

Chapter-2

Poems of Savitribai Phule

The poetess Savitraibai Phule composed a lot of poems out of which two books were published. Savitribai's first Collection of poems was published in 1854 when she was twenty three years old. Her second collection of poems came in 1891 named "Bavan Kashi Subodh Ratnakar". It was written by her in the autobiography of Jyotirao Phule. She critiqued against dharma hypocrisy and evil traditions in her first work named Kavya Phule¹.

In her poems she reflected and criticized social conditions of women and attacked strongly discriminatory caste and gender attitudes. She held illiteracy responsible for the pitiable condition of lower castes as well as women. That was why subaltern could not come up in the society.

*His name is ignorance
Beat it grasping strongly
And keep it away from the life².*

Illiteracy only enslaves people to traditions and customs and superstitions such as astrology, jyotish, panchangs and hand line etc. She remarks that:

*Fools believing in Astrology
Panchangs, Handline,
Lost in imagination of Heaven and Hell
No place is there in animal life also,
Wife work only while husband kept eating shamefully,
No one is such an animal
How we can say him man!³*

Savitraibai Phule knew the reason for poverty among Dalits and Shudras. She realized that Brahmanism is not only religious but it also acts in social, political and economic spheres. When people are entangled in this system progress of the society cannot take place.

*Shudra and very Shudra
Backward by ignorance,*

¹ Phule Savitribai, kavya phule-collection of poems 1854.

² Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.12.

³ Ibid., p.17.

*Became beggars,
Falling in Dev, religion and worship!*

She believed that the sorrows of shudras are because of caste system which has been continuing for a long time in the Indian society. Brahmins elevated themselves the place of Gods. She felt that people have been enslaved in tradition by the priestly class.

Savitribai Phule says that *Manusmriti* is responsible for the pathetic condition of Shudras, Dalit and women. She squarely blamed Manu for this condition. In Manu Smiriti it has been said that the man who cultivates, ploughs in is a fool. She believed that if Shudras and Dalits, cultivate they will be rich and they will not obey the Brahmins.

She thought that caste system kept people poor by not giving access to lower castes. She along with her husband believed in the mulnivasi theory of Shudras and Dalits. Aryan invaders came from outside and they gradually subdued the natives and extended their rule in most parts of the country.

Savitribai Phule believed that Baliraja was a Shudra Kind and most lower castes were supposed to be his descendants.

*Real meaning of Shudra is native
Invader rulers imposed Shudra
Defeated Shudras become slave
Of Irani's Brahmins & Brahmins
And Brahmanism slaves of the English
Really Shudras are the swami of India
Their name was Indian.
Our ancestors were very brave.
We are their descendants.*

There was prosperity all around in the Kingdom of the Shudra king Bali. People were hard working and lived a happy life. Giving the title of 'Taj' to the deprived class ruler Baliraj, Savitribai, she says:

*In the kingdom of Raja Bali people were happy,
Satisfied and his glory was in three loks
Also in the period of Raja Bali Dharm was respected.
All studding and thought of shashras.*

Chhatrapati Shivaji is a great bold warrior and leader. The people of Shudra and Atishudra remember him morning & evening understanding him his god father and sing his revolution.

Praise him Chhatrapati Shivaji should be remembered

Morning and Evening.

The Shudra and Atishudra should with devotion.

Next she says that stories of king Nal, Dropadi, Yudhishtira are limited only in the shastries and in puranas while revolutionary works of Shivaji has been written in the history and they will remain hidden from the public.

The king Nal, Yudhishtira, Dropadi etc.

Are limited only in the pages

Of Shartras and in puranas but Shivaji's stories

Of victories are in the history⁴.

The women are very bold and active in the society of Shudras and Atishudras and Adivasi. She felt that they never accept defeat in the face of hard conditions but face them boldly. Maharani Chhatrapati Tarabai was also such a bold lady. Giving her past of fighting bold lady, Savitribai says, Tarabi fought relentlessly against her enemies.

Tarabai fighter bold lady

In the battle like Tanachandika

In the battle field guide of war

We bow our head in her

Feet respectfully.

Savitribai kept on fighting throughout her life for rights of women of Shudras. Next those new ways which might take them ahead which informed them against injustice and opposed and they made them able to fight against oppressions and exploitations. All are in complete without right of education. Savitribai understood this bad trick of the upper caste that they never let lower castes get education. So Savitribai was concerned very much about giving education to the people. She realized that without English education Shudras and Atishudras could not achieve the of progress. So she promoted the Shudras to study English and wrote her poems in English medium also.

English mother, English speed developing the Shudras

Lovingly English mother now note is Urdu and neither is

⁴ Bodh Shantiswaroop, *Savitribai Phule ki Amar Kahani*, Publication Samyak New Delhi, first edition 2016, page 85.

*there Peshbai and fool hood.
English mother provides true knowledge
And it provides life to the Shudras with love.
English mother gives milk to the Shudras
And nourish them with love.
English mother though broke the chains
Of animal hood & has gifted
Humanity to the all Shudras⁵.*

And she throws light on the study of English for the Shudras not only for progress in economic life but also to reform their society socially.

