



## THE TRADITION OF SAINT TUKARAM AND CONVENTIONAL CONTRIBUTION OF DEHUKAR FAD'S

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**Abstract-** The present study has attempted The Tradition of Saint Tukaram and Conventional Contribution of Dehukar Fad's. Dehukar Fad in worker conventions achieved reverence and respect due to the family line tradition of Saint Tukaram and to preserve the conventional ethical religion properly. There was wari tradition and Vitthalbhakti in seven generations of Tukaram's house before him. Saint Tukaram spread bhakti strictly in accordance with ethical religion. After him Shri Guru Vasudeo Maharaj bring the community together through Bhajan and Kirtan. He himself established Dehukar Fad round about in 1682.

**Keywords-** Traditional, Fad's, Alias, Pandharpur.

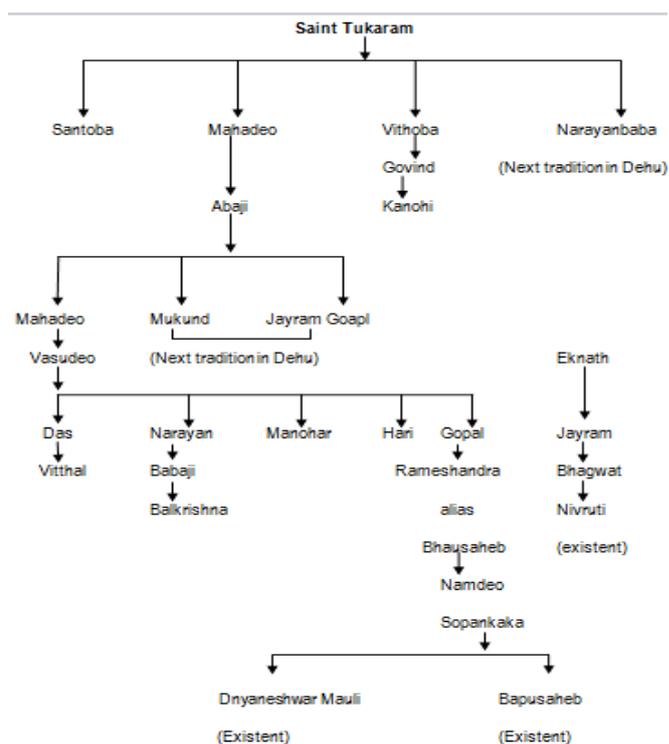
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### The Tradition of Saint Tukaram Maharaj Dehukar

After saint Tukaram his conventional movement was carried by his three sons- Mahadeo, Vithoba and Narayan. Among these three Narayan carried forward the work of saint Tukaram continuously in a detached tendency. In order to bring aimless warkari community together he started 'Ashahi Palkhi Sohala' from Dehu to Pandharpur by putting a wooden slipper of Shri Dnyanoba & Tukaram in Palakhi. The palakhi sohala is still going on even today. The conventional great slogan of 'Dayanoba Tukaram' is the outcome of it & the spirit arised in among the warkari. Narayan Maharaj is known as 'A Great Detached Ascetic' in Dehusansthana and in the Historical Record of Dehukar Math. He constructed Vitthal-Rukmini Temple of Dehu. He formed the trustee's of temple & transformed the Estate of Temple to it.

After the eternal bliss of Narayan Maharaj he gave the responsibility of all administration to the son of Mahadeobaba -Abaji. He further asked him to bring his bone-pitcher to Kashi. Then Abaji went to Kashi along with a bone-pitcher, the grandson of Tukaram, Uddhavbuwa son of Tukaram's second son Vitthal went to Shahu Maharaj of Satara and transformed all authoritative documents and sansthan in his name when Abaji returned from Kashi he came to know about Uddhavbuwa's tricks, Abaji went to Shahu Maharaj of Satara and bring an order of transfer of sansthan in his name still Uddhavbuwa denied to claim his rights on Sansthan.



The struggle began about Dehu Sansthan. This struggle continued in the generation of Vitthal and Mahadeobaba. The struggle went to Shahu Maharaj of Satara. Nana Fadnis, the judge of Maratha Raj of That era said, "What justice should we give to the descendant of Saint Tukaram who refused to accept the present given by Chhatrapati." Then the great grandson of Tukaram and son of Abaji Mahadeo Maharaj, with his son Vasudeo went to Pandharpur. He started the tradition of Bhajan & adoration in Vitthal Mandir with detached tendency. He is the founder of Dehukar Fad.

