Chapter VI

Prabhodhankar Keshava Sitaram Thakare: His Life And Work

(1885 A.D -1973 A.D.)
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‘Prabhodhankar Keshava Sitaram Thakare’ was one of the great luminaries of C.K.P. community, in 20th Century. He was a voracious reader and prolific writer. He wrote a number of books on various social problems, like ‘Gramanya’ and Historical personalities like ‘Rango Bapuji’ and Pratapsinh of Satara. He also started ‘Prabodhan’ i.e. ‘renaissance’ a monthly issue, in 1921 A.D. and this ‘Prabodhan’ became one of the leading journals, in social reform movement of Maharashtra. Not only this but he himself was an active-social worker of his times, and took active part in many social activities, like Sahabhojan (co-dining) and the supporter of the ‘Dalit movement’ in Maharashtra. He had a good contact, with Chhatrapati Shahu Maharaj of Kolhapur, Dr. Babasaheb Ambedkar, ‘Karm’veer Bhaurao Patil, the founder of the ‘Rayat Education Society of Satara’ and, other social workers of Maharashtra also. He was true follower of ‘Mahatma Phule’ and ‘real satyashodhakites’. He was exponent of Philosophy of ‘Mahatma Phule’.
He was also a great orator, which he inherited to his son, Mr. Balasaheb Thakare, the supremo of the present ‘Shivasena Party’.

Fortunately we have many of his writings. Moreover recently the Government of Maharashtra has published, Mr. K.S. Thankare’s writings in four volumes. Therefore in this Chapter an attempt has been made to study his contribution in making of modern Maharashtra by using all the original, his writings and secondary books, pertaining to his work.

The following are his important works.
1) ‘Sitashuddhi’ (Drama) (1909 A.D.)
2) ‘Vaktrtva Shastra’ – Part-I & II (1918 A.D.)
3) ‘Kumarikanche Shap’ (1919 A.D.)
4) ‘Swadhyaya Sandesh” Athva, (Shri K.S. Thankare Yanche Nivadak Nibandha Sangraha), (1923 A.D.)
5) “Gramanyancha Sadhyanta Itihas Arthat, Nokar Shahiche Banda”, (1919 A.D.)
6) “Kodandacha Tanatkar Athava, Bharat Itihas Sanshodhak Mandalas Ulat Salami.” (1918 A.D.)
7) Bajarangi Sota (1925).
8) Mahamayeche Thayaman (1925 A.D.).
9) "Hindu Dharmache Divya, Ani Sanskriticha Sangram." (1919 A.D.)
10) Aai (1926).
11) 'Sanjaya Prabodhan' (1925 A.D.)
12) The Temptress. (1925 A.D.)
13) 'Prabodhan Monthly Issues' (1921 A.D.)
14) 'Prabodhan Monthly Issues' (1922 A.D.)
15) 'Prabodhan Monthly Issues' (1925 A.D.)
16) 'Prabodhan Monthly Issues' (1926 A.D.)
17) 'Prabodhan Monthly Issues' (1929 A.D.)
18) 'Hindu Janacha Rhasa Ani Adhapat' (1929 A.D.)
19) 'Potache Banda Ani Manasatil Suravant' (1926 A.D.)
20) Shetakaryanche Swarajya (1929 A.D.)
21) 'Pavanakhindicha Powada' (1925).
22) 'Daggalabaj Shivaji' (1927 A.D.)
23) 'Bhikshukashahiche Banda'.
24) 'Vaidika Vivaha Vidhi'.
25) 'Devalancha Dharma Ani Dharmanchi Devale' (1929 A.D.)
26) 'Sataryache Daiva, Ka Daivacha Satara'.
27) 'Kalacha Kal' (Drama), (1930 A.D.)
28) Khara Brahman' (Drama), (1933 A.D.).
29) 'Vidhinishedha' (Drama), (1934 A.D.)
30) 'Prasthan' (1938 A.D.)
31) 'Takalela Pora' (1939 A.D.) (Drama).
32) Junya Athavani' (1948 A.D.)
33) 'Pandita Ramabai Saraswati' (1950 A.D.)
34) "'Rayagad' Yatra – Darshan – Mahiti' (1951 A.D.)
35) 'Shri Sant Gadage Baba' (1952 A.D.)
36) 'Pratapsinh Chhatrapati Ani Rango Bapuji (Sataryachya Rajyakranticha Itihas)' (1948 A.D.)
37) 'Majhi Jeevan Gatha' (1973 A.D.)
38) 'Utha Marathya Utha' (Maharashtrachya Punarutthanasathi)' (1973 A.D.)
39) 'Shani Mahatmya (Grahadashechya Pheryacha Ulagada)'.
40) 'Mumataj Prakaranancha Dambhasphota, Bavala Mumbataj Prakaran.'
41) 'Life and mission of saint Ramdas (Santa Ramadas Charitra)'.
42) 'Bapachi Kasarata Ani Mulichi Phasagata'.
43) 'Shiva-Sena speaks'.
44) 'Jalagaon Daily Newspaper-Writting (From 1956 to 1960)', (Jalagaon).
45) 'Navakal Daily News paper writting (1956-1960 A.D.), (Bombay)
49) ‘Prabodhankar Thakare Samagra Vangmaya Part-IV’.
50) ‘Dhruvache Adhalapada (1930) (Drama).
51) ‘Nave Saubhadra (Dama)’.
52) ‘Agryacha Mukabala’.
53) Mr. K.S. Thakare’s, Writting in the ‘Marmik Weekly’ (Marathi) of Bombay.
54) Mr. K.S. Thakare’s Writting in the ‘Lokamanya’ daily Newspaper’, Bombay.
Birth and Early Life :-

Prabodhankar Mr. Keshava Sitaram Thakare was born on 17th September 1885 A.D. at Panavel, in Kolaba district, in Maharashtra. He had habit of reading newspapers, from the age of seven. At that time, 'Mumbai Vaibhav' daily newspaper was coming to his grand father's house at Panavel, so he was reading this. He also read 'Indu Prakash' Haribhau Apaté's, 'Karamanuk', 'Keralkokil' monthly and 'Jagatsamachar' of Thane. So his memory became sharp by reading these newspapers, quite early from 1892 A.D. ¹

The famous writer of the Marathi literature, 'Mr. G.C. Bhaté', writes that, "Mr. K.S. Thakare", is another Bombay writer, hailing from Kayashtha Prabhu Community, mostly living in Kolaba and Thana districts. "Mr. K.S. Thakare" after completing, his secondary education, he was employed in Government service, in Telegraph Department. From his youth, he had very great ambition, and could not remain satisfied in subordinate Government Service. He knew typewriting and shorthand, rare qualifications in his times.

History of Thakare Dynasty :-

'Thakare' was originally hailed from the 'Bhor State' of 'Pali' village. "Today there are living so many 'Thakare' families but there is
no any contact of them except surname and Prabodhankar, Thakare's dynasty. The another surname was Ghodapkar. ²

K.S. Thakare's great grand father, was Krishnaji Madhava' alias Appasaheb and grand father was Bhikoba Ghodapkar. ³

**Grand father became the advocate of Chair in Thana British Court : -**

'Mr. K.S. Thakare's grand father Mr. Bhikoba Ghodapkar (mother's father) left his residential place, 'Pali' and came to 'Thana' for living when his grand father, came to 'Thana', he became the advocate in British Court of Thana. He did his work in Court with loyally, only for poor peoples, labourers, workers and common peoples and gave justice to ordinary peoples. He never did illegal work for money or fame. So he became the popular advocate in Common Peoples, but his income was meagre. But he became popular advocate in Government Court of Thana, due to his loyal work, So the British Government made him the 'advocate of chair' in Thana British Court. Thus he had got fame and respect in British Government Court of Thana. ⁴
Thakare family' shifted to Panvel :-

His grand father transferred from Thana to Panvel, in 'Small Cause Court' and he built a small house there and he spent his retired life, till his death. Thus Mr. K.S. Thakare's family became Panvelkar, instead of Ghodpkar. Then latter on they used Thakre as their surname which is prevailing even today.

'Mr. K.S. Thakare's Father :-

His father Mr. Sitaram married with 'Kashi' the daughter from 'Patki' family. Mr. K.S. Thakare's father, 'Mr. Sitaram Thakare' was bailiff in Government Court, and he did his service, in the Government Court as a bailiff for fifteen Sixteen years, very loyally and up to date, and accurately. But in the court of 'Kalyan', he resigned from his service due to his bad luck, and decided, afterwards, never to serve anywhere. And when they came to 'P'nvel', his father started his own business, of making a tin box and for this business, with the help of his Children also, and making so many tinboxes for living daily life. Thus his father from white scholar business-man, he became a tin maker. Thus he was doing hard work for daily living, and he was alrounder man. His father was always saying that "There is no any shame, to do any work, but there is need
of intelligence." Thus, he was a far sighted man. So his children also became hard worker and busy in their work and duty.6

His Mother :-

Mr. K.S. Thakare was influenced so much, by his mother's great merits like intensive pride and strict discipline. He gave due respect to his mother and was her true follower. He praised his mother open heartedly and he said about his mother that "We are still popular and exist in the filed of social, intelectual, and public field and about all these things, we would give due credit to my mother, and her active and strict decipline. She was always hating lies, selfugo and pretendness of man. His mother never observed the untouchability and evil Practices of Society. She always believed in hard work, hard labour and business and way of turth and loyalty of man and truthfulness of man, towards human beings. She always hated lies, deceiveness and idleness of man. So Mr. K.S. Thankare could become prompt, accurate and ideal in his work and in daily life and in his own personal behaviour also. So all the credit of these good things and good virtues of Mr. K.S. Thakare, should be given to his progressive mother's philosophy and her modern thoughts, and teachings.7
Grand Father and Grand Mother (father's father and mother):

Mr. K.S. Thakare's grand father was very wonderful and thrilling man and he was also a follower, priest and devotee of saints. His grand mother was a bold and a revolutionary lady. Who had accepted social service and social work for her whole life, unselfishly. She was working for delivery of pregnant women, unselfishly without any gain. She never observed untouchability in her life. She was always asking very critical questions to the people who observed the untouchability that, "if the shadow of Mahar fell on another man, then he becomes Mahar, then if shadow of Brahmin fell on the same man, then, why, he does not become Brahmin?". Afterwards, Prabodhankar, K.S. Thakare, wrote a drama, named 'Khara Brahmin' in Marathi, means 'real Brahmin', and we can hear the reflections and seeds of his grand mother's teaching of equality in it. Thus he was grown up under the influence and in the atmosphere of his grand mother's social teaching of equality and brotherhood of human society, and humanity of mankind. Thus his grandmother was always hating the untouchability practice and superstitions in Hindu Society.
So that 'Prabodhankar K.S. Thakare' could become purely objectives and of scientific viewpoints and man the researcher of truth.  

