



THE DESCRIPTION OF SAINT EKNATH'S COUPLET

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INTRODUCTION

The period of saint Eknath was 1533 to 1599. He was great saint of 'Bhagwat Sect' in 16 century. He was very clever, talented and the wisest one god, devotee. He was not only rich but also many qualities like love sympathy tolerance benevolentness. He had As he was resident of "Paithan" town in Marathwada he was greatly impressed by the culture of paithan town. As he was ancestrally belonas to Rigweda's race he became talented and devotional. He preaches throughout his life. His work as reformer was great. It was not selfish. It was for peoples development. He put up ideal by making family and service. His Bhagwat was as great as Warkari sect's Dnyaneshwari.

Bharud means, a reflective arama0-song which gives spiritual and moral teaching in Marathi. Saint Eknath explains that human's heart get entangled in family and relationships, but these relationships are deceptive and alluring. He gave spiritual teaching through reflection of society. The above things are practiced through Bharood. He disliked superstitions and evil customs through Bharood assigning song. The things that could be explained through Bharood are political and religious condition in 1 century as well as people in the society and their life, the customs practiced in the society, the celebrated festivals other celebrations, routine games etc. The language of the Bharood a singing song was probably understood by people of different cast and creed.

The language of Bharood was short lettered. It was also easy with the Marathi language, Hindi, Kannad, Telgu, Urdu, Parsi and Sanskrit words were used in Bharood. In these languages figure of speech and nine types of tendencies used. It was not that saint Eknath's talent and image was superior and unique, his knowledge and widespread talent widespread talent were very respective and wide-known. Saint respective achieved one thing, Ah Brahmasmi is principal was assimilated by them with talent. Due to this knowledge they could achieve mental satisfaction and loneliness and meditation.

Eknath was nothing but bodily built skilful and hardworker man. In the 14 century the tradition of volume practices was emerged with new stules by Eknath saint. No doubt some spiritual meaning may be difficult but due to innovative style of construction, Bharoods became remarkable as well as colorfully also. Many qualities like sikll, thinking power Varieties vastness and found of labour are seen in Eknath's. Therefore the character in



society can be easily looked in the characters of Bharood a singing song. The inspiration in the productions of Bharood were social and spiritual.

THE LITERATURE OF EKNATH:

(1) Four folded Bhagwat (1485) (2) Eknath's Bhagwat (Year 1570 to 1573) (3)Rukhmini's selection of husband. (4) Shukastak (5) Amruta-anubhav (6) Hastamalak (7)Chiranjivpad (8)Anandlahari (9) Anandaanubhav (10) Bhavarth Ramayan (11)Qutobiogry writing (12) Dhyaneshwari Research (13) The construction of Nathani Volume (14) Milk women (15) Sad songs (16) Prayers. (17) Bharoods etc.

Through these we get idea of Eknath's literature's expansion and varieties. He produced many types of literature throughout his life. In the 16th century, there was too much poverty and ignorance and muslim invasion was to take place. At this time, saint Eknath had inspired people through his literature and activities. Saint Eknath was peoples patrons, supporter. He was teacher of people. In the literary achievement, his vastness of talent contained. The poetry and literature were not thought as literary writing. Only as a means of achieving God he was looking at them and there was no doubt about it.

The Nature and work of Eknath's Bharood Eknath has tried to introduce Bharood through ordinary to extraordinary sense. He also tried to bring spiritual thought before eyes through Bharood. Whatever is seen by him, he accepted them and made composition of his own through Bharood. He tried to understand what the peoples heart say, and through his construction he interact with people. Through this his attention toward social inspection is seen. There are two types of meaning in the composition o Bharood. One is from utilization of outward words and second is that through that word second meaning is brought about. That is metaphor a duel interpretation and implied comparison. Reading meaning and interpretative meanings are two types of meaning in the Bharood. This is what we say glorious and spiritual meaning. As he had too much attachment for people, he interated events in life through his Bharood through the peoples language. The inspirations in Bharood were spiritual and social. In society there was too much excessive bad thinking sources of Worshipping the religious existence was fainting and secing this, his mind and he started doing activities for social welfare and social uplifting.

