

the decline of the great Mughal empire started after the death of Aurangzeb in 1707 and due to incompetent and ineffective subsequent Mughal emperors, the authorities of the East India Company fully exploited this fluid political situation in the country to their advantage and ultimately succeeded in establishing virtually their rule all over the country by 1803 by limiting the jurisdiction of the Mughal emperor within the four walls of the Red Fort thus making him almost a puppet in their hands.

The British rule started in India after the Mutiny of 1857, when the last Mughal emperor Bahadur Shah Zafar (1837-1857) was dethroned by them and was deported to Rangoon (Yagoon) in Burma (Myanmar) where he subsequently died in detention in 1862 at the age of about 87 years. It was only in 1885 that an European I.C.S. officer Sir Octavian Hume, who came to India as a bureaucrat formed the Congress party to bring awakening in the Indian masses towards their basic human rights and to develop a spirit in them to fight against the unjust British oppression.

By the turn of the century this Congress Party gradually became a sort of national movement against the British for the freedom of the country with a galaxy of leaders like Bal Ganga Dhar Tilak, Lala Lajpat Rai, Gopal Krishna Gokhale, Bishan Narain Dar, Madan Mohan, Malviya, Mahatma Gandhi, C.Y. Chintamani, C. Rajagopalchari and Bipin Chandra Pal, etc. who inspired the younger generation to join the freedom movement to free their mother land from a foreign yolk. One such revolutionary who took a plunge into this movement was Pandit Pearay Mohan Dattatreya a young lawyer of Lahore High Court who not only bore the brunt of the British oppression in the form of various prison terms for his anti British activities but also for writing forcefully against the British imperialism being a journalist which they could not digest.

Pearay Mohan Dattatreya's ancestors were originally the residents of Rainawari in the Srinagar district of the Kashmir

Valley. They used to write Kaul "Dattatreya" as their surname being the descendants of Atri Muni. But later on they dropped Kaul and only retained Dattatreya as their surname. His ancestors came to the imperial capital Delhi from Kashmir during the rule of Mughal emperor Farrukhsiyar (1713-1719) around 1716 and started living initially some where around Chandni Chowk. After some time they started living in Bazaar Sita Ram which used to be a big centre of Kashmiri Pandits in Delhi in those days.

Pearay Mohan Dattatreya's grand father Pt. Kanhaiyya Lal Dattatreya, who was born around 1846 had his traditional education in Urdu and Persian language in Delhi College which was near the Ajmeri Gate at that time. After completing his education he became a police officer in the Nabha state near Delhi during the rule of Maharaja Bhupinder Singh.

Pearay Mohan Dattatreya's father Pt. Brij Mohan Dattatreya "Kaifi" was a reputed Urdu poet, who was born on 13th December 1866 in his ancestral haveli in Bazaar Sita Ram, Delhi. His father died when he was quite young, so he was brought up by his maternal grand father. He had his traditional education in Urdu and Persian in a Maktab near his haveli which was run at that time in the house of Hakim Borewale in Bazaar Sita Ram. He then learnt the Persian language under the guidance of his maternal grand father who was himself an Urdu and Persian scholar of repute.

Pt. Brij Mohan Dattatreya "Kaifi" then took admission in St. Stephens College Delhi for higher education and did his B.A. around 1887 from this institution which was affiliated with the Punjab University of Lahore at that time. After completing his education he was made a deputy collector by the British. After serving in some districts of the then Punjab Province as a deputy collector, under British rule, he became a collector in a hill state known as Chenini. He then went to Jammu and Kashmir Riyasat and became an Assistant Town Secretary during the rule of Maharaja Pratap Singh (1885-1925). After his retirement from active service around 1922 he settled down at Lahore with his

family where he used to live in 8-D, Model Town.

Pt. Brij Mohan Dattatreya "Kaifi" had the proud privilege of witnessing the fast change in the social and cultural perception of the people of the two centuries from a very close range. He experienced the values of a traditional society of the 19th century as well as had to adjust himself according to the fast changing social and political scenario of the 20th century in the country. So that way he could be regarded as a legendary person connecting two centuries.

He was a great Urdu and Persian scholar of his time and was considered to be one of the four top ranking personalities of the Urdu literature of Delhi in those days. These four big names were "Sahil", "Bekhud", "Sahir" and "Kaifi" himself who were being taken as the four pillars of Urdu literature by the lovers of this language.

Pt. Brij Mohan Dattatreya "Kaifi" developed the taste for Urdu poetry writing in the company of Pt. Narain Das "Zameer" Dehalvi who was his senior and a reputed Urdu poet at that time. Though initially he adopted the traditional "Ghazal" style of poetry writing but after some time he changed the subjects and contents of his poems and composed them in an altogether different format high lighting natural beauty and other contemporary social problems. The following lines composed by him reflect his initial style of poetry writing based on roman tieism.

"Bazm husn fitrat kya bekhudi ki duniya hai
Zara zara sagar hai katra katra sahna hai
Gaur se agar dekhon kainat alam mein
Husn ka hai ek tofan jo ajal se bar pa hai
Sang mein shajar hain wo barg mein samar hain woh
Rang husn mein doba iska chapa chapa hai

Actually he changed his style of poetry writing after coming in close contact with poets like "Azaad" Dehalvi and Khwaja Magfoor who were quite progressive in their ideas. The fast changing social scene also had its impact on his poetry writing.

He extensively composed his couplets on such subjects which were never touched by any other poet before. Since he was a scholar of Sanskrit, English, Urdu, Persian and Arabic so naturally his compositions were always rich in contents with the ideas taken from the literature of all these languages which was not possible for any other poet of that period to do having a limited knowledge and vocabulary. His famous compositions are "Ishq", "Taranae Haqeeqat", "Baghe dil" and "Prem Tarangini".

When in 1884 Pt. Bishan Narain Dar went to England, much against the wishes of the biradari members, from Kashmiri Mohalla, Lucknow, Pt. Brij Mohan Dattatreya "Kaifi" who although was simply a student at that time, whole heartedly supported the action taken by Pt. Bishan Narain Dar and composed a "Nazm" in his favour.

During his young age many Urdu monthly magazines used to be published regularly from different places like Safir-e-Kashmir from Moradabad, "Kashmir Prakash" from Lahore, "Kashmir Darpan" from Allahabad, etc. in which he used to write regularly on important topics just to give a proper direction to the younger generation of the community by his thought provoking articles in them.

He extensively toured England and Europe between 1915 and 1916 and studied the nuances of the western theatre there very minutely. He also met men of literature and delivered some lectures. He was probably the first person who started writing about theatre in Urdu literature.

He was invited by the Lucknow University in 1928 to deliver lectures on theatre to the students of Urdu literature. He delivered many lectures in English on the history of Urdu poetry writing which were very rich in their contents and were subsequently published in some reputed Urdu magazines.

He also went to Hyderabad in 1930 to attend an All India Urdu Conference which was organised there under the patronship of Nizam of Hyderabad Sir Usman Ali Khan. He

was also invited by the then Prime Minister of the Hyderabad state. Raja Sir Kishan Prasad at his residence for a dinner where a Mushaira was organised in the evening in his honour. In the fog end of his life after his retirement from the active service, he mostly used to devote his time in discussing Urdu literature and poetry in the evenings with his fellow Urdu poets from Punjab and Kashmir like Khwaja Abdul Sami "Pal", Asar Sahibi", Prof. Nand Lal Kaul "Talib", Syeed Zulfiqar Ali Rizvi "Naseem" and Pandit Dina Nath "Mast" etc. His important works are "Bharat Darpan", "Roop Chalisa", "Kham Khana-e-Kaifi", "Prem Tarangini", "Shaokate Hind", "Tanzikr Kaisari", "Aurat aur uski Talim", "Chirag Hidayat", "Prem Devi" and "Nehatrana". His Urdu dramas are "Raj Dulari" and "Murari Dada".

He got married around 1894 with Jagteshwari who was the daughter of Pt. Ayodhya Nath Shivpuri. He had two sons Pearay Mohan and Surendra Mohan.

Pt. Pearay Mohan Dattatreya was born in 1897. He had his education in Lahore. He did his matriculation around 1912 from the Government College, Lahore. He then did his B.A. and LL.B. from the Punjab University in 1916 and 1918 respectively and started legal practice in the Lahore High Court. Though he was a very simple person but he had a very sharp intellect with a revolutionary bent of mind. He was very conscious about the human rights and dignity even in those days of British imperialism. Taking a cue from the incident which happened with Mahatma Gandhi in South Africa where he was thrown out from the railway compartment due to racial discrimination, Pearay Mohan filed a suit in the Lahore High Court against the practice of reserving special accommodation exclusively for Anglo-Indians in the railway compartments at a time when such public interest litigations (PIL) were not known to any body. Due to such actions he naturally became an eye sore for the British officers who developed a great allergy towards him.

The socio-political developments in Punjab also had their

great impact on the young and sensitive mind of Pt. Pearay Mohan Dattatreya. In 1905 the British partitioned Bengal purely on communal grounds much against the wishes of the people under their policy of divide and rule. It had its repercussions in the then Punjab province as well where demonstrations were organised in different towns against the policies of the British.

Actually after taking over the administration of Punjab by dethroning its last Sikh ruler Maharaja Duleep Singh in 1849, the British tried their best to divide the society by giving titles and big jagirs to their chosen few loyal to them, whom they called as "Sharif" or the elite of the society, with all privileges at their command, while they treated others not loyal to them most shabbily just to create a rift between different sections of the society so that it may become easy for them to rule over such a vast country with diverse cultures and values.

In 1914 the First World War broke out after the assassination of Archduke Ferdinand, the heir to the Austrian throne by a Serbian nationalist on 28th June 1914 which lasted upto 1919. Though the Punjab Province made the maximum contribution in this war effort as large number of young men from the Punjab peasantry were recruited in the Royal Indian Army to fight with the allied forces on different battle fronts and big money was also donated by the Indians for the War Fund, but inspite of all this the British brought the Rowlett Act to crush the freedom movement launched by the Congress Party.

Young Pearay Mohan Dattatreya joined the leading English newspaper of Lahore the Tribune as an Assistant Editor under the guidance of Kali Nath Roy who was the editor of this news paper then. Naturally being a journalist he used to cover the meetings and demonstrations of the Congress Party and thus came into close contact with the national level leaders of the then Punjab Province like Lala Lajpat Rai, Bipan Chandra Pal, Lala Hari Kishan Lal, Lala Dhani Chand, Dr. Kitchlu, Dr. Satya Pal, Labh Singh, Dewan Mangal Sen and many others. Inspired by the forceful speeches of these fire brand leaders, Pearay

Mohan Dattatreya joined the Congress Party and took a plunge into the freedom movement. He started wearing Khadi and became a hard core nationalist much against the wishes of his father who was an aristocrat and pro British by temperament.

The British out of fear in 1907 took some drastic actions against the activities of Arya Samajis of Punjab by initiating criminal proceedings against them. Then they put up many Arya Samaji leaders in jail on the charges of sedition in 1909 and 1910. The British launched fictitious conspiracy cases against the national leaders in 1913 and 1914. All these actions on their part surcharged the political atmosphere in the then Punjab province forcing the people to express their resentment over such oppressive methods which were mainly aimed to suppress the freedom of expression and growing dissatisfaction in the masses against the British rule.

On 6th, 10th and 11th April 1919 "Hartals" and demonstrations were organised all over the Punjab province against the repressive measures of the British. The then Lt. Governor of the Punjab province Sir Michael O'Dwyer branded this mass upsurge against the British rule as "rebellion" and gave the orders to crush it ruthlessly which led to the mass killings of innocent men, women and children in the historic Jalianwala Bagh in Amritsar, where they had assembled for a meeting on the auspicious Baisakhi day by Gen. Dyer and his trigger happy troops. The riots broke out in Amritsar, Lahore, Gujrat, Gujranwala and Layallpur districts. The whole of Punjab province was then placed under Martial Law by the British, who then appointed Sir Hunter Commission to look into the military excesses during the Marital Law. One of the honourable members of this Hunter Commission was Pt. Jagat Narain Mulla, a famous criminal lawyer of Lucknow.

