

REFLECTION AND DISCUSSION ON THE THOUGHTS OF RADICAL  
REFORMERSHRIRAJARAMSHASTRIBHAGWAT BY R.N. CHAVAN

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**Abstract**

The paper includes narratives on thoughts of Shri Rajaram Shastri Bhagwat by R.N. Chavan; especially Satyashodaki Thoughts, Thoughts on Non-Brahmin Movement, Thoughts on Chhatrapati Shri Shivaji Maharaj and Thoughts on Religion Preferences.

**Keywords:**Rajaram Shastri Bhagwat, R.N. Chavan, Satyashodak, Religion Preferences

**Introduction**

Politics and studies in Maharashtra are fundamentally caste-based so people who have gone beyond caste and have written ideologically. Those people have been deliberately ignored by the people of Maharashtra. As long as it says something that suits and complements our interests, the general rule here is to use that and that saying and if it does not achieve this purpose, then it is noticed that it should be removed. Bhagwat presented his position by pointing out the mistakes of Swajati and he did not hesitate to warn others when the time came. Bhagwat is known as Karmavir, neutral thinker, Sanskrit Pandit, father of innovation, benefactor of truth seeking society, Dinbandhu, Kaivari of Sanskrit language, Essayist, Zunjari writer, Linguist R.N. Chavan has taken notice of Bhagwat by taking such honors.

Rajaram (Shastri) Ramakrishna Bhagwat was born in Kelshi village of Rajapur Taluka. Education was done in Mumbai. After passing the matriculation examination in 1867, he spent three years in medical college. But later left that course and studied Sanskrit. Acharya Rajaram Shastri Bhagwat was the maternal uncle of Durga Bhagwat . He was a radical reformer and outspoken. He felt great concern for the upliftment of the untouchable castes.

Rajaram Shastri Bhagwat was a good teacher. He had special respect for the student. Most of Rajaram Shastri's writings were about social issues. The topics he dealt with were mainly Chaturvarna and caste discrimination (opposition), Reforms in religious rituals - munji should be done by all, even by girls etc. 'Social views, progressive for those times, but outdated for today are happening.' As soon as new views were accepted, they also changed their views. Initially, he believed that widow marriage was irreligious, but later in life his opposition became less.

Ramchandra Narayanarao Chavan participated in public works along with father Narayan Rao Chavan, and participated in setting up of Maharshi Shinde High School. He was a member and working president of Lokmanya Tilak Smarak Mandir , Pune. He was conferred with 'Dalitmitra' Award in 1983 by Maharashtra Govt. On behalf of the Maharashtra State Board of Literature and Culture, he was awarded an honorary degree in

1989. Chavan was a truth seeking author and his research on Shri Rajaram Shastri Bhagwat is noteworthy. Ramchandra Narayanarao Chavan was a Marathi writer and thinker of the Dalit movement and Satya Shodhak movement. He wrote many books and has published over 800 thought-provoking articles. His long-suffering Ramesh Chavan has written a book on Ranade called 'Thoughts of Ra.Na. Chavan'.

### **Satyashodaki Thoughts**

Before the supporter Bhaskarrao Jadhav, Mr. Rajaram Shastri Bhagwat had started the non-Brahmin movement and supported Satya Shodhak movement. Erudition and modesty were the opposite sides of that language. The main reason why Bhaskarrao Jadhav Rajaram Shastri's thought of truth was given importance was the thread of common thoughts between Shahu Maharaj of Kolapur and Raja Ram Shastri. Lokmanya Tilak and Shahu Maharaj Pandit from Maharashtra had taken scholars in the famous Vidokna case. It seems that Justice Ranade had broken the idea of progress of Hindustan from Marathi society to peasant society which is not able to do unless they try.

