

MORYA DEVASTHAN TRUST, CHINCHWAD –

A HISTORICAL STUDY

A Thesis

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BY

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Year 2018

C E R T I F I C A T E

This is to certify that the dissertation entitled '**Morya Devasthan Trust, Chinchwad-A Historical Study**' which is being submitted herewith for the award of the Master of Philosophy (M.Phil) **in Nehru Institute of Social Sciences-History** of Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by Shri / Smt. **Supriya Sudhir Belsare** under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this dissertation has not formed the basis for the award of any Degree or similar title of this or any other University or examining body upon him / her.

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DECLARATION BY STUDENT

Form 'A'

I hereby declare that the dissertation entitled '**Morya Devasthan Trust, Chinchwad-A Historical Study**' completed and written by me has not previously formed the basis for the award of any Degree or other similar title upon me of this or any other Vidyapeeth or examining body.

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Chapter 1

Introduction

There were many saints in Maharashtra. One of them was Morya Gosavi , the greatest Ganesha devotee at Chinchwad. Morya Gosavi since his childhood used to worship Lord Ganesha. He had taken a Sanjeevan samadhi at Chinchwad.

Chinchwad is situated at the river bank of Pavana in Pune. Pimpri Chinchwad is located on 73.55° latitude and 18.32° longitude. Industrially , Pune city was over stressed so to reduce the pressure of the city this new village came into existence. Chinchwad, this newly established area is very famous from the industrially and religious point of view. The reason for this is that many saints of the Varkari movement like sant Dnyaneshwar and Tukaram had a deep sense of devotion to this place. As there are number of tamarind and banyan trees so the place got its name as Chinchwad and due to peepul trees Pimpri name came into existence. Presently, no such evidences are there of such big tamarind, peepul and banyan trees. But we cannot keep these two Pimpri and Chinchwad apart. Both the cities have almost the same history.

Morya Gosavi belonged to Chinchwad so because of the presence of such a great personality this place has become a holy place. Hence, Chinchwad is getting the equal importance to the Ashtavinayakas. This is the major religious place of the lord Ganesha's devotee. As Morya Gosavi was one of the biggest Ganesha devotee so the Ganpati of Morgaon himself came to Chinchwad and this place has become one of the greatest religious place.

A brahmin husband - wife used to stay. Both of them were the sincere devotee of Lord Ganesha. But they did not have any child. Because of the blessings of Ganpati they had a baby boy and he was given the name Moreshwar. People use to call him Morya with love. After

the death of his mother and father, he went to Tathawade to stay. At that time Morgaon was famous for its Ganpati temple. Morya, on each Chaturthi used to go there. Slowly his devotion towards Lord Ganesha increased and he had placed many examples of the Godly powers. Morya Gosavi was also known as the disciples of Swami Nayanbharti. The eyes of Shahaji Maharaj were cured because of the blessings of Morya Gosavi, this is what all is described in the Ganeshkosh, and then Morya Gosavi's name had become famous as an enlightened one. People from far and wide started coming to him for the blessings. In order to avoid such a big hustle, he took the shelter in deep forest for the meditation. Morya left all avoidance of people for the enlightenment.

One of the stories is very common for him that Morya Gosavi, on each Chaturthi used to go to Morgaon. Afterwards when Morya became old then he went to Morgaon then he did not get the sight of Lord Ganesha in the temple and he slept outside the temple and Ganpati appeared in his dreams and said, and told him to go to Chinchwad. As he entered to Chinchwad he saw the Ganpati idol appeared from the womb of the earth at his own house. There Morya built a temple and he, himself had taken a Sanjeevan samadhi. Today we have Morya Gosavi's temple over there.

After Morya Gosavi, Tukaram Maharaj believed Chintamani Maharaj as a God. Since then onwards he is considered as God. It is mentioned in the 'Rajaya Vavhara Kosha' that Shivaji Maharaj had considered the Narayan, the son of Chintamani Maharaj as his religious Guru and received lessons from him. At that time the fame of this religious place is heard by Aurangzeb and he had donated eight villages to the trust.

With the blessings of Lord Ganesha, the enlightenment was continued till the seven generations. The donation letters of Shahaji Maharaj, Shivaji Maharaj and the Peshwas are very famous. Along with

these many gifts and grants were continued from the time of Nizamshahi, Aadilshahi and Mughal rulers. All these letters are written in the Modi script. Many of them are translated in the other languages. The date of birth of Morya Gosavi as mentioned in the biography by the trust is 1376 CE. Morya Gosavi has been mentioned in the literature even before the Shiva period. The medieval period was mainly of the droughts and the wars. During such a tragic period this trust had done so many social works.

The donation of Chinchwad, Wakad, Pimple Saudagar and Pune given to Morya Gosavi by Shahaji Maharaj is specified in the grant letters. 42 Letters by Shivaji Maharaj to Morya Gosavi shows love and the respect for each other. The letters of the Shiv period to the Morya Gosavi temple shows the economic and the social condition of the people and their relations. Chinchwad Devasthan used to do the most noble work of the grain donation. The burden of such act should not be on the common public so it used to give the grains at the low rates. What so ever the donations or the grants had been started by Shahaji Maharaj were continued by the generations of him.

We have the eight letters of Sambhaji Maharaj to Morya Gosavi. 15 donation letters of Chatrapati Rajaram ,Chatrapati Shahu Maharaj's 42 letters and after that 42 of Shivaji Maharaj 7 of Shambhu Chatrapati are available to us. From these letters we come across about the contemporary economic, social and religious life of the society and no harm should be there to the religious sector such care was taken and the administers were directed accordingly. We can witness the humble behaviour of the administers also .

Along with all these we have the record which tells us about the grants in the form of land given to Gosavi Devasthan by Peshwa Balaji Vishwanath till Sawai Madhavrao Peshwe. All these letters mentions not

only about the grants or the donations but a warning also that no trouble should be created to the Devasthan.

Many of the miscellaneous letters of the mughal rulers are also there which mentions about the continuations of the previous grants or some of the new donations i. e. the letters of Yakutkhan , Mirza Raje Jai Singh etc.

Complete political support was given to Morya Gosavi as Devasthan as it was doing number of social works.. All these letters mentions about the Morya Gosavi Devasthan and on the top of that the liberal religious policy of the politicians is also seen.

From this religious place as we are getting so many letters from the time of Shahaji Maharaj till the British period,we come across the contemporary social, cultural and the religious life of the society.

Till now no one has done the study of Morya Gosavi Devasthan and trust from the historical point of view and the social work done by the trust. This is how the Mangal Murti Devasthan is bounded to maintain the importance of the culture of Ved - pathshalla.

Morya Gosavi Devasthan does the social work like taking care of the devotees, maintaining hospital, during the Vari of Pandharpur arranging blood donation camps etc. My aim is to bring all such social work done by the trust in front of the public from the historical view.

Aims and Objectives:

- 1)To know all-round history of Morya Gosavi and DevasthanTrust.
- 2)To study the work of Morya Gosavi and DevasthanTrust.
- 3)To study the social,cultural work done by Morya Devasthan Trust.
- 4)To underline the importance of the work done by the Morya Devasthan Trust
- 5)To study donation titles and other donations to the temple trust.

Hypothesis:

1)Morya Gosavi Temple is having prominent place in the religious history of Mahasadhu.

2)Valuable work done by Morya Gosavi temple trust in Pimpri and Chinchwad, in social and cultural field.

3)Morya Gosavi Temple has definite history.

4)The temple trust has done great work in social field through social activities.

Scope of Study:

The research will mainly dealt with the Morya Gosavi temple trust including life of Morya Gosavi ,history of the temple and work done by Morya Devasthan Trust

Research Methodology:

For the research on the “Morya Devasthan Trust, Chinchwad’s social and cultural contribution”,I have used the descriptive, Analytical and Direct Survey method. I first paid visits to Bharat Itihas Sanshodhan Mandal; Peshwe Daptar, Pune; Tilak Maharashtra Vidyapeeth , Pune , Jaykar Library , Savitribai Phule University ,Morya Gosavi Devasthan trust, Chinchwad ,Pune; Pune Marathi Granthalaya; and collected books useful for my research work.I studied thoroughly the the biography of Morya Gosavi and the history of Chinchwad Devasthan Trust’s history. The reference books / material are as follows :

1. “Shri Morya Gosavi Yanche Charitra” Shri Gajanan Dev Paramount Publication . Pune 1962.
2. “Shri Mangalmurti Morya” R.C.Dhere, Vhora and Co. Mumbai, 1968
3. “Shri Mangalmurti Ganesh” by S.D.Satavlekar. Publication - Swadhyau Mandal, Kila Paradi, Surat, 1950.
4. “Shri Ganesh Kosha” - Amarendra Gadgil , Vhora and co. Mumbai, 1968.

5. "Shri Chintamani Maharajanche Ovibadda Charitra. Published by Chief Trustee, Shri Devasthan, Chinchwad.
6. "Shri Morya Gosavinche Ovibaddha Chritra" - Chief trustee, Shri Devasthan, Chinchwad.
7. "Shri Ganesh Puran", translated by Vishnushastri Bapat, Published by Domodar Lala: Vai - 1904.
8. "Shri Mudgal Puran", Marathi translation by Chintamani Bhau, D.H. Gokhale, 1950.
9. "Shri Ganesh Darshan" - Edited by - Manohar Joshi , Prasad Prakashan , Pune, 1973.
10. "Shri Morya Gosavi Yanche Charitra" - Vishnu Khedekar.
11. "Shriman Morya Gosavi Yanche Chritra", Shankraswami, Published by Dattatraya. Tambe , Kolhapur; 1979.
12. "Mahasadhu Morya Gosavi Charitra Ani Parampara", 1996. K.D.Bhingarkar , Trustee, Chinchwad Devasthan Trust, Pune.
13. "Bhusananda Mayureshwar Kshetra Sankshipt Varnan", R.C.Dhere, 1977.
14. "Shriman Mahasadhu-Shri Morya Gosavi Yanna Milaleli Sanadpatre", Dr. Mrs. Anuradha Govind Kulkarni , Chinchwad Devasthan Trust Mangal - Murti Wada, Chinchwad, Pune - 411033, 2014.
15. "Bharatiya Vishwakhand" - Pandit Mahadeo Shastri Joshi, Volume No. 12, - Maharashtra Rajaya Sahitya Sanskriti Mandal , Mumbai.
16. "Bhartiya Sanskriti Kosh" - Dr. Nilma Natke .
17. "Maharashtra Darshan", Volume No. 7, Pandit Laxman Shastri Joshi - Maharashtra Rajaya Sahitya Sanskriti Mandal, Mumbai .

18. “Vishwacharitra Kosha”.

19. “Sakalsantha Charitra Gatha” - by Prof. Namrata Bhat.

20. Pune District Gazetteer .

I have referred to all the books to complete my research work. I have also paid a visit later to Morya Gosavi Devasthan Trust ,Chinchwad, Region - 2, interviewed the chief priest at the Devasthan and the people in the trust. This interview threw light on the history of Morya Gosavi. I have also interviewed the villagers. I revisited Morya Gosavi temple to know more about it for a careful consideration to completed the third Chapter after a careful study and analysis of Morya Gosavi’s Saptpurush and their tradition , their verses, their compositions, their meditation etc.

I studied the geographical location and history of Chinchwad in depth. I referred to the interviews of the villagers. I have attached these interviews to the appendix.

The document of Morya Gosavi Devasthan in Modi script are available everywhere. Some documents have also been read. I visited the following places to see these documents in the Modi script.

1. Chinchwad Sanada - Chinchwad Devasthan Authoritative Documents .
2. Mandal Sangraha-Bharat Itihas Sanshodhak Mandal,Sangraha (Rumal -Shivacharitra- Sahitya) vol. 16 . documents.
3. Papers chosen from the Peshwe Daptar vol. 22 , Editor - G. S. Sardesai, Government Press, Mumbai , 1932.
4. Bharat Itihas Sanshodhak Mandal Sammelan Vrutta Saka 1844. (1922 A.D. , Pune)
5. Bharat Itihas Sanshodhak Mandal , Tribunal, year 2, Publication 1 to 4. Datto Vaman Potdar, Gangadhar.

Significance of the Study:

1) Nobody has done the study of Morya Devasthan Trust, Chinchwad till the date. It is necessary to study the Morya Devasthan Trust, Chinchwad in the Historical point of view.

2) It is important to study the social, cultural of Morya Devasthan Trust, Chinchwad.

3) Donation Titles/Gifts received by the Chinchwad Trust, the local history of the people came into forth.

Review of Literature:

Lord Ganesha is an auspicious deity. In devotion the Ganapati sampradaya (sect, community) hold an unparalleled place. At every auspicious function for success people worship lord Ganesha. Lord Ganesha is the lord of knowledge and wisdom and He is the representation of "Shabdabrahma". All the art forms like poems, plays and literature start with "Shri ganeshaya Namha" chant. The Ganesha festival holds a very important place in Maharashtra. The devotees of Ganpati fall under and exists from the ancient times.

Morya Gosavi temple in Chinchwad is an "Jagrut" (active, alive) temple in the sense that the wishes of the devotees get fulfilled. But it is not one of the Ashtvinayakas. He was the great saint. Morya Gosavi who established this temple and he went for self immolation also there. The place is therefore very significant. This great tradition was carried forward the next seven generation. From the place where these seven men were buried a stone of lord Ganesha idol came up and and was laid down on their tomb. All these Samadhi's (tombs) are next to Morya Gosavi's tomb. It was said that Morya Gosavi went for self immolation here in 1655. In 1657 his son, Chintamani Gosavi Dev built the samadhi mandir. After seven years, the Mangal Murti Wada (mansion) was built and the Chinchwad Sansthan (establishment) came into existence. Morya

Gosavi's fame was heard by the contemporary rulers. The Chattrapatis, the Peshwas and the Muslim rulers had gifted many donations and grants to run this establishment. This religion is as sacred as Morgaon. Many devotees have seen a vision in the dreams and have been relieved of their sufferings after the prayers.

Saint Ramdas and Tukaram also had faith in this region. Chattrapati Shahu Maharaj used to take permission of Shri Ganesha here before starting any venture. Gangadhar Naik had captured the Fort of Vasai after the religious ceremonies on the bank of river Pavana for 21 days. It is believed that Lord Ganesha himself had gifted him the sword.

The establishment (Devasthan) had been granted a special grant upto the British Era in 1859. The coins minted in Chinchwad's mint, "Chinchwad's Rupaya" sings the glory of Chinchwad.

While studying the life and works of Morya Gosavi the researcher has gone through the following reference material (literature).

1. "Apla Pimpri - Chinchwad" (Pune City Region) : Shrikant Chaughule: Sahitya Sugandh Prakashan, Pune. January 2016

This book describes the geographical location of Pune city and Pimpri - Chinchwad. It tells that the region is the river basin of river Pavana, river Mula and river Indrayani. With many villages on the river banks farms and also meadows and barren rocky land .

2. It also describes how this twin - city rose to fame. It also describes the historic importance and also tells about the copper plate of Rashtrakuta ruler Krishnadevrai. It talks about the confluence of the three devotional centres - Chinchwad, Dehu and Alandi.

3. We also learn about the importance of the temple and the authoritative documents and grants given to the temple.

4. There is a brief reference to the Mangalmurti Wada, Morya Gosavi temple, Talegaon - Chikli fort, Patil Gaddhi and other such is a reference to contribution in the freedom movement.

5. It also describes the industrial development in Pimpri - Chinchwad and Chinchwad temple.

II Ganesh Kosh-

1. We get information about various Ganesh Puranas, Stotras and the sanctioned rules of worshipping Ganesh .

2. We find description of various changes in Lord Ganesha (from one Yug to the other Yug, a long period of time) from time to time chiefly it talks about the various incarnations (avatars) and books of Lord Ganesha .

3. There is a review of various place in India and abroad and their religious importance.

4. There is a detailed information of various pilgrim centres if Ganpati in Maharashtra. Especially about the Ashtavinayakas. It also consists various compositions of Marathi Saints and poets who sang praises of Lord Ganesha.

5. It briefly describes Morya Gosavi and Chinchwad temple.

6. We also find the ancient history of Ganpati in this Ganesh Kosha.

III “ Mahasadhu Morya Gosavi Yancha Charitra and Parampara - Dr. K. D. Bhingarkar, Published by - Trustee Chinchwad Devasthan Trust, Chinchwad, 1986.

1. The book says that Shri Morya Gosavi is a Maha - Ganpatya of the Ganesha Sanpradaya (sect) .The book describes the Ganesha sect.

2. This book has the biography of Morya Gosavi. It describes his childhood, his parents and the advice given by his Guru. It also has the various miracles performed by Morya Gosavi. We also get the information of the next seven generation of Morya Gosavi .

3. Morya Gosavi's tradition was continued by seven men (Saptapurush). The book describe the life and the deeds of all the seven men.

4. The book deals with the graph of Morya Gosavi's personality. It consists of the description of his compositions, his philosophy and his penance .

5. The book also describes the verses composed by the Saptapurush, their philosophy and their penance.

6. The association of these saptapurush with various rulers has given the establishment (sanstha) a historical importance. We get a brief description of the religious functions they undertook and also the villages and land they gifted along with cash and food grains for the community kitchens.

7. The information of the religious duties and function of the Chinchwad Trust is given this book. It was Chinchwad Trust that looked after the management of Morgaon , Chinchwad, siddhatek and Theur.

We also find Morya Gosavi's biography and his seats tradition, the tradition of Gaadi (seat) in this book.

IV Shri Sadguru Morya Gosavi Yanchya Padanchi Gatha -

Vishvastha Dev Sansthan, Chinchwad, 1977.

1. This book consists the padas (verses) of Morya Gosavi which reveals his devotion for lord Ganesha.

2. These verses reveal the various forms (external appearances) of Lord Ganesha .

V Sriman Mahasadhu Morya Gosavi Yancha Charitra by Shri Narasinha Dixit. Published by Dattatraya Tambe, Kolhapur. May 1969.

1. The book throws a brief light on the biography of Morya Gosavi.
2. There is a brief account of Morya Gosavi's incarnation and his works.

VI The charters and Authoritative Documents received by Mahasadhu Morya Gosavi - Dr. Mrs. Anuradha Kulkarni, Ajit Madan Patwardhan, Chinchwad, December 2014.

1. This book contains the Charters and documents issued to Morya Gosavi. There are letters from Shahaji Raje, Chatrapati Shivaji Maharaj , Maharani Yesubai , Chatrapati Rajaram Maharaj, Chatrapati Shahu Maharaj, Chatrapati Shivaji II as well as those issued by Balaji Vishwanath, Bajirao Peshwe, Nanasahab Peshwe, Madhavrao Peshwe. All these letters are written in 'Modi' script and the book has their Marathi translation.
2. The book also contains Morya Gosavi's family tree ,Maps and Mudras.

The book gives brief information of the geographical location of Pimpri - Chinchwad. The Ganesha Kosha ,however, gives a detailed account of Ganpati. But the Morya Gosavi Devasthan Trust gives a brief account. The biography of Mahasadhu gives the details of the life of Morya Gosavi but about his contribution to the society. It gives information about the life of the saptapurush and their tradition but their contribution is not made very clear.

The Charters and documents presented by Dr. Anuradha Kulkarni gives the information about the letters of the rulers but not the history. The researcher has studied the above books while gathering the information. I realized that Morya Gosavi's life his verses revealing his devotions, the grants and gifts given by the contemporary rulers is not studied together

from the historical point of view. I have ,therefore, studied the life and work of Morya Gosavi to bring the religious policies of the rulers.

Chapter Schemes:

History of Pimpri-Chinchwad.

Chapter-1:Introduction,Aims,Objective,hypothesis,Scope of Study,Research Methodology,Significance,Review of literature,Chapter Scheme

Chapter -2:Historical and Geographical back ground of Pimpri-Chinchwad.

Chapter-3:Autobiography of Morya Gosavi and their Tradition.

Chapter- 4:Donation Titles/Gifts to the Morya DevasthanTrust.

Chapter-5:Social and Cultural contribution of Morya DevasthanTrust,Chinchwad.

Chapter-6:Conclusion/Evaluation.

Chapter-2

2.1 Historical and Geographical back ground of Pimpri-Chinchwad

2.1.1 The Geographical background of Pimpri – Chinchwad

Pimpri - Chinchwad is situated about 16 Km northwest of the Pune city. The area of this twin city is 171 Sq.Km.and is situated at

An altitude of 600 meters above the sea level. The average rainfall is 71 cm. The twin city is extended in South from Mula river bank to Durga Tekdi (Hill) in the North, Hinjawadi in the west to Alandi in the East. River Pavana runs eastwards from the city.(1) Villages along the river banks, agricultural land around the villages, barren and rocky land in some places are some noteworthy geographical features of the plan. The growing urbanization has taken over the agricultural land.

Except for the Durgadevi hill, the rest of the region is plain. Mula, Pavana and Indrayani rivers run nearby. Pavana river flows right in the centre of this twin city. To decrease the pressure on Pune city,near the industrial region a suburb was developed which grew into a twin city, Pimpri - Chinchwad.(2)

Four gram panchayats i.e.Chinchwad,Pimpri,Bhosari and Akurdi were merged (immersed) to form Navnagar Palika on 4th of March 1970. Being a religious and cultural centre,Chinchwad was popular since the times of Morya Gosavi. H.A. factory had made Pimpri village famous in those days. Both the village Pimpri and Chinchwad are situated on the banks of the river Pavana. In the past, the region along the river bank and the villages were covered with dense vegetation.There were many Tamarind and Banyan trees in Chinchwad,so the name Chinchwad.

(Chinch means tamarind and wad means banyan tree). In Pimpri, on the other hand, there were many Pipal trees so the name Pimpri came from .

2.1.2 History Of Pimpri – Chinchwad

Pimpri - Chinchwad have the history of 45 years. Many historical remnants have been found in this region which confirms how old they are.

The first written evidence about Pimpri -Chinchwad is found in 8th century A.D. A copper plate about a village, Bokhel from this region was found. It is recognized as Pune Copper Plate and it is an evidence of the antiquity of Pune city.(3) There is a mention of four villages from Pimpri Chinchwad region on this copper plate. This plate shows that Rashtrakuta ruler Krishnadevrai donated Bokhel village to a brahmin named Pugadi Bhat in 754 A.D. (4)

A great Ganesh devotee , great sage, Morya Gosavi went for a self - immolation by burying himself alive in Chinchwad. The region is religious and cultural centre and Morya Gosavi's residence there has made the place very pious, holy. Chinchwad is at the centre of the Pune city.(5) Chinchwad is close to Alandi and Dehu of the tutelary deities (Aradhya Daivat) of Maharashtra -Saint Dynaneshwar and Saint Tukaram. We see the confluence of devotional tradition of all these three saints here. Saint Dynaneshwar was born in Alandi in 1275 A.D. and he immolated himself in Alandi itself in 1296. The influence of Saint Dynaneshwar Maharaj's fame his deeds and his good company must have definitely had an impact on this region in those times. Every year Saint Dyananeshwar's palkhi passes through the twin city and thus the participation and closeness of the two centres is clear.

Morya Gosavi was born 100 years later. Morya Gosavi's ancestors are from Karnataka state's "Shali" village of Bidar District.(6) His surname was ‘

Shaligram'.Morya's father was Vaman Bhat Shaligram and mother Parvatibai(7) had come to Morgaon village on the bank of river Karha. It was in Morgaon that they worshiped Mayureshwar and as a blessing ,a son was born.They named him Morya.As a child loved to pray. Later he accepted initiation at the hands of Guru Nayanbharti .(8) He won control and victory over all his sensory organs.His fame spread and people came to see him. He disliked crowd so far solitude he came to Chinchwad on the river banks of Pavana.He immolated himself there in 1531 A.D.

Because of his meditation and deep austerity, Morya Gosavi lived for 186 years.(9) He spent most of his time in Chinchwad.He offered divine services, prayed and walked to Morgaon every fortnight. The people in this region must have surely been benefited by all these things. They must have learned good conduct along with devotion for Lord Ganesh .

Saint Tukaram was born in 1608 A.D. The presence of these three saints-Sant Dynaneshwar,Sant Tukaram and Sant Morya Gosavi has made the people of this region good and virtuous.(10)The Chinchwad Devasthan,which came into being because of Morya Gosavi has a great historical importance. All the rules of Maratha Dynanty from their rise to decline have helped the Chinchwad Devasthan.Shahaji Maharaj, Shivaji Maharaj, Sambhaji Maharaj right upto the Peshwa have donated a lot for the temples of all the villages in the twin city Pimpri-Chinchwad had been donated to the Chinchwad Devasthan.There are charters and documents available of all the gifted villages,the relief on land and octroi,taxes, the food grains and oil etc donated to the temple. (11)

260 letters sent by Chatrapati Shivaji Maharaj are available of which 42 are in connection with Morya Gosavi .This fact throws light on the historical importance of Chinchwad Devasthan.(12) The Mangalmurti wada of Chinchwad is very important. This wada (Palatial building) was build in Peshwai before 1764 A.D. After the construction of this wada and its fortification, a stone inscription

was found in 1764 A.D.Thus it is clear evidence that the wada was build before 1764 A.D(13).

There was a beautiful monument in Dapodi built after the British architectural style in 1815 A.D.This monument was used as Governor's Bunglow later.There are very few historical monuments in this city and they need to be preserved and protected in future.(14

FootNotes:

1.Shahar pune-ek Sanskrutik sanchitacha magova,Sampadak,Arun Tikekar,Page,430.

2.Apla Pimpri Chinchwad,Shrikant Chowghule,Sathitya Sughanda Prakashan,Pune,2016,Page 11.

3.Ibid,Page,16.

4.Ibid,Page,47.

5.Mahasadhu Morya Gosavi Chatritra ani Parampra,K.D.Bhingarkar,Vishwastha ,Devasthan,Chinchwad,1996,Page,32.

6.Shriman Mahasadhu Morya Gosavi Yanche Charitra,Shankar Swami,Prakashak Dattatray Tambe,Kolhapur,1969,Page,5.

7.Shri Mnagal Murti Ganesh,S.D.SATVALEKAR,Prakashak,Swadhyy Mnadal killa Pardi,Surat,1950,Page,35.

8.Shri Morya Gosavi yanche Chatritra,Vishnu Khedekar,Page,11.

9.Shriman Mahasadhu Morya Gosavi yanche chatritra Shankar Swami,Prakashak,Dattatray Tambe,Kolhapur,1969,page,32.

10. Shriman Mahasadhu Morya Gosavi Yancha Sanadapatre, Anuradha Kulkarni, Ajit Patwardhan , Chinchwad Devasthan Trust , Chinchwad, 2014 page no,212.

11.Ibid,Page,227.

12.Ibid,page,292.

13.Mahasadhu Morya Gosavi ,Charitra ani Parampara, K.D.Bhingarkar, Prakashak,Vishwastha,Chiwad Devasthan Trust,Chinchwad,Pune.1986,Page,95.

14.Ibid,Page,14

Chapter 3

Autobiography of Morya Gosavi and their Tradition

3.1 Morya Gosavi:

Morya Gosavi was famous for his Ganesh Bhakti. Throughout his life with tough persuasive Morya Gosavi himself became an image of Lord Ganesh. His entrancement is in Chinchwad. Though Chinchwad is not one of the Astavinayak but because of Morya Gosavi Chinchwad gained the importance of Astavinayak. Just as Alandi gained importance because of Sant Dyaneshwar and Dehu because of Tukaram Maharaj. The Devotees of Astavinayak can worship Lord Ganesh in Chinchwad at the same time in the form of Morya Gosavi and his seven great men. It was through his devotion that Morgaon's Moreshwar came to Chinchwad. It is only because of his penance and existence Chinchwad has become popular and named as 'Jagrut Devasthan'. Morya Gosavi took an entrancement in Chinchwad on the bank of river Pavana.