*It should be tradition to do labor
And store knowledge and money by hard work.
Without education life is like animal.
Do not sit inactively,
Take education for advancing Shudras
And remove the sorrow
It is a good time get education.*

Studying English, she strongly opined, that would break the caste system and people will gradually may come out of tradition and superstitions. Opening the secret of religious traditions and blind belief, Savitribai says laughing on them she says:

*Keeping Shudras on stone
And dipping it in the oil,
They understand that it is god
But really it is stone only.*

Next she ridicules people worship idols in order to get sons, If we can get children by worshipping stone, why men and women marry together. She was against all kinds of superstition and wanted people to be rational in their thinking.

When she came out for teaching for first time, she was quite young. At that time it was her responsibility to fetch more and more students in the school and make them stay there. Savitribai Phule wrote many songs for children to attach them towards the school. In those songs it has been said to the children to come to school, stay there

⁵ Bodh Shantiswaroop, *Savitribai Phule ki Amar Kahani*, Publication Samyak New Delhi, first edition 2016, page 92.

and take interest in study also. They should give importance to education which was expressed in those songs. She gave lot of respect to the children and interested in teaching them.

*Come dear child
It is golden day
I respected you
With grace.*

She opined that education is more important than money.

*In the eyes of men the Education is true money
More than all property
Who has deep knowledge knower?*

In another song she tells to the student to utilize their time judiciously:

*Do the work at once
Which you have to do
The work which you have to do
A noon, the next moment do just now.
The work which you have to do
The next movement, do just
Work has been completed or not
Death does not ask the reason⁶.*

A child song of Savitribai Phule seems like a short play. In this poem she talks to the five girls' students about the girls' students who do not come to school. At that time illiterate girls reply:

*Oh! What is there in the school?
Are we fools playing is
Better than going to school
Let us play.
Some of them girls say
Stop, we ask to the mother playing,
House work or school let us
All the girl students take their advice.*

But when all the illiterate girls reached, they argue with their mothers and tell parents about the importance of education for the self- respect of girls.

⁶ Bodh Shantiswaroop, *Savitribai Phule ki Amar Kahani*, Publication Samyak New Delhi, first edition 2016, page 93.

*For living self-respect go to the school
The real jewel of the men or women is education
Now go to school⁷.*

Savitribai was a lady with free thoughts and ideas about the empowerment of girls. She expressed those in her poems. She felt that education is better than domestic works for girls. These lines tell us about Savitribai was a lady of women's rights and gender and social justice:

First work is study then homely Deeds.
In the first time of study,
Clean the houses now go to schools.

By this short song she made girls realize the importance of education and they started developing interest for study.

*Let us go to school for study
We will not waste time
Now we bow to get education
And knowledge. Let us break the
Slavery of ignorance & poverty
Let us throw the life of hope
Lessons of centuries.*

Savitribai Phule was a lover of nature. Many poems in "Kavya Phule" have been written about nature, Gifts of nature, and charity to man from nature etc. An explanation of different flowers, butterflies show the philosophy of life in her poems. Savitribai Phule explains many times in her poems related to different flowers, wonderful natural gifts, blooming flowers surrounded us. She says about yellow Champa flower:

*Yellow Champa like color of turmeric
Bloomed in the garden
Stayed in the heart deep.*

In other poem she explains about rose. In this poem she compares rose and Karen flower to the general and the prince and through her imagination brings out all issues.

*Rose and Karen flower
Color and shape are same both
One man other prince*

⁷ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.17-18.

*How similar between
Rose and desi flowers.*

In the poem “Butter flies and buds” there seems vital explanation of philosophical eye. How all the relatives take attention only for their selfishness? Other poets showed this sense by the flowers and a black bee. But Savitribai expresses this feeling through butterflies in a different way:

*Different butterflies in color
Very beautiful her eyes sparking,
Seven color her laugh talkative,
Her fans like Resham,
Short big yellow color carved fans
But fight in sky her shape & color beautiful
I lost seeing butterflies,
Buds of flower very beautiful
Being eager call near the butterflies,
I see their way of butterflies and call them.
Butterflies came near flowers,
They sucked the honey see lauds faded
Butterflies left tem after tasting honey,
They searched other place.*

In the world most of the time he relations are short and full of selfishness. Savitribai wondered how these relations can be strong with love and compassion. But in the nature, it is fundamental truth to live and let live others also. Savitribai Phule always remembers love and co-operation of Jyotiba Phule her husband in her married life, in her freedom, in her pleasure and in her social work, she kept on going together with her husband Jyotiba Phule till the age of fifty and kept him in her heart.

Love life of Jyotiba Phule and Savitribai is an example for others. Both of them were highly sensitivity towards social issues. Their selfless service and concern for the society is an inspiration for the social workers and for society also. She admitted the cooperation and inspiration of her husband in her life.

*Savitri says that she keeps
The knowledge in her heart
Which has been acquired by?
Her from Jyotiba Phule.
Jyotiba's knowledge is like,*

*Honey and pleasure in my life,
We respect him with heart
Because he provides us knowledge
And gets life again.
Great Jyotiba poor, depressed
Shudras, AtiShudras call you⁸.*

Savitribai tries to explain the symbolic importance of sunrise and what it brings to the world. Night is dark and may symbolize problems which a person faces in their lives. She expresses that when morning comes, dark is dispelled. In the same way when education comes to a person's life ignorance is removed from their lives.

