



## SOCIAL AND CULTURAL CONTRIBUTION OF SAINT MUKTABAI

**Dr. Swarali Chandrakant Kulkarni**

ICSSR Project Director, Tilak Maharashtra Vidyapeeth,  
Nehru Institute of Social Science, Pune.

### Importance of Saint women in the Bhakti movement

From the thirteenth to seventeenth century, you can see the superiority of the devotional movement in the social, religious and cultural spheres in the country. This period is known in the religious field as a revolutionary saint poetess. The rise and growth of the Bhakti movement began to grow and expand in order to attract the society of strangers from the beginning of the country. While studying the existence of women, women have to study medieval women saint while learning about their struggle. Traditionally, women were denied obstruction to spirituality. Traditionally, women rejected salvation(3). In such a situation, the women saint tried to achieve salvation through devotion and created an existence in its spiritual field. While having no right to education, some women saint have created wonderful poems through self-sufficiency in the framework of religion. Patriarchal practices in medieval India, women have secondary status of education including child marriage, sati etc.(4) The right to education does not have, Despite all the family and social conditions such as being dependent on the mother or the father in law, all these saint women struggled and created their own place. In medieval Maharashtra spiritual democracy of the Warkari Sect, it is not possible to deny the involvement of women saints with a man. The saints of the Warkari community presented the honourable tradition of women's rights in that period. They look like they are going on. Saints gave women a high rank and gave this place of respect.(5) Warkari Sampraday gave women virtues. So there are many woman saint created Muktabai to Bahinabai. Warkari Sect is a community of Bahujan Samaj of all the men and women and grasses(6). This community is a stream of people who have easy and easy ways to live a good life without virtue and ritualism. The women saint of nevsy saint have not neglected anywhere. Abhang, kirtan, pravchan and aovi under discourse she has educated society in its own right.(7) Women saints from the Warkari community participated in the Palkhi ceremony and started out from the concept of 'chulmul', but they did not have the freedom of Indian culture that is not freedom.(8) Dnyaneshwar, Namdev and other saints were influenced by the writings of all the women saints. Due to the views of man saint, there was a permanent direction for contemporary and saint women's thought. All the women saint were doing daily routine of their day to day living and leading a life of divine life. Their Abhang and aovi's are the mirror of their life. From their literature, you can see the social, cultural and religious life.(9) But the pain and struggle they experienced are certainly inspirational.



Muktabai was born at Apegaon near Paithan.; Muktabai is famous as the younger sister of Santa Nivratta; Gyanadev and Sopan. (10) According to some historians, Muktabai is born as 1277 AD and according to some researchers it is considered as 1279 AD (.11). Sant Muktabai is considered as the first Poet of the Warakari tradition. His spiritual rights were very small in this contemporary saint's

congregation, when he was too young .SantNivrittinatha received a dnyanopadesh . He studied yogas..Changdev accepted his discipleship, which was sent back by the Yogas, and returned to the cruel and poisonous animals like snake and tiger .Muktai among all the contemporary saint's congregation, when he was younger, his spiritual presence Big Yet their dignity It 's like that The food was proud to offer There is no ego in the neighborhood of AkhandJailaDevachashejar \ka re ahankarnahigela |. " They do such a perplexing question .(12) Muktai became angry with the Saint Dnyaneshwar, who was sitting close to the society. She says –vishv rage zalevanhi \santsukhivavipani |. It seems to be the mental state of ideological maturity and right to saint. (13) She become mild after SantGnanadeva Samadhi .(14)

In the name of Muktai, 50 entries are written by classical speakers; In the name of Deshpande Muktai, 45 Abhangs are registered .Jupiter of the 1400 year old Yogi Changdev disciple and Muktai Guru of the 18th year .Unlike Abhanga for Changdeo, Vatselanya of Mukutai reveals (15) .Sant tells Gorobacakaka that lightning appears .Smighty Spirituality of SantMuktai 's personality; performed by NamdevParakhadVaktadan and those End of electrification touch.(16) It is seen that Muktai is a form of lightning.