Morya Gosavi's actual surname is shaligram. His native place was shali. So his surname was Shaligram. His ancestors were from Shaal village of Bidar District, Karnataka. Earlier seven generations from Morya Gosavi's family left Karnataka and settled in Maharashtra. Maharashtra had witnessed a severe famine in 1330. Many people had starved to death in this famine. The Shaligrams had settled in Maharashtra before this famine. They formed three groups and got settled at different places. The religious practices and lifestyle of these people indicate that they are from Karnataka. This family is Deshata Rugvedi Aashwalayan Sutrishakal lineage and their clan is Haritas.(1)

Morya Gosavi's father Vaman Bhatt was extremely virtuous and industrious (Karmanishtha Brahmin). His wife Parvatibai, was a virtuous faithful

and Pious lady, but they were sad that they did not have a son. They decided therefore to go on a pilgrimage. They left their village and came to Morgaon in 1324 A.D. Morgaon was then called Mayureshpuri or Swanandpuri. They washed their feet in Karha river and they drank the river water. On the bank of river Karha they asked the villagers about Morgaon. The villagers told about ganeshpuran and Mudgalpuran as follows. They told that in the past Brahma, Vishnu, Mahesh, Shakti and the Sun had done their penance here. Lord Ganesh appeared before these five gods. These five gods therefore installed Lord Ganesh ceremoniously. Lord Ganesh gave them blessings that whoever does the penance here will have their wishes fulfilled. One of the myths says that Lord Ganesh fought with Veenataputra Mayura. When he surrendered Lord Ganesh killed Kamlasur and Sindhudaytya. This region is also shaped like a peacock and so it is called Morgaon.(2)

Vaman Bhatt and Parvatibai paid a visit to Mayureshwar & thought that their wish would be fulfilled. They decided to get settled in Morgaon. Their pious behavior & religious nature impressed the villagers. Vaman Bhatt used to get up early, used to have bath, his sandhya(prayers), Brahmakarma, and after that he used to meditate the whole day in the name of Lord Ganesh. He used to go about begging in five houses and thus out his existence. Parvatibai used to help him to carry out his religious duties. The villagers loved Parvatibai owing to her piousness and virtuous nature. A legend tells that 12 years passed thus Moreshwar visited Vaman Bhatt in his dreams and said that there is no chance of birth of a son but Vaman Bhatt did not budge and continued his ritual. Finally, Moreshwar reappeared in Vaman Bhatt's dream and told him that Moreshwar himself will take birth in his family.

Parvatibai delivered a male child in Shalivahan Saka 1297 (1375 A.D.), Vidhrutnaam Samvatsar Magh Shudha Chaturthy, Friday, Revati

nakshatra. Mayureshwar first presented himself in the form of Gajanan Shundadhandhari. Vaman named the child Moreshwar and called him lovingly Morya. Morya couldn't talk till he was two years old. His mother doubted that her son was dumb. She prayed Mayureshwar and asked for his blessing daily. One day a sage came, touched Morya and went away. Morya started speaking from that day onward. His first words were '**Gananam twam Ganpati Havamahe**' the mantra. (3) Thinking its incarnation of Mayureshwar himself, Vaman Bhatt greeted Morya. It is told in a single moment Mayureshwar created tender feelings in the minds of the parents of Morya.

There was an epidemic of fever in the village. Morya was affected by the same and fever lasted for long time. Parents made all the attempts to cure him but they always failed. Vaman Bhatt feared to lose his son for whom he had undergone penance of several years and thinking so Vaman Bhatt started with his prayers for Moryeshwar and then unexpectedly an ascetic visited there and applied ashes from his bag on Morya's forehead. Morya woke up from his deep sleep. The ascetic gave Morya a mantra and a rudraksha string and a robe. (4) Vaman Bhatt and Parvatibai were overjoyed to see Morya reborn. Morya used to wear the robe and the rudraksha string and wander in the village. The villagers used to call him Gosavi Maharaj. The appendage Gosavi goes with his name till date.

Vaman Bhatt was himself a Dashagranthi devoted worker. At the age of 8, he performed Morya's threading ceremony and declared him brahmin. It is believed that a human being is Shudra by birth and only a ritual grants him a Dwijatwa. Vaman Bhatt performed a initiation ceremony of Morya by giving him the Gayatri mantra. Morya was a very intelligent child he became brighter with the threading ceremony. He used to perform thrice a day Sandhya Vandan, Agniupasana and Suryaupasana that is he use to pray the Sun and the Fire god everyday.

Vaman Bhatt sent Morya to vedic brahmin to study the Vedas. He taught him Rugveda. Morya was so quick that he did not require a second teaching. He used to learn the Santha the same day it was taught . Thus Morya mastered the Vedas quickly. Vaman Bhatt also gave Ganeshas Prithvipuja to Morya. As per his father's order, Morya used to perform Sandhya thrice a day. He used to chant Gayatri Mantra ,pray the Sun and the Fire God and also Lord Ganesha.

Morya Gosavi was very virtuous and obedient child. He used to enjoy serving his own parents. One day, they thought of going to a pilgrimage to Ashtavinayak. Morgaon's Moreshwar is the first of Ashtavinayak, so Morya Gosavi performed the first pooja there. Then they went to Theur and Siddhatek. In every region / place his pious soul used to find pleasure . He used to performe the rituals and inculcate all the holy spirit of Ganesh within him and then move ahead on the next pilgrimage. There was a motive behind this that in future devotees of Lord Ganesh could worship Ashtavinayaks at the same time at one place. (5)

Morya Gosavi himself was an incarnation of Lord Ganesha and in the next generations there would be a partial existence of Lord Ganesha . Entrancement of Morya Gosavi and seven great men is located on the bank of river Pavana in Chinchwad. On every Entrancement one can find Lord Ganesh's idol and those are the 'Ashtavinayak's'. One who worships those eight Entrancements is considered to be virtuous.

On the pilgrimage Morya Gosavi used to get engrossed in all the rituals and devotional worship of Lord Ganesh. His parents were waiting for him to return home. They suffered anguish from seperation of their son. They were eager to meet him and when Morya Gosavi returned home his parents joy knew no bound. The old routine started again. Bathing , Sandhya and worship of Sun and the fire God. In the remaining time, he worshiped Lord Ganesha. Morya Gosavi's mind though of (Vairagya) asceticism. The study of shastra's and meditation had deepened his

thoughts. He had no interest in household life. He did not desire any kind of respect and wealth. When his parents talked of his marriage he clearly denied.

He felt dejected and thought of meeting the Sadguru. He wanted to meet Sadguru who would help him to find Moksha (Salvation). He was getting anxious day by day .

One day after returning home after the pooja , he saw an divine figure in the porch , with heavy matted curls on his forehead, Tripundi on his head Rudraksha garland in his neck and he wore orange robes and had wooden Khadavas (Chappals) seeing this divine figure Morya Gosavi was shocked,he touched the feet of this sage and asked for the discipleship. After sometime the sage said,” I accept you as my disciple”. Morya was extremely delighted . The sage was Yogiraj Nayanbharti . (6)

Nayanbharti taught Morya Gosavi some chants,Yogas and meditation.He taught him how to awaken kundalini(spiritual power) and entrancement.He also taught him the hatyog in entirety. He advised him to utter the great statement, “Aham Brahmas Mi” and taught him complete Dnyayog. Sadguru changed him into Brahmroop(image of Lord Bramha) Morya Gosavi left blessed gratified and accompolished. Sadguru had given him the power and also tactics, but it is the disciple who has to undergo the training. Sadguru ordered him to go for the penace and visit Theur to achieve accompolishment .

Saying so,Sadguru went away for pilgrimage. Morya Gosavi narrated the incident to his parents of the command and blessings given by the guru and seeked their permission to leave for Theur for penace. His parents agreed to this.

On his way from Morgaon to Theur,Morya Gosavi came across a mountain.There was a huge poisonous snake who used to bite the travellers and kill them.The travellers avoid going that way.While Morya Gosavi was walking along the way he

was engrossed in singing Bhajans , the dangerous poisonous snake stung on his feet, but instead of Morya Gosavi it was the snake that died due to Morya Gosavi's touch.(7)

On reaching Theur, Morya Gosavi asked the villagers about the greatness of the place. He was told that the region was called Sthawar region or Theur. Its description is found in Mudgal Puran and Ganesh Puran. Any religious ceremony performed here makes lord Chintamani i.e. Ganesha pleased. Visiting there on Ganesh Chaturthy or any pious day fetches absolution. Touching Chintamani's idol help one's self to merge into universal self. Touching Ganesha's feet and excepting the holy water destroy all the sins. He is freed from rebirth. Shivanandi had himself undergone penance here. If one performs the oblition to the dead relative at Ganesh Kund a human being is freed from the debt of his mother. The greatness of this region is immeasurable. Morya Gosavi was extremely pleased knowing about the greatness of Theur. Morya Gosavi paid a visit to Chintamani and started his penance as per the command of his spiritual Guru. He found a quiet/ forlorn place where there would be no disturbance. Even today this place is famous as Morya's Aasan. He sat in a state of profound meditation unheeding the Sun, wind and rain for 42 days without food and water. His time to test when a wild tiger attacked him/ pounced on him. When the tiger roared, Morya opened his eyes. The tiger pounced on him but as he touched Morya he turned into stone. Even today a tiger of stone can be seen there. (8) The 42 days meditation pleased Shri Chintamani. He appear and told Morya to enter into Grishatha Ashram i.e. lead a family life. Morya Gosavi returned to Morgaon. He spent his time worshiping Lord Ganesha and serving his old parents. But they soon died and Morya was depressed. He continued with his penitence but he couldn't enjoy/engross himself in it. He felt like leaving Morgaon and go for self - knowledge; soul searching, self analysis. One day Shri Mayureshwar presented himself before him and told to go to

Tathawade, a village near Chinchwad on the bank of river Pavana. After a ceremonious pooja/ worship of Shri Mayureshwar, Morya Gosavi took his leave and left Morgaon. He gave away his belongings and wealth in charity, sacrificing everything, this penniless sage came to Tathawade near Chinchwad. (9) He lived in solitude and meditation to gain knowledge of self. He used to go everyday to Kivjai's temple near Tathawade for performing rituals.

During this period Morya Gosavi performed many miracles. On his way to the temple Morya Gosavi had to pass through a barren field which didn't yield anything. But with Morya Gosavi's touch the farmer's land turned fertile and yielded profusely making him rich and prosperous. Pawar's blind daughter got her eyesight. Chinchwad's blind Subedar too could see. This news reached Badshah and he got curious to meet Morya Gosavi. He decided to pay a visit to Morya Gosavi and offer him a reward and one day he did so. He offered the Sanad at Morya's feet but Morya refused. A little away from Morya's place there stayed a man named Tukaram Pawar. He had no children. With Morya's blessing Pawar's wife bore a son. The land, Pawar offered is still with Morya Gosavi's descendants. Because Morya Gosavi's divine power people started respecting him, worshipping him and started considering him as Lord Ganesh. But everyone in the world is not alike. Narhari Mahipati from Surul village set Morya's hut on fire while he was meditation just to test his spiritual power, but Morya Gosavi did not get a bit distracted through the hut completely turned into ashes, Morya remained unhurt. Narhari saw this miracle and left repentent. He requested Morya Gosavi to forgive him. Morya Gosavi forgave him and told him never to torture anybody like that. Narhari rebuilt the hut for Morya Gosavi.

Morya Gosavi's fame reached far and wide. Many people came to him to relieve themselves from their sorrows. This disturbed Morya's service to lord Ganesha and left Tathawade and came to Chinchwad. Rabade, Gupchup, Gawade, Chinchwade,

Bohir and other villagers compelled Morya Gosavi to come and stay in the village. They built an ashram for him in the south near Kotheshwar mandir under the Shami tree along the banks of river Pavana. He spent his time in prayers, meditation and serving devotees of Lord Ganesha. He used to go every month on Shudh Chaturthi to Morgaon on foot to pay a visit to Lord Ganesha there. He used to return after offering Naivedya on Panchami .

3.2 Marriage:

After a few years Kashyap Gotri, Govind Rao Kulkarni, a Deshastha Rugvedi Brahmin from Punawale came to Morya Gosavi. He told him that Lord Chintamani had appeared before him and told him to get his daughter married to Morya Gosavi.(10) He requested Morya to accept his daughter. Morya said’ “ I am a poor and old man now. I won’t be able to keep your daughter happy”,but Lord Chintamani has desired their marriage so Morya agreed. The bride’s name was Uma. She was a quiet and philanthropic by nature. She had great devotion for her husband and she helped him with performing the rituals. After a few years in Saka 1403, Vikrutinaam Sanwatsari, in the month of Magh, on a vadya chaturthi, Uma gave birth to a son at the time of moonrise. The son was named as Chintamani,Morya Gosavi was not interested in running the household. He was more interested in serving Moreshwar. He helped and guided many people. One day on his way to Morgaon, Morya Gosavi came across a leper who was in acute pain. Morya Gosavi felt sorry for him and he sprinkled some holy water on the leper. Shockingly the leper was relieved of the disease . He told that he wanted to serve Morya Gosavi. Morya Gosavi told him to serve Mayureshwar and go to Morgaon every month. The leper went home happily . Such tales are told.

Once a while Morya Gosavi was on his way to Morgaon on foot he heard a Brahmin wailing in pain due to severe stomachache he was requesting God to relieve him off the pain. Morya Gosavi took pity on him and massaged his

stomach. Immediately the Brahmin was relieved off the pain. He gladly touched Morya's feet. The Brahmin requested Morya Gosavi to take him in his service but Morya Gosavi ask the Brahmin to constantly chant Morya's name and visit Moreshwar every month on foot. In this way Morya Gosavi helped many people and showed them the way of devotion. One day on his way to Morgaon, Morya Gosavi was getting late. It was raining heavily and he was completely drenched. Karha river was flooded and it was impossible to cross it. "How would I pay visit to Lord Moreshwar?" thought Morya. He prayed , he saw a fisherman with a long stick in his hand. He was poorly dressed. He came near Morya Gosavi and said, "Baba I will take you a shore." Morya Gosavi bacame extremely pleased. He said, "what's your name?" the fisherman replied, "why do you want to know my name?". I will help you to cross the shore just hold my hand and chant Moreshwar's name." Morya Gosavi held fisherman's hand and reached the other bank. He said, " I am extremely grateful to you". I can come to Morgaon only because of you. The fisherman said, " yes, that name and chanting has saved you." Saying he went away.

Morya Gosavi reached the temple but it was locked. He felt very sad but as he prayed a miracle took place. The lock fell down and the doors opened. Happily Morya Gosavi touched the feet of Mayureshwar,performed the ritual and came out,but he saw that the lock was intact on the door. The next day the worshiper saw that somebody had performed the pooja and he wondered how could that be possible. The door was locked. He knew that Morya Gosavi could make that happen. Many such stories about his miracles are narrated.

Morya Gosavi was now getting old,but he insisted on going to Morgaon on foot. He was late and the priest had locked the temple door. Disappointed Morya Gosavi sat under a Tarati tree and invoked Moreshwar. Lord Moreshwar himself stood in front of Morya and listened to his Bhajans. Morya was extremely happy and both

were engrossed in the bhajans till dawn. When the priest came, he found God missing , On coming out he found God with Morya under the Tarati tree. He pleaded Morya Gosavi and said, “ how will we be able to manage our livelihood if there is no god in the temple?” the idol was taken back into the temple. The whole village witnessed this miracle.

One day when Morya Gosavi had gone to Morgaon he took a dip in the Ganeshkund and offered water to the Sun. As a blessing a saffron coloured grain of rice fell into his palm . Lord Mayureshwar had come there in the form of a grain of rice. All chanted in the name of Mayureshwar and Morya Gosavi worshipped the grain of rice and offered food to all. He declared that his decenants should offer food at this place to one and all - Brahmins as well as the low caste. This place is called ‘Panli’ on this day the untouchables are free to touch idol. It is not a crime, then that day onwards Poli-Bhaji is served as Prasad. The tradition continues till date.(11)

The Prasad, the saffron colored grain of rice was brought to the Mayureshwar temple in a grand ceremony. Morya Gosavi worshipped Mayureshwar very devotedly.(12) People were shocked to see the garland from the Mayureshwar’s neck fall into the neck of Morya Gosavi. Morya Gosavi realized that it was a time for him to go to Chinchwad. He took the rice grain and came out of the temple. There was a huge crowd to see him. A vaishya woman’s child fell down from her hands and was crushed under the feet. Lifting the dead child the mother was grieving (waiting). Morya Gosavi took some holy water and poured it into the dead child’s mouth and the child woke up as if from a slumber. People acclaimed in the name of Morya Gosavi on seeing the miracle.

Singing bhajans, Morya Gosavi brought the prasad murti (the grain of rice) to Chinchwad and the next day he called a vedic Brahmin to install the Mangal Murti ceremoniously. This same blessed idol is still in the

Mangalmurtiwada. This small grain has become the size of a coconut now because of the layers of red lead applied on it. Morya Gosavi devotedly worshiped this prasad murti everyday. He spent his time meditating. Instead of going every month he went to the Morgaon only in the month of Jeshta, Bhadrapad, Magh and Adhik. Every time he went he used to take the prasad murti with him. This tradition is followed even today. In Bhadrapad the prasad murti is taken in palkhi in Magh in a chariot. Now - a - days there are two wari's one in Magh and the other is in Bhadrapad. (13)

3.3 Samadhi: (Entrancement, Monsoleum)

Morya Gosavi's greatness had reached its height. Many people use to pay a visit to him and he was getting tired of meeting people. For years he had lived a detached and denounced life and had no contact with the outside world. He was totally engrossed in the spiritual world. He decided to go into a state of profound meditation (bury himself alive in the state of trance). Chintamani Maharaj with the permission of his father found a cave along the bank of river Pawana.

Margashirsha Vadya Shasthi Saka 1483 was the auspicious day. At sunrise Morya Gosavi came to the bank of the river pawana, took a bath, said his prayers, made offerings to the Sun and ritualistically worshiped Lord Ganesha. Chintamani Maharaj and his wife and other people took his blessings. Morya Gosavi entered the cave and sat for the profound meditation. His backbone, neck and head were in a straight line. He concentrated in the centre and sat in a khechari mudra and pranayam. Chintamani Maharaj came out of the cave and closed the entrance of the cave with a huge stone forever. Morya Gosavi was 186 years old then. After Morya Gosavi's entrancement, Chintamani Maharaj installed a Mangal Murti along with Riddhi-Siddhi exactly on the cave above Morya Gosavi's head.

In 1580, on Vilambi Naam Samvatsar Kartik Shudha Chaturthi the work of building a temple was started and the temple was completed on Aashad

Shudha Chaturthi. This information is inscribed on a stone on the right hand side wall of the Samadhi Mandir. (14)

3.4 Morya Gosavi's Spiritual Personality:

Morya Gosavi has attained enlightenment through penance and meditation. On the basis of this enlightenment he served the society. He freed them all from the miseries and made them devotees of Lord Ganesha . He turned a barren land into productive land of one of the farmers. He gave vision to Pawar's son . He gave eye sight to blind Subedar and a son to Tukaram Pawar's wife. He freed a leper from leprosy on his way to Morgaon's pilgrimage . He cured a Brahmin from stomach ache . Thus he did many such merciful things. He was an embodiment of pity , forgiveness , peace , humbleness , generosity , philanthropy and such virtues . He was a devotee of Lord Ganesha and meditated severely for attaining Lord Ganesha. We can see his devotion , his various experiences on his way of attainment. His longing to meet Lord Ganesha, his anxiety , his agony of separation and the joy that follows on meeting can be seen from his verses .

They are less in quantity but great by quality. The song popularized by Chinchwad Sanathan has only forty - four verses composed by Morya Gosavi but these verses reflect the journey of Morya Gosavi's penance. (15)

He himself was a devotee of Lord Ganesha and preached others to worship Lord Ganesha

A devotee has to undergo many stages of self development during penance.(16)

These six stages are as follows :-

1. Stage of old age
2. Stage of (Mumukshadasha) emancipation.
3. Stage of penitence
4. Stage of detachment
5. Stage of accomplishment
6. Stage of salvation

Every penitent has to go through these stages to some extent or the other . Morya Gosavi has also gone through these in his life. His verses reveal this.

3.5 Stage of old age:

In this stage the penitent is engrossed in worldly life. He does not have longing for salvation. Morya Gosavi was in fact born because of the penitence of Vamarao who had gained a son as a gift from Moreshwar. Morya Gosavi's birth was the result of Vamanrao's severe penence. Morgaon's Moreshwar had come to life through him. His life had not gone through this first stage like common penitence. The teachings in the family had developed his mind towards Ganesha worship since his early childhood. His plays involved Ganesha puja and bhajans .

3.6 Stage of Emancipation :

In this stage there is a serious desire for salvation and the penitent tries to achieve it. This stage has come in Morya Gosavi's life as well as after his threading ceremony and studies, the formal and ritualistic religious meditation and worship had started. He was in search of a guru (spiritual Preceptor) because one cannot achieve wisdom and knowledge without this. Without knowledge there is no

salvation ,so he was longing to have a spiritual preceptor. One day, he met Yogi Nayanbharati,unexpectedly in the temple. Morya Gosavi got learned some spiritual rules,Ashtangyog and meditation from him. He enlightened him with his teachings and power and Morya Gosavi felt fully gratified. (17)

3.7 Accomplishers Consecration :

According to his spiritual instructors command Morya Gosavi went for severe penance in Theur to complete forty - two days. After forty two days he saw Chintamani himself.He became extremely happy.He again desired to see Chintamani .He first began his religious meditation at Morgaon and then at Chinchwad.Even though Nayanbharti taught him Yogsadhana yet Morya Gosavi followed the path of acute devotion. Morya Gosavi used to get engrossed in Moreshwar devotion . He get rid of all the vices in his mind. On the bank of river Pavana in mids of the beauty of the nature Morya Gosavi performed spiritual penance.The agony of his mind is expressed in his verses.(18)

3.8 Nature of Devotion :

Morya Gosavi has intense love for God Morya. He was totally engrossed in the joyful nature of Morya. He hardly liked anything other than Morya .

Hey Mann Vedhale ho Moryachya dhyani – Anik Na avade ya Morya Vachuni.

He has expressed his love for Ganpati beautifully and poetically. He says, just as a peacock is overjoyed to see the clouds in the sky,I am overjoyed when I see you. Just like a lotus blooms in sunlight my mind blooms when I see you. I feel overjoyed to see you just like a Chataka is happy to see the clouds and the Chakor is happy to see the moon.

3.9 Description of beautiful form of Morya :

These verses describe the beautiful appearance of Morya. It is the description of Moreshwar from Morgaon. He has a beautiful crown on his forehead, his ears are huge and has beautiful ear-rings in them. He has the Tripundi on his forehead and rice grains are applied on it. His countenance is pleasant. There are Durvankur (grass) on his head. His eyes are bright and eye brows are too beautiful. His single tooth and his huge straight trunk is glided with precious stones. There is a betel leaf (Tambul) in his mouth that has colored his lips red. Moreshwar has four hands he holds a parshu (weapon), Ankush and a lotus in three of them and the forth hand holds the modaka. His trunk touches the Amrut fruit in the tray of the Modakas.

His vehicle is a mouse. He wears nine gems. A sparking ‘ Janave’ (a sacred thread)decorates him. His body is covered with red lead (minimum)his huge stomach is tied with a waist band with snakes carved on it. His legs are as delicate as lotus. His fingers are straight and nails shine like moonlight. He wears anklets. The Vighnaharta (one who relieves of all difficulties). Moreshwar sits on a throne studded with gems. He gives his blessings and relives deliverance them from the cycle of repeated birth and deaths. This description is found in “Anupam Divya Shobha” or in a verse “Sakhi sange sakhe prati”. In the verse number nine and ten Morya Gosavi has described as dancing Ganpati. While describing Ganpati , Morya Gosavi has not dishonored any other God. In verse number forty four he sings praises of Lord Shiva. In verse forty fifth and forty nine he says about Gondhal and Jogati (devotees of Malhari). Here, he sings praises of Goddess. He respected all Gods and Goddesses.

Describing his helplessness he says that ‘ Men do not know the rituals and sacrifice and allied. We are fools , we are crazy of Morya. Our devotion for Morya is full of this craziness. He describes his madness , craziness for Moreshwar

in his verses “ Vedebagade Naam Tuze Gavu” and “Aamhi Moryache Vede Nenati”.

3.10 Devotee’s Loyalty and Uniqueness :

One who is loyal to me and seeks my projection, i care for him. Morya Gosavi was a loyal devotee of Ganpati . He had a unparalleled deep faith in Morya. He says that there is none other than Morya in this universe .these three words “ You have come to relieve the sinners”.

3.11 Pangs of Separation (Morya Gosavi’s Traditions)

Every devotee, accomplisher goes through the pangs of separation. Morya Gosavi had also faced these pangs of separation. He had seen Chintamani after a penance, devote austerity of forty two days. On seeing Chintamani he had felt a unique joy. But he could not have witness this joy again . He felt the pangs to meet Chintamani, Morya again. He says “ It is a long time now. I am feeling restless”.

3.12 Union With God:

Finally Morya Gosavi’s penance was fruitfull. Gajanan was happy with his devotion, his devote austerity. He showed Morya Gosavi his presence. Seeing the devotion Morya had left the temple and given him the rice grain as Prasad(blessings). Morya Gosavi was extremely delighted and has described his joy of this union with Ganpati in many of his verses.

In one of his verse he says that this union with Ganpati has relieved him of the exertion of worldly life.

“ Bhavshram Harata Ho. Morya Dekhila Ho ! -----”.

Morya had written this verse when he met Lord Ganesha under the tree of Tarati .

“ Aaji Anand Anand / Mala Bhetala Eknath !-----”.

Morya Gosavi has thus described his joy at the union with Lord Ganesha. Morya Gosavi has described his unique experience. He says, “The ruthlessness of his mind ended on being continuously connected with God”. (19)

3.13 Sense Of Deliverance :

At this stage Morya Gosavi himself became one with Ganesha. The difference between God and devotee had been vanished. He was undergoing a stage of disembodiment and had weaned from bodily enjoyments and pursuits. He was experiencing a sense of liberation. He was enjoying eternal peace and happiness. He was in an absorbed state of Samadhi, that is deep and devote meditation and did not have to try to go into this state. Lord Ganesha now dwelled in his heart.

He was now one hundred and eighty years old. The nuisance of people was also disturbing him and he was seeking isolation. With the will and the permission of Chintamani he decided to seek self immolation in Margashirsha Shasti Saka 1483. (20)

3.14 Means Of Devotion :

Worship or religious ceremony and rites and rituals of Atharvashirsh ; fasting on the forth day (Chaturthi) of a month ; living in the company of saints ; meditating on God’s name ; reading Ganesh Purana and Mudgal Purana are various means of devotion.

Let us give thought to some ways described by Morya Gosavi. (Pilgrimage to four Dwars or doors)

3.15 Dwaryatra

In the Ganpatya community this Dwaryatra is considered very important. This Dwaryatra helps to destroy / eliminate sins and obtain Ganesh swaroop, i. e. gain the blessings of God. This Dwaryatra is done especially in the month of Bhadrapad and Magha. The four dwars are - Dharma , Artha, Kaama and Moksha and the yatra (pilgrimage) is to be done from Pratipada to Chaturthi (first four days of the lunar month) There is fasting for the four days and on Panchami ,i .e. the fifth day , the Dwaryatra ends with Ganesh Pooja, abhishek and offerings. These four Dwars are approximately three to four miles away from Morgaon. There is a custom of performing the Dwaryatra from Pratipada to chaturthi in the Morgaon, Theur, Ozar and Ranjangaon .

