

# To study the Temple Architecture and inscriptions of Khandoba temple Jejuri

*Prasad S. Khandagale Ph.D. Student, History*

*Tilak Maharashtra Vidyapeeth, Pune*

*Mobile: 9822683341*

*Email id: [prasadkhandagale7@gmail.com](mailto:prasadkhandagale7@gmail.com)*

## **Abstract**

India is land of rich cultural heritage and temples, forts, of various style architects. Maharashtra is no exception for these heritages and various style architects. There are so many temples and architectural monuments with different art observed in Maharashtra. Jejuri is one of the most famous temples of Shiva avatar khandoba in Pune District of Maharashtra state, India with combination of different architectural style. Temple surrounded by fort was built with stones observed in Deccan plateau. The main temple mandap is built with hemadpanthi style in 8 to 12th century with mandap in Yadava's dynasty and later extended ardhmandap and garbhagriha, shikhara in 16<sup>th</sup> century by Maratha chieftain Ragho mambaji. While around temple after dismissal from Mughal, fort is restructured and made around 16<sup>th</sup>-18<sup>th</sup> century by Holkar family. There are archives, curves, Deepmala and symbols observed in temples shows temple architect combination and how old is the temple. Almost 16 plus inscription observed in main fort. These inscriptions are in Marathi. The various statues on walls like sayal, Garuda, lion, devi, flower etc. indicates the history era. While on footstep many stones have inscriptions are in Marathi, Kannada, Telugu, Urdu, Sanskrit etc. These steps are made as rituals followed to make step to climb and offerings towards deity. The fort outlook, corridors is made up of combination of Maratha, Mughal, Deccan, Rajput, architectural style. The welcome arch while climbing steps also have various inscriptions, which show involvement of various kingdom and Sardar family while, built of it. Recent work modification around 1980's of shikhara is of south Indian style.

## **Introduction**

Jejuri known city for khandoba deity avatar (incarnation) of Lord Shiva Shankar, which is Kuldaivat (Family God) of many families from Maharashtra's, Karnataka, Andhra Pradesh, Madhya Pradesh and some other states. To enlighten on the history of khandoba, Mhalsa, Banai and devils Mani and Malla and current temple and for testablishment, Haldi (turmeric powder) use. Khandoba also known as Malhari Martand bhairav avatar. Mainly various fairs in year give ideas how the deity rituals followed. On full moon day in Chaitra Pournima in Marathi calendar which is avatarday of khandoba. Like this 6 days Shadratra Utsav like Navratri followed in Hindu calendar Margashirsha is chapshashti, the days where khandoba have 6 days battle and finally killed devils Mani and Malla. On Amavasya i.e. newmoon day on Monday there is big fair. For deity khandoba the various rituals like Jagran Gondhal, performance of the Waghya and murli with various lyrics, gavalan, Bharuda is traditionally followed in Jejuri.

The geographical location and history of Jejuri, it is last range of Sahyadri of western ghat known as Jayadri, from where there further no hills. Jejuri come under the Maratha Empire ruled by Chhatrapati Shivaji followed by Peshwas who

always visited this deity time to time and donated gold, silvers, land to this deity. There is famous place where Chhatrapati Shivaji Maharaj meets his father after 13 years in temple. The original temple which is from 3.5 km from Jejuri also visited by various Maratha empire kings and letters available for rituals paid of deity.<sup>3</sup> Importance of Jejuri increased while Maratha sardar Malharrao Holkar paid attention and built fort around temple from 1730 on Jejuri hill which is substantial amount at that time. Next 5 generations followed it including Ahilyabai Holkar. Holkar's have their own Gadis in Jejuri with temples and made different water tanks near Jejuri for devotee.

## Aims and Objectives of Study

To study archeological erection of Jejuri temple, fort and its styles.

To understand the importance of the work done by various Maratha empire in the Jejuri along with subhedar Holkar family contribution to Jejuri through inscriptions

## Hypothesis

Time to time Archeological erection of monument of Jejuri temple, fort studywith its various archeological structures with Deccan, Mughal, Maratha styles.

Valuable work done by Maratha Empire setting up Jejuri, Khandoba temple, fort erection and Sardar Holkar family contribution for it.

