

## Chapter - 7

# The Pride of Rajasthan

The History of Rajasthan and culture has been full of pride and along with this, it has been a land of Bravery, where people always preferred to fight for freedom and pride, in lieu of their lives. These Public Leaders, great persons, social reformers and Folk gods of Rajasthan provided a new path to the people. Among the Loknayaks of Rajasthan, Bappa Rawal, Prithvi Raj Chouhan, Veer Durgadas, Maharana Sanga, Mal Deo, Meera Bai, Pannadhaya, Amrita Devi, Maharaja Surajmal, Guru Govind Singh, Kali Bai are memorable leaders and in the field of folk gods- Gogaji, Tejaji, Ram Devji, Pabuji, Devnarayan as well among the social reformers- Saint Peepaji, Dadu, Jas Nathji, Jambhoji, Ramcharanji, Acharya Bhikshu, are famous names. All these are pride of Rajasthan and we should feel proud of them.

### PUBLIC LEADERS

#### 1. Bappa Rawal-

In Mewar, among the rulers belonging to Guhil Dynasty, Bappa Rawal occupies an important place. Regarding the names of Father and Mother and date of birth of Bappa Rawal, the scholars are having different views, but all the scholars are of the one view that his childhood was spent in a village, namely 'Nagda', near Eklingji of Mewar. Here, while feeding grass to cows in the jungles of Nagda, Bappa Rawal had a contact with a Sage (Rishi) namely Harit Rashi. Shree Harit Rashi, was a Saint having expertise in Pashupati- Lukulish Sect. Bappa served a lot to Harit Rashi. This time was not of a favourable nature. Harit Rashi was in grief due to



**Bappa Rawal**

forceful conversion of Religion and Torture of Arab Khalifas, a struggle full of bloodshed was thrust upon the people. Harit was highly influenced with the personality, thoughts, and wisdom of Bappa Rawal. He could visualise that Bappa is having all the Virtues, though the opposite situations can be converted into positive and favourable conditions. Having such views about Bappa, Harit trained and educated him in the same way, in which way Chanakya trained Chandra Gupta and Harit Rashi, felt that his last time of life in nearer, he gave blessings and a boon to Bappa, that he will rule on Mewar, become King in near future and the regime of Mewar from his hand and his dynasty will never go away. Harit Rashi also provided economic help to Bappa who told him that in future, he would be called as 'Rawal'.

After the death of Harit Rashi, Bappa organised the military and attacked Chittorgarh and took the possession as Victorious and expanded the area of his regime. At this time western India was facing attacks of Arabs continuously. While looking to such conditions, Bappa decided to fight with Arab Army with full Bravery, and he developed and made a joint front with the co-operation from Pratihar Nag Bhatt first, and the King of 'Sambhar and Ajmer Ajay Raj, Dhawal of Harotiy, Mad's (Jaisalmer) Administrator Dev Raj Bhati, and the son of King Dahir, namely Jai Singh. In the leadership of Bappa the Military of joint front, fought the Battle with full bravery against the military of Khalifa of Arab and defeated the Nayab Tamim of Sindh and also won the war and occupied the provinces upto gram, grak and Khurasan, Bappa Rawal got married so many times here. He again made Hindus to such persons, who were converted to Muslims forcefully. The writer of Arabian text, namely 'Fathushul Baldan' said that in India again the worshipping of Idol (god's idol) started. Accordingly, Bappa Rawal extended the area of Mewar, till gram, grak and Khurasan and at the first time he restricted the attacks of Khalifa's of Arab and on conversion of Religion from Hindu to Muslims.

Bappa Rawal improved and strengthened the Administrative set up and did a lot of work of various constructions also. He also issued a coin, made of gold. Bappa Rawal, in the fourth Ashram of life, when he entered and gave the throne of Mewar to his son and took retirement while following the way of Harit Rashi and followed the path of a Saint, and he died in the same manner as of Saint. His funeral was done, in the North direction, 3km away from Eklingji and this place of funeral is known as Bappa Rawal, where a tomb is constructed in the shape of a temple. According to the forecast of Harit Rashi, the successors of Bappa Rawal's Dynasty ruled the Mewar till 1947, when Independence was given to India, by British Rulers. As such the Kings of the Dynasty of Bappa Rawal could rule Mewar till

thirteen thousand years, which had been the oldest and longest living Dynasty in India's Kingship.

The historiyan, Ojha, has written about Bappa Rawal, to be an independent, influensive and the honour of higher state. Dr. Gopinath Sharma, admitted, that Bappa Rawal had been the most successful King of Mewar. He was a religious minded person. Colonel Tod explained that Bappa Rawal was the founder of various dynasties of his family and was the best ruler, not only this, but he was the most respectful and honourable King for the people of Mewar and was ever last living by his fame. British Scholar, Charles Martin, has written that the proud of Arabian Military was put down to zero by the Military of Bappa Rawal. The poet, Shyamal Das has written that it is beyond doubt that Bappa Rawal was very brave, famous and intelligent and influensive King of Mewar. He was full of bravery and proved him better ruler of his prior Dynasties of his forefathers.

## 2. Prithvi Raj Chouhan-

In the last period of 12<sup>th</sup> century, the Chouhan imperialism was very powerful in Northern India. The expansion of Chouhan imperialism reached upto Gangapur from Kannog (Mewar) Border. After the death of Someshwar Dev, Prithvi Raj Chouhan became the King at the early age of 11 years only. Mother of Prithvi Raj Chouhan Karpuri Devi, became the guardian of her unadult son. Prithvi Raj Chouhan Administered the government by the cooperation of military and ministers. He appointed, the persons of his faith, on the most important posts.



**Prithvi Raj Chouhan**

From the angle of expanding of Imperialism of his rule, he followed the Policy of Victory only. In the year 1182, the Ruler of Mahoba, Chandel King was defeated. After this, Prithvi Raj Chouhan struggled and fought with Chaluks and Gahardwala's of Kannoj.

In the year 1178, the Ruler of Gajni, Mohammad Gauri, attacked Gujarat. The ruler of this place Bhim Dev Chalukya defeated Mohammad Gauri very badly in the field of Khasharad. Gauri occupied the adjoining parts of territory Siyal Kot and Lahore. Mohammad Gauri was defeated so many times by Prithvi Raj Chouhan from the year 1186 to 1191. In the various Epics it is mentioned that Mohammad Gauri was defeated 7 times as per Hammir Epic, In Prithvi Raj Prabandah 8 times, In Prithvi Raj Rasoo 21 times and in Chintamani 23 times defeats are mentioned. Between these two emperors two most famous battles took place- In Taraian, first war, of the year 1191, the Military of Gauri was heavily defeated by Rajputs and in Gori's Military very bad feelings of depression entered and Gori was injured by the Arm- 'Bhala of Govind Raiy' and his companion took him away for protection. The Army of Prithvi Raj Chouhan did not follow the running away military of Gori.

In the year 1192, Gori entered the field of Tarayin, with new preparations, and Mohammad Gori in the garb of peace treaty, put Prithvi Raj Chouhan under the darkness and Gori attacked suddenly in the early morning on Gujarat, at this time the Military of Prithvi Raj Chouhan was busy in daily cleaning (Nitya Karm) of stomach. Govind Raiy and other military persons were killed in the field of war. Gori followed the running away military of Prithvi Raj Chouhan and took them under controlling arena. On Delhi and Ajmer, the Turks got occupation. In Prithvi Raj Rasso, it is mentioned that Chouhan was brought to Gajni and he was made blind, there Chouhan killed Gori by his shabd bhedi baan and then surrendered himself. But Historians are not having harmonious and

unanimous opinion about this aspect.

Prithvi Raj Chouhan was full of bravery, courage and unique intelligent working style. He was having special attachment with music and literature. Poets and writers like Jayanak, Vidhyapati, Bagishwar, Janardan, Chand Bardai etc. were protected and encouraged there in his regime.

Prithvi Raj Chouhan made acquainted to neighbouring states about their power, with the object to protect his imperial state. So many invaders were defeated and put outside the area of his state and compelled them to run away. In spite of all these things, he was lacking diplomacy and foresightedness. He developed bitterness with attached states while fighting with them and indulged in war against them. After defeating Mohammad Gori, he did not abolish him fully. Dr. Dashrath Sharma has narrated him to be a successful king and Administrator.

### **3. Maharana Sanga (1509-1528 B.C.)**

After Maharana Kumbha, Maharana Sangram Singh (who was known as 'Sanga' also) had been a very famous king of Mewar. He expanded his Imperialistic effect and the borders area were expanded. He also organised all the rules of Rajputana under him. After the death of Raimal, in the year 1509, Rana Sanga became the King of Mewar. Neighbouring state, the Ruler of Gujarat, Mohammad Begra, he struggled and it was necessary to fight against Muslim powerful rulers, so as to establish the fame and glory of Kumbha's period. Rana Sanga fought in the year 1520, with the King of Gujarat and Rana Sanga won the War. Likewise, the Sultan of Malwa, Mohammad Khilji was also defeated and was arrested by Maharana Kumbha. Afterwards, he was released with the condition that in future he will behave and live properly.