In Chinchwad, however, the Dwaryatra is done in the first four days of the month of Shravan. The Pratipad Dwar is Shrawan Bhakti (Listening),the Dwitiya Dwar is Kirtan Bhakti (preaching) ,the tritiya dwar is Simran Bhakti (memorizing) and the chatur dwar is Padasevan Bhakti (serving the feet).The competition is held on Panchami with Ganesh poojan. In a verse (abhanga) five types of devotion are mentioned. (21)

Remembering God's name,which will act like a boat and help to swim safely across the sea of earthly world. God's name makes our heart pure ,our mind calm and it takes us directly near God. Both the attributeless and those who believe that God has attributes. (Nirgun and Saguns)

Those who rendered God, the attributes have the idols of God along with his name and those who are Nirguns or attribute less have the name alone. Thus the name of God holds significance. There is no joy and no means greater than God's

name. Everyone can remember and utter God's name anytime. It requires no time and no power.

On the path of penance the company of the virtuous is very important. The company of the virtuous people make devotion strong and firm. One's mind does not waver and penance continuous unhindered. Morya Gosavi has sung praises of the company of the virtuous .

The philosophy includes meditation of Parabrahma. Morya Gosavi was a sagun devotee. He worshiped Lord Ganesha's idol. He offered the Ganesha Idol Durva (grass), performed silent prayers and performed religious rites, fasted on chaturthi and use to go to Morgaon on foot every month . He had reached the stage of Nirgun Bhakti from Sagun Bhakti. He had accomplished divine knowledge and become one with Lord Ganesha . He has described the Nirgun Brahma , that is Brahma without any attributes, having no physical form. There are many different ideas about salvation (Moksha) in many different religious communities. But in Ganapatya Sampradaya salvation is to achieve Swanand Lok, to become one with Lord Ganesha , to find in him the ultimate and supreme joy. Morya Gosavi had attained this stage. He had formed the spiritual joy and peace and sought union with Ganesha. Morya Gosavi has described the relationship between Brahma and the world in his verses. Morya Gosavi's verses are beautiful Bhavagitas i.e . lyrics depicting faith and emotions. Bhavgitas have the following features :-

1. Brevity
2. Self- containedness
3. Lyrical Quality
4. Individuality
5. Emotionality

manifest the experiences while meditating. Morya Gosavi's eagerness to meet Morya, his distress anxiety restlessness and finally the supreme spiritual joy on meeting God are completely Morya Gosavi's individual experience. His Bhavgitas exert all these emotions. Morya Gosavi was a unique devotee who believed that in Morgaon resided his spiritual parents and desired to send them a message.

“ Vat Pahato Re ---- Maibaap”.

On seeking union with Lord Ganesha, Morya Gosavi describes his Spiritual happiness thus __ “ Hridayi Ganesha --- Pahane Nahi”. Now no waiting , only spiritual joy.

FootNotes:

1. Ganesh Kosh - Amrendra Gadgil, Gokul Masik Prakashan , Pune , June 1985
page no. 433.

1. Mahasadhu Morya Gasavi Charitra aani Parampra, Dr. K. G. Migarkar,
Chinchwad Devasthan Trust, Chinchwad, 1996, page no. 241

2. Ibid , page no. 242

3. Ibid , page no. 242
4. Ibid , page no. 243
5. Ibid , page no. 244
6. Shriman Maha Sadhu Shri Morya Gosavi's Sanada Patra, Devasthan Trust Chinchwad, 2014 page no. 271
7. Character and tradition of Mahasadhu Morya Gosavi , Dr. K. G.Migarkar, Chinchwad Devasthan Trust, 1996, page no. 105
8. Ibid , page no. 123
9. Pune City - Ek Sanskrit Sanchitancha Magre, Editor- Arun Tilekar, Part - 1 , page no. 493
10. Shriman Mahasadhu Morya Gosavi Yancha Sanadapatre, Anuradha Kulkarni, Ajit Patwardhan , Chinchwad Devasthan Trust , Chinchwad, 2014 page no. 3
11. Ibid , page no. 272
12. Ibid , page no. 267
14. Shri Morya Gosavinche Ovibaddha charitra, Mukhyavishvasta, Devasthan, Chinchwad, Page 92.
15. Shriman Mahasadhu Morya Gosavi Yanche Charitra, Shankar Swami, Prakashak Dattatray Tambe, Kolhapur, 1969, Page, 36.
16. Ibid, 37
17. Mahasadhu Morya Gosavi, Charitra ani Parampara, K.D. Bhingarkar, Prakashak, Vishwastha, Chinchwad Devasthan Trust, Chinchwad, Pune. 1986, Page, 235.

18.Ibid,Page,236

19.Shri MangalMurti Ganesh,S.D.Satvalekar,Prakashak,Swadhyaya Mandal,Killa pardi,Surat,1950,page,51.

20.Shri Morya Gosavi yanche Chatritra,Shri Gajanan Deo,Paramount Prakashan,Pune,1962,Page 72.

21.Ibid,Page 74.

Chapter 4

4. Donation Titles/Gifts to the Morya Gosavi Trust

4.1 History of Grants and charters received by Morya Gosavi.

Morya Gosavi and his descendants received 340 letters from 1610 to 1852, a period of 256 years.(1) These letters throw light on the social problems of those times. These temples were the centres of distributing affordable food. The grants received were used mainly to run such charitable homes.

The land gifted was used as pastures or to grow fruits and flower beds. The cash was used for daily expenses and to buy oil for the lamps kept burning day and night before an idol. Licences were given for transporting grains. The Maratha politicians had donated generously. These charters were donated in Pune and Supe Parganas. These letters are also gifts from Kharnarangi, Bhiwandi and Chol villages on the western banks.

Shahaji raje had donated 15 grants to Morya Gosavi in 1625 and 1651. 260 letters of Chattrapati Shivaji Maharaj are available of which 42 letters are directly addressed to Morya Gosavi these letters are of during the period of 30 years.(2) These letters throw light on the Tax System and matters related to the land and farms during the Shivaji's era. We also learn about an important stage, the treaty of Vasai of the economic system of Shivaji, We come to know about the revenue system, licence, transport system, the passages in the ghats and its relation to the state administration. The grants given by Shivaji Raje to Morya Gosavi were permanently maintained. The grants given by Dadoji Konddev also exist till date. Every village of Paund Tapya's each and every Deshmukh and Deshkulkarni, every Khot, Patil used to donate half a Mann rice. Maharaja said, "The Rayat (subjects) donate willingly. Why do you object? Morya Gosavi had used these revenue licences of Konkan and Ghat from Shivaji Maharaj himself. Some letters

reveal that some 50,000 bundles of grass were given to Chinchwad Devasthan each year. (3)

There were 8 letters from Chatrapati Sambhaji Maharaj addressed to Morya Gosavi. A letter by Sambhaji Maharaj dated 4th August 1687 orders the army not to harm Chinchwad and the grants to Shri Moreshwar. There was a strict warning that 'Swami', Sambhaji raje will hang the guilty.

There were 15 Charters handed over by Chatrapati rajaram maharaj between 1691 and 1699. In one of the conveyance of gift, Rajaram Maharaj had donated land in Kelvade, Hinjewadi, Jamb and Pune . Vinayak Dev was the grandson of Chitamani Dev.

Chatrapati Sambhaji Maharaj's son, Chatrapati Shahu Maharaj had gifted 41 charters between 1701 and 1741. In addition to this Shivaji Maharaj II and Shambhu Maharaj II had also gifted the charters .

Even Balaji Vishwanath Peshwe, Thorale Bajirao Peshwe, Madhavrao Peshwe, Sawai Madhavrao Peshwe had gifted grants and charters to Shri Devswami Chinchwad and had also given strict warning to harm no one. There are also royal orders from Nizamshahi and Adilshahi, Haibat Khan, Yakut Khan , Samsher Khan, Saifer Khan, Rustum Jaman , Siddhi Malal , Mankoji Ballal, Mirzaraje Jaisingh and other Mughal officers .

There are also documents on a judgement passed, a land survey of temple and a record of the temple's construction.

The study of the documents of 340 ranging from a period before the reign of Chatrapati Shivaji Maharaj to the British rule reveals the historical importance of Chinchwad's Morya Gosavi. They also throw light on the language , customs and traditions and economy of those times . (4)

4.2 Grants and title deeds of grants received by Morya Gosavi Devasthan

4.2.1 Title Deeds of Grants given by Shahaji Raje to the Morya Gosavi's temple (5)

Letter No. 1

8th March , 1628

This letter by Shahaji Raje mentions donation of half a chavar land of Morgaon to Morya Gosavi's Ganesh devotee Malhari Bhat. The letter (Sanad ;document) bears a Persian stamp.

Letter No. 2

27th August, 1628

This letter by Shahaji Raje is from Maratha Daptar (office) Rupal No. 1 Draft No. It is about the grant of land in Akurdi and Aundh to Morya Gosavi. It shows a Shahaji Raje's generous religious policies .

Letter No. 3

21st November, 1650

The letter have the same matter as letter no. 4.

Letter No. 4

23rd and 24th May, 1651

The letter is similar to letter no. 7

Letter No.5

24th May , 1650 to 23rd May 1651

This letter from Shahaji Raje written to clerks and Deshmukh in Pune clarifies that no tax should be levied on the grants of Morya Gosavi. This letter also has a clear account / details of the grants of 12 villages .

Letter No. 6

24th May 1650 – 23rd May 1651

According to this letter Shahaji raje accepts Morya Gosavi's request to renew the agreement of Morya Gosavi's grant in the name of Khandoji Ghorpade and Baji Ghorpade.

Letter No.7

16th January 1655

This letter from Maratha Daptar Rumal 3,draft no.5 indicates that Raghunath Khedkar on behalf of Morya Gosavi came and told Shahaji Raje that the clerks from Pune Paragana have levied a new tax called ' *Kanakgirpatti*' on Morya Gosavi's granted land and requested that the tax should be exempted. The letter bears two round shaped stamps in the beginning and in the centre.

Letter No. 8

21st January 1655.

This letter from Shahaji Raje issues a strict warning to the clerks not to levy any kind of tax on Morya Gosavi's grant not to trouble him in any way.

Letter No. 9

The letter is similar to letter no. 5

All the above letters reveals Shahaji Raje's lenient religious policies. They also show the faith he had in Morya Gosavi. The letters also show that he had given strict orders not to touch the granted land / property of Morya Gosavi's family has inherited.

4.2.2 Grants and Charters gifted by Chatrapati Shivaji Maharaj

Letter No. 1

July - August 1646

42 letters of Chatrapati Shivaji Maharaj are available. They show Shivaji Maharaj's tolerant attitude. In this letter Morya Gosavi had requested Shivaji Maharaj to reissue a document of use of land in Loni which was misplaced. As a response to this request Shivaji Maharaj had ordered the subedar and Patil of Loni to issue a new document (Khurdkhat) without any objection. (6)

Letter No .2

1646-47

This letter is by Supe Paragna Hudderdar which allots one Chavar land in Mauje Loni. Baraukirdiyachi to Morya Gosavi along with a revenue Tejipatti.

Letter No. 3

28th April 1647

This letter by Shivaji Maharaj orders that the granted land from Loni Baraukirdiyachi be possessed by Morya Gosavi in continuation.

Letter No. 4

15th October 1647

This letter by Ganesh Bhat Malhari Bhat to Shivaji Maharaj request to grant half a chavar of land from Morgaon. Shivaji Maharaj agrees to it.

Letter No. 5

23rd November 1647

This letter mentions that the ten types of new taxes levied on Morgaon's Moreshwar's granted land by huddedar and subedar were cancelled by Dadoji Konddev and gives a strict warning not to trouble them .

Letter No. 6

16th December 1647

Two letters were issued by Shivaji Maharaj to Morya Gosavi .As per these letters Shivaji Maharaj had granted one ranka land in Morgaon and half a chavar in Mayewadi and Nayegaon. He had also ordered not to obstruct the work.

Letter No. 7

16th December 1647

In this letter Shivaji Maharaj has granted land to Morya Gosavi in Mauje Mayewadi and Mauje Nayegaon.

Letter No. 8

1647 - 48

This letter is from Shichasa 3,draft -533 beas a seal ' Pratipashchandra' . In this letter Morya Gosavi requests Shivaji Maharaj to grant him the land in Morgaon along with the new land revenue as the Huddedar and Mokadam had

demanded the new taxes. Shivaji Maharaj had granted the request and given a strict warning to clerks and Deshmukhs from Pune pargana .

Letter No. 9

1647 - 48

In this letter Morya Gosavi had asked for the uncultivated land in Morgaon for grazing the cattle. He had said that Chatrapati Shivaji Maharaj is Pratipalak.

Letter No. 10

23rd August 1648

In this letter Shivaji Maharaj had given a strict warning to Huddedar Nimaji Bapu, Tarafdar Karhepathar that the taxable amount on the granted land in Mauje Nayegaon and Mauje Mayewadi be returned and there should be no harm done .

Letter No. 11

1648 - 49

This letter from Shivaji Maharaj was addressed to the clerks and Deshmukhs of Pune Pargananot to levy tax on the land gifted to Morya Gosavi in Mayewadi and Nayegaon. He had ordered the land to be returned. This letters bears the Partipachandra seal .

Letter No. 12

1648 - 49

In this letter Shivaji Maharaj had ordered the clerks in Mauje Morgaon to hand over the uncultivated land in Moreshwar Morgaon to Moreshwar Gosavi and no tax to be levied on it .

Letter No. 13

2nd July 1649

As per this land Shivaji Maharaj had granted six bigha land to Morgaon to plant flowers beds . (7)

Letter No. 14

21st July 1649

Shivaji Maharaj had given a letter that Gano Nimaji Japobdar had gifted a land from Supe Paragana to Mahadji Gosavi while going to Varanasi . The title of deed of the grant was handed over to Moreshwar Gosavi. A letter with this content was given by Shivaji Maharaj to the clerk and Deshpande from Supa Pargana .

Letter No.15

22nd September 1649

This letter contains a request by Moreshwar Gosavi to Shivaji Maharaj to issue him a title deed of the grant for the gifted land in Morgaon for the gifted land in Morgaon and Mayewadi. As a response to this letter Shivaji Maharaj has ordered to clerks from Pune to handover the grants to Moreshwar Gosavi .

Letter No.16

9th October 1649

This letter from Shivaji Maharaj is addressed to the Deshmukh to handover the gifted land of Karhepathar Mauje Morgaon to Shri Mahadji Gosavi (Moreshwar) along with the revenue .

Letter No.17

9th October 1649

This letter was a warning from Shivaji Maharaj to clerks and Deshmukh from the Pune Pargana to hand over six bigha land and the documents to Shri Mahadji Gosavi's father Malharba Gosavi and elder brother Ganesh Gosavi .

Letter No. 18

1649 - 50

This letter from Shivaji Maharaj addressed to Loni's Huddedar is about a grant of one chavar land from Loni baraukirdyanchi to Moreshwar Gosavi and his descendents.

Letter No. 19

1649 - 50

This letter from Shivaji Maharaj is addressed to the clerks in Indapur to gift one chavar land from Mauje Kazad and Mauje Selgaon along with a cash of 106 ruke from the revenue department .

Letter No. 20

1649 - 50

This letter is strict order from Shivaji Maharaj to the clerks and deshmukhs in Supe Pargana that one chavar land from Mauje Pandare be given to Morya Gosavi as its use .

Letter No. 21

1650

This letter from Vedmurti Raghunath Bhat Navurkar is a request to Shivaji Maharaj to gift a little deed of a grant of land in Chinchwad, and other 13 villages and the grains to Morya Gosavi. In response Shivaji Maharaj had issued the same. The letter bears a hexagonal seal of Pratipachandra .(8)

Letter No.22

30th January 1651

This letter from the student of Mahadji Gosavi, Morgaon have informed Shivaji Maharaj that each year they collected half a mann of rice and half ruka from every village. However, the clerks there had been objected to this. Shivaji Maharaj had therefore asked the Deshmukh, Deshkulkarni, Khot and Patil not to obstruct if the people are willingly donating .

Letter No. 23

19th Feb. 1651

Shivaji maharaj had ordered the clerks in Paud that every village from the Paud Pargana will donate / give half a mann of rice and 24 rukas every year .

Letter No.24**1653 - 54**

In this letter addressed to the clerks and Deshmukhs in Indapur to donate one taka and 6 rukas from the collected revenue as usual to Morya Gosavi .

Letter No.25**1654 - 55**

This letter from Shivaji Maharaj addressed to clerks in Indapur ordered them to give one taka and 6 rukas daily to Moreshwar Gosavi for day - to - day expenses. At the same time it orders them to till 2 chavar land and give the cash to Gosavi from the produce

Letter No.26**31st August 1655**

This letter from Shivaji Maharaj informs the officials not to levy octroi duty on the bullock carts on their way to get grains from Maval and Konkan .

Letter No.27**29th September 1656**

In this letter Visajiram requested Shivaji Maharaj to continue to donate 2 chavar land in Supa Pargana and one Sher oil (measure) along with six rukas daily to Shri Dev from Chinchwad. Shivaji Maharaj ,in accordance, ordered the clerks and Deshmukhs not to bring any kind of obstruction in this.

Letter No. 28

September-October 1656

As per the request made by Visaji Ram , Shivaji Maharaj sent a letter to the clerks and Deshmukhs of Pune Pargana to issue a little deed of grant for the gifted land in Mauje Chinchwad Tathawadi,Pimpri, Rahatani , Mudkkhal, Pimple Saudagar, Bopgaon,Bhivri and Pune Kasba. In addition to this 12 rukas cash and one sher oil to be given daily .

Letter No. 29

1658-59

This letter from Shivaji Maharaj addressed to Mokadam's of villages in Haveli Taraf to send 50,000 bundles of grass every year to Chinchwad Matth(hermitage) .

Letter No.30

29th January 1659

In this letter Sivaji Maharaj had ordered the Mokadams of Akrudi to allot farmland nearer to Chinchwad Mauje instead of those far away from village. So that tilling the land will be convenient .

Letter No.31

11th May 1664

This letter with an Octogonal seal in Devnagri with inscription “Shri Ye Saji Ganesh” says that Morya Gosavi be given Chavar land and 6 royal rukas and one sher oil daily from the octroi collected in Supe Pargana.(9)

Letter No. 32

11th May 1664

This letter from Supe Pargana’s office is addressed to Moro Narsingh and Malkoji Khot. The content of this letter is similar to that of letter No.48.

Letter No. 33

7th February 1671

This letter written to Indapur’s Havaladar Vitthal Somnath orders to issue a grant to Moreshwar gosavi , a resident of Morgaon for daily expenses.

Letter No. 34

10th May 1672

This letter addressed to subedar Visaji Ballal says that a grant of six rukas and one sher oil be given daily to Morya Goavi from Kasaba Pedgaon .

Letter No.35**28th September 1673**

This letter from Shivaji Maharaj was addressed to Havaladar Yesaji Ganesh from Pune Pargana asking to contribute the grant of 29 Hons .

Letter No.36**22nd June 1676**

The rayat (people) give grains and goods to Chinchwad Temble at low rate lent day - by - day . the prices were rising. This letter requests the clerks and Deshmukhs of Pantavlya that the people have to bear the bundle of this loss should be borne by the government .

Letter No. 37**22nd June , 1676**

Shri Dev's bullocks used to go to Pen, Panvel, Nagothane to get salt. These bullocks will not go there instead they will go to Pen harbour every year to get the salt and the expenses increased be recorded. This letter was addressed to Suberdar Kothari Ranganathan.

Letter No. 38**22nd June 1676**

Shivaji Maharaj has addressed this letter to Sarhavaladar Gangadhar Mudgal asking him to send the cash of the grant in Supe Pargana to Chinchwad and there should be no complaint made in this connection .

Letter No. 39

23rd June 1676

This letter from Shivaji Maharaj addressed to Subedar Junnar, Ragho Ballal mentions that because of the treaty of Batai. “The people cannot afford to give grains at a cheaper rate and Shri Dev also cannot afford because his requirement is high so the government should give the grains at a cheaper rate .

Letter No. 40

This letter from Shivaji Maharaj addressed to clerks and Deshmukhs of Pune Parganathat 6 rukas from Mauje Mayewadi and Six rukas from Mauje Nayegaon (total 12 rukas) was donated to Morya Gosavi. The clerks have shown arrears. The documents of the deeds (Khurda Khat) are with Morya Gosavi to put the matter is incomplete .

Letter No. 41

The opening of the letter was “Vedeshwar Rajashri Morgaon Gosavi Sashtanga Dandawat ” was a letter from Shivaji Maharaj to Moreshwar Gosavi enquiring about his well - being and enquires if there is any difficulty as far as there grants are concerned. Shivaji Maharaj shows how he is pleased to be blessed by Moreshwar. The letter reflect the affection .

Letter No. 42

This letter is addressed by Shivaji Maharaj to the Deshmukhs of Pune Pargana. The letter asked him to hand over the products of Moreshwar Gosavi’s flower beds and the mango grove to him .

Shivaji Maharaj’s letters reflects his lenient religious policies. Shivaji Maharaj had politely accepted the requests made by Morya Gosavi and ordered the officials to grant the gifts and cash without any objection and obstructions .

We also see Shivaji Maharaj’s concern for his subjects. The people used to donate grains and other goods to Chinchwad temple bearing losses but Shivaji Maharaj ordered his officials not to burden the people, instead the expenses to be borne by the government .

Shivaji Maharaj did not take away the titles of deeds of grants and the gifts given by Shahaji Maharaj to Morya Gosavi. He also asked his army not to trouble Morya Gosavi. He also offered 50,000 bundles of grass to Morya gosavi . It was in the letter no. 23 that Morya Gosavi gave Shivaji the title of “ Go Brahman pratipalak ”. The letters also reflect Shivaji Maharaj’s faith in Morya Gosavi. We see Shivaji’s generosity, his lenient religious policy, his love for his people. He

protected the religious places from any trouble of the Watandars, the army, and others. Though Shivaji Maharaj was busy with the creation of Swaraj, this work done by him is noteworthy.

4.2.3 Title of deeds of Grants From Chhatrapati

Sambhaji Maharaj

Letters from Chhatrapati Sambhaji Maharaj addressed to Morya Gosavi's descendants are also available. These letters throw light on the religious outlook of Sambhaji Maharaj.

Letter No. 1

4th June 1680

This letter by Shri Shambu Chhatrapati to Deshkulkarni Rajashree Mahadaji Samraj of Mawal division ordered him to donate grass, food grains and ghee to Chinchwad's Swami every year. The deal to be continued as granted by late Chhatrapati Shivaji Maharaj without any hindrance.

Letter No. 2

4th November 1680

This letter was an order from Nagoji Ballal to the Havaladar of Supe Pargana to continue the grant offered to Morya Gosavi in Supe Pargana by late Chhatrapati Shivaji Maharaj. (10)

Letter No. 3

6th November 1680

Shiv Chattra Sahitya part six ,Chapter 559 , is a letter from Sambhaji Maharaj to the army Subedar, Jumaldar and clerk not to harm Morya Gosavi's family and cattles in Morgaon .

Letter No.4

7th February 1681

This letter had the content similar to that in letter 1 .

Letter No. 5

7th February 1681

This letter from Chattrapati Sambhaji Maharaj was addressed to Sar- Subedar Nagoji Ballal and the clerks. There was an order that 2 chavar land and six rukas to be gifted to Rajashree Moreshwar Gosavi in Indapur's Mauje Kazad and Mauje Selgaon. This grant of late shri Chattrapati Shivaji Maharaj be continued .

Letter No.6

25th March 1681

This was an order from Chattrapati Sambhaji Maharaj to Sambhaji Bapnji Parpatyagar to retain late Shivaji Maharaj's grant to Dev.

Letter No. 7

4th August 1687

This letter from Chatrapati Sambhaji Maharaj was a strict warning to Subedar, Clerk, Bargir, Havaladar and Jumledar of the army that Chinchwad village was gifted to Shri Dev and if the villagers are ill-treated and if the village is disturbed then the life sentence will be given by Sambhaji Maharaj to the guilty. (11)

Thus the religious policy of Sambhaji Maharaj too was equally lenient. He had continued the grants and the charters (title of deal of grants) of Late Chatrapati Shivaji Maharaj. He had assured that if anyone who disturbs or harms the dev family will be killed. The letters reveal the faith in Chinchwad temple and his love for his subjects .

4.2.4 Letter From Maharani Yesubai

Letter No.1

19th April 1705

This letter is written by Queen (Maharani) Yesubai while to Shri Dev Swami after the death of Sambhaji Maharaj. While the queen was in Ahmednagar fort, she was running short of money and owed 5000 to 7000 Rs. She requested to free the family from indebtedness and promised that after rainfall when there will be enough money. Rayaji Jadhav will himself tell you the reality / truth. She requested to save them from this natural calamity . (12)

This letter reveals the difficulties Yesutai faced after the death of Sambhaji Maharaj. We also learnt about her economic status and how no one was ready to help her. She trusted Chinchwad's Dev Swami and wrote to him about her sufferings. It was clear that after Sambhaji's death there was death of faithful and

loyal people. Her son Shahuraje had gone to Delhi with Aurangzeb. She therefore made an appeal to Chinchwad's Shri Dev to help her out. It also shows her faith in Morya Gosavi. This letter throws light on the so called conditions of the society in those times. She had none but Dev Swami to come out of the calamity .

4.2.5 Title of Deeds of Chhatrapati Rajaram Maharaj

Letter No. 1

2nd June 1691

This letter of deed Page No. 2/4/216 is in Sanskrit and is regarding the donation issued to Vinayak Gosavi ,Chinchwadkar.

Chhatrapati Rajaram Maharaj has donated a land in Mauje Kelewadi , Khedeware,Chahur,Mauje,Jambe, Tarfe Haveli,Pune.(13)

Letter No.2

20th August 1691

This letter is an order by Chhatrapati Rajaram Maharaj to Pant Sacchiv Shakaraji Narayan to permit to Morya Gosavi Chinchwadkar to have his claim on the grantable land in Cheul Regions Khari and Aagar.

Letter No. 3

20th August 1691

This letter by Chatrapati Rajaram Maharaj addressed to Cheul's Deshadhi Kari ragho Vishwanath is to order him to grant Dev Gosavi Chinchwad land in Nagar Tarfe's Khari and Aagar .

Letter No.4

5th March 1692

This letter by Chatrapati Rajaram Maharaj addressed to Pune's Deshadhikari is to ask him to gift Chinchwad village to Narayan Gosavi Dev as per the tradition .

Letter No.5

31st October 1693

This letter from Chatrapati Rajaram Maharaj addressed to Pune's Deshadhikari and clerks is in response to Shyamji Punde's request to Maharaj to gift Morgaon village to Shri Moreshwar Parmeshwar .

Letter No.6

12th August 1694

This letter bears a round - shaped stamp of Chief Pradhan Nilkanth Moreshwar along with an octagonal seal of Prathan Nirji and also a seal at the end of the letter .

“ In this letter Morya Gosavi had asked Shyam Bhat Brahmin to go to Jinji and request Chattrapati Rajaram Maharaj to continue to offer one Khadi (a measure) rice every year as a tradition went on.Chattrapati Rajaram Maharaj has therefore issued an order to Maval’s Havaldar and clerks to keep the tradition going on .

Letter No.7

12th August 1694

This letter from Chaattrapati Rajaram Maharaj addressed to Kasabe’s Pedgaon’s Havaldar and clerks is an order to continue the grant of six rukas and one sher oil daily from Kasabe Pedgaon to Alamgiri as per the tradition.This letter bears two seals like letter No. 72.

Letter No.8

12th October 1694

This letter addressed to Praut Kirpur’s Havaldar and clerks to continue the grant of one chavar land in Mauje Mudhal to Morya Gosavi ,Chinchwadkar.

Letter No.9

21st October 1694

This letter of deal of grant on Page No. 174 from Chatrapati Rajaram Maharaj grants the village Mauje Chikhali to Shri Dev. It has a seal in Sanskrit.

Letter No.10

5th November 1694

This letter is from Chatrapati Rajaram Maharaj addressed to Sautaji Ghorpade is a command that the village gifted to Dev Swami - Mauje Chinchwad and Mauje Chikli not to be troubled or harmed by the army .

