence 1857*', '*Hindu pad paad shaahi*' and '*Six Glorious Epochs*'. Out of these writings, his '*History of the Sikhs*' was lost. These books revealed his deep study which insight into history, penchant for detail and inspirational having well-researched content. The nationalist interpretation of history also reflected in his writings with eloquent articulation in the tract.

Savarkar's collection of short stories, public statements and reports were also readable. '*Londonchi baatmipatre*' (Newsletters from London) was at his credit depicted him as the first Marathi journalist from foreign countries. He had attempted for evocation to the Indians through foreign countries by using this newsletter. As Savarkar was a master of both, thoughts and words, his imagination power had wings of realism, which soar in the sky, never lost in the clouds, always came down and tied with the earth. His writing was still standing for today and not for the blind traditions of yesterday. All his writings are like leaps through arches fixed with knives and blazing torches turned inside [9].

As an offshoot of his movement of purification of Marathi language, he had introduced so many new words in Marathi. Accordingly, one could verily identify two ages of Marathi literature viz. pre- and post-literature. Savarkar had credited with several neologisms in Marathi and Hindi such as '*Hutatma*' (Martyr), '*Mahapaur*' (Mayor), '*Digdarshak*' (leader or director, one who points in the right

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direction), 'Shatkar' (a score of six runs in cricket), 'Saptahik' (weekly), 'Sansad' (Parliament) 'Doordhwani' (telephone), 'Tanklekhan' (typewriting), etc. As an inventor, he also modified the type writing by reducing number of

words from 200 to 60 [10-11]. The summary of selected writing of Savarkar is given in the table 1.

Table 1: Selected Writings of Savarkar

Literature Type	Contribution by Veer Savarkar
Non-Political Literature	
<i>Poems</i>	Shrimant Sawai Madhav Ravancha Rang-1894, Arya-1897, Swadeshi cha Phatka-1898, Gomantak-1924, Saptarshi-1924, Ranphule-1933, Kamla- 1934, Savarkaranchi kavita-1943, Agnija-1958, Murti Duji Ti-1967, Savarkaranchya Aprakashit Kavita- 1969, Agniritya-2005, Kusumsanchay, taarakaas pahun, Swadeshicha phatka, Saantvan, etc. Ballads (Powada): Sinhadgacha Powada-1946, Bajiprabhuncha Powada-1946, Chaphekarani Ranade VanjvarPhatka-1946
<i>Plays</i>	Ushap-1927, Sanyasth Khadga-1931, Uttarkriya-1933
<i>Novels</i>	Kale Pani-1937, Mala Kay Tyache-1973
<i>Short Stories</i>	Savarkaranchya Goshti-Part 1-1948, Samajchitre-1959, Savarkaranchya Nivadak Goshti -1973, Savarkaranchya Goshti - Part 2-1982, AndhashraddhaNirmulak Katha-1993
<i>Letters</i>	Andamanchya Andheritun-1941
<i>Speeches</i>	Akhil Bharatiya Hindu Mahasabha, 21 st conference-1939, Akhil Bharatiya Hindu Mahasabha, 22 st conference-1940, Bharatiya Itihasatil Char Soneri Pane-1952, Speeches of Veer Savarkar at the end of Abhinav Bharat-1955, Upekshaleli Bhavisyavani-1963, Krantighosh-1979, Speeches of Barrister Savarkar-1939, Maharashtra Ha Hindusthancha Khadaghasta Zala Pahije!-1963
<i>Autobiography/ biographies Translated</i>	Autobiography and Politics of Joseph Mazzini-1907, Tejasvi Tare -1949, Chatrapatincha Jayjaykar-1960, Savarkar Atmachritra-Part1-1949, Shatruchyashibirat -1965, Mazi Janmathep-1927
<i>Articles</i>	Garamagaram Chiwada-1982, Marathi Sahitya Darshan-1963, Ranasingha-1952, Vidhnyan Ani Samaj (selected essay)-1967, Savarkar Sahitya Navaneet -1958, Savarkar Sahitya Part 1-5 -1937, Savarkar Sahitya Part 1 -1950, Savarkar Sahitya Part 2 (Essay on science)-1950, X-ray-1950
<i>Complete collections of articles</i>	Samagra Savarkar Vagmay Part I (Charitra Khand- Atmavruta) -1963 Samagra Savarkar Vagmay Part II (Katha, kadambari Vibhag) -1963 Samagra Savarkar Vagmay Part III (Nibandh Vibhag) -1964 Samagra Savarkar Vagmay Part IV (Vagmay Vibhag) -1965 Samagra Savarkar Vagmay Part V (English Vibhag-Bhartiya Swatantra Chalwal) -1963, Samagra Savarkar Vagmay Part VI (English Part- Hindu Rashtra Darshan) -1964, Samagra Savarkar Vagmay Part VII (Peom, play part)-1965 Samagra Savarkar Vagmay Part VIII (Swatanatra Samar Vibhag)- 1965 Samagra Savarkar Vagmay Part IX 2001 Samagra Savarkar Vagmay Part X 2001
<i>Grammar</i>	Marathi Bhasheche Shuddhikaran-1926, Nagri Lipi Shuddhi Andolan-1950, Bhashashuddhi-1958
Historical Studies	
<i>History</i>	The Indian War of Independence 1857 (Sattavan Che Sawtantra Samar-1947)-1908, Hindu Pad Paadshahi-1928, Londanche batmi patre-1940, Hinduncha chalwaliche dhyeyaani dhoran-1940, Sangathan Sanjeevani-1942, Hindu Rashtra Darshan-1947, Six Glorious Epochs of Indian History (Bhartiya Itihasatil Saha Soneri Pane Part I-1956, Bhartiya Itihasatil SahaSoneri Pane Part II-1963)
Political and Social Studies	
<i>Sociology</i>	Essentials of Hindutva-1922, Hindutva-1947, Jatyuchedak Nibhandh-1950,PrachinArwachin Mahila-1982, Akhanda Savadhan Asave-2007
<i>Political Science</i>	Gandhi Gondhal-1982