*Night wishes nature live without
The sun in the darkness forever
It is wish of owls because
They only night, the curse the sun.*

Listening reasonable answer of Savitribai Phule, Jyotiba says that Savitri you are saying right that due to education darkness has dispersed and Shudras and Mahar has awakened. The cruel people always want that Dalit, Shudra and poor people always live without education.

*Says you true
Darkness dispersed
Shudras- mahar have awoke
They suffer being ignorant
They live like animals
It was which of mean people.*

Covering by a basket a cock's shrill clarion call tells that it is morning. In the end of the poem Savitri declares:

*In the horizon of Shudras
Jyotiba is like sun
By knowledge it morning
Of knowledge.*

The second collection of poems of Savitribai Phule was named "Bavankashi Subodh Ratnakar". It has been written in the memory of Jyotiba Phule. This poem collection

⁸ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, page 82

has been published in the certified autobiography of Jyotiba Phule after his death in 1891. It was dedicated to him by Savitri.

Bavankashi or Bavankhara, has five or six stanzas in every line. They are serially upodhghat, sidhant, pesbai, anglai, Jyotiba and in the end conclusion. Bavankashi Subodh Ratnakar came after thirty nine years from her first epic. In which 52 stanzas were divided into six parts. In these bavan or stanzas Savitribai explained the life struggle of Jyotiba. She talked about the life struggles and the improvement which started coming in the lives of Mahar and Shudra women. In each stanza Savitribai Phule has expressed her true feelings related to Jyotiba Phule.

In Bavankashi Subodh Ratnakar, Savitribai Phule expresses her thoughts, through her poems, the history of that time, status of women and lower castes. In the beginning of book called 'Bavankashi Subodh Ratnakar' Savitribai Phule dedicating this epic to her husband Jyotiba Phule says that although is not alive now he will remain in her mind forever.

*Simply compose in stanzas
Compose lines in mind
Then writes on the paper
Surrenders all those songs
With respect.*

She expressed her grief by saying that now he is not in this world, but always lives in my consciousness. Thinking about Jyotiba Phule, Savitribai says that he was not only husband but he was a sun for Shudra society. It is only her aim to compose poetry and awaken the lower castes and women and guide them to fight against caste and gender prejudice in the society.

*I respect all the Shudras
I Savitribai complete
Mentally compose for
The progress of Shudras.*

Savitribai Phule inspires the Shudras to stand against the atrocities of upper class in the society. According to M.G. Mali, Bavankashi Subodh Ratnakar is certified autobiography of Jyotiba Phule which has been written by Savitribai in fifty two stanzas in poetic art⁹.

⁹ Maali M.G., Kyarantibai Savitribai Phule, Prakashan Vibhag, Suchana or Prasharan Mantralaya, Bharat Sarkaar, New Delhi, 1994. p.53

In other words, it may be said that Bavankashi Subodh Ratnakar is a brief write up on Jyotiba Phule. In Bavankashi Savitribai Phule says about the complete religious hypocrisy of the society and she explains about the evil practices of the religion.

*The lady pupil takes
Round of Shankracharya
In the fair, advertise
The customs foolishly
To follow in discipline.*

According to Savitribai Phule, Manusmriti is responsible for all discrimination and prejudice in the society. It created hatred and poison among different classes of society. This is the reason why Shudras and lower castes are suffering in the society a lot. She squarely blames Manu for this kind of situation in Indian society.

*Composing Manusmriti
Manu created poisonous*

The tradition and social norms of Manu kept both Shudras and women in bondage and slavery. In the kingdom of Peshwa the condition of Shudras and Dalit was worse than hell, their condition can be compared with unbearable condition was like animals. Their condition was no better than animals.

*In the rule of Peshwa
They took rules and kingdom
Seeing their exploitation and
Bad behave Shudras because fearful,
They stored their spit in a pot
Which they hang in their neck,
Bondages were to go on road
They might go only on narrow streets.
A broom removed their sign of feet
Which was tied with their waist?¹⁰*

In her epic, Savitribai tells the bad deeds of Peshwa. She tells that condition of upper class ladies was also not good in the comparison of Shudras and Atishudras. On the call of Peshwa the shameful husband told his wife to go to Peshwa in his royal home. He told her that it was a good chance. He left his wife at Peshwa's house. After the end of Peshwa rule, girls took to education under colonial rule. But Bhatt Brahmins

¹⁰ Maali M.G., Kyarantibai Savitribai Phule, Prakashan Vibhag, Suchana or Prasharan Mantralaya, Bharat Sarkaar, New Delhi, 1994. p.41.

mocked at them. Savitribai Phule commented about the misbehavior of these priestly class :

*Getting knowledge
Bhatt misguided
Look how the Christ
Control the goats and deep.*

She narrates Jyotiba's childhood birth, his nourishment, his education and about social works in a simple and charming way in Bavankashi. When Jyotiba was only nine years old, his mother was dead; his cousin sister Saguna Baiksheer Sagar nourished him. Along with his education, Jyotiba taught his cousin sister and his wife also.

*He thought me and her
Writing and reading
Jyotiba founded
An incident of women education
He started a new thing
For the thirsty Shudras and AtiShudras.
They might take water¹¹.
Jyotiba showed true path to all.
He taught lesson them about their right.
He was a disseverance
For age consciousness.*

Jyotiba was not only understood the consciousness of his times but he was a visionary also. Jyotiba adopted a child of a widow Brahmin. He educated and made him a doctor. He joined him in his social work also. Savitribai Phule compared Jyotiba Phule to Saint Tukoba. The great contribution of Jyotiba was to educate the Shudras and down trodden people and fight against the hypocrisy of Brahmanism.

