

Meera's Contribution in the Social and Cultural Field

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Abstract – *Discussing the freedom and equality of women in the medieval era was a revolutionary advance. Starting here of view, she is a symbol of public awareness. In communalism, he lit a light of public awareness by putting forth an excellent attempt to liberate the devotional soul from the ceremony and bad faith. He had made Krishna Bhakti the inspiration of public awareness. Meera's life esteems have contributed fundamentally to the advancement of nationality. Crafted by Mira show a striking cultural cognizance against a wide range of traditionalist convictions and class contrasts. The foundation of government assistance and salvation programs of untouchables to be held in India was laid by Meera and different holy people. In Meera's personality and appreciation, we discover the fire of class absolutism presumed against feudal culture, which accelerated the programs of social change in the coming occasions. "The discussion of social concordance appears to have acquired some life in our country around the eighteenth century. However, Meera's endeavors can be seen growing in the sixteenth century. In medieval holy person literature, there is a qualification among high and low about casteism. The feeling of solidarity in the nation is firmly upheld by eliminating the supposition; asking caste and caste, kindly send it to Hari, so Hari had a place with it. Have accepted family, and so on.*

Keywords – *Meera's Contribution, Social, Cultural Field*

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INTRODUCTION

Mirabai's contribution to social sector

Another devotional development got new energy from the stanza created by the aficionado Shriromani Mirambai, the equivalent, his straightforward and smart voice got a spot in the core of individuals. Meera-like personality went to the world stage 500 years prior. Regardless of being related with higher houses, Meera didn't get the spot in history which she merited. Yet, his personality and work significantly impacted our general public. Despite the fact that he didn't discover a spot in the past recorded works, the profound confidence of the Indian people made him a verifiable personality.

Meera's commitment to the social area is vital. He showed the general public that she could rival the general public alone, yet couldn't withdraw from her standards. Meera without any help struggled under friendly conditions.

As indicated by Dr. Ispak Ali "Meera put those things in verse which are interminable even today. Those angles incorporate conjugal life, legalism, social torment, torment of women and life, old stories, mother by marriage, mother, and educator. Significance, renunciation and devotion, strategy and denial, monotheism, devotion to wedded inclination,

law and preclusion, devotion to monotheism, nationalism, life and the fleetingness of the world have graced all parts of life. On some viewpoint, the impact of Mira actually remains. "

Today Mirabai's personality has become a symbol of social and strict change for Indian culture. Meera unequivocally went against numerous social shades of malice like Sati framework, Parda framework. The boldness with which Meera battled against the orthodox feudal culture of the medieval period, the men of that time additionally wondered whether or not to do as such. Meera, having loathed common interest and material joy before righteousness, given her life to the Lord's means. Meera's personality symbolizes the interminable estimations of a group arranged life. Meera consistently offered significance to virtues and pride in her life. In his life we are met by ideals like straightforward living, high reasoning.

Meera is exhausted as a beam of expectation for the present ethically degenerate society. The vision of Mir was in every case clear, in which there was no qualification between distance,. His ideal personality is exemplary and rousing for the more youthful generation today. She recognized the respect of the independent personality of women in the general public. In his noble and battling life, the incredible men of India additionally gave inspiration

in life struggle. Their life esteems and ideals are the valuable legacy of our general public.

Symbol of social and religious change

Neelima Singh composes that "Meera was living in an era when men didn't dare to break the social untouchable. It was viewed as a matter of pride to take their simple acknowledgment and respect by the poise. In that climate Meera woman Even at that point, she was not prepared to kneel. She was not stressed over her life. Yet, she was unable to persuade her by forfeiting her convictions. "

Social consciousness

The social cognizance of Mirabai is unquestionably worth considering. He didn't acknowledge the orthodox social meanings and embraced the strategy for fight and gave significance and supported the components of equality, agreement and organization in the general public and surprisingly from that point onward, he stirred the values of social cognizance which had been spent for an extensive stretch of 500 downpour Even today, imperative to us _ "Mira was positively not an idealist, she was not unconcerned with society all things considered. Meera's inner voice would never mingle her. Despite the fact that she had gone out constantly. She was kept up, be that as it may, she didn't go amiss from the general public, nor did she follow a stately way. Indeed, she couldn't completely embrace customary social values. She was a defender of eternal values. '

"Meera had voiced the new friendly awareness, dismissing the feudal values. The boldness and persistence with which she accepted the independent life awareness by dismissing the frugality of Rana is an unparalleled foundation of the Religious foundation of obligation. That is the reason His own self-accommodation has end up being the self-accommodation of the whole human race. "

OBJECTIVES OF THE STUDY

1. To study on Mirabai's contribution to social sector
2. To study on Mirabai's contribution to cultural field

Inspiration of devotional devotion

This way of devotional-devotional devotion to Meer has given the interesting chance to develop the affection for God in an independent, self-governing work on, giving every aficionado the option to do devotion as per their own estimation.