Nammudra of Muktai orMuktabai is found in Saint Muktabai'sabhang or ovis. (17) Some researchers have concluded that the Abhanga should not be the master of the telegram but even the classical historians have acknowledged that AbhangaMuktabai is the master of all .There also the tradition convinces them .Though the unity of the language is limited, the content of it will leave the mind very well .Santa Muktabai ;; Pretextual; white glory; Kutpat; Abhanga, nampar ;updeshpur ;sanvadpar;pandharimahatmy ;angai songs ;TaticheAbhang Etc. who is full of various topics such as MuktaiChangdev interaction; (18) Muktabai made Haripath for nomination. (19) He preached that explaining the HarimamSansar is an interpreter, giving proof of mythological stories.

Dr. According to Suhasinirlekar; As the perception is born in the Haripassyan of Dnyaneshwar, the price is rarely seen in MuktabaiyachyaHaripatham .In the heart of Saturn, in the heart of the mind, it appears to be preached in the language of the image. JivanMuktaMuktabai accepted Vitthal devotion instead of conflicts..SantNivrutti Since the Sanskar of Gyanadev's philosophical nature is being done on Muktabai, contemplation and knowledge from his abbey appears. (20) Because Muktai's mind is introverted and self-centered, in his Abhang it is felt in the enlightenment.

SantMukta Bai is not the only sister of Saint Dnyaneshwar; NivruttiNath; Sopandev but Everyone of the Warkari sect knows SantMuktabai's independence. Mukta Bai knows that he is a teacher who teaches Namdev, and a philosopher who teaches philosophy to Dnyaneshwar. He said that he should change the message that he sent choreographed before the visit to Dnyaneshwar for so many years iatkevarshejagunsudha kora to korach – she says to changdev..He also became his disciple. Changdev later became his disciple. . Both saint namdev and changdev honored Muktabai .All the Saints also honored Muktabai, but her own siblings did not mention her because she had become so homogenous with the life of Saint Nivrittinath and Namdeo that they should not have felt the need to give their name an independent direction .SantMuktabai sees the Abhangashote the ability of her.

In the medieval period, the caste system was deeply rooted in the society; The situation of the women was also very bad .In this tradition, women were seated deeply .It was not possible to break the tradition built by such a chain. There was no such thing as 'TattiUghda n Dnyaneshwar' of SantMuktabai. It is that which you hide for the society does apply to the personal approach in sin can we be free from the things that taxing brought to light nenive the effective way to get the freedom to watch social consciousness.

There are 42 Abhangs in the name of SakalSantGatheetMuktabai. In it, he addressed his disciple, Changdev, and currently has six abhangas in his name. (22) These are mentioned in the 'Abhanga', 'Mudra Muktai' .Also, in the name of Namdev Gatha, 10 to 15 Abhanga under the title 'Namdeo Bhakta Parihar' are definitely in the name of Mukta Bai. Besides, 'TattiAbhanga', which is not in the Gatha, is of SantMuktabai.

There are 70 to 75 unbroken names in the name of Muktabai .and AbhangBhaktipart of Muktabai. It is rich in poetry and you find it a stepping stone for yoga.

Though the caste is known as an act of poetry, in truth the saint poet's first special mind goes to SantMuktabai. (23) In the WarkariBhajan, the name of Muktabai is contained in his own free counters for centuries. (16) did injustice to live; He inspired the insatiation of humiliation and said, 'Dnyaneshwar unfolded' Dnyaneshwar's philosophy of philosophy was also done through the abhanga. Muktaini is the name of Abhangaa, the knowledge of Akshaya, knowledge .SantMuktabai is clear and unassuming

.ledgeable person; The great saint to speak with power; It seems like a saint 's poem is seen .SantMuktabai' s childhood is not mentioned on a large scale .Muktai feels very little in the event of a break .It is not possible to get a vessel to make a meal; Even though you are a young boy in this. From Saint Charan Dnyaneshwar's charitra, Sant Muktabai received little information. (24) The information in this age is small; Knowledgeable person; The great saint to speak with power; It seems like a saint 's poem is seen .Sant Muktabai' s childhood is not mentioned on a large scale .Muktai feels very little in the event of a break .It is not possible to get a vessel to make a meal; Even though you are a young boy in this situation, you can see the same Muktabai that teaches wisdom.