## Review of Literature

On Khandoba temple Jejuri very rare literature available with archeological angle. From the reference book **R. C. Dhere**, two stone inscriptions in 1063 C.E. and 1148 C.E mentioning the folk deities Mailara and his consort Malavva which suggests that Mailara gained popularity in Karnataka in this period and extended further to Maharashtra.

Book 'The temples of Maharashtra' by **Gopal Krishna Kanhere** shows some history of this temple.

The book written by **Sontheimer** suggests that Khandoba was primarily ago sd of herds menor shepherd. Review mentioned that Khandoba is atleast older than

12th century and extended from Karnataka to Maharashtra. By the 18th century, Khandoba had become the clan deity of the Maratha Empire.

The Sanskrit stotra **Malhari Mahatma** states that Khandoba first appeared on Champashasti, Pember(Adimailar, Mailarapur) near Bidarthen went to Naldurg, Pali and finally to Jejuri.

Vikram Pawar, Pillai's college of Architect, Mumbai gathered information about jejuri temple inhis thesis for the temple archeology which is also general information.

There cent scholar study by **VithalThobare** gathered information of the various khandoba deity in different states where collection of literatures for Lok katha, rituals and pilgrim centers of khandoba mentioned however archeological evidence missing.

While other study by **Priya Tambe** for the western Maharashtra temples have general information about rituals of khandoba deity.

Safeguard of cultural landscape of khandoba by Shilpa Ingawale have geographical data for khandoba Jejuri

## Research Methodology

There search methods used the descriptive, Analytical and Direct Survey methods for research. Primary and secondary sources used for study. Field Visit to khandoba temple with permission from trust to take photographs and identify inscriptions, structures of temple and Fort.

Visited to Archives and libraries Bhandarkar institute, Bharat Itihas Sanshodhan Mandal

Pune; Peshwa Dapatar, Pune; Tilak Maharashtra Vidyapeeth, Pune , Jaykar Library , Savitribai Phule University , Martand Devsansthan trust, Jejuri, Pune; Pune Marathi Granthalaya; Maharashtra state library Mumbai, Holkar trust Indore, Maheshwari, various11temples of khandoba deity in various part of Maharashtra, Karnataka, Andhra Pradesh, deccan archeological college Pune, archeological survey office puneand collect information,

## Analysis and Interpretation

Jejuri temple and fort construction started time to time form 8<sup>th</sup> century and related archeological templates available there. The original temple is after 8<sup>th</sup> century made of 3x3 he madpanthi structure with reverse snake on pillars with Pallava style. It belongs to Yadav adynasty. The main temple made up of mandap and garbhagriha and Shikhar on it. It is extended to ardhmandap on front side latter. Inscriptions related to this available which states that Virapala vormalla 1381 madeit. Original mandap may be open and latter it is closed with all sides except front door on east side. Found

evidence of such closer. While garbhagriha also made around 16<sup>th</sup> century along with shikhara by Ragho mambaji where work started 1608 and completed 1637. The garbhagriha content peripheral rooms with Deccan style with Islamic arches. This content Shivalinga below floor smaller place one side and other gods resides place. The shikhara also changed time to time and onion shape bulbous dome reminiscent of Islamic architect. The pillars on side also have top Islamic minaret like structure .

Holkar's made fort boundary which have typical Holkar, Shinde style and mix of Indian and Mughal, Deccan structural arches. There are several inscriptions on fort wall for constructions of this with longer period 1696 to 1770. In Holkar daftar various letter observed for the construction review of temple fort from Malharao, Ahilyadevi. This fort after 300 years also stands without any failure in construction. There is archeological evidence with various symbols on walls like sayal, Garuda, lion, devi, flower etc. which is also reused in base of dikmala indicates the ancient period of the deity go back to 6<sup>th</sup> century. Fort has gateway on east, west and north side. While in front of temple tortoise with 20 feet diameter covered with brass.

