



AN EMPIRICAL ANALYSIS ON RAO TULA RAM'S RAMPURA HOSUE : THE IMMORTAL HISTORICAL SYMBOL OF SPIRITUALITY, DYNASTY, CHANGE, POLITICS AND PEACE

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ABSTRACT

Rampura House is a famous house indicating a symbol of Royalty, Dynasty and Politics. In this beautiful house, many scenes of spirituality, politics, progress, brotherhood, war, change and peace happened side by side. This house has a unique identity and culture and it is the home of every Indian from time immemorial. No flag of any political party flutters on its top. It belongs to Indian showing beautiful scenes of nature surrounding it. Rao Tula Ram, one of the greatest martyrs of the first war of independence (1857) bloomed here in this palace.¹ Rampura house is the ancestral property of this great freedom fighter. This house had been converted into a palace at the time of first war of independence in 1857. This house acted as a strong fort in this battle. Where there is a will, there is a way and Rao Tula Ram proved to be an ideal example to the Indians fighting for their independence from the British forces at that time.² This was a heavenly place where spirituality was, is and will be visible till the doomsday. Bhagwat Bhakti Ashram spread in the forty bighas of land near Rampura House represents the spiritual aspects of this place. Swami Parmanand ji arrived here to enlighten the minds and souls of the people. The widows, the untouchables and the destitute persons found a heaven in this Ashram. They were trained to earn their livelihood by the way of making handicraft items. Padam Shree awarded princess, Sumitra Devi, the daughter of



Rao Balbir Singh and Rao Birender Singh, her brother, acted as the custodians of this place.³ The saints, the sadhus and the spiritual figures arrived here to illuminate the path of Indians. “Dharam Bhushan” Raja Rao Balbir Singh got his daughter Sumitra Devi admitted to Bhagwat Bhakti Ashram in order to educate her with the ancient spiritual manners of Indian culture. Sumitra Devi swore that she would remain unmarried throughout her life for serving the mankind and she devoted her whole life in a dedicated manner to achieve her noble aim. At that time her friends included Jamna Lal Bajaj’s sister Madalsa, daughter Keshar Bai and dear disciple of Mahatma Gandhi, Mira Behen who were being educated along with her in Bhagwat Bhakti Ashram.⁴

INTRODUCTION

The untouchables were taught in the company of students from upper caste. Women education played a great role as widows and destitute ladies received it for earning their livelihood. Swami Dayanand Saraswati laid the foundation of Shri Krishan Gowshala near Bhagwat Bhakti Ashram by the request of Rao Yudhister Singh. He has been titled as “Gau Vansh Rakshak” Raja Rao Yudhister Singh and this tradition is flourishing till date without any hindrance. All the successors of Rao Tula Ram followed it enthusiastically.⁵ A dispensary distributing free medicines was opened in this premises in order to serve mankind. Eminent medical practitioners were invited to cure the people free of cost. A library full of spiritual books, scriptures, puranas was also started simultaneously. This library is having a unique identity serving the needs of book lovers and the saints. Many books related to ancient medicines are also there. A printing press also came into existence in this connection. Beautiful books with beautiful thoughts of literature are there in this library. In Bhagwat Bhakti Ashram there is a guest house for the eminent visitors as in India “Athithi Devo Bhava” and this Ashram is a symbol of spirituality fulfilling the meaning of this beautiful saying. Great men like Madan Mohan Malviya, Gandhiji, Nehru ji, Govind Vallabh Pant, Rabindranath Tagore, Jamnalal Bajaj and Ghanshyam Das Birla used to praise this Ashram a lot. The National poet, Rabindranath Tagore has called it a better place than Shanti Niketan.⁶



The main aims of this Bhagwat Bhakti Ashram are to spread the teachings of scriptures, to protect the cows and create Goshalas for their upkeep and rearing, to plant trees in jungles and make water ponds, to spread literacy for the benefit of mankind, to distribute medicines for the patients, to spread the message of love and peace in order to settle down the quarrels among nearby villages, to enlighten the path of mankind through religious teachings and to meditate for the welfare of mankind.⁷