IV. PHILOSOPHICAL DIMENSIONS IN THE LITERATURE OF SAVARKAR

To understand Savarkar's philosophical dimensions in his literature/writings, it should be studied on the basis of agnosticism, utilitarianism, rationalism, nationalism, humanism, pragmatism, realism, activism and abolitionism. The detailed understanding of his literature and philosophy with respect to above dimensions is as follows:

4.1 Savarkar's Pragmatism and Realism

Savarkar stated that rather than wasting so much time of our kingdoms in philosophical and intellectual debate, we had become feeble in practice [25]. He described philosophical doctrines and the need for action or practical advice for the progress of Indian society in his literature. He wrote about the lethargic state of countryman in each field [26]. Godbole stated Savarkar's practical attitude towards solving the country's various problems by action [27]. Savarkar proved the 'stable value' of not only morality but also of each social, economic and political endeavour with the key of practical utility [28, 36]. As per pragmatism and realism depicted in his literature, he suggested few practical needs to the country. Such as, during Second World War, he had put his views on practical base and realism related thought of applying militarization. He had insisted to undergo war training for fighting to the Indian youths. It may help for independence of our own country if required. After the Independence, he had suggested that India should first finalize the boundaries of our country, develop the military power, to motivate the green revolution of agriculture and also develop the nuclear power. He suggested, for welcoming the machine age and indigenous production, which would be on the biggest possible scale [37]. These things represent the pragmatism of the Savarkar with his vision for the country.

Savarkar's social and political philosophy was seen in his distinctive sense of realism. For Savarkar, human had to adapt to the need and necessity of the time and could not remain the same forever [29]. As per the Savarkar, thoughts, traditions, methods, mechanisms, institutions or organizations could effectively serve the people of all countries at all times and under all the circumstances [30].

Savarkar was realistic and enough realized about the conditions and necessity of social and political progress. He was aware of the fact that carrying out reforms was a difficult and complex challenge. Processes of transformation in each society did not happen overnight and India had no exception for it. However, his vision of realism was 'might is right' and which was the leading principle of International Politics [31].

4.2 Savarkar's Nationalism

Savarkar was a great patriot with international fame. In his literature, he presented patriotism, nationalism, love and passion for the liberation of motherland. His literature was mostly banned by British Government at that time. He was considered as the centre of gravity of Hindu nationalism. His views on nationalism and Hindutva can be seen in his book, 'Hindutva: Who is a Hindu?' which he wrote in 1923. In his literature he propagated *Hindu Rashtra* with the unity of three things: geographical unity, racial features and common culture.

Savarkar glorified history with the deep study and successfully motivated the revolutionaries. He focused on the Hindu culture and history with his writings like '*The Indian War of Independence 1857*', '*Hindu Pad Paadshahi*' and '*Six Glorious Epochs of Indian History*' and '*History of the Sikhs*' which was lost. Savarkar translated the autobiography of Mazzini in Marathi in June 1907; the thoughts written in this book became the bible of Indian revolutionary movement. It was only Savarkar who emphasized the revolutionary thought and strategies of Mazzini and explained its relevance to India's revolution. In this way Savarkar became the architect of Indian nationalism by his life and work and it had left a lasting impact on the minus of the early Indian nationalists. This proved the Nationalism of the Savarkar in his literature and writings.