Letter No.11

26th November 1694

This letter is from Chatrapati Rajaram Maharaj to Supa Prant's Deshadhikari and clerks is an order to continue Morya Gosavi's claim on the one Chavar land in Kmbhararvalan,one Chavar land in Kasaba Supe and one sher oil daily from Supe. At the same time six rukas cash from the octroi deparment of Supe.

Letter No.12

19th September 1698

Chinchwad Charter

This letter is to Shri Chinchwadkar's Narangi Kosaldev . It is mentioned that what all the grants are given to Dev since the time of Raj Shri Swami should be continued and no nuisance should be there, this was the order removed through this letter.

Letter No.13

This letter is similar to letter No. 12

Letter No 14.

9th Dec. 1698

Chinchwad Charter

This letter written by Shri Rajaram Chhatrapati to Govind Lingoji is a reference to Mawals. The reward was continued after the village was taken back from Bhujbalrai and again given to Shri Dev.

Letter No.15

The letter is similar to Letter No. 14

4.2.6 Donation letters of Chattrapati Shahu Maharaj

Letter No. 1

Chinchwad Charter

29th August 1709

This letter is written by Chattrapati Shahu Maharaj to Dhanaji Jadhav Rao. In this letter it is mentioned that not to ask for any type of revenue from the Chinchwad village under Surdeshmukhi revenue system. (14)

Letter No. 2

29th August 1709

Chinchwad Charter

In this letter Chattrapati Shahu Maharaj has mentioned about the donation of the village Chikhali.

Letter No. 3

30th August 1709

Chinchwad Charter

This letter is written by Chattrapati Shahu Maharaj to the officers of Pune to give the grant for the daily prayers and the occasional festive expenses .

Letter No. 4

31st August 1709

This letter is written to the officials of Pune paragna to continue the grant of 12 rukas to Chinchwad Devasthan to bear the daily expenses.

This letter bears a octagon Devnagri seal.

Letter No. 5

B.E.S. Mandal,T. 2, No. 1-4 Lekhank 12

8th Oct. 1709

This letter is written to the official Hari Yadav of Pune by Raja Shahu Chatrapati mentioning that the 1 Chawar land near Morgaon should be given to Chinchwad Devasthan as per the earlier records.

Letter No. 6

8th Nov. 1709

This letter mentions that Chattrapati Shahu Maharaj has donated the village Chincholi to the Chinchwad for their use as a new grant.

Letter no. 7

8th Nov. 1709

This letter is also about the donation of the Chincholi village to the Chinchwad Devasthan.

Letter No. 8

8th Nov. 1709

This letter is written by Chattrapati Shahu Maharaj to the Mukadam and Shete Mahajan of Lohagaon mentioning about the donation of this village to the Dev of Chinchwad as a donation.

Letter No. 9

8th Nov. 1709

This letter is written by Chattrapati Shahu Maharaj to the officials of Cheul mentioning that the village has been given to the Chinchwad Devasthan so not to trouble them anymore for the same.

Letter No. 10

8th Nov. 1709

This letter is written to Fateh Singh Bhosale about the information that Chirholi Budruk Paragna has been taken back from him and donated to Chinchwad Devswami. Henceforth he will not have any type of interference in that .

Letter No. 11

8th Nov. 1709

This letter is written by Chatrapati Shahu Maharaj to Timaja Sabaji.

Letter No. 12

8th Nov. 1709

This letter is written by Chatrapati Shahu Maharaj to the Mukadam of Wakad, mentioning that henceforth wakad will be given to the Chinchwad Devasthan.

Letter No. 13**8th Nov. 1709**

This letter is written by the senapati of Chatrapati Shahu Maharaj. This letter mentions that the villages like Pirangut, Chirholi, Aundh, Wakad and Chincholi are donated to the Devaswami Chinchwad.

Letter No. 14**20th August 1710**

This letter is written by Mahasaji Raut Rai mentioning that the cattles going to Chirholi for grazing of Lohagaon, should give the revenue to Devaswami.

Letter No. 15**20th August 1710**

This letter is written by Chatrapati Shahu Maharaj to the Moroji Pawar regarding the functioning of the Devasthan should run smoothly.

Letter No. 16**4th Oct. 1710**

This letter is similar to the letter No. 15.

Letter No. 17**4th Oct. 1710**

This letter is by Chatrapati Shahu Maharaj to the mukadam of Chincholi village mentioning about the new donations given to Brahmins named Agrahar.

Letter No. 18**29th Oct. 1710**

This letter is written to Subhanji Aatole by Chatrapati Shahu Maharaj.

Letter No. 19**15th Nov. 1711**

This letter is written by Santaji Nimbalkar. It has described that the two villages named Chikhali and Mose are given to Chinchwad Devasthan as a donation and never to take it back .

Letter No. 20**2nd August 1713**

This letter is by Chatrapati Shahu Maharaj to the Mukadams, mentioning that no disturbance should be there in the Devasthan or in the surrounding villages.

Letter No. 21**29th Jan. 1714**

This letter is written to the officials of the Pune Paragana, describes that the hereditary land given to Devswami is a permanent donation.

Letter No. 22

16th December, 1719

This letter is written by Chattrapti Shahu Maharaj to the Chinchwad Dev about the donation of Theur.

Letter No. 23

16th December, 1719

This letter is written by Chattrapti Shahu Maharaj to the officials of Khorya Village, describing about the donation of Pirangut village including all the taxes to Shri Chintamani Dev.

Letter No. 24

16th December, 1719

This letter is written by Chattrapti Shahu Maharaj to the officials of Supe Paragna, asking him to give two chawar land, six rukas daily and one sher oil to Chinchwad Devasthan as per the tradition.

Letter No. 25

16th December, 1719

This letter is written to the officials of Cheul, describing about the continuation of the donation to the son of Chintamani Dev.

Letter No. 26

17th December, 1719

This letter is by Chatrapati Shahu Maharaj to Dev about the charter of Kothde village.

Letter no.27

22nd December, 1719

This letter is by Chatrapati Shahu Maharaj to the business community of Chinchwad to continue the donation as per the tradition.

Letter No. 28

23rd December, 1719

This letter is from Chatrapati Shahu Maharaj to the Patils of Rajuri village mentioning about the donation of Chincholi village to the generations of Chintamani Dev.

Letter No. 29

23rd December, 1719

This letter is written to the officials of Pune Prant mentioning to continue the donation of Moorgaon and Rajuri to the son of Chintamani Dev.

Letter no.30

23rd December, 1719

This is a charter by Chatrapati Shahu Maharaj to the Brahman community of Chinchwad regarding the donation of Chincholi village.

Letter No.31

23rd December, 1719

This letter is from Chatrapati Shahu Maharaj to the Sardars, Thandar, Kamavisdar regarding the continuation of donations to Shri Chintamani Dev, Chinchwad.

Letter No.32

11th July, 1726

This letter is about the donation of 12 villages and Cheul and one Wadi to the son of Chintamani Dev as a donation.

Letter No.33

20th August, 1726

This letter is about the donation of Baner village by Chatrapati Shahu Maharaj.

Letter No.34

20th August, 1726

This letter from Chatrapati Shahu Maharaj describes about the donation of Theur Vilaage.

Letter No.35

20th August, 1726

This letter from Chatrapati Shahu Maharaj to Shri Dev of Chinchwad is about the donation of Moje Ravet.

Letter No.36

20th August, 1726

This letter from Chatrapati Shahu Maharaj to Shri Dev of Chinchwad is about the donation of ten villages i.e. Chinchwad, Ravet, Chikhli, Chirholi, Bhosari, Wakad, Aundh, Chincholi, Morgaon and Theur.

Letter No.37

20th August, 1726

This letter written by Chatrapati Shahu Maharaj to Shri Dev Chinchwad, is about the donation of Chinchwad Village.

Letter No.38**20th August, 1726**

This letter written by Chattrapati Shahu Maharaj to Shri Dev Chinchwad, is about the donation of Chincholi Village.

Letter No. 39**9th May, 1730**

This letter written by Chattrapati Shahu Maharaj to the officials of Indapur. It describes about the donation of Selgaon's one chawar land, fifty four rukas, one taka to Morya Gosavi.

Letter No. 40**21st January, 1734**

This letter is about the donation of Mangaon by Chhtrapati Shahu Maharaj.

Letter No. 41**24th december, 1741**

This letter is about the donation given to Shri Dharnidhar Dev after the death of Shri Chintamani dev by Chattrapati Shahu Maharaj.

In this letter it is mentioned that the grants of Mooje Rahatani, Mooje Chikhli, Mooje Rawet, Pimple-saudagar, Mooje Maan, Mooje Pirangut,

Mooje Neer, Theur and Mooje Chincholi are given to Shri Chintamani dev dated 24th December, 1741.

Letter No. 42

24th december, 1741

This letter is addressed to Shri Dev Chinchwad regarding the donation of the village Morgaon.

4.2.7 Donation Letters of Chattrapati Shivaji Maharaj II

Letter no.1

18th October, 1702

This letter is the reference of the letter addressed by Chattrapati Shivaji Maharaj to Shri Dev Chinchwad mentioning that though the price of commodities increases or decreases, 675 takas should be taken from the Chinchwad Morya Gosavi and Nanemawal and Poonmawal should be given to Shri Dev, means after 26 years in the year 1702 it is continued by Chattrapati Shivaji Maharaj II, Chattrapati Rajaram and Tararani.(15)Letter No.2

18th October, 1702

This letter is addressed by Chattrapati Shivaji Maharaj II to Shri Dev Chinchwad regarding the donation of villages like Chinchwad, Chikhali, Baner and Maan and it is mentioned that Shri Dev should not be troubled regarding these donations.

Letter No.3

18th October, 1702

This letter is addressed by Chatrapati Shivaji Maharaj II to Ramaji Bawaji of Pune Paragna, mentioning that the villages like Chinchwad, Chikhali and Baner are given to Shri dev. Further it is mentioned that Rawet vilaage is also granted to Shri Dev and he should not be troubled for the same.

Letter No.4

18th October, 1702

This letter is addressed by Chatrapati Shivaji Maharaj II to Shri Dev Chinchwad mentioning about the grant of Chikhali, Baner, Maan and Rawet to Moreshwar Devasthan.

Letter No. 5

18th October, 1702

This letter is similar to letter no. 4.

Letter No. 6

18th October, 1702

This letter is addressed by Chatrapati Shivaji Maharaj II to military chief Dhanaji Jadhav Rao, mentioning that villages like Chinchwad, Chikhali, Rawet, Baner and Morgaon are gifted to Shri Dev Chinchwad so the army should not loot these areas and no harm should be there to Devasthan.

Letter No. 7

19th October, 1702

This letter is addressed by Chatrapati Shivaji Maharaj II to Senapati Jaisingh Jadhav rao mentioning that the revenue collected under Sardeshmukhi out of that 29 Hons should be given to Shri Dev Chinchwad.

Letter no. 8

19th October, 1702

This letter is addressed by Chatrapati Shivaji Maharaj II to Shri Dev Chinchwad about the donation of Mangaon.

Letter No. 9

19th October, 1702

This letter is written by Chatrapati Shivaji Maharaj II to officials of Cheul Region mentioning that the towns in Cheul and Wadis are already gifted to Shri Dev Chinchwad by Rajshree Sambhaji Raje and Kailashwasi Rajshree Sambhaji Raje.

Letter No. 10

19th October, 1702

This letter is written by Chatrapati Shivaj Maharaj II to Shri Dev regarding the donation of village Baner.

Letter No. 11

7th January, 1705

This letter is written by Chatrapati Shivaji II to the Subhedar, arm chief, is a warning that no trouble should be given to Shri Dev Chinchwad regarding the donated villages.

Letter No. 12

23rd November, 1705

This letter is written by Chatrapati Shivaji II to the Sultanji Thorat mentioning that seven villages like Maan, Baner, Hinjewadi, Jamb, Rawet, Chinchwad and Chikhli are gifted to Shri Dev Chinchwad. It was an order to him not to loot food grains, commodities or any other things if he will create any problem to Shri Dev then his this act will not be tolerated.

Letter No. 13

21st June, 1707

This letter is written by chatrapati Shivaji Maharaj II to the Subhedar of Daulatabad region, Balaji Vishwanath, mentioning that he has falsely accused,

Phulaji Bhaskar, the servant of Shri Dev Chinchwad and took Rs. 500 from Shri Dev as a fine, now hwsould consult Rayaji Misal or Labad and return the money to Shri Dev

4.2.8 Donation letters of Chattrapati Raja Shambhu II

Letter No. 1

29th February 1728

This letter is written by Chattrapati Shambhu II to the Patils of Bhosari village mentioning that what all gifts are given to Shri Dev Chinchwad should be continued. (16)

Letter No. 2

29th February 1728

This letter is about the donation given to Shri Dev Chinchwad to run the free food kitchen by Chattrapati Shambhu II .

Letter No. 3

29th February 1728

This letter is written by Chattrapati Shambhu II regarding the donatioon given to Shri Dev of the village Chincholi.

Letter No. 4**1st March 1728**

This letter is written by Chattrapti Shambhu II to Shri Dev Chinchwad regarding the grant of the village Chincholi.

Letter No. 5**1st March 1728**

This letter is addressed to the Mukadams of Maangaon to continue the grant of Shri Dev Chinchwad.

Letter No. 6**1st March 1728**

This letter is addressed to Shri Chinchwad Dev for the village, Chinchwad gifted to him.

Letter No. 7**1st March 1728**

This letter is written to the Mukadam of Chikhali village mentioning that Chikhali village is granted to Shri Dev Chinchwad, so the collected tax amount should be deposited to them.

4.2.9 Donation letters of Peshawe Balaji Vishwanath

Letter No. 1

9th November 1709

This letter is from Balaji Vishwanath Peshwe addressed to Chinchwad Dev mentioning about the village, Chincholi donated to him.(17)

Letter No. 2

9th November 1709

This letter is written by Balaji Vishwanath Peshwe to the Patils of Chirholi mentioning that the grants to Shri Dev Chinchwad should run smoothly.

Letter No. 3

24th November 1714

This letter is written by Balaji Vishwanath Peshwe to the Deshpande and Deshmukh of Pune mentioning that the land of Mauje Rajuri and Karhe Pathar was gifted to Anant Acharya. So now it should be given to Shri Dev Chinchwad.

4.2.10 Shrimant Bajirao Peshwe

Letter No.1

27th June 1725

This letter is addressed by Bajirao Peshwe mentioning that the land of Bhosari village is given the Shri Dev Chinchwad.(18)

Letter No.2

27th June 1725

This letter is addressed by Bajirao Peshwe mentioning that the land of Wakad is gifted to Shri Dev Chinchwad.

Letter No. 3

27th June 1725

This letter is about the land of the village Chinchwad granted to Shri Dev Chinchwad by Bajirao Peshwe.

Letter No. 4

27th June 1725

Similar to letter No. 8

Letter No. 5

27th June 1725

This letter is written by Bajirao Peshwe to Chinchwad Dev mentioning that the land and the revenue of Chinchwad, Chihali, Ravet, Baner, Amboli, Bhosari, Wakad, Aundh and Chincholi are of Chinchwad Dev.

Letter No. 6

27th June 1725

This letter is written by Bajirao Peshwe mentioning that the nine villages and the tax collected from these will be of Chinchwad Dev.

Letter No. 7

27th June 1725

This letter of Bajirao Peshwe mentions that the village, Chirholi is given to the Chinchwad Dev.

Letter No. 8

18th September 1725

This letter is written by Bajirao Peshwe to Shri Dev Chinchwad regarding the donation of the Theur village.

Letter No. 9

18th September 1725

This letter is written by Bajirao Peshwe to Shri Dev Chinchwad regarding the donation of the village Morgaon.

Letter No. 10**18th September 1725**

This letter is addressed to Shri Dev mentioning about the grant of Morgaon and Theur.

Letter No. 11**9th August 1725**

This letter mentions that Bajirao Peshwe has given 1 Chavar of land to Shri Dev Chinchwad.

Letter No. 12**9th August 1725**

This letter mentions that as per the tradition Bajirao Peshwe has granted 1 Chavar of land in the Kothale Paragana to Shri Dev Chinchwad.

Letter No. 13**9th August 1725**

This letter is written to the officials of the Supe Paragana mentioning that Chatrapati Shahu Maharaj had given 1 Chavar of land and as per the tradition you need to continue it even to the coming generations.

Letter No. 14

18th July 1731

This letter is written to the chieftain of the Supe Paragana by the Balaji Bajirao Peshwe mentioning that Chattrapati Shahu Maharaj had donated 1 Chavar of the land to Shri Dev Chinchwad and now he needs to continue the grant to Shri Dhundi Raj Dev .

4.2.11 Donation letter written by Nanasahib Peshwe

Letter No. 1

10th April 1742

This letter is written by the Nanasahib Peshwe to the Mukadams of the Chincholi, Bhosari, Chinchwad, Ravet, Theur and Morgaon mentions that these seven villages are given to the Shri Dev and the amount collected under the Miraspati is to be given to Shri Dev Chinchwad. (19)

Letter No. 2

13 July 1748

This letter mentions that the grant of the village Rajuri is given to Shri Dev Chinchwad by Nanasahib Peshwe.

Letter No. 3

2nd March 1750

This letter is written to the Deshmukh and Deshpande of the Pune Paragana mentioning that the villages like Chinchwad, Chikhali, Ravet, Wakad, Chincholi, Chirholi, Bhosari, Aundh, Theur and Morgaon , these ten villages are granted to Shri Dev Chinchwad.

Letter No. 4

2nd March 1750

This letter is written to the Mukadam of the Theur village mentions that this village has been offered as prasad to the Shri Dev Chinchwad.

Letter No. 5

2nd March 1750

This letter mentions that the revenue collected from the village Chincholi is to be given to Shri Dev Chinchwad.

Letter No. 6

2nd March 1750

This letter mentions that the Rajuri village has been donated to Shri Dev Chinchwad by Nanasahib Peshwe.

Letter No. 7

2nd March 1750

This letter is written to the Patils of Pimpli Saudagar mentions that the tax collected under the sardeshmukhi should be deposited to Shri Dev Chinchwad.

Letter No. 8

2nd March 1750

This letter is written to the Deshmukh and Deshpande of the Mawad village that the revenue collected from this village is to be deposited to Shri Dev Chinchwad.

Letter No. 9

2nd March 1750

This letter is written to the Patils of Maangaon mentions that the village has been granted to Shri Dev and the revenue is to be deposited to Shri Dev for the daily pooja and and festivals.

Letter No. 10

2nd March 1750

This letter is written to the Patils of Chikhali village mentioning that the village has been given to Shri Dev as a gift.

Letter No. 11**2nd March 1750**

This letter is written to the Patil of Chirholi village mentioning that this village has been gifted to Shri Dev so the tax should be deposited to the Trust only.

Letter No. 12**2nd March 1750**

This letter is written to the Patil of Morgaon mentioning that the village has been donated to Shri Dev so the collected revenue is to be deposited to Shri Dev Chinchwad.

Letter No. 13**2nd March 1750**

This letter is written by Nanasabheb Peshwe to the Patil of Ravet mentioning that the village has been gifted to Shri Dev and the collected tax should be deposited to the trust only.

Letter No. 14**2nd March 1750**

This letter is written by the Nanasahib Peshwe to the Patil of the Bhosari village mentioning that the village has been gifted to Shri Dev as a prasad and to celebrate festivals so the collected revenue should also be deposited to the trust.

Letter No. 15

2nd March 1750

This letter is written to the Patil of Wakad Haveli region mentions that this village is donated to Shri Dev so every year the tax should be submitted to the Shri Dev.

Letter No. 16

2nd March 1750

This letter is written to Shri Dev by Nanasaheb Peshwe mentioning that 5 Chavar of the land at Mudkhel has been given to Shri Dev Chinchwad.

Letter No. 17

2nd March 1750

This letter is of the time of Balaji Bajirao Pandit to the Deshmukh and Deshpande of the Maval region mentioning that since times this land is gifted to Shri Dev and it should continue.

Letter No. 18

2nd March 1750

This letter is written by Balaji Bajirao to Chinchwad Dev for the grant of the village .

Letter No. 19

2nd March 1750

This letter is written by Nanasaheb Peshwe to the officials of Mawal region that the land of Mudkhel has been given to Shri Dev and it should be continued.

Letter No. 20

11th April 1752

This letter mentions that Balaji Bajirao has given village Taath to Shri Dev.

Letter No. 21

7th May 1752

This letter is an order to the Mukadam of Pune region mentioning that the working of Chincholi , Bhosari, Chrcholi, Maan, Chinchwad, their, Morgaon, Aambi, Siddhatek, Kharnarangi and Jakat are supposed to be seen by Shri Chaturbhuj Malhar and all these villages are given to Shri Dev Chinchwad.

4.2.12 Donation Letteres Of Sawai Madhavrao Peshwe

Letter No. 1

17th September,1795

This letter mentions that the expenses for the holy lamp (Nandadeep) of Siddhivinayak temple will be bear by the priest of Madhavrao Peshwe, Appaji Joshi Kulkarni. (20)

Letter No. 2

19th June,1779

This letter is addressed to Shri Dev regarding the donation of the villages named Desak and Gojegaon.

4.2.13 Miscellaneous Letters for Donations

Letter No. 1

26th July 1610

This letter is regarding the donations of Bhagat Malhari Bhatt should be continued.

Letter No. 2

10th April 1613

The donation is same since times so it is mentioned as E.E.E.

Letter No. 3

9th May 1613

This letter is to Deshmukh and Haibal Khan of Pune mentioning that the amount sanctioned for the donation is to be continued.

Letter No. 4

27th January 1615

This letter mentions that Raj Shri Mahadhav Gosavi will continue the grant to Shri Dev even to the coming generations.

Letter No. 5

29th April 1617

The letter mentions that Raghoji Rautrao Deshmukh, Rupaji, Kakaji and Malharji Kulkarni from Tupe valley; Baji Naik and Yesji Naik Dhamale, Suryaji and Moraji Desai, Baji Krishna and Bapuji Dado Potdar from sourni and Varaste villages; Yas Patil and Yas Thorkunde from Baroli village; Chand Patil of Wadane and Naroli villages; Honaji and Hijori Patil Mukadam of Bhadas Budruk village; in the same way people of Paund village, Mukadam , officials and Kulkarni of Mahadaji Gosav Vasti of Morgaon will give 24 Rukas and half maan of rice every year to Shri Dev and the donation will be continued.

Letter No. 6

1st December, 1627

This letter is an order from Nizamshahi bears a Persian seal on it regarding the donation of Ganesh Bhat Malhari.

Letter No. 7

30th September, 1618

This letter is addressed to Morya Gosavi from Nizamshahi bearing two Persian seals . (21)

Letter No. 8

17th March 1621

This Nizamshahi letter is addressed to Morya Gosavi for the donations, it mentions that 1 Chaval of land from Supe region, six rukas and 1 sher of oil will be given everyday and the donation will be continued in the coming times.

Letter No. 9

1623 - 24 CE

This letter is about the donation given by Malhar Bhatt ,Krishna Bhatt Morya to Azam Samsheer Khan.

Letter No. 10

10th July 1627

This is a request letter from Morya Gosavi that he needs 1 chavar of land near Kumbharvalan , Pune as it was earlier given by Yakud Khan. Referring that letter land was given, such was the order of Nizamshahi.

Letter No. 11

24th May 1630 - 23rd May 1631

This letter is about the gift of the Ganesh Bhatt Malhari Bhatt to Baji Naik.(22)

Letter No. 12

4th December 1631

This letter is written to Ozar describing that as Moreshwar Gosavi is giving free food so 1 lorry for transportation, 1 sher oil of lamp, should be given to Him, which is not received, and you need to continue to send the grant by saif khan.

Letter No. 13

13th August 1632

This is the reminder letter written by the officials of Karnal to Khan Rahan khan and Surja Khan that he had announced to provide 1 lorry to Moreshwar Gosavi daily for the transportation as per the tradition.

Letter No. 14

24th May 1632 - 23rd May 1633

This letter is from the Deshmuk of Islabad (Bhiwandi). it describes that Mukkam Ozar will serve day and night to Triambkar Moreshwar Gosavi and fulfill the daily necessities. 1 lorry will be sent daily to Murbaddev.

Letter No. 15**31st October 1634**

This letter is about to provide 1 lorry everyday to Morava Gosavi for the religious work.

Letter No. 16**1635 - 36 CE**

This letter is from the Mayewadi for Persian - Marathi donation to the residents of Morgaon.

Letter No. 17**22nd February 1636**

This letter bears the Persian seal. It is about the donation to Gagova Gosavi , Vastavya Morgaon from Mayewadi village.

Letter No. 18**20th April 1636**

This letter is about the gifts given to Ganesh Bhatt Malhari Bhatt, the devotee of Morya Gosavi.

Letter No. 19**3rd May,1636**

This letter is for the donation of Ganoba Gosavi's Mayewadi village.

Letter No. 20**14th December, 1639**

This letter is written to Deshmukh of Kalyan and Tape mentioning that 1 lorry filled with eatables will be provided to Moreshwar Gosavi on daily basis. But in between this donation was stopped but later on the donation continued to this religious place without any further delay.

Letter No. 21**11th June, 1644**

The Mukkasai of Urse village , Raj Shri Vishwasrao Raje had given one scarlet of mango trees to Morya Gosavi as a gift.

Letter No. 22**2nd November, 1644**

This letter is addressed to the officials of the Supe Paragana from Khandoji Raje Ghorpade to grant 21 Bighas of land to Moreshwar Gosavi and it will be continued to the coming generations also.

Letter No. 23**24th May 1644 - 23rd May 1645**

This letter is written to the officials of the Pune Paraganaby Dadoji Khonddev mentioning that Morya Gosavi of Morgaon had shown their letters

regarding the donations so the officials should not put any sort of tax on that and not to trouble them for the same. Their tax is remitted.

Letter No. 24

24th May 1644 - 23rd May 1645

This letter mentions that Rajshri Malji Sabajiraje Ghatge has given half chavar of land to Moreshwar Gosavi of Morgaon as a gift.

Letter No. 25

24th May 1644 - 23rd May 1645

This letter mentions that Rajshri Daroji Raje and Shankraji Raje Mohite has given half chavar of land near Mayewadi Moreshwar Gosavi of Morgaon that too without any tax.

Letter No. 26

24th May 1644 - 23rd May 1645

This letter is about the donation given to Ganesh bhatt Malhari bhatt Gosavi by Yashwantrao Raje Shelar.

Letter No. 27

6th May 1645

This letter is written to the officials and Deshmukh of Cheul by Khan Rustum mentioning that to run free community kitchen ,2 lorries will be sent to Moreshwar Gosavi for transportation. When Morya Gosavi went to Kashi then this

donation was stopped. It further mentions that as Morya Gosavi serves the God and to the poor people so the grant should be continued.

Letter No. 28

6th March 1645

Three letters which were written to Moreshwar Gosavi by Rustum Jama are as follows:

OFFICIALS AND AREA VILLAGE AND PRODUCE GOSAVI'S PLACE.

A) Deshmukh and Cheul, everyday 2 lorries, Moreshwar Morgaon,

officers of Maa Murtajabad

B) Deshmukh and Thane - 1 lorry everyday As above

Officers of Maa Muranjan

C) Deshmukh and Korkoda and Murbad 1 lorry As above

Officers - everyday

Letter No. 29

24th May 1645 - 23rd May 1646

This letter is of Malik Sayyad reveals that Moreshwar runs community kitchen and serves God so Moreshwar Gosavi, Morgaon will receive 50 lorries from Sai, 100 from Choon and 50 from Kanhere, 50 from Kanhe and 50 from Sangve. So total 250 lorries will go to serve Moreshwar.

Letter No. 30

after 13th May, 1646

This letter mentions that Moreshwar Gosavi is devoted in the service of God and to provide food from the community kitchen to poors, He will be given 1 lorry everyday from Bhivandi, Korkada and Murbad villages.

