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इतिहासाचार्य वि. का. राजवाडे संशोधन मंडळ, धुळे
या संस्थेचे त्रैमासिक

॥ संशोधक ॥

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पुरवणी अंक-१० सप्टेंबर २०२२

Anna Bhau Sathe's Scientific Approach

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**Abstract :**

The present paper throws light on the scientific approach of Anna Bhau Sathe. In the writings of Anna Bhau Sathe, he has presented the painful and realistic picture of the so-called Indian society on the best possible scale. He was a crusader who fought through his writings as well as on field which acknowledges inhumanity and injustice especially in the life of the poor and working class. Like Mahatma Phule and Dr. Ambedkar, social change is the motto of Anna Bhau Sathe. His pen was resisting ignorance, inequality, religion, injustice and slavery. He preserves and supports human values like knowledge, equality, freedom and justice. In short, Anna Bhau has advocated scientific ideas through his writings.

Keywords : Scientific, Approach, Superstition, Customs etc.

Introduction :

Anna Bhau Sathe was born on 1st August 1920 in Wategaon, Sangli District of Maharashtra State. He was born as a Dalit in the Mang or Matang community which was considered to be one of the marginalized and underprivileged communities in India. He is the greatest glory of Marathi literature in general and Dalit literature in particular. Due to poverty and caste discrimination and offences of criminal community act by British he had to migrate with his family at early age. He wrote about all Bahujanas and the reality of their life and customs. Till today Anna Bhau Sathe's scientific approach is relevant in this world.

Objectives :

- " To know Anna Bhau Sathe's scientific approach towards religious examination.
- " To study the scientific approach adopted in Anna Bhau Sathe's literature as opposed to customs, traditions and superstitions.

Research Methodology :

For writing the present article, the research method of case study has been adopted. Among the types of data collection, secondary data collection techniques are used for data collection. In addition to this, the material related to the present research will be collected from the related books, journals, articles, research work and online journals.

Discussion :**What is Science?**

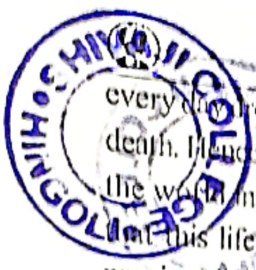
Science is a value, a vision, a thought and a philosophy that pierces ignorance. Knowledge and ignorance are the two sides of any society. Science doesn't represent ignorance, it represents knowledge. Science develops knowledge and defeats ignorance. So the society, group or country that supports knowledge develops and when they support ignorance stays behind. It can be classified as the countries which are favouring ignorance and knowledge. India comes in this category which favors ignorance. At least the history of India proves it.

Connection between India and Science :

It is the Indian philosophy that believes in those things which are not in existence. For example whether there is heaven or not is a question mark. It is not scientifically proven; but Indian philosophy says that there is a heaven and thousands of years of efforts have been going on in India to get to heaven. In these thousand years no Indian brave person has gone to heaven and never returned; but assuming that there is heaven, even today Indians strive to go to heaven. We know that this world is unkind. It means that this world is a lie and the Hindu mentality in India cannot do anything alive because of this theory put forward by Shankaracharya, the head of Hinduism who is the leader of India. Therefore, Indian people live in this world thinking that the world is unkind and die

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every day meaning of going to the real world after death. Hence, the Indian mind never tries to beautify the world in which we live. Rather, it is assumed that this life was gained as a result of sin in the previous life. Everyone lives by the philosophy that what is kept should remain so forever. As a result there was no connection between India and science.

Emergence of Misogynistic Culture in India :

Science cannot be approached without raising questions such as Why? How? Where? and When? Science is born out of curiosity. For that, one has to look at the universe, nature, moon, sun and stars with curiosity. One has to ask questions and find answers, but in India the curiosity to raise these questions was killed. Why does the fruit fall from the tree? This question came to Newton. But this type of question didn't come in the mind of Rama, Lakshmana and Sita, who lived in forest-valley, i.e. in trees-bushes, in exile for fourteen years; even in Shankaracharya's mind who told theology. Whether the fruit fallen from that tree is raw or ripe is the same thought from Shankaracharya till today. As a result, in India, the Indian man did not come into the predicament of checking that Newton was not born, and finding and proving that he was not. Rather, focusing on it led to the emergence of a misogynistic culture in India that persists today.

The Bhongal (loose) Culture in India :

The Bhongal (loose) culture that arose in India considered religion and scriptures to be the standard. They were not examined. Whoever would treat this treatise was put to death. Writing that the scriptures were created by God, they kept the scriptures in the hearth and these brokers of God and religion sat at the door of the hearth with Trishul in hand. No one has told you how to do something new, find something, how to live your daily life more happily, benevolently, easily. This is not written in any scripture. Whatever has written it is from beyond the earth. No one saw; but firmly written. For example, Earth has balanced on the head of Shesha and everyone has come to believe that. In the spirit of examination, they tore and pulled the pages of the

scriptures and no one tore the false pages. As a result, scientific vision did not develop in India. Of course, there was no attempt to examine God, religion and their identity in India at all, there was definitely such an attempt from Charvaka, Buddha on one side; But in this struggle, the blind and ignorant won for a long time and science defeated. The rays of light were stopped in the field of education.