The Education of Prabodhankar K.S. Thakare :-

He took his primary education at, Thana, Panvel, Kalyan, and 'Devas' in central province. He was in habit of reading newspapers and in the evening due to his mother's order and she always expected good pronunciation from him while reading. He was also reading the plays and novels. His handwriting was supervised by his mother. He also learnt 'modi' well. He wrote daily about one page, within one minute. After passing the 5th standard, he went to 'Devas' for further education.

In 'Devas the Princely state at central province, he registered his name in 6th standard, in 1901-1902 A.D. There was a good education system; of teaching. There were special teachers for every subject and there was four Anas, tuition fees for the 6th standard. Thus his education was continued. In his childhood, his ambition was to become an advocate. His father a was belief, and his family was very poor. He tried so much for taking education, in his life. He faced much difficulties and sorrows in his primary education life. He was an intelligent and an, alrounder student but every where he
became an unlucky and an unsuccessful student. At last he lost his Entrance (Matric) Examination, because he could not pay one and half rupees as a tuition fee. Thus he became unsuccessful in his education life.9

**Entry on Drama Stage:**

In Panvel, in the temple of Laxmi-Narayan, every year a good drama was arranged. At that time Mr. K.S. Thakare and his company decided to stage a drama, named ‘Baji Prabhu’. At that time Mr. K.S. Thakare was eight or nine, years old. His father acted the role of ‘Shahir’ in the drama. But one day Mr. K.S. Thakare, he himself did the makeup as a ‘Shahir’ and entered on the drama stage and sung a ‘Powada’ of Shivaji, in good manner. So the people became very happy and clapped so much and ordered for ‘once-more’. Thus he stepped on the drama stage for first time, in his own life, very early in the childhood.10

**His Initial Writings (1898 A.D.)**

He has written about his writings in his book named ‘Prasthan’, that, “His own mother guided him for the Marathi Writings from the age of 12th year. He wrote his two small research articles, entitled – 1) ‘The creation of Newspaper’ and 2) ‘The Creation of ‘Chhatre’ (the
famous writer), in the 'Karamanuk Weekly' of 'Hari Bhau Apaté' in 1898 A.D. So for this good research articles, the famous Marathi Writer, Mr. Hari Bhau Apaté' sent a letter to him and congratulated him and gave him inspiration for bright future. Thus, this was his first writtings, in his literary life.¹¹

The Love And Respect Created, About Maharashtra, In The Mind of Mr. K.S. Thakare:

'Mr. K.S. Thakare' was staying for his primary education, in the house of his father's uncle, the late 'Mr. Rajaram Narayan Gadkari' the famous advocate of 'Devas' Princely State, at 'Devas', Mr. K.S. Thakare says in his autobiography named 'Majhi Jeevan Gatha', that, "In 1900 A.D. the late 'Mr. Rajaram Narayan Gadkari' the famous advocate of Devas Princely State, lighted a small immortal lamp in my heart, about the love of Maharashtra at that night. At this one night, he told me a whole famous bold and active history of Maharashtra, about religious, Political and Military history, from the rise of Shivaji to till the rise of Mahatma Jyotiba Phule, Lokahitawadi Saradar, Gopal Hari Deshmukha, Vishnu Shastri, Mr. Chiplunkar, Lokamanya Bal Gangadhar Tilak, 'Sudharak' Gopal Ganesh Agarkar adn Rajaram Shastri Bhagawat and Princely states of India. So from that night I became a new modern man that was the revolutionary night in my
life, and from that night I became a fan of the history and culture of Maharashtra and my intellectual rebirth took place. That night was new beginning of intellectual and thoughtful revolution of my life, and that was the foundation of writing profession of my life.¹²

Contact of Dada Athalye :-

Mr. K.S. Thakare came in contact with late Guruvari 'Dada Athalye' the editor of 'Keral Kolil', at the residence of 'Panvel' in 1904 A.D. and he got good guidance and teaching in art of writings. So he became prompt in writings. In the company of 'Dada Athalye' alias 'Krishnaji Narayan Athalye' the editor of 'Keral Kokil', he learned the art of writings, poetry composing, drawing (oil-paint portrait painting) and photography, and he became independent and active in his future life and he got confidence about his own life and his self-confidence, ambition, wish of life, increased and expanded for his future life, and the pride and interest about the life increased in his mind and heart.¹³

Play Writer, K.S. Thakare :-

When he started to write slowly in daily newspapers, at that time he wrote a good musical drama and he read it to some people and his friends. At that time, The Sanglikar Lady Musical Drama
Company' of 'Mr. Vasudevarao Joshi' of 'Snalgi' had come to 'Panvel' and one day in the morning 'Mr. K.S. Thakare' went to meet them and read his written, musical drama before them and after reading the complete drama, at the second day, 'Mr. Vasudeva Joshi' the proprietor of 'Sanglikar Lady Musical Drama Company, told to Mr. K.S. Thakare that, 'they have accepted his' musical drama, for their drama company and he decided to give Rs. 350/- to Mr. K.S. Thakare, as a Royalty of his 'Musical drama', out of it, he gave Rs. 50/- as an advance to Mr. K.S. Thakare of his own written drama, and he also told to the mother of Mr. K.S. Thakare that 'From here, we are taking away to 'Mr. K.S. Thakare', as an artist and writer of drama, with our drama company'. And the mother of 'Mr. K.S. Thakare' also agreed with this. Thus 'Mr. K.S. Thakare' entered in the drama company, at the age of eighteen, thus he became an actor, artist, and the play writer in the drama company. But at the beginning, his relatives and some sophisticated people criticised him saying and blamed him saying that, he has entered in the wrong field, like a drama company however he never cared or worried about them and he continued his travels of his life, till reaching the goal of his life and the aim, of his life, and he worked for six years in the drama company, and he wandered here and there, throughout Maharashtra, and
observed the life and daily living of common people of Maharashtra quite closely.\textsuperscript{14}

The 'Lokasatta', the daily, newspaper of 'Bombay' writes about Mr. K.S. Thakare that "for day to day expenditure and for living daily life, at the age of eighteen 'Mr. K.S. Thakare entered in the 'Maharashtra Drama Company (The Sanglikar Lady Musical Drama Company of Sangli) of 'Mr. Vasudeva Joshi' of 'Sangli', as a 'poet' and he wandered and had seen the whole Maharashtra with drama company. This time he also came in contact with 'Mr. Shivarampant Paranjape;', who was the famous editor of 'Kal' daily newspapers of 'Pune'. So he also started to write his articles, in 'Kal' daily newspaper and when Mr. Shivarampant Paranjape, the editor 'Kal' was arrested, at that time, "Mr. K.S. Thakare' had published one issue of 'Kal'. Thus he started his life as an editor as well as writer, Poet, of drama company and of newspapers, at the age of eighteen. Thus this was the begining of his public career.\textsuperscript{15}

The Marriage And Family Life of Mr. K.S. Thakare: (1910 A.D.):-

Mr. K.S. Thakare's marriage took place with 'Mrs. Rama' at Varsoli near 'Alibag' in January, 1910 A.D. She came from village
'Paratawade' and she completed primary education from her village, 'Paratawade' near 'Alibag' in Konkan area. Her living was simple as a traditional woman. K.S. Thakare shifted to Dadar and thus the family life of Mr. K.S. Thakare, started at 'Dadar' in 'Mirinda' Colony of Bombay and he lived there continuously for more than sixty years as a 'Dadarkar' the citizen of Bombay. 'Mrs. Rama' confused after seeing the new city life and activities of the peoples of the city. But very quickly, the mother and the grand mother of Mr. K.S. Thakare, taught her all the activities and living of city life. So she became well acquainted with the new life. She took all family responsibilities and K.S. Thakare was relieved from family work and free to take up his social public activities. His wife Rama was of progressive thoughts and never observed untouchability in her home or personal life.16

She could also help 'Mr. K.S. Thakare' in his progressive social activities and social movements of Maharashtra.

The Begining of His Public Speeches :-

Mr. K.S. Thakare had also joined willingly the field of public speaking. He started his daily public speeches, at 'Churney road' standing on 'Riding Stone' and in this work a young man 'Mr. Mone' helped him. In a short while he created his own image as an orator.
'Mr. Vamanrao Joshi' was organising the public speeches of 'Mr. K.S. Thakare' in his functions of swadeshi movement in Bombay City. Mr. Thakre joined this movement gladly, to give public speeches, in the functions of the Swadeshi movement at Bombay. Gradually he became a good orator. At that time Mr. Lokamanya Tilak, 'Kalkarte - Mr. Annasaheb Paranjape', 'Bhalakar - Mr. Bhopatkar' and 'Mr. Babasaheb Khare' of Nasik, these famous leaders were present, as a president of those functions of the "swadeshi movement at Bombay. There was always a gathering of big crowds of people to listen the speeches. Thus in Maharashtra, he came in contact of the big leaders and famous people of Maharashtra.