**THE BHAROOD COMPOSITION OF SAINT EKNATH:**

Eknath made many compositions on various subjects. This composition was worldwide. His subject was not only God but also people from the lowest strata of society in the Bharood. All those compositions and studies of his time were useful to find out the people's heart of that time. His insight of Bharood represents the people's village life. Many types of people like administrative and hardworkers, who were dependent on agriculture, are the subject of his Bharood. Due to selfish people who were not protecting their owner but only paying attention to their own benefits are the subject of his Bharood. These people were self-centered. The administrative classes of people who were losing the power for their benefit only was the subject of his Bharood. They had no tolerance for their spiritual and glorious development as well as people who were only dependent on fortune and having no belief in doing hardwork, who were not spiritual, such people in the society are seen in his Bharood. Bharood is the literature which can cause spiritual development and which inspires people. It was the interesting literature. Due to Eknath, Bharood has an important place in Marathi literature; it is characteristic and perennial.

BHAROODS OF SAINTS PERIOD:

The origin of Bharood is seen in Deople song. In the oral literature, the composition of people's song and the people's religion are seen. Eknath has used Bharood skillfully for the people's education, social sermon, and people's song composition. Before Eknath, the tradition of Bharood was available. Saint Namdeo also tried better Bharood like "Khelia, Bobda and Jog parmanand 'Gudgudi' as well. Saint Tukaram and Ramdas also tried better for composition like this. But the popularity of Eknath was unique and praiseworthy.

BHAROOD:

Saint poet or satakavi has brought in Bharood 'Bahrood' the popular song which was familiar from ancient people and very old. It was a song type Bharood and brought into poetry form. Saint poet has made composition with the attitude, making people drink "Amrut" the god's pure water and that was all. Before Eknath, Saint Dhyaneswor and Namdev had composed little. In the composition of Nath's Bharood, two meanings are interpreted: the outside glory and inner glory. In their period, the religious instability in society, Political attendant or servant, as well as social condition, inspirelessness and unspirituality was seen. Such society was organized by Eknath and brought under the shade of Bhagwat religion. His Bharood construction has social, spiritual and literary skirts. They were important because in that Bharood contemporary subjects were involved. Different pictures are focused in that society. In



the same way contemporary social and religious indications of pears are seen in this Bharood everywhere.

THE CLASSIFICATION OF BHAROOD:

1) Person-descriptive Bharoods:

As saint has described many things in Bharood like persons in different strata of society with their traktion specialty. The social reputation of that people, oceceptions, their behaviours, their habits, language etc. have been focused more carefully in Bharood. Theirfore his Bharood has important place in literature and has got special reputation. The culture speciality has been focused on which were known to people. Through this Bharood. Eknath has told people what is 'God', what is sex and its bad effect in the simplest language. This seems the serial of touring picture many people like businessmen in society come farward to make them spiritual metaphor and they teach people 'God and Spiritualism'.

Eknath has writteu 400 Bharoods on different 130 subjects. He has explained meaningfully many Social disabled persons like. "Gondhani", "Bhutyra", "Waghya", "Kakir", "Garudi", "kolhati", "Dumbman", "acrobatic man", "deafman", "vaidu or physical man", "watchman", "blindman" and described them in the Bharood. All the special qualities of that people have been described in the Bharood on special level.

2) Bharoods on God and Goddesses:

Eknath has tried well to impart his spiritual thoughts to people. He used "Mahalakshmi", "Jagdamba", "Knandoba", "Mansai", "Amba", "Yallamma" for this activity. He also used some worshipping events like Gondhal, Dok, Jogwa, Fulwa, in his Bharood. Through this he triod to explain the god's help in difficulty to people. By describing god, goddess, their shapless exhistance. Through this he brough forward Gods who give happiness to people.

3) The Worshipper of Gods:

He made alive many worshippers who were Vasudev. Balsantosh Joshi, Monk, Jangam, Manbhav, Waghya-Murali, sarode, through his Bharood many Bharoods which were praising gods quality autobiography of God have been written.