It is mentioned in the pilgrimage of Namdev. Saint Muktai's literature does not recognize his nature and woman's feelings. It was discovered that the life of Saint Muktabai came to him and it seems that the deprecated lives had come from him. To get out of the community outside the community as the society throws away; Disfavoured karmas as unchallenged; Neighbors are not; No one can afford to do it; In the day - to - day, people will be vile; They have gone to the village as a child of sannyasashi and ridicule as a child, because of their 'childhood' At that time Muktabai was five years old. That condition is described by Saint Namdev in 'Samadhi case'.

NivruttiDnyaneshwarKorannache Ann |  
SambhaliSopanMajlagi |

Coranan means to live on the class; There is no love of poverty and parents; They will have a childhood in the house. In addition, their siblings are Parmarthy; Due to the poker and supernatural personality, Muktabai's syllable singularity and loneliness could have made him lonely. Such a situation, Muktabai discovered the path of knowledge.

Together, his biography can be summed up in this way.

1. SantNivritt Nath; Mauli; Sopan; And YogamayaAdarshaktiMuktabai was related to the interaction of life of four siblings .These four siblings were equally powerful and well -
- 2.SantDnyaneshwar's sister is not only known but in Warkari sect, Mukutai has an independent thought and place.
- 3 .There were many saints in the Wakari sect .Yes, Saint Janabai; Sakhubai; Gōjubai; Rajai; Limbi; Nirmala; Kanhopatra is an important place .This is the place where people live; Brahmavadyini; Yogini; Saint Muktabai was the only standard of the Warkari sect.
- Muktai 's life is great and extraordinary .That is why he remained on the subject of attachment and affection .Nevertheless, he is free from Mukta; Best of excellence; Getting the senior pad in all.
5. Loyalty and Knowledge; Known and Individual Compatible; Sentiment and squalor; Saints Muktabai is a beautiful combination of popularity and par excellence.

Dr. According to Suhasinirlekar, 'This disagreement is beneficial for SantMuktabai in our spiritual life, but MuktaBaiya has been a victim of life. (190) Muktanai' s illusion of knowledge leads to knowledge. Although there is neutrality in the writings of Mudutai, there is no dryness in it. Express it; Latent; saguna-nirguna; Nilless; About Similar sign numbers are found. Combination of childhood and seriousness of adulthood is found in Muktabai's life.

Overall, Muktabai was the personality of JanjuktaTapaswini, who had spiritual power at the very young age. Muktabai means that there is a profound and venerable personality, which is neutral about all practical pleasures

