

Extraordinary Personality In The History Of Vidharbha : Dadasaheb Khaparde

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Preface :-

Ganesh Shrikrishna alias Dadasaheb Khaparde was a very lively personality in the history of Vidarbha. His intelligence was multifaceted. He was a renowned lawyer in Vidarbha. He was interested in various subjects like Vedanta, astrology, spirituality etc. Out of love for his motherland, he entered politics and besides this, he was active in drama, poetry, music, dance, kirtan, physical exercise, and social work. His oratory was very effective. If he wanted to make a point, he resorted to humor. When he went to England in 1919, after listening to his speeches, the people there called him "Mark Twain of India". He was very generous in nature. His lifestyle was very expensive and luxurious, which is why the people of Vidarbha gave him the title of "Nawab of Vidarbha". But although he had various temperaments, there is no doubt that he was a patriot first and foremost.

He was also appointed as the Vice President. For some time he had a good reputation in the government court. Government officials welcomed him well. But soon he became friends with Lokmanya Tilak and he fell out of the government's sight. The government started keeping an eye on him. Because the government was sure that Tilak would create discontent in India. Seeing Dadasaheb's interest in social reforms, Justice Mahadev Govind Ranade requested him for the post of President of the Nagpur Social Council and he accepted it. In 1896, there was a severe drought in Vidarbha, for which he held a Congress session in Amravati in 1897. In 1898, a conference of all the Patils and Patwaris of Vidarbha was called. In that conference, the government's agricultural policy was condemned.

Education :-

In the 1860s, education was not very widespread in India. Only children from wealthy and upper-caste families received education. Therefore, during his childhood, Dadasaheb was taught by his master. Dadasaheb received his primary education in Adgaon and Akola. Because his father Bapusaheb was working as a tehsildar there. Shrikrishna Rao bought a special house in Akola for Dadasaheb's education. The late Vishnu Moreshwar Mahajani, who received his first M.A. degree in Varhad, was Dadasaheb's teacher in the Akola school. He was very fond of Dadasaheb. Dadasaheb learned Sanskrit from Narayan Shastri Pimparkar, who was well-versed in Vedas. Narayan Shastri Pimparkar's Guru tradition was very long.

Ganesh Shri Krishna or Dadasaheb learned Dhatu Rupavali, Samaj Chakra, Pancha Mahakavya and Laghu Siddhant Kaumudi from him. Dadasaheb was rightly proud of these things. That is why Dadasaheb acquired excellent knowledge of Sanskrit. Because Narayan Shastri Pimparkar had a direct connection with Kashi. Kashi was considered the home of Sanskrit since ancient times. Kashi itself was considered the study center of Hinduism. And it was the only platform for Hindus. The students who graduated from there worked to propagate religion and impart knowledge all over India. That is why Dadasaheb had a strong hold on Sanskrit.

In 1872, Dadasaheb passed the matriculation examination. Bapusaheb decided to send Dadasaheb to Mumbai for further education. And the very next year he got admission in Elphinstone College, Mumbai. In 1877, he passed the B.A. examination. Dadasaheb was fond of reading incessantly, so he did not pay attention to his studies. Therefore, he spent most of his time in the library. He was first a junior and then a senior fellow in the college. Therefore, he had to teach the students. The famous professor there was Ramkrishna Bhandarkar, who was the teacher of Sanskrit. Late Bodas and Bhisnacharya

Job, legal profession:-

In 1884, Dadasaheb passed the LLB examination. While studying to become a lawyer, Dadasaheb acquired excellent knowledge of many languages, including Marathi, English, Urdu, Persian, Sanskrit, and Gujarati. As soon as he passed the examination, Dadasaheb obtained his bar certificate in 1885 and returned to Amravati and started practicing law. At that time, there were three leading lawyers in Amravati, namely, Late Mudholkar, Jog, and Sir Moropant Joshi. But soon, due to Dadasaheb's inherent qualities, he became very famous as a lawyer and he started earning a lot of money. He got the C.P. and Berar Land Revenue Act 1885 passed by the government. Even after independence, this law was in limbo for many years. What is a profession? According to Dadasaheb, a lawyer is considered the guardian of democracy. In this context, he is not just a professional. He stands as a thinker who believes in social commitment. If he does not fulfill this task, he will be considered a criminal. A lawyer has to fulfill the role of a doctor. A judge is as responsible as a lawyer or even more so.