All these events stirred the soul of Pearay Mohan Dattatreya thoroughly who then wrote a book entitled "An Imaginary 'Rebellion' and How it was Suppressed" in December 1919 which was published by Khosla Brothers of Railway Road,

Lahore in 1920. In this book Pearay Mohan Dattatreya has given an eye witness account of the various events that took place during that period of turmoil in the Punjab province after interviewing a large cross section of the society and studying in depth all the available government records and documents in that connection. It can be considered as the most authentic historical work ever undertaken by anybody. The British obviously not only proscribed this book, but also kept its author Pearay Mohan Dattatreya under detention for creating an ill will in the society. The foreword of this book has been written by Lala Lajpat Rai. Due to the efforts of Ravi Mohan Bakaya this most authentic historical book of its kind by Pearay Mohan Dattatreya was again published in 1999 by the Gyan Publishing House, New Delhi under a new title "The Punjab 'Rebellion' of 1919 and How it was suppressed "like an old wine in a new bottle.

In 1924 the British rulers abolished the Caliphate in Turkey and asked its Sultan to leave that country. The Sultan took refuge in Switzerland and in his place the British then installed Kamal Ataturk as the new ruler of Turkey. There was general resentment among the Indian Muslims against the shabby treatment meted out to the Sultan of Turkey who was regarded by them as the living Caliph. Mahatma Gandhi took this opportunity to play a communal card against the British just to attract the Indian Muslims towards the Congress Party by launching a Khilafat movement in the country demanding the restoration of Caliphate in Turkey which actually was a retrograde step on his part in total contrast to the basics of democracy and fair play. Pearay Mohan Dattatreya found himself in a great fix as a dedicated member of the Congress party as to how he should justify this most unwarranted action on the part of Mahatma Gandhi in his press dispatches. He became greatly perturbed over this mixing of religion with politics by no one else but Mahatma Gandhi himself, who otherwise used to preach something entirely different to the masses in his prayer meetings.

The British sent the Simmon Commission to Lucknow on 30th November 1928. The Congress Party gave a call to boycott it and to show black flags to this Commission. Pt. Jawaharlal Nehru came from Allahabad to Lucknow to take part in the demonstration along with his supporters. In defiance of the prohibitory orders Pt. Jawahar Lal Nehru, Pt. Moti Lal Nehru Pt. Govind Ballabh Pant and Pt. Uma Charan Vajpayee with a tricolour in his hand along with many other Congress workers took out a procession from the historic Jhandewala Park in Aminabad.

The police in order to disperse the crowd then lathi charged it and arrested all the Congress leaders for breaking the law. Pearay Mohan Dattatreya being a staunch nationalist wrote a powerful article against the Simmon Commission in the Tribune and was subsequently arrested by the then S.S.P. of Lahore and sent to jail for writing an inflammatory article just to incite the people against the British. Pearay Mohan Dattatreya fought the case against his detention himself and succeeded in getting him released from the prison.

Pearay Mohan Dattatreya being deeply involved in the freedom movement had to pass through many unpleasant situations in his life which he faced with courage and determination without compromising with his basic principles of life. He saw many ups and downs, but he never deviated from his well chalked out path. He took up the profession of journalism as a mission and not as an instrument to seek favours and for monetary gains. He always tried to maintain the high ethical standards of his profession.

Unfortunately the cruel hands of destiny cut short his life in the prime of his youth. He died in 1938 at the age of only 41 years in Lahore. His younger brother Surendra Mohan Dattatreya was born in 1902. After doing his M.A., B.T. from the Punjab University, Lahore he first became a Professor in the Government College Lahore and then a Professor in the Government College in Layallpur around 1935. He got married

in 1926 with Sharikashun who was the daughter of Pandit Karta Krishna Tikku of Lahore. His wife died quite young in 1930 just after giving birth to a girl child Laxmi due to some post delivery complications as antibiotic drugs were not discovered till then to treat the septic conditions in such cases.

Surendra Mohan Dattatreya after the death of his wife at such a young age of hardly 23 years never married again. His only daughter Laxmi (Savitri) who was born in 1930, was married with Pt. Suraj Prakash Adeb. Surendra Mohan Dattatreya after the partition of the country in 1947 started living in Karnal near New Delhi. In the fag end of his life he shifted from Karnal to Meerut where his son in law Pt. Suraj Prakash Adeb was posted at that time. He died in Meerut in 1967 at the age of 65 years due to brain haemorrhage.

Pearay Mohan Dattatreya was married around 1920 with Brij Dulari who was the daughter of Pt. Rameshwar Nath Kathju of the Jaipur state. The names of his sons are Ram Mohan and Hari Mohan. Ram Mohan Dattatreya was born in 1924. When his mother became seriously ill he went to Holland to study the Medical Science thoroughly just to be in a position to treat his mother properly. When he came back from Holland as a doctor he found that his mother had already expired long back. He got such a shock that he again went back to Holland and got settled there permanently after marrying a Dutch girl there.

Hari Mohan Dattatreya was born in 1931. He is married with Ila who is the daughter of Pt. Prem Narain Bahadur and grand daughter of the famous Dr. T. Bahadur of Lucknow. He now lives in Dehradun with his family members. He has two sons Rajeev and Vijay besides a daughter Rachna.

Pearay Mohan Dattatreya was a bright young person who was very sensitive politically and socially. He had developed the knack of reading the pulse of the people very accurately. His analysis of the political events was superb. He was an erudite scholar and thinker and used to write his articles with great authority after investigating every event very thoroughly. His

stories were based on hard facts and not on imaginary assumptions which most of the reporters generally do in the name of bringing a scoop. He worked for a certain cause very dear to him and not for getting laurels from any body. Such dedicated people who work for human dignity and for upholding certain basic human values are always remembered by the society for their noble actions and deeds. They become an ideal for others to follow. Though they leave their mortal frame but they become immortal for all times to come for their noble work. In the words of the noted Hindi poet Madan Mohan Vyas.

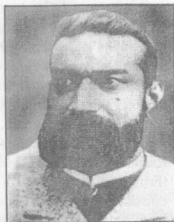
“Har kadam par thonkere khate chale
Adher phirbhi phool bikhrate chale
Ankhe ne kise ishara kar diya.
Andiyun, toofan se takrate chale.



A Born Philosopher and Original Thinker

Prof. Iqbal Krishna Sharga

Three religions now stand in the world which have come down to us from prehistoric time. They are Hinduism, Zoroastrianism and Judaism. Out of these three Hinduism is the oldest which has not been confined to any time frame and is generally considered as the way of life based on most scientific approach for an all round development of human personality.



That is why Hinduism has the greatest power of absorbing and assimilating different faiths and even divergent views into it. It is simply because the Hindus have received their religion through revelation, the Vedas. They hold that the Vedas are without beginning and without end. According to this concept everybody is born as a Hindu and is then taken to different faiths after going through certain prescribed customs and rituals to have his separate distinct identity in the society.

The Vedas are not merely books but they are the accumulated treasure of divine laws discovered by different persons in different times. The discoverers of those divine laws are called as "Rishis" and we honour them as perfect beings. They were actually the original Hindu Philosophers who defined the way of life for all human beings and initiated a process of thought in them.

Among the four Vedas, the Rig Veda is the oldest which in its hymn 10.190.1.3 clearly states that universal order and truth

were born of blazing spiritual fire, and thence night was born, and thence the billowy ocean of space. From the billowy ocean of space was born time - the year ordaining days and nights, the ruler of every moment. In the beginning before us the creator made the sun, the moon, the heaven and the realm of light."

It is because of all this wisdom and knowledge contained in the Vedas and its interpretation in Brahmanas, Aranyakas and Upanishads, that it is generally believed that the Hindu Philosophy starts where the Western Philosophy ends. In India Kashmir has always been regarded as the highest seat of learning from times immemorial, which has produced a galaxy of original thinkers and eminent Philosophers like Kshemendra, Mammat, Kaiyyat, Vijrat, Kalhan, Bilhan, Bhallat and Kantak, etc. Acharya Abhinavagupt is being regarded as the founder of Kashmir's Shaiva Philosophy, which was further elucidated through Tantra Shastra by Acharya Vasugupt. One such outstanding Kashmiri Philosopher and original thinker was Prof. Iqbal Krishna Sharga, who elucidated the Vedantic Philosophy in an entirely new perspective correlating it with the modern thought about the evolution after deeply studying the works of reputed western scholars and thinkers.

Prof. Iqbal Krishna Sharga's ancestor Pt. Zind Ram Kaul "Dattatreya" was originally a resident of Rainawari mohalla in the Srinagar district of the Kashmir Valley, who came to the imperial capital Delhi during the rule of the Mughal emperor Aurangzeb (1658-1707) from the Valley after taking refuge at different places on the way like Murree, Rawalpindi and Lahore. He was a Sanskrit and Persian scholar. After sometime he got a job in the Mughal court and started living in Bazaar Sita Ram with his family members. Not much is known about his son Pandit Sahab Kaul "Dattatreya" as to what type of job he did for his livelihood. Pandit Sahab Kaul "Dattatreya" had two sons. They were Laxmi Narain Kaul and Niranjan Das Kaul.

Since the decline of the Mughal empire started after the death of Aurangzeb in 1707, so both these brothers Laxmi Narain

Kaul and Niranjan Das Kaul after completing their traditional education in Urdu and Persian language at Delhi came to Oudh during the rule of Nawab Shujaud Daula (1753-1775) to get a good job in his court at Faizabad which was the seat of the provincial government at that time. Since both physique, they got a job very easily in the Shahi Fauj and were made the commanders of its mounted division by the Nawab Shujaud Daula. The Nawab then made them responsible for the security of his daughter in law Begum Shamsul Nisa and her jagir. The Nawab's wife Janab Bahu Begum. Ammat-uz-Zuhara became so much pleased with the work of both Laxmi Narain Kaul and Niranjan Das Kaul that she granted them a royal Wasiqa in 1813 a sort of hereditary pension.

When Nawab Asafud Daula shifted his seat of government from Faizabad to Lucknow in 1775 after the death of his father Nawab Shuja-ud-Daula, both these brothers Pandit Laxmi Narain Kaul and Pandit Niranjan Das Kaul came to Lucknow along with the royal entourage and started living in Rani Katra Mohalla which was founded around 1720 by Rani the wife of a Hindu Risaldar Girdhar Nagar during the rule of Mughal emperor Mohammad Shah. Pandit Laxmi Narain Kaul and Pandit Niranjan Das Kaul after getting the royal recognition for their services in the form of Wasiqa started writing Kaul Sharga as their surname.

The elder brother Pandit Laxmi Narain Kaul Sharga had three sons. Durga Prasad, Sheo Prasad and Prem Narain while the younger brother Niranjan Das Kaul Sharga had four sons Nar Singh Dutt, Badri Nath, Kanhaiyya Lal and Kedar Nath besides two daughters Chando married in a Mushran family and Meena. Pandit Niranjan Das Kaul Sharga died in 1824. Pt. Durga Prasad Kaul Sharga had three sons Banshi Dhar Sharga, Sri Krishna Sharga and Bishambhar Nath Sharga.

Prof. Iqbal Krishna Sharga was the son of Pt. Sri Krishna Sharga. He was born around 1866 in Rani Katra, Lucknow. He had his traditional education in Urdu and Persian language under

the guidance of learned Maulvis in a nearby Maktab. He then took admission in Government Jubilee College and did his matriculation around 1882. He then took admission in Canning College for higher studies which was established by the Taluqdars of Oudh originally in 1862 in a rented building in Aminabad in memory of Lord Canning. He did his F.A. in 1884 and B.A. in 1886 from this institution, which was affiliated with the Calcutta University at that time. Here it must be kept in mind that the British after taking over the administration of India from the East India Company in 1858, in order to introduce the European pattern of education in this country established initially three universities in India, at its important port cities Calcutta, Bombay and Madras around 1862. The whole of north India from Calcutta to Peshawar was then placed under the jurisdiction of the Calcutta University for conducting the examinations and for awarding the degrees.

Prof. Iqbal Krishna Sharga after completing his education took up a teaching job and around 1887 became a Professor of Philosophy in Bareilly College, Bareilly. He was a voracious reader and an original thinker, so he became quite popular among his students who used to listen his lectures on Hindu Philosophy with rapt attention. He wrote some books and became a well recognised authority on Hindu Philosophy for his original ideas and interpretations. His basic concept was that the whole Hindu Philosophy originates from the syllable "Om". This syllable is indeed Brahma; this syllable is highest, whosoever knows this syllable obtains all that he desires.

The goals which all the Vedas declare, which all austerities aim at, and which men desire when they lead a life of continence is symbolized with this syllable "Om" as per the following saying.