Habit of Collecting Good Books :-

He had a good habit of book collection, in his life. He had so much interest in book reading and writting. And for this habit he was purchasing many books from various book stalls; by spending somuch money from his pocket per month. He had economic crisis but he never worried about it, he continued his favourite habit of collecting books, readings and writings. Thus he was the fan of book collection and book reading and writting. So he could write the other new books in his future life and could add valuable books and
information to Marathi literature. Thus he had a good books collection and he had his own good reference library.\textsuperscript{18}

The begining of the book writing And the remark of Mr. Lokmanya Bal Gangadhar Tilak:

He was studying, observing and was taking notes on various subjects and on various books, like Sanskrit, Marathi and English books, he turned to the art of the speech and the oratory. He was attracted towards it. So he used to listen many public speeches of foreign orators and his own country's orators and he also recorded so many public speeches of public orators. He also took the notes on the points of the arts of the speech and oratory, for four to five years. Thus through these efforts, he completed, his famous book named, "Vakrutva Shastra Part-I & Part-II", in Marathi in the period of 1914 to 1918 A.D. And this famous book "Vakrutva Shastra" means the (Science of Oratory) was read by Mr. Lokmanya Bal Gangadhar Tilak in Poona, famous leader of freedom movement of India, Shri Lokmanya Tilak congratulated Mr. K. S. Thakare for his sharp and bright writting and information and bright memory about the art of speech and the science of oratory.\textsuperscript{19}
The Establishment of The Swadhyaya Ashram by Mr. K.S. Thakare:

In those days in Bombay, there were many past graduate and LL.B. students who always faced a problem of noise and chows in Bombay, these poor students needed peaceful public library for their study. So Mr. K.S. Thakare founded the 'Swadhyaya Ashram', for studious, hard-worker, poor students only, and he donated all his books and his whole library for this new library. Therefore this 'Swadhyaya Ashram' library became rich with collections of books became very useful for young students for study and for references, for writing and for the process of thinking. This centre of Swadhyaya Ashram became very favourite and useful in the circle of young studious, hardworkers students. This Swadyaya Ashram published somany books in Marathi language, like, 'Govindagrajanchya Pacha Kavita', 'Kavanguccha', and 'Phulachi onjal' of Kavivarya 'B' etc. and added important contribution to the Marathi literature, language and knowledge.

The Swadhyaya Ashram has also given inspiration to the somany great personalities like Mr. Anantrao Chitre, Moreshwar Donde, D.V. Pradhan, Dr. Mahadeva Jayawant, Shrikrishna Govind Deshpande, K.G. Karnik (Delhi), Gopa Pradhan, Balasaheb Pradhan
advocate (Jalgaon), Bhaurao Patil (Satara), Korlekar Advocate (Urun), Shankararao Gupte, (B.Sc.) etc. who took the part in the social movements of Maharashtra, like anti-dowry systems movement, 'Ambedkari movement and the movement of unification of modern Maharashtra State etc. Thus the Swadhyaya Ashram has done the valueable work for the people of Maharashtra.  

Oratory Class:

There was a need of oratory class. So Mr. K.S. Thakare started the class of oratory education, for ambitious young men and social activists, on every Sunday at noon time. And in this oratory education class, he organised programmes like, the speeches of famous persons, writers, poets, artists, and cultural activities who gave inspiration to the young men and social workers for their, social service and social awakening. Thus he guided the peoples, for social reforms and social activities through the oratory education classes.

His Initial Newspaper Works:

When Mr. Thakre was living in 'Jalagaon', he started "Sarathi" monthly in marathi language with the help of 'Mr. Narayan Narasinh Phadnis and Mr. Narayan Phadnis was his first guide in the field of the editing of news paper. Thus he entered in the field of newspaper
and he started his initial newspaper works at 'Jalgaon' and in the beginning he edited four or five issues of this "Sarathi" monthly at 'Jalgaon' then he came to Bombay and there he continued his editing work of "Sarathi" monthly, for a year. Thus he took the lesson of editing of newspaper in Jalgaon. He also continued to edit another newspaper of 'Jalagaon' named "Batamidar", weekly in marathi, for nine to ten years. Thus this was his beginning of newspaper career.22

Prabodhan Fortnightly (16th October 1921) :-

In September 1921 A.D. 'Mr. K.S. Thakare' decided to start a newspaper of his own. But this time he was in the service of British Government as a head clerk, in record section. So this Imperial British Government was not ready to give him permission or any facility to publish the books or any newspaper, since he was a Government Servant but he appealed to the Government for getting permission for publishing a new newspaper and Government later on sanctioned his request as a special permission and facility. Thus he was the first and last overnemnt Servant, who got such a permission.

He started his first newspaper named "Prabodhan Fortnightly" and published its first issue, on 16th October, 1921. The main aim of this 'Prabodhan fortnightly' was, to organise and to awaken Hindu
Society. The motto of Prabodhan newspapers was "लोकहितवादी पण स्वतंत्र-मतवादी" means "for the welfare of the people but having Independent opinion". The price of per issue was four annas only and the annual fees for members was four rupees only. After "Sudharak" of Gopal Ganesh Agarkar, the "Prabodhan fortnightly" played important and vital role in social reform movement of Maharashtra. So all the social activists and social workers and social reformers and educated and progressive people supported "Prabodhan" of Mr. K.S. Thakare. Mr. K.S. Thakare criticised severely through the "Prabodhan" evil practices, superstitions, prevailing in Hindu Society at that time and awakened the Hindu Society. He wrote so many thoughtful articles on castism, dowary system, and bad superstitions of Hindu Society and attacked on blind imitation of foreigners and protecting of Hindu Society. Thus this 'Prabodhan' newspaper was published regularly till 1927 A.D. 23

Mr. K.S. Thakare's Social Reforms : -

1) Satyashodhakites Mr. K.S. Thakare :

The 'Satyashodhak movement' started first time in Maharashtra by Mahatma Jyotiba Phule', was an important and revolutionary step
in the history of modern Maharashtra. Satyashodhak movement was unique and an effective movement in the Maharashtra and such movement was never found anywhere in India. Mr. K.S. Thakare was the main follower of this great Satyashodhak movement in Maharashtra. Mr. K.S. Thakare, thus continued his work of Satyashodhak movement. He wrote many articles in Prabodhan and spread the Philosophy of Mahatma Phule through this Satyashodhak movement. Mr. K.S. Thakare received the title of "Prabodhankar" from the people of Maharashtra. Thus he became a real social reformer and the real Satyashodhak activist.

After the death of 'Mahatma Jyotiba Phule', Rajarshi, Chhatrarpati Shahu Maharaj of Kolhapur gave full support to the Satyashodhak movement. Rajarshi, Shahu Maharaj of Kolhapur encouraged the 'Satyashodhak Jalasa' (Satyashodhak dramas) staged in the whole Maharashtra, for spreading the satyashodhak Philosophy and with the help of aggressive and critical writings of Prabodhankar-Keshava Sitaram Thakare, in his 'Prabodhan' newspaper, about the bad practices and worse superstitions of Hindu Society and Hindu religion. Hence the Satyashodhak movement could not be confined to the urban areas only. But it was spread to the rural areas of Maharashtra also. Thus by the active help and the support and the
hard efforts of 'Prabodhankar Keshava Sitaram Thakare', the Satyashodhak movement could be spread throughout Maharashtra.²⁴

**Hindu Missionary Society of Bombay:**

'Mr. K.S. Thakare' came into contact with 'Mr. Gajananrao Vaidya', who was a truthful, loyal and a social worker, and a man of C.K.P. community of Bombay. At that time there was a great influence of the Christian missionaries in the Girgaon area of Bombay. There was a public free library on 'Palava road of Christian missionaries and there were kept all daily newspapers, and monthly magazines and the foreign pictorial newspapers and the small and big religious books of Christian religion on the tables and for reading all these books and the Christian literature, there was so much rush of Hindu peoples. Mr. Gajananrao Vaidya decided to open Hindu missionary society in Bombay, to stop conversion to Christian religion, in Maharashtra. So the saint, Mr. Gajananrao Vaidya opened the 'Hindu Missionary Society' in 1918 A.D. at Bombay and he started the Hindu Missionary weekly newspaper. He was deeply interested in Hinduism, and he himself was doing the work as a Hindu missionary and purified the converted Hindu peoples, and gave the Dikasha of Hindu religion, to Hindu peoples. So Mr. Keshava Sitaram Thakare...
and his friend 'Mr. Bendre' joined the work of the saint, Mr. Gajananrao Vaidya. This time 'Mr. Gajananrao Vaidya' suggested 'Mr. Keshava Sitaram Thakare' to set out for tour throughout villages and cities of Maharashtra, for canvassing of 'Hindu Missionary Society's Philosophy, aims and thoughts. So Mr. Keshva Sitaram Thakare arranged a tour in Khandesh, Varhad, Nagpur, Jalagaon, Chalisgaon, Bhusaval etc. and he distributed the hand bills of the Hindu Missionary Society's thoughts and Philosophy and he gave many public speeches about the work and the aim of Hindu Missionary Society, and created the interest and the inspiration about Hinduism. Thus Mr. Keshava Sitaram Thakare did useful work about Hindu religion.  

**Antidowary Movement: (1922-1923 A.D.)**

At that time there was a bad Practice of Child Marriage and there was dowary system also prevailing in Hindu Society. Mr. K.S. Thakare founded the 'Antidowary association' in Bombay, with the help of his Swadhyayashram Social institute of Bombay. He started the 'antidowary movement' in Maharashtra, and this was the great and important social work. In the begining, somany conservative peoples, opposed his antidowary movement. Prabodhan newspaper's
mangaer, 'Mr. Sule' and 'Martand Atmaram Shringarpure, these both men were C.K.P. social workers, who declared the donation of 1000/- rupees to the antidowary association of Bombay and 'Mr. Kaka Vaidya' also declared the donation of 10/- rupees to the antidowary movement. Thus C.K.P. peoples and social workers helped to Mr. K.S. Thakare in his anti-dowary movement. The Pamphlets and handwritting works, of antidowary association of Bombay were distributed all over Poona, Thana and Bombay and the SPYS of 'antidowary association' were sent every where, to get the news of taking dowary in the society, indirectly. This antidowary Movement stopped taking dowary to some extent. And when they received the news of taking dowary, they sent a notice to concerned persons, through their volunteers and when concerned parties neglected them or rejected their orders, then they punished them.