*Jyotiba always said
Drink milk of English mother
Be healthy and powerful
Continuously he kept on trying
For upliftment of Shudras.*

¹¹ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, page 101-102.

Jyotiba worked for the progress of men, women, Shudras and Dalits keeping their self-respect in the mind. This is the only reason why Dalit people understand him as the true leader who fought relentlessly against caste atrocities.

*If little knowledge could get you
After reading or listening my poems
I shall understand my labor
Become fruitful how are my
Poems? Tell me being bold
Full of knowledge interesting or
Wonderful. Tell me you*

In the end of Bawankashi Subodh Ratnakar poem collections, her ideology of equality can be seen as the foundation of her philosophy.

*Though Jyotiba born there
Where he was known Shudra-mali
All the Dalits deprived do not know
Him as a gardener but his muktidoner.
Great Jyotiba become immortal.
I pay respect him¹².*

But her contribution towards the women, lower castes and her social service has gone unnoticed because of caste prejudice in the society. The following poems reveal her vision of a society which is free from corruption, discrimination and prejudice.

Poems Arpinica

*Rained on me full of vital
Emotional Bhakti, I become
Very glad knowing nothing
Your endless beneficence.*

*A heavy burden of mind
Flew, I provided this
Garland to my deass¹³.*

¹² Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.16.

Autobiography

My village, my birth place

Naygaon my birth place ,my village tells Savitribai she rally songs and explanations?

There are foxes and monkeys

Rathhvansi founded the village

After that Chhatrapati Shivaji

Maharaj founded kingdom of kurmimarathas

They made Swaraj for the sake of people.

Naygaon was prosper

Pateel kept it very well

I born in this family also

My birth place

For me very dear & respected

I sing its glorious song.

Very hard workers in that village

How many sub casts lived there

The forms were full of crops

There was good rain for the crops.

In the garden there were wells

And pleasant plants with flowers and fruits

The birds sing sweet, butter flies

Flew on them, evidently nature moved there every time.

Maharaja bali a great doner

Landlord, I know that

My village is a capital

Of raja bali, we are

Descendants, we done weep

This birth place says to me

Bloom the glowers and I obediently

Rain on my birth place¹⁴.

In this poem she explained about her village, where she was born and grow her dream. Really she was the born in our country and raised the voice against untouchability and inequality.

¹³ Translated by Bhara Latitha , Kavya Phule, Savitri Jotirao Phule, Dr. Ambedkar college of commerce and Economics.

¹⁴ translated by Bhara Latitha , Kavya Phule, Savitri Jotirao Phule, Dr. Ambedkar college of commerce and Economics

Our mother

The lines of this poem reveals about her mother, how she helped and supported morally the Savitribai. She was always inspired by her mother, and always saw the peacefulness on her mother face.

Savitribai says:

*In my life Jyotiba saw
Just as honey
In the buds of flowers.*

*You should get such
A good fortune, again
You get endless pleaser*

*You are centered only in the children
As you are only loaders.*

*Laboring is very tough
And why do you talk about
Tiredness?*

*Always live peacefully
In the family. This is true way in the world¹⁵.*

Way of world

In the following lines she tells what an important role Jyotiba played in her life.

*Jyotibaswanand is in my life
Like honey in the buds of flowers
May you get such a good luck
Then you may endless pleasure.*

*Your meditation is only in family
As you are only responsible for
Lifting burden of family.
Laboring is tough and why
Talk about tiredness
Keep peace & salvation
In the family. It is also
True way of the world.*

Jyotiba's preaching¹⁶

¹⁵ Bharati Anil, Savitribai Phule Ki Kavitate, Swaraj Prakashan, New Delhi, 2015,p.56.

¹⁶ Bharati Anil, Savitribai Phule Ki Kavitate, Shavraj Prakashan, New Delhi, 2015.p63.

Savitribai expressed deep sound of her heart about Jyotiba, and all messages which were inspired her life. The lines of this poem expressed by her as follow;

*I respect Jyotiba
His sweet sound is
There in my body*

*Remembering my husband
I serve and slave
Service is the true religion
Which gives salvation
And keeps silent of my mind.*

*A message of Jyotiba
Keeping in the mind
I see life like mirror
Who serve by feting of service
Their fortune is good in men.*

*As knowledge gets with
Jyotiba I, Savitri keeps it in my mind.*

A dialogue between Jyotiba and Savitri¹⁷

The combined dialogues which were delivered by Jyotiba and Savitri are shown in the form of lines which clearly show how Savitri faced the problems like gender discrimination, caste prejudice and untouchability and how she struggled to fight against them.

Savitri says:

*The moon is set
And the sun came
A wonderful light
Spread surrounded
In the east*

*See Jyotiba at the
Horizon, see towards
My finger, please
See attentively these*

¹⁷ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.34-36.

Directions.

Jyotiba says:

Let us go to garden

See natural beauty

Moring red sun in the

Sky in coming towards me

See the butterflies which

Are taking round on

The flower, birds

Sitting in the trees

Are chirping.

It blows cold wind

All the natural things bloom

But night passed in endless pain.