*"Na the jab Ved or Brahma
Hua tab Shabd Onkara"*

Impressed by Prof. Iqbal Krishna Sharga's originality of thought and his interpretation of the Vedantic Philosophy Prof.

William Knight of the St. Andrews University of Scotland while commenting on one of his books wrote the following lines "I rejoice that such teachings are given to the young men who attend the lectures at Bareilly".

Likewise another Professor of Philosophy of the St. Andrews University of Scotland Prof. D.G. Ritchie commented on Prof. Sharga's book that it was most admirably written.

Prof. Iqbal Krishna Sharga was such a learned person that although he was simply a B.A. but he used to teach the Philosophy even to M.A. students with great authority. He was very progressive in his ideas and views and therefore used to keep himself always ahead of this time. He used to command a great respect in the society for his academic depth.

When the annual convention of the Kashmiri Pandits' National Club was held in 1882 in the historic "Ganju Walon Ka Shadikhana" in Kashmiri Mohalla, Lucknow, he took an active part in that convention in which the prominent leaders of the community from all over the country like Pt. Ayodhya Nath Kunzru, Pt. Shyam Narain Masaldan, Pt. Jagat Narain Malla, Pt. Ganga Prasad Taimni, Pt. Bishan Narain Dar, Pt. Ratan Nath Dar "Sarshar", Pt. Manohar Nath Sapru, Pt. Bisheshwar Nath Hangal, Pt. Madho Prasad Sharga, Pt. Shangam Lal Chak, Pt. Sri Krishna Tikku, Pt. Bishan Narain Razadan Pt. Brij Narain Gurtu, etc. had participated. The emphasis was laid in this historic convention to bring about social reforms in the community and to encourage the members of the younger generation towards the European education so that they may not feel any difficulty in getting good jobs under the fast changing social and political scenario in the country with the British at its helm of affairs.

Dr. Annie Besant came to India in 1893 to study the Vedas in depth. Late on she formed the Theosophical Society of India for the revival of the Vedantic philosophy and way of life in the country. Pt. Suraj Narain Bahadur, who was a sub judge and an educationist became the secretary of this society. He used to

organise its meetings at his residence in Kashmiri Mohalla in which progressive minded and liberal Pandits of the locality like Prof. Iqbal Krishna Sharga, Hari Krishna Kaul, Sri Krishna Tikku, Jagat Narain Mulla, Bishan Narain Dar, Madho Prasad Sharga and Ratan Nath Dar "Sarshar" etc. generally used to take part in the deliberations. In this way Prof. Iqbal Krishna Sharga came into close contact with Dr. Annie Besant, who became highly impressed by Prof. Sharga's command over the English language and his deep knowledge of the Vedantic Philosophy.

Prof. Iqbal Krishna Sharga also helped and guided Pt. Brij Narain Chakbast to start library and to form Kashmiri Youngmen's Association in Kashmiri Mohalla in 1905 to prepare young Kashmiri Pandit boys to face the challenges of life with grit and determination.

In Kashmir after the death of Maharaja Ranbir Singh (1857-1885) in 1885, his son Maharaja Pratap Singh became the ruler of Jammu and Kashmir Riyasat. To provide good education to the people of the Kashmir Valley, on the initiative of Dr. Annie Besant, Sir Pratap Singh Hindu School was established around 1898 in Srinagar in a rented house at Sathho Barbar Shah which later on became famous as S.P. College at Kothi Bagh on Maulana Azad Road, imparting European pattern of education to its students in the valley. Actually S.P. College, the prestigious institution of higher education in the Kashmir valley was founded in 1905 as an intermediate college managed by the Central Hindu College Trust Benaras. Its first Principal was Prof. M.U. Moor a reputed Irish scholar and a graduate of the Cambridge University London. He functioned as Principal of this institution upto 1908. After that another European scholar Prof. E. William Collie was appointed as the Principal of this college in 1908, who unfortunately died in the same year due to a fire accident in the houseboat in which he was staying. Then in his place Prof. Vinamali Chakarvorty a Bengali fellow was appointed as the first Indian Principal of this college. But he could not function as Principal due to certain reasons.

In 1909 Prof. Iqbal Krishna Sharga along with another amohalla fellow Pt. Chand Narain Bahadur went to Kashmir just for excursion from Kashmiri Mohalla, Lucknow and became the first Indian and a Kashmiri Principal of S.P. College there whereas Pt. Chand Narain Bahadur became the Professor of English in the same institution. Prof. Iqbal Krishna Sharga due to his awe inspiring personality and deep knowledge about his subject soon became very popular among his students who used to respect him like anything. He used to live near Amira Kada, on the Residency Road, besides a famous bakery shop owned by a Parsi fellow nicknamed as Odu. He was fond of wearing the European dress and was a reserved person by temperament. He never used to indulge in loose talks during college hours and was a very strict disciplinarian. He was also a very good class and Bridge player and a lover of Urdu and Persian poetry. Due to the untiring efforts of Prof. Iqbal Krishna Sharga S.P. College became a degree college in 1911 which was affiliated with the Benaras Hindu University initially. After its take over by state government in 1911 under the pressure of the British who became alarmed due to the growing influence of Annie Besant in the valley this college was then in 1912 affiliated with Punjab University of Lahore and the word Hindu was dropped from its name. It was during the tenure of Prof. Iqbal Krishna Sharga that science classes were introduced upto the intermediate level in this institution. He also started the tradition of celebrating the spring festival in the college premises on a very lavish scale every year. Now this college is affiliated with the Kashmir University, Srinagar and Dr. S.G. Sarwar is its Principal at present.

Swami Vivekanand was the first Indian who introduced the essence of the Hindu Philosophy to the Western World when he kept the Americans spell bound for three days by delivering an extempore lecture on Zeero in Chicago in 1894. According to him it can not be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable then spiritual

monism is certainly logical and no less desirable than a materialistic monism.

In his words "This life is short, the vanities of the world are transient, but they alone live, who live for others the rest are more dead than alive."

Prof. Iqbal Krishna Sharga during his tenure as the Principal of S.P. College not only toned up its administration but also tried his best to maintain high academic standards in the institution by imparting good education to its students or built up the reputation of the college just to make it one of the best education institution of the valley and he succeeded to a very great extent in his mission and that too during that period when the percentage of literacy was very low in the valley. Due to his efforts M.A. classes were started in 1817 in the college. His pioneering efforts in the field of higher education in the valley will always be remembered. He retired from service in 1921 and after that he went to Benaras (Varanasi) to live with his son who was employed there. He was succeeded by Lawrence Marcdermat again a British scholar of repute.

Actually Prof. Iqbal Krishna Sharga was an authority on all the branches of modern Philosophy. He had written a number of books and treatises on various aspects of this subjects, which won him both admiration and fame in Europe and America. His comprehensive treatise on the famous Barkley's theory of vision was very highly appreciated in the foreign countries. He used to teach both English and Philosophy with equal ease. He used to derive a great pleasure while teaching his pet subject Philosophy to the post graduate students. He had evolved his own style of teaching. His lectures were always very rich in their contents and his way of explaining even the most complex theories was really very superb. He allthrough maintained poise and dignity of his profession like a savant. Though his independence of character was not very much appreciated by the then minister in charge of higher education Dr. A. Mitra a staunch Bengali fellow with a great liking for sychophants around him. To bring

about a better understanding between the Hindu and Muslim students in the college he founded the common tea club for them and he used to subsidise it. To encourage the meritorious students he used to give them prizes and towards from his own pocket. He also used to give the financial aid to widows and orphans from his income. To improve the over all performance of the students, he introduced the monthly examination system in the college to assess their knowledge. He used to organise debates and lectures of the eminent people in the college reguarly just to broaden the outlook of his students.

Naturally being the Principal of a prestigious college, he was well known among the elite of the town. He also developed a good rapport with Mr. Neidu who was the owner of the Neidu's Hotel in Srinagar and who used to entertain him quite frequently.

He was a member of that coterie of Kashmiri Pandits, who went from Kashmiri Mohalla, Lucknow and other places of Kashmir during the British period to take up various jobs there like Pt. Hari Sahai Bahadur and his grandson Prof. Chand Narain Bahadur, Raja Suraj Kaul and his son Raja Sir Daya Krishna Kaul, Dr. Roop Narain Haksar, Pt. Sri Ram Taimni, Pt. Brij Lal Nehru, Pt. Shiv Narain Bhan, Pt. Brij Mohan Dattatreya, Pt. Autar Krishna Wattal and Pt. Praduman Krishna Kitchlu, etc. who were very close to Maharaja Pratap Singh (1885-1925) and all of them were regarded as his most trusted people at that time.

Prof. Iqbal Krishna Sharga was married around 1878 with Jai Kishori (Iqbal Rani) who was the daughter of Pt. Kedar Nath Muttoo of Khetgali, Rani Katra. He had a son and a daughter. The name of his son was Pt. Hari Krishna Sharga and that of his daughter was Raj Dulari who was married with Dr. Roop Narain Haksar, the son of Dewan Swaroop Narain Haksar of the Indore State. Dr. Roop Narain Haksar was the personal Physician of Maharaja Pratap Singh. He used to live in Srinagar. He died quite young. His wife could not bear the shock of his death and committed suicide by jumping into the well. She had three sons

Shyam Sunder Haksar, Ram Chandra Haksar and Mahendra Haksar.

Pt. Hari Krishna Sharga was employed in the education department in the then United Provinces and used to live in Kamachcha in Benaras now Varanasi. He was married with Krishna Dulari who was the daughter of Pt. Ram Narain Channa of Kashmir. He had three daughters Lalita, Kamla and Girja. His eldest daughter Lalita was married with Pt. Chand Narain Haksar. His second daughter Kamla was married with Pt. Madan Mohan Lal Kitchlu the son of Pt. Kishori Lal Kitchlu who was a sub judge in Jammu, His third and youngest daughter Girja was married with Pt. Shyam Sunder Padru.

Prof. Iqbal Krishna Sharga in the fag end of his life some how developed throat Cancer perhaps due to intake of tobacco with beetle leaves a Lacknavi fad and died due to this dreadful disease around 1930 at the age of about 64 years in Benaras at his son's place.

Prof. Iqbal Krishna Sharga enjoyed his life in full measure and did remarkable work in the field of Hindu Philosophy. He used to say that Vedas teach us that creation is without any beginning or end. The science on the other hand has proved that the sum total of cosmic energy always remains the same. Then if there was a time when nothing existed, where was all this manifested energy then? This million dollar question is still eluding a clear cut convincing answer to satisfy the seekers of knowledge. This fallacy forces me to quote the following words of Adlai Stevenson in this regard.

"It's hard to lead a cavalry charge, if you think you look funny on a horse".



Founder of electro culture movement

Dr. Shri Shridhar Nehru

India has produced a galaxy of learned scholars with varied interests who worked at times in such disciplines which were in clear contrast to each other and they achieved excellence in them by their hard work and single minded devotion thus creating a new dimension of human imagination. It is naturally not an easy task to study simultaneously two different



ideologies with the same ease which actually have no relationship with each other and then to develop perfection in them for getting proper recognition in the society at large. Very few people have the courage and determination to pursue such courses which require not only nerves of steel but also a great digestive power to assimilate them without any sign of indigestion. One such outstanding person who studied a number of subjects of varied nature in depth and then developed a command over them was Dr. Shri Shridhar Nehru who was a remarkable genius with extraordinary talent and intellect.

Dr. Shri Shridhar Nehru's ancestor Pandit Raj Kaul was originally a resident of Habba Kadal mohalla in the Srinagar district of the Kashmir Valley. In 1716 the Mughal emperor Farrukhsiyar (1713-1719) paid a visit to the Kashmir Valley to spend sometime in its beautiful surroundings to rejuvenate his health. There he had a chance meeting with Pandit Raj Kaul who probably came to meet the emperor in connection with

some work. During the conversation the emperor became highly impressed by the command of Pandit Raj Kaul over the Persian and Sanskrit language. The emperor then invited him to Delhi to see him (the emperor) in his court. In the same year Pandit Raj Kaul left the Kashmir Valley and came to Delhi with his family via the historical Mughal route through Murree, Rawalpindi and Lahore. The emperor appointed him in his court as a teacher for his royal family members.

