



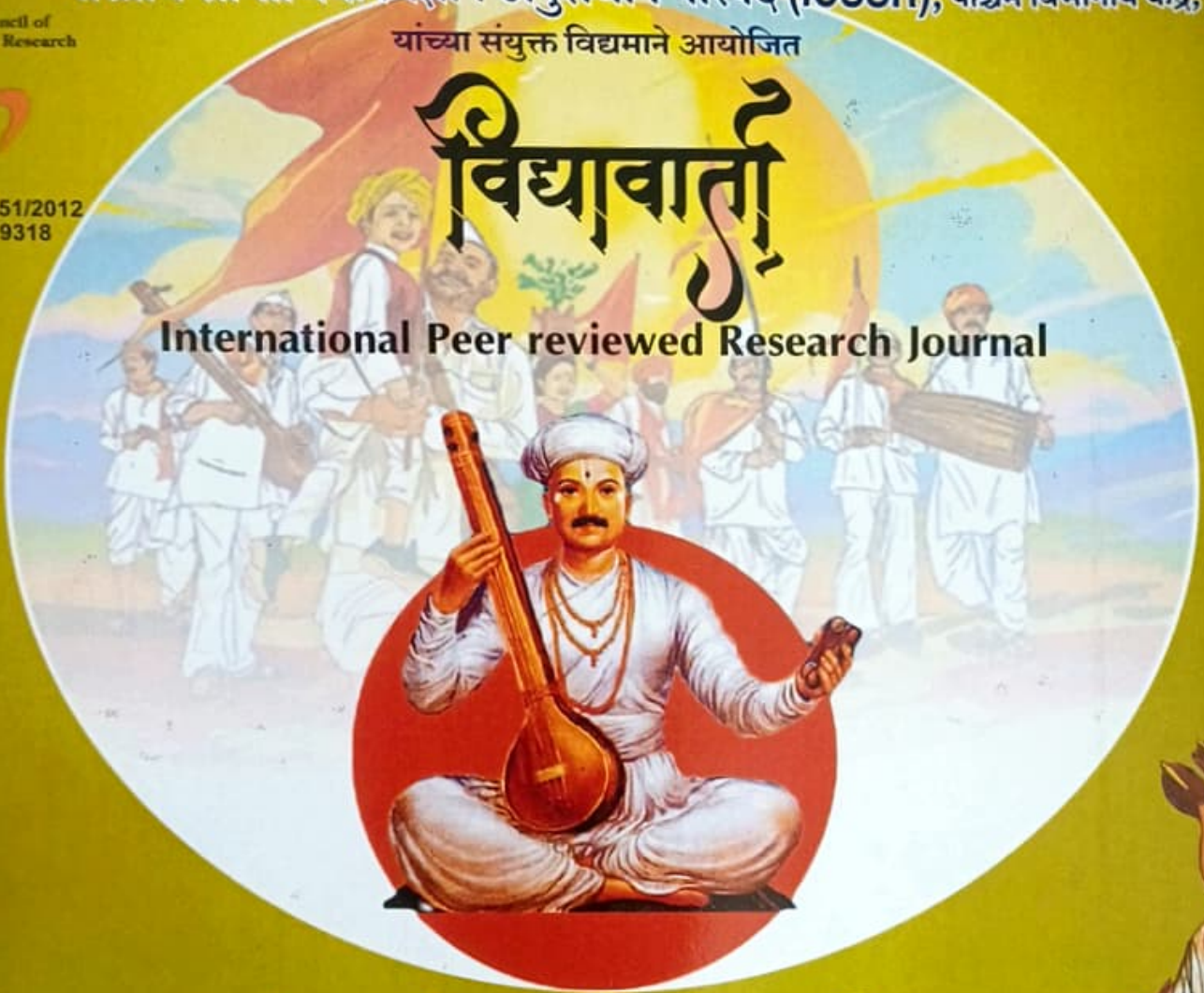
विद्यावर्धिनी संचालित,
अण्णासाहेब वर्तक मानव्य, केदारनाथ मल्होत्रा वाणिज्य व ई. एस. अंड्राडिस विज्ञान महाविद्यालय
वसई रोड (प.), जि. पालघर - ४०१२०२ (मुंबई विद्यापीठाशी संलग्न)