**Mr. K.S. Thakare and Karmaveer Bhaurao Patil :-**

In 1922 A.D., there was a grand programme of Shivajayanti in Satara City; and Mr. K.S. Thkare was a Chief guest for this function, because he was the great orator at that time. Mr. Bhaurao Patil who was renouned social worker of Satara went to Satara railway station to receive Mr. K.S. Thakare and thus first the time these two social
leaders of Maharashtra came in contact of each other and later on they became quite close and intimate friends of each other and this friendship lasted long in their future. They always met each other and discussed the social & educational problems of rural area. Mr. Bhaurao Patil founded the Rayat Shikshan Sanstha, in Satara City and started many schools, and colleges as well as hostels for non-brahmin students. And in this matter, Mr. K.S. Thakare guided and helped 'Mr. Bhaurao Patil' in this important social mission of spreading the education among the common masses and backward classes of the society, Mr. K.S. Thakare guided and helped to 'Mr. Bhaurao Patil' as his own brother. So 'Mr. Bhaurao Patil' says about the work and help of 'Mr. K.S. Thakare', that, "Prabodhankar, K.S. Thakare' is my guide and a teacher and also he is an ideal and respectful as a father to me." Thus 'Mr. K.S. Thakare' helped to Mr. Bhaurao Patil and his Rayat Education Society wholeheartedly. 27

Mr. Vishwanath Kashinath Rajawade of Pune : -

The famous historian, Mr. V.K. Rajawade of Pune, studied the Satara historical record and he blamed C.K.P. Community, in the 'Fourth Year's Report of Bharat Itihas Sanshodhak Mandal of Pune, Among Charges, the following were the main charges.
1) The murder of Sambhaji Maharaj and the contemporary political revolution took place due to C.K.P. community.

2) In the murder of Narayanrao Peshawa, there was the participation of C.K.P. community's people.

3) On behalf of 'Chhatrapati Pratapsinh' of Satara, C.K.P. community's people started conspiratory activities against the peshawa Bajirao-II of Pune.

4) C.K.P. Community's people are responsible, for the deposition of Chhatrapati Pratapsinh of Satara and last but not the least.

The C.K.P. Community's origin is low etc.

So, Mr. K.S. Thakare, himself toured all over Maharashtra and renaissanced in his C.K.P. community's peoples about the above bad and hateful charges on them, by Mr. V.K. Rajawade, the chitpavan historian. And to prove that, the C.K.P. community is not guilty as it was painted by Mr. V.K. Rajawade, he wrote a famous and the rare book named, 'Kodandacha Tanatkar' (कोदंदचा तणतकार), which was in 'Marathi' by using original historical records as an answer to these charges. So the other contemporary historians of that time, Sir Jadunath Sarkar, Mr. G.S. Saradesai gave support to the famous and
rare book, 'Kodandacha Tanatkar' which was written by Mr. K.S. Thakare in 1918 A.D. So by this time, 'First Marathi Sahitya Sammelan' took place in Poona and at that time in the 'Presidential Spech', Mr. V.K. Rajawade himself agreed with his wrong views and announced the names of some main Marathi writers in the list, of 70-75 pages and mentioned the name of Mr. K.S. Thkare in it. Mr. V.K. Rajawade praised the accurateness, sharpness and the attractive art of writing of Mr. Thakare. Thus 'Mr. K.S. Thakare' was proved to be a talented and prolific writer, in his times and so, historian, Mr. V.K. Rajawade, also accepted research talents of Thakare open mindedly.

Mr. K.S. Thakare And Historian, Mr. B.D. Basu:

The famous Bengali historian and researcher, 'Major, B.D. Basu' was writing a famous book, entitled "Story of Satara", on the political revolution of Satara, which took place in the reign of Chhatrapati Pratapsinh Maharaja of Satara. And for this, study and historical reference and sources, 'Mr. B.D. Basu', himself came to Maharashtra, and went to well-known Marathi Writer and famous historian 'Mr. D.B. Parasanis' of Satara and referred his own library. Then Mr. D.B. Parasanis told 'Mr. B.D. Basu' to see 'Mr. K.S.
Thakare' and take some important information and original references, about the Maratha history and the history of Satara, because Mr. K.S. Thakare had a good knowledge and study of Maratha history and Satara State and he knew many original references, sources and important and told that many useful books were also available with him. So Mr. B.D. Basu went to Bombay, and first time met Mr. K.S. Thakare, and discussed about his own writing 'Story of Satara' with Mr. K.S. Thakare. Then 'Mr. K.S. Thakare' suggested so many references and some important historical information, and also gave him some important and useful books, for his use. Thus with the kind help and guidance of Mr. K.S. Thakare, Mr. B.D. Basu was able to complete his important book 'Story of Satara'. So he remained grateful for the help to Mr. K.S. Thakare for ever, . Mr. B.D. Basu wrote in the introduction of his own book, 'Story of Satara', which was published in 1922, as follow. Although, I have consulted, some of the Marathi records, such as the 'Maharashtra Kokil' (now defunct), edited by Rao Bahadur, D.B. Parasanis of Satara, whose library was of great help to me in preparing this work. Moreover, a work similar in scope to the present, one is in preparation in Marathi by 'Mr. Keshab Sitaram Thackeray', the wellknown Journalist of Bombay"29
All these events have strongly proved that Mr. K.S. Thakare was not only an editor of a newspaper, not only the orator, and the social worker and a reformer, but he was also a well studied research worker and an historian of great reputation. He was a great feather in a glorious cap of the C.K.P. Community of Maharashtra. His contribution to the literature, history, and social work was quite commendable and noteworthy.

“Resignation of Government Service”
(February 1922) :-

When Mr. K.S. Thakare was in British Government Service, he started, his own newspaper, named, “Probodhan Fortnightly” and began his social work. For some time he accepted British Government Service at the beginning of his life but at the request of his mother, he left his service, later on, after servicing for 10 years, and became free, to do social work as he wished, without any tension or the control or pressure of British Government.30

“Mr. K.S. Thakare as a radical Social reformer” :-

‘Mr. K.S. Thakare’ was a radical social reformer and handled many social problems of the Hindu Society and of C.K.P. Community also. He always took the side of non-Brahmin peoples and
commonmen and shown the sympathetic view point towards them. He cited many disputes between Brahmin and non-Brahmin, through his writings.31

"Rajarshi Shahu Maharaj of Kolhapur And Anti brahmin Movement And – Mr. K.S. Thakare":-

Mr. K.S. Thakare was for some time a follower of Chhatrapati Rajarshi Shahu Maharaj of Kolhapur, who extended patronization to Mr. K.S. Thakare. When in Kolhapur state the 'Vedokta Controversy' took place in 1900 to 1905 A.D., at that critical time Mr. K.S. Thakare supported the side of Shahu Maharaj of Kolhapur and extended all types of help to Rajarshi Shahu Maharaj of Kolhapur.32

Mr. K.S. Thakare met Shahu Chhatrapati in March 1919 A.D. This celebrated writer gratefully thanked Shahu Raje for having given his literary and historical writings an impetus. He hoped that, it would enable him to continue discharging his duties towards the Chhatrapati to the best of his ability.33

Mr. K.S. Thakare wrote to Shahu Raje again, on June 18, 1919 A.D., that his new book would be published in July, 1919 A.D. and he expected substantial help from Shahu. It seems, at this time, that Mr. K.S. Thakare succeeded through Shahu in giving a warning to the
Bharat Itihas Sanshodhak Mandal, for an article by Rajawade against Chandraseniya Kayastha Prabhus. Shahu replied on June 19, 1919 A.D. that he wanted to read the article on 'Kulakarni Leelamrit', which Mr. K.S. Thakare had written in reply to the Kesari. Shahu said to Mr. K.S. Thakare that he was certainly doing useful work. He hoped the persons in whose interest his book was written would appreciate his work.\(^{34}\)

Mr. K.S. Thakare fearlessly and rightly criticised Shahu for creating a Kshatra Jagadguru and that too for Marathas. The leader who wanted to abolish caste, created a Kshatriya Maratha Jagadguru, which title Shahu soon converted into Kshatra Jagadguru. The creation of Kshatra Jagadguru implied that Shahu accepted the caste system, although he broke the monopoly of the Brahmins to officiate as priests at all functions the step was rather regressive and created oscillation in thought, causing a deviation from the progressive movement.\(^{35}\)

The famous biographer, 'Dhananjay Keer' writes that, "Mr. K.S. Thakare" received from Shahu a gift of Rs. 1000/- to enable him to do his literary work in the cause of social reform. Acknowledging the help,
'Mr. K.S. Thakare' wrote on October 27, 1920 A.D., that no pains, either intellectual or physical, would be spared by him to strengthen the mission which Shahu devotedly espoused."\(^{36}\)

'Mr. Dhananjay Keer' again says that, "Prabodhankar – Mr. K.S. Thakare, Shripat Rao Shinde and Valchand Kothari were true and sincere patriots and the social reformers. They accepted money from Shahu Chhatrapati of Kolhapur, for the social mission and not for the maintenance of their families."\(^{37}\)

"Dalit Liberation Movement And Prabodhankar, Mr. K.S. Thakare And Ganapati Festival of Dadar of Bombay", (1926 A.D.) :-

Prabodhankar Mr. K.S. Thakare, was the liberal and a man of the scientific viewpoint. So his family and he himself, never observed caste or cast system of Hindu Society. So Prabodhankar Mr. K.S. Thakare had joined in the Dalit Liberation movement of Dr. Babasaheb Ambedkar, in Maharashtra, and supported it. Before this he joined in the Parvati Mandir entry Satyagraha of Pune, which was started by Dr. Babasaheb Ambedkar and the untouchables, and he criticised on the aristocraticness of the Brahmin peoples of Poona. So when in 1926 A.D. at Dadar in Bombay the public Ganapati festival was started and the famous, leader of that time, of Dadar Dr.
Jawale was the chairman of this public Ganapati festival committee of Dadar, who was Brahmin. This time, all the untouchable peoples gave contribution to Ganapati festival and they became members of public Ganapati festival committee of Dadar. So they wanted to worship the idol of Ganapati, but the Chairman of this public Ganapati festival of Dadar, Dr. Jawale and his followers, who were conservative minded people opposed and denied the right of untouchable peoples to worship the idole of Lord Ganesha. So the untouchable peoples started satyagraha for the right to worship the idol of Lord Ganesh and this time Dr. Babasaheb Ambedkar also joined in this movement. So at this critical time Prabhodhankar Mr. K.S. Thakare also supported and joined in this movement. and said that, If Dr. Jawale and the Ganapati festival committee, do not give permission to untouchables, for worshiping of Lord Ganesha, then, I would brake the idol of Lord Ganesha! So Dr. Jawale feared so much and gave the permission to the untouchable peoples for worshiping Lord Ganesha. Thus at last he became successful to gave the right of worship of Lord Ganesha, to the untouchable peoples of Dadar. Thus he was the liberal and broad minded man.38
“Mr. K.S. Thakare And Shiva Rajyabhishek Festival of Dadar of Bombay” – (1956) :-

