Chapter V.

STRUGGLE FOR SURVIVAL.

After the death of Shivaji, his second son Rajaram was crowned, on the 21st April, 1680 by Ministers. Rajaram was a boy of ten years only. But the army chief Mohite and others went over to Sambhaji, who was arrested and imprisoned by Shivaji at Panhala. Sambhaji, with the help of Mohite seized control of Panhala and came to Raygad and secured peaceful possession of Raygad. The group which supported Rajaram was executed. Soyarabai, mother of Rajaram died in prison.

Defection of Sambhaji:

Sambhaji's unworthiness of becoming a king was proved even prior to the death of Shivaji. Sambhaji had joined Dilir Khan on the 13th December 1678. Sambhaji, with Dilir Khan had attacked the fort of Bhopalgad near Pandharpur and treated the subjects and prisoners with brutal ferocity. However, when Dilir Khan had to retire in disgrace from his invasion of Bijapur in 1679, Sambhaji was persuaded to return to his father, which he did on 4th December 1679. Both Shivaji and Ramdas tried to reform Sambhaji, but their attempts failed. Shivaji, therefore, found it necessary to keep Sambhaji in prison at Panhala.

Reign of Ancestral Growth:
Sambhaji neither had a political ideology nor even capacity to understand the philosophy behind the establishment of Swarajya and Maharashtra-Dharma, which his father had. Therefore the whole reign of Sambhaji from 1680 to 1689, was a period of arrested growth for Swarajya. Because firstly, as the records of English merchants of Bombay and the French of Pondicherry show that there had been many plots to overthrow Sambhaji. Secondly, there was a constant conflict between the supporters of Sambhaji and Rajaram. This internal weakness of the Maratha Swarajya was shrewdly exploited by Aurangzeb. There was an excellent opportunity for Sambhaji to create ample trouble to Mughal Emperor when Muhammad Akbar, the fourth son of Aurangzeb, rebelled and came to Sambhaji for shelter.

Character of Sambhaji:

According to Chitnis Bakhar, Yesubai, Sambhaji's queen never supported her husband's actions. She was much distressed to when trustworthy servants of Swarajya were trampled under the foot of elephant. Raghunath Hanamante, who was removed by Sambhaji, asked, 'Why is the kingdom shrinking daily? ... why are the Brahmins being beheaded instead of being imprisoned? why are the enemies sought to be won over instead of being executed? why is the administration in the hands of Kavi Kalusha instead of the kings?' For these questions there was no reply from Sambhaji. Khwafi Khan has described Kavi Kalush as 'a filthy
dog' and had described Sambhaji as ... 'unlike his father, Sambhaji was addicted to wine, and fond of the society of handsome women, and gave himself up to the pleasure ... pleasure which bring so many men of might to their ruin.'

Advice of Ramdas:

It is on this background, that the importance of advice given by Swami Ramdas to Sambhaji can be properly understood. Ramdas states... Eternal vigilence should be kept. If you continue quarreling about the share in the achievements of Shivaji (i.e. Shreshti) then certainly the enemy will be profitted by your quarrels. Bring all the people under one banner and defeat the enemy. All the people in the state should be trusted and thereby should be employed for the services of the state. Whatever (kingdom) exists should be preserved and (more territory) should be conquered; everywhere the state of Maharashtra should be expanded.' For this purpose, the policy adopted by Shivaji should be remembered.

Reconversion of a Brahmin:

Inspite of this bleak background of Sambhaji, we come across certain incidents which can be properly described as the confirmation of the policy adopted by Shivaji. The

87. Itihas Manjiri.
first instance refers to the reconversion of a Brahmin who was forcibly converted to Islam. One Shri Gangadhar Kangnath Kulkarni of Harsool, a brahmin, was in the services of the Mughals. Mughals forcibly converted him and kept him under detention for a few months. He served Mughals for a period of five years. Though he was given a higher post under Mughals, he always repented for his lost religion. Ultimately he gave up all his property and post under the Mughals and came to Kaygad. For a period of one year he was requesting the various authorities that he should be retaken into Hindu-fold. He was prepared to undergo अष्टाध्यायिन (religious punishment.) When Sambhaji heard this, he ordered that the brahmin in question should be adopted into Hindu-fold by performing अष्टाध्यायिन. After performing the necessary rites he was made a Brahmin again.