Archeological style of the courtyard is mixed of Deccan, Maratha, Mughal style of work, it is surrounded by archedaisles on all side, highly ornate balcony cypress pillars and cusped. On the North side which can see from Jejuri city for these arches. Baldari next to Nagar Khana where the precision of deity god on auspicious day artist perform art for offerings to khandoba God have Holkar architecture. To make this construction sheavy limestone mixture is used which is made at foothills of Jejuri. There are many areas where the arch is colored as well as percolation of the water is happening. Many of the Deepmala have loosened their erections. Deity khandoba is shepherd god so in worship stone carved ships offered which seen in fort. However, many stone elephants offered also observed which is not explained.

### **Brief history of Jejuri**

Jejuri is one of the most popular pilgrim center of deity khandoba in Maharashtra State, it is located 50 km from Pune in Pune District. It is on the intersection of 18028' N latitude and 74017' Elongitude. The height of the Jejuri Temple is 692 meter above MSL. Jejuri is situated on bank of Sahyadri ranges started from kokan and known as Jayadri. Lord Shankara took 'Martand Bhairav Avtar' at Jejuri. Shiva killed the demons like Mani and Malla so called Malhari. All the 7rishisAgastya, Atri, Bhardwaj, Gautama, Jamadagni, Vasistha, and Vishvamitra stayed in Jejuri to save their family while this so Shiva came to Jejuri and took avatar of khandoba. This is worship place since ancient time and there are two temples one karhe pathar 4 miles southwest on hills, while other is in the nearJejuri cityhill. Jejuri must be established small town since longback and evidence observed from Yadava dynasty 6<sup>th</sup> century A.D. In 1662 A.D. Chhatrapati Shivaji meet his father Shahaji Raje after 13 years of gap.

### **Historical importance of Architecture**

Since Jejuri is holy place and pilgrims have always come there to worship deity khandoba, temple, fort monuments under pressure for erosion, cleanliness. This temple is ideal examples of the many architectural eruption before Muslim rules and after establishment of Maratha kingdoms. The architects are totally made up of the stones but build with limestone's which have some shelf life. It needs to be restored in proper way.

### **Findings and Conclusion**

Jejuri khandoba temple is pilgrim place and current planning shows it planned for temple visitors. It should be worked as heritage monument restoration.

Changes done in any many areas or coloring of structure by trust should be stopped.

Due to leakage of roof and many areas water penetrate through stones and get cracked where structural audit to be done with risk assessment as there may be accident as it is crowded place.

In process of heritage management all the hill with steps and dipmala to be considered.

Heavy turmeric powder used in this place which may be duplicate yellow chemicals will affect the structures need to be considered.

Jejuri is one of tourist place and it attracts not only Indians but foreigners also.

To protect, preserve and conservation of Jejuri is important for heritage of India.









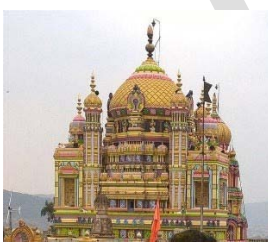

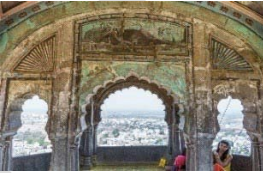
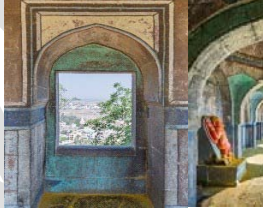

This paper will be helpful to historians, scholars and religious history writers.

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## Photos

 <p>Fig1</p>	  <p>Fig2</p> <p>Fig 3</p>	<p>Fig1.:skyviewofkhandoba temple with irregular shape. Fig2:Hemadpanthipillarof mandap with snake on it Fig3:Topofmandapwith hemadpanthistonecloser</p>
 <p>Fig4</p>	  <p>Fig5</p> <p>Fig 6</p>  <p>Fig7</p>	<p>Fig4.:TwoInscriptionsindicate Holkar family work time to time. Fig 5: inscription in Urdu on steps shows Muslims also devotee. Fig6: Kannada and Telugu inscription seen Fig7:Sculpturesnotidentified</p>
  <p>Fig8</p>	    <p>Fig9</p>	<p>Fig 8 Old and new structure of main temple Shikhar Fig9:Differentarcstructureof Deccan, Mughal, Holkar type arc</p>