Savitri says:

Night wishes that darkness

Should live always, owls

Wish that they curse the sun

Poisonous black night passed

By the light of sun all the

Universe enlightened.

Jyotiba says:

Says you truth that ignorance

Has dispersed, Shudradi

Mahars have awaked. Being poor,

Dalit ignorant bore sorrows,

Like animals Brahmins thought so.

Covering with basket a cock shrill

Telling that it has become morning.

Savitri says:

Passed black night & flew ignorance

This sun awoke all on the horizon of Shudras

Jyotiba is like the sun with glory it has dawned,

Let us go with me ahead got gathering

The target of humanity and reached

The supreme post being human.

Savitri to Jyotiba¹⁸

In the period of tradition, Jyotiba taught Savitri against the tradition of educating girls. Jyotiba understood the value of education for the empowerment of women and lower castes and that is the reason why he educated his wife.

Salute to Jyotiba

We do by heart

He gives me knowledge like

Amrit we get life again

Great Jyotiba poor dalit

Shudra and Atishudra call you.

Fill up my mind with,

The desire of knowledge

We know all

We shall get freedom

For this knowledge only.

Instructions to the children

Children are the main cornerstone of any country, the duties of parents and teachers are to develop the inspiration for the education and work in the children. Savitribai expressed her concern and tried to address children and motivate them for education.

The work which you have

To do today, do at once

Which have to do at zoo?

Do at this time,

Death never asks the causes

About the work have done or not

Wishes/Desires

She critiqued the superstition by writing these great lines, the stone like god never give the birth to the children they we are praying, the stone is not god so that we don't sacrifice the animal for stones etc.

¹⁸ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, p.110-113.

*Giving vermilion to stone
And dipping it in the oil
Which we know no god in real
That is only stone,*

*Mahasoba, kshesoba fearful
Huge god Spraying believe
And reverence. We beg wishes
Sacrificing the goat,*

*Money and other things we through on
Stones at the date of birth son.
If we get children by
Worshipping stones
Then why men and women
Marry to one another
Savitri says,
After thinking make a prosper life with complete sense.*

My talkative Doll

*Beautiful my doll
Her name sonulee
I lift it slowly
Keep it before eyes*

*She began to laugh
Began to get health
Began to speak,*

*Began to say play with me
Tai spring men then catch
Hearing doll my mind feared
How I spring up, playing
Thus it may die*

*I took it arms
And kissing made understood
We should not want such fatal
Game, time never goes with*

*Listen my dear child
Never play in this way
It is my education to you
Always understand it is helpful forever!*

Those are true Saint

*One who speaks and follows
Also those men & women
Are worthy of worship*

*One who serves all
Follows the determination
There life is good
They are respectable*

*Whether it is sorrow or pleasure
Being for from selfish
Who do other's farewell
They are great,*

*A relation of humanity
Who know and recognize
Savitri says, they are true saints.*

Poet and Poem

*The poet composes poem
On the basis of imagination
He talks of sorrows & pleasure
Sometimes feeling of haven
Sometimes feels of hell,*

*The poet in a moment weeps and made
Weep other, sometimes dance, and sing
Sometimes pray to god seems,*

*The poet sings not happened
Incident, wonderful, in a
Good tune stands imagination
Fairies, but over fairy
Loves to a poet.*

*Taking sweet
Smile by face
Pretending fairies of dreamland
They kiss taken in their arms
In the mind of the poet,*

See such a picture¹⁹.

On the qualities of a Man

The poem reflects on the patriarchy in the India which was developed by Brahminism. Without knowledge and education how we can differentiate the man from animal, therefore we cannot say man such type people.

No knowledge no education

Not wish to literate

Having intellect waste it in,

A lot of children in home

Do not do any work

To nourish them, how

We say him a man?

No sympathy for other

Nobody help him

Who never cares others

How say him a man?

Falls trapped in astronomy

Panchang and in palm lines

Snake in the imagination

Hell and heaven, there

Is not place in the

Life of animal for

This illusion

How say him a man?

wife kept on working

Husband kept on eating shamelessly

There is no such in animals

How say him a man?

There is poverty in the house

No neighbor of him

Everybody curses him

How say him a man?

Not able to write and to read

Ignore the thing farewell

Animal understand but that fool

¹⁹ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, p 115-120.

*Do not understand
How say him a man?*

*Not feel the animal nature shameless man
Knows that pleasure
And keep the way of animal
How say him a man?*

*One who does not help others
Who is for from twice, mercy?
Affection, sacrifice etc.
How does not follow these
Qualities how say him a man?*

*Who never has sorrow of slavery?
Never think about progress
Who has no importance of humanity?
How say him a man?*

*Animals, birds, insects, monkeys,
Man, everybody have to die same.
Who does not know?
This true of life
How say him a man?²⁰*

On Welcoming Children²¹

Savitribai expressed the welcome of children to the temple of the education via the line of great poem. Students may be the part of education when they come in contact of Jyotiba. Therefore, students can give the land to their dream only by the education. Students and parents of them should come and get the student educated.

*Golden day rise
Come dear children
With happiness and heal
Welcome you,*

*Parents gathered
Of students,
Increased beauty*

²⁰ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, p 122-125.

²¹ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.36-40.