Another incident occurred during the conflict between Sambhaji and Portuguese. In the conflict between Sambhaji and Portuguese the Desais of Konkan usually sided with Portuguese. In the nick of the time, Dulba Naik of Phonda joined the Portuguese army. Yet the Desais joined Portuguese on one condition that 'after the establishment of the Portuguese rule in Konkan Portuguese should not demolish the temples of Hindus.' Sambhaji entered into the Portuguese territory of

38. Majwade Khand.
39. Portuguese Marathe Relations - Pisurlekar.
90. " " 
Sashta and Bardesh on 11th December 1683. It is said that Maratha army started looting and burning the territory. Many churches were demolished and many Christian women were raped. Ultimately, peace was restored between Sambhaji and Portuguese on the 4th February 1684. In a letter, written by Portuguese Viceroy to the Emperor of Portugal, dated 8th February 1686, we come across a reference to a secret treaty, made between Portuguese and Desais. The condition laid down by Desais is as follows: 'In the territory, which will come under the governance of Portuguese authorities in Kōnkan people should be able to enjoy religious freedom as they were enjoying under Muslims and Sambhaji.' This proves that under Sambhaji, Hindus were able to enjoy religious freedom, as they enjoyed under Shivaji.

Aurangzeb in Deccan:

Aurangzeb, could not obviously tolerate an emergence of a new dynamic Maratha Raj, under Shivaji, in south. He was the most inveterate enemy of Maratha power, which espoused the cause of Hindus. He had declared: 'My armies were employed against him (Shivaji) for nineteen years, but it nevertheless, his state has always been increasing.' The English factors had recorded: 'He (Aurangzeb) is so inveterate against the Naja (i.e. Sambhaji) that he had thrown off his pagri and sworn never to put it on again till he hath either killed, taken or routed him out of his country.'
Another objective before Aurangzeb was to extinguish the two southern Muslim States viz. Bijapur and Golkonda, which he did in the years 1686 and 1687. Aurangzeb arrived in the Deccan at Barhanpur on the 13th November 1681. In the next eight years he had captured and occupied many forts of Maharashtra. Sambhaji was arrested at Sangameshwar on the 1st February 1689. Kavi Kalusha was also arrested. Sambhaji was painfully paraded on a camel with a cap and bells of a clown, and when the humiliating and painful perambulation was completed Aurangzeb ordered his side to be cloven open with an axe and his heart to be extracted. 'The body was thrown to the dogs. 

Repercussions of Sambhaji's Death :

This vain hatred of Aurangzeb sent a thrill of horror through every Maharashtrian. All the misdeeds of Sambhaji were immediately forgotten. 'Revenge' was the only word which every one in Maharashtra could utter. Therefore, the period from 1689 to 1707 was one of the utmost trial for the Marathas. Aurangzeb secured to have reached the zenith of his success in the year 1689. Now the downfall started. Kajaram fled to Jinji. From that remote place, Marathas continued their fight. The policy obviously was to regain the lost territory and independence.

Plan for Struggle :

The struggle for independence was neatly planned.
The declaration issued on 22-12-1690 by Sachiv Shankaraji Narayan to Deshmukhs and Deshpandes of different places, communicates to them the division of work between Ramchandra-pant Amatya and Sachiv Shankaraji Narayan. It states that the territory from Satara onwards, which will be hereafter conquered, shall be governed by him and the territory from Raygad to Gokarn Mahabaleshwar is handed over to Ramchandra-pant Amatya. Dhanaji Jadhav was to serve under him and Santaji Ghorpade was to join Ramchandra-pant Amatya. In order to encourage Maratha people to continue their struggle against Aurangzeb Rajaram had written letters to his Sardars, stating that their Inams would be continued.

**Policy of Watans (Fiefs):**

To a certain extent, Rajaram had to follow a different line, than followed by Shivaji. Shivaji never encouraged Inam system. Rajaram had to adopt this policy of protecting Inams in order to achieve the noble end i.e. Swarajya. In a letter written on 22nd March, 1690, he states - that 'this is the kingdom of Marathas. You people have an emotional attachment to it. Therefore, whatever is useful for this kingdom (स्वामी कार्यः) should be done with utmost precaution and the territory should be acquired. Your achievements should be communicated to me. I will grant the same

91. Quarterly.

92. Rajwade - Khand 15.
territory to you.' He further states how 40,000 cavalry and 1,25,000 foot-soldiers have joined him. He further states that the hereditary Palegars of Karnatak have all come over to him. He says that 'you should have faith in me. If you trust me and do the proper service, what the enemy can do? When you take it to your heart to do something towards your state, what the enemy is going to do? When you continue to have an emotional attachment to this state, it obviously means that you do not care a fig for Aurangzeb's prowess. So do as we have directed. Aurangzeb has undertaken the task of converting forcibly Marathas into Musalmans... By the will of God, we shall be victorious. Have courage and patience.'

