

# Day 1

**Date:** 24th February 2022

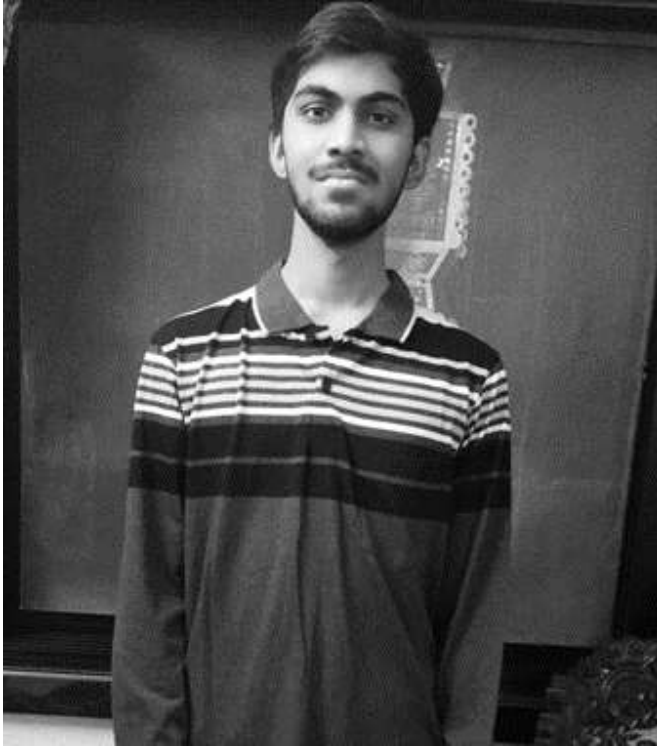
**Venue:** Online (Youtube)

**Youtube link:** <https://youtu.be/DJkYBWUotA8>

The event started on 24th February. We started the event with a video description of VESIT. **Ashish Golsangi (D9A)** gave the audience a deep insight into Pandharpur which is a religious place in Maharashtra. Pandharpur is a town situated in southern [Maharashtra](#) state in western [India](#). It lies in an upland plateau region along the [Bhima River](#), about 35 miles (55 km) west of [Solapur](#) city. Pandharpur is the holy place of Shri Vitthal and Shri Rukhmani Devi. It is also known as Southern Kashi of India. The devotees come here in large numbers for the worship of Lord Vitthal or Vitthoba who is also known as Pandurang or Pandharinath. The worship in the temple is based on the contents of Puran and the contribution of Vaishnav saints of Maharashtra and Karnataka, in Bhakti Tradition, during the 13th to 17th century. A large number of devotees from all over Maharashtra and surrounding states gather at Pandharpur mainly to celebrate the Aashadhi and Kartiki Ekadashis every year in addition to the regular rush of devotees every day.

Speaker threw light on the history of Pandharpur. The oldest mention of Pandharpur is recorded in a copper plate grant of 516 CE of the Rashtrakuta king Avidheya. It is in Sanskrit and its script is Kannada. Jayadvitthala, a Brahmin, was the recipient of a donation mentioned in the grant. Pandharpur was successfully ruled by Rastrakutas, Chalukyas, and Yadavas. The visit of Hemadri to Pandharpur is recorded in inscription 1273CE. This is of importance due to fact that renovated temple was of Hemadpanthi style. Pandharpur had to face many vicissitudes, ups, and downs during the medieval period when the region was attacked by the iconoclast alien rulers. It was constantly under stress and strain from the beginning of the 14th century CE to the Peshwa period. During the period when Pandharpur and the regions surrounding it were under the Bahamas, Nizamshahi and Baridshahi, continuous warfare took place among these rulers which disturbed the life of the people to a great extent.

The event for Day 1 was concluded by **Isha Gawde(D15A)**, who gave the vote of thanks.



Speaker- **Ashish Golsangi (D9A)**



## The Main Temple

VITHOBA TEMPLE WHICH IS THE MAIN TEMPLE IS SITUATED IN THE CENTRAL PART OF THE TOWN. THE TEMPLE HAS EIGHT ENTRIES. THE MAIN ENTRANCE IS THE EASTERN ONE KNOWN AS MAHADWAR WHICH IS ALSO CALLED AS NAMDEV PAYARI BECAUSE ONE OF THE STEPS KNOWN AS NAMDEV PAYARI IS BUILT UP OVER THE PLACES WHERE THE REMAINS OF THE GREAT SAINT NAMDEV ARE BELIEVED TO HAVE BEEN BURIED AT HIS DESIRE.

AFTER NAMDEV PAYARI THERE ARE THREE SMALL ROOMS CALLED MUKTI MANDAP. AFTER CROSSING THE MUKTI MANDAP THERE IS AN A QUADRANGLE OF ABOUT 120' X 60' WITH WOODEN PILLARS, PRESENTLY CALLED AS VITHAL SABHA MANDAP. AFTER CROSSING THIS SABHAMANDAP ONE ENTERS A HALL KNOWN AS SOLKHAMB, BECAUSE OF THE FACT THAT ITS SUPERSTRUCTURE RESTS ON 16 PILLARS. ONE OF THE PILLARS IS PLATED WITH GOLD AT THE BASE