मराठी विभाग
आणि

भारतीय सामाजिक विज्ञान अनुसंधान परिषद (ICSSR), पश्चिम विभागीय केंद्र, मुंबई
यांच्या संयुक्त विद्यमाने आयोजित

विद्यावार्ता

International Peer reviewed Research Journal



॥ संत साहित्याची समकालीनता ॥

एक दिवसीय राष्ट्रीय चर्चासत्र

शनिवार दि. १७ डिसेंबर २०२२

समन्वयक

डॉ. शत्रुघ्न फड
(मराठी विभाग प्रमुख)
९४२२६७०५३०

सहसमन्वयक

डॉ. सखाराम डाखोरे
(सहाय्यक प्राध्यापक)
९८५०११६६४५

निमंत्रक

प्रा. शैलेश औटी
(सहाय्यक प्राध्यापक)
९८३३४८७४६८

डॉ. अरविंद उबाळे
(प्राचार्य)

MAH/MUL/ 03051/2012

ISSN :2319 9318



Special Issue-02
Dec. 2022

विद्यावर्धिनी शिक्षणसंस्था वसई
आणि

भारतीय सामाजिक विज्ञान अनुसंधान परिषद (ICSSR),
पश्चिम विभागीय केंद्र, मुंबई
यांच्या संयुक्त विद्यमाने आयोजित एक दिवसीय राष्ट्रीय चर्चासत्र
'संत साहित्याची समकालीनता'

❖ विद्यावार्ता या आंतरविद्याशाखीय बहुभाषिक त्रैमासिकात व्यक्त झालेल्या मतांशी मालक, प्रकाशक, मुद्रक, संपादक सहमत असतीलच असे नाही. न्यायक्षेत्र:बीड



"Printed by: Harshwardhan Publication Pvt.Ltd. Published by Ghodke Archana Rajendra & Printed & published at Harshwardhan Publication Pvt.Ltd.,At.Post. Limbaganesh Dist,Beed -431122 (Maharashtra) and Editor Dr. Gholap Babu Ganpat.



Reg.No.U74120 MH2013 PTC 251205
Harshwardhan Publication Pvt.Ltd.

At.Post.Limbaganesh, Tq. Dist. Beed
Pin-431126 (Maharashtra) Cell:07588057695,09850203295
harshwardhanpubli@gmail.com, vidyawarta@gmail.com

All Types Educational & Reference Book Publisher & Distributors / www.vidyawarta.com

INDEX

- 01) महाराष्ट्रीय संतांचे भाषिक योगदान
प्रा. नेहा सावंत, मुंबई || 11
- 02) संत साहित्य आणि सामाजिक परिवर्तन
सह. प्रा. प्रज्ञा मनिष पंडित, ठाणे || 19
- 03) वारकरी संप्रदायातील संत आणि त्यांचे विचार
प्रा.मनिषा प्रकाश ठाकरे, नायगाव (पूर्व) || 26
- 04) गोमंतकीय संतकवी सोहिरोबानाथ आंबिये
प्रा. वीणा केरीकर, गोवा || 30
- 05) समाज प्रबोधक एकनाथांची भारूडे
सहा. प्रा. उगले वृषाली सोपान, नाशिकरोड || 35
- 06) संत नामदेव यांच्या अभागांचे स्वरूप आणि वैशिष्ट्ये
प्रा. संजय नामदेवराव आठवले, जि. नांदेड || 40
- 07) संत साहित्यात संत कवयित्रींचे योगदान
सह. प्रा. संतोष लक्ष्मण राणे, ठाणे || 45
- 08) संत नामदेवांची अध्यात्मिक लोकशाही
सहा.प्रा.सुधीर सैदाणे, जि. पालघर || 51
- 09) संत साहित्य : संशोधनाच्या नव्या दिशा
मनोज रामजी मुनेश्वर, औरंगाबाद || 53
- 10) मध्ययुगीन संतांचा विचार आणि पर्यावरण: एक अभ्यास
मनोरमा राजरत्न बनसोडे(तिजारे) || 56
- 11) हरिपाठ व विज्ञान : एक अनुबंध
प्रा.डॉ.दत्तात्रय प्र.डुंबरे, श्रीम.मयुरी पवार, जि.पालघर || 59
- 12) संत साहित्यातील संत कवयित्रींचे योगदान असलेल्या कवयित्री महदंबा, मुक्ताबाई, ...
प्रा. सौ. रिधिसिध्दी सुरेश गायकवाड, जिल्हा-पालघर || 68