Effect of the Policy:

The policy of encouragement, of granting Inams, of rousing the emotional spirit of the Marathas adopted by Rajaram proved fruitful in every corner of Maharashtra. Rajaram had hinted at the possibility of forcible conversions of Marathas and thereby enlivened them for action on religious grounds also. Repercussions of this policy can be seen among the Desais of Konkan, roundabout Goa, who once upon a time opposed Sambhaji, now joined Rajaram. Desais of Maneri, Sakhali, Dicholi, Phonda, Chandrawadi now joined the forces of Rajaram because they

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Portuguese Maratha Relations - Pisurlekar.
were attracted by the principle adopted by Rajaram. The principle was that 'this kingdom is the abode of Gods and Brahmins.' Another proof for the success of this policy is clearly expressed in a letter dated 16-1-1691, written by an Acting Governor of Goa to the king of Portugal. In this letter the Acting Governor states that 'many Desais from Konkan have left Mughals and have joined Rajaram. Because this king (Rajaram) and Desais belong to the same religion. Moreover, Muslims rape Hindu women and then demolish or make impure Hindu temples.' He further states that 'it is better to have a Hindu kingdome near us than a Muslim kingdom.'

The Ambition of Rajaram:

The ambition of Rajaram was not limited to the reconquest of the territory of Maharashtra, which was at present occupied by Aurangzeb. His ambition was to include Bijapur, Bhaganagar (Hyderabad) and Delhi into Swarajya. During the reign of Rajaram, many a Maratha Sardar, Prabhus, Brahmins who were serving under Muslims, left their services and joined Rajaram. Rajaram, therefore, had rightly stated that 'our forces are increasing and those that of enemy are decreasing' (मैनानाचे जंकर आठोन दुर्जय सावध हेंडु घाटळा ....... ) Mudhoji Nimbalkar of Phaltan, writes to Rajaram that 'I

94. Portuguese Marathe Relations - Pisurlekar.
95. See Annadale.
was serving the Muslims. Now I have given up that service and have joined your services, for the reasons being that this kingdom of Maharashtra should be expanded (and become prosperous), that our Vatans should be safeguarded. Everybody was convinced about this reason. In a letter written by Rajaram to Hanumantrao Ghorpade and Krishnarao Ghorpade, that he (Rajaram) will grant them Inam - Saranjam to the tune of Six lakhs Hons (रेंजन) provided they fulfil the condition laid down by Rajaram. Hanumantrao Ghorpade and Krishnaji Ghorpade were in the services of Muslims. Now they are leaving their services and joining the services of Marathas. As an inducement to this he was offered this Saranjam. Rajaram states - "Rajshai Nagoji Mane had been to me. On your behalf he requested me and told me your intention of serving us, provided we grant you Tainat (तैनात) as per your status. I understand that you are joining our services with a view to protect earnestly Maharashtra Dharma. We are pleased to grant a Tainat on the following conditions:

- 62,500 Saranjam, after the conquest of Raygad.
- 62,500 after the conquest of Bijapur.
- 62,500 if Bhaganagar is captured, (i.e. Hyderabad)
- 62,500 to be given after the conquest of Aurangabad.
- 2,50,000 5,00,000

2,50,000

96. Shivacharitra Sahitya, Khand 5.
For Krishnaji Ghorpade
12,500 after the conquest of Raygad,
12,500 when Bijapur is conquered.
12,500 when Bhaganagar is conquered
12,500 when Aurangabad is conquered
50,000 when Delhi is conquered.

1,00,000

We have accordingly decided to grant you Saranjam. If you will remain loyal and serve this state, I will grant you more Saranjam."