"Meera was neither related with a specific local area, nor did Meera run his very own independent faction.

He put forth an admirable attempt to liberate the devotion from common shackles. According to Meera, there ought to be a holiness of feeling or love for righteousness. Fans. "There is no requirement for outer mistresses like Tilak, Yajna, Tapa and so forth"

"This continuous devotional progression of Meeran has given a chance to Meera to be conceived, not in each age, in each family, and to deliver a devotional soul from public servitude by bringing forth a free practice of playing out the songs of Girdhar Gopal. It has made it a solid piece of the awareness of the country. Subsequently, with the psalms and songs of Gopal Meeran of Meer, in each town and town of the country, not today, for the last five-six years, one Not of all, yet of people, has begun to be venerated.

Medieval society was strictly partitioned into several groups. These strict networks had their own authoritative reaches. Around then, every local area had confidence in a few or the other local area. Around then it was pervasive in the public eye to take commencement from Guru and make Guru. Through Guru, individuals used to get related with a specific local area. It was not viewed as great to live in the general public. In any case, Meeran didn't give any significance to these things and she stayed unaccompanied till the end.

Devendra Gautam composes that "Whatever data is accessible about Meeran's life, there is no notice of his inclusion with a specific faction. Consequently, he had appropriately taken Guru Diksha from anybody, there is no proof of this. Thusly, Meeran didn't offer significance to the then custom of making a master and being started into the local area. Thusly, Meera demonstrated that it isn't important to be related with a specific local area to achieve devotion to God. "

Opposition to social evils

In the feudalistic era where Meera was living, around then the spot of woman in the general public was unimportant. Indecencies like child marriage, Parada framework, sati practice were common. Quiet acknowledgment of the traditions and orders of spouse and family was viewed as the good and strict preeminent religion of each significance. Seeing or talking about a man on the entryway of schooling shut to the female caste "was no not exactly welcoming passing, in the general public where Alauddin Khilji, showing the identical representation of Padmini ought to likewise be viewed as a matter of transgression, the state of women in that society Can be precisely assessed. "

The striving life of Mir is a message of awakening for the Indian woman. Meera struggled with the assistance of her spirit even in the feudal period, who considered the woman as a simple bhogya.

Meera's work in the struggle to dispose of the orthodox society and the ratty wrongs is excellent. Meeran has referenced those patterns and practices in his posts. The investigation of these stanzas shows that they abandoned the common society traditions, yet additionally disposed of the traditions and traditions which were important to do the sacred writings strictly. Meera has expressed her solid vision emphatically along these lines:

"Sati na hosiyam girdhar gaasyan maharo mana mohoyan ghannami."

The assurance and unswerving choice by the Miras not to happen to Sati occurred when the above generalizations were at their pinnacle. In the feudal culture, after the demise of the spouse, the wife needed to burn-through herself with her funeral fire. This training has been celebrated in the literature of Charan. The Chittor stronghold is as yet a symbol of the exciting history of Johor of Padmavati at the hour of Alauddin Khilji's Chittor attack.

Mirabai's contribution to cultural field

"In featuring the significance of Mirambai's personality and work and his cultural commitment, Thakur Gopal Singh Medtiya has featured in the Jaimal administration light that the beginning of devotion in the sixteenth century, which was begun by Meera, actually moves from a similar splendour today. From the hour of the enthusiasts to the current occasions, this sarita needed to cross numerous bushes, stones, hills, however its stream has stayed unblemished. The best chiefs and extraordinary men of the nation have likewise been intrigued by Mira's character and his way of thinking. . "

"Golisingh Medtiya, composing the commitment of Mirambai to the cultural field, has written in his authentic work 'Jaimalvansh Prakash' that the princess Mirambai is the incomparable god, faithful devotion, Ved Shastra extraordinary, caring, preeminent researcher, verse, dramatic, instrumental, singing, and so forth I was an expert of music. She was the educator of music. Indeed, Meeran was adored from the root of Merta Nagar and blessed the banks of Rathore and Sisodia lastly was the sacred Ganges that converged in the ocean of Dwarka. It is the consequence of the adoration of individuals that creature butcher was prohibited in Thikana Raipur for eternity. His psalms have given uncommon significance to Jivadaya and peacefulness. "

"We have a quite certain practice of cultural heritage; this custom arises as a 'mass standard' by pushing religion and power, bypassing all boundaries. This stream isn't simply arising, however 'public acknowledgment' It is set up alongside it. 'The progression of public acknowledgment is feeble to such an extent that it turns into a deep-rooted embellishment of the Janameedini, crossing the

dividers of the power of the rulers, the independence of rulers.