The emperor then gave him a big haveli which was originally built by Nawab Saadat Khan on the bank of a canal (Nehar) near Chandni Chowk and a jagir for the proper living of his family members like other royal employees. This canal was built during the rule of Shahjahan (1627-1658) to supply the water of Yamuna river to the Red Fort for the daily chorus of the royal family members of the emperor. Now this area is called Daryaganj which was developed after filling this canal. The 'haveli' in which Pandit Raj Kaul used to live with his family later on became popular as "Nehar Wali Haveli".

Since Pandit Raj Kaul used to live on the bank of a canal (Nehar) so he started writing his surname as Kaul Nehru perhaps to distinguish himself from the other Kauls of Kashmir who were not that lucky to have royal connections. Subsequently his descendants adopted Nehru as their new surname in place of the original surname Kaul.

Pandit Raj Kaul had a son Vishwa Nath, who had three sons Mansa Ram, Tika Ram and Sahib Ram. Though the decline of the Mughal empire actually started after the death of Aurangzeb but it reached its climax during the rule of Mohammad Shah (1719-1748) who used to pass all his time in the company of women of easy virtue and so was nicknamed as "Rangiley". He used to keep about 200 naked female dancing girls always ready in his court to provide him entertainment at the slightest opportunity without wasting much time. Under such conditions of uncertainty about the future the people started leaving Delhi and moving to other places in search of better avenues to get a

good job for the survival of their family members. Pandit Sahib Ram Nehru in all probability migrated from Delhi to Ambala to try his luck there during this period.

Pandit Mansa Ram Nehru's son Pandit Laxmi Narain Nehru after completing his traditional education in Urdu and Persian language became a vakil and got the employment in the East India Company to look after their interests in Delhi. His son Pandit Ganga Dhar Nehru was born around 1827 in his ancestral haveli near Chandni Chowk. Pt. Ganga Dhar Nehru was married around 1836 with Indrani the daughter of Pt. Shanker Nath Zutshi of Bazaar Sita Ram who was a famous calligrapher and was employed in the Mughal court for writing "Shahi Farmans" in beautiful hand writing.

Pt. Ganga Dhar Nehru after completing his education in Urdu and Persian from the Delhi College, which was originally established as the Persian College in 1779 near the Ajmeri Gate, became a Kotwal of Delhi around 1845 during the rule of the Mughal emperor Bahadur Shah Zafar (1837-1857) who was also a great Urdu poet of his time. Bahadur Shah Zafar was dethroned by Gen. Hudson in 1857 and was sent under military escort by the British to Rangoon (Yagoon) in Burma (Myanmar) where he died under detention in 1862 at the age of 87 years.

Pt. Ganga Dhar Nehru's contemporaries in the Delhi College in those days were Pt. Radha Krishna Sapru the grandfather of Sir Tej Bahadur Sapru and Pt. Bishambhar Nath Sahab who later on became a famous lawyer of Allahabad. In the Mutiny of 1857 Pandit Ganga Dhar Nehru along with his family members migrated from Delhi to Agra where he subsequently died in 1861 at the age of 39 years. The ancestral historic haveli of Nehrus in Delhi near Chandni Chowk was then ransacked and badly damaged by the British soldiers during the rebellion.

Pt. Ganga Dhar Nehru had three sons Bansi Dhar, Nand Lal and Moti Lal besides two daughters Patrani and Maharani. The elder one Patrani was married with Pt. Dwarika Nath Takru of Nariyalwali Gali, Ganeshganj, Lucknow while the younger one

Maharani was married in a Zutshi family.

Pt. Bansī Dhar Nehru, who was born around 1843, after the death of his father Pt. Ganga Dhar Nehru in Agra in 1861, was appointed by the British in the judicial service and was made a Munsif around 1862. He then started living separately with his family far away from this joint Nehru family at Agra. He served as Munsif in the various districts of the then United Provinces from time to time. He retired as subjudge Agra around 1898. He was the first member of the Nehru family who went to England in 1895, but he did not perform any "Prayashchit" on his return to India being a progressive and liberal minded person much against the wishes of the community members at that time. Pt. Bansī Dhar Nehru had a deep knowledge of Astrology and used to study the horoscopes of different people with keen interest.

Pt. Bansī Dhar Nehru was married around 1850 with Anandishuri, who was the daughter of Pt. Badri Nath Kao of Kashmiri Mohalla, Lucknow. He started living in Kashmiri Mohalla after his retirement from the active government service. Whenever his younger brother Pt. Moti Lal Nehru used to come to Kashmiri Mohalla, he also used to visit our 'haveli' to meet my grandfather Rai Bahadur Pt. Shyam Manohar Nath Sharga in whose court the former used to appear as a lawyer quite often. Pt. Bansī Dhar Nehru died in Kasauli now in Himachal Pradesh around 1918 at the age of about 75 years. After his death his haveli in Kashmiri Mohalla was purchased by Nawab Basu Sahab. Pt. Bansī Dhar Nehru had three sons Kunwar Bahadur Nehru, Raj Bahadur Nehru and Shri Shridhar Nehru besides three daughters Kailaswati who was married with Pt. Brij Kishana Agha of Kanpur, Bilaswati who was married with Pt. Triloki Nath Tikku of Kanpur and Khemwati who was married with Rai Bahadur Pt. Harihar Nath Muttoo of Lucknow.

Pt. Bansī Dhar Nehru's eldest son Pt. Kunwar Bahadur Nehru was married with Laxmi Rani. He had four sons Dharni Dhar Nehru, Shanti Dhar Nehru, Santosh Dhar Nehru and Dheeraj

Dhar Nehru besides a daughter Kishan who was married with Dewan Brahm Nath Madan the son of Raja Gyan Nath Madan of Lahore. Pt. Kunwar Bahadur Nehru's eldest son Pt. Dharni Dhar Nehru was born in 1898. After completing his education he got a job in the Railways and was posted in Lahore around 1935.

Pt. Kunwar Bahadur Nehru's second son Pt. Shanti Dhar Nehru was born in 1901. He became an Income Tax inspector after completing his education and was posted in Delhi around 1935. He used to live there in Bazaar Sita Ram. He got married quite late in life in 1940's with Saraswati Bakaya who was the daughter of Pt. Amar Nath Bakaya of Kashmiri Mohalla, Lucknow. After his marriage he started living in Kashmiri Mohalla, Lucknow where he died in 1963. His last rites were performed by his wife Mrs. Saraswati Nehru at Kanpur as he had no issue. After his death his property in Bazaar Sita Ram, Delhi was sold out by his wife Mrs. Saraswati Nehru, who then started living in Rani Katra, Lucknow in a rented accommodation where she was brutally murdered by some "Shohdah" in 1964 for money, which she earned by selling the ancestral properties to open a hotel for her living.

Pt. Kunwar Bahadur Nehru's third son Pt. Santosh Dhar Nehru who was born in 1903 after doing his matriculation from the Government College Lahore in 1926 ran away from his house. He then got a job in J K Iron Mills, Kanpur through the good offices of his Phupha Rai Bahadur Pt. Harihar Nath Muttoo who was then an Income Tax Commissioner at Kanpur. He then married a local Brahmin girl. He had a son Rajendra Kumar Nehru and a daughter Sheela who was married with Dr. R.N. Srivastava of London. Rajendra Kumar Nehru established his own factory in Kanpur under the name "Preeti Castings" which he later on sold out to Pt. Roop Krishna Raina of Kashmir. Rajendra Kumar Nehru married a local Sikh girl. He died due to a massive heart attack in 2001 in Kanpur. He has a son Sudhir Nehru and two daughters Preeti who is married with Krishna

Asnani of Kanpur and Niti Nehru who is a teacher in Guru Nank Girls Degree College, Kanpur. Niti Nehru now lives with her mother at 104/435, P-Road, Kanpur-208012.

Pt. Kunwar Bahadur Nehru's fourth and youngest son Dheeraj Dhar Nehru was born in 1905. He was a very religious person by temperament. He used to spend most of his time in performing various rituals and so remained a bachelor all through his life. Not much is known about him as to when and where he died. He remained all through his life an ignored person.

Pt. Bansi Dhar Nehru's second son Pt. Raj Bahadur Nehru was married with Laxmi a Kashmiri Pandit girl of Lahore. He had a son Maharaj Bahadur Nehru and a daughter Dhanrajpati who was married with Pt. Kashi Nath Munshi of Hardoi. Maharaj Bahadur Nehru had a general merchant shop "Bahadur & Co." at Allahabad, which was opened by Pt. Moti Lal Nehru for him for his living.

Pt. Bansi Dhar Nehru's third and youngest son Shri Shridhar Nehru was born on 17th November 1888 in Meerganj locality of Allahabad where the joint Nehru family used to live at that time in a rented house. He had his early education in the Government College, Allahabad from where he did his matriculation in 1901 and F.Sc. in 1903. He did B.A. & B.Sc. from Allahabad University in 1905.

Shri Shridhar Nehru then like his cousin brother Pt. Jawahar Lal Nehru went to England to pursue higher studies there. He took his admission in the Cambridge University where he was formally enrolled on 9th October 1905, in Magdaline College of the Cambridge University. He first studied Mathematics and was a Senior Optime in Part I of the Mathematical Tripos in 1907. He graduated B.A. on 18th June 1907. He then studied Chemistry, Physics and Geology for Part-I of the Natural Sciences Tripos and was placed in the third class in the examinations in 1908.

Shri Shridhar Nehru then thought to pursue his studies somewhere else in a better Congenial atmosphere, as the British

used to treat the Indians most shabbily then being their subjects. So from London he went to Germany where there was no such complex and the working environment was more liberal and friendly.

Hon. Marchese Guglielmo Marconi an Italian engineer who was born in 1874 invented a machine in 1896 for producing radio waves. He succeeded in making telegraphic messages through his newly invented device in 1902. Marconi then succeeded in sending the telegraphic messages across the Atlantic Ocean in 1907. He got the Nobel Prize in Physics for this remarkable discovery in 1909 and was made a Professor of Physics in 1912 in the St. Andrews University of Scotland.

Albert Einstein who was born in 1879 and became famous for his theory of relativity which he published in 1905 was in clear contrast to the Newtonian reliance on space and time as immutable frames of reference. This theory was then immediately recognised by the scientific community as having profound implications for Physics and cosmology. He later on expressed close similarity in the pattern of behaviour of light and atoms. He also predicted surprising and strange behaviour of atoms under extremely low temperatures. He named this phenomenon as "Photo Electric Effect" and got a Nobel Prize for it in 1921.

Prior to this an Indian scientist Satyendra Nath Bose who was born in 1894 and who was the Vice-Chancellor of the Vishwa Bharti University Calcutta and a national Professor of Physics way back in 1916 discovered the same phenomenon. He propounded the idea that light comes in small discrete packages which nowadays are called as photons. Later on those particles that fulfilled the criterion of his hypothesis were duly named as "Bosons" after him.

All this advanced research work being carried out by different scientists in the field of Physics naturally inspired young Shri Shridhar Nehru to take up research work in Physics with full devotion and concentration in Germany after coming from

England in 1908. He got himself enrolled in the Heidelberg University on 24th October, 1908 as stud. rer. nat and lived at the place of the historian and economist Hans Scherrer. The topic of his thesis was "Über die stromung von Gasen durch Rohren und den Widersland Kliener Kugeln und Cylinder in bewegten Gasen" which means about the flow of gases through pipes and the resistance of small balls and cylinders in turbulent gases. This work was encouraged by Prof. August Becker. Shri Shridhar Nehru got his Ph.D. degree in the winter of 1910/1911. His guide was the Noble Laureate Phillip Lenard a propagator of "German Physics" and an antagonist of Albert Einstein, who became a Nazi after the First World War (1914-1918).

As the civil service in India in those days was regarded to be the most prestigious and lucrative job, so Dr. S.S. Nehru after completing his studies in Germany then again went back to England to prepare for the I.C.S. examination. He again took admission in the Cambridge University in M.A. on 12th October, 1911 to continue his studies. After completing his M.A. he appeared in the I.C.S. examination in 1913 and was duly selected for the same. He thus became the first Kashmiri Pandit to get this distinction. He was then allotted the U.P. cadre.