- 13) संत साहित्य आणि सामाजिक परिवर्तन
श्रीमती ललिता अ. सोनवणे, नाशिक ||77
- 14) संत साहित्यातील जीवनदृष्टीचा शोध
ललिता मानसिंग गोपाळ, औरंगाबाद ||82
- 15) संत साहित्यातील संत कवयित्रींचे योगदान
श्री. सचिन दिलीप अहिरे, नाशिक ||85
- 16) संत तुकारामांच्या अभंगातील चित्तवृत्तीनिरोधाचे मार्ग
सायली सुरेश पिलणकर, मुंबई ||91
- 17) भीलांचल के आध्यात्मिक विकास में आदिवासी संतों का योगदान
प्रो.डॉ.संजयकुमार नन्दलाल शर्मा, प्रा.बंसीलाल सजन भामरे ||98
- 18) The Two-sided Journey of the Self: Teachings of Shrimat Sadyojât ...
Dr. Deepa Murdeshwar-Katre, Vasai Road (W) ||103
- 19) Medieval Bhakti Movement and Saints in India
Dr.Vivekanand Laxman Chavhan, Dist.Dhule ||108
- 20) Eco-consciousness in Saint Tukaram's Selected Abhangas
Dr. Shriram Trimbak Dongre, Dist. Palghar ||115
- 21) संत एकनाथांच्या निवडक अभंगांचा सामाजिक दृष्टिकोनातून अभ्यास
डॉ. समिता एम. जाधव, वर्षा रविंद्र उपाध्ये, औरंगाबाद ||119
- 22) संत तुकारामांच्या अभंगातील संस्कारसंपन्नता
प्रा. डॉ. म. सु. पगारे, कु.नेत्रा रविंद्र उपाध्ये, जळगाव ||122
- 23) संत साहित्य आणि अंधश्रद्धा निर्मूलन
अजय श्रीराम मुरमुरे, अहमदपूर ||126
- 24) संत एकनाथांच्या भारूडशैलीचे वेगळेपण
कृष्णा महादेव धर्मे, मुंबई ||129
- 25) नैसर्गिक आपत्तीत संत रामदासांचे मनोविज्ञान
डॉ. रवींद्र बेम्बरे, देगलूर ||134

- 26) संत साहित्यातील विद्राह
प्रा. डॉ.राजेंद्र महादू आचार्य, रायगड ||138
- 27) संत ज्ञानेश्वर ते गाडगे महाराज चार संतांचे सामाजिक प्रबोधन
प्रा. मल्हारी पवार, शिवळे ||143
- 28) संत साहित्यात संत कवयित्रींचे योगदान
बिन्नर बंडू वसंत, डॉ.इंगळे नंदकुमार ||147
- 29) संत साहित्य आणि पर्यावरण
रमेश नागेश सावंत, मुंबई ||151
- 30) मराठीतील संत कवयित्रींचे साहित्य
प्रा. डॉ. राजू शंकर शनवार, ठाणे ||156
- 31) संत साहित्य आणि पर्यावरण
श्री.यशवंत तुकाराम सुरोशे, जि.— ठाणे ||160
- 32) संत साहित्य आणि समाज प्रबोधन
डॉ. स्नेहा सुवास प्रभु महांबरे, गोवा ||165
- 33) संत मीराबाईंचे नाव (मीराबाई, मीरांबाई की मीराँबाई?)— समन्वयाची एक दिशा
प्रा.मॅक्सवेल लोपीस ||171
- 34) संत एकनाथ व संत तुकाराम महाराज यांच्या काव्यातील मन विषयक विचार: एक अभ्यास
प्रा. नामदेव छबुराव तळपे, प्रा. डॉ रमाकांत कराड ||176
- 35) संत तुकारामांचे अभंग व वर्तमान समाज
डॉ.रविंद्र डाखोरे, जि. अमरावती ||180
- 36) संत साहित्य आणि समाजप्रबोधन
प्रा. डॉ. मारोती बालासाहेब भोसले, जि. परभणी ||182
- 37) संतसाहित्य आणि लोकसाहित्य
ज्योनस व्हेलेंटाईन वसईकर, डॉ. शत्रुघ्न फड ||187
- 38) संत साहित्य आणि पर्यावरण
संदीप देवीदास पगारे, डॉ. तुषार चांदवडकर ||191
- 39) राष्ट्रसंत तुकडोजी के काव्य में प्रगतिशील चिंतन की अभिव्यक्ति
डॉ. गाडीलोहार बन्सीलाल हेमलाल, नाशिक ||196