Deshmukhi Watan :

In a letter, addressed to Rajahram - Rajshai Naga, Nagoji bin Hataji Mane of Mhaswad, on 12th April, 1691, Rajaram had used the same method of inducement to Maratha Sardars, who were serving under Mughals. It states - "Formerly you were serving under Mughals. You came to me at Jinji and requested me to grant you vatan of Sardeshmukhi of 12 Mahals in Maharashtra, with a view that Maharashtra-Dharma should prevail, our state is the abode of Gods and as such should not be disturbed by Muslims, that this kingdom should expand. We are pleased to grant you Vatan of Twelve

97. Sanads and Letters.
Mahals viz. (1) Mhaswad, Sangole, Adpadi, Brahma-puri, Akluj, Mangalwedhe, Dahigaon, Bhalawani, Nazra, Kaledhow, etc. 'Deshmukhi was granted to Amritrao bin Tukaram Nimbalkar, practically for the same purpose. Amritrao Nimbalkar was also serving Mughals. He left the services of Mughals and joined Marathas. The same idea, that this kingdom is the abode of Gods and Brahmins, is repeated here.

Wise Policy: Forgiveness:

Hajaram adopted a very wise policy towards the Vatandari system which was very practical in one sense, and at the same time it served national purpose. People in general and Sardars and Vatandars in particular were very keen and sensitive about their vatans. Watan was the chief source of income to them and it also attached some social status to the individual concerned, in society. Whosoever the ruler might be, these Vatandars cared more about their Watans than their people, religion or any other such ideal. During the reign of Sambhaji and after his death, many Maratha Vatandars have joined the Mughal services in order to protect their Watans. That is the reason, why we come across such sentences like 'you were serving Mughals' (तुम्ही पूर्वी लात्राखडे होता). Hajaram wisely followed the policy of forgiveness towards such Vatandars and assured that their watans would continue. A letter written by

98. Sanads and Letters.
Rajaram clearly reflects this policy. One Shri Mahadji - Jagdale approached Rajaram at Jinji and explained the situation about his vatan. He narrated the history of his vatan and said that they (Jagdales) had been loyal to Maratha king. When Aurangzeb occupied the territory of Maharashtra, he went to Aurangzeb and received firman about his watan from him; because many vatandars had followed the same suit. It was a practice among vatandars to get their watans (documents signed and sealed by the proper state authority) reissued, whenever there was a change in the ruling power. Now he had come to you. Rajaram pardoned him for his misconduct of joining the Muslims and granted him his vatan.

Revision of the Policy:

It seems that Rajaram reviewed the policy of granting watans in the year 1698 for two reasons. Firstly, granting of watans and inams had served their purpose. Mughal forces were unable to establish their rule in Maharashtra. Secondly granting of watans, without any limit, automatically created many administrative difficulties arising out of the conflicting claims. So, Rajaram rightly decided not to grant more watans from nowonwards and to renew watans of those who possessed the same during the time of Shivaji. In a letter

100. Sardesai...
written to Mahadaji Ballal Sabhasad Namjad, Subha Dabhol, in the month of March, 1698, Hajaram states - 'In order to convince the Watandars about the security of their watans, watans were granted to those who demanded it, without any limit, at Jlnji, in that peculiar situation. Hereinafter, carry out the administration as per orders issued by me. No new watans should be granted to anybody except to those, who had been granted watans at the time of Late Swami i.e. Shivaji. Revision of the policy of granting Inams was necessitated by the conflicts among old and new watandars, who claimed the same watan. The conflict which arose about the watan of Rohidkhore, proves beyond doubt the difficulties which were created by the policy. Originally, this watan belonged to Narasi Prabhu Deshpande. During the occupation period i.e. from 1689 - 1707, when Aurangzeb practically occupied the whole of Maharashtra, the original watandars fled from their territory. Their watan was later on usurped by Naro Pandit and Pantaji Pant. After the return of Rajaram to Maharashtra from Jlnji, this conflict came before him. This conflict continued even after the death of Rajaram. An order was issued to Dattaji Shivdeo in 1719 to investigate the matter. In that order there is a clear description of the situation prevailing at that time. It states - It was impossible to enquire there (about the truthfulness of the matter brought before us in the court) i.e., at Jlnji,

because we were far away from Desh, i.e. Maharashtra.
Moreover, those were the days of revolution and therefore,
he who wrote (demands) whatsoever, while which was served
the state, was granted to him."

