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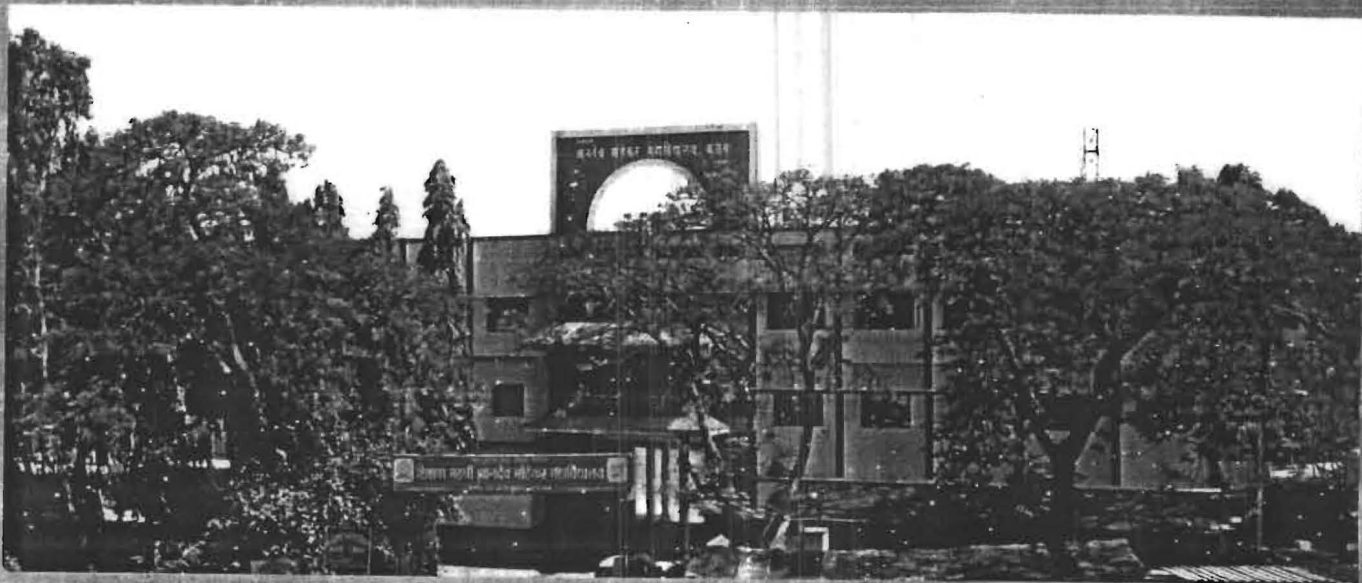
SPECIAL ISSUE

On the Occasion of One Day National Conference On

WOMEN EMPOWERMENT IN ANCIENT TO MODERN PERIOD

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(Book II)



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ORGANIZED BY

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Saint Janabai and Warkari Sect

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Warkari community has taken the lead in creating cultural revival in Maharashtra by liberating the people trapped in the system of alphabetism. Warkari sect does not have any difference between men and women, rich and poor. Thus, the process of social commencement in Maharashtra started and it continues to this day. Warkari sect is an important place in Indian culture and society. Pandharpur and ShriVithal are the religion heart of warkari sect. The warkari is the pilot of pandharpur and his sect is Warkari Sect. Considering the goddess deity vithal, this community emphasized on Sagun and Nirgun devotion. Rituals were important in the medieval period. Warkari sect does not have deceptive ideas like sovala-aovale rituals. It is the principle of Warkari sect to live a virtuous life while doing great work. Millions of people come to Pandharpur for this four yearly Ashadhi, Kartiki, Maghi and Chaitra Yatra. Saint Dnyaneshwar gave a simplistic look in this sect with the ideological bases. People of different caste and creed joined Pandharpur and Palkhi Ceremony. Social awakening started through this Bhajan, Kirtan, Pravechan discourse. Saint of Atharvageadeastes were created through all the shifts of society as like Namdeo, Eknath, Tukaram, Sena, Savtamali, Gorakumbhar, Janabai, Soyra, Chokhamela etc. All these saints gave a message of equality. The social convergence process started in Maharashtra, breaking the bar in the earlier caste discrimination due to the Warkari sect.

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, woman have to study medieval women saint while learning about their struggle. Traditionally, women were denied obstruction to spiritually. Traditionally, women rejected salvation. 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. 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. Warkari Sampraday gave women virtues. So there are many woman saint created Muktabai to Bahinabai. Warkari Sect is a community of Babujan Samaj of all the men and women and grasses. 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, pravechan and aovi under discourse she has educated society in its own right. 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. 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. But the pain and struggle they experienced are certainly inspirational.

Saint Janabai

Saint Janabai is a disciple of the saint Namdev, who has an important place in the Warkari sect. Saint Janabai's character is not easily available. There is a little bit of information about Janabai by Mahipatibuya Tahirabadkar in the character of Namdev. Saint Janabai is not an independent gatha (Abhang), but in the gatha of Saint Namdev, the gathering of Janabai: sabhang. Janabai born in the belly of Dama and Karund in Gangakhed Village in Marathwada. Sitting in the house of Saint Namdev a smaid, laborious, Saint Janabai, who believed in taking herself as a named "Namvachijani". Janabai had taken the vigilance of Vithal in the company of Saint Namdev. Dalita Kandita Tuj Gain Ananta said that, Saint Namdev was his spiritual guru. His guruparampara is saint dnyaneshwar, Visobakhechar, Namdev, Janabai. He has personally seen all saints in influence of Saint Dnyaneshwar. Due to saint Namdev, he had a constant saint. Even while doing house to work and selling them in govrya and shenya, they were constantly reminding God's name. Saint Janabai's Bhavkavita is filled with love for God. After forgetting the entire wordly life and forgetting the temporal

earthly emotions, he has surrendered to Vitthal. Even before enlightenment was realized, they were puzzled. He has written an infinite anubhuti in the life of Saint Janabai, in his composition