4.3 Savarkar's Abolitionism

As abolitionism exhibited in his literature, Savarkar had stroke the birth-based caste system and bridge the differences between the various castes by his practical work. Savarkar wrote various literatures for the social reformation. He rebelled against scripture-based caste division and termed it as a mental illness that gets cured instantly when the mind refuses to accept it [2]. He also throws a light on the struggles of the depressed classes.

Savarkar wrote various literatures for the social reformation. During his internment at Ratnagiri, he penned '*Jatyuchchedak Nibandh*' (Essays on abolition of caste), '*Vidnyannishtha Nibandh*' (Pro-science essays) and '*Kshakirane*' (X-rays). He also wrote a collection of short stories called '*Samaj Chitre*' (Portraits of society). His drama '*Ushaap*' (solution to a curse) exhibited with untouchability, kidnapping of women, *shuddhi* and the duplicity of conservatives. Savarkar rebelled against scripture-based caste division and termed it as a mental illness that gets cured instantly when the mind refuses to accept it [32]. Savarkar had told in his *Jatyuchchedak nibandha* 1930 or essays on abolition of caste that *Sanatana Dharma* will not die if the present-day distortion that was caste division was destroyed [33]. His drama '*Usshaap*' first

staged on April 9, 1927, which throws a light on the struggles of the depressed classes.

In *Samagra Savarkar Vangmay*: Part 3, Savarkar stroke the birth-based caste system and bridge the differences between the various castes by his practical work. In Savarkar's life, the period of 1924 to 1937 may be broadly considered as the phase of social reformation with the remarkable work as entry of untouchables into temples, *Patit Pawan Mandir*, inter-caste dining, first pan-Hindu *Ganeshotsav* in 1930, reconversion and education of untouchables. Though Savarkar was a poet of great repute, he did not consider it beneath his dignity to pen down pretty ordinary poems on specific occasions such as temple entry. Savarkar's poems on social reform have been criticized as being propagandist. However, these poems were written from the depth of his heart. Savarkar's associate, Bapat NS, was an eyewitness at Ratnagiri when Savarkar composed his poem '*Malaadevaache darshan gheudyaa, dole bharun devaasmalaa paahudyaa*' (Let me have glimpses of god, let me see god to my heart's content) in 1931. Bapat wrote that the unmoved Savarkar at his two Transportations for Life had get shed at least a handful of tears when he composed this poem [34].

However, Savarkar's literature on social reform and rationalism is wholly in Marathi. As Savarkar's writing was for the Marathi readership, it has also placed a linguistic barrier for the propagation of Savarkar's thoughts. Among other issues, Savarkar discussed the concept of God, *Dharma*, religious scriptures, rituals, *yagna*, caste and caste discrimination, untouchability, social reform, qualities of a social reformer, ethics, truth and non-violence. As a radical nature, it is not surprising that Savarkar's thoughts and teachings shook and shocked contemporary society. Savarkar was a believer in the idea of social changes and critical social ideas which became quite blueprint for suitable transformations in the Indian society. He appealed in his literature to break these shackles of the society for upliftment. He argued that a dynamic society is needed to keep on changing in accordance with the imperatives of the time [35].

V. CONCLUSION

Savarkar welcomed the prospects of reforming society along with modern and egalitarian principles. Therefore, he interpreted various concepts like utilitarianism, rationalism, humanism (universalism), pragmatism, realism, nationalism and abolitionism in his literature and tried to apply them in the Indian context as goldstone for the progress of his countrymen. A worldly philosophy of life consisting of a portfolio of elements drawn from 'classical Indian thought', western social and political philosophy and own experiences

and observations attempted to compose in his literature.

Therefore, it had seen the abandonment of religious scriptures, the rejection of symbols of traditional religiosity like idol-worshipping or the theory of rebirth as the basis of social reconstruction in his literature. Religion and spiritualism were purely and individually matters described in his literature on the basis of science and technology. His appealed to Nation for promoting science in everyday of life shows rationalism. He skilfully exposed treachery, superstition and hypocrisy in his literature. Savarkar's life and literature, is one of the makers of India, would be a beacon-light of hope, guidance, inspiration and courage.

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