



Dr. Bhimrao Ramji Ambedkar and Vinayak Damodhar Sawarkar: A Literary Parallel

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Abstract:

Dr. Babsaheb Ambedkar and Vinayak Damodhar Sawarkar are two great pole stars illuminating on the horizon on Indian intelligentsia. These both great personalities studied individually or jointly attract controversy and fury. They both lived great and achieved dazzling magnitude through their acumen and indomitable spirit. Their contribution to literature brings them both on the same platform of comparison. Sawarkar successfully produced great thought provoking essays, dissertations, poems, novels and became famous in the world of literature and Dr. Ambedkar is a multifaceted personality. Time to time the different angles of his personality is focused by the scholars. He is as an eminent writer famous for his written works who published many books, articles; essays delivered many speeches and have written many letters. And now everything of his writings has been the part of Ambedkarite literature. Various social, political, religious crusades led by him left permanent mark of his rebellious attitude. He succeeded in writing the story of a great success at par excellence. The comparison between their prose writing provides readers an opportunity to have a close look at their writing style, narrative technique, and figurative language and opens a treasure of linguistic beauty.

Key words: Style, narrative technique, Hindutwa and Ambedkarism

Introduction:

Life of Swatantryaveer Sawarkar is a miracle in Indian History.¹ His austere image and Herculean adventures dazzled the eyes of people. He achieved great fame as orator and poet during his student life. He wrote "Biography of Mazzini" "Sattawanche Swatantryayuddhach Itihas" (The History of the Indian War of Independence of 1857). He was arrested by British Government in 1919 and was sentenced with life imprisonment. He successfully produced great thought provoking essays, dissertations, poems, novels and became famous in the world of literature. David Garnett comments about Sawarkar, "I saw a certain amount of Sarasin and was more than ever struck by his extra-ordinary personal magnetism. There was an intensity of faith in the man and a curious single-minded recklessness which was deeply attractive."²

¹ Ghatole G.N.-Marath Wangmayacha Itihas p 19.

² Ghokhle G.N.-Swatantryaveer Sawarkar ;Ek Rahasya- p33.



“Break your pen and make the gun’ was Sawarkar’s advice but his writing was equally powerful, aggressive, fiery, impetuous and invulnerable. He has been a revolutionary but he has belief in constitutional progress. He says, “.....Rare it is to find a true patriot and humanitarian who would indulge in reckless and bloody and necessarily outrages revolutions-if but----- a path of constitutional progress be open and accessible to him.”³ He even dared to warn Muslim League for Direct Action Day,” Sir, If you come, with you; If you do not, without you; and if you oppose, in spite of you; we shall continue the good fight to free our Hindustan as best as we can.”⁴ He had great respect for his own religion and language. He devoted his whole life for the service of Hindu society and Hindutwa. He says,” Not territorial unity but it is the religious, racial and cultural unity that counts most in the formation of a national unit.”⁵ He was religious by nature but not a blind follower or superstitious. He attacked on cruel, outdated useless customs and lashed the orthodox Hindus. The poet in Sawarkar makes his language very ornamented with softness of the feelings. While commenting about Madam Bhikai Kama he writes in a letter from Andaman “At the touch of one such faithful, noble, unshaken, loving hand, one’s heart recovers, its belief in humanity –belief rudely Shaken by the disappearance of the closest and by the treachery of the truest and by the indifference of the dearest.”¹¹

Literary World of Sawarkar:

He had special effect of his tone as well as his writing and the qualities reflected his literature. His writing is not a mere bunch of emotions but there is a cruel, rigid and superb logic in his writing. While doing logical analysis he said,” Britain is transferring its power due to the fact that 1] the Indian mercenary Army is no longer loyal to Britain and 2] Britain cannot afford to have a large British Army to hold down India.”² His writing worked as missile to attack on Orthodox Hindus, and their outdated traditions. Irony in tone, sarcasm in expression, lashed his opponents. His essays are equipped with irony, sarcasm, superb Logic without any excessiveness. His writing became more fiery and sharp while ridiculing his opponents. He appreciated the scientific look out and rationalism.

We also find ample use of Sanskrit quotation in Sawarkar’s essays. While expressing his desire of a nation he quotes:

ASINDHU SINDH PANYANTA YSMA BHARAT BHUMIKA I

*PRITIBHU H PUNDYABHOOSHRAIV SA VAI HINDURITISMRTAH II*²

He supports Universal brotherhood and has rationalism in his thoughts saying,” As long as the law of evaluation that lies down the iron command’

चलानां अचलाः भक्ष्याः दृष्टाणां अपि अदृष्टाः ।

³ Sawarkar V.D.: An echo from Andamans p-72.

⁴ Sawarkar V.D.-Hindu Rashtra Darshan-p 106

⁵ Ibid.p85.

¹ Keer-155

² KrantiGhosh –116 Ref : Gokhle D.N. Swatantryveer Sawarkar :Ek Rahasya.