Before 1956 A.D. in Dadar of Bombay, there was no celebration any festival of Chhatrapati Shivaji, who is like a god for Maharashtra. So, at that time, some youths of Dadar came to Mr. K.S. Thakare and they said that, they are going to start Shiva Rajyabhishek festival in Dadar and they appealed to join it. This time Dr. Ajagaonkar and so many peoples of Dadar gathered in a meeting and Mr. K.S. Thakare, selected as a Chairman of this Shivrajyabhishek festival of Dadar, Mr. K.S. Thakare became supreme leader and he came in contact with the great leaders of Rashtriya Swanyasevak Sangha. Thus this Shivarajyabhishek function was celebrated every year in Dadar. On this occasion there were arranged the great procession, in Bombay city. They organised the great public meeting in Bombay and were inviting famous orators for this programme. Thus from this public movement, they decided to erect the statue of Chhatrapati Shivaji Maharaj in Bombay at Shivaji Park. So they founded a Shivarajyabhishek festival committee in Bombay city and they included the contemporary ministers of Maharashtra, and high officers, businessmen and members of Law Assembly and Members of Parliment and famous citizens of
Maharashtra in it. So for this great work for getting donations and funds Mr. K.S. Thakare arranged so many public meetings, and gave speeches before them and appealed for help and in this work Mr. K.S. Thakare was always busy from morning to till night, and he collected about thirteen to fourteen thousand rupees fund for the Shivarajyabhishek festival and this public movement became very popular in the masses of Bombay and Maharashtra. But this time, the struggle of the unification of Maharashtra was started. So Mr. K.S. Thakare submitted the account of 10 thousand to Mr. Yashawantrao Chavan, who was the great leader of Maharashtra, at that time and he boldly joined in the struggle of the unification of Maharashtra.

The Unification Movement of Maharashtra And Mr. K.S. Thakare and Dr. B.R. Ambedkar :-

This time the struggle for the Unification of Maharashtra was started in Maharashtra and this time Dr. B.R. Ambedkar came to Bombay and they stayed in the ‘Love Court Bungalow’ of ‘Barrister Samartha’, at Churchgate, who was the close friend of Dr. B.R. Ambedkar. This time Dr. B.R. Ambedkar had become very considrate in case of the movement of the Unification of Maharashtra. So he called to Mr. K.S. Thakare for meeting and discussing the problem of the Unification movement of Maharashtra. So Mr. K.S. Thakare went
to meet and discussed with Dr. B.R. Ambedkar, the problem of the Unification of Maharashtra. This was the last visit of Mr. K.S. Thakare to Dr. B.R. Ambedkar. This time Dr. B.R. Ambedkar told to Mr. K.S. Thakare that, “Today in Maharashtra there are so many political parties, but they became enemies of each other and their viewpoints are different. They do not united, in this condition they are not come together, for the struggle of the Unification of Maharashtra. Therefore we could not get united Maharashtra. So, if we all Maharashtrian leaders and their political parties come together for fighting for the Unification of Maharashtra, then my ‘Scheduled Caste Federation Party, would stand boldly behind you.” So Mr. K.S. Thakare also accepted the above opinion of Dr. B.R. Ambedkar, and declared it publically in the newspapers and in the masses of Maharashtra and consequently the all political parties of Maharashtra joined the struggle for the Unification Movement of Maharashtra and Mr. K.S. Thakare became the Chief and guide of this Unification Movement of Maharashtra and the Unification Movement of Maharashtra was thus started. This time Pona and Bombay were the main centres of this Unification Movement of Maharashtra and Mr. S.M. Joshi was the General Secretary of this Unification Movement samiti of Maharashtra, who was the great leader.40
When from 1956 to 1960 A.D. in this period, the Unification Movement of Maharashtra was started in Maharashtra at that time, Mr. K.S. Thakare, wrote an articles on the problem of the Unification Movement of Maharashtra, at every Sunday, in the daily Batamidar newspaper of Jalagaon and tried to awaken in the peoples of Maharashtra. In this same period, he again wrote the thoughtful articles under the heading of "Ghava Ghali Nishani" at every Sunday in the daily "Navakai" newspaper of Bombay, and he proved that Bilingual state rule is a great injustice against the Maharashtra.41

The Unification Movement of Maharashtra, was the great struggle, in the life of Mr. K.S. Thakare. His body had become very thin due to the hard struggle in his whole life and due to the old age the activeness of his body came to an end. Thus in this bad condition of his health, he gave the proper and bold leadership, to the Unification Movement of Maharashtra and he always rejected to return back from his aim and target of the Unification Movement of Maharashtra. His contribution to the movement of the Unification Movement of Maharashtra was not less than any other great leaders of Maharashtra, like 'Acharya Atre' and 'Comred Dange', who were the great contemporary leaders in the Unification Movement of Maharashtra, at that time. In this great struggle of the Unification
Movement of Maharashtra, he completed the great and important work to bind and keep together the various political parties and different thoughts of peoples, leaders of Maharashtra, for the Unification Movement of Maharashtra and this was the great success of Mr. K.S. Thakare and his diplomacy and was the great Political achievement, till the successful end of the Unification Movement of Maharashtra.42

When the Unification Movement of Maharashtra was started at that time on 03rd August, 1959 A.D. a great rally was organised, in Bombay and in that great and grand rally Mr. K.S. Thakare joined very enthusiastically. And in this grand rally with Mr. K.S. Thakare, therewere present Madhu Dandavate, Acharya Atre, and Uddhavarao Patil, who were great leaders of Maharashtra and appealed for the integrety of Maharashtra.43

In this same time, in Bombay at Shivaji Park, the important and very useful "Dubhashik Virodhi Baitha Satyagraha" was started, and in this Satyagraha, with Mr. K.S. Thakare, so many Maharashtrian famous leaders like Mayor M.V. Donde, who was famous c.k.p. leder at that time and comred, Mirajkar and Mayer of Poona, Mr. Telanga,
Mr. Borale, Mr. Mahashabde, Mr. Khedgikar and Mr. Sukhatankar were present and appealed strongly for the Union of Maharashtra.44

At the beginning, in “Sanyukta Maharashtra Chalval”, there was a circle of five men, called “Panchayatan” (the union of five men) and the commander of this famous and important Panchayatan, was Mr. K.S. Thakare. In this pachayatan there were, Mr. Senapati Bapat, Prabodhankar Mr. K.S. Thakare, Valchanda Kothari, who was the editor of ‘Daily Prabhat’ of Pune, Madharavao Bagal of Kolhapur and Acharya P.K. Atre of Bombay, who were great leaders of Maharashtra at that time and had no any political contact, to any other political parties, in Maharashtra or India. And to this panchayatan there were all philosophical and thinking powers of the Sanyukta Maharashtra Chalval, at that time.45

Prabhodhankar Mr. K.S. Thakare’s Pen and Speech was very sharp and a torture and pinching to the enemies. Mr. K.S. Thakare’s oratory, was a firing of Machine Gun and be cause of it, all leaders of the “Sanyukta Maharashtra Chalval” were arrested. At that time ‘Prabodhankar, Mr. K.S. Thakare’ was also arrested under the Public Security Act of Bombay, The Prison, was accepted by Mr. K.S. Thakare, at that time of very oldage of him; very happily.46
At the time of Sanyukta Maharashtra Chalaval there were great commanders, on frontside, like Mr. S.M. Joshi, Mr. Dange, Prabodhankar Mr. K.S. Thakare and Acharya Atre, who were the great orators at that time and peoples were very eager for listening their speeches and waiting for so long time. At that time Mr. K.S. Thakare was taking revenge through his sharp speech on the great leaders of congress party, pandit Neharu, Mr. Kakasaheb Gadgil and Yashawantrao Chavan, with the help of his critical and forturous language like a shining sword.47

His Literary Works :-

Mr. K.S. Thakare was a prolific writer and he has written the following important books on various subjects, which are useful to the social movements of Maharashtra, and also it is the literary addition to the Maratha literature of Maharashtra. Some of the important books are as follows –

1) Vakritwa Shashtra Part-I & II (13th May 1918 A.D.):-

Mr. K.S. Thakare has written his first book named as 'Vakrutwa Shastra Part-I & II' on 13th May, 1918 A.D., and published it at Pune in Chitrashala Press. Above book is divided into two parts, part-I & II. Among them. In the first part there are 13 chapters and in the second
part there are 9 chapters in all there are 22 chapters. 'Vakrutwa Shastra' means 'the art of elocution or an oratory'. The complete book contains of 264 pages. In this book, Mr. K.S. Thakare discussed about the art of oratory and how to do the preparation for speech, and what should be the method of the speech and about the parts of speech, like, image, confidence, consideration, sound, communication, reading and simplicity of language of the speaker. He says that, 'the national mind is reflected in the national speech'. In the last chapter he has given the photographs of the famous and popular orators of England and also has given the important passages of the speeches of the English orators. At last, in the appendix he gave about 50 Photo-graphs, of Maharashtrian and other Indian well known orators, and about 50 Photographs of the famous foreign orators. This book is very useful for the students, for developing the art of oratory, or the art of elocution. The price of this book is one rupee and twenty five paises.\textsuperscript{48}

'Barrister – Jayakar' says about this book that "I have just finished the reading of it, and I must heartily congratulate to you (Mr. K.S. Thakare) on the amount of thought and research, which you have brought to bear on your production. Reflects the silent work of many months of thoughtful collection."\textsuperscript{49}
'Mr. R.V. Khedkar' the late C.M.O. of Kolhapur State says, about this book, that "I have read the book named 'Vaktrutwa Shastra' with great pleasure and I am convinced that, it does give many useful hints on elocution. Those people, who wish to impress their delivery, with clearness and force, should have this book for frequent reference."50