An honest, knowledgeable, competent and fearless judge is the greatest support of democracy.

Dadasaheb was an accomplished lawyer and had extraordinary business ethics.

They did not agree to protect crime by relying on the power of their intellect by prosecuting any false criminal. He writes in his diary about this, "It has come to light that this man is a real casteist villain and I do not think it is fair to defend such a scoundrel." In the beginning of his career as a lawyer, Dadasaheb would take cases only if the parties' side was right and return the rest, but this started causing him financial losses. When his father realized this, he explained to Dadasaheb that since every case that comes to him has two sides, it is the duty of a lawyer to provide legal protection to the party that comes to him and not to harm the party. Also, if every lawyer had the same attitude as you, no criminal would have ever been protected. If the parties come to know that you reject cases, they will not turn to you. Even after listening to all this advice, Dadasaheb still rejected some cases as false. For example, there was a Detective Chief Constable named Vaman Kadu. Dadasaheb refused to take his case because he harassed the poor. Also, if there was no hope of success in a case, he would clearly say, "Don't take me and don't waste money." "He would never mislead a litigant just to get money. He often met litigant who had fled without paying the fee. Once, a litigant said to Dadasaheb, 'Shankar has given me a vision to appeal and that is why I have come to you.'" To this, he said, 'Shankar has not yet given me a vision to take up your case.'

After starting his legal practice, Dadasaheb won many cases. Within 4-5 months, his name was published in the Government of India Gazette. And within a year, he joined the government service as an Extra Assistant Commissioner (E.A.C.). During the period 1884 to 1889 He did this job. At this time, he was getting more money in the legal profession. E.A.C. There were different grades like 500, 400, and 300 per month in this position. Due to this, he suffered a lot. He had a question of what to decide between the two, since the government job is more prestigious and the law is more lucrative. Dadasaheb was clearly told that he would not be given a higher grade in the job as he had passed the Pleaders' Examination in a lower standard. For this, Dadasaheb rushed to the senior officers but they were of no use.

In 1885, after joining the E.A.C., his first appointment was to the village of Morshi in Amravati district. He was there for 13 months. He also appeared for the departmental examination. And passed in the Higher Standard. Dadasaheb earned a lot of fame in Morshi. In December 1887, Dadasaheb was transferred from Morshi to Amravati. And within 4-5 months, he was transferred to Badnera. Since Murtijapur had more courts of the Extra Assistant Commissioner, he used to stay in Badnera for a few days every month and in Murtijapur for a few days, managing both the courts. At this time, an important event happened in Badnera's life. There was a European officer in Amravati. After joining the job, Dadasaheb met him. When he extended his hand to shake hands, he only extended two fingers instead of extending the full paw. Dadasaheb felt that this was a great insult to him.

Then, when the son of Queen Victoria of England, the Duke of Connaught, arrived in Hindustan, his train was going from Mumbai to Calcutta and was about to stop at Badnera. The Khapdars were ready to welcome him at the station. They welcomed him properly at the station and shook hands. The train left. After that, the arrogant officers and Dadasaheb met. He tried to shake hands with Dadasaheb, but this time Dadasaheb only put up two fingers. The officer turned red with anger and said, "Aren't you going to shake hands with me?" Then Dadasaheb said, "I have shaken hands with people from the royal family. Therefore, I feel inferior to shake your hands." This incident shows his humble nature and this kind of attitude.

Dadasaheb used to do his work very honestly, diligently and intelligently. The Deputy Commissioner of that department used to depend on Dadasaheb without looking after the work himself, so Dadasaheb looked after the affairs of the entire district. While in the job, he tried many times to increase his salary. But it was of no use. Finally, due to the meager salary, low status and self-respecting nature, he did not get along with the government officials. So he resigned from the government job.

In 1889, Dadasaheb resumed his legal practice. His profound knowledge of law, sharp intellect, advocacy skills, and unwavering, responsible nature led to a significant increase in his legal practice. In his later life, he handled many important cases. Dadasaheb was now free to participate in social work along with his legal practice.