- 40) संतसाहित्य आणि लोकसाहित्य: आंतरिक संबंध
डॉ. सुदर्शन दिवसे, कोरपना ||201
- 41) वारकरी संप्रदायाचे तत्वज्ञान व समकालीनता
डॉ. भीमराव खं. वानोळे, जि. कोल्हापूर, महाराष्ट्र, भारत ||207
- 42) Akka Mahadevi: A Symbol of Women Emancipation
Dr. (Ms.) G.C. Savagaon, Dist-Palghar ||210
- 43) Relevance of Saint Tukaram in Post-Truth World: A Critical Study
Dr Vijayanand P Bansode, Vasai West ||213

Relevance of Saint Tukaram in Post-Truth World: A Critical Study

Dr Vijayanand P Bansode
Associate Professor in English,
A V College of Arts, Vasai West

Key Words: Relevance of Saint Tukaram, materialistic approach, true identification of saint, Environmental consciousness, post-truth world and Tukaram

Abstract:

Saint Tukaram revolutionary poet of the Bhakti Movement shows the path to deviated world even in the 21st century. His foresight is still relevant to get rescued from a man-made vicious cycle. In the post-truth age, when violent behaviour of individuals and states threatens the peace of society, his poems represent the epitome of pacifying violent emotions and exhorting us to abandon materialistic things for deep peace. Individuals should keep expressing their views, even if the established system does not permit them to. Under the name of development human being made incalculable interference in the environment, and recklessly neglected the sustainable approach, the poems of Saint Tukaram awaken the eco sensitivity of an ecologically troubled world. In his poems, he provides a panacea to all the problems that have been created by mankind.

Introduction

Saint Tukaram (1608-1649), a seventeenth-century Bhakti Poet, in Maharashtra tried to shake the established system with his revolutionary poems and became the torchbearer of humanity. His speculative poems compel the individual to introspect about their own existence. Humanism is the focal point of his poems.

He unleashed pungent attacks against the cynical approach of the individual and established order. His extensive comments about life, environment, human vices, day-to-day chores and universal values of human beings through his Abhangs are still relevant, even in the 21st century.

The march of civilisation is intractable and has been the output of constant friction of actions and reactions. The world has been at the jerk where checks and balances are required. The present research paper highlights how Saint literature especially the poems of Tukaram could give showers of comfort to pacify the acceleration of the pace of civilization which wrongly deviated from the right path.

In the Post-Truth world, information is being exploded through the individual's hand. Artificial intelligence put extra confidence among people and their emotions purely become mechanical like a machine. In the quest for better prosperity, humans lost their humanity and got involved in the wrong activities. In this context, saint literature can bring back of tempo of human flourishing on the right track. The mythical stories and fabricated ideas destroyed the core values of humanism and resulted in a high degree of intolerance against each other. For immediate flourishing, the wrong narratives are being set through the lie, and the lies are being presented in the form of truth. In fact, the motto of the power-hungry people that do the rampant use of lie for getting individual and political mileage, this approach endangers the social stability. This research paper analyses the importance of saint literature to realize the in-depth value of humanism.