Maharan Sanga organised his powers and the nearby places of Mewar, were also taken in control,

which were under the regime of Delhi Saltnat. In 1517, the Emperor (Sultan) of Delhi, Ibrahim Lodhi and Rana Sanga met with war, in the field of Khatoli, and the Sultan of Delhi- M o h a m m a d L o d h i w a s defeated very



**Maharana Sanga**

badly. After this defeat, Sultan was again defeated in the war of Baadi, (Dholpur). In the local literature it is found that for so many times Sanga defeated the Sultans of Mandu and Gujarat. In the first war of Panipat, Baber defeated Ibrahim Lodhi, and got possession of Delhi Saltnat. At this time, the main challenge before him was Maharana Sanga of Mewar, because he was the only person who was full of bravery and was capable to attack and win Delhi Saltnat. At that time Mewar became the centre of power. All the states started to recognise the power and influence of Maharana Sanga. According to Colonel Tod- 7 kings of higher category, 9 Rao and 104 Sardars, always used to be present before him, so as to obey him, whenever it is needed.

It was but certain, that there had been the possibility of war between Babar and Rana Sanga, regarding capturing power of governance. In the beginning Babar occupied Kalvi and Dholpur at Bayana, Rana Sanga was having control and Maharana Sanga defeated the Mughals in the 'War of Bayana'. The Mughal soldiers explained and narrated the stories of power and bravery of the military of Maharana Sanga. Through such narrations, the moral power of Babar's military went downwards. In 1527, the 'Battle of Khanwa' took place between Sanga and Babar. The Mughal military got discouraged in the beginning due to bravery of the military of Sanga. Babar attacked

from the back side of Rajputs. In between, Maharana Sanga got injured with the arrow of Mughal's and got unconscious, so he was removed from the battle field. After becoming conscious, he again narrated his wish to fight with Babar, but the Feduals advised him to not do like this, looking to the loss of Khanwa Battle. Maharana Sanga pledged the oath, that till he defeats Babar, he will never enter Chittorgarh of Mewar. But, afterwards at some distant place from Kalpi, he died due to illness, in the year 1528.

Maharana Sanga was the last Rajput King, who, under his leadership organised all the Rajput Rulers, so as to fight against foreign invaders, with bravery. In his leadership about 108 Kings and Maharaja used to fight in Battle. He continuously protected Mewar, due to his Bravery in Battles and powerful influence in organising all the kings. The people also fully supported Maharana Sanga, while keeping such views in mind. With this inspiration, Maharana Sanga, defeated and arrested the rulers of Delhi, mandu and Gujarat, and released afterwards with some conditions. All the Kings of Rajputana and Kings of outer area also, used to feel proud, to fight under the leadership of Maharana Sanga, because of fame, glory and bravery. In the war Maharana Sanga got injured at 80 places in the body, lost one leg and one hand, but still his body was as strong as made of strong metal like steel. He was having strong will, bravery and manhood in his life and as such he became immortal in the history. Sarbilas Sarada, writes that "among the rulers of Mewar, Maharana Sanga was the most famous and great king. He put mewar to its development on the strength of rulers like Sanga. Even then, after all these things he failed to understand the fraud steps of foreigners and war skills and as such could not adopt the new techniques of war. And the enemies took benefits of such shortcomings.

#### 4. Meera Bai

The Bhakta Shiromani, Meera Bai, was born in 1498 B.C. in the Dynasty of Rathores of Merta and

in the family of Ratan Singh (son of Rao Duda) in the village Kurki. It is known that the mind of Meera Bai, since the childhood, got more nearness to the worship of Lord Krishna. Meera Bai used to say “that no one is mine, except Girdhar Gopal”.



**Meera Bai**

In the year 1519, Meera Bai got married to Bhojraj and son of Rana Sanga, who was Maharana of mewar, but her mind was nearer to lord Krishna only. After 7 years from the date of marriage, Bhojraj died. After the death of her father Ratan Singh and Maharana Sanga she got bitter feeling from this world. She concentrated herself fully to the devotion for Lord Krishna only.

The new ruler of Mewar Vikramaditya tortured Meera Bai in various manners, but she continued to worship Lord Krishna from mind and heart both, uninterruptedly. Meera firstly went to the house of her father and afterwards went to Vrandavan. Meera spent her last time of life at Dwarka.

The main basis of the devotion of Meera was emotion and reverence. Meera did a lot of discussion and mutual talks with various Saints, but did not follow any single path of religion. Meera was fully devotees of Lord Krishna and could be named as the real representative of sagun religion. Her travel of Devotion always started from the feelings of viewing Lord Krishna with due reverence. She used to say that “I am sting as sad lady and my eyes are feeling pain” but after receiving the devotion of Krishna, she uttered that “I have got a lot of wealth in the form of Ram Ratan Dhan (Krishna's Devotion)”

The period of Meera Bai, was the period of utmost rise of feudals, under such difficult period, Meera Bai uttered with full strength against the bad

conventions, For freedom of females and against classification on the basis of castes. Meera always preferred the simple way of devotion, instead of the procedure of knowledge. She was a very popular devotee and common man was always influenced by Meera Bai and some and her songs belonging to devotion of Krishna, as folk songs.

## 5. Panna Dhai

The name of Panna Dhai is famous not in the history of Rajasthan only but in the whole history of Indian culture and known as the symbol of Maternity feelings, sacrifice, courage and attachment for children. Panna Dhai was synonymous to the terms like devotion and sacrifice.

After the death of Maharana Sanga, in Mewar there had been instability of administration. After Sanga, Ratan Singh became the Ruler of Mewar, but he died very soon in the year 1531 only. After him, Vikramaditya became the Ruler of Mewar. But the people of Mewar feudals were not satisfied with the behaviour of the King and his mother Hadi Rani Karmavati.



**Banveer, killing the son of Panna**

Mewar had to bear a big loss of people and wealth, due to attacks by Bahadur Shah Jhaffar. The son of Prithviraj, who was the brother of Rana Sanga, Banveer assassinated Vikramaditya in the year 1536 and occupied the seat of the kingship of Mewar. He wanted to kill child Udai Singh also,

who was the younger brother of Vikramaditya, so as to Administrate the Kingship of Mewar, without any worries for future, but he failed in doing so.

Panna was the Dhay mother of Udai Singh , and after the Johar of Rani Karmavati, the whole responsibility of take care of Udai Singh, was shifted on the shoulders of Panna Dhay. Udai Singh was the future king of Mewar state, so Banveer wanted to kill this successor of Mewar and wanted this rule forever, but Panna Dhay was very brave lady. So she protected Udai Singh, with full devotion, strength and faithfulness. Panna Dhay was also having her son Chandan, almost similar age group of Udai Singh. Panna Dhay used to live in the Kumbha Mahal (Palace of Rana Kumbha) of Chittorgarh Fort. When she heard the crying voices from Jananakhana, she could follow and understood that the blood sucker Banveer is searching Udai Singh, with the intention to kill him. She at once hidden Udai Singh in blank bucket and put the leaves of tress on him and concealed him in this way, she gave the bucket to the servant of her confidence, with the purpose to take out Udai Singh from the Palace at the shortest time. After this she put the Prince like dress on the body of her son Chandan, and made him sleep on the bed of Udai Singh. When the sucker of power, Banveer entered the room of Panna, in the Palace, Panna gave indication from her hand towards the bed of Udai Singh where Chandan was sleeping and Banveer assassinated with sword thinking him to be Udai Singh. Panna did the last funeral of little boy Chandan, her son at once and just after this she reached the Jagirdar Ram Singh of Devliya, along with the faithful servant, with whom Udai Singh was lying in the bucket. She got full respect there and from this place, she took Udai Singh with full safety, to the Fort of Kumbhalgarh. Udai Singh was grown up there, in the form of maternal son of Asha Shah Depura, Chopidar of the fort.

No where in the world, any example of such sacrifice as that of Panna Dhay is available. From

the very date, Panna Dhay is getting the respect and immortal memories of the symbol of the highest sacrifice and faithfulness to the Kingdom. She is known as brave lady of Mewar also.

## 6. Veer Durgadas Rathore

The feelings of faithfulness and patriotism were fully stored in Veer Durgadas Rathore of Mewar. Such a great person, was born in the house of Aaskaran, minister of Maharaja Jasvant Singh, in the year 1638. Aaskaran was Jagirdar of Dunera.