Though the service of Dr. S.S. Nehru officially commenced from 20th October, 1913, but he came to India from London a little bit late and joined his duty on 1st December 1913 as a joint magistrate which was a practice then. After serving in some districts in that capacity in U.P. he got the promotion and was made a district magistrate. As he was a man of independent character with nationalist out look so he was not in very good books of his superior British officers. Moreover since all the members of the Nehru family were involved in the freedom movement of the country and were deadly against the British imperialism so naturally the British were also nursing some grudge against him being member of the Nehru clan. In 1920's the then Lt. Governor of U.P. Sir William Morris wrote a very nasty remark about him "that he knows some thing about

everything but nothing about his job" just to spoil his career and his chances of good promotions in the administrative service.

The British then shunted off Dr. S.S. Nehru from the civil service side to the Allahabad University as a faculty member in the department of Physics, which was established by them in 1877 with Sir Jhon Edge as its first Vice Chancellor Dr. S.S. Nehru then started taking Physics' classes at the undergraduate and post graduate level. To enhance his knowledge he also started research work in Optics. He used to conduct his experiments mainly on the effects of light in different mediums.

In 1903 Wright Brothers invented the aeroplane which took every body by surprise as prior to that nobody could have ever imagined that one day a man would be able to fly in the sky like a bird. Naturally Dr. S.S. Nehru also developed a great fancy for it and with the help of his friend. Pt. Chand Narain Hangal made a proto type model of an aeroplane with his own indogenous technique. But he could not succeed to develop his expertise in the field of civil aviation any further, due to certain restrictions being imposed on him by the British.

Dr. S.S. Nehru through his experiments for the first time discovered the movement of particles in solutions under the effect of electro magnetic waves. He named this phenomenon as Electro Culture Movement and thus became the founder of this theory. He was then elected as the Vice-President of the International Electrobiolgy Congress held in Venice under the Presidentship of Nobel Laureate Marconi.

Dr. S.S. Nehru also started his experiments on plants to register their growth under different environments especially under the effect of music. He concluded from his experiments that like human beings the plants also have certain feelings and grow more rapidly in a congenial and melodious atmosphere than under ordinary conditions. His hypothesis was later on confirmed by other Agro scientists that Music plays a vital role in the growth of any plant. If the experiments conducted quite recently at the Sardar Patel University and R.P.T.P. Science

College in Gujrat are to be believed, a new musical instrument "Harishophone" can actually enhance the growth of plants that 'listen' to its mellifluous notes. The researchers duo of H.R. Gershom and S.G. Patel, have presented their unique findings at the fourth All India People's Technology Congress held in Kolkata on 17th April 2003. They have reported in their research paper that substantial growth in variety of plants including brinjal and the medicinal herb lemon grass was observed after subjecting them to music. Dr. S.S. Nehru performed many unique experiments on the effect of light, but unfortunately his works are not traceable now. He also became F.R.A.S. (London).

Dr. S.S. Nehru also did his LL.D. from the Paris University of France and another LL.D. from the University of Brussels. He was also elected as the representative of India at the International Congress of Librarians at Chicago's World Fair. He was also an elected life fellow of the International Adventurers Corporation of U.S.A.

When the Congress government was formed for the first time in U.P. on 3rd April, 1937 and Nawab Chhatari Sir Syed Mohammad Ahmad Khan became its Premier the British brought Dr. S.S. Nehru to Lucknow and posted him as the Information Secretary in the Secretariat. He started living then on the Park Road in Lucknow. But in 1939 the Second World War broke out and the British then dismissed this Congress government and sent back Dr. S.S. Nehru to Bijnor as the deputy commissioner thus reverting him from the rank of a full fledged commissioner which was a sort of punishment to him for his over stepping his position during a temporary Congress rule in the state.

When India became free in 1947 and Pt. Govind Ballabh Pant became the first Premier of the then United Provinces (Uttar Pradesh), he again tried to give Dr. S.S. Nehru some important post to compensate him. But the then British Chief Secretary Mr. Gwyn was a man of firm convictions and principles. He did not allow Pantji to by pass the established service conduct

rules to give some one undue favour. Consequently Dr. S.S. Nehru remained as the second additional member (temporary) of the Board of Revenue on which post the British appointed him on 24th January 1947. Dr. S.S. Nehru then in utter frustration took a long leave and went to London to have some peace of mind and to keep himself far away from these dirty power games and that too during that period when his cousin brother Pt. Jawahar Lal Nehru was the Prime Minister of the country. Dr. S.S. Nehru remained on long leave from 24th October 1947 upto 30th November 1948. He then after coming from London resigned from the I.C.S. on 1st December 1948 with a heavy heart. He used to live in a bungalow adjacent to the Central Drug Research Institute, which has now been declared by the A.S.I. as a protected monument.

Dr. S.S. Nehru after coming to Allahabad from Lucknow then started living in a house in George Town which was bequeathed to his wife. Mrs. Raj Dulari Nehru by her father Pt. Kailas Prasad Kitchlu who actually built it. His house in Allahabad used to give the look of a mini museum packed with momentos, medals, shields and trophies which he got from time to time while attending international conferences and seminars and for his extraordinary achievements in different fields.

Though Dr. S.S. Nehru was the first Kashmiri Pandit to become an I.C.S. Officer and was a highly qualified person, but somehow he always became a victim of the vicious circumstances around him. Being a member of the Nehru clan he could not get the due recognition which he actually deserved. According to his close relatives his was a typical case of 'ghar ki murgi dal barabar'. He could neither become a governor of any state in the country nor India's ambassador to any nation although his cousin brother Pt. Jawahar Lal Nehru was the Prime Minister of the country who was in a position at that time to do anything. The people having lesser qualifications and stature than Dr. S.S. Nehru fully enjoyed these benefits simply because the fortune smiled on them and they succeeded in manipulating

things in their favour by sychophancy which we now call as "Chamchagiri" in modern parlance.

In 1952 Dr. S.S. Nehru and his wife Mrs. Raj Dulari Nehru paid a visit to Ujjain on the invitation of Bharat Scouts and Guides Organisation to become its chief guest in the annual function being organised there on the occasion of "Kartik Mela". The Ujjain city has its own religious importance for Hindus. The one and the only temple of Lord Brahma in the country is located in this historic and holy city, which is situated on the banks of Kshipra river. This city is famous world over because the Tropic of Cancer passes through it. This temple city also has an ancient observatory known as "Jantar Mantar" which was built by Sawai Jai Singh the founder of the Jaipur city, in 1791 when he was the governor of the Malwa region during the rule of the Mughal emperor Mohammad Shah "Rangiley". Both Dr. S.S. Nehru and his wife Mrs. Raj Dulari Nehru fully enjoyed their stay in this city and paid a visit to a number of historical places and religious shrines and took their photographs to preserve their sweet memories for posterity. Dr. S.S. Nehru then came back to Allahabad from Ujjain with his wife.

Dr. S.S. Nehru was the first person to suggest as early as 1950s, the need for linking all the major rivers of the country with one another to provide better irrigation facilities all over the country for obtaining better crops to boost up Agricultural produce and to convert vast barren lands in the country into green fields. His land mark theories connected with electrobiology got recognition from all over the world for their originality and contents. His unique contributions brought him both name and fame as a Physicist.

Dr. S.S. Nehru was married in 1914 with Raj Dulari Kitchlu the daughter of Pt. Kailas Prasad Kitchlu who was the first Indian to become the director of instructions of the then United Provinces during the British period with its head quarters at Allahabad. He had no issue.

Dr. S.S. Nehru was a born genius. He was a voracious reader

and wrote many books on different subjects. He was a widely travelled person and visited many countries of the world to address seminars and to deliver lectures. He generally used to pass his summer vacations in London. He was closely connected with various national and international bodies and organisations.

Dr. S.S. Nehru not only learnt French, Italian, German, Russian, Spanish and many other languages but also used to compose poetry in these languages. He translated the famous play "Vilva Mangal" in the poetic form in English which was really a remarkable feat on his part being a renowned Physicist. Likewise he also translated many literary Hindi classics into different European languages.

Dr. S.S. Nehru in the fog end of his life went to Kasauli in Himachal Pradesh from Allahabad in May 1965, where his father Pt. Bansi Dhar Nehru had died long back. He was staying there in the famous Alisa Hotel when all of a sudden his condition became quite critical. He was then immediately shifted to the military hospital by his nephew B.K. Nehru I.C.S. who also used to live in Kasauli for treatment. Dr. S.S. Nehru breathed his last in the military hospital on the morning of 22nd May 1965. His relatives then brought his body to Allahabad, where it was cremated at the Sangam with full state honours.

His wife Mrs. Raj Dulari Nehru died much later on 14th November 1991 at Allahabad at the ripe age of about 94 years. The huge bungalow in George Town, Allahabad in which Dr. S.S. Nehru used to live once is now under the occupation of his servants, who are fully enjoying the fruits of their service to their master without any hindrance in their freedom. For them it is the high time for their full enjoyment and merriment as the gold is raining for them from every where.

Due to a very large number of intercaste marriages in this family, it has been completely disintegrated now with the result that it has become quite difficult to trace out the legal heirs of Dr. S.S. Nehru, who could claim his property worth crores of rupees at Allahabad. Some people are taking the full advantage

of this fluid situation where no body knows as to who is who. The noted Hindi poet Gyaneshwar "Harit" has described such a state in the following words.

"Ban ke apne yahan log chhalte rahe
Phans jeevan bana hum nigalte rahe
Dard ke gaon mein hum idhar se udhar
Pyar ke bol ko hi taraste rahe"



A Scholar, Journalist and Poet

Pandit Moti Lal Kathju 'Bismil'

Although in the 18th and 19th century the Kashmiri Pandit community has produced a number of Urdu and Persian poets of extraordinary calibre, who enriched the literature of both these languages by their poetic compositions, but very few of them have made any contribution in the field of Urdu journalism in its formative years by developing an altogether new methodology for



Urdu prose writing just to express the nuances of other languages in it more explicitly and correctly. One such outstanding genius who gave a new dimension to this highly technical and complex profession of Urdu journalism in its developing stage was Pandit Moti Lal Kathju "Bismil" who had specialised in flawless Urdu prose writing and whose name can never be forgotten. He not only evolved the new symbols for expression, but also developed a completely new methodology for Urdu journalism which was not known to any body till then. He learnt the art of reporting of his own and gradually developed a great command over it and thus became a pioneer in this specific field.

Pandit Moti Lal Kathju's ancestor Pt. Radha Ram Langer was a resident of the Sopore town of the Kashmir Valley. He used to look after the management of the community feasts in the temples being a highly religious and orthodox person during religious congregations and other rituals. He started writing Langer as his surname denoting his occupation. The name of

his son was Bhasker Langer and that of his grandson was Fateh Chand Langer who in turn had three sons Gopal Ram Langer, Gulab Ram Langer and Hari Ram Langer.

Both Gopal Ram Langer and Gulab Ram Langer after their education then migrated from Sopore to the capital city Srinagar for better future prospects. After coming to Srinagar both these brothers then started living near Kathleshwar Mahadev and so they started writing "Kathju" as their new surname in place of their original surname Langer. Pt. Gulab Ram Kathju had a son Shiv Ram Kathju and a grandson Atma Ram Kathju.

Pt. Atma Ram Kathju after his traditional education in Urdu and Persian language in Srinagar then migrated from the Kashmir Valley and came to imperial capital Delhi with his family members during the rule of the Mughal emperor Akbar II (1806-1837) around. 1820 and started living in Bazar Sita Ram which was the main centre of the Kashmiri Pandits' population then. He had two sons Jwala Nath Kathju and Moti Lal Kathju.

According to the reliable information collected from various sources Pandit Moti Lal Kathju was born around, 1826 in Bazaar Sita Ram Delhi. He had his education in Delhi College and was a contemporary of Pandit Dharam Narain. Haksar, Pandit Swaroop Narain Haksar, Pandit Ram Krishna Haksar, Pandit Ganga Dhar Nehru, Pandit Radhey Krishna Sapru and Pandit Bishambhar Nath Sahab in the College.

Pt. Moti Lal Kathju soon developed a great mastery over Urdu and Persian language and started composing poetry in them. He used to write his poetic compositions under the pen name or "Takhallus", "Bismil." He gradually became a well established poet of Urdu literature of Delhi with progressive ideas. He also acquired a good knowledge of the English language. He then with the help of other like minded students of the Delhi College formed in 1843 the Delhi Translation Society "with the aim of translating the important works of other subjects in English into Urdu so that the Urdu knowing people could understand their contents and the progress made in the

other branches of knowledge in the world just to make them broad minded in their outlook and thinking. This society by 1854 produced about 64 important works in the Urdu language on various branches of knowledge.