Letter No. 31

24th May 1646 - 23rd May 1647

This letter is from the court of Kazi Sayyad Sahib to the officials of Kalyan and Tape mentioning that keeping in view the request of Moreshwar Gosavi, 1 lorry and one forth sher of oil should be sent without any break and it will be continued to the coming generations.

Letter No. 32

27th February 1647 - 27th March 1647

This letter is from the court of Randulla Khan to the Deshmukhs of five villages mentioning that the tax collected from the Choon village and lorry everyday should go to Moreshwar Gosavi of Morgaon, it is mentioned in the letter of Rustum Jamya, accordingly now this region is with you (Randhulla Kahn) so now you issue a new letter mentioning about the donations which will be continued.

Letter No. 33

10th April 1647

As per the request of Moreshwar Gosavi donation letter is given to him.

Letter No. 34

23rd June 1647 - 23rd July 1647

This letter mentions that Bhiwandi, Murbad, Korkoda should send 1 lorry each to Moreshwar gosavi .

Letter No. 35

8th April 1648

This letter is given to Morawa Gosavi as per the request for the grants.

Letter No. 36

17th September 1648

This is an order from Mahumad Ibrahim Adilshai mentioning that the gift of 13 villages like Chinchwad, Pimpri, Rahatani, Tathawade, Mudkhal, Neer, Chincholi, Nazik Rahatni, Pimple Saudagar, Wakad, Akrudi, Pimpri, Popangaon and part of Pune will be continued as it is.

Letter No. 37

27th June 1649

This letter is about the continuation of the donation of 2 lorries everyday as Moreshwar Gosavi , Morgaon runs the community kitchen as per the letter of Rustam Jamya.

Letter No. 38

28th July, 1649

This letter is from the police officials to the Mukadams of Morgaon mentioning that the donation which Shivaji Maharaj had started on 2nd July 1649 should be continued as it is .(23)

Letter No. 39

1st August 1649

This letter is about the 1 lorry of food grains for the community kitchen from the tax collected of the village Muranjan. It also mentions that further it has been reduced to 75% by Khan - e - Azam Ali Khan .

Letter No. 40

26th October 1649

This letter mentions that the donations of Chinchwad and Akrudi should continue as it used to be.

Letter No. 41

26th October 1649

This letter describes that the grant of Pimpri ,Rahatani will be continued to Shri Morya Gosavi.

Letter No. 42

1649 - 50 CE

This letter mentions that with the grace of Moreshwar Dev the state is benefited so Mudgal Rudra Deshkulkarni of Pedgaon had donated Rs. 30 and promised if in future he will be benefited in the same way then he will donate more.

Letter No. 43

1649 - 50 CE

This letter is addressed by the police officer of Pune mentioning that the donation of 19 villages to Mahadaji Gosavi dated 14th December 1649 will continue.

Letter No. 44**2nd February, 1650**

Through this letter it will be informed to Moreshwar Gosavi that to run the free kitchen for the poor. 3 lorries of food grains will come from Bhiwandi, Korkada and Murbad village. Now this Tagir has come to Rustam and he had received the previous letters too so the grant will continue.

Letter No. 45**24th March 1650 to 22nd April, 1650**

This letter is from Rustam Khan to the officials and Deshmukh of Bhiwandi mentioning that the grant of 3 lorries will be continued to Moreshwar Gosavi Trust.

Letter No. 46**10th April, 1650**

This letter is similar to letter no. 49.

Letter No. 47

24th May,1650 to 23rd May, 1651

This letter is to the officials of Rustam Khan mentioning that Moreshwar Gosavi had received the donation letter of 3 lorries of grains everyday since last five months. But Gosavi had not received anything yet, so 'What do it mean'! Now again and again request will not be sent and you see that the grant should reach in time and it should be continued.

Letter No. 48

24th May,1653 to 23rd May, 1654

In this letter it is mentioned that 7 lorries of food grains are donated to Moreshwar Gosavi by Islamabad(Bhiwandi), Kalyan and Choon and Moreshwar Gosavi has accepted this donation.

Letter No. 49

11th May, 1655

This letter is addressed to the officials and Mukadams of Ursa village by the court of Lohgad mentions that mango orchad is given to Morya Gosavi.

Letter No. 50**24th October, 1659**

As per the letters of Shivaji Maharaj the donations of Thergaon, Tathawade, Chncholi, Ravet, Kinhe, Tadwade, Akurdi, Pimpri, Kiwale, Sangode, Neer, Sai, Pimple Bhosari, Mosi, Umbre, Punwade, Dapodi, Rahatani, Pimple Saudagar, Pimple Gurav, Sangvi, Chikhali, Wakad, Hinjewadi, Balewadi, Chinchwad, Dighi, Dhanori and two more villages has been removed and accepted to send 50,000 bories every year to Chinchwad.

Letter No. 51**10th December, 1660**

This letter is simillar to letter no. 50.

Letter No. 52**3rd June, 1661**

In this letter the donations given by Siddhi Ajam Siddhi Hilal to Mahadaji Gosavi is mentioned.

Letter No. 53

11th June, 1661

This letter is from the court of Supe Paragana to Mukkadam of Supe region mentions that the request for the grant from Mahadji Gosavi is accepted and it will be provided.

Letter No. 54

2nd December, 1661

This letter is in Marathi.

Letter No. 55

24th May to 26th June, 1663

This letter is from the Krishnaji Kaalbhor Deshmukh, Pune to Raje Shri Chintamani Gosavi Dev Swami mentioning that the revenue collection right of Chinchwad and Ravet will be with Shri Dev.

Letter No. 56

25th October, 1663

This letter is of the Mughal officials mentioning that 12 villages of Pune Paragana 2 of Supe will be with the Morya Gosavi and the grant will be continued.

Letter No. 57

5th November, 1663

This letter is about the donation of Mahadaji Gosavi mentioning that the grant will be continued as per the letters of Sahib regarding the Supe Paragana.

Letter No. 58

7th November, 1663

The letter is about the new circulation regarding the donations to Morya Gosavi by Rango Krishna and gave the new letters to Gosavi. In this letter he mentioned that new letters are given to Morya Gosavi.

Letter No. 59

11th September, 1664

This letter is about the donation given to Mahadagi Gosavi of Morgaon by Rajshri Mankoji.

Letter No. 60**16th September, 1664**

This letter is issued from the court of Supe Paragna to the Mukkadam, Mahajan, Shete, Khot, Pathaki and Pansare of mentioning that the grants should continue to Moreshwar as per the letters of Milal Saheb.

Letter No. 61**1665 CE**

This letter mentions that from Chinchwad, Pimpri, Pimple, Wakad, Mudkhel, Neere, Tathawade, Rahatani, Chincholi, Supe, Kumbharwadan and Akurdi villages approximately 8 Chavaras of land, 48 Bighas 9 Pand means near about 605 acres of land was gifted to Chinchwad Trust, the original papers are not found but the copy of the same is available and is written in Devanagari.

Letter No. 62**6th August, 1666**

The letter is addressed to the Mukkadam and other officials of Supe Paragana by Shankaraji Ratnakar, mentioning that the grants given as per the letters of Ballal Saheb should be continued to Mahadgi Gosavi.

Letter No. 63

26th Novemer, 1667

The grant is given to Mahadgi Gosavi by Mirza Raje.

Letter No. 64

24th May 1667 to 23rd May, 1668

The letter is by the court od Supe Paragana to Moro Narsingh and Malharkabaji mentioning that Mhadji Gosavi asked for 1

Chavas of land, half sher oil, 3 Hons was given to Moreshwar and it should continue as Moreshwar asked for the same.

Letter No. 65

24th May 1668 to 23rd May 1669

This letter is from Mughal officials mentioning that Morya Gosavi used to get 2 Chavars of land, 1 Sher Oil, 6 rukas as a donation from Supe Paragana and Kumbhar villages and it should continue.

Letter No. 66

26th May, 1670 or 16th May, 1671

This letter is to the hawaldar Gangaji Mudgue of Supe Paragana by Neelo Sondev Amatya mentioning that the grants of Supe should be continued to Rajshri Mahadagi Gosavi.

Letter No. 67

24th August, 1674

This letter is addressed to Dev by Shri Raghunath Pant Hanumante.

Letter No. 68

23rd May 1675 to 22nd May 1676

This letter is addressed to Shri Dev Maharaj by Gabaji Vejj Prabhu mentioning that to buy the food grains money is sent so accordingly buy it from the Deshmukh and Deshkulkarni.

Letter No. 69

30th July, 1677

This letter is from Triambak Gopal Suhedar of Pune Paragana to hawaldar of Supe, Visaji, gangadhar mentioning that the grants granted to Rajshri Mahadaji Gosavi Moreshwar should be continued.

Letter No. 70**30th July, 1677**

This letter mentions that the grants given to Rajshri Maharaj Gosavi should be continued as per the letters of Shahaji Maharaj every year.

Letter No. 71**16th October, 1678**

This letter is about the presence of few of the people i.e. head of Deshmukhs of Pune Paragana, Akurdi and Patils of Chinchwad. These people were present to give the view and counter-view. If the person has taken an oath then if something will be done wrong to that person, then the person is considered as an evil person.

Letter No. 72**26th June, 1679**

This letter is addressed to the Mukadam of Morgaon from the court of Pune Paragana mentioning that the grant of Rajshri Shivaji Gosavi's father Mahadaji Gosavi is there in Morgaon. The grant is from the subedar of Triambak Pant and it should be continued.

Letter No. 73**2nd June 1679 - 22nd May 1680**

This letter is addressed to the subedar of Morgaon, Triambak Gopal from Annaji Datto to continue the grant of Mahadaji Gosavi of Morgaon as it was earlier.

Letter No. 74**28th September,1681**

Mudhoji Wangoji Naik has addressed this letter to the watchman as a permission that Shivaji Gosavi is giving 7 cows, 2 oxes , 1 calf and 1 buffalo to Morgaon and no trouble should be created for them there.

Letter No. 75**28th September 1681**

This letter is about the donation given to Shivaji Ganesh Bhatt Gosavi by Rajshri Bajaji Naik.

Letter No. 76**24th May 1681 to 23rd May 1682**

This letter is addressed to the hawaldar of Kanhepathar Venkaji Jiwaji by the officials of Pune region. This letter is about the grants given to Sivaji Gosavi of Morgaon.

Letter No. 77

30th October, 1689

This letter is about the presence of Mughals in Pune. It bears the seal of Maloji Narsinghrao Sitole, Deshmukh of Pune.

Letter No. 79

14th March, 1694

It is mentioned that the kingdom of Shriraj Rajaram Chattrapati has increased with the blessings of Shri Dev Chinchwad so the Maan village is gifted to Shri Dev Chinchwad.

Letter No. 80

14th March , 1694

This letter is addressed to the subedar of Lohagad by Shankarji Narayan Sachiv mentioning that Maan village is gifted to Shri Dev Chinchwad for the generations.

Letter No. 81

2nd November, 1694

This letter is from the Deshmukh and Deshpande of Junar to Moreshwar Gosavi mentioning that since the times of Shivaji Maharaj the grant of 5 hons and 1/4 sher of oil is given and it will continue.

Letter No. 82**9th November 1697**

This letter is to the the Krishnaji Hari , Head of Deshmukh of Junar and Shamji Ambaji from the senapati of Government Dhanaji Jadhavrao mentioning that Sambhaji had donated the 29 and 1/4 royal hons from the serdeshmukhi revenue collection every year and the grant will be continued.

Letter No. 83**7th February, 1698**

This letter is about the grant of 1 Chavar of land of Supe town to Shri Dev Swami Chinchwadkar.

Letter No. 84**4th July, 1698**

This letter is similar to the letter no. 83

Letter No. 85**1699- 1700 CE**

This letter is addressed to Ramchandra Neelkanth by Rajshri Balaji Vishwanath mentioning that 1 Chavar of land is granted by Chatrapati Rajshri from Ravet village and it will be continued.

Letter No.86**24th June 1699**

This letter is to the officials of Cheul by Ramchandra Pant Neelkanth describing that the donation given by Sambahji should be continued.

Letter No. 87**28th June, 1699**

This letter is to Balaji Vishwanath, Subedar of Pune Paragana by Amatya Ramchandra Neelkanth describing that Shri Dev Swami Chinchwad will receive 50,000 grass bundles every year from the surrounding villages of Chinchwad, further he informed that the grant should be continued.

Letter No. 88**28th June, 1699**

This letter mentions that the bullocks carrying food grains or any other material to Shri Dev Swami, Chinchwad should be remitted from the taxes. This concession is given by Chatrapati Sambhaji Maharaj.

Letter No. 89**9th December 1699**

This letter is addressed to the subedar of Pune by Ramchadra Neelkanth Amatya mentioning that Baner is gifted to Shri Dev Chinchwad and the grant will be continued.

Letter No. 90**28th August 1700**

This donation is regarding the donation of 7 hons from the Deshmukh of Supe Paragana to Shri Dev Chinchwad.

Letter No. 91**10th December 1700**

This letter is written to the Patil of Baner by Dhanaji Jadhavrao describes that since long Baner is gifted to Shri Dev and Jinji was with Bhujbalrai before that never it has been taken from Bhujbalrai and given to Shri Dev so whatever the revenue is collected from this village , it should be deposited to Shri Dev.

Letter No. 92**10th December 1700**

This letter is to the subedar of the Maval region by senapati Danaji Jadhavrao. Maan village is given to Shri Dev Swami as a gift. After the issue of Jinji it has also been issued to Shri Dev Swami .

Letter No. 93**26th December 1700**

This letter is of Govind Hari , servant of Jadhavrao to Shankarji Narayan Pant describing that Maan and Baner villages had been given to Bhujbalrao and

these are given to Shri Dev Swami as a gift so not to take these back and not to trouble Shri Dev for the same.

Letter No. 94

24th January 1701

This letter mentions that the tax collected from Khar Narangi goes to Mughals but we will send donation from our share of 500 bulls to Shri Dev.

Letter No. 95

19th March 1706

This letter is about the purchase of villages like Kosaldev and Kharnarangi .

Letter No. 96

26th November 1706

This letter is about the Demand Draft given to the trustees of Morgaon Mangalmurti . these Demand Draft were as , For God's prayer 50/- , For Gosavi 100/- , For Mangalmurti 100/- , and for prayers 50/-. so the total was of 300/- will be given.

Letter No. 97

23rd April 1707

This is about the donation of 12 rukas as the religious expenses.

Letter No. 98**7th February 1708**

This letter is addressed to the sardeshmukh Samji Ambaji by Senapati Danaji Jadhavrao mentioning that Chinchwad, Chikhali, Ravet, Baner, Morgaon, Maan and Theur are gifted to Shri Dev. Government has come to know that the tax has been collected from these villages so henceforth no tax will be collected and no petition will be there for the same.

Letter No. 99**30th January 1709**

This letter is similar to letter no. 98

Letter No. 100**30th January 1709**

This letter is similar to letter No. 99

Letter No. 101**27th July 1710**

This letter is to the Mukkadam of Pirangut by Naro Pandit mentioning that Chircholi, Aundh, Wakad, Chincholi and Mudehore these five villages are gifted to Shri Dev. If at all any type of revenue was collected from these then henceforth not to do so .

Letter No. 102**25th June 1711**

This is a warning letter to the Patil of Morgaon by senapatii Danaji Jadhavrao to continue the grant of Janardhanrao Gosavi and not to instruct the rules and regulation to Gosavi.

Letter No. 103

14th November, 1711

This letter is an order to the officials of Junnar by Senapati Santaji Jadhavrao that ten villages' revenue under the serdeshmukhi collected should be given to Shri Dev Swami Chinchwad.

Letter No. 104

30th September 1718

This letter is again an order to the officials of Pune region that thirteen villages' tax collection is supposed to go to Shri Dev Swami , Chinchwad. So you do not collect any tax from there.

Letter No. 105

24th May 1718 - 23rd May 1719

This letter mentions that not to trouble the thirteen villages of Shri Dev Swami including Pune, Supe and Junnar for the revenue under sardeshmukhi.

Letter No. 106

28th August 1720

This letter is by Gopal bhatt Upadhaya to Shankarji Dhere and others mentioning that the head of Shaligram is yours and your region will be run by me.

Letter No. 107

24th July 1721

This letter is about the remission of Rs. 4 for the maintenance of the garden in Cheul.

Letter No .108

5th November 1721

This is a charter of the tax and food grains from Kharnarangi and Chincholi.

Letter No 109

31st March 1722

The tax collected from Mauje Kadadhe should be deposited to Shri Dev every year.

Letter No. 110

21st October 1723

16 villages are gifted to Chinchwad Dev, so not to collect any type of revenue from there.

Letter No. 111

3rd June 1726

This letter is regarding the donation to Shri Dev Chinchwad of the village Kothade.

Letter No. 112

3rd June 1726

This letter is similar to the letter No. 111

Letter No. 113

3rd June 1726

This letter is similar to letter No. 112

Letter No. 114

16th June 1726

This letter is about the grant given to Shri Dev Swami Chinchwad of Supe village.

Letter No. 115

16th June 1726

This letter is about the grant given to Shri Dev Chinchwad of Kothade village.

Letter No. 116

12th September 1726

This letter is addressed to the Naamjad of Maval mentioning that the donation given to Shri Dev Swami Chinchwad of Pirangut , Miras should be continued to generations. Letter No. 117

12th September 1726

Naro Shankar Sachiv has written this letter to Rajshri Gomaji Datto regarding the grant of Maan and Pirangut village's revenue to be given even to the coming generations of Dev.

Letter No. 118

25th December 1726

This letter is about the donation given by Vasudev Bhatt Parkar to Shri Chinchwadkar of Nagaon.

Letter No. 119

2nd June 1727

This letter is about the grant of a garden near to Shri Dev Chinchwad by Vasudev Bhatt Pitkar.

Letter No. 120

20th October 1728

This letter is an order passed by Kanhoji Aangre to the Mahajan of Nagaon that whatever the tax will be collected from Wadi will be donated to Shri Dev.

Letter No. 121

26th January 1729

This letter mentions the gift of Kothade village to Shri Dev Chinchwad.

Letter No. 122

21st March 1730

This letter is written by the officials of the state to Maval Gosavi of Subha region .

Letter No. 123

9th February 1733

This letter is addressed to the Patil of Maan village by Shankarji Narayan Pantsachiv mentioning that the tax collected from the Maan village is to be submitted to Shri Dev Chinchwad . It bears Devnagari seal.

Letter No. 124

10th February 1733

This letter is similar to letter no. 123.

Letter No. 125

30th January 1734

This letter is an information that Tandari village near Ranjangaon is gifted to Shri Mangalmurti by Janakoji Shinde.

Letter No. 126

12th January 1739

This letter is about the donation of the Maan village.

Letter No. 127

18th February 1740

This letter is an agreement of the donations with Shri Dev Maharaj .

Letter No. 128

14th August 1742

This letter is about the donations of two mines in Morgaon .

Letter No. 129

24th May 1751 - 23rd May 1752

This letter is written by Sanbhaji , Santaji Sanas and Hiroji Gaikwad to Rajshri Survottam Gosavi regarding the agricultural land in Loni village.

Letter No. 130

24th May 1751 - 23rd May 1752

Due to the diversification in the gifts of Survottam Gosavi of Morgaon and the residents fights were there in between them. This letter is about the verification of measurement of land by Pune region.

Letter No. 131

14th December 1764

This letter is written to the Mukadam of Bhosari village about the donation of the same . (24)

Letter No. 132

19th June 1779

This letter is about the donation of gojegaon to to Shri Dev Maharaj by Swai Madhavrao Peshwe.

Letter No. 133

8th July 1785

This letter is about the permission to Sadashiv Ghondo by Shri Dev Mentioning that he was disfellowshipped because of injustice to the Gauava and sent to you for the work of worship. Now Gaurava had died. Other Gaurava has allotted for the work of pooja. So nw you come back.

Letter No. 134**15th December, 1786**

This letter is addressed to Shri Dev Chinchwadby Sarkhel Raghoji Aangre mentioning that the Prasad of Bhadrapad Chaturthi has been received which was sent by Ganesha Mahadev Bapat. Saffron has been for Swami. A guard is also appointed at Khernarangi . like every year bullock carts are provided to the pilgrimages. Rest about the seat of Shri Bapat will tell you personally in detail.

Letter No. 135**16th April,1815**

This letter is addressed to Patil of Theur by Chinchwad Dev mentioning that the Watan and pooja are of Gurava. Meanwhile Zuza was seized by the govenment, no confiscation has raised. The elders should restart their occupation of worship again.

Letter No. 136**1839 - 40 CE**

This letter is in Marathi .

Letter No. 137**10th July 1841**

This letter is addressed to Patil of Baner mentioning that the village has been given the Chinchwad Trust as a gift by Pune Haveli.

Letter No. 138**1855 CE**

This letter is written to the officials of Theur by Chinchwad Trust describing that you check the records of Tandadi village and Ranjangaon and accordingly send the grant to Trust.

Letter No 139

This letter is written by Kanhoji Aangre to Shri Dev Chinchwad Swami mentioning that Narayan Bhatt has granted the Wadi of Nagavchi to Shri Dev.

Letter No. 140

This letter is about the donations (gifts) given to Morya Gosavi .

Letter No. 141

This letter is the list of 40 villages of Girarde, 11 villages of Korparse and then 28 villages of Pord valley are of Shri Morya Gosavi. So the total grant is of 79 villages.

Letter No. 142

This is a request letter to Patil of Mayewadi village describing that the letter written By Moreshwar Gosavi that the notice has been formatted, accordingly the land has been transferred to Moreshwar Gosavi.

Letter No. 143

This letter is addressed to Rambhaji Nimbalkar by military Chief Dhanaji Jadhavrao mentioning that the expenses of the community kitchen should run smoothly and a request to the Gaikwad of Morgaon about the half Chavar of land and the transportation will be taken care.

Letter No. 144

This letter is written to Ramchandra Pant by Shri Chintamani Dev that Rs. 2400 has been received from Rayaji Prabhu. The purpose of writing the letter is to inform.

Letter No. 145

This letter is about the condition of Chinchwad Trust in 19th century .

Letter No 146

This letter is from Vedmurti Balbhall, Vishwanath Bhatt and Vishwanath Bhatt Ved to Morya that under the shelter of Shri Dev ,Mahadji Khodkar had planted the mango trees on the Mukadam's land. You ask him not to do so.

4.2.14 Charter Received by Shri Dev From Maval Village :

Letter No. 1

29th February 1711

This letter is about the donation of food grains by Pantaji Shivdev to Shri Dev Chinchwad. (25)

Letter No. 2

3rd May 1720

This letter bears a Devnagari seal , is about the tax deposited to Shri Dev collected under Chauthai.

Letter No 3

2nd March 1750

This letter is about the donation of food grains donated to Shri Dev Chinchwad by Nanasaheb Peshwe.

Letter No. 4

2nd March 1750

This letter is addressed to Shri Dev Chinchwad by Nanasaheb Peshwe regarding the donation given to bear the expenses of prasad and to celebrate festivals.

Letter No. 5

2nd October 1768

This letter is written to Patil of Kadadhe village regarding the tax deposited to Shri Dev Chinchwad.

FootNotes:-

1. Shriman Mahasadhu Morya Gosavi Yanche Charitra, Shankar Swami, Prakashak Dattatray Tambe, Kolhapur, 1969, Page, 5.
2. Ibid, Page, 6
3. Ibid, Page, 7.
4. Mahasadhu Morya Gosavi, Charitra ani Parampara, K.D. Bhingarkar, Prakashak, Vishwastha, Chiwad Devasthan Trust, Chinchwad, Pune. 1986, Page, 173.
5. Rajwade Khand, 20, Lekhank 230, 8th March, 1628.
6. Shivchatritra Sathiya 3, Lekhanka 523, August 1646 che patra.
7. Rajwade Khand 20, lekhanaka 241, 2nd July, 1649 che patra.
8. Chinchwad Sanad, 1650 cha patra.
9. Shiv Chatrapatinche patre, Khand 2, Patra no. 17, 11TH May, 1664.
10. Shriman Mahasadhu Morya Gosavi Yancha Sanadapatre, Anuradha Kulkarni, Ajit Patwardhan, Chinchwad Devasthan Trust, Chinchwad, 2014 page no, 55.
11. Ibid, Page, 59.
12. Bharat Itihas Sanshodhak Mandal, Itivrut, 1837, 19th April 1705 che patra, Page 298.

13. Sanada Patre, 2nd June 1691, Page, 217.
14. Chinchwad Sanad, 29th August 1709.
15. Shriman Mahasadhu Morya Gosavi Yancha Sanadapatre, Anuradha Kulkarni, Ajit Patwardhan , Chinchwad Devasthan Trust , Chinchwad, 2014 page no 107.
16. Ibid, 119.
17. Chinchwad Sanad, 9th November 1709.
18. Chinchwad Sanad, 27th June, 1725.
19. Bharat Ithihas Sanshodhak Mandal, Traimasik 2, ank 1-4, Lekhankha 1.
20. Bharat Ithihas Sanshodhak Mandal, Traimasik 2, ank 1-4, Lekhankha 3.
21. Shriman Mahasadhu Morya Gosavi Yancha Sanadapatre, Anuradha Kulkarni, Ajit Patwardhan , Chinchwad Devasthan Trust , Chinchwad, 2014, Page, 154.
22. Ibid, Page, 156.
23. Ibid, Page, 223.
24. Ibid, Page, 217.
25. Ibid, Page, 242.

Chapter 5

Social and Cultural Contribution Of Morya

Gosavi Devasthan Trust

Morya Gosavi temple, Chinchwad is a very significant religious place where Ganesh Pooja and Upasana (prayers and worships) is a characteristic feature. The temple and the trust has preserved the religious tradition of Morya Gosavi and saints coming from his tradition. Seven men from Morya Gosavi's religious tradition have retained and preserved the religious tradition festivals. However changes to go with the times have also been made but the basic nature is maintained. Thus the trust have done a valuable work of preserving Indian Culture.

The following religious traditions are followed in the temple in Chinchwad. The daily and occasional functions are:-

- 1. Chaitra** - On the full moon day (purnima) the religious practices descended through race are observed.
- 2. Vaishakh** - On the pious full moon day. "Pushtipali", Ganesh Jayanti (Birthday) is celebrated.
- 3. Jestha** - Functions like Shri Ganesh Jayanti Dashahar Saptpooja, offerings to river Ganga are made on the auspicious full moon day .
- 4. Aashaad** - On the Vyas or Aashaad purnima Shri Narayanbharti's Paduka (Morya Gosavi's Guru) impression of a foot on stone are worshiped.
- 5. Shravan** - Ceremony of waving a lamp (Aarti) is performed at all the Dwars (Entrances) of the temple- The Eastern Entrance , Manjarai, Southern Entrance,

Asrai, Western entrance- Bhaktai . On the sixth day (Shudha Shasthi) Kothareshwar's festival is celebrated . upto the Shravan Vadya Tritiya (Third Lunar Day) Rajola, Kanjola, Tejala, Sahadevi, Mahadevi, Manmatha Devi , all the goddess are worshiped and the religious practices descended through the races are observed.

6. Bhadrapad- Pious Mangalmurtis, one to ten are kept in a palanquin along with the Dev family a procession is taken out. On the Shudha Tritiya , Shasthi the halt is at Morgaon. On Chaturthi the Mahapooja of the Mangalmurti is done along with Mayurewara's idol and on Panchami the place where the rice grain was found on rive Karha's Bank , Morya Gosavi's as worship is done and prashaad (as blessings) is given . On Shashti the Mangalmurti is taken to Jejuri for Khandoba's darshan . On Saptami Shivrai and Yamai's darshan and then the Mangalmurti is brought for Thorala Narayan Maharaj's death anniversari is celebrated and on Dashami it returns to Chinchwad.

