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इतिहासाचार्य वि. का. राजवाडे मंडळ, धुळे या संस्थेचे त्रैमासिक ॥ संशोधक ॥

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Religious Tourism Places in Patan Tehsil

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Introduction :

Tourism is a temporary movement of people at place outside the place of work or residence or beat area. Tourism is one of the fastest growing industries which assembled number of services together like accommodation, transportation, food facility guide sightseeing and other. There are number of advantages of tourism e.g. it creates large number of employment opportunities in hotel industry, transportation, restaurant etc. The main advantage is that it helps to earn foreign exchange without any export and its helps to improve infrastructural facilities in tourist centers. It also helps to develop the region by adding national income. Besides these advantages there are many disadvantages of tourism development lie adverse effect on socio- cultural setup of the region it may create shortage of things which are required in day to day life, it also raise the price of land ,accommodation ,food ,clothes etc. Development of tourism also causes danger to environment. in order to minimize these disadvantages proper planning is required. Considering all these factors the topic is chosen to the study Religious Tourism Places in Patan Tehsil Patan is a Town in Patan Taluka in Satara District of Maharashtra State, India. It belongs to Desh or Paschim Maharashtra region. It belongs to Pune Division. It is located 42 KM towards South from District headquarters Satara. It is a Taluka head quarter. There is no railway station near to Patan in less than 10 km. Shrivard Railway Station (near to Karad),

Satara Railway Station (near to Satara), Jarandeshwar Rail Way Station (near to Satara), Masur Railway Station (near to Karad) are the Railway stations reachable from nearby towns.

Objective of study:

Some specific objectives of the study are as follow

- i. to study religious places in Patan Tehsil
- ii. To study the Historical background of Shri. Ram Mandir, Chafal
- iii. To study the tourist attraction of religious places

1. Shri. Ram Mandir, Chafal :

Chafal is a town in the Satara district. It is situated just 35 km from Satara. It is a place of Shree Samarth Ramdas Swami. Chafal is a small village in Satara and a famous Ram Mandir is situated here. It is the birthplace of the famous Maharashtrian Saint Swami Ramdas. Samarth Ramdas found idols of Shri. Ram in the river near Angapur and built the temple at Chafal. The temple is built in marble and is a good example of architecture.¹

Chafal an alienated village within 1881 a population of 1953 is an increase of 38 over that in 1872, lies on the Mand a tributary of the Krishna six miles west of Umbraj. It is reached by a first-class local fund road as far as Charegaon three miles southwest of Umbraj from where a track reaches Chaphal by Majgaon. The village is prettily placed in a narrow part of the valley and is surrounded by fertile black soil lands and teak-covered hills. The water supply for drinking and irrigation is plentiful.²



The proprietor is Lakshmanrav Ramchandra Swami the descendant of the famous Ramdas Swami the contemporary of Shivaji Maharaj. The representative of this family takes rank first among the Satara native chiefs above the Pratinidhi and the Sachiv and the chiefs of Phaltan and Jath and divides his residence between Chafal and the fort of Parli. Eight villages of the head Man valley are alienated from him, besides others in Satara near Parli fort. Chafal village is distributed over both sides of the river. On the left bank is the main street inhabited by several well-to-do traders where a weekly market is held. A footbridge connects it with the right bank where are the vernacular school in a good government building, a few cultivators' houses, and the temple and mansion of the Swami.³

They are built on a hill within the same paved court and are reached by a causeway surmounted by a flight of fifty steps and an archway with a nagarkhana or drum chamber on the top. The dwelling houses line the sides of the court and in the middle is the temple dedicated to Ramdas Swami and his tutelary deity the god Maruti. The temple court steps are all fine trap masonry and in excellent repair but, apart from solidity and good plain workmanship, are in no way remarkable.⁴

The temple faces east and has an open hall on wooden pillars and a stone image chamber with a tower of brick and cement. The temple was completed in 1776. The north side faces the river whose banks here is about sixty feet high of crumbling black soil and kept together by a solid retaining wall of mortared masonry. The temple is enriched by many offerings and is a favourite place of pilgrimage. A fair attended by 2000 to 3000 pilgrims is held on the ninth of Chaitra or March-April.⁵

2. Ramghal of Chafal :

Rammurti Samarth, who was found in Doha, Angapur, brought Chafal here from his head and

started a big festival of Rama. If we want to enlighten society, if we want to inculcate the worship of power in society, then the symbol of that power, courage should be erected in front of the people in the form of an idol.⁶ Rama Raya became a symbol and Chafal stayed tired. Tourists take darshan of this Ramaraya of Chafal and then reach Borgewadi after seeing the rocky Maruti of Shinganwadi.⁷ From here, the hill of Ramghali can be seen. Some rocks appear on the way. This is the story of Samarth who made Sadashivshastri Yevlekar proud at the hands of a Molivika. Later, Samarth joined this sect and established a monastery at Kaneri and was appointed as abbot. Even though the learned man was blinded by ego, Samarth did the work of bringing him to the ground, but the knowledge of that man was known to Samarth.⁸

Therefore, when he became proud, he decided that such a wise man should be in his sect and appointed him as abbot. The Bhairavwadi plateau starts from Borgewadi. There is a flag flying. Below him is Ramghal. This is not the case. Details that look different on the outside are connected on the inside. It can also be reached from Patan village on Karad Chiplun road. Gunwantgad on one side and Dategad on the other are the confluence of two rivers, Yerla and Koyna. There is a road from Patan through Khandui pass.⁹

Conclusion:

These tourist spots in Patan taluka are developing as religious tourist spots. The Maharashtra government still needs to pay attention to the development of this tourist spot. Due to this, these tourist spots will develop and this area will develop.

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