#### FOOT NOTES –

1. Dharmasampradayanimadhyayuginmarathivangmay ; ratnakarmancharkar ;m PratimaPrakashan ; Pune ;2004; Page 81
2. Bhartiysanskritikoshkhand9 ;mSampa. Mahadevshastrijoshi ;Maharashtra rajysahityanisanskritimandal ; pune; 1973; Page 25
3. Aathavdnyandevancha ;dnyandevincha . Do.m Yu. M. Pathan ; yashraj Publication; pune ;1992; Page 74
4. ShrisantmuktabaiChjaritra ;Arvind Patole ; Shardashahity ; Pune ; 2004 ; Page 10
5. Pach bhakti sampraday ; R.R. Gosavi; PratimaPrakashan ; Pune ; 1974 ; Page 204
6. Shri dnyaneshwarcharitra ;Veena/ R Gosavi ; 2012 ; Page 40
7. Shri namdevGatha ;SangrahakNanamaharajsakhare ; Praka. H.A. Bhave ; Pune; 1990; Page 260
8. SantkavianiKavyitri ;EkAnubandh ; Do. SuhasiniErlekar ; SnrhvardhanPrakashan ; Pune @005; Page 160
9. VishvkoshKhand 7 (imuktabai );Sampa.MarathiVishvkoshNirmiti Mandal ; Government of Maharashtra ;Mumbai; 1991; Page 472
10. SantMuktai – Bahenai ;Do. ShivajiravMohite ;Shri DnyaneshwarMaharajSansthan Committee; Alandi ; 2015; Page 85
11. Maharashtra santKaviyitri;J.R. Ajgavkar ;Bharat gauravGranthmala ; Pune; 1939; Page 39
12. Ibid –Page 42
13. SantKavianiKavyitri ;ekAnibandh ; Do.SuhasiniErlekar ; SnehvardhanPublicatiopn ; Pune; 2006 ; Page 62
14. Ibid ; Page 162
15. MuktaiteSonai ; Do. LalitaGupte ; JagtikMahilaPrakashan Din ; Pune ; 2014 ; Page 12
16. Shri PandharpurMahatmy ;Do. ArunVadekar; ShardaSahityn ; Pune . Page 43
17. MaharashtraSantMandlacheAithasikKary ; Ba. S .Sunthankar ; LokvangmayGruh ; Mumbai ; 2008; Page 292Dharmasampradayanimadhyayuginmarathivangmay ; ratnakarmancharkar ;m PratimaPrakashan ; Pune ;2004; Page 76
18. Bhartiysanskritikoshkhand9 ;mSampa. Mahadevshastrijoshi ;Maharashtra rajysahityanisanskritimandal ; pune; 1973; Page 52
19. Aathavdnyandevancha ;dnyandevincha . Do.m Yu. M. Pathan ; yashraj Publication; pune ;1992; Page 92
20. ShrisantmuktabaiChjaritra ;Arvind Patole ; Shardashahity ; Pune ; 2004 ; Page 12
21. Pach bhakti sampraday ; R.R. Gosavi; PratimaPrakashan ; Pune ; 1974 ; Page 267
22. Shri dnyaneshwarcharitra ;Veena/ R Gosavi ; 2012 ; Page 409
23. Shri namdevGatha ;SangrahakNanamaharajsakhare ; Praka. H.A. Bhave ; Pune; 1990; Page 266
24. SantkavianiKavyitri ;EkAnubandh ; Do. SuhasiniErlekar; SnrhvardhanPrakashan ; Pune 2005; Page 167

#### Sources =

- 1..Saintkavianikavyitri, Dr. SuhasiniErlekar, Snehvardhan Publication , Pune ,1995
- 2..Sant Muktaite Bahinai , Sampa, ShivajiraoMahite, Shri DnyaneshwarSansthanakamiti, AlandiDevachi , 2015
- 3..Marathisantatchesamajikkary , dr, Kolte V.B.,Arun Publication , Malkapur , Vardha, 1994
- 4..Prachin Marathi santkaviyitrinchevangmayinkary , Dr. SuhasiniErlekar ,Parimal;Publicati on Aurangabad, 1980
- 5.Sant Muktabai Charitra , R/VeenaGosavi , Sarthi Publication , Pune 2008
- 6.ShriNamdevanityanchesamkalinsant ,A. R. Ajgaonkar ,Shrisantvangmayupasakmandal , Pandharpur, 1927
- 7.Shrivitthalekmahasamnvyay , R. C. Dhare, Shrividya Publication , Pune ,1984
- 8..Sant Charitramala , D. K. Thavre ,Santkrupa Publication , pune , 1983
- 9..Santvangmayachi Falshruti ,B.P. Bahirat, Shrividya Publication , Pune, 1954

10. Palkhi Sohla , Sadashiv Neurgaonkar , Shrisantvangmayupasakmandal , Pandharpur , 1954
11. Santkavyitri , indumatiShevde , popular Publication, Pune, 2009