Mr. G.C. Bhate says, about the book, 'Vaktrutva Shashtra' that, "For a young man of his age, he (K.S. Thakare) had a fiery temperament and it was soon to be seen in his literary work. But his first literary attempt was without any trace of his subsequent development. The subject of his book was "Vaktrutva Shastra" (the art of oratory). The subject was a new one in Marathi and was very well handled both in its theoreatical and practical aspects. In the book, Mr. K.S. Thakare gave translations (and very good ones too) of the speechers of some of the famous orators, both ancient and modern."51

2) Kodandacha Tanatkar (17th Nov., 1918) :-

Mr. K.S. Thakare has written this second book, named 'Kodandacha Tanatkar' and published its first edition in Bombay on 17th November, 1918 A.D. and all copies were sold, within a month only. So there was a need of second edition. So, Mr. K.S. Thakare,
published the second edition of this rare book, of 'Kodandacha Tanatkar, on 25th April, 1925 at Dadar, in Bombay, on occasion of Shiva Jayanti. In this famous and an important book, Mr. K.S. Thakare discussed about the religious and political charges against C.K.P. community, which were raised by famous historian, the late, Mr. V.K. Rajawade, the former president of the Bharat Itihas Sanshodhak Mandal, Pune. The charges were, the murder of Sambhaji Maharaj took place, due to the C.K.P. peoples. In the murder case of Narayanrao Peshawa the C.K.P. men were involved. At the installation of Pratapsinh, Chhatrapati of Satara, the C.K.P. peoples, worked against, the peshawa Bajirao-II. And the C.K.P. peoples were responsible for the deposition of Chhatrapati Pratapsinh Maharaj of Satara. And C.K.P. peoples are not loyal and honest with their work or their master. So, for giving answer to these charges, Mr. K.S. Thakare, wrote the above important historical book named "Kodandacha Tanatkar" and in this book he gave so many original historical references, to prove that, ' the C.K.P. peoples are loyal and honest to their work and their masters, from ancient days. And thus he has washed out all blames, of C.K.P. community, which were raised by Mr. V.K. Rajawade, the famous historian of Maharashtra. This book was dedicated by Mr. K.S. Thakare, to his loving and king
friend, 'Rajarshi Shahu Chhatrapati of Kolhapur and his another friend and famous historian' Mr. Bhaisaheb Gupte. The complete book contained 167 pages. The language of the book is very radicle and attractive. This is the good addition to the history of Marathas.  

3) **Gramanyancha Sadhyanta Itihas Arthat, Nokarshahiche Banda (09\(^{th}\) July 1919):-**

Mr. K.S. Thakare wrote his third book named, 'Gramanyancha Sadhyanta Itihas' and published it on 09\(^{th}\) July, 1919, at Dadar, in Bombay. In this book Mr. K.S. Thakare reviewed the history of 'Gramanya' which took place from the period of Chhatrapati Shivaji Maharaj to the end of Peshawa times, between Brahman community and Prabhu caste. ‘Gramanya’ means the dispute between the Brahmins and the prabhus over such caste privileges which speaks of various, civil and religious disabilities imposed on the prabhus for the reason of their being 'S'udras'. It was settled that the Prabhus should use the 'Puranik Mantras' and never use 'Vedic Mantras' in their religious rites, if they happened to know 'Vedic Mantras', they were not to utter them. They were not to make use of rice-balls, while giving oblations to their ancestors. They were not to give dinners to the Brahmins at their house or keep in their employment, a Brahmin, man or woman as a cook, water-carrier, shagirda or as a servant.
They should never worship 'Shaligrama' or visit the Brahminical Shrines. They had to use the greeting 'Dandavat' meaning complete prostration. They should not forbid their widows, to remarry, etc. Such types of Gramanyas has had been imposed against Prabhus, from the period of Chhatrapati Shivaji Maharaj to the time of Pratapsinh Maharaj of Satara, and every time, the C.K.P. community struggled against the injustice laid upon them, by the, Brahmin community, and proved that they are Kshatriyas by origin and they have a right to perform the vedic religious rites. Such types of Gramanyas took place against the Chhatrapati Shivaji Maharaj, also at the time of his coronation and against Rajarshi Shahu Maharaj of Kolhapur and Chhatrapati Pratapsinh Maharaj of Satara also. Such types Gramanyas also took place against other subcastes like, Daivadnya Brahmin, Yajurvedi Brahmin. The full book contains 218 pages. This book is useful, for the study and knowledge of the history of Marathas.53

4) Hindu Dharmache Divya Ani Sanskriticha Sangram :-
(20the October, 1919)

This is, his fourth important book, named "Hindu Dharmache Divya Ani Sanskriticha Sangram" published on 20the October, 1919 A.D. at Dadar in Bombay. This book is devoted to 'Modern Hindu
Missionary', Mr. Gajanan Bhaskar Vaidya of Bombay, who was a social worker and a close friend of 'Mr. K.S. Thakare'. This complete book contain of 115 pages. This book has two parts. The first part of the this book is, 'Hindu Dharmache Divya' and the second part is, sanskriticha Sangram. In this book Mr. K.S. Thakare discussed about the philosophy of Hindu religion and the progress of Hindu religion from ancient time to the present; day and how the other religions of the world. So 'Mr. K.S. Thakare' writes that, "without the missionary zeal and the hard efforts, there could not continue vitality and growth of Hindu religion in Maharashtra and in India also. Hindu religion was very glorious in an ancient time in India but when christans and muslims entered in India and they created their political powers, and with the help of political power, they created their religious supremacy in India. So Hindu religion became low and poor in India. But there is still time to change the nature of Hindu religion and to reform it but every Hindu should change their ancient viewpoint towards Hindu religion and should accept the new progressive view points about Hindu religion, in present days, then the Hindu religion and its culture would expand in India and all over world also. Hindu peoples should change their narrow mindedness in case of Hindu religion and should abolish the castism and cults in it."
5) **Aai (1926 A.D.)** :-

This is his 5th book, named ‘Aai’ means the ‘Mother’. In this small and important book, he praised the merits and greatness of mother’s love and her devotion for her loving children and an unselfishness of her broadmind, for family. So he writes that ‘the mother’s love is as deep as ocean, and no-body count it or price it, in money or wealth. This small book contained 7 pages only and it’s price was only of one anna at that time.55

6) **Swadhyaya Sandesha Athava – Shri Keshava Sitaram Thakare Yanche Nivadaka Nibandha – (1923)**:

This is his sixth book, named that, “Swadhyaya Sandesh” or (Shri Keshava Sitaram Thakare’s Selected essays). This book is edited by ‘Mr. Moreshwar Balkrishna Deshamukha’ of Bombay; at Dadar. In this book there are in all 23 chapters and the complete book contains 127, pages. In this book, Mr. Keshava Sitaram Thakare has written, 23 essays, on various subjects, like Lord Krishna and his greatness, Lord Buddha and his works, the greatness of Chhatrapati Shivaji Maharaj and his works about Maharashtra, The message of ‘Pavan Khind’ of Panhala and the courage of Baji Prabhu Deshpande and his heroic deeds for Maharashtra, who gave his life
for his beloved master, Chhatrapati Shivaji Maharaj and for the Maratha Swarajya. The murder of Hindavi Swarajya means the decline of Maratha Power, and the Background of 'Press Act' of British Government, etc. Thus this is the book of good collection of Mr. K.S. Thakare's essays, on the various subjects.56

7) Sanjay Prabodhan – (23rd January, 1925):

He wrote his another important book named ‘Sanjay Prabodhan’ and published by himself on 23rd January, 1925 in Pune city, from Prabhodhan newspaper office. This book is related to the philosophy of Mahabharat. Sanjay Prabodhan means, mother ‘Vidula’, guided to her son ‘Sanjay’ who is a main hero of the Mahabharat epic, for his life and behaviour. The complete book contains 11 pages, and the price of the book was one ana only, at that time. The language of this book is simple and easy. This book is interesting for the readers.57

8) The Temptress – (15th September, 1925) :-

The another important book was written by Mr. K.S. Thakare and named “The Temptress” in English, and published it by himself, on 15th September, 1925 A.D. in Poona city at Prabhodhan newspaper office. The introduction to this book was written by
himself. He says in this introduction that, “A disclosure of solid facts concerning, ‘The Bavala Mumataz Tragedy’, brought by her foul heart behind her fair face.” In offering to the public, this little book, on the Bavala Mumataz Tragedy, the writer is prompted by the one sincere and single motive of laying his finger on the bare truth of that affair. As time rolls on, the details of this piece of history may evaporate and the filthy attempt to blacken the fair name of his highness, the ‘Maharaja Tukojirao Holkar of Indore may so far be forgotten that its very existence may be questioned. If this little book succeeds in an enlightening the readers on the many knotty points connected with this tragedy, the writer will feel that all his voluntary labours are amply compensated. This complete book contained 63 pages and the price of this book is six anas only, at that time. This book is useful for the study of the history of the Indore State and the Maharaja Tukojirao Holkar of Indore.  

9) Vaidika Vivahavidhi:–

Mr. K.S. Thakare wrote another, important and famous book named that, Vaidika Vivahavidhi, and published it by himself, in satara, at Satara printing works, Satara Road, Satara. This book is related to the life and work of the late, Mr. Gajananrao, Bhaskar
Vaidya, who was the first Hindu Missionary of Maharashtra. Mr. Gajananrao Bhaskar Vaidya, spent his whole life, for the renaissance and for the expansion of Hindu religion in Maharashtra, unselfishly. This complete book contained of 58 pages and the price of this book is eight anas only at that time. This important book is divided into two parts, in the first part Mr. K..S. Thakare has given the information about Vaidik Vivaha Vidhi” and in the second part, he has described about Mr. Gajananrao Vaidy and his Valuable work about Hindu religion. The language of the book is simple and easy for understanding.