About Satyashodhak Movement, the pre-eminent concepts in the Indian Bahujan society and upper caste groups were reduced by the thoughts of Sastri. Shastri's famous book 'Marathas 4' in this book Shastri contemporary social system peasants status religious turban educational tradition upper caste's place in the social system polity educational position and traditions of common people etc. It seems to be informed about how social issues often recede over time. The description of this is also seen in it, the society slowly takes over the situation itself and laughs while reducing its importance in daily life. Social reforms and transformations do not happen automatically or suddenly. "The following passage is given in Sastri's book of Minnadika. Those Brahmins who call you Shudra and lust after you. You should have a good time with them. We are very pleased to see that you are turning the tide of our ancestors by finding a way to arrange marriages without Bhata.

During the period of Rajarshi Shahu Maharaj, the movement gained momentum. Enlightenment is seen in supporters, intellectualism is not seen in Marathi writing. Rajaram Shastri himself was a representative of the Brahmin community. The Bahujans seem to have gone against the establishment. In the mind of Satyashodaki Shalavchi, Rajaram Shastri Bhagwat's thoughts are not adopted by Shahu Maharaja in the contemporary era.

### **Thoughts on Non-Brahmin Movement**

Social reformers in India did not formally establish an independent ideological system or social-institution or independent sect (school institution etc.). He did not have his thoughts like - but he was not an opponent of these ideologies. His introduction to the social reformers like Lokmanya Tilak, Vishnu Shastri Chiplunkar etc. is not included in his thoughts. The pioneer of the movement was an active social reformer, a truth-seeking thinker, an active practical social reformer Rajarshi Chhatrapati Shahu Maharaj, an advocate of political freedom. He focused on educational rights of backward classes and overall progress of the entire society.

Active Rajaram Shastri Bhagwat was a thinker of truth-seeking thoughts. He seems to have worked in the sense of Satyashodaki Vikha yoni spokesman and preacher while

supporting the society and the backwardness. Rajaram Shastri was intelligent about the illiterate, religious, superstitious, ritualistic, and ritually backward Kunbis of Independent Maharashtra's Bahujans, who were mainly backward in education and in terms of the group. Efeswar-Wada Murtipuja was with his wife. He neither accepted nor founded any new sect. In the case of Bhaval Job, the study was educational and constructive.

The origin of the non-Brahmin ideology in the formulation of Indian thought came from the writings of Rajaram Shastri. He did not show that he was a Sanskrit scholar in his thoughts and actions Vitthal Rajaram shastri's contribution to the truth-seeking movement Rajaram shastri supported Bhega's curse in the truth-seeking movement. Rajaram-Shastri put into action the idea that Ramji Shinde could not get. He took Bapu from the non-Brahmin-Dalit Bahujan farmers and Karkari community, gave away his own high caste, Brahmovy and mixed them with the common people. Shahu Maharaj was supported by scholars who have no right to write about truth seeker movement. In the case, RajaramShastri brought to light the truth by giving old historical evidence, the truth-seeking opposition of the advocates of extreme nationalistic freedom, this movement will reduce the dominance of Brahmins in the future intense political upheaval, their livelihood business will be stopped, social prestige and political prestige will.

### **Thoughts on Religion Preferences**

The society changes according to the situation but the reason for this change is the books written and lectures given by Rajaram Shastri Bhagwat, while challenging the established caste system, the untouchable Dalits and Manishudras in the rural areas were treated as pariahs. Shastri boldly re-thinks about the issues of that time, no matter who is in any society, he should not only look at his own caste, but all castes should try to give equal opportunities to all. Addressing the contemporary Marathas, Shastri says that, in ancient times, Salvation of Bahujans and Dalits was not only born in the same society as your forefathers.

Even if the party of Swajati is false, it should not be pursued for no reason, the evidence should be put forward for constructive work. Mahatma Phule (1827-1890) should not look at this discrimination politics. He comments on this during the Peshwa period regarding the benefit to the society. However, we should not create our own pure history tradition Rajaramshastri put aside his efforts and become a false friend to history. Phule's childhood friend Morovithal Pagardekar helped Savitribaina and her adopted son even after his death and Phule's famous public satyadharma was the last known by Jyotibache M Pagarde after Phule's death. It is seen that Shastri is expressing that it is necessary to continue the tradition by mixing with them in the society with education.