4) Women Class:



Eknath has also criticized women by addressing them girl, Nagti, down trodde with mother in law, Dadla Sauri, Jangad, Godi, Kuntin, Bhatin, Halduli, Acrobatic Woman and he accused them badly.

5) About Play:

In the Bharood Eknath has given importance to games and has artistically used them in the Bharood with mang cast, barudi, acrobat, he used traditionally interesting games like, "Fugadi", Zimma", Hide and seek, Chendu fali, viti-dandu, Tiparee etc in the Bharood. Through these games, he has made people to follow spiritual thoughts. Beside this he has used celebrations festivals customs in the Bharood.

6) Attendant and Hardworker :

Chopdar, Bhaldar, Divta, Mali, Acrobat etc.

7) Bharoods of Events experience and occasion:

Events in life, accession and experience have been used in Bharood artistically. Some characteristic Bharoods like marriage, pressure of mother-in-law Ashtapadi dream, market and family are complete.

8) Dalit Class:

For the people of middle class like Johar Mahar, Maharin, mang made composition of volume like Bharood and Bhagwat religion has been embedded in peoples mind throughout the

9) Bharood about Birds and Animals:

He has written Bharoods on edka, dog, cow, ox, scorpion, snakes, parrot, titwi, watwaghul and pimpla. He has written Bharoods on all birds and animals. He gave important place to all elements in the worlds. He has given god's language to birds and animals. Edka madan, lobsnake, angry scorpion, human ingali, saintcow, taught parrot such metaphors have been given to birds and animals in Bharood. By communicating people, he has shown the way of escapement from family.

10) Bharoods on Objects:

Through ropes dolls, letter, chaughate swing he has given meanings to stones.



11) Letter's Bharoods:

The writing of Eknath's letter correspondent has included in sermon metaphor. These are 13 letters in all. All these letters are government letter. They are private they are request letters, fearless letters, warning letters, disclosing letters letter are dramatic. As this is identified by Eknath, he has given important place in Bharood letters are hething but speech and monologue. The letters which are imaging by Eknath are government letters. Fn that letter application, command suggestion are found so they have important place in Bharood. The language of letter of Eknath is a mixture of parsi language. This letter correspondence is written in whatever poetry form that is seeable lesson. In this letter correspondence the spiritual metaphor are not painful at all.

12) The Appearance of Village management:

In the village management the officers and workers like mahajan, shetey, kotwal, Naikwadi, Jumedar, Jakatdar, Hujure, flatterer, puranik, mashalji, sabnish and subhedar were preject. What palces they have in this management was certain. What responsibilities they had? This has been seen in the Bharood. And contemporize picture of village management stood before our eyes.

THE CHARACTERISTICS OF EKNATH'S BHAROOD:

We have experience of with and humounr through bharood. Whatever roles these bharood wants to play many roles from them are laughable. In the Bharood of them some worships and prayers are there. They just memorize the incarution of gods story therefore this Bharood composition is not uniform it has varieties. In this Bharoods the various dramas in village life had been displayed in various roles and this way all these activities are bathed by spirituality. The social fife of Maharashtra was unstable, deteriorative disabled and this picture has been expressed through Bharood in front of our eyes and this the charactaistic of this present Bharood.

Eknath's Bharood has many names like kode naval and 'Navlai". Every Bharood has the language that is puzzle language. Talking in the puzzle language is the religion of his Bharood. Puzzle language means metaphor language that take help of metaphor. Therefore



their puzzle keeps spiritual puzzle before us. In this puzzle figures are more important. In some puzzle like four, six, eighteen, five, sixteen at night time, then flew in the sky, some of eccentric puzzles are also there for example water is thru. The attendant engulf forming, ant fight with the elephant, the goat cry for wolf, lion becomes helpless, wife does Garba for husband is cut before goat. The moon shines at amavsha night such are the number of puzzles in Bharood and these puzzles are eccentric. All these puzzle are occasional.