10) Bhikshuka Shahiche Banda :-

“Mr. K.S. Thakare” wrote “Bhikshukashahiche Banda” and published it in Bombay. “In 1900 A.D. the vedokta controversy took place in Kolhapur State. Unfortunately Rajarshi Shahu Chhatrapati was compelled by the circumstances to devote all his energies from 1900 A.D. to 1905 A.D.. Firmly establishing his right to observe the vedic ritual, in place of the current puranic ritual, in the performance of all religious rites and ceremonies in his family, which was openly and venemantly challenged not only by his family priest, Mr. Narayanrao Rajopadhye but also by practically the entire Brahimin community of
Kolhapur, strongly supported by the renewed religious and social leaders of Brahmins of Poona and other parts of Maharashtra. At last this socioreligious struggle of a very intensive nature ultimately came to an end in 1905 A.D., with the declaration of the final decision of Lord Curzon, the Viceroy and Governor General of India. So, His highness, Rajarshi Shahu Chhatrapati of Kolhapur, gave the financial support to Mr. K.S. Thakare and ordered to write a book on the subject of, 'Gramanya Problem', so Mr. K.S. Thakare wrote the above important and famous book, 'Bhikshukashahiche Banda'. In this book, Mr. K.S. Thakare has criticised boldly about deceivencess of Brahmins in case of religious and social rituals and injustice against the common masses and the society. So the unequality and the discontentness are growing in the peoples of the society. So the revolts of Brahmin priests should be stopped against the common peoples and the society. Thus this book is useful for Social history and interesting for common readers also.60

11) **Bapachi Kasarata Ani Mulichi Phasagata :-**

Mr. K.S. Thakare wrote another important book, named 'Bapachi Kasarata Ani Mulichi Phasagata' and published it in Bombay. This book regarding bad pratice of dowary system. In this
book he has described that, "how, the father and mother of the Son, took the dowary from the daughter's parents in the marriage and deceive them and harrasing them, and at last insulting them.

The dowary system is the curse and blot, \( \gamma \) the Hindu Society. So we should stop it as early as possible otherwise the Hindu society would decay. The father and mother of the daughter always trying to maintain the balance and goodnes, in the relation with son in law, but at last there is all invain, there is no use anything and the marriage of the daughter became ussuccessful. This book was written by Mr. K.S. Thakare, when, he was working in the 'antidowary movement' in Bombay and Thana area, with the help of antidowary association of Bombay.61

12) Bajirangi Sota (July, 1925) :-

Mr. K.S. Thakare wrote his another, important book, named 'Bajirangi Sota' and published it himself, in July, 1925 A.D. in Poona. This book has contained of 52 pages and the price of this book was only one ana at that time. Mr. K.S. Thakare wrote this book about the love story of His Highness, Tukojirao Holkar Maharaja of Indore, with his lover a common lady Mumataz, who came in his personal contact
and became a favourite lady of His Highness Maharaja Tukojirao Holkar of Indore, in his personal life.62

13) **Pavan Khindicha Powada (1st August, 1925):**

Mr. K.S. Thakare has written his seventh book, named, ‘Pavan Khindicha Powada’ and published in Pune city, on 1st August, 1925 A.D. the introduction of this book was written by Mr. R.V. Chitre, who was the co-editor of ‘Prabodhan Monthly’. This book has contained 11 pages and the price of this book is one ruppee only. In this book, the ballad complied by Mr. K.S. Thakare, about Pavan Khind (ravine) and the courage shown by Baji Prabhu Deshpande, in Pavan Khind (rarine) and the courage shown by Baji Prabhu Deshpande, in Pavan Khind (rarine) against the Adilshaha’s army, for Maratha Swarajya is narrated. In this ballad Mr. K.S. thakare Praised Baji Prabhu Deshpande, who was a loyal, and bold and a Chief of army of the Marathas, at the time of escape of Chhatrapati Shivaji Maharaj from Panhala to Vishalagad (1660 A.D.) 63

14) **Mahamayeche Thayaman (1925 A.D.)** :-

Mr. K.S. Thakare wrote his eighth book, named, ‘Mahamayeche Thayaman, in May, 1925 A.D. in Poona City. In this book, Mr. K.S. Thakare discussed the greatness of woman. He writes that “the
creation of human beings is from woman and the progress of human beings, also depends on woman and the decline of human beings also took place by the cause of the woman. However, the man feels that the woman is low, weak poor by her nature, but man cannot live without woman, because, the natural beauty and the attraction of woman to the man, is the great. Without woman, man would be all alone. Thus position of woman in the society is important and woman is needful to society and hence the importance of woman, should be never neglected by anybody.64

15) Hindu Janancha Rhasa Ani Adhapata (1926) :-

Mr. K.S. Thakare wrote his nineth important book named,"Hindu Janacha Rhasa Ani Adhapat" and published in Pune City, on 1st December, 1926 A.D. This book is translated in Marathi by Mr. K.S. Thakare, from the world famous book, named, "Decline And Fall of The Hindus" written by famous writer, Barrister S.C. Mukarji. The complete book contained 176 pages and the price is one ruppee only. In this book 'Mr. K.S. Thakare explained about the aim and theme of Hindu union and unity, very clearly.65

16) Potache Banda Ani Manasatil Suravant (1926 A.D.):-

Mr. K.S. Thakare wrote his tenth, famous and important book, named "Potache Banda Ani Manasatil Suravant" and published it in
July 1926 A.D. in Poona city. The complete book contained 24 pages only and the price of the book is only one ana. In this book, Mr. K.S. Thakare described about the importance and the prestige of the labour of the workers and farmers. He says that, “all the wars and the revolutions, of the world have taken has took place due to the cause of the hunger of the stomach of man.”

17) **Daggalbaj Shivaji (1927 A.D.)** :-

Mr. K.S. Thakare wrote his eleventh book, named, ‘Daggalabaj Shivaji’ and published it in Pune city on 2nd July, 1927 A.D. and this book became very famous and popular among people of Maharashtra. In this important book, he has assessed the greatness of courage, boldness, and leadership as a national hero of India, in very apt words.

18) **Shetakaryanche Swarajya (1929 A.D.)** :-

He wrote his twelveth book named that, ‘Shetakaryanche Swarajya’ and Published, on 27th August 1929 A.D. This book runs into 127 pages and the price of the book was one ruppee only. In this book, Mr. K.S. Thakare described about the poor condition and weakness of farmers of villages.
19) Prasthan (20th October, 1938) :-

'Mr. K.S. Thakare' wrote this important book, named 'Prasthan' and published it by 'Shrinath Ani Mandali' of Bombay, on 20th October, 1938 A.D. In this book he published his selected essays, reviews of various books. In this book there are 36 essays.

This complete book contains 68 pages and the price of this book was only four anas, at that time. In this book he has taken various essays written by him self on various subjects, in his own newspaper, prabodhan monthly also.

20) Prabodhan's Special Issue – Krantyaka – (12th October, 1929 A.D.) :-

Prabodhan Monthly's, of 5th year's, 11th and 12th issues were not published. So Mr. K.S. Thakare published the 'Special Krantyaka issue' of the Prabodhan newspaper, of 75 pages, on Vijaya Dashami, 12th October, 1929 A.D. In this special issue, there were 150 columns and special editorial articles of 'Prabodhankar K.S. Thakare' who was the editor of Prabodhan monthly newspaper.

21) Life and Mission of Saint Ramdas :-

Mr. K.S. Thakare wrote his another important book, "The life and mission of saint Ramdas" in English. Mr. K.S. Thakare,
described in this book about life and work of saint Ramdas, "Saint Ramdas was the contemporaneous Saint of Chhatrapati Shivaji Maharaj and who wandered whole Maharashtra on his foot and observed that the whole society of Maharashtra was backward" and became weak and poor, due to the slavery of foreign Muslim Power. So he toured all over Maharashtra and awakened people in the society, by guiding properly to the people, for their welfare Ramdas wrote, "Dasbodh' and 'Manache Shloka'. So Saint Ramdas, firstly founded the temples of the Hunuman's (Maruti's) deity on the boundary of the every village of Maharashtra as an image of power and good health, and wrestling grounds for hard exercising, for the peoples for becoming healthy and strong, for fighting against the enemy of foreign powers. Thus he inspired the Maharashtrian people for their all round progress." This is the instructive book.

22) Pratapsinh Chhatrapati Ani Rango Bapuji (1948):-

Mr. S.P. Sen, says that, "After Independence the Practice of writting full fledged historical biographies of persons in earlier centuaries based on original sources appeared to have almost come to an end, when in 1948 A.D., Mr. K.S. Thakare (th father of the present Shiva Sena Chief) published a voluminous book, called,
‘Rango Bapuji’. Its alternative title is a history of the revolution of Satara’ and that is the hard core of this voluminous so-called biography. ‘Rango Bapuji’ was a faithful servant of Raja Pratapsinha, deposed Chhatrapati of Satara, who pleaded for him for several years in England. This biography is the Marathi version of Major. B.D. Basu’s ‘Story of Satara’, padded with Mr. K.S. Thakare’s anti Brahmin tirde, rambling, casteist interpretation of the whole course of Maratha history up to 1947 A.D. and a strange mixture of anecdotes, dislogues composed by the author himself and copies of original documents.” 72

This book was, published by the ‘Navabharat Prakashan Sanstha’ Bombay, in 1948 A.D. and this original complete book, runs into 437 pages, and the price of this book was only 10/- rupress, at that time.