The case is wrong for everyone. Shastris presented a clear role Karmath and Karmakandi. In the 1950s, Shastri's work became a guide to the Maratha peasant BahujanSamaj and mainly to the non-Brahmin Satyasho movement.Prarthana Samaj and Rajaram Shastri Bhagwat was a true cousin of Raja Rama Shastri, one of the founders of the PratharnaSamaj. He edited the main mouthpiece 'Subodh Patrika' written by Bhaskarhari Bhagwat of India's Rajaram mohan Roy's Khashri Bhaskar Hari Charitable Prayer. Rajaram Shastri did not fully accept the main working methods of prayer society, such as the names of

gods and goddesses, the names of saints, idol worship, and idol worship did not fit the principles of prayer society.

According to the principle of prayer society, idol worship is a sin, Mhurti puja should not be done. Rajaram shastri did not agree with the idea of adding Ramkrishna Vitthal etc., which were derived from the names of sadhu-santas, and Prakrishna Rajaram shastri Bhagwat left the society. In regard to widow marriage, in 1905, Bhagwat wrote many articles in support of justice rights.

### **Thoughts on Chhatrapati Shri Shivaji Maharaj**

According to Shastriif Hindu valiant Hindus are given, but here only Hindu kingly Bijapur army like Chhatrasal shelter Sri Shivaji Maharaj would have come forward answer there were two groups namely foreign Muslims and indigenous Southern Muslims. In many campaigns, the indigenous or southern Muslim soldiers displayed prowess in battle on the side of the Chhatrapatis. The Chhatrapati family was able to rule properly because of the Home Guna. The soil of Bijapur Shahi in the south had to cooperate with the Chhatrapati against the corruption in Delhi.

With this in mind, Shartri said that the Bahujan should build a memorial, and with the aim of building a 'Shivaji Fund', the Municipal Corporation came up with the idea that the Shivaji School should be started to provide them with the opportunity of education in the spirit of Rajaram shastri. Those four years of education will be by law those children who do not have parents. He further said that the education will be used by the lower class of society and the knowledge and name of Chhatrapati Shivaji Maharaj will reach the masses. The character established in the school will motivate everyone, and make the nation proud of the two things of caste and religion.

Shastri has described that a treaty was made with the Bijapur power through him. Brahmins were forts - fortresses, or thinking of them as protective mothers, similarly backward class Brahmins / Maratha Kshatriyas who sacrificed their lives for protection and defense, and this group also considered the forts as mothers. There was opposition to superiority and caste-based working methods related to the achievements of the caste, the guests of the Maharaj were their idols on the job; the establishment of secondary deaths to the caste in Maharashtra, all the above information could be done by Shastri for three reasons. When the student learns about the history of Shivaji from this study Maharaj should be considered as a pious rather than just a human being. The character established in the school will increase everyone, prove this to the students and make the nation proud of the two things of caste and religion.

Rajaram shastri Bhagwat narrates about Chhatrapati's memorial by the creators of Chhatrapati's monument without sacrificing their mind. It is necessary to think seriously without looking at it as entertainment and banter. Religion is an essential aspect when talking about the importance of religion. There is no human life on earth without the adoption of religion. In order to understand Indian religion, it is necessary to understand religious sects.

### **Conclusion**

It can be understood that R.N. Chavan has narrated a broad perspective of Shri Rajaram Shastri Bhagwat in his writings. It give a clear and lucid understanding of the contributions and views then related to Satyashodaki Thoughts, Non-Brahmin Movement, Thoughts on Chhatrapati Shri ShivajiMaharaj and Thoughts on Religion Preferences.

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