7. Ashwin- In Navratri times the Goddesses are worshiped with great festivity .

8. Margashirsha- Khandoba's Champa Shastri Navratra festival is celebrated for nine nights. From Vaddya Tritiya to Shashti Morya Gosavi's (death anniversary). Punyatithi is celebrated with grand festivity. Many Kirtankars, Pravachanakars, singers, intellectuals and Puraniks (Priests) attend this time. This celebration is carried out for the past 400 years now. Thus the temple has preserved the tradition .

Spiritual enlightenment is done these during the celebration and functions besides entertaining programmes on music and singing , social awakening and spiritual enlightenment is also done during this season of festivity. Social and religious ventures are also undertaken .

9. Paush - On the Paush Vaddya Chaturthi Narayan Maharaj senior's death anniversary is also celebrated .

10. Magh - Between Magh Shudh Prathama and Dwadashi (1th to 12th days of Lunar month) the Mangalmurthi is taken to Morgaon. On its way back the Palakhi (Palanquin) visit Theur and Siddhatek temples. The procession is accompanied by Bhalgars, Chopdars , Chattridhari , Vajantri (Musical band) in grand traditional manner .

11. Phalgun -The holy festival is celebrated as per the religious practice descended through a race. Thus there are various functions carried out in the temple throughout the year. On every Chaturthi and both the Ekadashi's (4th and 11th day of lunar month) the Mangalmurthi (Ganesh idol) is dressed in a traditional way with Mahavastra (grand clothes) and Dhup - Aarti is taken i.e. the idol is waved with scented dhoop lamp (common frank incense) and the song is sung. In both the temples of Chinchwad the religious practices are performed only by a member of Dev family . In the mangalmurti temple every morning and evening there is singing , offering of Naivedya and Mahanaivedya (food offered to God) Pancharti and Shejarti. Every night Dev Maharaj's wife from the Dev family see that the Mangalmurti is not affected by an evil eye. So perform a ceremony of freeing the idol from the impact of an evil eye.

5.1 Management in the temple:

In 1744 a Trust deed was made for the management of the temple. The worshipping (pooja - archana) has as independent management. In 1805 Chintamani Maharaj III died. He had adopted a son named Sakharam. Who was the son of Siddhatek's Govind Dev. His son Chintamani died early (1822). The Dev family made a claim in the high court and a new management was formed. A trust of three people was formed to carry out the management of the establishment, a constitution was written , a three member's trust was formed, Ozar's Dhundiraj ganesh Dev was appointed as the chief trustee. He managed the work from 1890 to 1923. He was followed by the following trustees-

1. Shri Dharnidhar Alias Tatyā Maharaj Dev (Siddhatekkar) 1923 - 1936.
2. Shri Chintamani Alias Baba Maharaj Dev (Siddhatekkar) 1936 - 1955.
3. Shri Vakratund Maharaj Dev (Aundhkar) 1955 - 1957.
4. Shri Gajanan Maharaj Dev (Wakadkar) 1957- 1964.
5. Shri Dharnidhar Maharaj Dev (Siddhatekkar) 1964 - 1981.
6. Shri Vaghnahari Maharaj Dev (Wakadkar) 1981 - 2001.
7. Shri Surendra Maharaj Dev (Siddhatekkar) 2001 onwards.

Thus the Morya Gosavi Devasthan Trust has preserved its tradition. The trust's contribution in Maharashtra's religious life is immense.

5.2 Contribution in the Social Field:

The contribution of the Morya Gosavi Devasthan Trust in the social field is also remarkable. Some students are taught the Vedas, in the Mangalmurti Wada. The establishment has made arrangements of their lodging and boarding. A VedPathshala is run by the trust where not only Vedas but also Pious and righteous way of life is taught. The students come from poor as well as rich families. Moulding good and worthy students is the main contribution of the establishment. Scholarly Brahmins, Kirtankars, Pravachankar (People delivering religious narration and sermons) are provided with food and monetary gifts (Dakshina) for a day .

On the day of death anniversary of Morya Gosavi there is a 'Paksiddhi' ceremony carried out in Morya Gosavi's Samadhi Mandir.

“Annachatra” or place where charitable food is distributed. Morya Gosavi's starting annachatras at Chinchwad for the devotees was a revolutionary act in those times because in annachatra people belonging to different religions, caste, creed ,

sex, etc. sat together to eat. In those days the caste system was strictly followed and such an act was definitely unspiring. Initially only Brahmins used to take food there but later it became public. This tradition is continued even today. The ruler then had given grants which throws light on their policies. More over, these annachatra achieved national integration.

5.3 Ganesh Granthalya (Library),Chinchwad :

This is also one of the ventures of the establishment.

There are religious as well as general books in this library.

5.4 Morya Hospital:

The Morya Gosavi temple runs this hospital. The medical service provided is free of charge. Health camps are arranged and guidance and treatment on a variety of diseases is given to the patients. People from all the classes of the communities come to this hospital.

5.5 Dharamshala Chinchwad or Charitable Rest House for Devotees:

There is a dharamshala run by the Morya Gosavi Devasthan Trust in Chinchwad. Lodging arrangements are made of the devotees especially on Ganeshotsavs, during Bhadrapad and Maghi Yatras, on the Death Anniversary day and at various other celebrations.

It is clear that there was a strong bond between Shiv Chatrapatis Samrajya and the Devs from Chinchwad and the temple in Chinchwad held a very significant place.

The Devasthan manages the temples in Morgaon, Theur and Siddhatek. A VedPathashala is run in Chinchwad's Mangalmurti wada for the past 150 years as per the Gurukul system. Free services and education is provided to twenty

students. Religious functions are held at all the three places throughout the year. Parayana (Repeated and thorough reading) of the Gita, the Dyaneshwari Devi Bhagwat, Tukaram Maharaj Gatha, Bhagwat Puran, etc. is doe throughout the year.

Many social projects are also undertaken by the trust. Grants are given to many educational institutions. The Trust has also donated computers to schools in Siddhatek, Morgaon and Theur. Land for hospitals and parks is given to The Nagar palikas at at these three places. Famine Relief fund of 10 lakhs was handed over to the Chief Minister of Maharashtra two years back.

Thus the contribution of the Morya Gosavi Trust in the social and cultural field is praiseworthy.

Chapter 6

Analysis and Interpretation

Chapter 1

Introduction:

Maharashtra is a land of Saints. Morya Gosavi was a great devotee of Lord Ganesha. His 'Sanjeevan Samadhi' is at Chinchwad. He was devotee of Ganesha right from his childhood. He brought Morya from Morgaon to Chinchwad and Chinchwad became one of the 'Teerthakshehtra'. In this land, the great mother of Chhatrapati Shivaji Maharaj, Jijau brought Shivaji, he received blessings and inspiration from Peshava. Saint Tukaram and Saint Ramdas joined the Santmela (Congregation of Saints) with Chintamani Maharaj.

This temple trust received donations from for Malik Ambar to Peshavas and from Chhatrapati Maharaj to Shinde Holkar. Though Chinchwad was very near to Pune nobody touched it in political turmoil. Temple trust became more and more developed. Southward flowing river Pavana is flowing near Chinchwad in Pune district. There were many trees of Chinch (Tamrind) and Wad (Banyan) in large number. Hence the name of the village became Chinchwad. Exact date of the temple is not known but Saint Morya Gosavi was born in Shak 1297 (1376 A.D.) Magh Chaturthi is noted in the information published by the temple trust.

Morya Gosavi was ardent devotee of Lord Ganesha. His father Waman Bhatji Shaligram came from Karnataka to Morgaon and was engaged in ardent penance of Ganesha. Waman Bhatji and his wife Parvati Bai were not having child from long time, but after penance they got baby boy in form of Morya of Morgaon. While in Morgaon Yogiraj Nayan Bharati came and blessed Morya. As per order of his Guru Morya came to Theur and for long time have penance. He possessed by Chintamani. He faced many problems, suffered severe pain but he

completed the penance and became MahasadhuMoryaGosavi.Many miracles were in his name like giving eyesight to blind, transferring non cultivated land into cultivated land, blessing childless couple with son.Event today, hundreds of people visit MoryaGosavi Samadhi in Chinchwad and they fulfill their vows at SanjeevanSamadhi.Morya's ancestral chart seven ancestors like Chintamani Narayan, ChintamaniDharanidhar , NarayanChintamanietc. MoryaGosavi Temple trust maintained the record of various donations received from royal families. Dr.Anuradha Kulkarni wrote a book named Property titles received by MoryaGosavi.In the book,340 titles are mentioned from 1610 AD to 1852 AD about 250 years duration. This temple also existed before time of Shri ChhatrapatiShivajiMaharaj. Shahajiraje has given 15 donation titles,Shivaji Maharaj has given 42 donation titles.

These letters explain the tax regime of that time,cultivation,Transportarrangement,Roads in Ghat area and they are interrelated.The load of expenses of free lunch at Chinchwad temple should not come on people hence ShivajiMaharaj ordered to meet the expenses through Government treasury,this explains the policy to religion of ShivajiMaharaj.Chhatrapati SambhajiMaharaj also has given 8 donation titles of this temple.He used strong words about not to trouble temple property and people of Chinchwad should not be harassed by his military.

The donations given by Shivajiraje, Sambhajiraje, Rajaram Maharaj also continued afterward also. BalajiVishwanath, Bajirao Peshwesenior,NanasahebPeshwe,Sawai Madhavrao also donated titles to the temple and they are available today.Peshwe also ordered to his military not to harass Chinchwad village and people living there.Muslim Rulers also donated this temple. We find farmans from Nizamshah, Adilshah and letters from officers like,HaibatKhan,YakutKhan,ShamsherKhan,SaifKhan,RustumeKhan,SiddiHilal,M irzarajeJaisingh. MoryaGosavi Temple is having great history from time before

Chhatrapati Shivaji Raje to British era about 350 years. All this correspondence indicates the problems of that period. The temple had provided food to many people for long time and it is a very important work. To provide this food, land for cultivating grains, land for cattle, land for fruit and flowers, permits for grain and oil transport are mentioned. We understand the economic and religious conditions of that time and the policy of the rulers of that time due to this record. Morya Gosavi Temple also observed cultural heritage like daily worship of Lord Ganesham, Aarti and other related rituals. In the month of Bhadrapada, Ganesh Chaturthi festival is conducted on grand scale and with great devotion. This temple is conducting many social activities like food for all, free lodging (Dharmashala), dispensaries etc. Studying the recorded history of the Morya Temple and bring its grand work in front of the people is my aim of this study.

Chapter -2

The History of Pimpri - Chinchwad

The Geographical location of Pimpri - Chinchwad.

Pimpri - Chinchwad is situated about 16 Km northwest of the Pune city. The area of this twin city is 171 Sq.Km. and is situated at

An altitude of 600 meters above the sea level. The average rainfall is 71 cm. The twin city is extended in South from Mula river bank to Durga Tekdi (Hill) in the North, Hinjawadi in the west to Alandi in the East. River Pavana runs eastwards from the city. Villages along the river banks, agricultural land around the villages, barren and rocky land in some places are some noteworthy geographical features of the plan. The growing urbanization has taken over the agricultural land.

Except for the Durgadevi hill, the rest of the region is plain. Mulla, Pavana and Indrayani rivers run nearby. Pavana river flows right in the centre of

this twin city. To decrease the pressure on Pune city ,near the industrial region a suburb was developed which grew into a twin city, Pimpri - Chinchwad.

Four gram panchayats i.e. Chinchwad, Pimpri , Bhosari and Akurdi were merged (immersed) to form Navnagar Palika on 4th of March 1970. Being areligious and cultural centre , Chinchwad was popular since the times of Morya Gosavi. H.A. factory had made Pimpri village famous in those days. Both the village Pimpri and Chinchwad are situated on the banks of the river Pavana. In the past, the region along the rivr bank and the villages were covered with dense vegetation. Therewere many Tamarind and Banyan trees in Chinchwad, so the name Chinchwad (Chinch means tamarind and wad means banyan tree) . In Pimpri , on the other hand, there were many Pipal trees so the name Pimpri came from.

History of Pimpri -Chinchwad

The history of Pimpri - Chinchwad is the history of 45 years. Many historical remnants have been found in this region which confirms how old they are.

The first written evidence about Pimpri - Chinchwad is found in 8th century A.D. A copper plate about a village, Bopkhel from this region was found. It is recognized as Pune Copper Plate and it is an evidence of the antiquity of Pue city. There is a mention of four villages from Pimpri Chinchwad region on this copper plate. This plate shoes that Rashtrakuta ruler Krishnadevrai donated Bokhel village to a brahmin named Pugadi Bhat in 754 A.D.

A great Ganesh devotee , great sage, Morya Gosavi went for a self - immolation by burying himself alive in Chinchwad. The region is religious and cultural centre and Morya Gosavi's residence there has made the place very pious, holy. Chinchwad is at the centre of the Pune city. Chinchwad is close to Alandi and

Dehu of the tutelar deities (Aradhya Daivat) of Maharashtra- Saint Dynaneshwar and Saint Tukaram.

Because of his meditation and deep austerity, Morya Gosavi lived for 186 years. He spent most of his time in Chinchwad. He offered divine services, prayed and walked to Morgaon every fortnight. The people in this region must have surely been benefited by all these things. They must have learned good conduct along with devotion for Lord Ganesh .

Chapter -3

Autobiography of Morya Gosavi and their Tradition

Throughout his life with tough persuasive Morya Gosavi himself became an image of Lord Ganesha. His entrancement is in Chinchwad. Though Chinchwad is not one of the Astavinayak, Morya Gosavi gained the importance of Astavinayak. Just as Alandi gained importance because of Dyaneshwar, Dehu because of Tukaram Maharaj, Chinchwad gained importance because of Morya Gosavi. The Devotees of Astavinayak's can worship Lord Ganesha in Chinchwad at the same time in the form of Morya Gosavi and his 7 great men. It was through his devotion that Morgaon's Moreshwar came to Chinchwad. Its only because of his penance and existence Chinchwad has become popular and named as 'Jagrut Devasthan'. Morya Gosavi took an entrancement in Chinchwad on the bank of river Pavana.

Morya Gosavi's actual surname is shaligram. His native place was shali. So he was Shaligram. . Earlier 7 generations from Morya Gosavi's family left Karnataka and settled in Maharashtra. Maharashtra had witnessed a severe famine in 1330. The Shaligrams had Settled in Maharashtra before this famine. This family is Deshata Rugvedi Aashwalayan Sutrishakal lineage and their clan is Haritas.

Morya Gosavi's father Vaman Bhatt was extremely virtuous and industrious (KarmanishthaBrahmin). His wife Parvatibai. Mayureshwar created tender feelings in the minParvatibai delivered a male child in Shalivahan Saka 1297 (1375 A.D.), Vidhrutnaam Samvastar Magh Shudha Chaturthy, Friday, Revati nakshatra Mayureshwar first presented himself in the form of Gajanan Shundadhandhari. Vaman named the child Moreshwar and called him lovingly Morya. Morya couldn't talk till he was two. His mother doubted that her son was dumb. She prayed Mayureshwar and asked for his blessing daily. The villagers used to call him Gosavi Maharaj. The appendage Gosavi goes with his name till date.

Vaman Bhatt was himself a Dashagranthi devoted worker. At the age of 8, he performed Morya's threading ceremony and declared him Brahmin. It is believed that a human being is Shudra by birth and only a ritual grants him a Dwijatwa. Vaman Bhatt sent Morya to vedic Brahmin to study the vedas. He taught him Rugveda.He used to learn the Santha the same day it was taught .thus Morya mastered the Vedas quickly. Vaman Bhutt also gave Ganeshas Prithvipuja to Morya. As per his father's order,Morya used to perform Sandhya thrice a day. He used to chant Gayatri Mantra , pray the Sun and the Fire God and aslo Lord Ganesha. One day, they thought of going to a pilgrimage to Ashtavinayak Morgaon Moreshwar is the first of Ashtavinayak, so Morya Gosavi performed the first pooja there .

Morya Gosavi himself was an incarnation of Lord Ganesha and in the next generations there would be a partial existence of Lord Ganesha . Entrancement of Morya Gosavi and 7 great men is located on the bank of river Pavana in Chinchwad. On every Entrancement one can find Lord Ganesha's idol and those are the ' Ashtavinayak's' .One who worships those eight Entrancement is considered to be virtuous.

On the pilgrimage Morya Gosavi used to get engrossed in all the rituals and devotional worship of Lord Ganesha.

One day after returning home after the thorough pooja , he saw an divine figure in the porch , with heavy matted curls on his forehead, Tripundi on his head Rudraksha garland in his neck and he wore orange robes and had wooden Khadavas (Chappals) seeing this

divine figure Morya Gosavi was shocked he touched the feet of this sage and asked for the discipleship. After sometime the sage said,” I accept you as my disciple”.Morya was extremely delighted.The sage was Yogiraj. Narayanbharti.Narayanbharti taught Morya Gosavi some chants and advised him , he taught him some Yogas and meditation 6 activities , taught him how to awaken kundalini (spiritual power) , Shatabhedan and entrancement . He also taught him the Hatyog in entirety. He advised him to utter the great statement, “Aham Brahmas Mi” and taught him complete Dnyayog. Sadguru changed him into Brahmarop (image of Lord Bramha) Morya Gosavi left blessed gratified and accompolished. Sadguru had given him the power and also tactics.

Morya Gosavi’s Spiritual Personality

Morya Gosavi has attained enlightenment through penance and meditation. On the basis of this enlightenment he served the society. He freed them all from the miseries and made them devotees of Lord nesha .he turned a barren land into productive land of one of the farmers. He gave vision to Pawas’s son . He gave eye sight to blind Subedar and a son to Tukaram Pawar’s wife. He freed a leper from leprosy .on his way to Morgaon’s pilgrimage . He cured a Brahmin of stomach ache . Thus he did many such merciful things. He was an embodiment of pity , forgiveness ,peace , humbleness , generosity , philanthropy and such virtues . He was a devotee of Lord Ganesha and meditated severely for attaining Lord Ganesha. We can see his devotion , his various experiences on his way of

attainment. His longing to meet Lord Ganesha, his anxiety , his agony of separation and the joy that follows on meeting can be seen from his verses .

They are less in Quantity but great by quality. The song popularized by Chinchwad Samathan has only forty - four verses composed by Morya Gosavi but these verses reflect the journey of Morya Gosavi's penance. He himself was a devotee of Lord Ganesha and preached others to worship Lord Ganesha. A devotee has to undergo many stages of self development during penance.

These six stages are as follows :-

1. Stage of old age.
2. Stage of (Mumukshadasha) emancipation.
3. Stage of penitence
4. Stage of detachment
5. Stage of accomplishment
6. Stage of salvation

Every penitent has to go through these stages to some extent or the other . Morya Gosavi has also gone through these in his life. His verses reveal this.

1.Stage of old age

2.Stage of Emancipation

3.Accomplishers Consecration

4.Nature of Devotion

5.Description of beautiful form of Morya

6.Devotee's Loyalty and Uniqueness

7.Pangs of Separation

8.Union With God

9.Sense Of Deliverance

10. Means Of Devotion

Let us give thought to some ways described by Morya Gosavi.

1. Dwaryatra -

In the Ganpatya community this Dwaryatra is considered very important. This Dwaryatra helps to destroy / eliminate sins and obtain Ganesh swaroop, i. e. gain the blessings of God . This Dwaryatra is done especially in the month of Bhadrapad and Magha. The four dwars are - Dhama , Artha, Kaama and Moksha and the yatra (pilgrimage) is to be done from Pratipada to Chaturthi (first four days of the lunar month) .There is fasting for thr four days and on Panchami , i . e. the fifth day , the Dwaryatra ends with Ganesh Pooja, abishek and offerings. These four Dwars are approximately three to four miles away from Morgaon. There is a custom of performing the Dwaryatra from Pratipada to chaturthi in the Morgaon, Theur, Dzar and Ranjangaon .

In Chinchwad, however, the Dwaryatra is done in the first four days of the month of Shrawan. The Pratipad Dwar is Shrawan Bhakti (Listening) , the Dwitiya Dwar is Kirtan Bhakti (preaching) , the tritiya dwar is Simran Bhakti (memorizing) and the chatur dwar is Padasevan Bhakti (serving the feet) . The competition is held on Panchami with Ganesh poojan. In a verse (abhanga) five types of devotion are mentioned.

Remembering God's name , which will act like a boat and help to swim safely across the sea of earthly world. God's name makes our heart pure , our mind calm and it takes us directly near God. Both the attributeless and those who believe that God has attributes.(Nirgun and Saguns)

Those who rendered God The attributes have the idols of God along with His name and those who are Nirguns or or attribute less have the name alone. Thus the name of God holds significance. There is no joy and no means greater than God's name. Everyone can remember and utter God's name anytime. It requires no time and no power.

On the path of penance the company of the virtuous is very important. The company of the virtuous people make devotion strong and firm. One's mind does not waver and penance continuous unhindered. Morya Gosavi has sung praises of the of the company of the virtuous .

The philosophy includes meditation of Parabrahma. Morya Gosavi was a sagun devotee .he worshiped Lord Ganesha's idol. He offered the Ganesha Idol Durva (grass) , performed silent prayers and performed religious rites, fasted on chaturthi and use to go to Morgaon on foot every month . He had reached the stage of Nirgun Bhakti from Sagun Bhakti. He had accomplished divine knowledge and become one with Lord Ganesha . He has described the Nirgun Brahma , that is Brahma without any attributes, having no physical form . There are many different ideas about salvation (Moksha) in many different religious communities . But in Gonapatya Sampradaya salvation is to achieve Swanand Lok, to become one with Lord Ganesha , to find in him the ultimateand supreme joy. Morya Gosavi had attained this stage . He had formed the spiritual joy and peace and sought union with Ganesha . Morya Gosavi has described the relationship between Brahma and the world in his verses. Morya Gosavi's verses are beautiful Bhavagitas i .e .lyrics depicting faith and emotions . Bhagvgitas have the following features :-

Brevity

Self- containedness

Lyrical Quality

Individuality

Emotionality

Morya Gosavi's verses have all the above mentioned qualities . They manifest the experiences while meditating .Morya Gosavi's eagerness to meet Morya, his distress anxiety restlessness and finally the supreme spiritual joy on meeting God are completely Morya

Gosavi's individual experience. His Bhavgitas exert all these emotions . Morya Gosavi was a unique devotee who believed that in Morgaon resided his spiritual parents and desired to send them a message.

“ Vat Pahato Re ---- Maibaap”.

On seeking union with Lord Ganesha Morya Gosavi describes his Spiritual happiness thus __ “ Hridayi Ganesha --- Pahane Nahi”. Now no waiting , only spiritual joy.

Chapter 4

Grants and charters received by Morya Gosavi:

Morya Gosavi and his descendants received 344 letters from 1610 to 1852, a period of 256 years. These letters throw light on the social problems of those times. These temples were the centres of distributing affordable food. The grants received were used mainly to run suchcharitable homes. The land gifted was used as pastures, or to grow fruits and flower beds. The cash was used for daily expenses and to buy oil for the lamps kept burning day and night before an idol.

Licence were given for transporting grains. The Maratha politicians had donated generously .these charters were donated in Pune and Supe Parganas. These letters also gifts from Kharnarangi Bhiwandi and Chol villages on the western banks.

Shahaji raje had donated 15 grants to Morya Gosavi in 1625 and 1651. 260 letters of Chatrapati Shivaji Maharaj are available of which 42 letters are directly addressed to Morya Gosavi these letters are of during the period of 30 years. These letters throw light on the Tax System and matters related to the land and farms during the Shivaji's era .we also learn about an important stage , the treaty of Vasai of the economic system of Shivaji , we come to know about the revenue system , licence, transport system , the passages in the ghats and its

relation to the state administration .The grants given by Shivaji Raje to Morya Gosavi were permanently maintained. The grants given by Dadoji Konddev also exists till date. Every village of Paund Tapyas each and every Deshmukh and Deshkulkarni, every Khot ,Patil used to donate half

a Mann rice . maharaja said, “ The Rayat (subjects) donate willingly . why do you object ? Morya Gosavi had used these revenue licence of Konkan and Ghat from Shivaji Maharaj himself .some letters reveal that some 50,000 bundles of grass were given to Chinchwad Devasthan each year.

There were 8 letters from Chatrapati Sambhaji Maharaj addressed to Morya Gosavi. A letter by Sambhaji Maharaj dated 4th August 1687 orders the army not to harm Chinchwad and the grants to Shri Moreshwar .there was a strict warning that ‘Swami’, Sambhaji raje will hang the guilty. There were 15 Charters handed over by Chatrapati rajaram maharaj between 1691 and 1699. in one of the conveyance of gift , Rajaram Maharaj had donated land in Kelvade, Hingwadi, Jamb and Pune . Vinayak Dev was the grandson of Chitamani Dev.

Chattrapati Sambhaji Maharaj's son, Chattrapati Shahu Maharaj had gifted 41 charters between 1701 and 1741. In addition to this Shivaji Maharaj II and Shambhu Maharaj II had also gifted the charters. Even Balaji Vishwanath Peshwe, Thorale Bajirao Peshwe, Madhavrao Peshwe, Sawai Madhavrao Peshwe had gifted grants and charters to Shri Devswami Chinchwad and had also given strict warning to harm no one. There are also royal orders from Nizamshahi and

Adilshahi, Haibat Khan, Yakut Khan, Samsher Khan, Saifer Khan, Rustum Jaman, Siddhi Malal, Mankoji Ballal, Mirjaraje Jaisingh and other Mughal officers.

There are also documents on a judgement passed, a land survey of temple and a record of the temple's construction. The study of the documents of 350 ranging from a period before the reign of Chattrapati Shivaji Maharaj to the British rule reveals the historical importance of Chinchwad's Morya Gosavi. They also throw light on the language, customs and traditions and economy of those times.

Grants and title deeds of grants received by Morya Gosavi Devasthan

1. Title Deeds of Grants given by Shahaji Raje to the Morya Gosavi's temple.
2. Grants and Charters gifted by Chattrapati Shivaji Maharaj.
3. Title of deeds of grants from Chattrapati Sambhaji Maharaj.
4. Letters from Maharani Yesubai.
5. Title of Deeds of Chattrapati Rajaram.
6. Donation letters of Chattrapati Shahu Maharaj.
7. Donation Letters of Chattrapati Shivaji Maharaj II.
8. Donation letters of Chattrapati Raja Shambhu II.

9. Donation letter written by Nanasahib Peshwe .
10. Donation Letteres of Swai Madhavrao Peshwe.
11. Miscellaneous Letters for Donations
12. Charter Received by Shri Dev From Maval Village.

Chapter 5

Social and Cultural Contribution of Morya Gosavi Devasthan Trust:

Morya Gosavi temple, Chinchwad is a very significant religious place where Ganesh Pooja and Upasana (prayers and worships) is a characteristic feature. The temple and the trust has preserved the religious tradition of Morya Gosavi and saints coming from his tradition. Seven men from Morya Gosavi's religious tradition of Morya Gosavi's religious tradition have retained and preserved the religious tradition festivals. However changes to go with the times have also been made but the basic nature is maintained. Thus the trust have done a valuable work of preserving Indian Culture.

Chaitra, Vaishakh, Jestha, Aashaad, Shravan, Bhadrapad, Ashwin, Kartik, Margashiesha, Paush, Magh, Phalgun these religious traditions are followed in the temple in Chinchwad.

Thus there are various functions carried out in the temple throughout the year. On every Chaturthi and both the Ekadashi's (4th and 11th day of lunar month) the Mangalmurthi (Ganesh idol) is dressed in a traditional way with Mahavastra (grand clothes) and Dhup - Aarti is taken . . In the mangalmurti temple every morning and evening there is singing , offering of Naivedya and Mahanaivedya (food offered to God) Pancharti and Shejarti.