"In India, Birla will be the lone town where the Hindu god or man of Bhagavad lover is curious about with the name of Mirabai and Birla will be the solitary sanctuary where his psalms are not sung."

"Mirabai was a fervent aficionado of Lord Krishna, consequently he has been called Bhaktashiromani. His strides have been repeating for quite a long time, from cabins to castles. Mirabai's life has given the entire country the type of genuine devotion, literature, and music.", That nobody else could give in that structure. That is the reason the sensations of regard and respect for him have begun to increment in individuals, even past the country, on the world level. The fondness towards Meera in the public local area, he has got This Mewar has been communicated as the place that is known for Mira. "

Meera's commitment to the cultural field is unforgettable. Their cultural heritage is a significant resource. He is the property and free store of the society's local area. It isn't limited by the limits of any country, nor is anybody's strict guard dog on their heritage.

Contribution to the field of music arts

In the posts made by Meeran, there has been an excellent sync of classical people music and classical music. In this concordance, the utilization of passionate ragas has made an extraordinary commitment.

The music of Mir is sung from the heart, regardless of whether the vocalist is from any district, caste, sexual orientation, religion, the pleasantness of Meeran's music isn't communicated by the crevasse, it is communicated from the heart. Medieval feudalistic music was recognized by Meeran as a mode of devotion. In the house, love of God made love a piece of love, which is developing dynamically today as a ceremony interfacing the Indian public awareness.

Krishnachand Shastri has very much communicated the impact of Meera in the field of Indian melodic expressions.

"Exploring one man. Getting some distance from this world which has disappeared."

The flippant Rajpat Moh Mamta was treated as a straw and split him who disappeared. One letter every one of the tongues of the world. Hari Prem joined the nectar which disappeared.

Favored, she drank the music and left the music of Halahal devotion, which had disappeared.

Azra Khan: The pertinence of Meera's personality and work, "Meeran's poetry is ideal according to the perspective of lyricism. Meeran neither notices the sacred writings nor the Alankara sacred texts. Uncovers in his heart a feeling of magnanimity and tracking down a great spot. Gone. His sonnet Chandrika didn't cover up in the billows of assumption, feeling and transferable feeling, however it was lashed with continuous catastrophe. The sensation of heart came yesterday and the tune of Meeran got into the music stream of Saraswati. "

In this manner it tends to be said legitimately that "Every one of the three melodic orders of singing, playing, moving have occurred in the poetry of Meeran. The musicality is dominantly in his language. It has sound magnificence and varna music. It is his Poetry is the forte of poetry or of devotion or of melodic information. There is no uncertainty that the ability of words, sentences, sections and so forth or the exaggeration of stanzas is viewed as poetic poetry, or evidence of the artist's significance or mediocrity The spot will be considered as irrelevant, yet on the off chance that the words mistaking for feeling, indigestion, exceptional emotionality and emotionality are viewed as an uncommon element of the sonnet, at that point there is no uncertainty of Meeran being a writer. Not just that, his poetry has the exceptional characteristics of emotionalism and music, It builds the stature of poetry. "

Dr. Durga Dixit portrays the long and solid practice of music in Maharashtra corresponding to the commitment of Meer to the melodic expressions, composing that "Mirabai's Viraanis and different stanzas have regularly been sung in classical music and enthusiastic singing programs in Maharashtra. Performers and extraordinary artists from Maharashtra like Lata Mangeshkar, Pandit Bhimsen Joshi, Pandit Jasraj, Jitendra Abhisheki, Kumar Gandharva, made Meeran's positions famous in concerts, that, however the Lavani vocalists here likewise have melodies against Meera. Has been singing. "

Along these lines, Madhura bhakti of Meeran has additionally been well known in Maharashtra and has given unique yoga in melodic workmanship. Meerabai has been a famous storyline in Sangeet Ranganatya in Maharashtra.

