

## Tukaram's Abhang : A Journey From Egoconsciousness to Ecoconsciousness -A Study in Eco-Criticism



\* Dr. U. D. Padamwar

\* Dept. of English, Lecturers Colony, Gramin Mahavidyalaya, Nanded. MS

Survival of man of Earth became difficult, due to environmental problems. Eco-criticism is joining hands with ecology, fighting with the danger of mankind. Eco-criticism is a latest branch of literary criticism, still an emerging movement, highly functional and closely related with the mankind. It is ambitious with multiple agenda including intellectual, political, ethical and spiritual aspects of life. It is not confined with a particular literary genre. It is a combination of Natural Sciences and other academic disciplines. Eco-criticism is a broad based social and environmental approach to the literature. Eco-criticism attacks on the western attitude of separating culture and nature. Eco-criticism as a term coined by William Rueckert in 1978 and recognition as a branch of literary criticism came in 1990 with the publication of the books 'The Eco-criticism Reader' and 'The Environmental Imagination'. The term eco-criticism is defined by William Rueckert as the study of relationship between the literature and physical environment, conducted in a spirit of environmental practice.

Eco-criticism is concerned with the place, race, gender and class in the study of literature. Eco-criticism analyses the role of environment in the creation of text. It has deep concern with the reflection of non-environment relationship in literature. Representation of nature in literature, perception and writing about nature in literature is being evaluated by eco-criticism. The proper representation of environmental values in literature and the concern with gender in looked after by eco-criticism. Eco-criticism shifts a reader from egoconsciousness to ecoconsciousness. Eco-criticism has an ethical stand and ethical responsibility to protect health of the Earth.

कृषवल्ली आम्हा सोयरे वनकरे । पक्षीही सुखरे आळवितो ।। येणे सुखे रुचे एकत्राचा वास ।  
नाही गुणदोष अंगा येत ।। / आकाश मंडप पृथिवी आसन । रमे तेथे मन कीडा करू ।।  
कथा कमंडलु देह उपचारा । जाणवितो वारा अक्सरू ।। / हरिकथा गोजन परकडी विस्तार ।  
करेनी प्रकार सेव्हरुची ।। / तका म्हणे होय मनासी संवाद । आपलाची वाद आपणासी ।।  
(Abhang no. 2371) The Abhanga referred here is Abhang no. 2371 from Sakal Abhang Gatha of the Saint poet Tukaram, composed in Marathi, some 400 years ago. Tukaram was a Marathi poet-saint, who is be-

lieved that went to the Vaikuntha along with his body. The salvation not only to the soul but soul with body. He composed more than 4000 Abhangs (the devotional songs) on different subjects. In the present Abhang (as referred here) he creates relation with the environments and the nature. The trees, the singing birds and even the wild animals were considered so intimate to the closeness of a relative. A bird singing melodious song has been considered as a relative near to the heart. We can enjoy the best tranquil moment only in the company of nature. There is nothing pure in the human society, if we try to get only the pure something evil will definitely come with it, but it is not there in the company of nature, the things are completely pure. There is no fear of coming a little bit of evil with it. It is the self realization of Tukaram, as he use to sit on the top of the Bhandara hills near Dehu town (the birth place of Tukaram) for meditation, continuously for several days. Tukaram appeals the mankind to practice to be happy in the company of nature. The solitude is defiantly enjoyable and helpful for meditation. It leads to have a conversation with our own self. It is a way for self realization, introspection and salvation.

The Abhanga is very much significant, when evaluated from the eco-critic point of view, in its theme and use of words. It touches intellectual as well as spiritual aspects of life. Tukaram was of a firm belief that the ultimate goal of human life is salvation, and it can be achieved in the company of nature. he glorified the nature in the framework of spirituality. He has surpassed the distance between the nature-culture-spirituality. The text of the Abhanga has taken nature as a place of creation. There is deep-sensible relationship between the man and the environment, reflected in the Abhanga. Tukaram has represented the values of nature in this Abhanga. This perception of nature is unique because it is based on spirituality. There are moral lessons in the nature, which are to be put in action in the real life. Nature enriches our experience of life. Thus Tukaram has represented the environmental values in this Abhanga to shift the reader from egoconsciousness to ecoconsciousness.

### REFERENCE

\* Sant Tukaram, Sakal Abhang Gatha, Abhang no. 2371, Shaskiya Prata. \* Graham Huggan and Helen Tiffin, Post Colonial Eco-criticism, Routledge Publication.