In the process of globalization, the nation becomes borderless, and the world becomes Global Village. But this process came under threat when nativist and nationalist groups of respective nations opposed the concept of globalization. It breaks the idea of

Vasudev Kuthumkam means the 'World is one family. The majoritarian politics and nativist movement propelled the world to the verge of a narrow patch. A sense of suspicion emerged among the individual, states and nations. The saint literature underlines the values of compassion and kindness towards humanism. It brings a ray of hope to pacify the violent approach of the individual and state and it encompasses the idea of, world is one family.

Saint Tukaram gives the explanation of a real saint, one who understands the problems of the deprived people and extends his helping hands to them to alleviate their problems is a real saint. In this cynical world, many people pretext the people on the name of God. A saint is one who understands the other's feelings in a humanistic manner. He says:

Je ka RanjaleGanjale
Tyasimahne jo Apule
To chi Sadhu Olkhava
Dev to chi Janava.

The identification of a saint should be examined on the basis of what virtues follow in his/her life. The flaunting of knowledge and materialistic things is not the real identification of the sadhu(Saint).

The thought of the environmental consciousness of saints could help the world to save the mother earth from climate change. The world is at the stage of the apocalypse. Global warming brought out disastrous changes in the human settlement. The rise in temperature, uneven rainfall, cloud bursting, natural calamity, water crisis, attack of invisible virus made the world to cripple on the knees. Even the scientists of the world failed to decode the changes that occurred in the atmosphere. Consumption of Fossil oil unleashes environmental hazards i.e. carbon dioxide, methane and nitrous oxides. Deforestation pushed the island to the verge of a barren planet. In this context, Tukaram really understood the importance of trees and a stable environment and expresses the deep sense of

eco-sensitivity through his poems. He said, trees are our relatives, and we should respect and treat them cordially. Tukaram Says:

**Vrushvalliamhasoyari Vanchare,
Pakshi Susvare Alvati.
Yene Sukh Ruche Yekantacha Vas,
Nahi Gundosh, Angi yet.**

Tukaram says that the basil plant provides fresh air, and the threshold of the house has been a healthy platform for the family. People should worship the basil plant for health purposes. This foresight of Tukaram is still relevant in the era of uncontrolled urbanization. He says:

There, the holy basil plant flourishes in its little tower of clay
The earth is freshly sprayed with water;
Squares are drawn on the ground with coloured dustgarl hung;
Such a festive setting makes Him break into dance.(Chitre, 1991)

In the post-truth world, people are more materialistic and preferred to remain in their shield. The people lost sensitivity about otherness. Association with materialistic things unleashes uncontrolled sorrow. Their self-centred approach brings more unhappiness. Every individual tries to accumulate more assets and yoked their happiness with the achievement of property or asset. Tukaram explains that gaining materialistic things is not the measure to count happiness, in fact, happiness is being attained by abandoning all those things. He says I am already stripped, God has taken everything from me, I am naive, so I have nothing to lose. I lost all property. He says:

Good for me Lord my wife's a shrew;
Good that I'm stripped in public view.
I am blessed that whole world insults me;
Thank You, I've lost all property. (Chitre, 1991)

The relevance of the saint literature is forever, the universal things of life do not change. The core value of the saint literature will be a guiding light to the entire world com-

munity. The materialistic approach exacerbates the situation of individuals more miserable and their uncontrolled desires led them towards anxiety and depression. Saint's literature inculcates the core values of life and tries to say the abandonment of all materialistic things for deep peace and stability. These critical situations inclined him to walk towards the divine destination. He listed all the calamities in one abhanga: When my father died
I was too young to understand;
I had not to worry
About the family then.
My wife died:
May she rest in peace.
The Lord has removed
My attachment.
My children died:
So much the better.
The Lord has removed
The last illusion.
My mother died
In front of my eyes.
My worries are all over
Says Tuka. (Chitre, 1991)

Saints' literature is an oral literary tradition. It is meant for the common man (varkari) and is popularized by the common man. It is remarkable to note that in varkari tradition there was no discrimination on the ground of caste, creed, sex, etc. In this cult, the common man's language is given more importance and Vedic monopoly is challenged.

The varkari movement advocates brotherhood, equality, simplicity and morality. It has given the Marathi language status by making it a medium of both literary and religious activities. Born in such a tradition, Tukaram willingly took all the responsibilities of it on his shoulders. He was guided by heavenly wisdom and set an example of right conduct, proper thinking, philosophy, morality, and new ethics for the common man.