Rajaram had the same respectful feeling towards holy
men, religious men exactly like his father Shivaji. Inams
were granted to Khandobhat Shaligram for suggesting the
auspicious occasion. Sanad of oblation was granted to Holy
place like Alandi for carrying out the daily routine in
respect of the Samadhi of Dyanashwar. One village named
Mahagaon was granted, as Inam to Deo Chinchwadkar, in 1694.
The reason for granting this village as an Inam was the belief
that 'this kingdom expanded and became prosperous by the
grace of Shri Deo, who resides at Chinchwad. This kingdom is
the result of the grace of Gods and Brahmins.' Another Inam
granted to Nagojirao and Chandjirao Patankar Desai reveals
the same feeling with an addition 'that kingdom is the abode
of gods, Brahmins and Marathas.' One village was granted to
Bhawangiri Gosavi. The letters granting of village are in
the form of an order to Hamchandra Pandit Amatya, Hukumat

102. Sanads and Letters.
103. Sanads and Letters.
104. Sanads and Letters.
105. Sanads and Letters.
106. Marathyanchya Itihasachi Sadhane.
Pasha, written in the year 1697. Rajaram in his order states that 'the village Nimb has been granted to Bhavangiri Gosavi because some religious purpose is served in the matter of this Gosavi by way of giving food etc. to those religious people who came over there. Welfare of the state is realised in keeping these Gosavis and Mahants satisfied in all manners.' The reason for issuing this order was the complaint lodged by Gosavis that a state-servant named Parashuram Trimbak had collected Rs. Two hundred as a tax

Similar order was issued to Shankaraji Narayan not to create any trouble to this village. Similar orders were issued to Anaji Janardan, Subhedar and Karkun. Shankaraji Narayan Sachiv also issued an order to this effect. Tarabai, widow of Rajaram, had also issued a similar firman.

It appears from the various letters cited above, that Rajaram had a clear idea before him about the situation which he had to face, the way which he found out to come out of it, and the dangers involved in it. In short the aim and the policy of Rajaram can be summarised as follows:

(a) To drive out the enemy forces from Maharashtra; to regain the lost territory and to re-establish Swarajya

108. " "
109. " "

in Maharashtra.

(b) In order to achieve this end, he inspired many Maratha Sardars, about the end of the state that this is the kingdom of gods and brahmins. This kingdom belongs to us;

(c) He adopted the policy of inducement towards Gardars, watandars, etc. by way of granting watans and assuring them the continuity of the same.

(d) His devotion to religious centres and holy people created a religious zeal in the cause of national independence. Thus, Hajaram achieved a sense of unity among different strata of the society which overthrew the foreign yoke. Hajaram's policy was a combination of loyalty, religious devotion, nationalism and love of freedom. It is, therefore, no wonder when Adnyapatra states - 'after achieving so much success by favour of God, Hajaram divulged his inmost object of conquering the country occupied by the Yavanas, of destroying the Yavan conspiracy, and of beating down the Yavan predominance which had taken root in the east, west and south, by sending large armies.'

Attitude towards Shahu:

Hajaram's attitude towards Shahu - son of Sambhaji - reveals his high moral character. Hajaram does not appear

110. Adnyapatra.
to have undergone a formal coronation, after the death of Sambhaji, (Rajaram, a boy of ten, was crowned as a king immediately after the death of Shivaji, but was thrown into prison by Sambhaji.) In a letter addressed to Shankaraji Narayan Pandit dated 25th August 1697, he states - 'God will bring back Shahu surely in course of time, he is the true master of the kingdom. All that I am doing is only for his sake. Ultimately all people have to look upto him: it is God's will.' In the same letter, Rajaram warned Shankaraji Narayan Pandit 'not to do anything which will be harmful to the state and troublesome for future ruler to solve. If you do anything of the sort, it will be deemed an act of disloyalty. Therefore, act in a proper manner.'

Rajaram left Jinji in January 1798 and came to Vishalgad and from Vishalgad to Satara. He left Satara in October 1699 again. On the 2nd March, 1700, Rajaram died at Sinhagad of fever caused by the hardships of his swift flying raids, before his death Rajaram had practically established his rule over Swarajya. In 1699, he had an army amounting to sixty thousand men. Mughal forces were defeated in Berar, Khandesh, Poona, Northern Nasik and Baglan, Nanded, Nandurbar; Chaouth and Sardeshmukhi was levied in these parts.