**Durgadas**

Due to annoyance with his wife, he left her and son Durgadas and they were left alone to live the rest of life. Durgadas started living in the village Luna, with his mother. Likewise the mother of Shivaji, his mother also made him to learn and keep the feelings of Patriotism for Marwar. He started the work of agriculture in his village.

Veer Durgadas Rathore set the example of patriotism on the strength of his talent. In the year of 1678, the Maharaja of Jodhpur, Jaswant Singh died, at that time he was not having any son, but his wife was pregnant. Aurangzeb wanted that as successor, Inder Singh may be made Maharaja of Jodhpur, so he interrupted with the intention that he will be a puppet king in his hands. But in between this, Maharani gave birth to his son Ajit Singh, and the news about his birth reached the Badshah also. But in this regard, the intention of Aurangzeb was not fair, so he took possession of Jodhpur under his regime. And started searching at so many places regarding Treasure (Khajana) and instead of 36 lakhs rupees, Jodhpur was handed over to his Spaniel Inder Singh. Aurangzeb arranged to call the

Maharanies with family to Delhi, with the excuse of 'Mansab'. Aurangzeb wanted that Kunwar Ajit Singh may support him fully, after calling all of them to Delhi.

The Leaders of Rathore family were not happy with such acts of Aurangzeb. They could see dishonesty in the intention of Aurangzeb. They wanted that Ajit Singh should reach Jodhpur along with all members of his family. The responsibility to take Ajit Singh to Jodhpur very safely, was given to Veer Durgadas, Pancholi Keshar Singh, Bhati Ragunath, Ranchod Das Goyantadasot, Rathore Surajmal etc. They were unable to oppose the Badshah openly, so they did handle the work diplomatically. According to the plan of Veer Durgadas, all the Sardars pledged that by hook or crook, they would manage to send the Prince of Rathore, royal family, to Jodhpur safely. Some of the Sardars left the jadir for sometime, with the object to keep Badshah in confusion and some of the Sardars remained in the area, nearby Delhi, so that the team, who had the duty to take away Ajit Singh to Jodhpur, can be protected from the attack of Mughal Military and they may chase the Mughal's military to compel and to runaway or they will be defeated in the field of battle. Behind this plan, the farsightedness and Intelligensia of Veer Durgadas was there, with which the bad intentions of Aurangzeb could be failed and defeated or rereplied.

Veer Durgadas, alongwith his Rathore Sardars, started towards Marwar with cleverness, while having Ajit Singh with him and the ladies were also with them under the garb and dress of male persons.

When, this information reached Badshah, the Mughal military chased them, Rathore Ranchod Das fought with them, alongwith 70 supporters, but all were killed in this struggle, but by that time Veer Durgadas reached to faraway distance, but the Mugal Military also moved ahead. At this occasion, Veer Durgadas, himself managed to keep stand by the Mugal's team in the way, by that time the royal family moved at a very far distance, Veer Durgadas,

while making safe himself from the enemies, reached and met Ajit Singh, nearby the evening time. By this time, the quantity of Mughal Military was very little, hence it moved back towards Delhi. As such, Ajit Singh could reach Jodhpur safely, due to farsightedness and wisdom of Veer Durgadas, after the sacrifice of Sardars in the struggle.

In the struggle of Marwar and Mughal's, Veer Durgadas also played a very important role. Veer Durgadas, with the help of diplomacy and Mewar as well, could win the support of Akbar, son of Aurangzeb, while providing the greed of making, Badshah (emperor) of Hindustan. As such, in the Nadol village of Marwar, Akbar, declared himself as Badshah, but Aurangzeb could curb the revolt of Akbar, and the struggle of Rathore's against Mugal's continued. In the year 1707, after the death of Aurangzeb, Rathore's again occupied the area of Marwar. In getting these rights of taking possession of Marwar, Veer Durgadas played very important role.

Veer Durgadas set the example of religious tolerance, while giving place with him, to the son and daughter of Akbar i.e. Buland Akhtar and Safmutinnisa. He arranged for them the Muslim education and culture and they were managed to be sent to Akbar, with full respect and safety. In Marwar, Veer Durgadas was given honour, more than Ajit Singh himself.

The council of Sardars also used to pay more weight and respect to the advice of Veer Durgadas. And as such, Ajit Singh could feel ill of Durgadas and became envious of him and he used to feel as annoyed with Durgadas. So, Ajit Singh used to oppose even, the good advice of Durgadas, regarding the war policy. If Ajit Singh could have followed the policy of Veer Durgadas, the position of Marwar could have been more glorious, in the struggle of Marwal and Mughal's under these circumstances, Veer Durgadas got annoyed with Ajit Singh and left Marwar, came down to Udaipur of Mewar. Here Maharana of Mewar, gave him full

respect and he was allowed to live in Mewar with full respect. He was awarded the Jagir of Vijaypur and it was managed to pay Rs. 500/- per day to him. He became the administrator of Rampura. In the last days, Durgadas went to Ujjain and there he died in the end. As such his funeral was done at the Bank of Shipra River in Ujjain.

## 7. Rao Maldev

As Maharana Pratap and Maharana Sanga increased the power and prestige of Mewar, likewise in the leadership of Maldev the Rathores of Jodhpur-Marwar received big powers and increased the power of Marwar and consequently, he extended the area of Marwar, upto Delhi.

Maldev took the benefits of instability in Delhi, after the death of Babar. After the death of Maharana Sanga, in Mewar also, some instability persisted. At that time Maldev was very powerful administrator among the Rajput Rulers.

Maldev, in the beginning got possession of Bhadrachal, Raipur, Nagaur, Merta, Ajmer etc., which were the neighbouring states. Afterwards, he occupied the area of Chaksu, Fatehpur, Toda, Lalsot. There was struggle continuously between the Humanyu and Shershah, Maldev took the benefit and he got possession on Hindon and Bayana also and he extended regime. Along with these states or his area of places, he also occupied the areas of Sivana, Sanchor, and Jalore.

Maldev adopted the policy of co-operation with Humanyu. When Maldev was busy in increasing his imperialism, Humanyu was indulged in struggle with Shershah, to safe guard his kingdom. Humanyu had to get away after his defeat from Shershah in the battle of Kanng. He had to move hither and thither, to get shelter of some powerful person. At this time Maldev did the work with Diplomacy. Maldev was having doubts about the future problems from Shershah Suri. He sent the message to Humanyu, to provide the help of 20,000, horseriders, so as to face the future fight with the

increasing powers of Shershah. The borders of both the states of Shershah and Maldev were touching each other. Shershah, in 1543 isvi, sent 80,000 soldiers against Maldev, so that powers of the king of Marwar, Maldev may be demolished. The powerful state of Maldev was a big challenge to Shershah. So both of them prepared baricades against each other, and Shershah collected his force at 'Bawrd' and Maldev at 'Girsi'. About a month, the Military camp continued on the same places as usual. For so many times, Shershah got frustrated and thought to get back to his original place.

Shershah adopted the policy of doing frauds and cleverness, when he felt that through peaceful ways objects could not be achieved. The attempts were made to get divide Maldev and his commanders namely- Kumpa and Jeta. He sent twenty thousand rupees at the camp of Kumpa and messaged him that blankets will also be arranged for his group. Afterwards, twenty thousand rupees were sent to the camp of commander Jeta also and informed, that, he may manage swords from Sirohi and these informations were also sent to Maldev by Shershah.

Maldev could not understand this type of fraud and he suspected on his own military commanders and returned back of Jodhpur, without fighting the battle, on 04<sup>th</sup> January 1544 in the night hours, but those commanders Jeta and Kumpa continued to fight in the battle field, on whom Maldev stopped believing them as faithful. On 05<sup>th</sup> June 1544, the remaining Rathore Sardars fought the battle in the field of 'Sumel' Jeta and Kumpa fought the battle very bravely, with the help of 1200 soldiers and the Afghan forces got weakend in the battle field, but at this Junction, Jhalal Khan reached in the war field, along with military forces and Rajput soldiers were being encircled in the battle field. Jeta and Kumpa lost their lives in the battle. Abbas Khan has written, in his narrations, that Sher Shah was having very little hope to win the war and after strong attempts he



could win the war. He was compelled to utter these words that “For a handful of millet, the colonnade of Hindustan would have lost from my hands”.

Maldev occupies a very important position, not only in Marwar, but in the history of India. He changed the small state, into a big Marwar state, it had 58 Parganas. He developed such a big Marwar state, after fighting 52 battles. Akbar also could win Jodhpur, only after the death of Maldev. Maldev was not only a brave warrior, but having the helping attitude also. Famous writers have paid due respect to him and called the 'Hindu King'. He was having good knowledge of Sanskrit language. But inspite of all such positive things, he was lacking the quality of farsightedness. He suspected his commanders Jeta and Kumpa and turned his victory into defeat against the war with Shershah. He made his enemy to Bikaner and Mewar, for no reasons.

