

**EXPENDITURE ON THE RELIGIOUS PURPOSE IN PESHWA PERIOD  
(SPECIAL REFERENCE OF NAVAS, PILGRIMAGE, AND DAKSHINA): A  
HISTORICAL STUDY**

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**Abstract:**

The purpose of this paper to know the expenditure on the religious purpose of the Peshwa period. As well as to focus on the religious traditions In this research paper I tried to research on interdisciplinary topic, economy is most important aspect for any power. In Peshwa period Marathas used various sources to earn the money like *chouthai, khandani* etc. also there was various way of expenditure of the government. In this paper I focus on the religious expenditure of the Peshwa period. Religious factors were very important to study of the social history of the Marathas

**Keywords:** *Religion, Traditions, Expenditure.*

**Introduction:**

Religion, in India, influenced the life of the people to an extent not common in other parts of the world. Most of the incidents in a man's life, from his birth to death, were associated with some rituals or others and it was impossible for any ordinary person to escape the influence of religion.(1)The religious traditions in the Maratha period were continued by the Peshwa. The vyas puja performed as before three times in a year, kartika purnima, magha purnima, vaishakha purnima etc.in Peshwa period different sums were

assigned for this puja.(2)

### **Religious expenditure and grants:**

Religious activities took away large funds from the peshwas, due to peshwas liberal and charitable religious temperament. Religious grants received for various purposes, as follows;

1. for the performance of daily religious duties.
2. Donations and grants to the maths.
3. Annual allowances for religious ceremonies, and rites.
4. A fixed yearly allowance was granted for performing daily worship in temples and pilgrimage.
5. Grants for Dakshina in shravanmasa

Peshwa made generous grants to several monasteries called math's conducted by the learned Brahmans. This maths's been all organized institutions and was maintained entirely on the state grants. There are a number of *modi* documents in pune archives as well as bhrat itihās sanshodhan mandal regarding the grants or the continuation of the grant of yearly allowances to the Brahmans, these thousands of documents give us an idea of the influence of the Brahmans.(3)

### **Expenditure on Navas;**

Navas is very old Tradition in India, even today we can see this tradition in social and religious life in India (especially in Maharashtra).people seeking with fulfillment, therefore prayed to them and offered them navas. Navas was a kind of propitiatory vow in which a devotee promised to offer something to the deity, if it appreciative his wishes. One comes across certain peculiar type of navas offering made to these deities.

Navas offers for various purposes, even some times peshwa and his saradar also offered navas to deity. We get hundreds of letters in peshwa dafter about the expenditure of

navas, some examples: In 1768 navas offered by chapaji tilekar one of servant of madhavrao peshwa, for the victory of fort pratapgad.(4) Trimbak suryaji offered navas for the victory for fort trimbak, and peshwa government granted 1700 rs. for this purpose (to work for building of temple)(5)

In 1748 baloji karale one of sardar offer navas to deity for the victory of ratangad, and when he conquered ratangad fort, peshwa government grant him all things to complete his navas. (6) Most of time people offered navas to lord khandoba to get children, for instances, usually consisted of a promise to offer their first born into the service of the deity. The male child thus dedicated to *khandoba* was called 'vaghya' and the female one; *murali*. (7)

#### **Expenditure on pilgrimages:**

There were most holy places and shrines in maharashtra. Nasik, trimbak, pandharpur, tulajapur, vai, mahalkshmi, bhimaashankar, jejuri etc. most of these places happened to be on the banks of the holy rivers.(8) There used to be a heavy rush of pilgrims to these holy places on some particular days. For example *kumbhamela* was celebrated in nasik and trimbakeshwar after every twelve years. Devotees of lord vithoba gathered at the pandharpur on the day of ashadhi and kartiki ekadashi. peshawa government grant some amount for those occasions.

Some holy places of hindus were out of Maharashtra. Banaras is one of the holiest places for Hindu peoples. Bath in the Ganga River was believed to collecting *punya*. *Kashiyatra*. A pilgrimage to Banaras ever remained a highly cherished dream of a religious hindu in spite of the great risks and expenses supplementary it. Thousands of hindus still go on pilgrimage to *banaras*, *prayag*, and *Mathura* known as *trishtali yatra*. There was so much difficulties and risk in this travel so pilgrims generally travelled with large groups.(9)

As the source of documents high caste hindus allways go for kashiyatra, *balaji vishvanath bajirav* first *radhabai*, *kashibai* were complited *kashiyatra* in peshwa period.

### Sravanmasa Dakshina:

dakshina was distributed in the month of shravan. Lakhs of rupees was distributed among the Brahmins every year in the month of sravan. Dakshina system was started by senapati dhabhade, after his death peshwa continued this system by bajirav first. An equally formidable number of Brahmins used gather to poona to receive their share of the dakshina.the ceremony used to be observed for four to five days. A circumstance which gave it a touch of a festival.the amount of dakshina was depend upon the financial position of peshwa (10) There are some figures of dakshina.(11)

year	amount	year	amount
1736	16354	1758	18,00,000
1737	49073	1762	11,898
1749	1,23,530	1768	2,88.745
1751	2,50,000	1776	5,05,128
1752	6,28,353	1777	53,699
1753	2,06,019	1778	60,0261
1754	8,28,348	1787	1,43,329

Peshwa *bajirav* second, who was rather uncontrolled in his generosity to Brahmins is reported to have distributed in the year 1797 jewels and gold coins as *dakshina*(12) *peshwa* built a separate building called *ramana* for the distribution of *dakshina*.

### Conclusion:

Religious life of the Peshwa period appears mainly superstitions, ritualism. Expenditure on religious purpose like *dakshina,navas,kashiyatra* was very high, for that purpose Peshwa always take loan from money lenders, in Peshwa period they did not had a sufficient money for various purpose. At panipat Maratha army had be deficient in gather money, and this was one of the important reason of defeat in panipat. Maratha power

defiantly extends in whole India in Peshwa period. But Peshwa cannot handle the economic problems.

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