Management in the temple -

In 1744 a Trust deed was made for the management of the temple. The worshipping (pooja - archana) has as independent management. A trust of three people was formed to carry out the management of the establishment, a constitution was written , a three member's trust was formed, Ozar's Dhundiraj ganesh Dev was appointed as the chief trustee. He managed the work from 1890 to 1923. Shri Gajanan Maharaj Dev (Wakadkar) 1957- 1964. Shri Dharnidhar Maharaj Dev (Siddhatekkar) 1964 - 1981. he was followed by 7 trustees-. Thus the Morya Gosavi Devasthan Trust has preserved its tradition. The trust's contribution in Maharashtra's religious life is immense.

Contribution in the Social Field:

The contribution of the Morya Gosavi Devasthan Trust in the social field is also remarkable. Some students are taught the Vedas , in the mangal Murti Wada. The establishment has made arrangements of their lodging and boarding. A Ved-Pathshala is run by the trust where not only Vedas but also Pious and righteous way of life is taught. The students come from poor as well as rich families. Moulding good and worthy students is the main contribution of the establishment. Scholarly Brahmins, Kirtankars, Pravachankar (people delivering religious narration and sermons) are provided with food and monetary gifts (Dakshina) for a day .

On the day of death anniversary of Morya Gosavi there is a 'Paksiddhi' ceremony carried out in Morya Gosavi's Samadhi Mandir. "Annachatras" or place where charitable food is distributed. Morya Gosavi's starting annachatras at Chinchwad for the devotees was a revolutionary act in those times because in annachatras people belonging to different religions, caste, creed , sex, etc. sat together to eat. In those days the caste system was strictly followed and such an act was definitely inspiring. Initially only Brahmins used to take food there but later it became public. This tradition is continued even today. The ruler then had given

grants which throws light on their policies. More over, these annachatra achieved national integration.

Ganesh Granthalya (Library), Chinchwad:

This is also one of the ventures of the establishment. There are religious as well as general books in this library.

Morya Hospital:

The Morya Gosavi temple runs this hospital. The medical service provided is free of charge. Health camps are arranged and guidance and treatment on a variety of diseases is given to the patients. People from all the classes of the communities come to this hospital.

Dharamshala Chinchwad or Charitable Rest House for Devotees:

There is a dharamshala run by the Morya Gosavi Devasthan Trust in Chinchwad. Lodging arrangements are made of the devotees especially on Ganeshotsavs, during Bhadrapad and Maghi Yatras, on the Death Anniversary day and at various other celebrations.

It is clear that there was a strong bond between Shiv Chatrapatis Samrajya and th Devs from Chinchwad and the temple in Chinchwad held a very significant place.

The Devasthan manages the temples in Morgaon, Theur and Siddhatek. A, Vedshala is run in Chinchwad's Mangalmurti wada for the past 150 years as per the Gurukul system. Free services and education is provided to twenty students. Religious functions are held at all the three places throughout the year. Parayana (Repeated and thorough reading) of the Gita, the Dyaneshwari Devi Bhagwat, Tukaram Maharaj Gatha, Bhagwat Puran, etc. is doe throughout the year.

Many social projects are also undertaken by the trust. Grants are given to many educational institutions. The Trust has also donated computers to schools in Siddhatek, Morgaon and Theur. Land for hospitals and parks is given to The Nagar palikas at at these three places. Famine Relief fund of 10 lakhs was handed over to the Chief Minister of Maharashtra two years back.

Thus the contribution of the Morya Gosavi Trust in the social and cultural field is praiseworthy.

While studying the history of the temple and its founder the researcher has given some suggestions. There suggestions are as follows -

1. Big and spacious Dharamshalas (charity homes for devotees) should be built for the pilgrims coming here .
2. There is a shortage of pure and clean drinking water. Arrangements should be made for the same .
3. The number of toilets / washrooms is less. The need is for more toilets. There should be separate bathrooms and toilets for ladies.
4. For a good management , more volunteers should be appointed.
5. During the yatra the corporation should look after the cleanliness.
6. The Morya Gosavi Devasthan has a great history and many rulers had given grants authoritative documents. A special museum should be built to bring these documents and the benevolent nature of the rulers before the general public.
7. The Ved Shala run by the establishment should be given a government grant to bring up good and capable citizens.
8. Government should provide free service on Morya Gosavi hospital.
9. The donations for the temple should be used for public work.

10. The hospital should be larger to cater the needs of common people

Chapter7

Conclusion:

As a Lord Ganesha's devotee , Moraya Gosavi's shrine is in Chinchwad. It is considered as Ardhpeeth so got one of the important religious place in Pune.

The city of Chinchwad is famous as one of the industrial place. Chinchwad is considered as the holy place of many saints of Maharashtra. Earlier this place had many tamarind trees so the name Chinchwad is given to this place. There is Moraya Gosavi's temple in Chinchwad. Because of the deep devotion of Moraya Gosavi Morgaon has been added in Chinchwad. Chinchwad is situated in Pune district on the banks of river Pawana. There were many trees of tamarind and banyan therefore the place is called Chinchwad. It is as holy as Ashtavinayak of the devotion and gaining religious (Punyaprapiti). Morya Gosavi immolated himself here and his Samadhi Mandir (temple where the immolation took place) is here. It is a simple temple built in stone. It is 30 feet long, 20 feet broad and 40 feet high. After passing through an auditorium we come to Morya Gosavi temple. On the Samadhi (tomb) there is an idol of Mangalmurti sitting with folded legs. He has two hands and his trunk is tured to the left. The tomb of Morya Gosavi's Saptapurusha (seven men) are also in the same region . there is an old fortification. At the centre of the hall, at the enterance there is a door. On this door, Morya Gosavi's grandson Shri Narayan Maharaj has placed a Shivlinga called kothareshwar.

The famous Mangalmurti Wada (mansion) or Devulwada is in the Chinchwad. This spacious mansion is built by Hariwant Phadke and Nana Phadanwis. The rice grains that Morya Gosavi was gifted as blessings (prashad) is here. There is an idol of Lord Ganpati next to it which is called Kothareshwar. The celebration (Utsav) of Kothareshwar is in the month of Shravana .

Since Moraya Gosavi build the temple of Ganpati that time onwards he had underwent the revival samadhi. In my research work I have included all the work done by Him and the culture he has started has been maintained along with that what all social work is done by him are described.

In Chinchwad Mangalmurti or Devulwada is famous. The construction which was undertaken by Hariwant Phadke and Nana Fadnavis has maintained the cultural value of this place. Along with this the Vedshala which has been established here has also maintained the culture and tradition of Maharashtra. At the Moraya Gosavi Devasthan every day the religious rituals are continued and on Chaturthi special pooja is conducted.

There are three inscriptions are inscribed in the temple, on the first one The revival samadhi temple was constructed in 27th November 1658 or 13th June 1659. Waman Potdar has inscribed the details regarding this.

The Vedpathshala in the Mungalmurti Wada is the centre where Indian tradition is preserved. The students of the Vedpathshala are provided lodging and boarding, which is a social work.

The following things about Morya Gosavi and Chinchwad Devasthan have been noticed --

1. Morya Gosavi was a great devotee of Lord Ganesha and his devout austerity has rendered Chinchwad's historical importance which equals the importance of the Ashtavinayaka.
2. By his service and harsh austerity and meditation , Morya Gosavi has proved his greatness.

3. Nayanbharti was Morya Gosavi's Guru. Morya Gosavi has performed many miracles and achieved enlightenment (siddhi). He used his divine powers for the welfare of the society.
4. Morya Gosavi has proved that one can achieve salvation even while leading family life.
5. Morya Gosavi's spiritual greatness is seen as he had beheld lord Ganesha .
6. Morya Gosavi had gained divine powers due to his devout austerity. He used his divine power to relieve the sorrows of the unhappy people. He taught them devotion.
7. He did many charitable things like turning a barren land into a fertile one, giving sight to a blind, relieving a person from leprosy.
8. His personality was enriched by pious qualities like pity, forgiveness, peace, modesty, benevolence etc.
9. Morya Gosavi was a worshiper of Ganpati alone.
10. He wrote many verses in praise of Ganpati, about devotion and the way of meditation, about his experiences, longings and restlessness. His eagerness and feeling of agony of separation and happiness that comes after meeting the lord.
11. He wrote only 44 verses but though less they are rich enough to depict the spiritual journey of Morya Gosavi.
12. His verses depict his longing for emancipation, the nature of his devotion, the greatness of Ganpati , anxiousness of a devotee and the joy at union or meeting, the stage of enlightenment and divine illumination , the stage of salvation from life cycle etc.

13.The bhakti clan and way or worship involves pooja , recitation of Atharva, Shirsha, rituals, fasting on Chaturthis , keeping good company meditating on God's name, reciting Ganesh Puran and Mudgal Puran etc.

14.The verses of Morya Gosavi throw light on Dwar Yatra, his philosophy etc. The saptpurush viz. Shri Chintamani Maharaj , Shri Narayan Maharaj I , Shri Dharnidhar Maharaj I, Shri Narayan Maharaj II, Shri Chintamani Maharaj III, had carried forward the tradition, the Saptputra tradition.

15.These Saptpurush have preserved the tradition of Ganes worship in a good way. They too have written verses which described the superior most way of Ganesh worship and the way of salvation.

16.The contribution of Morya Gosavi Devasthan in social and cultural field is significant.

17.There are religious functions, ceremonies and rituals held in the Devasthan (temple) from Chaitra to Falgun (all the year long) . this in turn helps in preserving the culture. There are daily as well as occasional functions held. The Trust looks after the management of these functions. The board of trustee follow the constitution framed by the Trust.

18.The Vedshala run in the Mangalmurti Wada (manson) follows no discrimination and promotes purity of thoughts and action, good upbringing and moulding a good generation .

19.The charity homes distributing free food are open to all. Thus there is social intermingling and integration. The contemporary rulers too had given many gifts , grants, charters and authoritative documents and letters of order and command, this shoes their tolerant policies and their concern of the subjects. They always supported good people and good deeds.

There are some Dharamshalas (dwelling places for pilgrims, caravan sarai) but they are comparatively few and scarce. The arrangements must be made and facilities should be provided to the pilgrims and tourists .

The various health camps and medical aids are provided in the hospitals here , which benefits all the people who come here.

Morya Gosavi Trust looks after the management of siddhatake, Theur and Morgaon . When was the Chinchwad Devasthan was built , we have no idea. But it is clear Morya Gosavi was born on Magh Chaturthi in 1396 A.D.

Charters and gifts and grants given to the Chinchwad Devasthan bit 1610 and 1852 are available. In those 250 years, 340 letters are available. Shivaji Maharaj had given 15 grants and the authoritative letters are available. Title “Dharma Parayam” to Shahaji Maharaj .

42 letters of Chatrapati Shivaji Maharaj addressed to Morya Gosavi are available. These letters throw light on the economy , the tax system, land and agriculture, of those times. We also come to know about the octroi duties, the Ghat - route, the transports and licence system of that period .

We also find that the Charity food homes run by the Morya Gosavi Trust were found by the rulers so that the burden would not fall on the people. Shivaji Maharaj had helped the temple from time to time.

Morya Gosavi had given Shivaji Maharaj the title of ‘Gau Brahmin Pratipalak, Rajayadhish and Dharmaparayan’. (letter No. 23) . In 1650 the title “Rajadhiraj” was confirmed on Shivaji Maharaj (letter no. 38) but the date of birth , saka 1299, (1376 A.D.) and death , Saka 1483 (1561 A.D.) published by the Devasthan need to be researched on, because Shivaji Maharaj was from 17th century .

The 8 letters from Chatrapati Sambhaji Maharaj to Morya Gosavi speaks of giving the right of inheritance i.e. to continue the grants to the future generations of Morya Gosavi. We , also see Sahbhaji Maharaj's command on the army.

The letters from Yesubai to the Devswami show the intimacy between the two families. Rajaram Maharaj's 15 letters too are authoritative documents to donate the land and grant to be passed on to the next generation. Even Shahu Maharaj has done the same.

Further Balaji Vishwanath Peshwe, Thorle Bajirao Peshwe, Nanasaheb Peshwe, Madhavrao Peshwe, Sawai Madhavrao Peshwe and Sawai Madhavrao have also continued the grants and saw that the Devasthan will face no danger from militray.

Besides even the Muslim rulers viz. Nizamsha , Adilshah and yuket khan , Saifar Khan , Shamsheer Khan , Rustum Yajaman, Siddhi Dillal, Mirja Raje, Jaisingh , Mankoji Ballal such Muslim administrators had given grants to run the Charity Food Homes.

Thus we see from all these documents that the Maratha rulers and the Muslim administrators had helped the Devaswami by donating food grains and land for cultivation , cash for daily expenses, oil for the lamps (Nandadeeps) , pastures and grasslands for grazing the cattle and cultivating fruits and flowers, licence for transport etc. The gifted land was mainly in Pune and Supe Paragana. But there were gifts from Khar Narangi and Bhiwabdi Chol villages as well.

Thus the Morya Gosavi Trust has contributed a lot in the religious, social and cultural field. We also find differences in language, customs and traditions and economy in the letters to the Morya Gosavi Trust between the Shivaji and the British age .

Finding:

Morya Gosavi had spent most of his time in Chinchwad. He immolated himself alive in Chinchwad on the banks of River Pavana. Later the Samadhi Mandir was built there which is called Morya Gosavi Mandir. Next to the temple are the tombs of seven great saints of the seven next generations. Morya Gosavi had gone for self immolation in 1561 and the temple was built a hundred years later. This is the original temple and Chintamani Maharaj's tomb and the tombs of the others are towards the north. There is a small assembly hall on entering the Morya Gosavi temple and the tomb (Samadhi) is in the sanctum with the Mangal Murti on it. When we face the tomb ; on the right is a big Shivapind (a lump) called Arjuneshwar. This Shivapind is constructed on the aperture (hole) of the tomb. On the left hand near the frame there is a Shivapinda. On the frame of the Sanctum there is a stone inscription where there is a mention that the work of the temple started on the 27th November 1658 and was completed on 13th of June 1659. It is suggested that there should be a small temple or a raised platform on the tomb.

Right in front of this temple there is another temple. It's sanctum is like a basement and we find a tomb below it. The walls of this temple has an opening. Thus from this Chintamani Maharaj Samadhi Mandir we can see the Morya Gosavi's samadhi Mandir. On the North of this temple there are small samadhi Mandirs of Chintamani Maharaj 1, Narayan Maharaj 1, Chintamani Maharaj 2, Dharanidhar Maharaj 1, Narayan Maharaj 2 , Chintamani Maharaj 3.

The surroundings of the temple and the ghat steps leading to the banks of the river) has been developed.

The Chinchwad Devasthan arrange many religious ceremonies throughout the year. There is a Dwaryatra in the month of Shrawan. A Mungalmurti procession goes to Morgaon in the month of Bhadrapad. There is the death anniversary function of Morya Gosavi every year in the month of morgashirsha between Vadya Tritya's Vadya Sashti for four days. There is a grand cultural programme and music festival arranged then .

Mangalmurti Wada (Mansion)

Mahasadhu Morya Gosavi came from Theur along the river bank to Theurgaon's Kivjai Mandir. He loved solitude so he stayed there. The villagers in Chinchwad took him earnestly to Chinchwad and made his arrangements in Rabadewada. He installed the mangalmurti there for his daily worship and so this mansion (Wada) is called the Mangalmurti wada.

There are two Ganpati temple in the Mangalmurti Wada. The place where Morya Gosavi used to immerse the idol , a Ganesha Murti was installed in 1850 A.D. This idol is called Kothareshwar. It is behind the main temple. This temple faces to the North . Morya Gosavi is a Devout devotee of Mayureshwar and used to walk on foot to Morgaon without fail every month but with age this was not possible for him. It was then that he saw Mayureshwar in his dreams and He told Morya Gosavi that there was no need for him to come instead Mayureshwar Himself will come to him. Morya Gosavi then went to Morgaon . When he went to the river Karha for a bath, he found a Tandala (Rice Grain) there and he took it for Mayureshwar and brought it along with him. He installed this rice grain and later built a temple there.

The temple in Mangalmurti Wada was built by Haripant Phadke , a Peshwe Chiftain in 1764 A.D. The structure of the temple is in the Peshwai style - wooden

pillars , wooden arch recess , design in wood below the roof, Chandeliers and ascetics are also there.

In the sanctum there is a self - existent idol of Mayureshwar. It is covered with red lead , most of the parts, especially the Southern part of the Mangalmurti Wada is Built newly. There is a Vedpathshala here. The heirs of Morya Gosavi reside here. At present the main trustee of the Devasthan is Shri Mandar Dev Maharaj , he stay in the

Mangalmurti Wada. The management of Theur , Siddhatek and Morgaon among the Ashtavinayaka is with the Chinchwad Devasthan and its office is in the Wada itself, there are music festivals held here on every Sankashti Chaturthi and rituals.

When did the Chinchwad Devasthan came into existence ?

There are no documents available to confirm when exactly the Chinchwad Devasthan came into existence. The first man of this clan, Morya Gosavi was born on Saka 1397 Maghi Chaturthi (1376 A.D.) and immolated himself alive on Margashirsh Vadya Sashti in Saka 1483 (1561 A.D.) at the age of 186. This primary information is available in the biography published by the Morya Gosavi establishment (Trust).

In the “Rajya Vyavhar Kosha”, composed at the request of Chatrapati Shivaji Maharaj, there is a mention that a virtuous man named Narayan lived in Chinchwad. Thus it is clear that Narayan Dev lived in the times of Shivaji Maharaj .

Morya Gosavi, the first man of Chinchwad Peeth (seat) lived in the pre - Shivaji Era. Yet we find references of the Chinchwad Devasthan great men as ‘Moroba’, ‘Moroba Gosavi’ or Morya Gosavi, Shri Dev in the documents and drafts. There are some 340 letters in this book in the period between 1610 and 1852, some 250

years span. The documents are in Modi script and their Marathi translation is also available.

These documents reveal that this Hindu Devasthan had played an important role in Maharashtra's history from the rule of the Maratha rule upto the era of the British period. We also come to know about the social problems in the 17th and 18th century. The Charity food homes run by the Devasthan during the famine and the wars was a great work.

The gifts and grants received for these Annachattras, the farms, grasslands, orchards, cash for daily expenses, oil for the Nandadeeps (lamps), food grains, transport, licence, etc. were given mainly for running these charitable homes. These gifts were given mainly in Pune and Supe Pargana. In addition there are gifted lands in Kharnarangi and Bhiwandi Chol as well.

15 grants were donated by Shahaji Raje to Morya Gosavi between 1628 to 1651. Shahaji Maharaj had ordered his officers to issue one Lari daily from the octroi collected in Chol Pargana's Aminabad alias Pali.

260 documents issued by Shivaji Maharaj are available of which 42 letters are addressed to Morya Gosavi alone. These letters were written in the time span between 1646 to 1676 A.D. Thus Shivaji Maharaj's intimacy with Morya Gosavi from the age of 16 is evident. We come to know about the economy, the tax system, the state of agriculture from these documents. We also come to know about an important stage in Shivaji Maharaj's economy namely the 'Batai Treaty'. The documents reveals the octroi system, the means of transport, the Ghat route and the relation of all this with the state management.

We see the benevolence of Shivaji Maharaj in the fact that he gave gifts and grants to the Chinchwad Devasthan so that the burden should not fall on the shoulders of

the general public. The grants given by Shahaji Maharaj were also continued by Shivaji Maharaj .

The gifts given by Dadoji Konddev to Morya Gosavi was retained by Shivaji Maharaj and commanded that 'Gosavi' should not be troubled - "Ek Jariyasi Taswis Na Dene". Shivaji Maharaj had said that Moreshwar Gosavi serves the Sarvottam and always wishes for our welfare. He is a true servant of God and run Annachattra and this Brahmin gets blessed all so he should not be troubled.

The Deshmukhs, Kulkarnis, Khots , Patils from every village in Paud region used to give half a maan of rice free of charge to Morya Gosavi. These letters also reveals that 50,000 bundles of grass was supplied from the nearby villages to Chinchwad Devasthan. It was Morya Gosavi who had given Shivaji Maharaj the Titles of Gobrahman Pratipalak . "Daram Parayan" and "Rajadhish".

The letters issued by Sambhaji Maharaj to Morya Gosavi are about the continuation of grants. In the letter dated 4th of August 1687, Sambhaji Maharaj orders his army not to trouble the people in Chinchwad and not to create nuisance in the Devasthan. He also says that on disobeying the order the "Swami" will slay the culprit.

While in Aurangzeb's captivity, Maharani Yesubai had written a letter to Shri Deswami , the letter reveals that the queen was short of funds and could not run the daily expenses and was trapped in the noose of the money lenders.

Chattrapati Rajaram Maharaj had issued fifteen grants between 1691 and 1699 A.D. to Morya Gosavi. He had issued a "Danapatra" in sanskrit to Vinayak Gosavi in 1691 A.D. As per this Danapatra (conveyance of gifts) Rajaram Maharaj had gifted him land in Kelawade , Hinjewadi, Jamb in Pune Paraganas is given by him in Morgaon in 1693. He describes Moreshwar as a divine place (Siddhasthal)

Astavinayak. It is the original great seat. This reference in the era of Shivaji Maharaj is very significant.

There are some 41 authoritative documents issued by Chatrapati Sambhaji Maharaj in the period of 30 years, from 1709 to 1741 A.D. These are the letters confirming about the continuation of the grants given by the former rulers. After the death of Narayan Dev his Son Chintamani Dev and after Chintamani's death his son Shri Dharnidhar Dev had these edicts to continue the claim.

The Muslim ruler Daudkhan had gifted Mauje Chikli and Bhole village to the Devs of Chinchwad to which Santaji Nimbalkar was objecting. But Shahu Maharaj gave him an admonition , a warning.

Even Shivaji Maharaj II and Shambhu Chatrapati II had given grants to the Devasthan. The Peshwas too had issued the authoritative documents to the Dev Swamis should not be disturbed and troubled by the military .

There are also miscellaneous orders from Nizamshahi and Adilshahi. There are letters from Haibat Khan , Yakut Khan , Samsher Khan , Saif Khan , Rustumejaan , Siddhi Bilal , Mankoji Ballal , Mirza Raje, Jai singh and other Nizamshahi, Adilshahi and Mughal officers. The letters says that Morya Gosavi was always engrossed in devotion and donation of food so he deserved the grants.

In the miscellaneous sections of the book there is a mention of a judgement taken in the Chinchwad Devasthan the measurements of the land and the construction of the Devasthan .

While studying the documents of a period of 350 years, ranging from The Shivperva (Pre Shivaji) to British reign we come to know about the historical importance of Morya Gosavi. They also throw light on the language, the customs and the traditions , the economy etc. of those times.

The management of Morgaon, Theur and Siddhatek is still with Chinchwad Devasthan. As per the tradition even today food is served at a very reasonable rate in the community kitchen .

A Ved Pathshalla is run for the last 150 years in the Shri Mangalmurti Wada. Free lodging and boarding of 20 students of the Vedpathshala is done here as per the Gurukul system .

Continuous thorough reading of the Gita, the Dynaeshwari ,The Devi Bhagwat, the Bhagwat Puran etc. is done along with religious functions throughout the year at all the four places.

Many social ventures are also undertaken by the Devasthan. Grants are given to the various educational institutes. Computer sets have been donated to the schools in Morgaon , Siddhatek and Theur. Pure drinking water is provided. The Devasthan has donated land for public parks and hospitals to the Nagarpalikas of these villages . During the famine a couple of years back , the Devasthan donated Rs. Ten Lakh to the Chief Minister .

Thus through this research work we come to know about Morya Godavi and his saptapurush tradition, the fame of Chinchwad , the Ventures of Chichwad Devasthan Trust. The major findings of the research work are as follows :

1. We come to know about the religious policies of Chattrapati Shivaji Maharaj and his benevolence. We find how he supported social , religious and cultural ventures. He has also given a assurance of security and promise of the impunity to the holders of the hereditary offices there.
2. There is a letter which shows the dominance that Sambhaji Maharaj had on the Military. He had given a strict warning that if military troubles the Devasthan they will be put to death. This also reveals the respect he had for religion .

3. During the independence war of the Marathas, Chattrapati Rajaram Maharaj and Shahu Maharaj II had also given an assurance of security to the Devasthan . He had also given a right to the Dev Swami to retain the land granted and to be transferred from generation to generation .
4. It is noteworthy that even common people used to donate food grains and other products to the Devasthan to run the community kitchen .
5. Some taxes were paid in the form of food grains even the salt that come from Pen was tax free. The octroi on the food grains was also exempted.
6. The Devasthan also helped the rulers in the times of need e.g when Yesubai was suffering with financial crises after the death of Chattrapati Sambhaji Maharaj , she was given 5,000 Rs. Thus there was a relation of intimacy between the Devs and the rulers.
7. It is significant fact that Muslim rulers like Adilshaha , Nizamshaha , Dadoodkhan had given grants to the Devasthan. Thus in the middle ages even the Muslim rulers were tolerant.
8. The Devasthan removed the caste barriers to some extent by running the free community kitchen .
9. The social ventures undertaken helped to bring about national integration.
10. The Devasthan's contribution in religious, social , political economical and cultural field is significant.
11. Morya Gosavi and the Chinchwad Devasthan Trust have a valuable heritage. This heritage is a guiding force to the next generations and is very inspiring. This tradition and heritage needs to be preserved.

Recommendation:

Morya Gosavi was a great Ganesh devotee. He started a new sect of Ganesh devotees. The rulers of those times had given him some villages as gifts. He had been given the written authoritative documents which were the proofs of faith, the ruler had in Morya Gosavi. The rulers had always favoured good work. Even the Muslim rulers gave grants and showed their benevolence and tolerance for other religions.

Morya Gosavi had started many community kitchens where charitable food was distributed. Initially that was for the Brahmins but later opened for all the people. This is a good example of social integration. This social integration and awakening must have been beneficial in India's freedom struggle.

The charity homes, hospitals, community kitchens, library, VedPathshala all the social welfare projects shows the feeling of nationality and patriotism .

The life and work of Morya Gosavi is very inspiring for the generations to come and therefore it should come before the people's conservation of this religion, social and cultural heritage should be done.

Morya Gosavi's tradition was carried forward by his Saptapurush (seven men) they too were benefited by the grants and favours they inherited. Thus Morya Gosavi had a grand history. While studying the history of the temple and its founder the researcher has given some suggestions. There suggestions are as follows :-

1. Big and spacious Dharamshalas (charity homes for devotees) should be built for the pilgrims coming here .

2. There is a shortage of pure and clean drinking water. Arrangements should be made for the same .
3. The number of toilets / washrooms is less. The need is for more toilets. There should be separate bathrooms and toilets for ladies.
4. For a good management , more volunteers should be appointed.
5. During the yatra the corporation should look after the cleanliness.
6. The Morya Gosavi Devasthan has a great history and many rulers had given grants authoritative documents. A special museum should be built to bring these documents and the benevolent nature of the rulers before the general public.
7. The VedPathShala run by the Devasthan Trust should be given a government grant to bring up good and capable citizens.
8. Government should provide free service on Morya Gosavi hospital.
9. The donations for the temple should be used for public work.
10. The hospital should be larger to cater the needs of common people.