## 8. Amrita Devi

In the present time big plans are being implemented for the plantation of trees and for the security of trees in jungle. For the same purpose, one incident and example of sacrifice took place in Marwar area, about 300 years back, in the village namely Khejarli.

The Hishighness of Jodhpur Abhay Singh needed wood for the construction of his new palace. In 1787 A.C., on Sukhla Dashmi of Bhadra Pad, Maharaja sent a platoon of military to the village Khejari for the cutting of trees, of Khejari to fulfil the demand of timber for furniture etc. for the new palace. At this time one lady namely Amrita Devi Vishnoi of this village, opposed the cutting of trees of Khejari and embarrassed the tree in her arms. She was accompanying her three daughters also. Amrita Devi said that for the protection of the trees, she is ready to sacrifice her life also and just after such action, she put her head ahead and told that if trees can be saved, after the sacrifice of her head and life, this will not be a contract of high cost. Her three daughters were also ready for such sacrifice. The soldiers of Maharaja, cut the face from the body of



Amrita Devi- opposing the cutting of tree

Amrita Devi and her daughters also said on the spot. At this time, the day was Tuesday, so this day is known as 'Black Tuesday' alongwith this, while opposing the actions of soldiers of Maharaja of cutting the trees of Khejari, about 363 other Vishnoi persons were also killed. That's why in the Vishnoi community 'cutting of trees is strictly prohibited'.

By this incident, the situations became tense and full of emotions and the stage of starting of riots came into existence. The group of tree cutters, working under the control of Girdhar Das Bhandari, was also shocked after leaving the mission, he reached Jodhpur and conveyed the whole story to Maharaja.

Maharaja issued the orders immediately for stopping the work of cutting of trees and he declared this area as a 'protected Zone' for animals and trees.

This is a very unique incident in the whole world, that for the protection of Khejari tree, life was sacrificed. There is a tomb in Khejari village, of Amrita Devi and other Martyrs (Shaheed) in their memory. The people of Vishnoi caste, protect the life of deer likewise till today.

## 9. Maharaja Surajmal

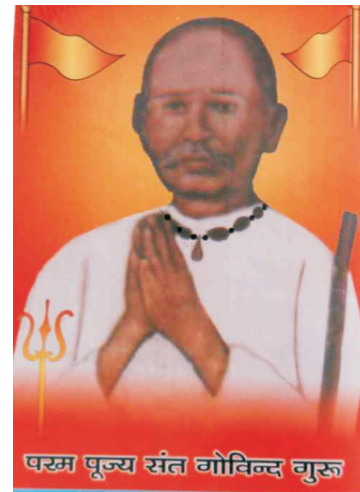
After the death of Maharaja Badam Singh, his son, Surajmal Jat became the ruler of Bharatpur in 1756 A.D. He was called as plato of Jat caste, due to his political skill and bright wisdom. In his state, Agra, Meerut, Mathura, Aligarh etc., were included. Surajmal was comparatively more powerful king than all other states. In his military 1500 horse riders and 2500 soldiers were of normal nature. He left about 10 crore treasure at the time of his death.

Maratha leader Holkaar attacked on Kumher in 1754 A.D. Maharaja stopped the attempts of Nagibudola to make India as religious state with the help of Ahmed Shah Abdali. He also eliminated Afgan Sardar Asad Khan, Meer Bhakshi, Salavat Khan etc. In the year 1757 Ahmed Shah Abdali reached Delhi, and his military attacked the holy palace Brij, with the intention to abolish it. To save this holy place, Surajmal came forward only and his soldiers gave their lives also. Abdali returned to his destination.

When Sadashiv Rao Bhau was coming ahead to defeat Ahmed Shah Abdali, at that time itself, Peshva Balaji Baji Rao advised Bhau to pay attention to the advice of Surajmal, who was rising as a main power in North India. But Bhau did not pay attention on the advise regarding war and he had to meet the defeat in the war with Abdali. In this war, a big loss was occurred to the Maratha families in the state of Surajmal, to get shelter. But Abdali warned Surajmal to hand over those Marathas who reached his state and took shelter. But Surajmal refused to handover Marathas and accepted the challenge given by Abdali. This step was appreciated by other rulers and scholars as well. At the time of Maharaja Surajmal, this Jat state was at its utmost powerful position. In the middle time of Mughals rule, he established the most powerful state of Bharatpur. Bharatpur state became such a powerful place, that Mughals and other political forces also remained depending to demand help from this state.

## 10. Govind Guru

In Vagad area (Dungarpur, Banswara) Govind Guru made full efforts for the enrichment of Bheel community, in the field of social and moral values. He was a great society reformer. The birth of Govind Guru took place on 20<sup>th</sup>



December, 1858 in the village of Basiyan of Dungarpur state. In the year 1880, when Swami Dayanand Saraswati came to Udaipur, Govind Guru was highly impressed by his thoughts and consequently he did a lot of work in the Bheel Community for the Social reforms and public Awakening. He left taking wine and meat. He started a big Independence movement among the Vanvasi's Bheel Community. This movement was most effective to the extent, that the Britishers, Kings and Jagirdars along with Priests who were working in Jungle, got afraid of this movement.

He established "Samp Sabha" with the object to organise Bheel Community and to bring them into the main stream of the society. He also started "Bhagat Andolan" with the intention to keep the Bheels in the Arena of Hindu Religion. Govind Guru provided social awakening through the Samp Assembly in the Bheel Community of Dungarpur, Banswara and a part of Gujarat with such works and movements of Govind Guru, the Administration got the doubt and started to press the Bheels to leave "Samp Sabha".

The former rulers when started to press Bheel Society to do the jobs of slavery and to leave the farming and fundamental rights were also snatched, then they revolted against the then

Rulers and started the struggle movement. Govind Guru gave the message of education and social reforms. The Britishers were of the opinion that such reforms and movements are aimed to establish "Bheel State". In April 2013, Govind Guru was arrested by Dungarpur state but afterwards he was released also.

After getting released from arrest, Govind Guru went to the hills of Mangarh, which is on the border of Banswara.

In October 1913, he managed to send the message to Bheel community, to reach to the hills of Mangarh consequently, Bheel people got collected in a big number. They started beating the police of Banswara state. They attacked the Hills of Mangarh also. The first conference of Bheel community was called on the hills of Mangarh. On Aswin Sukhla, Purnima, every year the conference of Samp Sabha, started to be organised. In this sequence, the first conference of Samp Sabha was held on 17th November 1913, on the hills of Mangarh. Where a large number of people gathered.

The governments of Banswara, Eder and Dungarpur got alerted. After the sanction of A.G.G., from 6<sup>th</sup> to 10<sup>th</sup> November of 1913, two companies of Bheel core, one company of Belegali Rifels and Jat Regiment reached the Hills and just after reaching started firing on the Bheels, in this attack about 1500 Bheels were killed as per government report. Hence, the Bhagat Movement was crushed and Govind Guru was announced the imprisonment of 10 years and he was sent to jail. Though, in this movement no big political ambition or interest of Bheels was involved, but Britishers and ruler took it as a big challenge and they got an excuse to kill the people through firing and they were put to death. This incident is known as "Jaliyawala Bagh Kand" of Rajasthan. Govind Guru was always supporter of non violence movement. This movement developed consciousness not only in Bheel community but in the other communities also. After this the Bheels decided to oppose and to give an open call against

the unnecessary taxes and cruelty of the government. Britishers and state regime both had to face the voice against the rulers and Britishers.

### 11. Kali Bai

Kali Bai Bheel belonged to the place 'Rastapaal' of Dungarpur district. After the declaration of freedom movement of 1942, the inhabitants of Rajasthan also came openly to oppose the colonial rule of Britishers. Bhogi Lal Pandya, Sobha Lal Gupt, Manikya Lal Verma, co-operated in the establishment of "Dungarpur Seva Sangh". This organisation used to operate a school for the tribal people and down trodden persons of Bheel community. But in the regime period of Britisher's government, the operations of such schools were restricted. The Praja Mandal opposed very strongly i.e. the policy of British government, not to allow operation of schools in Dungarpur district and demanded the eradication of Colonial Rule in India. To the workers of Praja Mandal, the king of Dungarpur started torturing and they were sent to Jail.

Likewise, one school used to be operated at the House of Nana Bhai Khant. The state police reached to Rastapal on 19<sup>th</sup> June 1947. Nanabhai Khant refused to close that school. Police had beaten him very badly and he was sent to Jail. Nana Bhai Khant died due to the torturing of police. This incident increased and added to the more dissatisfaction and opposition of British Rule. Police started beating, the teacher Senga Bhai Bheel of the school, only because that after the death of Nana Bhai he continued the teaching in the school. Police tucked him behind the truck and dragged him on the road. The student of the school, Kali Bai could not see this incident even after refusal of the police, she ran after the truck and cut down that rope and got released the teacher from the terror of police. The police got more annoyed due to this action. So consequently, just after Kali Bai bowed down to take Sanga Bhai, police fired on the back of the Kali Bai and Kali Bai got down on the earth and became unconscious and

after ward she died in Dungarpur hospital.