Anna Bhau's Thoughts on Science :

From Mahatma Phule, the treatment of God, religion and scriptures started afresh. After that, Shahu Maharaj and Dr. Ambedkar also examined the scriptures from the dark core on a large scale. Dr. Babasaheb Ambedkar even burnt the scriptures that are against science and light. Later Anna Bhau adopted the same tradition. He also made the company of light out of darkness and accepted light. Between ignorance and science, science took its toll. God, religion and scriptures were examined by Anna Bhau Sathe. He rejected the old falsehood and accepted the new truth. Therefore, Anna Bhau's thoughts on science should also be understood.

Anna Bhau Sathe was born into a caste group in the Indian social system. He was a member of a community considered untouchable by the Hindu system. Many religious rules such as, not getting education, not to wear good clothes, not to enter the temple, not to touch the water in the well, imposed restrictions on their life. Mang, Mahar is not human and dog and cat are not animals, such thinking was accepted by the society. No one showed any moisture of humanity towards Dalits' society in which Anna Bhau was born. Therefore, the village and the villagers oppressed the Dalits. As a result, Dalits took the support of God made by stone. Ignorance and superstition made the lives of Dalits dark. A variety of inhumane and perverse customs barred the path of the Dalits. There is no way for the rays of light to enter the lives of Dalits. To live Darkness and science was the life of the Dalits. There are many types of customs such as Vaghya Muralai, Potraj, Devdasi, Jogata etc. which

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were distorted to the Dalits. Their faces were lost. Worshipping the Gods, taking vows, fasting and following the filthy path was the way of salvation that Dalits had decided and all this was witnessed by Anna Bhau. God and religion are the same. Hindu religion, scriptures are responsible for the slavery of Dalits. He knew this. Therefore, he concluded that Dalits and the entire Bahujan community will not be ignorant unless they understand science and therefore from his literature, Anna Bhau insists on scientific ideas.

Scientific Approach in the Short Story Mariaaicha Gada :

In his story Mariaaicha Gada, Anna Bhau has shown the drama that takes place in the background of a sudden outbreak of plague in the village. When people suddenly start falling sick in the village, all this is happening because of Mariaa's entry into the village and to get rid of this, the village should leave Mariaa's chariot outside the gate, the villagers Keru Nalawde, Satwaji, Babaji and Mhadba hold an unscientific insistence. Then Nana Patil, a new generation young man with a scientific vision, opposes this traditional superstition and the disease in the village. He says that it is not caused by disease, but by impurity; but since the inheritors of ignorance are more numerous, they assume the role of deserters; but they also respect Nana's opinion. It starts a funny yet serious conflict in the village. For example, when the followers of Mariaa are stopping the vehicles in the village, Nana tells them if possible stop the train passing through the gate. It was not possible for the followers of Mariaa. Next, Nana takes a patient to the hospital and cures him.

Anna Bhau's Role in Rejecting Superstition :

Overall, Anna Bhau takes the role of rejecting superstition and accepting scientific ideas through his story. He also rejects the old practices. Like the story of Mariaaicha Gada, in the story Dole, Anna Bhau has very effectively presented a new scientific thought while opposing the stereotypes that tarnish humanity. Anna Bhau's role in insisting on women's

freedom, especially in the background of women's emancipation, turns out to be purely scientific here.

Gita is a seventeen year old beautiful married woman who considers her husband as God. But since Gita is more handsome than her husband, the husband suspects her. He burns on her like bread on a griddle. He tortures Gita, suspecting that Gita may have an immoral relationship with her brother-in-law. Finally, Gita is taken to Vishalgarh to judge the true and false. There the priest of God brings sweet oil in a pot and puts it on the stove. Put a penny in it. When the oil begins to boil, the Priest says to Gita, "Yes, lady, if you are sacred, remove the money from the oil. If your hand burns, you are a sinner and if you are not harmed, you are a God. Gita gets scared after hearing the talk of that Priest on Vishalgarh but boldly says, do it yourself. I am a sinner. So take that money yourself. If your hand burns, I will consider myself a sinner." (Sakte 374) Similar judgments are made in rural India on many issues. In case of theft or character, this justice in Vishalgarh continues even today. Millions of women like Gita have been criminalized in such inhuman courts in India; but Anna Bhau here in the form of Gita destroys this university of superstition in India. Anna Bhau breaks the formula that enslaves women and sparks new ideas in the citadel that continues in the name of God and religion. The spark which is in science destroys ignorance and darkness.