² Dr. Babasaheb Ambedkar ; Writings and Speeches : Vol-8 p. 141

अहस्तानां सहस्ताः च घूराणां च ए भीरवः ।।⁴

is too persistent and dangerously imminent to be categorically denied by the law of righteousnessso long the banner of nationality will refuse to be replaced by that of universality”⁵ The further statement also focuses on his thought about humanism .He says,” I told that although mankind must march on through nationalism and federalism, through larger and state incorporations to their ultimate political goal, yet the goal is not and cannot be nationalism but humanism , neither more nor less. The idea of all political science and art must be human state.”²

No doubt Sawarkar was follower of Hindutwa but it was not only for Hindus. He begs no special rights or privileges for them .His thoughts support Hindutwa but he is not orthodox . He comments,”... Hindus have ever been willing to secure the co-operation of all non-Hindu sections of their country-men in this common struggle ... to establish a common and united Indian state ...Hindus do not advance any special claims, privileges or rights reserved only for themselves over and above the non-Hindus sections of Hindustan .Let the Indian state be purely Indian .Let it not recognize any invidious distinctions whatsoever as regards the franchise, public services, offices, taxation ,on grounds of religion and race---- Let all citizens of Indian state be treated according to their religious or racial percentage in the general population .”³

He believes in non violence but his concept is based on logical, practical thinking and scientific views. Following lines of Tukaram quoted by Swarkar in his essay explains his thoughts of non-violence. He says,

विंचू देव्हा-याषी आला । देवपूजा नावडे त्याला ।
तेथे पैजाराचे काम । अधमासी व्हावे अधम ।।²⁴

Meaning: If a scorpion enters the temple, it has nothing to do with worship of the God .So it is better to kill it with a weapon. Enemy should not be spared.

Literary World of Dr.Ambedkar :

Here Dr. Ambedkar and Sawarkar have great similarity of thoughts. They both never supported Gandhiji's concept of excessive Non-violence. In one of his poem Sawarkar writes:

साप –विखारी देशजननिया ये घ्याया चावा
अवचित गाढूनि , ठकवूनि , भूलवूनि कसाही ठेचावा ।¹

Meaning: If a poisonous snake comes to bite, we must kill him anyhow.

⁴ Keer –p 272.

⁵ Sawarkar V.D.-Preface of : Hindutwa : P 47

² Keer p 272.

³ Swarkar V.D.-Hindu Rashtra Darshan –p86

⁴ Hindu Rastra Darshan-p189

¹ 1906-कविता –52, Gokhle D.N. Swatantryveer Sawarkar :Ek Rahasya. P187 .

संदर्भ – मराठी वाङ्मयाचा इतिहास भाग-2 [1860 निबंध] – वाङ्मयापासून ते आजपर्यंत-प्रा.जी.एन.घाटोळे [1986]



Dr. Ambedkar remarks about the scheme suggested by Sawarkar on Partition of India. He has taken every aspect of his scheme into account and has commented studiously taking Sawarkar's own quotation:

*ASINDHU SINDH PANYANTA YSMA BHARAT BHUMIKA I
PRITIBHU H PUNDYABHOOSHRAIV SA VAI HINDURITISMRTAH II*²

This definition, therefore, should be recognized by the Government and made the test of 'Hindutwa' * in enumerating the population of Hindus in the Government census to come. "

This definition of the term Hindu has been framed with great care and caution. It is designed to serve two purposes which Mr. Sawarkar has in view. First, to exclude from it Muslims, Christians, Parsis and Jews by prescribing the recognition of India as a Holy Land as a qualification for being a Hindu. Secondly, to include Buddhists, Jains, Sikhs, etc., by not insisting upon belief in the sanctity of the Vedas as an element in the qualifications.

Such is the scheme of Mr. Sawarkar and the Hindu Maha Sabha. As must have been noticed, the scheme has some disturbing features.³

Dr. Ambedkar further appreciates Sawarkar and comments: "This alternative of Mr. Sawarkar to Pakistan has about it a frankness, boldness and definiteness which distinguish it from the irregularity, vagueness and indefiniteness which characterize the Congress declarations about minority rights. Mr. Sawarkar's scheme has at least the merit of telling the Muslims, thus far and no further. The Muslims know where they are with regard to the Hindu Maha Sabha. On the other hand, with the Congress the Musalmans find themselves nowhere because the Congress has been treating the Muslims and the minority question as a game in diplomacy, if not in duplicity."²

Most of the time a lawyer in Ambedkar and in Sawarkar becomes dominant in making dissection of age old traditions. Sawarkar lacks knowledge of ancient shastras in comparison to Dr. Ambedkar. But they both have very sharp logic in their essays. But Sawarkar's essays irony is full of excessive, vehement and heat. The essays of Sawarkar are full of dramatic qualities, logic, and superb language with long narrative ornamental sentences. He had the ability to produce prose of poetic quality. His essays are filled with real zeal, yore, earnestness for the all-round development of Hindu society. It can be said that Hindu society, Hindutwa are the core issues of his essay writing.

On the other hand Dr. Ambedkar has taken lot of pains and labours while writing his books. His research papers, essays, articles are the documents of declarations of liberty, equality, justice and fraternity for Dalits. His written work is the most scientific way of a great writer to focus on various social evils. He has not preached mere philosophy but succeeded in changing the course of direction of history. His writing and mission is so forceful, sincere that it has changed the life of more than nine crore Dalits in India that no essayist ever could have done in the entire history of the world.

² Dr. Babasaheb Ambedkar ; Writings and Speeches : Vol-8 p. 141

³ Ibid P. 142

² Ibid . p.143.



Conclusion :

The assessment of these two stalwarts needs here to be done in the purview of literature. Their religious thinking differs but it should not mislead readers to any misjudgment. V.D.Sawarkar lifelong stuck to Hindutwa and confined him whereas Dr.Ambedkar succeeded in liberating himself from the bondage of slavery and the Hindu Orthodoxy. The time decides the universality of the literature produced by the writer.

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