A storm of dissatisfaction arose among the Bheels against the Vandalistic actions and murder of one teacher and one girl of the school. About twelve thousand people got collected with their Arms. The big pressure was laid up on the Maha Rawal Dungarpur that he should release the workers of Praja Mandal from the jail. He should try to get down the anger of Bheels and should make them agree to move to their homes again. Now in Rastapal a monuments of 13 years old Kali Bai is established and every year a fair is being organised in the memory of her martyrdom of that long rememberable girl and to pay homage to her achievements and actions done in such a infant age.

#### **Lok Devata :-**

Such people are known as folk gods (Lok Devata) who struggled and sacrificed for the defence of religion, land and animals. Till today the people have faith and honour in their minds for folk gods. In the memory of such folk gods, famous fairs are organised.

In the past time some people came forward before the public who did a lot of work regarding the security of people and animals specially cows, downtrodden classes and defence of religion and sacrificed their lives ultimately. Among such persons Gogaji, Tejaji and Pabuji's names can be remembered. Looking to their courage and functions of welfare people, have placed them among the category of Lok Devata (Folk Gods) and pay tribute and honour to them in the same way as it is being paid to recognise Folk God. In this series,



Tejaji

Gogaji

Pabuji

some famous people appeared in the public, who got influenced the people, by their Valoar, miracles and accomplishment. Among this category, Mallinathji, Dev Narayan and Hurbhuji's names may be included appreciately. All these persons are being included in the category of Folk Gods of Rajasthan.

#### **1. Tejaji**

Cow protector Tejaji was the resident of the village Kharnalieye of Nagaur district. He was born in the Bhandrapad month on 14<sup>th</sup> day of Vikram Sanwat 1130. He even did not realise that he was a married person because he was married in the childhood. One day when he was ploughing the farming land, his bhabhi reached farming land a bit late along with meals for him. Tejaji asked his Bhabhi how she got late in reaching here, then his Bhabhi replied that his wife is enjoying life at her parental place and I am being crushed due to overloading work. Tejaji felt it somewhat bad. So without taking meals, after knowing the address of his father-in-law's place. He started immediately to his In-law's house riding on the horse. When he reached his In-law's house, his mother-in-law was milking the cows.

When the noise of the nails of the horse of Tejaji, was heard by the cows, the milking cows stopped providing milk. The mother-in-law of Tejaji, uttered; on this happening that “who is the offspring of snake who has provoked the cow”? When Tejaji heard this sentence, his heart was hurt. He immediately got back. When the members of In-law's family knew about his annoyance, they tried to get him tense free and asked him to stay here but he did not agree. His wife after making full efforts, she could get his consent for staying one night, but Tejaji told that he would not stay in the In-law's house at any rate. Consequently he stayed at the house of one Gujri namely- 'Lancha'. In the night, some thieves came to the house of Lancha, and took away a few cows with them. When Tejaji came to know about this incident, he followed the thieves on the horse in the way he found that a snake was burning in the

wood pile, Tejaji took out from the fire that snake with the help of Teak of the spear (Bhala) then the snake said to Tejaji "I will bite you", Tejaji replied I shall come back after getting the cows released, then you may bite me. When Tejaji returned his full body was covered with the signs of blood. Then the snake asked him, your body is covered with blood, at what point, I should bite, then Tejaji took out his tongue from the mouth and said to the snake, "Bite here". The snake bit Tejaji's tongue and after his death, she also became Sati. The achievements of Tejaji regarding releasement of cows and to execute the words spread out speedily and at so many places the idols of Tejaji were put with due regards and the people started to worship him as Folk God. Such places are commonly known by the people as 'Sthanak'. Those people who suffer from snake bite, are taken to such Sthanak for the treatment. In the grand memory of Tejaji, every year, on Bhadrapad Shukla Dashmi, a Fair is organised, where thousands of people come and worship Tejaji as Folk God.

## 2. Gogaji

Goga Chouhan was the resident of Daderva (Churu District). His father's name was Jenhvar and the name of mother was Biel. Biel was the devotee of Guru Goraknath. Goraknath gave the snake, made of goggle essence and asked Biel that she should drink this snake after mixing into milk. Goraknath got pleased with the worship and faith of Biel, so it was provided to her as blessings. Consequently after drinking that milk, she gave birth to Gogaji. The parents wanted to get Gogaji married with Budoji's daughter Kamal Dey, but Budoji did not want it. One day Gogaji took the look of snake, sitting in between the flowers. When Kameldej tried to take flowers, that snake bit her. In the end the accustomed thread of Gogaji, was worn in the hand, and she got alive again, as such after this she was married to Gogaji.

Gogaji fought the battle against the Sultan of

Delhi Firoj Shah. In this Battle, the two cousins Arjan and Sarjan, were also fighting from the side of Sultan of Delhi. Both the brothers were killed in the war.

Gogaji told his mother about this incident at his house. She got highly annoyed with Gogaji and asked him to leave the house, and never show his face to her. Goga felt it very badly and took the tomb, in living stage itself. On every Navmi of Bhadrapad of Krishna Paksh, it is celebrated as 'Goga Navmi' and he is worshipped as a warrior. Goga Rakhi, of nine folded thread is tied to both Hali (Farmer) and 'Hal' which is used in farming. The Fairs of Gogaji are organised in Daderva, Churu, Ratangarh etc. The main place of Gogaji is known as "Gogamedi", which is situated in the Fort of Indermangarh. The followers of Gogaji dance along with the big flag in the hands, on the voice of Jhangar and Drums. Night awakening is also done on such occasion. The persons out of Rajasthan, also come to attend the Fair of 'Gogamedi'.

## 3. Pabuji

Pabuji Rathore belonged to Kolhugarh. The two courageous warriors were his associate, to whom he liked. When Pabuji became young, at that time a proposal of his marriage from the Sodha Rana of Amarkot was received. His engagement was finalised. Pabuji was keeping relation of sister like with Charan Devi, namely Deval. Deval was possessing with him a very beautiful and full of all merits, mare, whose name was "Kesar Kalvi" Deval used to protect her cows through this mare. Thejind Rao Kinchi of Gayal was having an eye on this mare and he wanted to get it. Between Jind Rao and Pabuji, there was some Pique (contradictory views for each other) state of relations also.

On the eve of marriage, Pabuji demanded maire (Godi) from Deval Devi. Deval told him about the talk of Jind Rao, then Pabu said that if it is necessary. I shall leave the work in between and I shall reach soon. Deval handed over the mare. The

procession reached Amarcot. Jind Rao used the event as an opportunity and took away the cows of Deval and ran away. Pabuji was taking rounds for marriage in the wedding place. At that time the news of Deval reached him. Just after getting the message, Pabuji left the rounds of marriage in between, and as per promise made with Deval, he took ride on Kesar Kalvi mare and followed Jind Rao. The cows were got realised but Pabuji died in that struggle. The half married Jodi, burned alive (Sati Hona) along with the dead body of Pabuji. This story of their glory is compiled in the Fad of Pabuji, and its reading is very popular. Pabuji is worshipped as a Lok Devata.

#### 4. Ram Devji :-

Ram Devji is also very popular among the Folk gods. He got birth in 15<sup>th</sup> century in the village 'Runicha' near Pokran, in the house of Ajmalji and Maina Devi. He got married to Netal Devi. Baba Ram Devji became famous as a proven (sidha) Saint, brave, miraculous, dutiful, Protector of people and cows. He objected the caste base system of society and gave a message of social harmony.

Ram Devji gave importance to the mercy for all living beings, worshipping guru or teacher, glory of human being and making efforts for the welfare of the society. He was a big social reformer also. In the society, people followed the way of life like sitting with untouchables and to sing religious songs with them.

To protect and keep nearer as a sister Dali Bai from downtrodden class, to oppose religious showmanships. He emphasised on the unity of hindus and muslims. Such were his main works as a contribution to the society. Ram Devji gave preference to the importance of Guru and talked about the purity of work. In the country side areas, Baba Ram Devji is famous as cows protector, soft hearted and kind to Human being. He is worshipped as folk god not only in Rajasthan, but in Gujarat also. He was a symbol of social harmony.



**Ram Devji**

In the picture of folk god Ram Devji, it is seen that while riding on a horse. He is having in one hand Javelin and in the other hand tandoora, which is a symbol of power and devotion.