111. Rajwade - Vol. 15.
Tarabai:

After Hajaram's death, Tarabai took the reigns of government into her own hand, declaring her three year old son Shivaji II as successor to Hajaram. She took vigorous measures for ravaging the Mughal territory as far as Sirouj Mandoor and Malwa. Even the Portuguese Governor's wife at Goa was impressed by the daring acts of Tarabai. In Portuguese records, Tarabai has been described as 'most intelligent woman.' Unfortunately, after the rise of Shahu and Peshwas, all her attempts were directed to overthrow their (Shahu and Peshwas) power. There are many references about Tarabai in Portuguese records, the last one being in 25th November 1756 when Tarabai despatched Rajashri Vithojirao Patole to Goa for secret understanding between the two parties. However, Tarabai's role in Maratha Polity can not be forgotten. Because from the year 1700 onwards she continued the national struggle with vigour and determination up to the death of Aurangzeb. Khwafi Khan wrote: 'Tarabai won the hearts of her officers and for all the struggles and schemes, the campaigns and sieges of Aurangzeb, up to the end of the reign, the power of the Marathas increased day by day.' It was her leadership which guided the Marathas to achieve the goal. Bhimsen, the North Indian Chronicler states: As the Marathas had not been vanquished, and the entire Deccan had come into their

112. Portuguese Maratha Relations: Pisurlekar.
possession like a deliciously cooked pudding, why should they make peace?''

Policy of Tarabi:

Like her husband Rajaram, Tarabai encouraged her Sardars to attack Mughals, inspired them with the national cause. A letter, written by Shivaji II in 1702, (means Tarabai, since Shivaji II was hardly a boy of 5) reflects clearly the policy adopted by Tarabai. In this letter addressed to Prataprao More, she states: 'We heard the news that both you and Santaji Pandare have overrun the Aurangzeb's post near Malakapur. Now Aurangzeb is trying his level best to conquer Vishalgad. For this reason, you should continually attack his camp-positions, loot the enemy supplies. Only then, Aurangzeb remains engrossed in harassment. Therefore, you with other Sardars, unitedly harass Aurangzeb everywhere. By these acts of yours, Aurangzeb's will will become powerless. At present, we are at Pratapgad. Therefore, it is necessary to have a powerful army near about us, because Aurangzeb is a very treacherous enemy. When you are near us with a large army, Aurangzeb will not attack on this side. So, remain where you are at present and harass the Aurangzeb's camp as usual. If you will now undertake any new invasion into Mughal territory far away from this place, then obviously, this side will become

113. Aitihasik Patravyavahar.
vulnerable and Aurangzeb might despatch his army to invade this territory. If you go away from this place, you will have no time to come to the rescue of Swami, i.e. Shivaji II. Therefore, do not go anywhere, giving chance to Aurangzeb to attack Pratapgarh. Protect the kingdom and take such actions by which it will be possible for us to remain at Pratapgarh.'

In a poem, composed in Marathi by Govind Kaveendra there is a vivid description how Delhi-rule has become pitiable, because of Tarabai's activities. This poem is composed to praise Tarabai. However, the pitiable situation of Delhi is corroborated in a letter written by Aurangzeb to Parashuram Trimbak, on the 27th May, 1702. In this letter he agreed, that 'our (Mughal) armies will go back to our territory (North India); because this was the important condition laid down by Parashuram Trimbak for handing over Kelna fort to Aurangzeb.

Capacity of Tarabai:

Tarabai's administrative capacity and her policy saved the Maratha nation from the greatest crisis following the death of Najararam and the captivity of Shahu. It was Tarabai, who saved Maharashtra from the clutches of Aurangzeb-

114. Sthirabuddhi Rajaaram.
115. " " "
- a diehard enemy of Marathas. The dismal failure of Aurangzeb to defeat Marathas, proves that the power generated by the spirit of nationalism is far more greater than the power generated by religious fanaticism. After 1707, the spirit of nationalism was not limited to only Maharashtra, but it expanded in every direction of India, subjugated the Mughal power at Delhi and established its sway over a vast territory of India. Maharashtrian Nationalism gave place to Quasi-federation of Maratha Power. In the next few decades Marathas were able to control the Emperor at Delhi. The next chapter will reveal how this objective was achieved.