Amendments to the law due to Dadasaheb:

If you talk to the parties and record the cases in Dadasaheb's diary, you will find such certainty in his behavior when he stands up. Dadasaheb also gained such a reputation in advocacy that the party whose case he accepted felt sure of success. Due to Dadasaheb's deep knowledge of law, the British government had to amend the law.

i) In the village of Tavlar, which is near Amravati, there was a conflict over agricultural matters. The conflict escalated and a person was killed. The accused was sentenced to death in court. The relatives of the accused came to Dadasaheb and said, "Save Narayan by all means, don't worry about money, I will pay you whatever you want." Dadasaheb took the lawyer's letter. I asked for a copy of the verdict. I would like to be present as Narayan's lawyer at the time of his hanging. Please allow me to be present. The day of the hanging dawned. Dadasaheb appeared in the jail with a copy of the order in his pocket. After asking Narayan for his last wish, he was brought to the gallows. A black veil was pulled over his face and the plank under his feet was pulled. Narayan started hanging, "Dadasaheb, release him, he is in need", he pointed his finger at the prison officer and warned him, "If you do not release him now, I will charge you with manslaughter."

Dadasaheb showed copy of the order, look, he has only been given the punishment of haghim. You gave it to him. Who is responsible if he dies? Officer Bhedar, he immediately took Narayan out and sent a report to the judge. Justice Lucas Saheb reported it to the higher court. The matter went to the Privy Council. But the Privy Council did not blame Dadasaheb. It blamed the incomplete order. And from now on, if the judge wants to write an order to give the death penalty, he should clearly write that the death penalty should be given until death, and he should break the law. Dadasaheb is credited with reforming the British judicial system by eliminating its flaws.

i) In a dispute between two brothers over property, one brother entered through the roof of the other brother's house and killed him. The accused was sentenced to death. Since Dadasaheb's name had become popular, the accused and his family members began to request Dadasaheb to be spared. Dadasaheb made another argument at this time. After asking the accused for his last wish, he was asked to eat a lot of sour curd.

The accused's wish was fulfilled and as soon as the noose was hung around his neck at the appointed time, he started vomiting profusely. While vomiting, the noose remained in his neck. This time Dadasaheb He again presented a copy of the court order and asked everyone to stop his execution. He said that once the noose was hung around the neck of the accused, it should be tied up and removed from the neck within two minutes. But due to the vomiting of the accused, it was not possible to remove it from the neck and therefore Dadasaheb ordered the execution of the said accused to be stayed.

Leadership qualities:-

Dadasaheb had a great quality in his accurate knowledge of religion, the ability to argue with the opposition, and keeping everyone around him, whether male or female, king or noble, scholar or youth, involved. His advocacy continued to grow and his popularity reached its peak. Due to his nature, his influence on the government gradually increased. Due to his lavish lifestyle and increasing popularity, people started calling him "Nawab of Varhad." Some people started calling him "Unanointed King." Everyone respected him as Dadasaheb. His word never went down well in the government and among the people. His high standard of living and social status influenced his leadership gradually.

Dadasaheb was a staunch Hindu. But he was not a Karma-worshipper. He had studied Vedanta philosophy. The English-style education he received must have made him aware of some of the defects in Hindu society. He had studied Hinduism extensively. He found that there was no real religious acceptance of inferior customs and traditions. That is why he became adept at social reform.

In the year 1890, he was the President of the Amravati District Council. In the following year, the District Council Act was amended, and as a result of that amendment, the Deputy Commissioner at that time became the President of the District Council. Shri Dadasaheb Khaparde continued to work as the Vice-President for 16 years continuously. Today we do not think this matter is of much importance, but at that time, it would be considered a sign of his competence for any Hindi person to get this honor. During this period, he was also the Vice-President of the Amravati Municipal Committee. At the same time, he also earned a reputation as an excellent lawyer during this period. Seeing Dadasaheb's interest in the social field, Justice Mahadev Govind Ranade requested him for the post of President of the Nagpur Social Council and Dadasaheb accepted the post of President of this Council.