Politics played a remarkable role in the Rampura house. Right from the life period of Rao Tula Ram (1825-1863) till date so many ups and downs have been observed with the passage of time. Rao Tula Ram (1825-1863) then Rao Yudhister Singh (1857-1889) then Rao Balbir Singh (1884-1941) then Rao Birender Singh (1921-2009) and now-a-days Rao Inderjit Singh till date many political activities have come to the forefront from this house. A great political change occurred in these 185 years i.e from 1825 to 2010 i.e. from nineteenth to twenty first century. In the life period of Rao Tula Ram, the first great war of independence was fought in 1857. India was not a free independent nation during that period. There was the British rule over India. The britishers invened into the Indian social, political, religious and other matters. The Indians had to suffer a lot under the British imperialism for about a century. The first major revolt broke out in 1857 A.D. Rao Tula Ram from Ahirwal region played an active role in this revolt. He visited Afghanistan and Iran for securing foreign aid in this war of independence.⁸

Rao Yudhister Singh (1857-1889) played a major political role in his life time following Rao Tula Ram. He was born at the time of the jingling of swords and the thundering of cannons and guns. His endeavours are also noteworthy in the field of social and religious reforms. Although Rao Yudhister Singh died young yet the welfare work done by him in his short life for the Ahirwal region is great. Rao Balbir Singh (1884-1941) contributed a lot to the fields of political, social and religious environment of India. He followed the family tradition for the upliftment of the people of the Ahirwal region. He did not believe in casteism and treated all the people equally. He tried to give the right place in the society to the lower caste people. He did a lot for the woman education. He was very active in political field too. He was a regular member of the Hindu Mahasabha.⁹



Rao Birender Singh (1921-2009) turned a new chapter in the political history of India. His entry to the political field occurred in 1952 in Independent India. There were twists and turns of the politics in the Ahirwal region. He is the pioneer of coalition form of government. He ascended the political throne from the regional to the mainstream politics. His ideology, strategy and functioning made India strong. Rao Birender Singh emerged out victorious in the political field. He was a soldier turned politician ready for the welfare of the soldiers as well as the farmers. He uprooted the social maladies following his social ideas. He worked a lot for the betterment and upliftment of the Ahirwal region, Haryana and the whole nation.¹⁰

Rampura house witnessed progress to a great extent. The Ahirwal region or the southern Haryana where it is located has progressed by leaps and bounds. The area which was considered a backward one reached to a point where there is a lot of development and advancement. This area played a great role in the first war of independence in 1857.¹¹ Rampura house is a pure symbol of this great quality. The Indian traditions and cultrer flourished a lot in this house and spread to far away places to a great extent. The untouchables and the widows and destitutes were given equal place in the society. All the successors of Rao Tula Ram followed the quality of promoting brotherhood a lot. All the castes are equal and the area is progressing a lot due to mutual brotherhood among people.¹²

Rampura House has witnessed the first war of independence in 1857 under the leadership of Rao Tula Ram. It has participated in the war against the Britishers actively. Rao Tula Ram's successors Rao Yudhister Singh, Rao Balbir Singh, Rao Birender Singh and Rao Inderjit Singh have observed and followed positive change from nineteenth to twenty first century with a great enthusiasm. A positive change has occurred in the history of India. After tolerating so many ups and downs in the political social and religious fields, the Rampura house has become more solid and powerful in this era of globalisation. 'Old is gold' and the Rampura House is a perfect example of this famous saying.¹³

The peace follows the war. The Rampura house has witnessed war and change to secure long lasting peace. India is a peaceful and powerful nation in this modern age.



Rampura house is a mini-India. Rao Tula Ram and his successors carried on the tradition of peace from generation to generation. The people are full of praise for the residents of this house. The people of Ahirwal region are peace-loving. They can't tolerate if the enemies attack on their peace.¹⁴ The Rampura house is spreading the beautiful message of peace from the time immemorial. This study tries to establish the Rao Tula Ram's Rampura house as a symbol of spirituality, politics, progress brotherhood, war, change and peace in every aspect. Bhagwat Bhakti Ashram is assisting this process with the teachings imparted here with a spiritual fervour to protect the Indian values, culture and traditions. Rao Tula Ram's Rampura house is a symbol of these important values.¹⁵

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