Chapter 8

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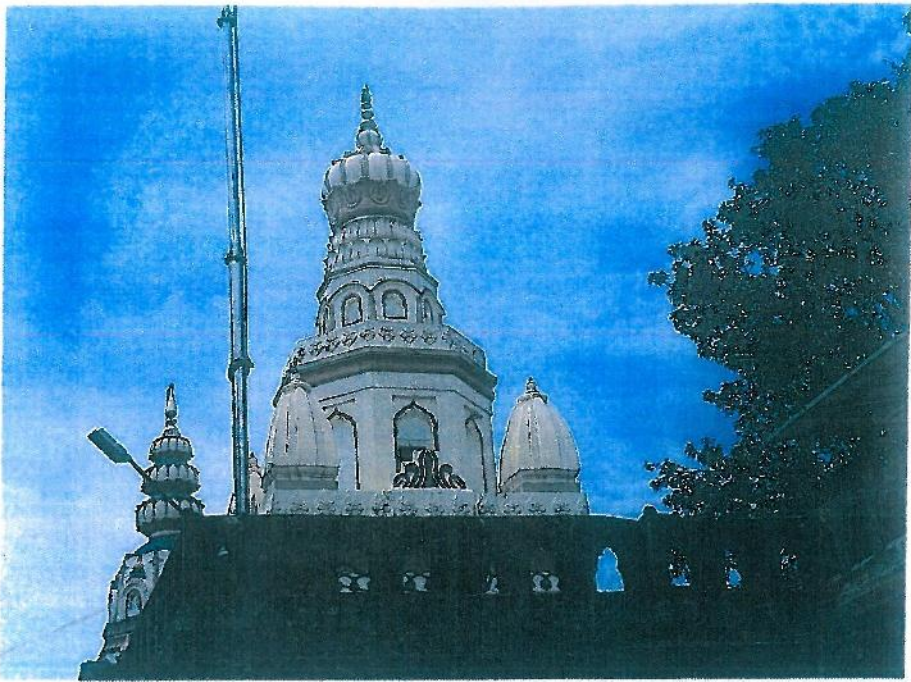
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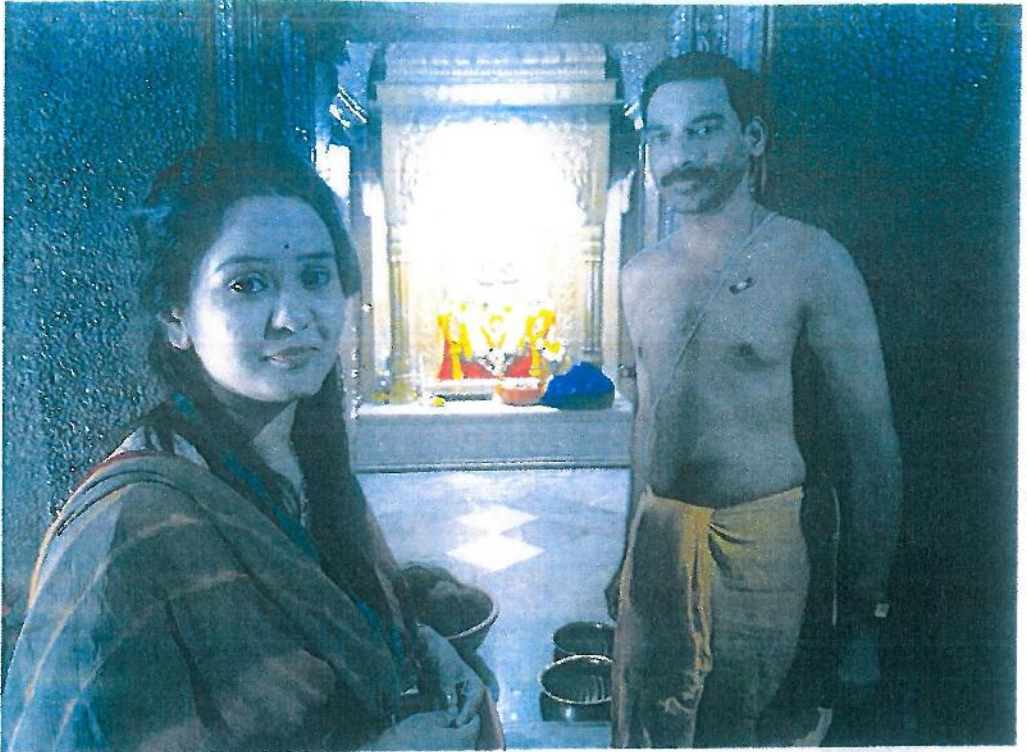
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Annexure

**Grants received by Morya
Gosavi Devasthan in
Modi Script.**



Morya Gosavi Devasthan



Talking with the Priest of the Temple



Talking to the office staff of Devasthan



MangalMurti Wada

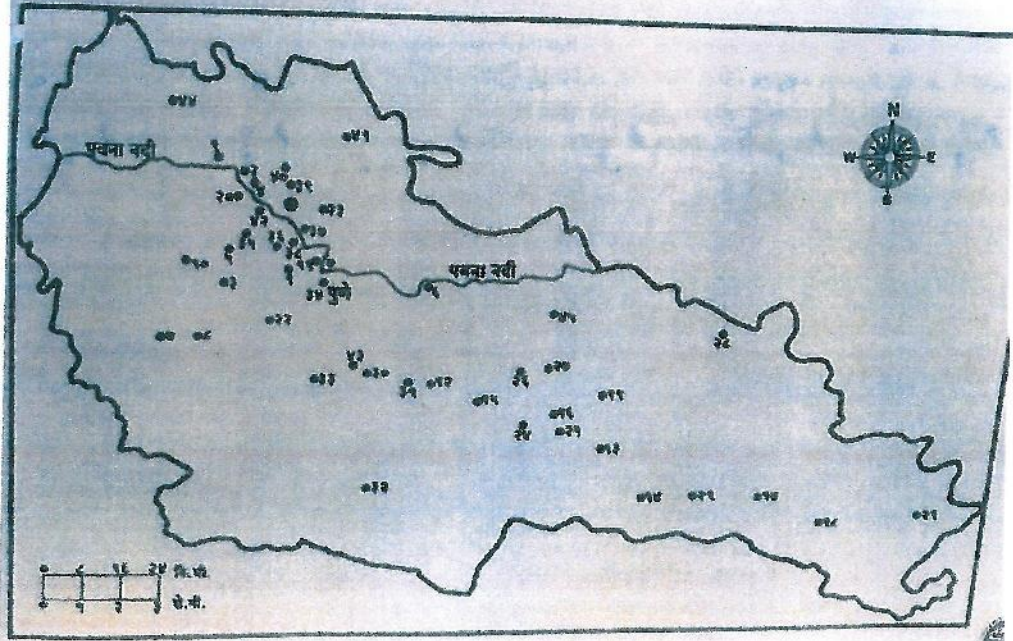
पुणे, चाकण, सुपे, इतरपुणे व शिंदेवाड हे पाच पसरणे आणि गरीबदलाल इत्यादी वसणे या स्थानांमध्ये उपरोक्त प्रदेशाच्या सीमांमध्ये नकाशात दाखविली आहे. या गावांमध्ये इतरपुणे ही गाव स्थान क.स.क. टा.पु.न. दाखविली आहे.

क्र.सं.	गाव	क्र.सं.	गाव	क्र.सं.	गाव
१	बाणेर	२८	दीड	४२	नाथनाड
२	राजेत	२९	भारताली	४३	भिनरी
३	फिरंगुट	३०	बोडगाव	४४	नाण
४	जांब	३१	सागवड	४५	गवत
५	भाण	३२	शिरवळ		
६	बोडर	३३	खेड		
७	मोडे	३४	पुणे		
८	बिछली	३५	हिजवडी		
९	उर्से	३६	वाकड		
१०	पीड	३७	पिपरी		
११	सुपे	३८	फिपळे सीदागर		
१२	कुंभारवळण	३९	आकुर्डी		
१३	खेणी भायकर	४०	बिचोली		
		४१	चाकण		

साथीतिरिक्त नकाशात न दाखविलेली गावे पुढीलप्रमाणे

१	मिदटेक	२	मुंबाड टेक
३	ओझा	४	जोग - कसवे बदलापूर
५	पाली	६	कान्हेर - कसवे बदलापूर
७	अंबरनाथ	८	कान्हेरवाडा - कसवे बदलापूर
९	कसवे भिवडी	१०	सांगवे - कसवे बदलापूर
११	चेऊल		
१२	खारेपाटण		
१३	बोणटी		

पाच पसरणे आणि बारा मावळातील श्री देव विंचवड यांना दिलेल्या इनामांच्या गावांचा नकाशा



Handwritten text in Devanagari script, likely a religious or philosophical passage. The text is arranged in approximately 10 horizontal lines. The characters are dark and somewhat faded, set against a lighter, textured background. The script is a traditional form of the Devanagari alphabet, with clear vertical strokes and horizontal bars. The text appears to be a continuous flow of characters, possibly a verse or a section of a larger work. The overall appearance is that of an old manuscript or a page from an antique book.

नकल

अजरखतखाने माहाराज राजश्री शाहाजीराजे दामदौलत हू बजानेब कारकुनानी हाल व इस्तकबाल देशमुखानी प्राा पुणे बिदानंद सुा इहिदे खमसैन अलफ काजी अहमद बिन काजी सैद सोा भिवंडी हुजूर येऊन मालूम केले जे राजश्री मोरोवा गोसावी सोा मौजे चिंचवड प्राा मजकूर यांस इनाम पाा मजकुरी बाा फर्मान व भोगवटे वजिरानी कारकिर्दी चालत आले आहे बिताा

नख्त

सालिना नख्तयाती व बाजेबाबा दरसवा मौजे	रोजमुरा दररोज रुके ०।४०
चिंचवड टके ३०४	०।० चिंचोली नजीक किन्हई
	४२ बोपगाऊ
	४२ भिवरी
	<u>०।४</u>

जमीन

चावर ४॥०	ठिकाणाती याची रकमटके
दरसवाद बिताा	
१ चिंचोली नाा किन्हई	७॥० कुरण राहाटणी
॥० पिंपरी राहाटणी	५० बागाईत चिंचवड
१४ वाकड	
१४ पिंपळे सौदागर	
१४ ताथवडे	
<u>४॥०</u>	<u>५७ ॥०</u>
कास टका बंदी	गले कटुबाण मौजे पिंपरी
०।० मुडखेल	बागाईत कासगला मण
४३४ आकुडी	०॥०
४६ नेर	
<u>०।९</u>	

येन जिनस मौजे चिंचवड महसूल पैकी गला खंडी १॥

सदरहूप्रमाणे कारकिर्दी दर कारकिर्दी ताा साल गुाा भोगवटा व तसरुफाती जाली आहे साल मजकुराप्रमाणे हुजूर इस्किल खुर्दखत छ १७ जमादिलाखर माहालास सादर जाले की कुल इनामती अमानत केलया असेत तुम्ही येक रुका कोणास न देणे यावरून कुल इनामती अमानत केल्या त्याबराबरी गोसावी मजकुराचाही सदरहू इमान अमानत केला आहे तरी साहेबी मेहेरवान होऊन गोसावी मजकुराचा इनाम ताा साल गुाा तसरुफाती जाली आहे तेणे प्राा हालीही चालविले पाहिजे म्हणोन माइले हुजूर मालूम केले बराये मालुमाती खातिरेस आणूस गोसावी मजकुराचा इनाम सदरहू गोसावी मजकुराचे दुमाले केला असे ताा साल गुाा तसरुफाती जाली असेल ते मनास आणून तेणे प्राा हालीही चालवणे साल मजकुराकारणे इस्किल सादर आहे त्याचा उजूर न करणे तालिक लेहोन घेऊन असेल परतोन देणे दरसाल ताजा खुर्दखताचा उजूर न करणे पाा शाहा अजम हैदरशाहा मोर्तब सुद

*

सारांश : पुण्याच्या कारकून व देशमुखांना राजश्री शहाजीराजे यांच्या कचेरीतून पत्र.

पत्रात या प्रांतातील इनामती अमानत कराव्यात असे साहेबांचे (शहाजीराजांचे) इस्किल खुर्दखत जरी महालोमहाली सादर झाले असले तरी ही इस्किल मोरावा गोसावींच्या इनामास लागू नाही, अशी स्पष्टता.

[प्रतिपच्चंद्र मुद्रा] राजश्री मोरावा गोसावी

अज रखतखाने राजश्री शिवाजीराजे साहेब दामदौलत हू बजानेब कारकुनानी हाल व इस्तकबाल व देसमुखानी पाा पुणे [श्री शिवनरपती हर्षनिदान सामराज मतिमत प्रधान] बिदानंद सुा खमसैन अलफ बेस्मी राजेश्री गोसावी सोा मौजे चिंचवड यांच्या इनामाचे बाबे वेदमूर्ती रघुनाथभट नाऊरकर इही हुजूर येउनु माळूम केले की राजश्री गोसावी यास इनाम बाा फर्मान हुमायून खुर्दखते वजिरानी कारकीर्दी दर कारकीर्दी भोगवटा व तसरुफाती चालत आले आहे बिताा

दरसवाद मौजे चिंचवड पाा माा	दर सवाद मौजे चिंचोली			
जिराती सेत जमीन	नजद किनी			
नखत टके	गला केली	बाग जमीन टके	जमीन येक चावर	रोजमुरा
३०४	१११	५०४	१४	रोजीना रुके
				बारा
				०१

दर सवाद मौजे ताथवडे जमीन	दर सवाद मौजे पिंपरी नाा राहाटणी	
कास तीन सगानी ०।६ आरा	जिराती कासखंडी	बाग जमीन
येक चावर	१।।। आरा निम चावर	दाहा मण
१	०।।	०।।
दर सवाद मौजे आकुर्दी जमीन	दर सवाद मौजे राहाटणी बाा कुरण	

कास गला दाहा मण आरा	नदी टके ७।।	
कास रुके	दर सवाद मौजे पिंपळे सौदागर	
४३	जमीन येक चावर १	
दर सवाद मौजे मुडखल	दर सवाद मौजे नेरे जमीन	
जमीन कास रुके ०।	कास रुके ४६	
	दर सवाद कसबे पुणे काा माा	
दर सवाद मौजे वांकड जमीन	रोजीना दर जकाती	
येक चावर	नकद रुके	तेल वजन
१	०।	४४१
दर सवाद मौजे बोपगौ मिजुमला		
नकद रोजीना रुके ४२		
दर सवाद मौजे भिवरी मिजुमला		
नकद रोजीना रुके ४२		

येणेप्रमाणे ताा सालगुा चालत आले आहे यैसियास हाली पाा माा राजाधीशास अर्जानी मुकासा जाला आहे तरी खुर्दखत सादर करावया हुकूम फर्माविला पाहिजे म्हणौनु मालूम केले बराये माळुमाती खातिरेस आणून सदरहूप्रमाणे इनाम राजश्री गोसावियांचे दुमाळे करविला असे तरी बाा फर्मान हुमायून व खुर्दखत वजिरानी ताा साल गुा भोगवटा चालिला असेली तेणेप्रमाणे कुलबाब कुलकानू देा महसूल व नखत्यात व पायेपोसी व खर्चपटी व सेलबैल व सरदेसमुखपटी व सराफपटी व उंटपटी व उरूसपटी व खुशीमेजवानीपटी व रोगन व कडबी व ताळुकठाणे व देहाये लाजीमदारां उजहती सायेर कानून व इस्मी व रस्मी कलमी व कदमी व पाडेवार व वेठी व बेगारी व फर्मासी व सेव व सबजी कुल राजश्री गोसावियांचे दुमाले करणे अवलाद अफलाद चालवणे ताज्या खुर्दखताचा उजूर दरहरसाल न करणे ताळिक लेहोनु घेउनु असेली खुर्दखत राजश्री गोसावियांपासी परतोन देणे [मयदियं विराजते]

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सारांश : शिवाजीराजे यांच्या कचेरीतून पुणे परगण्याच्या कारकुनांना व देशमुखांना पत्र - मोरोवा गोसावी, वास्तव्य चिंचवड, यांच्या इनामविषयी वेदमूर्ती रघुनाथभट नाऊरकर यांनी येऊन सांगितले की, 'राजश्री गोसावी यांना आदिलशाही फर्मान व वजिरांची खुर्दखते यांनुसार चिंचवड वगैरे तेरा गावी जमिनी, धान्य वगैरे इनामे आहेत. आता तो परगणा "राजाधीशास" मुकासा म्हणून मिळाला आहे तरी त्या इनामांकरिता खुर्दखत द्यावे.' त्यानुसार शिवाजी महाराजांनी हे खुर्दखत दिले आहे.

स्वस्तिश्री राज्याभिषेक १३ क्षय नाम संवत्सर स्रावण बहुल नवमी सोमवार क्षेत्रियकुलावतंस सिंहासनाधिस्वर श्री राजा शंभू छत्रपती स्वामी याणी (श्री ॥ शंभू भजनोत्कठ मोरेश्वर सुत नी लंकठ) राजश्री त्रिंबक वेंकटेश वास्तव्य मुकाम चिंचवड यास आज्ञा केली यैसी जे तुजला राघो बलालची मजमू होती तेथील फाजील व बहुतर मुले वजावा(टा) व बाकी जे बेरीज असेल ते माफ असे जाणिजे छ २१ रमजान श्री देवांचे आज्ञेवरून होन पाा ७०० सातसे माफ केले असेत याखेरीज आणखीही बहुतरमुले जे निघेल ते अवघे माफ केले असे जाणिजे लेखनालंकार [मयदियं विजयते]

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सारांश : छत्रपती संभाजीराजे यांचे त्रिंबक वेंकटेश रहाणार चिंचवड यांस आज्ञापत्र - श्री देवांच्या आज्ञेवरून तूला ७०० होन आणि याखेरीज जी काही बाकी तुझ्यावर असेल तर माफ केली आहे.

श्री

मोरेश्वर

स्वस्तिश्री राज्याभिषेक शक १८ प्रजापती नाम संवत्सरे भाद्रपद शुध सप्तमी गुरुवासर क्षत्रिय कुलावतंस श्री राजाराम छत्रपती याणी [लंबवर्तुळाकार देवनागरी मुद्रा - श्री राजाराम नरपति हर्षनिदान मोरेश्वरसुत नीळकंठ मुख्य प्रधान. दुसरी अस्पष्ट देवनागरी मुद्रा] राघो विश्वनाथ देशाधिकारी प्रांत चेऊल यासी आज्ञा केली यैसी जे राजश्री — देव गोसावी चिंचवड यास खारी व आगरे ता नागाव प्रांत मजकूर येथे इनाम पूर्वापार चालत आहे तेणेप्रमाणे पुढेही इनाम चालवायाची आज्ञा स्वामीने केली असे तरी तुम्ही हे जाणून देव चिंचवडकर यास नागाव तर्फेस जे इनाम चालत असेल तेणेप्रमाणे चालवीत जाणे येविषी अंतर पडो नेदणे जाणिजे या पत्राची प्रती लेहून घेऊन असल पत्र देव गोसावी याजवल परतोन देणे जाणिजे निदेश समक्ष

[षट्कोनी बहुदळी देवनागरी मोर्तब-मयदियं विराजते]

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सारांश : श्री राजाराम महाराजांचे चेऊलचा देशाधिकारी राघो विश्वनाथ यास आज्ञापत्र - राजश्री देव गोसावी चिंचवड यांचे नागाव तर्फेतील खारी व आगरे येथील इनाम चालवणे.

श्री

श्री देव

स्वस्तिश्री राज्याधिषेक शके ३६ विरोधी नाम संवत्सर भाद्रपद शुध अष्टमी सौम्यवासरे क्षेत्रिये कुलावतंस श्री राजा छत्रपती स्वामी यांणी [वाटोळा देवनागरी शिक्का - श्री शिवनरपति हर्षनिधान मोरेश्वर सुत भैरव मुख्य प्रधान] [अष्टकोनी देवनागरी शिक्का - श्री शंकर श्री शाहू छत्रपती कृपानिधी प्रल्हाद सुत गदाधर प्रतिनिधी] कमाविसदार जकायेती माहाल चिंचोली प्रांत पुणे यांसी आज्ञा केली यैसी जे श्री — चिंचवड यांस मौजे चिंचोली येक गांव पैकी रोजमुरा दररोज रुके १० बारा प्रमाणे पेशजी राजेश्री थोरले कैलासवासी यांणी करून दिलहा होता त्या प्राा चालत होता सांप्रत तोगाव खराब पडिला याकरिता पावत नाही म्हणून श्री — नी सांगोन पाठविले त्यावरून सदरहू रोजमुरा दररोज रुके १० बारा जकात मजकूर पैकी देवविले असेत तोवर पावता कारणे प्रतिवर्षी नूतन पत्राचा आक्षेप न करणे या पत्राची प्रती लेहून घेऊन हे मुख्यपत्र श्री—कडे पाठऊन देणे लेखनालंकार [षट्कोनी देवनागरी मोर्तब—मयदियं विराजते]

रुजू

तेरीख ७ रजब सुा

अशर मया अलफ

बार रुजू सुरू सुद बार

*

सारांश : श्री छत्रपती शाहू राजांचे पुणे प्रांताच्या कमाविसदाराना आज्ञापत्र - श्री देव चिंचवड यांना चिंचोली गावातून रोजखर्चासाठी १२ रुके इनाम थोरले कैलासवासी स्वामी (छत्रपती शिवाजी महाराज) दिले होते. आता हा गाव खराब पडला आहे. त्यामुळे हे इनाम त्यांना मिळत नाही म्हणून तुम्ही पुण्याच्या जकातखात्यातून त्यांना रोज बारा रुके द्यावेत.

(वाटोळा देवनागरी शिक्षा -

श्री

श्री उमाकांत

पदाभोज भजनास

समुन्नतेः ॥ बाळाजी

विश्वनाथस्य मुद्रा

विजयतेत्राम

बालाजी विश्वनाथस्य मुद्रा

विजयतेत्राम

आज्ञापत्र समस्त राजकार्ये धुरंधर विस्वासनिधी राजमान्य राजश्री श्री बाळाजी पंडित सेनाकर्ते ता मोकदम मौजे चिंचोली ता हवेली पुणे सुा अशर मया अळफ श्री — स्वामी वाा चिंचवड यांस राजश्री — छत्रपती स्वामी यांणी मौजे मार कुळबाब कुळकानू चौथाई व बाबतीदेखील इनाम करून दिला असे तरी तुम्ही श्री — स्वामीकडे रुजूवात घेऊन कीर्द आबादानी करणे तुम्हास जाजती आजार लागणार नाही जाणिजे छ १७ रमजान पाा हुजूर [वाटोळा देवनागरी मोर्तब - मोर्तब सुद]

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सारांश : सेनाकर्ते बाळाजी विश्वनाथ पेशवे यांनी चिंचवडच्या देवांना इनाम दिलेल्या मौजे चिंचोली या गावाची सनद.

क्रमांक १

शके १५८० विळंब संवत्सने

कार्तिक शुध १२ ते दिवसि

देवाळयास आनंभ वि

कारि संवसने आषाढ शुध

४ सोमवानि संपूर्ण

शके १५८० विलंबी संवत्सर कार्तिक शुद्ध १२ म्हणजे २७ नोव्हेंबर १६५८ वार बुधवार या दिवशी देवालयाच्या बांधकामास आरंभ आणि (शके १५८१) विकारी संवत्सर आषाढ शुद्ध ४ सोमवार म्हणजे

१३ जून १६५९ या दिवशी देवालयाचे बांधकाम संपूर्ण.

श्री क्षेत्र चिंचवड येथे पवनेच्या काठी श्री मोरया गोसावी यांची संजीवन समाधी आहे. समाधीवर श्रीगणपतीची मूर्ती स्थापन करून हे देवालय बांधले तेव्हा तेथे हा शिलालेख देवनागरीत कोरलेला आहे. समाधीसमोर तोंड करून उभे राहिले असता गाभाऱ्याच्या बाहेरील दगडी मंडपात उजव्या बाजूस एक मोठे शिवलिंग आहे. शिवलिंगाच्या समोर म्हणजेच गाभाऱ्याच्या उजव्या भिंतीत या लेखाची सुमारे दोन फूट लांबी रुंदीची शिला मध्यावर बसविलेली आहे. शिलालेख पाच ओळींचा आहे.

या शिलालेखामुळे श्री मोरया गोसावींचे हे संजीवन समाधी मंदिर २७ नोव्हेंबर १६५८ ते १३ जून १६५९ या काळात बांधलेले आहे हे समजते. या शिलालेखाचे छायाचित्र प्रस्तुत पुस्तकात रंगीत पत्रे पृष्ठ क्रमांक तेवीसवर छापले आहे.

TILAK MAHARASHTRA VIDYAPEETH

UNDER THE NEHRU INSTITUTE OF SOCIAL SCIENCES

DEPARTMENT OF HISTORY (2017-18)

QUESTIONNAIRE FOR THE DEGREE OF M. PHIL

RESEARCH TOPIC :MORYA DEVASTHAN TRUST CHINCHWAD - A
HISTORICAL STUDY

NAME OF THE STUDENT : _____

Q 1. what is your name ?

Ans.

Q2. Where do you reside / stay ?

Q3. What is your occupation ?

Ans.

Q4. What do you know about Moraya Gosavi ?

Who was he ?

Ans.

Q 5. When was Ganpati Temple established and where ?

Ans.

Q 6. Ganpati Temple was build by whom?

Ans .

Que 7. When and where did Moraya Gosavi take samadhi ?

Ans.

Que. 8 Do you know anything about the followers of Moraya Gosavi ? If yes, please share .

Ans.

Que 9. In which language did Moraya Gosavi write the verses?

Ans. _____

Que 10. On the bank of which river, did Moraya Gosavi and his seven followers take their Samadhi ?

Ans. _____

Que 11. What miracles did Moraya Gosavi do ? Please share the relative information about it .

Ans. _____

Que. 12. Is there any Ganesh festival celebration ?If yes , Which programs are conducted on this festival ?

Ans. _____

Que 13. Which public programs are operated by Moraya Gosavi Chinchwad Trust ?

Ans.

Que 14. What additional activities are conducted by the Trust ?

Ans.

Que 15. Who are the donators for this Devasthan?

Ans.

Que 16. What is the historical background of this place ?

Ans.

Que 17. What would be your contribution towards the trust ?

Ans. _____

Que 18. How frequently do you visit the Temple and why ?

Ans. _____

Que 19. What awards have been given to Moraya Gosavi as a Trust ?

Ans. _____

Que 20. What are your views about the Devasthan ?

Ans. _____

Date:

Signature

Interviewers List:

Sr.No	Name of the Person	Age	Gender	Occupation
1.	Mr.Jayanti.S.Kulkarni	59	Female	Homemaker
2.	Ms.Devashree Lohakare	21	Female	Student
3.	Mr.Sunil.N.Belsare	54	Male	Businessman
4.	Mrs.Swati.S.Deshpande	60	Female	Homemaker
5.	Mrs.Ashwini.S.Patwardhan	38	Female	Homemaker
6.	Mrs.Nandini.D.Joshi	56	Female	Homemaker
7.	Mrs.Madhura.Shivapurkar	54	Female	Businesswomen
8.	Mrs.Vasudha.D.Inamdar	52	Female	Homemaker
9.	Mrs.Priya Chande	39	Female	Homemaker
10.	Mrs.Siddhesh.D.Joshi	26	Male	WorkingProfessional
11.	Mrs.Sampada.S.Belsare	49	Female	Homemaker
12.	Mrs.Prajakta.P.Inamdar	42	Female	Working Women
13.	Mrs.Shraddha.D.Chafalkar	40	Female	Working Women
14.	Mrs.Shilpa.Ekhe	40	Female	Homemaker
15.	Mrs.Medha.P.Salunkhe	56	Female	Homemaker
16.	Mrs.Sayli.S.Belsare	42	Female	Homemaker
17.	Mrs.Jyoti.N.Jawalkar	45	Female	Homemaker
18.	Mrs.Sunita.S.Aher	49	Female	Homemaker
19.	Mrs.Lata.S.Tamhankar	54	Female	Homemaker
20.	Mrs.Smita.Mohan.Satpute	42	Female	Homemaker

Conclusion of the Interviews:-

By the interviews taken, i have come to the following conclusion:

- 1.From the given answers by the people we come know that Morya Gosavi Devasthan is commonly known to people.
- 2.From the above list, there are few frequent visitors to the temple.
- 3.They find Morya Gosavi Devasthan as one of the Sacred place.
- 4.They get good vibes and positivity.
- 5.Few of them knew about the details of Morya Gosavi,his life and tradition.

By the above interviews I have got the views of people from various field.

This interview has been helpful to me regarding my thesis.