Student of history Hukum Singh Bhati expounded on Meeran's commitment to the melodic expressions that "Meeran's examination of his stanzas uncovers the subject of his melodic information. Meeran's sections have been sung based on raga raagnis, so numerous ragas are raginis and talas. Is referenced in the stanzas. Malkosh, Kanligada, Kafi, Sorath, Janglo Peelu, Iman, Bhairavi, Kamod, Asa, Manadh, Todi, Maru, Bihag, Sarang, Tilang, Khamach, Malhar, Jainpuri, Yemen, Bhimpalasi, Gauri, Raga terms like Paraj Prabhati, Bagishwari, Dhanashri,

Jajwanti, Shyam Kalyan, Nar and Hamir and so on were sung. Also, the talas, Kaharpa, Iktal, Dadra, Dheem Peelu, Dhamar, Pashto and so forth are additionally referenced. "

Lead representative Anshuman Singh in his location underlined Meeran's commitment to the melodic expressions, expressing that "Meeran's strides are melodious. Meeran's strides are perceived to be sung by Sangeet Emperor Tansen. At present Paluskar and Lata Mangeskar additionally have Meeran. Has given its voice to the sections of the. The melodic side of Meeran's posts is likewise solid. On one hand where the customary fan can sing without vocal information and instrumental help, then again, the cultivated artist can likewise sing the expressions of Meeran with the vocal mood Sing. "

Meeran's contribution in the field of Dance

Dance was a powerful medium for Meeran to express his devotion. In the impulse of devotion, she used to be enchanted and danced in front of the evening. In Bhaktiras, dancing is a powerful medium for the expression of love to the Lord through the devotees and examples of dancing by Meera Chaitanya etc. devotees immersed in the devotion and love of their Ishta are found here in medieval history. It is a popular legend about the Mirs that they used to dance merry in devotion in front of the idol of Girdhar Gopal. There is also evidence of Meeran's dancing with his couplets.

"I am Giridhar Agan Nachian Ri. Tech...

Nach Nach Mhan Rasik Rihwan, Preet Purani Prakashanya.

Syam Preet Ri Bandhi Dhudharyan, Mohan Mehar Sancha Ri Lok Laj Kul Ra Marjadan, Jagam Ekna Rakhya Pritam Pal Chhin Ka Bisarawa, Meeran Hari Rang Rachyaranani.

At the point when Meeraan used to move, she would turn out to be so immersed and aloof while moving that individuals began calling her insane. Meeran's dance was neither a classical dance, nor was it a people dance. Meera dance structure

The mindset of happiness is focused by the fan drenched in the Akantha bhakti rasa. "These three have equivalent significance in tune, instrumental and dance in the essential view of Indian music. Meeran's devotional music has this overall type of music. She additionally sings, plays ikatara, kartal and ghughru as instruments and furthermore moves. Meeran's dance is referenced in large numbers of his refrains - Pag Ghugharu Bigh Meeran Nachi Re, and so on This type of Meera's dance means the devotional dance in his life, ie in this dance of Meeran. The motions which kept on being performed, communicated the classical

dance as well as the delight of the heart, in that dance one can envision Mahaprabhu Chaitanya's free dance.

CONCLUSION

The social endowment of the Mirs is eternal in light of the fact that their torment, regardless of being close to home, associated with the majority. Transcending language, region, caste, organization, statement of faith, and so forth, the manner in which Meera is adored and regarded for his kin, his own discussion additionally turned into an acknowledgment of society life. On the Mira, he is currently very nearly finishing his customary investigations, where he has been considered just the subject of the imperial family. Torment occurred previously, new reasoning is arising with regards to Mirabai to offer alleviation to present and future. Meerabai is a valuable heritage of the time of India, which is significant even today. She was an especially dedicated, authentic sincere woman, and her commitment to the cultural field of India is unforgettable. Meeran's posts are sung all over India, which is his incredible cultural heritage. There is not really a sanctuary in India, where the psalms of Meera are not repeated. His commitment in the field of Indian music, god devotion and literature is unequalled. The music of Meerabai is regular and eternal music. This music, which has been delivered from the Gharana framework, has not been spread by the majority of individuals even after the death of hundreds of years. Meer has extraordinary commitment in singing, playing and moving taking all things together the three controls of music. He has an incredible commitment in the progression of society literature and territorial dialects. There is an aroma of common concordance and strict tolerance in his posts. He has enlivened the saints and enthusiasts from everywhere the country. His whole personality and work is a symbol of India's cultural passionate and phonetic solidarity. She is the symbol of public awareness. His devotional poetry is motivating for the general public. His assignment is a valuable fortune of devotional literature. His devotion is ideal and motivating even today.

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