*The respected person coming here
Thank you many times
To you all.
We welcome you
Come children!*

Education ignorance²²

Education was thought to be a privileged only meant for the higher castes, but Savitribai Phule emphasized on secular education. She understood that the need for proper education was as fundamental as that of the requirement of water and food, shelter. She talked the importance of getting an education for both girls and boys. She was the pioneer of women's education. The lines of her poem show that if the people kill their laziness and be aware for their work and education then they will not have any enemy.

*Only one is our enemy
By hitting it will run from us
No other enemy is our
Except that
Discover
Search it peeping in mind,*

*Have you searched the enemy?
Have you seen the enemy?
Say children understanding
Name that soon*

*Have you not known?
Do not feel defeat from it
Think same,*

*No I tell, name of that enemy
Listen carefully, avoid laziness,*

*Its name is ignorance
Grasp it strongly, but catching strong
And make run it from life.*

Be Cautious for Education

²² Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.47-51.

The lines of this poem is not only affect our mind but also penetrate in to our heart, revealing the prevailing untouchability in the Brahminical system. Shudra and Atishudra were the part of slavery due to lack education. Therefore, she thought that education is only one way to destroy the slavery.

*Stand brothers Atishudra
Awake, standup
To vanish the slavery of
Tradition, be careful for
Education.*

*Peshwas died, English came
Manu not permitted for education
That is not now.*

*The English donor of education
Have arrived, take education
We had not got this occasion
From thousands years.*

*We should educate our children
And over selves too
Increase knowledge getting education
Learn also ethics and Religion.*

*Make a confirm idea we all
Getting knowledge, store of
Education, to vanish the black
Spot of being Shudra,*

*We get education in this
Bali Rashtra, everybody
Bother about my glory and progress,*

*An atmosphere should be
Surrounded us of on prosperity
Pains should be vanished
No Bhatt, Brahmin create hurdles
In my progress,*

On Super Money²³

In order to motivate the students for going to the school, Shavitri Bai gave stipends to children for attending school. She had the faith that parents played an important role

²³Bodh Shantiswaroop, Savitribai Phule Ki Amar Kahani, Publication Samyak Prakashan , New Delhi, first edition 2016.p132-135.

in making their child realize the significance of education. Therefore, she used to carry out teacher – parent meetings, making parents understand the importance of education in the lives of children.

Rise early morning the child

Washing hand and mouth

After bathing being ready

Respect to the parents,

Remembering the teachers

Read being carefully

Very valuable days are

Of life, don't waste them.

Study daily getting knowledge

Understanding the education best.

Gain profit of education

Being concentrate.

Education is also real money

Superior to all property

One has storage of knowledge

He is true knower in the vision of men.

On English Mother²⁴

In the lines of this poem Savitribai told the vital importance of English language, without it life is useless.

English mother

English language

To uplift the Shudras

With complete love

English mother now is

Not moguls reign

And now is not foolish

Of Peshwas.

English mother, provides true knowledge

Gives life to Shudras

With love.

English mother gives milk

To Shudras, nourish with

²⁴ Bodh Shantiswaroop, Savitribai Phule Ki Amar Kahani, Publication Samyak Prakashan New Delhi, first edition 2016,p 152.

The feelings of mother

*English mother you broke
The chains of animal hood
And gave the gift of humanity
To all Shudras.*

On the importance of studying English²⁵

Savitribai always told the importance of English language and real knowledge of English education. It can pave the way to break slavery system.

*Work for self-dependent
Store knowledge, working hard*

*Without education life
Is vain like animal
Do not be inactive
Get education.*

*For removing sorrows
Of Shudra and Atishudras
We got precious time
To get English education.*

*Break the difference of
Casetism reading English
Throw the Shastra and
Purans of Bhatt Brahmins
Which are full of conspiracy*

A poem of group discussion²⁶

“Group of five girls”

Group first:-

*This court of knowledge has opened,
Let us see reading or writing
In the school we shall take
Knowledge let us go friends!
Go all the Shudras to school
Achieving knowledge*

Second group:-

²⁵ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.53.

²⁶ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.56-57.

*Oh! What is there in school?
Have we changed our mind?
It is better to play than going
To school, let us play.*

Third group:-

*We shall not obey you
What a work there at home?
Let us do work of home help
Some of mother let us
We make mother happy.*

Fourth group:-

*Stop, ask to mother play,
Home work or school?
Let all the girl friends,
We lake advise her.*

Mother:-

*For winning with self-respect
Study of school real jewel of me
Is education go to school.
First work study then
Game in the rest period of study
Do work at home. No go to school.*

All the friends:-

*Let us go to school, we have to study
We shall not waste time,
Get knowledge and education
Let us make it confirm
Let us break the slavery
Of ignorance and poverty
Throw the life of
Helplessness of centuries.*

*Never we should wish for rest
Make a target of education
Use the good occasion today
We have got corporation of time.*

*No, no, no laziness
Let us go to education
The gates of school are*

Opened for us today.

*Let us break the chains of
Slavery, and we make
Ourselves free²⁷.*

Meaning of Shudra²⁸

*The real meaning of Shudra is native,
The aggressive rules shield of Shudra.*

*Defeated Shudras became
Slave of Irani Brahmin
And Brahmin slave of
The English then Shudras
Became aggressive.*

*Really Shudras are
Master of India
Their name were Indian,*

*Our forefathers were
Bold warrior
We are descendants
Of those bold, and brave
Paravalambam of Shudras.*

On Dependency of Shudras

The poem clearly tells that Shudra and Atishudra should not follow the worship of Dev, Dharma etc. If you want to live lavish life and you have to avoid Dharma and forget the worship of it.