### **The Conventional (Traditional) Missing of Vasudeo Maharaj Dehukar**

Vasudeo Maharaj started Fad in Pandharpur, Kirtan on tenth and eleventh, Dindi, Pradkshina and Prasad on twelfth. Vasudeo was contemporary of Malappa. Kedarbaba Karadkar of Karad territory was also contemporary of Vasudeo. From him Dindis of Karad are coming to Pandharpur. The death anniversary celebration of various saint's of Alandi, Paithan, Dehu, Trambakeshwar, Gorakhnath, Ter, Nevasa etc. started by visiting these pious places by foot through Dindi's from Pandharpur. This celebration turns into gallas. Still today dindi's are going on from fadas. The descendant's of Kedarbaba participated in this dindis.

### **JARIPATAKA to Chief of Fadas from Chhatrapati Shahu (Second)**

Chhatrapati Shahu Maharaj second of Satara honoured Dindi of Vasudeo Maharaj, a descendant of Shri Saint Tukaram by offering his Jaripataka (turban made of Jari cloth) as a reminiscence of Chhatrapati Shahu Maharaj second 1720 from that day upto present there was a tradition of carrying jaripataka in Dehukar Fad Sohala.

Vasudeo Maharaj started Pandharpur's bhakti and daily adoration of wari. Since he came to Pandharpur. He spread warkari conventions and development with his contribution. He was well known personality with his authority. There was a tomb in Dehukar wada of Kumbhar Ghat at Pandharpur.

### **The Branch Development of Dehukar Fad**

After the death of Vasudeo Maharaj his elder son Das Maharaj started the fad. He started the tradition of celebration of death anniversary of his father Vasudeo Maharaj for seven days and to perform Bhajan on Tukaram's Abhang. This tradition is still going on. Babaji alias Baburao and Ramchandra alias Bhausaheb, the grandson of Vasudeo Maharaj and son of Narayan & Gopal respectively are offering their services to Dehukar Fad by establishing good relations with Vitthal Maharaj. After Vitthal Maharaj Bhausaheb developed fad taking all its responsibility. The tradition of celebration of death anniversary of Vasudeo Maharaj was expended upto one month by Bhausaheb.

Bhausaheb passed away in 1835, his son Namdeo started fad tradition ahead. At his stage Shri Jayram Maharaj left Dehukar's fad and started his own fad. This is the Dehukar's second fad at Pandharpur.

Shri Jayram had two sons-Bhagwat and Dnyanoba. Nivruti alias Babasaheb, the son of Bhagwat and their children are in charge of this fad today. Vitthal Maharaj Separated from the fad of Jayram Maharaj and formed third fad of Dehukar Sopankaka, the son of Namdeo Maharaj followed this tradition ahead and developed fad.

Further this fad is divided into two traditions-Dnyaneshwar Mauli Dehukar and Bapusaheb Dehukar. Today we have four branches of Dehukar Fad:

- Dnyaneshwar Mauli Sopankaka Dehukar.
- Bapusaheb Sopankaka Dehukar
- Shri. Nivruti alias Babasaheb Bhagwat Dehukar
- Shri Vitthal Maharaj Dehukar

Shri Vitthal Maharaj Dehukar's fad in further divided into four sub-branches.

### **Dnyaneshwar Mauli Dehukar's Fad**

Math of this fad is on Kumbhar Ghat in Pandharpur. In this Math letters of order, old manuals, old documents in Modi Script are available. Traditional programmes of fad are going on in Math and Pious sand area of Chandrabhaga. Prawachan and Kirtan is going on other places.

The seven hundredth gala of Saint Namdeo is celebrated in Ghuman of Punjab on behalf of fad. The sansthas of Ghuman had given a certificate of Honour in Punjabi language to the chief of fada's in 1971. The installation of Saint Tukaram's idol at Badrinath in Himalaya took place in 1979. National Integrity of warkari tradition is preserved through out India during 1971 to 1982. The existent chief of fad and elder son of Dnyaneshwar Mauli Prof. Balasaheb Dehukar is a well known kirtankar. He participated in get-together of All India Sadhu Saint organized by Shantigiri Maharaj and spread tradition of fad. Govt. of Maharashtra honoured chief of Fadas in 1991 for their conventional mission by giving certificate of honour. A well known kirtankar is honoured on every Ashadhi by giving Shri Vasudeo Maharaj Dehukar Traditional Reward.