Pandit Moti Lal Kathju started his career as a journalist by joining the first Urdu news paper of Delhi "Urdu Akhbar" as a co-editor in 1844, which was started by Maulvi Mohammad Baqir in 1836 in Delhi. He worked in this news paper with great devotion and dedication for about ten years during which time he evolved a completely new journalistic expression to present his views and comments on important topics of public interest to make the news paper popular among the educated people. He took care to make his reporting interesting with literary contents and fervour so that the readers may feel an element of curiosity in it and it may not become dull and dragging. He succeeded to a great extent in his endeavour and made his own place in the field of Urdu journalism.

Being highly impressed by his power of the pen and his equal command over Urdu, Persian and English language the British then appointed Pandit Moti Lal Kathju as the Mir Munshi to the Punjab government in 1854, which they annexed after dethroning its last Sikh ruler Maharaja Duleep Singh in 1849. After getting this appointment Pandit Moti Lal Kathju then migrated from Bazaar Sita Ram Delhi to Lahore and started living there in Wazir Khan Chowk area with his family members.

Pt Moti Lal Kathju due to his unflinching honesty, integrity, administrative acumen and transparency in his dealings very soon developed a good reputation among his superior British officers and thus became their most favourite native officer. Because of his hard work and devotion to duty he got quick promotions in his service period and by 1869 he became the Judicial Assistant Commissioner in Punjab. The British then in 1877 made him the officiating Judge of the entire Punjab province as there was no Chief Court in Punjab at that time. In 1884 the British decided to appoint an Indian for the first time

as district and sessions judge in Punjab, but in place of Pt. Moti Lal Kathju whom the people were expecting to get this post the British instead appointed. Dewan Ram Nath Madan and Mohammad Hayat Khan in the place of Pt. Moti Lal Kathju perhaps due to his less academic qualifications. Because by 1886 the British made a B.L. degree from the Calcutta University a must for becoming a Munsif and Pt. Moti Lal Kathju had no degree of any University to his credit. Due to this barrier of academic qualifications fixed by the British the future of Pt. Moti Lal Kathju became bleak as there was no chance for him to get any further promotion in service. This situation slowly developed a feeling of frustration in him which ultimately affected his health to a great extent. He became a completely broken person and subsequently died at the age of 62 years around 1888 in Lahore.

Pt. Moti Lal Kathju has made immense contribution in the field of Urdu literature. He translated many English books of different subjects into Urdu language in which he had a great expertise. He started composing Urdu couplets from a very young age under the penname or "takhallus", "Bismil", His command over the language and the way of expressing his feelings can be judged by the following lines composed by him.

*Abre rehmat ke maze aate hain maikhumaron ko
Hak ne yeh martabe baksh e hain gunah garon ko
Dekh girne mein na maston ko pakar ai saki
Sajde shukr mein jane de gunah garon ko
Maza rone ka kub aashik ko hajre yar mein aye
Jigar kat kar na jabtak dedai khumar mein aye
Na aye tum azre khuab se aur yahan yeh rona tha.
Ki tukre dil ke kat kar dedai paidar mein aye.*

Pt. Moti Lal Kathju developed his own style of poetry writing due to his vast experience of Urdu prose writing being a journalist. He evolved his own symbols for poetry writing to give the language a new expression to convey his inner feelings using appropriate words in conformity with the situation within

the prescribed grammar of Urdu poetry writing. The following lines composed by him reflect this very clearly.

*Duniya mein nahin tere siva koi hasin aur
Voh aur hain aur teri ada namkin aur
Whoh bikhere bal hain zulphon ke hala hain wallah
Aur uspe turra hai ki hoon chin bachin aur
Vada to ba shikan ka jam bhar ke dijiye
ya mera sar toriye ya aap sagar toriye.*

Pt. Moti Lal Kathju had two sons Jawahar Lal and Ratan Lal. His eldest son Jawahar Lal Kathju had two sons Kunwar Lal and Jeevan Lal whereas his younger son Ratan Lal also had two sons. Kishori Lal and Sangam Lal.

Pt. Ratan Lal Kathju's eldest son Pt. Kishori Lal Kathju was born in 1877 in his ancestral haveli in Vachhawali Gali, Lahore. He had his education in Foreman Christian College, Lahore. He then became a government pleader in Rajkot. He was married with Kamla Hundo who was the sister of Pt. Gopi Krishna Hundo of Kanpur. He died quite young and had no issue.

Pt. Jawahar Lal Kathju's son Pt. Kunwar Lal Kathju also had a son Sidharth Kathju who was employed in a textile mill in Ahmdabad. He is married with Asha who is the daughter of Pt. Amar Nath Tikku of Lucknow.

Pt. Jawahar Lal Kathju's second son Pt. Jeevan Lal Kathju was a big landlord. He was very fond of reading books on different subjects. He had a big collection of books in his personal library. He used to live in Golaganj, Lucknow. He was really a royal person by temperament. He was married with Kailaswati who was the daughter of the famous criminal lawyer of Lucknow. Pt. Jagat Narain Mulla.

Pt. Jeevan Lal Kathju had in all ten children four sons and six daughters. The names of his sons were Moti Lal, Pyare Lal, Ashok and Jayant. His six daughters were Chandra (Nanno) married to Krishna Kalra, Usha (Panno) married to Dr. Prakash Narain Masaldan of Lucknow, Jayshree (Guppo) married to M.A. Rahman. Yashodhara (Channo) after completing her

education at Lucknow went to Bombay to join the film industry there. She became a famous film actress of her times. She acted in many memorable films of yester years and was quite popular among the Cinegoers of that period. She was the first Kashmiri Pandit girl to join the film industry in those days when no body could think of that because of prevailing social taboos in the contemporary society then. But then there are some people who break the social barriers and conventions

and she was one of them. She was married with Dileep Bhandari. Her another sister Manorama Kathju also followed her footsteps and went to Bomaby. Manorama Kathju became a film journalist. She became the correspondent of the famous cine magazine "Screen".

Pt. Jeevan Lal Kathju's son Ashok Kathju after completing his education joined the British Indian Royal Air Force. He died in action in the second World War and got a gallantry award for the same.

Pt. Jeevan Lal Kathju's youngest son Jayant Kathju is a chemical engineer now well settled in America. He is married with Neetu Tankha. He had a son Sandeep and a daughter Brinda.

Pt. Moti Lal Kathju had great interest in mesmerism. He was fond of playing the game of Chess and Chausar. After his meals he used to enjoy one or two puffs of his favourite "Hukkah" while having chit chat with his family members. He used to organise regular "Mahfils" and gatherings at his residence in which generally discussions on Urdu poetry used to take place. He used to talk at length on various subjects with great authority being a journalist and an able administrator. He had a big circle of his friends and admirers. He lived a royal life and fully enjoyed every moment of it. He had no ill will against anybody and always believed in doing selfless work. The government awarded him many gold medals and certificates of honour for his works. He was also a fellow of the Punjab University, Lahore. Such people with the passage of time become a role model for others to follow their qualities of head and heart. In the words of the

noted Hindi poet Raghunath "Pyasa" this can be expressed in the following way.

*Loh to loh se pit kar hi kara hota hai
Swarn to nag mein tap kar hi khara hota hai.
Jag ki yeh reet bhala kisne na jani hoti
Dukh mein pal kar hi insaan bara hota hai.*



A historian and scholar of Vedic literature

Pandit Visheshwar Nath Reu

In ancient Kashmir during the rule of Hindu kings the Sanskrit language had its own pride of place in the entire kingdom. All the work connected with the court was being done in this language only which was considered to be the language of gods and goddesses. "Sharda Peeth" was the highest seat of learning of this language which used to attract the learned scholars of this language from all over the world for higher academic pursuits just to increase their knowledge in this language through debates and discussions to attain perfection and to become a world class scholar of this lingua franca i.e. the mother of all the languages.

But when Sultan Zainulabideen became the ruler of Kashmir in 1420 A.D., he very systematically replaced the Sanskrit language with Persian a foreign language for carrying out all the work connected with his court and even for maintaining the revenue records of his kingdom which were all written originally in the Sanskrit language with a clearcut intention to accord a superior status to the Persian language by denigrating Sanskrit, the language of the natives.

In spite of all these manoeuvrings and machinations of Muslim sultans and their advisors to finish the base of the Sanskrit language in Kashmir a section of the Kashmiri Pandits continued learning this language even in the Muslim period against heavy odds just to maintain the centuries old Kashmiri traditions and way of life. These Kashmiri Pandit scholars not



only learnt the Sanskrit language properly but also developed a command over our other religious Sanskrit texts and sacred scripts so that our community members may not feel any difficulty in performing our rituals and other religious functions as per laid down norms in accordance with the Kashmiri customs, traditions and beliefs.

This section of the Kashmiri Pandits who were well versed in the Sanskrit language and sacred texts used to perform all the rituals from the birth of a child in the Kashmiri Pandit household till his death in accordance with the laid down Kashmiri conventions very religiously just to keep the distinct identity of the community intact. We used to call them as "Kul Purohits". They were regarded as the custodians of our centuries old traditions and customs. Every Kashmiri Pandit household used to have its own Kul Purohit whose advice and decision in the religious matters was considered to be final and binding by that particular K.P. family. There was a time when any attempt to change a 'Kul Purohit' was considered to be a sin and was taken as changing one's father. They used to command a great respect for doing this service to the community and were generally addressed as "Guruji" by the community members. They used to sustain their families on the earnings from their "Jijmans", who always used to give top priority to the welfare and well being of their Kul Purohits just to keep this institution alive and kicking in the wider interest of the community.

So the Kashmiri Pandit families who came out from the Kashmir Valley in the 18th and 19th century to the plains of northern India either for better job avenues or to avoid religious persecution by the fundamentalist rulers of the Valley, brought with them their Kul Purohits and their Kashmiri Pandit cooks as well and preferred to live together at one place to have the same Kashmiri ambience in a completely new environment. They took this step just to keep their distinct ethnic identity intact and well protected and to maintain close community bonds. They especially did this so that they may not have any difficulty in observing their rituals and other religious functions

and festivals properly as per Kashmiri traditions and conventions in an entirely new place. As they were highly orthodox and religious people, so they also brought Kashmiri Pandit cooks with them because at that time it was practically impossible for any Kashmiri Pandit even to think of taking a meal cooked by any other person. One such outstanding 'Kul Purohit' who came to the erstwhile Jodhpur state during the rule of Maharaja Jaswant Singh II (1873-1898) along with his "Jajmans" in 1880 was Pt. Mukund Murari Reu; who was a very learned Sanskrit scholar and an authority on "Karma Kand"

Pt. Mukund Murari Reu's father Pt. Shanker Prasad Reu was a resident of Purushyar mohalla of the Srinagar district of the Kashmir Valley. He was also a Sanskrit scholar with good knowledge of sacred Sanskrit texts. His son Pt. Mukund Murari Reu was born in 1850 in his ancestral house in Habba Kadal in the Srinagar district of the Kashmir Valley. He had his education under the guidance of his learned father Pt. Shanker Prasad Reu who not only made him well conversant with the Sanskrit language but also taught him "Karma Kand" in its totality so that he may become a well qualified and competent person to perform all the Kashmiri rituals from the birth of a child till the death of a community member properly as per our "Shastras". After obtaining all this education and 'Diksha' from his father Pt. Mukund Murari Reu was then married with Chand Rani who was born in 1855 and was the daughter of another 'Kul Purohit' Pt. Daya Ram Yaksh of Srinagar, Kashmir.

Pt. Mukund Murari Reu along with his wife Mrs. Chand Rani Reu then migrated from the Kashmir Valley in 1880 and started living in Chand Pole Gate in the Jodhpur city. Here it must be kept in mind that the maximum number of the Kashmiri Pandit families migrated to the Jodhpur state from Kashmir and from other places during the rule of Maharaja Jaswant Singh who was a very kind hearted and liberal ruler. All the Kashmiri Pandits who migrated to the Jodhpur state during the reign of Maharaja Jaswant Singh used to live together as a community in the Chandpole locality which more or less became a sort of

Kashmiri Mohalla and a mini Kashmir outside the Kashmir Valley with the same ambience.