Saint Janabai's literature

There are 347 structures (Avhang) of saint Janabai. VitthalMahatmya, BhakyaVatsalSantstuti, AAtmswarup, Dnyaneshwar-NamdevStuti, Harishchandraakhyana, Thalipak, Dashavtar, Balkrida, Palma, KutRachan, Aarti, Jate, Prarabdhi, Updeshpar, Krishnjanm, Pralhadcharitra, etc. are composed by Janabai. It is a feature that they created on different topics in the absence of cosmic education. A lot of Saint Janabai's sabhang is in the Gatha of Namdev.

To describe the VitthalMahatmyaPandharis description of Panduranga was easily expressed in the language of 150 abhangas. From their abhanga, you feel the coordination of eighteen-grade caste, Saint dnyaneshwar, namdev, Sopan, Chokhamela, Sena, etc. by giving a review of the life and virtues of the true people. SaintJanabai has made a kind favour on the next generations. Janabai's language touches the heart of the common people.

Vithunazalekurvala | SangaGopalanchaMela |
Nivnuti ha khandyavariSopannaCha Jath; Dhari |
PradhechaleDnyaneshwar | muge Muktaisundar |
Geraakumbhamaandvari, Chokhatiyabarobari |
Banka kadevari, Namakarangulidhari |
JaminhaneGopala, Kar bhaktanchasohila |

Janabai has written twelve abhang on saintly praise. In this Janabai feels affection about SaintDnyaneshwar, santnamdeo and SaintChokhamela. Devotion to saint Namdev is felt through their abhang. Depressed and humiliated saintChokhamela, Janabai feels affection for them. Their devotion to saint Dnyaneshwar was also special. Parlokichetaru, mhanenazadnyaneshwaru. The devotion of Vitthal is seen full in his poetry. But she do not reduce time to play with God at times. Vaisalata, Komlata, rigid tolerance, devotion, dedication, woman's feeling about saint Janabai's poetic appearance, such a senior researcher R. C. Dhare, is said to have the bias of Janabai's poetry, she said about saint Dnyaneshwar. There are innumerable oxies of Janabai which represent their society. It shows us contemporary social life. Janabai's 30 Abhang's are available under this title "Updesin". In this, he found the society's long established meditation. Today's preaching is certainly a guide to how to live a virtuous life. Harishchandraakhyana and Thalipak shows a different style of Janabai. The use of words in daily life is a feature of their literature. Dasi, Randki, Lekurvala, Sakha, Parisa, Yau, Novri, Pat, doji, Sajni, words like decoration feel alive to life.

Features of Saint Janabai's Literatures

1. SaintJanabai's literature is the work of the working woman, orphan, lonely and neglected woman.
2. In front of the Vitthal temple, it was considered poor in that time, because of the absence of the vitthal philosophy that he could accept them, his awareness was expressed.
3. While interacting with Vitthalas, she also sees vitthal in daily life.
4. AlthoughJanabai's literature is a masterpiece and spiritually talented woman, it is a female liberation and a liberation song.
5. The desire to visit vitthal from Janabai's Abhangs is intense.
6. Some times they express their anger to Vitthal. VithyaVithyamulmayechyakaraty | Saint Janabai's courage to say such a thing is not seen in any other saintly woman.
7. From their abhang and oxies, different emotions and feminine feelings have been revealed to us.
8. Srijanmanthanni n vavendas [Sadhu santaseskeliJani] unlike such an broken woman, she feels the pain of misery, but she also shows the profoundness of patience for the woman.

Contribution of Saint Janabai

The expression of slavery from Janabai's sabhang, living in the life of dasi, is expressed at many places. But she give this price of slavery as an ornament. Although Janabai herself called constant Dasi, she proved her existence as an independent person, despite overwhelming disregard of labor and society. As a normal woman, Dasi, maid, society has kept Janabai's existence, but the community has never seen her candidness and self reliance and rebellious attitude. People have never felt the independent existence of Janabai. The common Jani became SaintJanabai. Saint Janabai's sabhanga dedication surrender attitude reflects patience and tolerance of woman. In the form of Abhanga, oxis, gaullan, saint Janabai is still seen from the villagers in the village. One thing that comes out from the Universe of Janabai is that without understanding the burden of the maid, they have accepted it, in view of the inevitable life we have received. They are never seen screwed. NamdevasVitthalVedya. At home, you can find the Jani that is constantly working and your daily work tells the vitthalas. From Janabai's self portrait, we get a glimpse of the dalit life of that era but there is no complaint of Janabai. In their literature, the pouring of God's power in the form of women, intelligent inner feelings, patience, dedication and renunciation. Describing the simple way ofJanabai, karnyog convinced himself, Janabai's contribution is certainly huge in Maharashtra's social and cultural life.

Relevance

1. Janabai's character and literature are certainly inspirational in the present.
2. Although western countries have invaded the country, the man remains in the original post from through of saint's literature.
3. Women saints have done important work to preserve Indian culture. The concept of women's empowerment seems to have started you from the women of the warkaricommunity but independence is not the act of dishonesty.

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