The Concept of God and Ghost :

God in India is as effective as Ghost. If we accept the concept of God, then we have to accept the concept of ghosts. In fact, both God and Ghost are ephemeral. Anna Bhau recognized that both these tendencies have been sitting on the neck of Indians for thousands of years and they are not allowing the Indian man to reach the light. Therefore, Anna Bhau has shown how the concept of ghosts is false in his story of Teen Bhakari. In many parts of Maharashtra, the Mang people pray for Dhondi to bring rain. Dhondi means tie a frog to a pestle and the person from the Mang community would hold a pestle in his hand and tie the pestle around

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his wife. He used to walk around the village with a pot and frog. Everyone in the village used to pour water on that dhondi. There are many such practices in India. Everyone has seen Devanand in the movie Guide who goes on fast in the temple for rain. Why? So, during a natural calamity like drought, a person becomes blind.

Scientific Approach in the Ballad Bangalchi Haak :

When man becomes weak or feeble, he bows before God. He vows because the Gods are angry. He destroys science by snarling humanity. Without scientific examination of any questions, man acts like a blind man. Instead of solving the problems like drought, he sticks his fist to the stone and faces it. Commitment is forgotten. A similar drought occurred in Bengal. Even then man forgets humanity. Anna Bhau's appeal in his ballad 'Bangalchi Haak' to Bengal was addressed to the Indians who were stuck in superstitions.

Save Bengal, leave the idea of God's wrath
Cursing the bureaucracy, do not sit in vain these times
Keep aside stupid bureaucracy...

- (Translated by the Author)

That is, divine wrath is a superstition. There is a weakness of mind, it is a false idea. Leave it and with a new thought, a new hope, all should face the natural calamity like drought together by overcoming the despair and weakness. This shows that Annabhau's thoughts are not only social but also scientific.

Anna Bhau's Attack on Bhatshahi :

The main reason why scientific thinking could not take root in Indian society lies in Indian religion. Hinduism is the dominant religion of Indian society. Hinduism, Hindu scriptures and the followers of these religions did not allow Indians to approach science. Whoever turns to science is led to salvation by this Hindu philosopher. Whoever tries to open the door of science, these fanatics advise him to open the door of heaven. As a result, the Indian public was looking for something that was not there. Living like a blind man remained scientific men

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have eyes. Hinduism did not allow the eyes of Indians to rise. Worked to create and sustain the fraud that 'Bahujan Indians should remain blind'. That is, they have worked for thousands of years to suppress scientific thinking in Indian society and are still doing this work today. Therefore, Anna Bhau Sathe attacked this Bhatshahi who blocked scientific thought from his literature.

Scientific Approach in Varnechya Khoryat :

In his first novel 'Varanche Khorayat', Anna Bhau has written about Bhatshahi. Bahru advises Bhatji to see the name and Rasa name to decide Mangala's marriage. As the representative of Naroomama, Anna Bhau says, 'If there is a Panchang, there is a God then what is the need of Bhatji? And if one does everything by looking at Bhatji and panchang, then one cannot do anything. What is marriage; but sugarcane cannot be watered without an auspicious moment. We have to wait for the moment. Because, to dig a well, to plough, to sow, an auspicious moment has been fixed for everyone to do, to put up fences, and if we wake up every day to see the auspicious moment, it will be hard for us. Ah, even to die one has to sift the panchang. So he says, now it needs to introduce a new law...' (Sakte 376)

Annabhau Rejects the Brahmanical Theory :

In fact, Bhatshahi and Brahminshahi have played significant role in the lives of Bahujans for thousands of years with such frivolous ideas as Satyanarayana, Pooja-Archa, heaven-hell, birth-rebirth, sin-virtue and Panchang. Anna Bhau insists on the repeal of this Bhata's law and suggests introducing a new law. It implies that this new law should be inspired by scientific considerations. In the Dalit Sahitya Sammelan (Dalit Literary Meet), Anna Bhau in his speech made clear about the base and centre of literature: "That the earth is not rested on the head of the mystical serpent, sheshnaag but on the palms of Dalits and workers." (Buwa 244) This theory presents the reality. This also proves that Anna Bhau has rejected superstitions and accepted scientific approach.

Conclusion :

Anna Bhau Sathe wrote with the aim that there should be a change in the Indian society, there should be a transformation, there should be a change in the traditional customs and traditions with new ideas, there should be a social change from a scientific perspective. And the side effects of customs are revealed in his writings. After a close study of scientific approach in the writings of Anna Bhau Sathe, the researcher found that he had written for the betterment of the society, particularly for the Dalits, suppressed untouchables and all the sufferers exploited by the society. In short, Anna Bhau has advocated scientific ideas through his writings. It must be admitted that Anna Bhau's progressiveness was strengthened by the new acceptance of purely

scientific ideas, opposing the superstitions of Brahmanism, Bhatism, God, Dharma, Scriptures, Ghosts and Inhuman Superstitions.

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