Likewise Pt. Mukund Murari Reu's younger brother Pt. Sudarshan Reu who was born in 1855 in Habba Kadal mohalla of the Srinagar district of the Kashmir Valley and was equally well versed with the Kashmiri "Karma Kand" came to Lahore with his wife Poshkunj who was the daughter of Pt. Narayan Bhatt from Kashmir around 1890 to attend his "Jajmans" there and started living in Sarai Sareen mohalla in the Lahore city which had a considerable number of Kashmiri Pandit population at that time mainly in Vachchuwali Gali and other surrounding localities. Pt. Sudarshan Reu had a son Pt. Tik Lal Reu and a daughter Laxmi (b-1905) who was married with Pt. Kishan Lal Handoo.

Pt. Tik Lal Reu was born in 1895 in Lahore. He was also a great Sanskrit scholar and an authority on Kashmiri "Karma Kand". He was a Sanskrit teacher in the D.A.V. School, Lahore. He was married with Lado (b-1998) who was the daughter of Pt. Shiv Nath Handoo. Pt. Tik Lal Reu had three sons Jeevan Lal Reu (b-1919), Manohar Lal Reu (b-1921) and Jagdishwar Lal Reu (b-1932) besides five daughters Kamla (b-1917) married with Pt. Makkhan Lal Kharu, Susheela (b-1921), Gappo (b-1924) Bimla (b-1928) and Rama (b-1931).

After the partition of the country in 1947 Pt. Tik Lal Reu came from Lahore to Lucknow and started living in Katra Bizen Beg with his family which was having quite a good number of Kashmiri "Kul Purohiths" then. Pt. Mukund Murari Reu had a son whose name was Pt. Visheshwar Nath Reu. Pt. Visheshwar Nath Reu was born on 2nd. July 1890 in the house of his father in Chandpole Gate mohalla in the Jodhpur city. He had his early education in the Sanskrit language under the able guidance and supervision of his learned father at home who had the thorough knowledge about the traditional Kashmiri "Karma Kand".

Pt. Visheshwar Nath Reu was then admitted for his formal education in the Sanskrit language and Vedic literature in "Vedic Pathshala" which was situated in Guran ka Talab locality in

1902 at the age of about 12 years. He passed his "Pragyan" examination in 1904 from this institution which was conducted by the Punjab University of Lahore. He then prepared for about two years to appear in the Visharad examination but due to illness he could not do that. He then went to Jaipur and passed the "Shastri" examination from there around 1908. He then appeared in the "Acharya" examination in 1909 and passed the same with good marks for which a silver medal was awarded to him.

Pt. Visheshwar Nath Reu during his study period came into close contact with Mahamahopadhyaya Pandit Gauri Shanker Hirachand Ojha and Acharya Mahavir Prasad Dwivedi whose powerful writings had a great influence on his mind and Pt. Visheshwar Nath Reu developed a keen interest in history and archaeology. And so he started a thorough study of these subjects to gain more knowledge in them.

Pt. Visheshwar Nath Reu was appointed as a clerk in the history department of the Jodhpur state in 1910 during the rule of Maharaja Sardar Singh (1898-1911). At that time on the request of the Asiatic Society of Calcutta the history department of the Jodhpur state was doing the survey and compilation work of the old literature of Rajputana in Pingal language in verse and in poetic form. So naturally he was entrusted to carry out this job. He studied all the available material in depth and made an exhaustive list of the rare books and manuscripts in that connection. The then vice president of the Asiatic Society Mahamahopadhyaya. Pt. Har Prasad Shastri became very much impressed by the nature of Pt. Visheshwar Nath Reu's work and paid rich tributes to him in the annual number of the Asiatic Society, which was published in Calcutta in 1913.

Pt. Visheshwar Nath Reu then took over the job of a Sanskrit teacher in Jaswant Singh College in 1914, which was then affiliated with the Allahabad University. He worked as a Sanskrit teacher for about a year and all his students secured cent per cent marks in the Sanskrit language that year in the examination.

When in 1915 a public library and a museum was established in the Jodhpur city by Maharaja Sumer Singh (1911-1918). Pt.

Visheshwar Nath Reu was made incharge of both these institutions. He carried out his work in this capacity so well that the state museum got the recognition from the then British Government of India and Pt. Visheshwar Nath Reu was made the librarian of the State's Sumer Public Library.

Pt. Visheshwar Nath Reu apart from his official work also continued his research and writing work on his pet subjects history and archaeology. His first exhaustive book on the history of ruling dynasties of various princely states under the title "Bharat Ke Prachin Rajvansh" was published by Hindi Granth Ratnakar Bombay in which the conclusions were made on the basis of a thorough study of the ancient. Sanskrit and Persian texts, Tam Patras, Bhoj Patras, engraved marble tablets and numismatics. This book became so popular with the learned historians of the country that they started recognising Pt. Visheshwar Nath Reu as a historian. The very next year around 1920 he published the exhaustive second volume of this book dealing with the ancient history of India from the period of Lord Buddha upto the seventh Vikram Samvat. In 1922 he edited the work of Marwar Naresh Maharaja Man Singh under the title "Krishna Vilas". In 1923 he edited the works of Maharaja Jaswant Singh under the title "Vedant Panchak". In 1925 he published the third volume of his book entitled "Bharat ke Prachin Rajvansh" in which he has given the history of especially. Rathore and Gaharwal rulers. These volumes made him so popular and famous that the then Maharaja of Bikaner Ganga Singh through his messenger Thakur Hari Singh invited. Pt. Visheshwar Nath Reu to join the services of the Bikaner state, but Pt. Reu very politely declined this offer.

Pt. Visheshwar Nath Reu at the same time wrote a treatise on "Shaiv Sudhakar" which was published by Thakur Mangal Singh of Pokharan. He then wrote another masterpiece "Raja Bhoj" in 1932 which was published by the Hindustani Academy Prayag. Then under his supervision in 1933, the archaeology department of the Jodhpur state published a comprehensive book on the history of princely dynasties of Marwar.

Pt. Visheshwar Nath Reu was elected as the Chairman of the history council which was formed on the occasion of All India Hindi Sahitya Sammelan held in Jhansi in 1931. He was also nominated as the member of the "Indian Historical Records Commission" by the government of India.

The Nagari Pracharni Sabha of Kashi gave an award and a medal to Pt. Visheshwar Nath Reu for his monumental work on the history of India. Jodhpur Bikaner and some other states also honored him in ample measure for his outstanding contributions in contemporary society. Even Sir George Grierson an eminent European scholar and historian was also highly impressed by Pandit Reu's original interpretations about the ancient history of India. Pt. Visheshwar Nath Reu because of his profound knowledge in history was also an examiner of history in many universities of the country. Apart from a scholar of Sanskrit and history he also had a deep knowledge of various ancient scripts like Sharda, Pali, Prakriti, Brahmī etc. He has written a number of essays on various Indian art forms and sculptures as well of great academic value. He also studied the artifacts found from the excavations of Mohanjodaro and from other historical and archaeological sites in the country. Through his deep knowledge of numismatics he also tried to correlate the history of the different Marwar regions. The other books authored by him are, "Visheshwar Smriti", "Mewar Gaurav", "Rathore Gaurav", "Krishna Vilas", "Khola Marwar", "Shiv Puran" and "Krishna Leela". He got many awards for these books and the government of India conferred the title "Mahamahopadhyaya" upon him in 1952. In the fag end of his life he has written a comprehensive treatise on the Rig Veda. He has also analysed at length the relevance of Rig Veda in the modern contemporary society. His book on Raja Bhoj gives a deep insight into the prevailing social values of that period and their critical analysis.

Pt. Visheshwar Nath Reu was married around 1913 with Bishan Rani (Kalawati) who was the daughter of Pt. Maharaj Krishna Handoo of Katra Bizen Beg, Lucknow. He had two sons Omkar Nath and Kailash Nath. His elder son Pt. Omkar

Nath Reu was born in 1915. He did his B.Sc form the Jaswant Singh College, Jodhpur. His younger son Pt. Kailash Nath Reu was born in 1917. He did his M.B.B.S. and became a well qualified medical doctor.

Pt. Visheshwar Nath Reu was a simple person with down to earth qualities. He was an erudite Sanskrit scholar and a prolific writer. He had a very sharp memory and used to observe every thing very minutely for its proper analysis. He was a well recognised authority on Vedic literature and its interpretation. He used to command a great respect in the society for his profound knowledge and pleasing manners. He was a very soft spoken and unassuming person who always believed in doing some thing for the betterment of mankind. He left this world in 1966 at the age of 76 years at the residence of his son Dr. Kailash Nath Reu in Delhi. With his death an era has come to an end.

It is really a very strange phenomenon that now the descendants of these Kul Purohits are discarding their centuries old family profession as they consider to continue this profession as degrading and some thing below their social status and dignity. They are now taking up other jobs with the result that now there is dearth of Kul Purohits in our community to conduct our rituals properly with Kashmiri customs and traditions. The members of the community now mostly depend on the Pandits of the plains for performing all the rituals which naturally these Pandits carry out according to their methodology and not according to Kashmiri conventions which obviously is destroying our distinct Kashmiri Pandit identity gradually.

The adoption of western way of life by our community members and their lack of interest in our own cultural and traditional values has given a tremendous jolt to this institution of Kul Purohits in our community which has now become practically, non existent. It is all the more surprising that when the religious heads of the other communities get highest respect in their community and carry an aura of reverence around their personality the members of our community do not treat their Kul Purohits in that way, otherwise what is the reason that now

nobody is willing to take up this profession in the wider interest for the very survival of the community. In the absence of Kul Purohiths the community members now feel a great difficulty in searching a suitable match for their sons and daughters and in many cases the whole exercise ends up with an intercaste marriage.

It is also being observed that partly due to non availability of a well recognised Kul Purohit and partly due to economic constraints the members of our community are now switching over to Arya Samaj way to cut short every thing which is wrong, because Langakshi Muni who was Kashmiri Pandits' founder Vedic Rishi derived the entire Karma Kand Kriya and Vidya from Brahma himself the creator of this universe. So the performance of the last rites properly is a must and it should not be taken up lightly by the members of the community.

The time has come now when a very strong renaissance movement should be built up in our community by strengthening the institution of 'Kul Purohiths' once again to put the derailed community back on proper tracks. The Lucknow University has recently started a crash course in "Karma Kand" to train the students as young Purohiths for performing various religious rituals. Here it should also be kept in mind that in Assam and other backward states of the country young boys are being trained by giving them proper incentives to perform various rituals as per Vedic literature. Then why an intellectual community like Kashmiri Pandits can not train a band of young boys to properly perform our rituals as per our centuries old Kashmiri traditions and conventions. Then what is the hitch in taking up this noble cause.

This reminds me of an old incident. A Bengali Brahmin judge of the Calcutta High Court wearing a dhoti went to the bank of the Hoogly river to perform the 'Shradh' of his father personally. While he was performing the Puja wearing the sacred thread on the Ghat his Peshkar's mother who was there in search of some Pandit mistook the judge sahib as the Pandit and asked him to perform some Pooja at her residence to which judge sahib readily

agreed. When her son came later on and saw the judge sahib performing the Pooja at his residence his face turned yellow out of fear and his legs started trembling. He begged for pardon from the learned judge for the mistake which his mother had committed unknowingly. The learned judge politely replied that "I am a Brahmin and it is my sacred duty to perform the Pooja and nobody can stop me from doing that". This story contains a lesson that we as Pandits should not feel ashamed in conducting the Pooja and other rituals of our community.

It would not be out of place to mention here, that U.P. Sanskrit Sansthan has already launched a Purohit Karm Prashikshan Yojna last year to train the boys to carry out different religious ceremonies like marriage rites, death or upnayan rites besides providing step by step guidance for Shilanyas and grih pravesh pooja under the supervision of its director Pt. Chandra Kant Dwivedi.

