
Saint Tukaram's Philosophy, Naturist View And Social Reforms And Their Relevance For All Times

Research Scholar

Mr. Nivruttinath Shankarrao Kayande

Assistant Professor

Bhagwanbaba Arts and Commerce College, Lonar

ABSTRACT

Since the thirteenth century AD, Maharashtra has got the tradition of many great saints like Dnyaneshwar, Namdev, Eknath, Tukaram, Bahinabai. Along with devotional worship and social reformation through Abhanga, these saints have also convinced us of the importance of nature, while giving worldly sermons, Sant Tukaram Maharaj has presented various forms of nature through his Abhanga. Maharashtra is known as the land of saints many saints were born in this soil, the leading name of Varkari sect in Maharashtra is Sant Tukaram.

Saint Tukaram's position in the series of saints is unique, he has spread the good thoughts and virtues through his abhanga by convincing the glory of simple devotion and brought about improvement in the society by sowing new thoughts in the society through devotional path. Through his Abhanga he was successful in awakening the Bahunjan Community and convincing people of the views regarding superstition, he tried to destroy superstitions and naive beliefs of the contemporary people about mythical worship. Sant Tukaram Maharaj was a realistic, fearless and rationalist saint who attacked the undesirable traditions of the society time to time. Don't rely on God but be a striver and also criticized those who misled the society in strong words, It was his life's work to bring people out of the slavery of various superstition in the society. Although Saint Tukaram used harsh words, he never ran away from his responsibility. Tukaram Maharaj says that there are many hypocrites in this society who philosophize for their own selfishness. He says innocent people should stay away from those who only preach to others.

Keywords : Tradition, worship, society, Saint Tukaram, superstition, improvement.

INTRODUCTION

The great saint of Maharashtra Saint Tukaram's view on social reforms and cherishment for nature can be seen in his various abhangas (poems). Sant Tukaram Maharaj was a great saint of a Varkari sect, he was spreading his progressive thoughts to people through his kirtan and abhangas, (poems) along with the devotion of Vitthala he was doing social reform work of social enlightenment. He composed many types of abhangas, those all abhangas are included in a book called Tukaram Gatha. During the period of Sant Tukaram Maharaj there was a large number of ignorant people. There was a lack of awareness about knowledge, lack of reformist thinking due to the impact of casteisms and superstitious religious beliefs. Hinduism was divided into

casteisms, it was very difficult task to challenge the established system at that time. The whole society was enmeshed in superstition, casteisms and religion, thus the social enlightenment started through the Bhakti movement, in which many saints like Dnyaneshwar, Namdev, Eknath, Bahinabai, Tukaram worked to give right direction to the society through Bhakti path. These great sages did the work of showing a new direction to Maharashtrian society which was in the darkness of superstitions and ignorance.

Saint Tukaram Maharaj studied the surrounding conditions in the society along with improving the society. A beautiful illustration of the characteristics of animals, birds, insects, plants etc. Tukaram Maharaj says a worldly man is always worried about tomorrow but a fowl never stores food or water, but man spends his time worrying about tomorrow in present misery.

PHILOSOPHY AND SOCIAL REFORMATIONS

A genius who embodies various passionate experiences of human life in very meaningful words. Saint Tukaram is a talented warrior who risked his everything to fight against cultural and social injustice. Till date, numerous people have done the work of presenting Tukaram's character and work to the society through their writings, speeches, bhajans, kirtans etc. In the last three to four centuries, Tukaram has become an inseparable part of the consciousness of the Maharashtrians. Moneylending was going on in Tukaram's house for many generations, the loan amounts given by his father were coming from many people in the village, his family's business and agricultural income both were also good. A young man of only twenty or twenty one years of affluent circumstances, one day he went to the mountain of Bhambnath and stayed there for seven days. During this period he did serious thinking and analyzed the social situation. There he took some decisions that changed his entire life. After returning home, he sank all his debts in Indrayani river. In his actions we can clearly see the sacred reflection of his pure life, his actions had such a deep social content that it gave birth to a great philosophy. And from there his journey of enlightenment and social reforms started, this journey continued till the last moment of his life.