On the tomb place of Ram Devji, the temple, Ram Sarovar, Parn Bawdri, Tomb of Dali Bai are known as Memorials. In so many villages there are Sthanak and Temples of Ram Devji. Under the three carf tree, on the Plinth, the marks of small legs of Ram Devji, are established. The temples are known as Deval or Devra. The oath in the name of Ram Dev is also taken, which is somewhere known as the Aan of Ram Dev Baba. In the night, full night awakening is followed by the devotees, which known as 'Jamma Gagan'.

He is worshipped by the Devotees through Folk songs and poetic stories about himself. He underwent the tomb in Vikram Samvat 1515 (1458 century). On his tomb place in Runecha (Ram Devra), a big fair is organised every year on Bhadra Pad Shukla 2<sup>nd</sup> to Dashmi. Persons from the nearby villages also reach and enjoy the fair of Ram Devji.

#### 5. Dev Narayan

Dev Narayan is considered as one of the prominent Lok Devata. Dev Narayan belonged to the Bagdawat Dynasty. He was a snake Dynasty Gujar, whose native place was at present 'Nag Pahad' near Ajmer. Gujar caste is considered as most

organised, well cultured and warrior type of people, and they had a very glorious history from the ancient period. A detail knowledge, about Dev Narayan may be collected from the Folk stories or Tales being told among the Gujar society. In Dev Narayan Mahagatha, Dev Narayan has been introduced as related to Chouhan Dynasty.



**Dev Narayan**

According to the “Fad of Dev Narayan”. Manadalji gave birth to Heera Ram. Heera Ram gave birth to Bagsingh and Bagsingh gave birth to 24 sons, who were known to be 'Bagdawat'. Among these, the elder brother Sawai Bhoj and his mother Sadu, gave birth to Dev Narayan in 911 AC (Vikram Sanwat 968) in the month of Magh, on the Shukla Saptmi. He took birth on the earth as miraculous person in Malaseri.

Dev Narayan was a brave warrior, who fought a number of wars against the autocratic and atrocious rulers. He had been a good ruler also. He got a lot of accomplishment from the Divine Power. On the strength of such miracles and divine power, he gradually got regard as equal to god for Gujar caste and Gujar started worshipping as God of their society. In the South and Western part of Rajasthan Dev Narayan is worshipped by Gujar Society in the form of God and as Avatar of Lord Vishnu. The people of Gujar Society got free from so many problems, griefs and troubles, while worshipping Dev Narayan as Lok Devata.

In the great story of Dev Narayan, the battle between Bagrawats and Ran Bhinaya there is interesting description his last time.

Dev Narayan passed at Demali or Dehmali, in Beawar Tehsil. There 6 km away from Masooda. He died on Bhadra Pad Shukla Saptmi. Pipalde requested Dev Narayan that she may be left alone without any offsprings. So, before leaving the world for marching towards Heaven, Pipalde got one son and one daughter from Dev Narayan. The names of the off springs were Bila and Beeli respectively. His son himself became his first priest.

Dev Narayan was also a cow protector, like Lord Krishna. He searched five cows of Bagrawat Dynasty, who were quite different and unique, in comparison to common cows. Dev Narayan, just after awakening in the morning, he used to see saremata cow. This cow was given by the Guru of Bagrawat i.e. Roopnath to Sawai Bhoj. Dev Narayan had 98000 animals. Whenever the king of Ran Bhinay takes away the herd of cows, Dev Narayan. Fight with the king and always got released the arrested cows. In the force of Dev Narayan, had a number of cow herds and they were about 1444 cow herds. Their main job was to graze the cows and project them. Dev Narayan conveyed the message to his followers, to protect the cows.

He fought against the evils and frauds and tried to replace them by good values. He struggled against terrorists and protected the truth and established peace in the society. He helped every helpless person. His followers have built up temples (which are generally known as Devras) at different places in Rajasthan.

These Devras are mostly available in Ajmer, Chittorgarh, Bhilwara and Tonk. The main temple of Dev Narayan is situated at Sawai Bhoj on the Bank of Khari River Bank, in Assind Tehsil, Distt. Bhilwara. One most prominent temple of Dev Narayan is, in the village Jodhpuria, at the far distance of 9 km from Vanasthali, in the Tehsil

Niway. The worshipping of Dev Narayan is done by Bhopas mostly in Devras. These Bhopas visit various places of Gujar community and narrate and sing the glorious stories of Dev Narayan, through the Phad (painted picture of Dev Narayan on solded cloth).

The Phad of Dev Narayan consist 335 songs which have been collected and written in about 1200 papers and in about 15000 lines. These songs remain in the memory of traditional Bhopas. Among the Phads of Folk Gods in Rajasthan, the Phad of Dev Narayan is the biggest and most popular among the Gujars.

## Social Reformers

### Saint Pipaji

The old fort of Gagron, built up on the bank of Kali Sindh River, had been the birth place of Peepaji. He was born on Chetra Shukla Purnima in the rulers family of Khinchi's, in Vikram Sawant 1417. He was most courageous warrior and a popular Ruler who always protected the people. While ruling the people, he fought a battle against the Sultan Firoj, Tuglak and got victory in the Battle. But when he observed that in the battle lot of Assasination, Bloodshed from earth to water, he decided to become a Saint. The father of Peepaji was having more belief in worshipping of God and to be more spiritual.

Due to grace of goddess, there were no draught and epidemic in the state. Even if any enemy attacked the state, he was defeated. After resigning the throne, he became the disciple of Ramanand. Among the twelve disciples, Peepaji was one of them.

He is considered as a great social reformer of the state. His life and character, both were very great. Saint Peepaji awakened the movement of Bhakti and Social Reforms in Rajasthan.

Peepaji became path finder of Social Reforms, through his personality and works. Peepaji was a



Saint Pipa Ji

Saint, poet and Social Reformer of Nirguna Ideology. Peepaji made full efforts and gave birth to a new class, in the old class system prevailing in India, the labour class was created as a new class. The newly created labour class was of the character that it used to do labour by hands and always received 'Brahm' from his mouth.

From the new of Social Reforms, Saint Peepaji, always criticised strongly, the outward Poms, Rituals and customs and gave the message that God in shapeless and Nirguna and it is omni present. It exists in the heart of man itself, all kinds of good things and accomplishments the test and identification of God lies always in the feelings of heart and mind both.

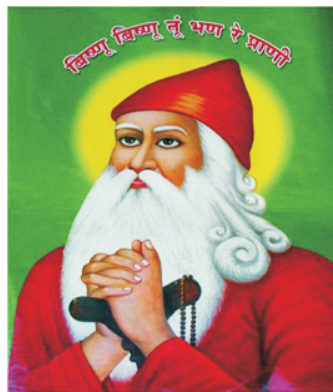
In the right manner, Peepaji was the protector of the policy of coexisting of Public Welfare. He left the worldly life and adopted the path of Bhakti, but never told others to leave the worldly life and to run away from the life. He also criticised such Saints, who were Saints only by the clothes and not by deeds. The feelings of untouchability, to be under veils by ladies, were strongly opposed by him in north India by first time. The most effective message was given by himself, when he allowed and kept his



wife Sita, without veil life long, wherever, among the Rajputs the existence of keeping veils by the ladies was very much strong. The feelings of worshipping the Guru were highly possessed by him. He knew that without having Guru, it is not possible to get rid of worldlines.

### Jambhoji:-

Jambhoji was the founder of Vishnoi Society. He got birth on Ashatmi of Bhadrapad Sukhla, in 1508 B.C. (1451 Ishvi) in the Pipasar Village of District Nagour. His father's name was Lohatji Panwar and mother's name was Hansa Devi. He did the job of grazing animal for about 20 years and after this, he became Saint and served the Society. He died in Vikram Sanwat 1593.



**Jambho Ji**

In Vikram Sanwat 1542, on Ashatmi of Kartik Krishna, he established the first Peeth at the place namely Sambhra Thal and established the Vishnoi Society. The Ruler class and the Elite class, both were impressed by him. The principles of Jambhoji were related to the day to day life of people. Jambhoji insisted the followers to follow 29 Rules, in the life. Vishnoi name was also given, based on (Biss-Nine) (20-9) figures, always stood for and Jambhoji was peace lover, soft hearted, self made, co-ordinator, liberal thinker, protector of Human Religion and environment. He was the supporter of Hindu Muslim unity and mutual coordination.

Jambhoji helped the common man at the time of draught. He explained that for the achievement of God, it is not at all essential to become hermit. Near Samrathal, at Mukam Place, Every year a Fair is organised twice in the memory of Jambhoji. Jambhoji always insisted on the purity of character and fundamental human values. The collective

Nomenclature of his lessons, is known as "Sabadvani" The Vishnoi Society is continuously making efforts for protecting the trees and environment and the assassinations of animals, due to the preachings of Jambhoji.

