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## HISTORY OF PANDHARPUR

**Kodalkar Ashok Vithoba**

MA History, MA Politics, B.Ed. M.Phil.  
Head of department of history KBP pandharpur

**Abstract:**-Long prior there was a valiant lord. His name was 'Muchkung'. In the skirmish of Gods and Devils, Gods requested help of the lord. Making an incredible deed the lord gave an awesome triumph to the Gods, positively arranged on his deed God instructed him to request gift. The lord said, I am exceptionally drained, I need to rest at this point. On the off chance that anybody acquires an obstruction my rest, he will be smoldered by my eyes. At that point he dozed in hole, in the incarnation of Shree Krishna. The strongest can't pass on villain "Kalyavan" who by any weapons. Shree Krishna by trap got him where the lord Muchkund and stow away in the dimness. Kalyavan came in the cavern. He saw the shawl of Shree Krishna, so he gave a solid kick to the lord. When the lord Muchkund stirred from his slumber, he smoldered the villain by his eyes. At that point Bhagavan Shree Krishna offered darshan to Muchkund. He told the ruler all occasions. At that point the ruler Muchkund tended to disagree Lord stand him as it seems to be. Our Lord Shree Krishna has him front of Muchkund, guaranteed his to finish his yearning in the following life.

**Keywords:** History of Pandharpur , Muchkung , Kalyavan

### INTRODUCTION :

In this manner the ruler Muchkund was borne as the name of awesome lover Pundlik. He lived in 'Dindir woods' which was close to Pandharpur. To complet the guarantee shree Krishna came in Dindir woods, to discover Rukmini. Pundalik despised his dad and mom. His wife was a persistent lady. He was situated off to Kashi journey with his wife. Out and about he lived in the Hermitage of Kukkut Muni. Kukkut Muni was an extraordinary enthusiast of his guardians. He got an awesome quality by overhauling of his guardians. Numerous corrupt persons clean up in the stream. So they need to wind up took off, Hence our consecrated waterways Ganga. Yamuna and Saraswati adjusted in this legacy. It was experienced by Pundlik that the waterways roosted. He got information and afterward he cleaned up of administration to His guardians. At that point he came back to Pandhari. He gave his whole life in the administration of his guardians.

Seeing of his dedication about his guardians our Lord pleased on him. He drew close to the Pundlik's spot, where he lived. He saw Pundlik lost in the administration of his guardians. Ruler issued him darshan and endowments. Pundlik supplicated him to remain on block stone and hold up. Master endorsed his vow. Pundlik put a stone block for standing. The bank of Bhima River implies the second 'Dwarka'. Our Lord Shree Krishna has changed his structure and get to be Shree Vitthal. From that time our Lord Vitthal has been remaining on block of his fan Shree Pundlik. Vitthal means our Lord Shree Krishna.

### Vitthal Temple Pandharpur

The area of the sanctuary is on the center of the vitthal slope (VitthalTekadi). The sanctuary was little in the time of "Yadav". After 13th century the expansion of sanctuary may spread by dedication of 'Ruler ShriVittal'. It is hard to say precise time of the development of the sanctuary on the grounds that an absence of evidence. Distinctive parts of the sanctuary like 'Ganesh Mandap'. Subharna – mandap' and Garbhagar were manufactured by diverse

individual. In the event that we see the development of the sanctuary, we will see the part is unique in relation to another.

Prior to a few years there was slender street and numerous partners around the sanctuary. Hence there is an exceptionally surge. At that point the harsh blueprint of the city advancement has been arranged by the co-operation of Maharashtra Government. Presently a few upgrades are being made. The pradakshinamarg and palkhimarg are made wide. The Road from S.T. stands 'Swa. Sawarkar way has been isolated into two sections are made expansive. The substance of the sanctuary is on Eastern bearing. The east-west length of the sanctuary is 350 feet and North-south length is 170 feet. The height is 25 to 32 feet. The tops of the sanctuary are high. The crests have been finished by distinctive symbols of god and goddess and configuration. They have been painted. The blue and yellow light streams have been tossed on the painted tops. Amid the festival days there is a glorious enrichment of lights.

The sanctuary has four entryways for the passageway. The entryways are utilized by diverse reason. On the east side, there are three entryway.

1) The primary entryway or first entryway is called 'Namdevdarwaja'. It is called "Mahaddvar" (an enormous entryway). Here "Namdev" who was darling of Lord ShriVittal took self immolation in 1350 A.D. with his 14 relatives. The step is called 'NamdevPayari'. Consistently commemoration day of Namdev is commended. The step is ornamented by metal. The right half of venture there is the symbol of Namdev. The devout individuals first make Darshan of this Namdev stride without touching. There is a stand of water on the right half of the steps called 'Vrundavan dam'. Next of Namdev venture there is the self immolation of Saint Chokhamela. The urns of Saint Chokhamela's were brought by Namdev fabricated Chokhamela's immolation. The reclamation of chokhoba's immolation made by the lord of phaltan. He constructed a huge umbrella. This reference is given on the immolation. Here there are two symbols of Ganesh, Saraswati and two veergal other than of the chokhamela immolation. Anyway now they have been supplanted.