*Shudra and Atishudra
Without knowledge*

²⁷ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.72-74.

²⁸ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, p.41

They went backward

Due to Dev, Dharma, custom and worship

Become poor surrounded by poverty,

Do not imagine of pleasures

Sorrows are pleasures for them

How they were born by fate

Lived whole life like that

Keeping head down before those orders.

Bairagi Bhatt Brahmin beg

Wonder without

Hard labour. Do slavery

Without hoping fruits, it

Is a principle of heaven false?

Knowledge has not eye

So sorrows are not seen

Shudras are not dependent

Accept animal pleasure in Ignorance²⁹.

Sorrows of Shudras

A sorrow of Shudras

Related to them

Two thousand years old

Ordering them to serve of Brahmins

Lear Inactive, self-declared

Bhoodevas defeated them.

Seeing the bad conditions

Of Shudras and helplessness

Some words uttered from

Lips. Which is an easy?

Way of mukti by

Thinking intellect become Silent.

For the welfare of Shudras

There is only one way of education

By education everybody gets humanity

Animal nature never comes to them³⁰.

²⁹ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, p.78.

³⁰ Bharati Anil, Savitribai Phule Ki Kavitate, Shavraj Prakashan, New Delhi, 2015.p.67.

Manu's derogatory ideas about women and lower castes ³¹

*One who plough, cultivate
They are fool says such Manu
Manusmriti says to
Brahmin not to cultivate.*

*The birth of Shudras
Is the result of sum of pre lives
All Shudras tolerate
Them in this life.*

*Those mean men construct
Bad customs of difference
In the society. This is
Inhuman track of these
Mean men.*

Bralumvanti forming

*Forming is truly Brahma it gives corn,
Corn is called for Parbrahma.*

*Shudras cultivate and lazy
Men eat and those
Bad ego full men eat many
Kinds of food.*

*These men behave like
Drinkers, these selfish make
An ethic of selfishness,*

*One those cultivate
And achieve knowledge
They become mage and
They should get pleasures
And prosperity sufficient.*

³¹ Bharati Anil, Savitribai Phule Ki Kavitate, Shavraj Prakashan, New Delhi, 2015,p.79-80.

On a glorious gatha (story) of Maharaja Bali³²

Praise him out for father Bali state was of all the

Technicians Bali was a sacred

Demon daily (devil)

Baliraja was a donor

His people was happy,

Glory of Raja Bali was

In three loks, people

Was happy and satisfied

In the kingdom Raja Bali

Was self-made Dharma

A deep conversation

Was made on shastras.

On the festivals of state

The needy got donation of gold

Raja Bali wearied a golden mukut

On his head and his heart

Was very vital for people.

Remember Raja Bali by heart

was

Raja Bali and his guru was Shankaracharya.

We are descendants him

Remember him always.

You are a great donor Raja Bali,

We appreciate you (Indians).

On Chhatrapati Shivaji³³

Savitribai wrote about Chhatrapati Shivaji, she suggested that we should follow him without following the Maharaja Yudhishtira

Chhatrapati Shivaji

Should be remembered

Morning and evening

A well-wisher of Shudras

And Atishudras praise him

³² Bharati Anil, Savitribai Phule Ki Kavitate, Shavraj Prakashan, New Delhi, 2015.p.92-93.

³³ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, p.134-135.

By heart's feeling.

*Maharaja Yudhishthira
Dropadi etc.
Are limited under the
Pages of Shastras but
Glorious and bold
Story has been written
In history.*

On Chhatrapati Tarabai ³⁴

*The inheritor of Chhatrapati Shivaji's
Throne the great queen Tarabai
Jagdamba of Kohlapur and
Amba of Maharashtra.*

*She attacked on the
Enemies and was their death,
Defeated the enemies attacking
On them like story.*

*She made a bath of battle
To the blood of enemies
Active like electric, roar like
Lion to abolish of enemies*

*Chhatrapati Tarabai winner of warriors
The Randeve of our bold warriors
Jai vhawani jai jaikar jai ho
Tarabai's victorious threat, I salute him.*

*Saying praising words for her
Maharani of Kohlapur
Decorated with the title of
Chhatrapati in hands her Bhawani sword,
Maharani kills them the enemies.*

*Tarabai a bold fighter lady
In the battle like Ranchadika
An inspiration of war in the battle field.
With great devotion
I bow my head in her feet.*

³⁴ Bodh Shantiswaroop, Savitribai Phule ki Amar Kahani, Publication Samyak New Delhi, first edition 2016, p.141-142.

Song of Earth³⁵

*The soil of earth, colorful black,
White in the forms.
A greenery crop is there in black soil,
Fruits & plants bloom in farms.*

*By mixing white soil
The Kumbhkar keeps
The brick and other soil
Pots in the fire by
His soft hands by
Which we build house on the farms.*

*How may I tell the importance of soil?
Our relation to soil is like farms & larder.*

Yellow Champa

*Yellow Champa
Colour of turmeric
Bloomed in the garden
Dwelted in the deep of heart,*

*That flower is name like gold
Golden champak, Champa of gold
Jewel of nature, attract mind.
Colour is pleasant nature
Is impressive scent of their
Flower dwell in mind.
Shiva jewel of truth and beautiful
Statue appeared of affection*

*Supply of patience
Is colour of turmeric
Great quality of tyag
Wonderful attractive this flower
As madan plays with rati
The same it attracts the mind of poets,*

*Secret full yellow Champa
Interred in mind prompts
To compose poem*

³⁵ Bodh Shantiswaroop, *Savitribai Phule ki Amar Kahani*, Publication Samyak New Delhi, first edition 2016, p.145-146.