Saint Tukaram writes in his *abhanga*

"Know him to be a true man who takes to his bosom those who are in distress ,know that God resides in the heart of such a one .His hurt is saturated with gentleness through and throu "

A true saint is the one who treats the wretched people as his own ,and God is near to such a saint .He believed that God would attain that sainthood not by bringing tears to the eyes of the sad and suffering, but by wiping the tears from their eyes.

According to Tukaram, caste was not important Behavior, thoughts and feelings were of real importance. Saint Tukaram says "This world resembles as Lord Vishnu. It is ominous to make difference as big or a small in humans on the basis of birth, money or scholarship. Love to all with quality is the main religion of devotee who prays Lord Vishnu." This unbreakable distinction, which puts kohl in everyone's eyes, says in clear words that it is evil. Instead of being jealous of someone, we should hold on to the truth because we are all members of the same body, so if we see the happiness of others, we feel that it is our own. Tukaram Maharaj gives the message that we all should get rid of the sense of superiority in the society. Abhangas of Sant

Tukaram Maharaj are heart touching. Tukaram could not see the miserable condition of the society, which was deepened in the ignorance, customs, traditions and rituals of the society. He says

*"I cannot bear the site of this tragedy with my own eyes.
My heart is pained when anyone else is tortured."*

Tukaram's strong advocacy of effortism is clearly evidenced in his life-long conduct and thought. If he had been a jahvistic, he would have readily accepted the religious system around him, but he did not. The worldview implied by the Varkari includes not only humans, non-humans, animals and plants, but also inanimate rocks. It is unlikely that a saint who is in harmony with nature will deal with animals or human beings at once. Saint Tukaram said in his abhanga "In forest all trees, plants, animals and good singing birds are our relatives. Happiness comes due to this surrounding in forest and we like to live alone there. There no efficacy or defect touches to our mind in forest, sky is roof and earth is the sitting place that's why my mind is enjoying and playing there." This *Abhanga* of Sant Tukaram represents environmental awareness. Trees, animals, birds are our closer relatives. The solitude with nature is dear to Tukaram Maharaj, the sky is the pavilion and the earth is the seat. The awakening of the sense of nature appears from this abhanga. The seeds of environmental awareness of the sense of nature that can be seen in the literature of saints. These can be seen in the principle of considering the Pancha Mahabhutas as Gods in Indian culture.

CONCLUSION

The revered saint and philosopher, poet Tukaram is possibly the only saint whose importance and popularity has not diminished through the centuries. He says one gets in touch with the inner self; one becomes introvert one's defects disappear. Enjoy complete solitude in the company of nature, trees and vines. By meditation the narrow emotions dissolve easily when one realizes the vast nature of the infinite sky. Serenity, inclusiveness starts a person's journey towards sainthood. The broad principle of nature and right direction becomes part of our life and every moment happiness is experienced. Saint Tukaram's contribution about the environment is very big and important. His thoughts about agriculture, water and trees are touching the core of nature principle.

Saint Tukaram knew that a human being can never attend happiness if there is no place for God. Saint Tukaram is a part of great tradition in Marathi literature that started with Jnyandev. His spiritual career was a guide to the common people for all times to come. He said that his body is not important, his inner self is more important. Saint Tukaram said 'There cannot be anything pure in his world that is created by the creator. Just like water in ice and yarn in cloth, God is contained in this whole universe and that is why to consider anything impure in this world is an insult to God'

Saint Tukaram also said 'Where there is a meeting of God, saints and prayers, there is the real Triveni Sangam. According to him even Brahma cannot describe the happiness of satsang.

REFERENCE



-
- 1) Chitre, Dilip. Says Tuka. Penguin Books India, 1991.
 - 2) Tukaram Gatha. Edited by Bhalchandra Nemade, Sahitya Akademi, 2013.
 - 3) Abbott, Justine E. Life of Tukaram. Motilal Banaridass, New Delhi, 1986.
 - 4) Tukaram. One Hundred Poems of Tukaram. Translated by Mhatre, Chandrakant Kaluram.
 - 5) Helery Delory, Cult of Vithoba, Deccan College Postgraduate and Reasearch Institute, Pune.
 - 6) Sant Tukaram: Arthat Tukarambawanche Charitra, Krishnarao Arjun Keluskar,Saket publication,