Saint Eknath has used many substances of dinner and instruments and they are mixed up in the God and omnipotent. Paintul ropes, Plates of feelings laddu of thoughts. The papad baked on saints' fire, the feeling of selfness self experienced branches, the hunger of credit etc. are metaphor made metaphor and the understanding dinner substances has made difficult with all above characteristic his Bharood is stuffed.

THE DRAMATIZATION OF BHAROOD:

The Bharoods of saint Eknath are dramatic and many dramas are song worthy. Saint Eknath's has made drama of many types of roles and made that role-player to speak and therefore they all got the form of new songs. In some Bharood others address to role players but maharin Bhutiya acrobatic woman all these role players are expressing life drama themselves. The selected experience field that saint Eknath has elected, it's expansion variety are attracting every body's attention and many hypoeracy in that field shows us picturesque appearance of surrounding life drama. And while reading every Bharood we experience of this things many and various moments in life dramas, Bharoods catches our heart through their life moments picture's show. It was Eknath's imagination that the drama in Bharood should become role drama. Due to the thread of neqlection in Bharood the role drama is language. Every today as a Bharood, in the festival, pllgimage, in the function of Varkari people, these Bharoods are looked and heard tastefully saint Eknath expressed the place of sauri in village life, her shyless, free and frantic life drama through Bharood. These Bharoods do not allow self-characteristic dramatization to be fainted and disappeared. Even though these dramatization is spoken in puzzle language, there dramatization remain the same. This dramatization is probably eventful. This Bharoods have produced spirit in the society.

SUMMARY IN ALL:

The Nathas have dose many efforts to introduce general people, telling spiritual thoughts, teking people to see with eyes through the medium glory. They have understood peoples



mind and communicated with that mind structural communication. Therefore all that composition have got qualitative difference. They have made blind people to see the dumb to talk, the handicaps to climb mountain, the lunatic to wise, and not only this, the unexpressed are made expressed through their Bharood. Due to the touch of their image the ordinary has made extraordinary. The tradition of exhibition of dram structure and expression of the dramatization and society show and experiment such dramatic quality are accepted through peoples in bharoods. The popularity that their bharood have got is due to the drama-quality and life style in carnation. The reflection of social life and Social appearance these two kinds are seen through Bharoods.

It is seen that if you think of Eknath's it treasure production their constriction Bharoods have the quality touch and finishing. The preamble, constriction, demonstration and Production aim have made their structural composition characteristic. In Marathi literature the Eknath's literature has important place and this is due to different characteristics many Bharoods have their poetic talent and oneness in people and touch of witness.

CONCLUSION:

Entertainment and beauty in life are neglected due to tendency. It is not good for literary interest. In the personal life of Eknath. Eknath may not have run this tendency but about the benefit of all and according to it, whatever role he has accepted, therefore his literary behavior has become faulty with his interest and loneliness. The unreal pressure of spirituality Eknath has brought in his writing and they went for their explanation, neglection toward thoughts, importance that is give to principal explanation. Than interest the loneliness imagination of literature is the collection. The literary interest level has come down than the Marathi literature first period. It was wrong that we should expect the change or Trans formatted in the social economical and cultural field. Eknath has to struggle more for the protection of religion and cast on the path of Dhyaneswar. In the other word, Eknath has supported cocas system. Saint Eknath was lovable, polite calm sympathetic also. This is told and praised. The child of untouchable was taken in the arm was the witness o his tendency and love. But this reality was a kind of self-expression. Eknath has showed his courage to touch the the child of untouchable and that of taking meal. He was opposite to cast system and untouchabilities. There is too much inconerence in the saint's Eknath literature and writings. The 'Bhavart Ramayan' put up the side of protection of self-relation protection. In the Ekadash skand he shows devotion and spiritual equality like old and ancient saints. The



feelings from his writing the inspiration like “hokhamelava” that we get for uplifting Dalit people but Eknath’s love for Dalit and Mahar is seen through his effort to bring Dalit and Brahman on one platform for communication. His total insight and attitude which is tolerant and balanced keeps contact with religion and cast and demolish east system finally. This management is social process of contact to remove cast system this is final.

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