Tukaram is the chief spokesman during

the Bhakti Movement, he vociferously attacked on the wrong traditions of society. His voice is more appealing and promising to the common man. Bhalchandra Nemade introduces Tukaram: Tukaram is the chief spokesman of the bhakti tradition of Marathi saints. His abhanga were regarded as emblems of spiritual attainment by Theosophists, Christians and Prarthana-samajists too in the early twentieth century. (Nemade, Makers of Indian Literature: Tukaram, 1980)

Political demagogues constantly have been engaged in jingoistic politics to maintain their dominance in the political spectrum. The political cauldron has been burning with a lot of discussions that how wicked mechanisms should be adopted to sustain the dominance of power. Power-hungry people muzzle the dissent of their opponents recklessly. Saint Tukaram says:
When you are robbed
Of the whole world
And your voice
Becomes eloquent
Be sure
God is visiting you. (Chitre, 1991)

Saint Tukaram exhorted the people, even though the mighty system squelches your disagreement, you should not be afraid. You should keep speaking against the wrong things. Your different voice conspicuously comes ahead and it helps the people to gather the courage to stand against the wrong things. Undaunted steps in the direction of freedom of speech give the scope for the stable development of society. Even four hundred years ago, he realises that agreement and disagreement are an inseparable part of social development.

Saint Tukaram revolts against miscreants who have been constantly involved in the wrong business. He says that there are no wrong things to take action against the wrong business on the street. He Says:
Unrestrained by reason or any sense of decency,
You love to fight in the open streets of the

bazar(Chitre, 1991)

Saint Tukaram highlighted the common things of life, being born in a Shudra family, he suffered a lot. His observations are subtle and he makes a pungent comment on the established faulty order. Through his poem, he tried to awaken the understanding of the common man. In this context author Bhalchandra Nemade introduces Tukaram as:

Tukaram is well known among the millions of peasants of Maharashtra. Almost all of them know a few sayings or lines from his abhangas Tukaram is best loved among the saint-poets of the people of Maharashtra. The literary observers, both foreign and Indian, have noted the tremendous influence of Tukaram on the Marathi speaking people..... This reveals that the religious tradition, strengthened by Tukaram and other varkari saints, a tradition of literature and humility and other-worldliness is still a dominant force in the rural India. (Nemade, Makers of Indian Literature: Tukaram, 1980)

The revolt comes in his poems. A warrior who never retreats from his main objectives. He constantly affiliates with things. No other circumstances compel him to think about withdrawal. He beseeches the god for getting the courage to face things more bravely. He says:
A warrior on the warpath does not look back.
Give me that sort of courage
Worldly life has alienated me from you.
Bless me, God!(Chitre, 1991)

Saint Tukaram has been an adorable figure in the context of humanism. In the Post-truth world the individual prevails with avarice, violence, intolerant and insensitivity with narrow thinking, his poems are the epitome to be made the individual calm and stable. Majoritarian politics imposes a threat to the peaceful fabric of society in this context his poems sermon us that the world is one family. The reformation movement shapes civilization to the right direction, the saint literature plays

a remarkable role to expedite the cycle of civilization in the right direction. This is helpful to the violent world to bring back on the right track and peaceful coexistence.

The established mechanism for maintaining power is wicked, and materialist things cannot satisfy the individual's thirst for power.

Each nation has been gripped by the narrow approach, and the world is at the edge of violence. The world is in danger of losing its peace, and saint literature could act as a catalyst to calm people's violent emotions.

Saint Literature provides the panacea to all the problems and could save the world order from the wrong deviation. The time has come to meditate on a humanistic approach and to save the mother earth from further destruction otherwise dooms day is imminently coming....

Works Cited

- Chitre, D. (1991). Says Tuka. Bangalore: Penguin Books.
Nemade, B. (1980). Makers of Indian Literature: Tukaram. Pune: Sahitya Academy.
Nemade, B. (1980). Makers of Indian Literature: Tukaram. New Delhi: Sahitya Akademi.