### Jasnath:-

Among the social reformers of Rajasthan, the name of Jasnath occupies an important place. In Vikram Sanwat 1539, Jasnath was born at Katriyasar Place (Bikaner). After attaining the age of 12 years, he became hermit and did a very strong Penance at Gorakh Maliya and he accepted death in Vikram Sanwat 1563. Like other devotional Saints, Jasnath also opposed the old customs and Hypocrisy Prevailing in the Society. He insisted on the Nirgun and Nirakar (Formless) Bhakti. He opposed caste system. He insisted more on self-controlling and actions based on Virtues. He also insisted on the fact that for the achievement of God, there must be a Teacher or guru. He started "Jasnath Sampradaiya". He constituted 36 Rules for his Panth. At the time of Night Awakening, the dance on the fire, is the most significant feature of Jasnath Panth. He gave the message of brotherhood and co-ordination among all human beings.

### Dadu Dayal :-

Dadu Dayal was the main Saint of Bhakti movement of Middle Age. He was born at Ahemdabad on Ashatmi of Chetra Sukhla of Vikram Sanwat 1601. After adopting the life of Hermit, he picked up Mount Abu as his Penance Place in Rajasthan. From this place he went to Sambher. He preached about more than 50 days, to Akbar and his members of the government at Fatehpuri Sikari. Akbar got highly impressed by his Preachings and he stopped the killing of cows, in his regime. In the last days, he used to live at Narayana. At this place itself he expired in Vikram Sanwat 1660. He was having 152 followers out of them some names are as Garibdas, Rajjab, Sunderdas, Gangopal, Jag Jeevan Das, and Madhav Das. These followers spread out in the people, the Preachings of Dadu Dayal. His

Preachings are stored in lyrical style, known as “Dadu Vani”.

Dadu Dayal has expressed his views, in a very simple manner. According to his opinion, Brambh made the Onkar, and from Onkar, the five elements got into existence. The distance exists between the Soul and God, due to the Wealth (Maya). It is very necessary to have a Guru for attainment of God in life, it was his confirm view. According to him Pious companions, remembering God, to leave ego, control and worshipping fearlessly, are the true means of Bhakti. Daduji opposed and criticised the social plagiarism, hypocrisy, and social discrimination. Daduji is also known as “Kabir of Rajasthan”, due to his both simple language and thoughts.

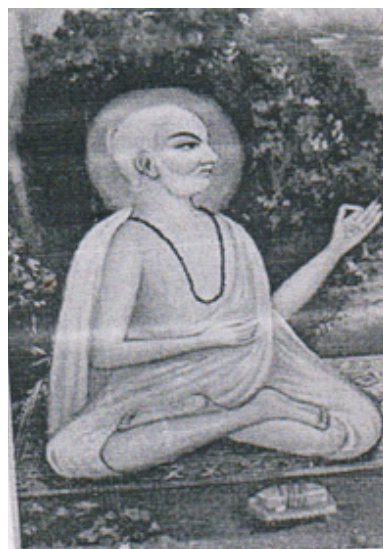
#### **Ram Charanji :-**

Ram Charan Maharaj was the founder of “Ram Snehi” Panth (Sampradaiya). He is famous as Swami Ram Charanji Maharaj. His original name was Ram Krishan Vijayvargiya. He was born on 24 February 1720, (Vikram Sanwat 1776 of Magh Sukhla 14<sup>th</sup>) at village Soda of Tonk District. He died on Vakrah Krishna 05<sup>th</sup> of 1855 Vikram Sanwat (year 1799) at Shahpura of Bhilwara District. He was the founder Head of “Ramdwara” at Shahpura. His childhood name was Ram Kishan. His father's and mother's names were Bhatram Vijyavargiya and Devhuti Devi, respectively. He was married to Gulab Kunwar. After his marriage, Jai Singh 2<sup>nd</sup> of Amer, appointed him to the post of Diwan of Malpura. After the death of his father, his interest in materialism reduced, and after some time he became Hermit and he got into contact of Guru Kripa Ram of Dantra village, near Shahpura of Bhilwara district and he became his followers. He did penance at the hills of Miya Chandji at Bhilwara. Ram Charanji insisted upon Nirgun Bhakti, but he also did not oppose Saguna Bhakti or devotion. He inspired people to speak the word “Ram Ram” Swamiji followed the way of specific Monism convention of

Bhakti Sect. He advertised the name and Preachings of Shri Ram and due to Devotional feelings about Ram, his establishment of Peeth is known Ram Snehi Sect and it is famous by this name only.

Ram Charanji opposed Hypocrisy and Showmanships Prevailing in the society. He did not support to blind faith in Idol worshipping. He supported to the Equality of the people and opposed the caste base classifications.

Ram Charanji Maharaj explained to the people that, one should not move from one place to another in search of God, but one should search in himself. The writings of Swamiji is stored as “Vaniji”. This collection of writings has been published, in the name of “Abhinav Vani” of Ram Charan Maharaj from Shahpura (Bhilwara).



**Ramcharanji**

In Vikram Samwat 1817, the follower of Ram Charanji Maharaj, namely Ramjanji has made most effective attempts to advertise and expand the principles of Swami Ram Charanji. In the form of Ram Dwara at so many places were constructed for worshipping God there, especially to Ramji. In Shahpura, the famous Ram Dwara was constructed by the help of Maharaja Amar Singh and his brother Chatra Singh. At other places like Soda and Bhilwara, there are Ram Dwara's. Ram Dwara is

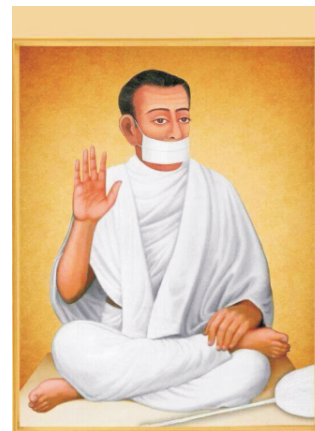
also known as “Ram Niwas Dham” In Rajasthan, Shahpura is the main place of Ram Sanahei Sampradaya. There is a International office of this Sect at Shahpura. Ram Charanji Maharaj always used to tell that any person of any caste, may come here to worship God, without any discrimination. The very meaning, which gives sound, is Ram Snehi means to Love God (Ram).

The 18<sup>th</sup> century, was the era of downfall of Rajasthan in relation to political, social and religious life. To filter such dirty environment, this function was done by Ram Snehi Sampradaya. The Saints of this Sect, advertise the Nirgun Brambh of Ram Bhakti. All the Saints of this Panth opposed the outer hypocrisy. They opposed the existing demerits in the society, very strongly. This sect became very much popular in Rajasthan and in nearby states, due to the existence of feelings of co-ordination among the people.

#### **Acharya Bhikshu:-**

In Jain customaries, the rise of Acharya Bhikshu is a new type of innovation. This great Saint was born on Thrayodashi of Ashadh Sukhla of Vikram Samwat 1783 (year 1726 of 02<sup>nd</sup> July), in the village Kanthaliya of Marwar. In Vikram Samwat 1808, on 12<sup>th</sup> of Magsir Krishna 12, at the attainment of the age 25, he became Muni, in the Sampraday of Acharya Raghunathji. He remained with him about 8 years, at that time the downfall of ones conduct was highly prevailing. A lot of Jain Saints were being corrupt and forgot the true path. They use to keep more tasty food, and they were more interested in making more followers. At that time, regarding the doubtful conduct of Raghu Nathji and his supporters, a high contradiction was there, in the followers of Rajnagar. Raghunathji sent a group of Sadhus under the leadership of Bhikhanji (Bhikshu) in the century 1758 (Vikram Samwat 1815) with the object to make understand and to make them in favour, such followers of Rajnagar, so that faith can be restored. After reaching to Rajnagar Bikhanji made full efforts to convince the followers of

Acharya Raghunathji, but while having a logical discussion with the learned persons like Chataroji Porwal and Bachraj Oswal, Bhikhanji himself depend into a mental contradiction. The 1758 century had been the period of his struggle time. He



**Acharya Bhikshu**

He studied deeply the Jain Agam. He realised that he has left the path based on the Principles of Religion and Sampradaya. After the end of Chaturmas, he went to his Guru Acharya Raghunathji and made him acquainted with the reality, but Acharya Raghunathji did not agree. As such, being compelled by the situation, Bhikhanji, broke up relation with this Guru Raghu nathji. In the 1760 century, in Jodhpur, the 13 followers of Bhikshu in the vacant shop in the market and were busy in doing religious activities. At that time, with Bhikshu, 13 Sadhu were also with wins. At this time the Dewan of Jodhpur, Fatehmal Singhvi was passing through the market, while having a discussion with him at that time 13 followers (Shravak) and 13 Sadhus (Saint) were available, looking to this scene, he was called as “Terapanthi”. Under such situations, the followers of Bhikhanji, were being called as “Terapanthi” and as such they were teased, but Bhikhanji accepted immediately, this nomenclature and told that “Oh God, this is Tera-Panth, there is nothing of mine, so we all are ready to follow this Path, without fear, so we are “Terapanth” only. He explained the meaning of Terapanth, from the Numbrilogical way and told that five Mahavrat, five Samitee and three Gupti- these thirteen rules, are being followed by the community or person is only Tera Panthi”, as such the struggle of Bhikhanji against the customs and devolution of conducts, which was known, as 'Dharm Gosh', gave birth to Terapanth” community or sampradiya.