Dadasaheb was the president of the Congress session held in Nagpur in 1891. The notable event of this session was the Tilak-Khaparde controversy and the main reason for this controversy was the Samajik Parishad. Later, Lokmanya Tilak and Dadasaheb himself came into close contact with each other because

they were trustees of the estate of their wife, Shrimant Baba Maharaj Pandit. Due to this, they became so united with Lokmanya Tilak in their joys and sorrows and in their political system that Tilak and Khaparde became an inseparable pair like a victorious couple. Within a few years inspired by Tilak's stormy leadership and influence, Dadasaheb started his political life. He said that he had not followed anyone in his life except Tilak. Dadasaheb was deeply impressed by Lokmanya Tilak's home rule, four principles, and his role as a competitive and cooperative leader. Dadasaheb vigorously promoted all of Lokmanya Tilak's programs. Lokmanya Tilak himself respected Dadasaheb and was the driving force behind the political movements that Dadasaheb launched. The many organizations that he established were inspired by Lokmanya Tilak's readiness to make any sacrifice for the country made him especially fond of Dadasaheb. And Khapade became Tilak's staunch supporter and propagandist. The unity and cooperation between the two increased to such an extent that Tilak exclaimed, "I will not do any work without Khapade." In 1896, there was a large-scale famine in Varhad. Dadasaheb organized a movement to ensure that people got food. He campaigned for the rich to open grain shops at cheap and fair prices. He himself distributed grain to the poor. Dadasaheb was given the chairmanship of the welcome committee of the Amravati session of 1890. He tried hard to present the problems of the village before the government through the Congress session. In 1898, the rural officials held a conference of Patils and Patwaris in Amravati. In this conference, Dadasaheb criticized the government policies because the government did not pay attention to the problems and problems of the officials. Dadasaheb never discriminated between all religions, castes and creeds. Due to Dadasaheb's close relations with Muslims, Dadasaheb was elected the President of the Young Mohammedans Association. He was also given honorary membership of the Senate of Allahabad University. In 1918, Shri Dadasaheb was elected as a member of the Viceroy's Council. During the 18 years from 1918 to 1935, Dadasaheb expressed his strong views on many resolutions in the Council. His reputation increased from local issues to the Viceroy's Council. Dadasaheb was an excellent orator. Dadasaheb's humorous oratory in all languages was famous. He used to impress big gatherings with his invincibility on his own. If Dadasaheb Khaparde had been born in America, the audience there would have danced with him on their heads. This will give us an impression of his character. Dadasaheb's extraordinary oratory, humorous style, slow gait, and family wealth, combined with his extraordinary personality, won over many gatherings. Even in his last decade, he would act like a king in the Council of States.

Philosopher Dadasaheb:-

This hall was as rich as the political hall in Dadasaheb's temple of life. He was a Theosophist. When Dadasaheb went to the Madras Congress, he was in the Adyar Ashram. Throughout his life, he conducted a philosophy class in Amravati. And from there he absorbed many books on yoga and philosophy. Dadasaheb had very close relations with many saints. Dadasaheb's philosophy was not only in his lips but also in his real life. On October 20, 1928, Dadasaheb's wife Lakshmibai passed away at the age of 67. She had the opportunity to see her lifelong co-religionist go to God. Before leaving, she worshipped Dadasaheb for a few days as if she were worshipping God. She took good care of Dadasaheb until the last moment. But she bore the last event with such courage and did not show any sorrow or worry about it. Once, she had to undergo a terrible operation on herself. On that occasion, even when the doctors insisted on taking chloroform, she refused to take it. Not only that, but during the operation, she turned her face away and continued to read the newspaper peacefully without even sighing. When asked how she endured this pain, she laughed and exclaimed, "It was done by taking her mind elsewhere."

Mahanirvana of Shri Dadasaheb:-

Living life is an art. Enjoying the entirety of life, extracting moments of joy from every corner of life is a great yoga. When a person achieves this yoga, he is filled with supernatural power and lives a great life. Such a person is extremely peaceful and contented. This is the experience one gets when one sees Dadasaheb's life. The teachings of Karma Yoga in the Gita permeated his entire life. He moved forward by touching all the centers of life. Fragrance was emanating from every aspect of his life. In every aspect of his life, whether it was religious, social or cultural, while working in every field, he freely opened his mind and worked happily. While doing this work, he never looked at his tiring body, money and the time it took for it. He thought only about the welfare of the country throughout his life. This great man, who devoted his life for the country, passed away at 10:40 pm on July 1, 1938 at the age of 84. And the entire society was shaken. But Dadasaheb is immortal even today through his work.

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