2) On the right hand of the Namdev venture there is an enormous Indian fig tree. There is eastern face entryway contiguous of the sanctuary which we can go into the sanctuary. New Darshanmantap. A scaffold has been constructed in the middle of DarshanMantap and the sanctuary.

3) The third eastern face entryway which we call 'Tati Door'. On the off chance that you enter through this entryway, you will see 'Kanhopatrasanctuary', 'Laxmi Mandir' and 'Venkoba Temple.' The sanctuary has two entryways on southern side. 1) First entryway for the women. 2) Second joined to BajiraoPadsali.

There is huge and one and only fundamental entryway at the western side. It is called 'Paschimdvar'. The vehicles prevent here originating from S.T. stand and 'Choufula'. You can stop your vehicles there. This entryway is utilized for way out amid festivals.

On the Northern side there are three main doors.

### Rukmini door.

**Rukmini** – Gopur entryway. On the off chance that you can enter through this entryway, you will see the red stone RukminiSabhaMandap. Here religious rites like. 'A portrayal punctuated by music (Kirtan), peaching of the dedication and so on is done.

The entrance door of Bodhlebuva'sverandha.

### Rukmini Temple



In the wake of climbing the ventures of Rukmini Temple, you can see the 'Rahi and Satyabhama sanctuaries'. The icons are exceptionally excellent and appealing. Other than the haven of Rukmini sanctuary, there are principle four sections of the sanctuary.

### Main Sanctuary



Middle House



Main pavilion



### SabhaMandap on the north side a room which is a bedroom of Rukminimata.

The entryways of the room are secured by silver sheet. There is a silver bed and velvet bed. A square delightful step is in the asylum, Beautiful where goddess ShriRukmini's object of worship stands up. Her face is towards the east. Her hands are on her waist. After day by day worshiping she wears trimmings and fabrics. Her face is lively and after seen, her face the devout individuals says "Aaisaheb" or 'Matoshri'. The devout individuals argue her gift. After darshan you can go the posterior of the sanctuary where you can take darshan of the top. At that point you can go into sabhamandap. As of late the "Sabhamandap" has been falsely fabricated by red stone. You will get the chance to see numerous photos of 'Rukminimata'. The photos are taking into account the wedding story of Goddess 'Rukminimata', the excellent fascination of 'Rukminimata Temple'. The delightful pictures of Goddess pull in the devout individuals. There is a high stand light.

Inside four months from July to Octombar and NavratraMahostav numerous religious projects are held in 'Sabhamandap'. Amid this period she is revered every day by distinctive ways. The Sabhamandap is adorned by different blooms of blossoms.

There is a same place after you come upwards, there are numerous little rooms, and in these rooms you can see little symbols if incredible Hindu Gods and Goddesses. Toward the end of this space there is an entryway. Through this entryway you can enter this 'Solkhambhi'. There you will discover an antiquated engraving. You can see the names of givers on the engraving. The devout individuals rub their back on this engraving. They accept that in the wake of rubbing back a man can be liberated from human life. Actually the engraving is getting to be indistrict by rubbing the back of devout individuals. Presently a day's an iron net secured on the engraving.

In the wake of taking "darshan" of all divine beings and goddesses you can come in "Solkhambahi" where you can take darshan again of Lord Shri Vitthal. This Solkhambhi has 3 entryways as an afterthought. On right side you can see again a critical engraving.

After Darshan the devout individuals come in "Mahaddwar" where there are little sanctuaries of 'ShriKalbhairavnth', 'ShriShanaishwar', 'ShriShakambari', and next 'ShriKanhobaraya'. You can see a recently developed shri Saint Narahari Sonar Temple before 'Kanhobaraya Temple'. The sanctuary is kept up by the goldsmith society. There is a chronicled custom behind this sanctuary. Close to the 'Narhari Sonar Temple' there is a sanctuary of 'ShriMalikarjun'. A well-known Saint Narahari Sonar day by day revered the 'Shivaling'. He had a house and shop. He was unyielding aficionado of Lord Shiv. 'Master Vitthal' issued him darshan of the Shivling through symbol of himself; from that day Shiv and Vishnu had united. Along these lines the endowment of this is the significance of Har and Hari, our Lord Vitthal has had "Shivling" on his head as image of meeting. There was an enormous town door. In street extending the entryway was tumbled down.

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