*Make satisfied
Nose of raskik men
Then fades flower of champa.*

Flowers of Chameli

*When I see flowers of Chameli
Then they see me.
Chameli's flowers colour white
Fragrance of Chameli is attractive
Makes happy heart.*

*Sweet laugh eyes
With shame rise
Streams in my mind*

*Full of pleasant hope
Of five petals
Flower of chameli
Talk to me coming
In mind.*

*I said them your
Fragrant is good what
You need, pray joining hands*

*Laughing and with smile.
Flowers of Chameli
Told their pain
When people come in the
Garden, they pluck me
In greed of scent.*

*Custom of world is
Wonderful, after inhaling
Many times, they throw me in dust³⁶.*

Buds of Juhi

*What a beautiful
These Juhi's buds
It's wonderful rosy scene
Appear pleasant buds of Juhi,*

Buds of Juhi bloomed

³⁶ Bodh Shantiswaroop, *Savitribai Phule ki Amar Kahani*, Publication Samyak New Delhi, first edition 2016, p.156-158.

*Full of their youth
Five petals are of Juhi,*

*In the night buds
Of Juhi spread scent
At last it comes to an end
Like Juhi's buds is man.*

Rose flower³⁷

*Rose and flower of karan shape
And colour of both is alike*

*One general man
Other prince
How compare of rose
To the forest's flowers?*

*The fragrance of both
Flowers is separate
But rose attracts mind more*

*A man is like rose
Pay attention towards
Savitri's message.*

Butterfly and buds of flowers³⁸

*Butterflies of difference
colours very beautiful.
Their eyes are sparkling
And of seven colours,*

*Their laugh talkative
Velvet quell on their body
Small big yellow colours
Carved quells but fly
In the sky. Their shape
Colour charming.*

*I lost seeing butterflies
Completely lost myself
Buds of flowers*

³⁷ Bodh Shantiswaroop, *Savitribai Phule ki Amar Kahani*, Publication Samyak New Delhi, first edition 2016, p.162-163.

³⁸ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.63-64.

*Soft and very beautiful
Being eager call the butterflies.*

*I see way of them come
Here running butterflies
Say in mind buds of flower.
Came flying butterflies
Near the flowers
Collected honey they drank
Faded all the buds,*

*Tasting the juice of
Flowers and buds
Searched somewhere other place
This is the custom
Of world, relation is short
And for momentary, seeing custom
Of world I become wonderful.*

Man and Nature³⁹

Savitribai talked about the relationship between Man and nature. The nature always gives all essential things of our life which helps us for surviving. Therefore, nature is our mother who cures us every second of our life.

*There came rain
In the farm.
Nature became clean
Rain is fruitful for fruit
Flower, grain.*

*Rain rained slowly
Greenery spread all over
Nature beard uniform of fruits
And flowers.*

*Cuckoo kukoo kukoo
Our peacock indulged in dance
The black bees roam
Round the flowers.*

*Beautiful nature, beautiful
Man beautiful all life,
In the rain of good feeling*

³⁹ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.72-73.

Let us get wet everything.

*Make human life proper
Leaving all fear and worries, go
Live and let live others.
Man creature, other creation
These are two parts of our coin.*

*Knowing one all
The jeev creation and
Valuable thing of nature is man, let us
Respect them all.*

Bavanakasi Subodh Ratnakar⁴⁰

Beginning:

*To whose inspiration
I compose the poems
To whom love
I get the great pleasure
Who gave the intellect to Savitri
Who thought me?
I salute to Jyotiba by mind.*

*Compose the simple poetry
In the Bhujan pry at Chhand
I compose the lines in mind
The I write them on paper
I surrender all the songs
To Jyotiba with respect
Now he is not these in
World but he always
Lives in my thinking.*

*The served the Shudras
Continuously, I always
Gave him patience.*

*Jyotiba was most active leader.
They were not entangled in castism
And paths doing him salute.
I begin the poem.*

⁴⁰ Pai Suchismita, TBI Heroes: Savitribai, The Mother Of Modern Girls' Education In India, October 15, 2013.

Preparation⁴¹

Discovery of Indians History by mind
Religion less wild Rani Aryas
The men of Darter Groups wild
In the Sadharm of defeated
Moolnivasi. Taking over they have authority.

The beautiful and knowledgeable poems of great Savitribai Phule, covered all social, educational and moral issues and delivered clear message to us that without education our life is like animals. Education is vital for human being. When read in between the line we see her ideology and vision of a free and independent society. Each world of poems penetrate into the mind and heart and bind the reader to increase the knowledge as well as most strongly provide the key to understand the slavery of Shudra and Atishudra of her times.

⁴¹ Bharati Anita, poem of Savitribai Phule, Swaraj publication, New Delhi, first edition, 2015, p.98-100.