### **Bapusaheb Dehukar Fad**

The math of this fad is in Ghongade Galli. The existent chief of this fad is Bapusaheb celebrated Traditional galas there is this math.

### **Nivruti Alias Babasaheb Maharaj Dehukar Fad**

The galas of this fad takes place in Tukaram Mandir, Pradakshina Road at Pandharpur chief of fad Babasaheb and his son sanjay Maharaj travelled in Maharashtra and Karnataks for traditional prapoganda. Dindis from Eksqmbha, Nanadi, Hanuwatwati of karnataka are coming to Pandharpur During Ashadi to Kartilsi.

### **Shri Guru Vitthal Mharaj Dehukar Fad**

Shri Vitthal Maharaj has no son after him Shri Narayan Alias Bapusaheb Maharaj is made owner of this fad by the society of this fad. After death of Babasaheb, his wife Trabaisaheb became owner of this fad. There was struggle in this fad in 1973 and Tarabai became legally owner of this fad through the court of law. In 1977 she formed the trust in the name of 6 Shri Vitthal Maharaj Dehukar and looked after this fad personally. After her death she gave all the authority of this fad to her adopted son Deeleprao Dehukar through her will. At present he is the chief of this fad. But the elder old aged warkari started Independent Programmes in the name of Shri Vitthal Maharaj. The following such four fada's are there in Pandharpur.

- Shri Guru Vitthal Maharaj Dehukar Adh fad Kole Galli, in front of Municipal dispensary, Trust Rest No. 567 (1977).
- Shri Vitthal Maharaj Dehukar warkari conventional Bhajani fad

-Akhil Bhartiya Padmashali dharmshala, Pandharpur, Reg No P.T.R 765 (1990).

- Vitthal Maharaj Dehukar conventional Bhajani Mandal, Tin koni Madi, in front of Municipal Dispensary, Pandharpur.
- Vitthal Maharaj Dehukar conventional fad Kshatriya Dhangar Samaj Math, in front of Municipal Dispensary, Pandharpur.
- The conventional Programmes of above mentioned fads are carried on through the Trustees of fad.

### **The Contribution of Dehukar fad in warkari conventional Propaganda**

Even if Dehukar fad is developed into various branches, still the Traditional Programmes of original fad are performed in all these fadas. It includes Death Anniversary celebration of Vasudo Maharaj of one month duration bhajan and kirtan of Tukaram's story, Ram Navmi, Nrasinh Jayanti, Gokul Asthami, Wanan Jayanti, Mahashivratar, Tukaram Beej, the death Anniversaries of ancestor's celebration of every month gallas are celebrated on large scale. Warkari society on large scale is participated in such gallas. The origin of different fad Dindi is found in the tradition of Dehukar Fad. The well known representatives of chief of Dindis are Belapurkar, Karadkar, Thobade from Washi, Mai Dindiwale, Dhoralkar, TembhuKar, Kalanekar, Patharudkar. The pious saint places in Maharashtra, Alandi, Nivrutinath, Paithan, Ter, Aran, respected Dehukar for their service. The programmes of palakhi, kirtan, kala in these places are performed by Dehukar. At Aran the name week of Dehukar society took place in the Temple of Sawata Maharaj from Ashad Vadhya Navmi to Vadhya 15th warkari samaj of all Dehukar fad is found in all Maharashtra, Karnatak, Belgum, Bijapur, Mysore, Banglore districts and Surat, Baroda of Gujrat, Hyderabad in Andra Pradesh, Madras in Tamilnadu, Itarsi, and Indore in M.P.

### **Conclusion**

Dehukar Fad in worker convections achieved reverence and respect due to family line tradition of Saint Tukaram and to preserve the convectional ethical religion properly. Vasudo Maharaj started Fad in Pandharpur, kirtan, on tenth and eleventh, Dindi, Pradkshina and Prasad on twelveth.

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