23) Junya Athavani (1948) :-

Mr. K.S. Thakare wrote the book, ‘Junya Atavani’, in 1948 A.D. ‘Junya Athavani’ means old memories. It was the collection of his earlier articles, which was published in Daily newspapers, of ‘Lokamanya’ of Bombay. Then published it as a book, as ‘Junya Athavani’, with the help of ‘Thakare Satkar Samiti of Dadar of
Bombay’, on 18th December, 1948 A.D., in Bombay. This book is full of information, about political and cultural incidents in Maharashtra and India also. Thus this book is useful for the study of history. Mr. K.S. Thakare has given in all twenty memories, of his own experience, in this book. The complete book runs into 88 pages and the price of this book was only two ruppees, at that time.73

24) Pandita Ramabai Saraswati – (1950) :-

Mr. K.S.Thakare, wrote this important book named, ‘Pandita Ramabai Saraswati’, on 9th November, 1950 A.D. and published it, by Ramkrishna Book depot of Bombay in 1950 A.D., in Bombay. This complete book contains 71 pages, and in this book there are ten chapters about Mrs. Padita Ramabai Saraswati and her work.74

25) Rayagad : Yatra, Darshan Mahiti – (1951 A.D.):-

Mr. K.S. Thakare wrote his another, important book, “Rayagad: Yatra, Darshan, Mahiti”, and published it by, ‘Nirmaya Sagar Press’, Bombay, on 17th June, 1951, in Bombay, on the day of Shiva Rajyabhishek. ‘Rayagad Yatra’ means, ‘a travel to Raygad’ which was completed by Mr. K.S. Thakare, and his close friends and co-assistants, at the age of 65th year of Mr. K.S. Thakare. Thus in this book, Mr. K.S. Thakare described the information about his tour to
Raigad. The 'Raigad fort' was once the famous capital of Chhatrapati Shivaji Maharaj. Mr. K.S. Thkare became so happy, after the visit to this capital of Marathas and remembered the Chhatrapati Shivaji Maharaja's heroic deeds from that place of Raigad. This complete book runs into 59 pages, and the price of this book was only one ruppee, at that time. This book is useful for the study of the Raigad fort and the history of the Marathas. 75

26) Shri Santa Gadage Baba – (March, 1952) :-

He wrote another important book named 'Shri Santa Gadage Baba' on 23rd, February, 1952 in Bombay and published by 'Shri Gadage Maharaj Mission of 'Nasik', on 17th March, 1952 in Bombay. The introduction of this book is written by Mr. K.S. Thakare, himself. In this introduction, 'Mr. K.S. Thakare' says that, "Shri Santa Gadage Baba" himself, told me to write his biography. But 'Gadge Baba's biography is as huge as ocean, and large and this time, 'Santa Gadage Baba's fans and the devotees sent me so many, documents of their memories and incidents of 'Gadge Baba'. First, Mr. K.S. Thakare, decided to write a vast biography of Santa Gadage Baba and this writing was going slowly but one day, the suddenly, message of Sant Gadage Baba came to Mr. K.S. thakare, that "my
health has become unbalanced, please, you take information about me, as early as possible and write my biography and complete it very quickly." So Mr. K.S. Thakare feared and decided to write the biography of 'Sant Gadage Baba', short but sweet and as early as possible and so Mr. Thakare wrote a thoughtful biography of 'Sant Gadage Baba' for the readers, for giving inspiration to them. Sant Gadage Baba was a great social reformer of Modern Maharashtra and he extended even monitory help to Karmaveer Bhaurao Patil, who was the founder of the Rayat Education Society of Maharashtra, to start the educational Institutions in rural area of Maharashtra. Thus this biography of Sant Gadage Baba became a guide for social-work for the peoples of Maharashtra.76

27) “Develancha Dharma Ani Dharmachi Devale” (1929 A.D.):-

Mr. K.S. Thakare wrote this famous book 'Devalancha Dharma Ani Dharmachi Devale' and published by, Narayan Prabhakar. Vaidya in Pune in 1929 A.D. Mr. K.S. Thakare was himself a real satyashodhakites. So in this social book, he criticised very boldly on the inequality of man and bad superstitions of Hindu Society. He writes as follow -
“There are so many gods and temples in Hindu pantheon. So every man of Hindu religion should have right to worship, of every god and should have right to enter in temple and pray there as a devotee of god, and if any where, this right of man is snatched away and injustice took place against humanity of man then as a radical reformer, I would say that, the temples of Hindus are not the temples of gods but it's the dragens of ghosts.”

28) **Sataryache Daiva Ka Daivacha Satara !** – (1946 A.D.) :-

Mr. K.S. Thakare wrote this book named “Sataryache Daiva Ka Daivacha Satara !” means, what is the destiny of Satara ? and published this famous book in, 1946 A.D. at Bombay. The full book runs into 48 pages. In this book, Mr. K.S. Thakare writes that, “Satara ! is a one word of three alphabets, but in this word there is full of good and bad things and the historical incidents of the Maratha’s history. The hard effort took place, here to rebuild the Hindavi Swarajya, after the death of Chhatrapati Shivaji and Sambhaji Maharaj and the end of Maratha Swarajya also took place here in Satara, in 18th Century.”
29) **Majhi Jeevan Gatha - (1973 A.D.)**:–

This is his autobiography, which is important to understand the historical, social, political, cultural and economical, developments of modern Maharashtra and also one can see, how K.S. Thakare was one of the makers of Modern Maharashtra. The full text of this autobiography runs into 443 pages. The introduction of this book was written by the famous writer and biographer, 'Mr. Dhananjay Keer' of Bombay. He writes in his introduction, about, 'Majhi Jeevan Gatha' which is the autobiography written by Mr. K.S. Thakare that, “after the complete, reading of this autobiography. ‘Majhi Jeevan Gatha' of Mr. K.S. Thakare. We can come accross that in this autobiography, we can understand, the pity and good merits, boldness, and patience of the mind of Mr. K.S. Thakare. He is himself an artist, fan, interesting and the dashing man, so in the wrtings of his biography, he has filled the attractive colours of his mind and there is no any readymadeness in his wrtings, but it is original and from his mind. The language of this autobiography is simple, easy, effective and flowing.” Thus the famous writter, ‘Mr. Dhananjay Keer' has praised the autobiography, of Mr. K.S. Thakare. Mr. K.S. Thakare, he himself
says, in this autobiography that, “about nine to ten years, I am writting my autobiography step by step.

This autobiography is nothing but the history of life struggle of Mr. K.S. Thakare. He wrote about good and bad experiences, which he confronted and faced in his life, boldly. By reading this book, one can see, that how, Mr. K.S. Thakare was the prolific and bold writer of his times. This is nothing but the encyclopadia of social history of 20th century of Maharashtra.79

Mr. K.S. Thakare as play writer :-

‘Mr. K.S. Thakare’ was a famous and popular writer in his times. Otherwise he was also a good, famous and popular and wellknown dramatist also in Maharashtra, on Marathi drama stage, at that time. He wrote some important and famous plays on various subjects. The following are his main dramas.

1) Sita Shuddhi – (1909 A.D.) (Play):-

‘Sita Shuddhi’ this first play was written by Mr. K.S. Thakare and published in Bombay in 1909 A.D. and realeased on the Marathi stage. This drama became so popular in Maharashtrian peoples. ‘Sita Shuddhi’ is based on Ramayan’s Ram-Ravan war and the
release of Sita and then purification of Sita etc. The theme of this play was very interesting and appealing to the hearts of masses. Mr. K.S. Thakare became famous due to this play as a play writer.  

2) **Kalachakal (Play) (1930 A.D.)** :-

He wrote his second famous play, named, 'Kalachakal' in 1930 A.D. and released it on Marathi, playstage. This was the historical play. In those days there was demand to musical dramas, as well as the historical dramas also. So Mr. K.S. Thakare, chose the political background of Historical 'Chitod' State, for this historical drama. This was a revenge story of Rajaput historical 'Chitod' dynasty. This play was also welcomed by Marathi audience and inspired to masses also.

3) **Khara Brahman (Play) – (1933 A.D.)** :-

This is third play, named, 'Khara Brahman' and published its first edition in Bombay, on 12th April, 1933 A.D. The theme of this play, was social and welcomed by the masses. So the second edition of it, published on 10th April, 1946 A.D. This was related to the caste distinctions prevailing in Hindu Society. Untouchability was very rigid prevailing in an ancient India. Due to its social theme, this play also received popularity, in Maharashtra.
4) Vidhinishchedha (Play) – (1934 A.D.) :-

Mr. K.S. Thakare wrote his fourth famous play named 'Vidhinishchedha' and published in Pune on 9th February, 1934 A.D. The theme of this play was child infanticide, the evil social practice that was going on some Hindu Caste. Being a radical social reformer, Mr. K.S. Thakare, criticised this evil system and this play was welcomed by the people of whole Maharashtra.\textsuperscript{83}

5) Takalela Pora (Play) (1939 A.D.) :-

Mr. K.S. Thakare has written his fifth play named, 'Takalela Pora' and published by the Indeal Artist of Bombay on 05th March, 1939 A.D. In Bombay. The title itself indicates the subject of the play, which related to the social problem. There were so many cases of orphans i.e. Takalela Pora.\textsuperscript{84}

Besides above plays Mr. K.S. Thakare, also wrote "Dhruvache Adhalapada" in 1930 A.D. and "Nave Saubhadra", but these two plays missed in the couple of days, and today that dramas are not available.

To sumu Prabodhankar Keshara Sitaram Thakare was not only a prolific writer but activist in social reform movement of Maharashtra in the 20\textsuperscript{th} Century. He was truly the ardent follower of Mahatma
Phule and Shahu Maharaj of Kolhapur. His writing was full of thought provoking and encouraging to the readers. His style of writting is simple but he directly without hegitating attacked social evils of Hindu Society like child in fanticide caste distinctions and dowary system, through his writting. Therefore being a C.K.P. leader his contribution in making of modern Maharashtra is noteworthy and worth remembering.
Reference

2) Ibid., P.3.
3) Ibid., P.4.
4) Prabodhankar Thakare, Samagra Vangamaya Part-I (Bombay, 1997), P.7.
5) Ibid.
6) Ibid., P.70.
9) Ibid., P.74] 90-93.
10) Kayastha Prabodhan (10th Year, 3rd issue), Bombay, February, 1985, P.6.
11) Thakare K.S., 'Prasthan'.
16) "Prabodhankar – Thakare, Samagra Vangamaya Part-I" (Bombay, 1997), P. 139, 150-151.

17) Ibid., P.101-103.

18) Ibid., P.181.


20) Ibid.

21) Ibid,


26) Ibid, P. 223-228.


29) Ibid, 220-221.


37) Ibid, P. 481.


40) Ibid, P. 368.


42) Ibid. P.9.


49) Ibid, P.

50) Ibid, P.


64) Thakare K.S. – “Mahamayeche Thayaman”, Poona, 1925.