After getting separation from Acharya Raghunathji, the first Chaturmas of Bhikanji, was held at Kelwa. At this place, the number of his opponents were more, but Bhikanji did not have any fear in his mind. But instead of this, he took the opposition as a joke which made his soul more strong. The opponents bowed down before the strong self control and full courage of Bhikanji. Swamiji, established the “Terapanth Dharm Sangh” in Kelwa itself on Ashadi Purnima. The days of beginning of this Sangh were very critical and at every step, they had to face opposition, troubles, and torturing by the opponents, but Acharya Bhikshu (Bhikanji) left the house for the welfare of society. As such he replied, the opponents, through strong prayer and to adopt the path of Jain Religion, which influenced the people highly Acharya Bhikshu tried to spread out the principles of Jain Religion to the commonman, he adopted the path of Mahaveer Swami, while using the language of a common person. Bhikshu has written a lot of literature on Jain Religion, in Rajasthani Language.

Bhikhan (Bhikshu) as an Acharya of Tera Panth, through Chaturmas at various places, delivered spiritual lectures and influenced the people by his preachings regarding Jain religion. He spoke at various places, during various Chaturmas, like Kelva, Rajnagar, Pali, Pipad, Nathdwara, Amet, Siriyari, Kantaliya, Kherva, Bagdi, Barlu, Sawaimadhopur, Padu, Sojat etc. The most important specific aspect of his personality is, that he never paid attention towards the opposition and criticism by his opponents, but always converted such things into positivity. He expired at Siriyari (Pali) on Thursday, 02<sup>nd</sup> September 1803.

Acharya Bhikshu was the utmost supporter of the purity in conducts of the people. According to his opinion, the preachings of Mahaveer Swami are universal and to follow them in life, is very much troublesome today even. He always supported the cause of mutual tolerance and communal harmony among the people. He always directed and asked the

Hermits (Sadhus) of his religious Sangh, to follow the discipline and modesty of single Acharya and also insisted that other Hermits (Sadhus) should not make other Sadhus as his disciples. He also made it compulsory that any person at his initiation wants to become Hermit, he or she must seek the permission of his parents and made it as a mandatory. He also refused and restricted for Sadhus to stay or live, in such buildings, which are kept reserved for their stay and also made it mandatory not to receive food from one house continuously and not to accept such food also which is prepared in the name of Sadhus only. It was also restricted by him for the permits not to possess more clothes than the limit and not to keep any currency also with them. He preached the followers also to adopt the principles of Mahaveer Swami, in the walk of life.

Acharya Bhikshu established the Terapanth Sect, in an organised, well managed and Rules governed organisation. He insisted on self discipline. He rendered the Principles of one Acharya, one disciple and one thought. He explained that the message of religion should reach easily to a common person, so that he may act upon in his walk of life and may go ahead to the path of salvation. The improvement programmers of Bhikshu Saint was more effectively expanded among the people and became popular also.

### Major Dalpat Singh Shekhawat

#### (Hero of Haifa, Pride of Rawna Rajput Samaj)

Major Dalpat Singh Shekhawat was born in deoli house, Jodhpur, the name of the world famous polo player, Hari Singh Shekhawat Rawna Rajput house on 26<sup>th</sup> January 1892. He was educated in England at the age of 18, and in the army of the princely states he started the military service in the



Major Dalpat Singh Shekhawat

form of cavalry in Jodhpur lancer and reached the rank of major.

In the First World War the Turkish army captured Haifa. They were torturing the war prisoners and the front of the Turkish army was very strong. Then to overcome it, the responsibility of the Indian army was given to Major Dalpat Singh Shekhawat and he showed great example of bravery like a true commander and in just one hour, he got Haifa city freed which was the main city of Israel and achieved victory, but in this victory Major Dalpat Singh met with heroic death on 23 September, 1918 in very short life of 26 years. In his memory Colonel Harvey an officer in the British army told death was not only of Jodhpur (Rajasthan) but also damage for the entire British Empire. Posthumously Shekhawat was awarded the military cross. The highest award of the British army, He was honored by the name of Haifa hero.

The Israeli government celebrates this day as the hero of Haifa day and Major Dalpat Singh Shekhawat biography is taught by including it in their School's curriculum. One of the three cavalry soldiers in front of Trimurti Bhawan in Delhi is Major Dalpat Singh Shekhawat. The Indian army celebrates this day with great respect and bows down to his courage. One of his idols stand in idol royal gallery in London. Major Dalpat Singh Shekhawat, the pride of Rawna Society, was a brave man born in the society, he was not only famous in our country but also in the world.

### **Important Points**

1. Among the great persons of Rajasthan, the public leaders, folk gods and social reformers, showed a new path to the people.
2. Bappa Rawal established an independent state in Chittorgarh and increased its prestige more and more.
3. Prithvi Raj Chouhan defeated Mohammad Gori, so many times in the Second War of Tarain.

4. Veer Durgadas set an example of Fidelity while saving Maharaja Ajit Singh, from the clutches of Mughals.
5. Maharana Sanga, under his leadership, got organised the Rajput Rulers on Kings, from the object, to get safe from foreign invaders.
6. The popular war of Sumel, between Maldev and Shershah, took place in the middle of 1544 century.
7. The Jat state was at the highest peak position at the time of Maharaja Surajmal.
8. Guru Govind established the assembly of Samp, with the purpose to develop social consciousness.
9. Meera was a popular Saint. She spoke with all strongness against the discrimination of freedom and liberty, with the ladies.
10. The Bheel daughter of Dungarpur sacrificed her life and gave the soul against also, to save her Guru from the Tyranny of Britishers.
11. Panna Dhai was the burning example of sacrifice and fidelity in Rajasthan.
12. Amrita Devi sacrificed her soul along with her three daughters also, with the object to protect trees.
13. Those great persons, who sacrificed their souls for the protection of Religion, laws and the land, are known as Folk Gods.
14. Gogaji, Tejaji, Pabuji and Ram Devji are main Folk Gods.
15. Among the social reformers, Dadu, Jasnath, Jambhoji, Ram Charanji, Acharya Bhikshu, etc. are most famous names and are remembered usually.

### **Objective Type Questions:-**

1. Bappa Rawal was the Ruler of which place?  
(a) Chittorgarh (b) Udaipur  
(c) Marwar (d) Ajmer

2. In which year the war of Taraiyan was fought?  
(a) 1186 (b) 1191  
(c) 1192 (d) 1194
3. At what place, the war was fought between Maharan Sanga and Baber?  
(a) Panipat (b) Khatoli  
(c) Khanva (d) Tarayan
4. Govind Guru, established which organisation?  
(a) Praja Mandal (b) Samp Sabha  
(c) Lok Parisad (d) Bhagat Panth
5. What was the name of the Pabuji's Maire?  
(a) Kesar Kalvi (b) Black Ghori  
(c) Blue Ghori (d) None of above

**Very Short Answer Type Questions:-**

1. At which place Veer Durgadas passed his last days of Life?
2. When the Coronation of Maharana Sanga was held?
3. Write the two names of two main persons of Ram Dev?
4. Amrita Devi belonged to which place?
5. Write the name of the Birth place of Folk God Ram Devji?
6. Acharya Bhikshu started which Panth?
7. In which District the Mangarh Dham is situated/
8. Maharana Surajmal was the Ruler of which place?

**Short Answer Type Questions:-**

1. What do you know about the sacrifice of Nali Bai?
2. Write about the importance of Folk God Pabuji?
3. What is the "Phad" of Devnarayan?
4. What do you know about the early life of Meera

Bai?

5. Explain the sacrifice of Panna Dhari?
6. What is Gogaji is worshipped?
7. Write about the social reforms of Jasnath?
8. What is the wordly meaning of "Vishnoi"?

**Essay Type Questions:-**

1. Write about the contribution of Saint Dadu, as Social Reformer.
2. Mention the achievements of Prithvi Raj Chouhan.
3. Mention are the reasons and results of struggle between Babar and Rana Sanga?
4. Write an essay on the important Folk Gods of Rajasthan.

**Answers of objective questions :-**

1 (A) 2 (C) 3 (C) 4 (B) 5 (A)