Pt. Kanwal Nath Wangnu of 39- Bhagwati Nagar, Sector-I, Jammu Tawi and Satisar Foundation are doing a remarkable work in this direction to revive the cultural consciousness in our community. It is the paramount duty of every Kashmiri Pandit to wholeheartedly help and support them in their noble mission if we are really serious in the well being and welfare of our community. In the words of Hindi poet Sri Mohan "Pradeep"

*"Na yeh raat hansti, sitare na hote
Lahar bhi bhakti kinare na hote
Kahan zindagi jakar faryaad karti
Agar zindagi mein sahare na hote"*



A human poet with saintly outlook

Pandit Kamta Prasad Kitchlu

After collecting thousands of pages of relevant information from various sources and then studying them in depth it was found that a very large number of Kashmiri Pandits came to Lucknow either directly from the Kashmir Valley or from other places during the rule of Nawab Asaf-ud-Daula (1775-1797) in Oudh, who was very liberal and kind hearted ruler. With these Kashmiri Pandits their Kul Purohits



and Kashmiri Pandit cooks known as Wazas also came in good numbers to provide their services to their patrons so that a Kashmiri ambience could be maintained properly in an entirely new place and environment. Then to maintain close community bonds these Kashmiri Pandits preferred to settle down together as a community at one place for better mutual interaction. They settled down mainly in the localities which were near to the court of the Nawab like Kashmiri Mohalla, Katra Bizen Beg, Top Darwaza, Chaupatiyan and Rani Katra constituting at that time practically half of the Lucknow city. It is estimated that about 1000 Kashmiri Pandit families used to live at that time in these mohallas of the old city and were regarded as a dominating force with their vast landed properties and big Zamindaris spread all over the Lucknow district. A good majority of them were occupying important posts in the court of the Nawab and as such they used to dictate their terms to others who were less privileged in the society then. They built big havelies for the

lavish living of their family members and used to observe Kashmiri customs and traditions very religiously just to keep their distinct ethnic identity intact. They never preferred inter mixing with other caste groups inside their premises and their women folk used to observe the "Purdah" system very strictly. It seems that this system was evolved to check and to discourage an intercaste marriage in the community so that the process of disintegration and degeneration could be kept well under control in the wider interest of the community. The elders of the community used to get due respect and regard from their juniors and their words were regarded as final on all trivial issues concerning the welfare of the community. There was no room for any discussion or debate on such issues by the juniors. It used to be a very closely knitted community where every action of an individual used to be observed properly and discussed by the elders for giving a proper advice and guidance to that person in time for his better future prospects keeping in mind the over all interest of the community and its future prospects. But unfortunately such a system has now become extinct in our community as the people in general have lost their capacity to think anything beyond their self interest.

One of the Kashmiri Pandits who settled down in Kashmiri Mohalla, Luckow during the rule of Nawab Asaf-ud-Daula (1775-1797) was Pt. Atma Ram Kitchlu. His ancestors were originally the Soporey Pandits of the Shopian Tehsil of Pulwama district of the Kashmir Valley. But since one of his ancestor started sporting a beard on his face so he was nick named as Kitchlu which means the beard in the Kashmiri language. It gradually became a surname for his family.

Pt. Atma Ram Kitchlu's ancestor Pt. Kripal Kitchlu who used to live initially in the Shopian village subsequently migrated to the Srinagar city and started living in Rainawari mohalla with his family. He had a son Pt. Raghu Ram Kitchlu who in turn had two sons Pt. Prabhakar Ram Kitchlu and Pt. Atma Ram Kitchlu. This Kitchlu family had their houses in Mama mohalla

and in Mar mohalla of the Srinagar city as well.

Pt. Atma Ram Kitchlu came first to the imperial capital Delhi during the rule of Mughal emperor Shah Alam II (1759-1806) around 1780 and got an appointment in the Mughal army. He then came to Lucknow from Delhi around 1785 with the Mughal army contingent stationed at Lucknow and started living in Kashmiri Mohalla along with his family members during the rule of Nawab Asaf-ud-Daula (1775-1797) in Oudh. He had three sons Laxmi Narain, Jagat Narain and Bishambhar Narain.

Pt. Atma Ram Kitchlu's eldest son Pt. Laxmi Narain Kitchlu was born around 1790 at Lucknow. The name of his wife was Mrs. Kripadevi Kitchlu who was popularly known as Badi Bibi in this Kitchlu family. Pt. Laxmi Narain Kitchlu had in all five sons. They were Prem Narain, Jai Narain, Behari Lal, Bakht Narain and Raj Narain. Out of these five brothers Pt. Bakht Narain Kitchlu died quite young and though Pt. Raj Narain Kitchlu got married but now not much is known about him and his family either.

Here it should be kept in mind that Oudh was regarded as the Suba of the Mughal empire and its ruler used to work under the guidance of the Mughal emperor at Delhi. But when Nawab Ghazi-ud-Din Haider became the ruler of Oudh in 1814, he on the instigation of the then Governor General of the East India Company Lord Warren Hastings declared himself on 19th October, 1818 as the King of Oudh and made it an independent kingdom by cutting off all the relations from the Mughal empire. Consequently the contingent of the Mughal army based at Lucknow became a part and parcel of the Nawab's Shahi Fauj and Pt. Atma Ram Kitchlu then naturally became an employee of the Nawab.

After the death of King Ghazi-ud-Din Haider in 1827, his son Nasir-ud-Din Haider became the ruler of Oudh who was a great womaniser and a pervert genius, due to which the decline of the Nawabi rule started with a rapid speed in Oudh. The people then started migrating to other places for better job opportunities

under the British dispensation. It is said that Mrs. Kripadevi Kitchlu who was the wife of Pt. Laxmi Narain Kitchlu under such a fluid condition and uncertain situation then migrated around 1840 to Muzaffarnagar in western U.P. which was under Agra Presidency then after putting up a lock in her room in the ancestral haveli in Kashmiri Mohalla, Lucknow. This haveli of Kitchlus was then purchased by Pt. Suraj Narain Bahadur.

Not much is known about Pt. Laxmi Narain Kitchlu's eldest son Pt. Prem Narain Kitchlu. Some say that he became a Musahib of the Maharaja of Patiala Sir Rajendra Singh. The name of his wife was Mrs. Chander Rani Kitchlu. He had two sons Pt. Krishna Narain Kitchlu and Pt. Ratan Lal Kitchlu.

Pt. Laxmi Narain Kitchlu's second son Pt. Jai Narain Kitchlu spent all his life in Muzaffarnagar. He was married with Ratnawati. He had three sons Pt. Kalka Prasad Kitchlu, Pt. Sheetal Prasad Kitchlu and Pt. Kanhaiyya Lal Kitchlu.

Pt. Laxmi Narain Kitchlu's third son Pt. Behari Lal Kitchlu was born around 1827. He got an employment under the British in 1851 and was posted as Naib Tehsildar in the Ambala district of the then Punjab province. He became a Tehsildar of Khairat Tehsil in 1854. He then became the Tehsildar of Naushera Tehsil in the Peshawar district in 1861. Pt. Behari Lal Kitchlu then got a promotion and was made a temporary extra assistant commissioner of the Peshawar district in 1867. After two years in 1869 the British made him a confirmed extra assistant commissioner and posted him in the Amritsar district of Punjab. Then in 1874 the government of Punjab lent his services to the government of undivided Bengal and he went from Amritsar to Calcutta. He worked in Calcutta for a couple of months and then again came back to Amritsar from there. He then went to Kashmir from Amritsar in 1875 for sight seeing and excursion. He then became in 1879 an extra assistant judicial commissioner. He was then confirmed on this post in 1881. He retired from active government service in 1882.

Pt. Behari Lal Kitchlu to bring about reforms in the Kashmiri

Pandit community formed the "Dharam Sabha" in Amritsar in 1872 and also started a news paper "Hindu Prakash" to propagate his ideology among the community members. He built a big mansion for the lavish living of his family members in 1878 in Amritsar which he named as "Kitchlu Castle". He died on 11th December 1888 at the age of about 61 years due to a road accident in which he suffered serious head injuries. The government of India conferred the civilian title Rai Bahadur upon him in 1874. He was also the President of Hindu Sabha, Amritsar.

Pt. Behari Lal Kitchlu was married with Roop Rani. He had five sons. They were Pt. Manohar Lal Kitchlu, Pt. Prithvi Nath Kitchlu, Pt. Sri Krishna Kitchlu, Pt. Praduman Krishna Kitchlu and Pt. Hari Krishna Kitchlu.

Pt. Jai Narain Kitchlu as reported earlier after migrating from Kashmiri Mohalla, Lucknow spent his entire life in Muzzaffarnagar. His eldest son Pt. Kalka Prasad Kitchlu after completing his traditional education in Urdu and Persian language became a Tehsildar and served in different districts of the then Punjab Province in that capacity like Gurgaon and Ambala. He was a very adventurous person and used to go to different places for better job opportunities. He also went to the Bikaner state on a camel's back to try his luck there. But the climate of that desert region did not suit his wife. So after spending about two years in Bikaner he again came back to Delhi where he built a haveli in Bazaar Sita Ram for the living of his family members. He had three sons Inder Prasad, Kamta Prasad and Sheo Prasad besides a daughter Anand Rani who was married with Pt. Shyam Narain Raina of Agra.

Pt. Kalka Prasad Kitchlu's eldest son Pt. Inder Prasad Kitchlu after completing his education became a Vakil. He used to do his legal practice in the district courts of Muzzaffarnagar. He was a prolific writer and used to write regularly about community affairs in the community magazine "Safir-e-Kashmir". He died without any issue.

Pt. Kalka Prasad Kitchlu's second son Pt. Kamta Prasad Kitchlu was born in 1869 in his ancestral haveli in Bazaar Sita Ram, Delhi. He had his traditional education in Urdu and Persian language under the guidance of learned Maulvis in a Maktab near his haveli. He then took admission in Delhi College which was originally established as Madarsa Ghaziuddin Khan in 1696 and was subsequently became Anglo Arabic College near Ajmeri Gate. After the Mutiny of 1857 this college was renamed by the British as the Delhi College. Pt. Kamta Prasad Kitchlu after completing his education from this college then got married around 1885 with Kamrani popularly known as Lakshmi who was the *sister* of Pt. Har Narain Haksar and daughter of Pt. Dharam Narain Haksar of the Gwalior state.

Pt. Kamta Prasad Kitchlu on the advice of Pt. Dharam Narain Haksar then migrated from Delhi to Gwalior for a better job around 1889 as Pt. Dharam Narain Haksar was very close to Maharaja Madhav Rao Scindia being his guardian and teacher. Due to the influence of Pt. Dharam Narain Haksar Pt. Kamta Prasad Kitchlu became a Tehsildar in the Gwalior state and started living in a thicket house in Morar with his family.

Pt. Kamta Prasad Kitchlu due to his command over the Urdu and Persian language, his hard work and unflinching integrity soon became popular in the Gwalior state. He came into the good books of Maharaja Madhav Rao Scindia (1886-1925) who then started addressing him as 'Janab Qibla' with respect.

Pt. Kamta Prasad Kitchlu was a born poet. He started composing Urdu couplets from a very young age to express his inner feelings. He also learnt the art of calligraphy and was a very good calligrapher himself. The idea about his Urdu poetry writing and his style of expressing himself by using appropriate words to convey the inherent message can be formed from the following lines composed by him.

*"Rahne ko kuchae but ayaar chahiye
Sajde ko astana dildar chahiye
Ukta gaya hun hajr mein dildar chahiye*

*Jo mera dil sumbhale woh ghamkhar chahiye
Mujh ko hai ashk ek pariokai tabeeb
Nuskhe mein sirf sharbate didar chahiye
Main dastane gham unhen apni suna to don
Lekin zuban mein takate guftar chahiye."*

He mostly used to compose his Urdu couplets under the pen name or Takhallus "Kitchlu". Some of his important Urdu Ghazals, Nazms and Rubais have been published in the Bahar-e-Gulshan-e-Kashmir which was brought out in two volumes in 1931 and 1932 respectively.

He had a thorough knowledge of the grammar of Urdu poetry writing and its various nuances. He always gave preference to the classical poetry writing within the prescribed, parameters than experimenting with new forms and styles. That way he was purely a traditional poet believing in the old school of thought. The following lines composed by him clearly reflect that bent of mind of the poet.

*"Roze ke vadod se tere main pareshan ho gaya.
Khanai dil kya makane yas Barahaman ho gaya
Tera dil lena se ek goya tasalli ho gaye.
Mera ujra sa makane dil gulistan ho gaya
Kya bataun main nazr kis khobaro ki kha gayi
Khamnai Kitchlu aram tha ab blyaban ho gaya."*

Maharaja Madhav Rao Scindia, became so much pleased with the style of work of Pt. Kamta Prasad Kitchlu and his unquestionable honesty that Maharaja made him incharge of the different Subas of the Gwalior state to look after their administration. He did very commendable work on this important key post and streamlined the whole administrative structure by bringing certain reforms in the system. The Maharaja then made him a member of the Board of Revenue of the Gwalior state. He did a remarkable work on this post as well and during his tenure there was a big increase in the revenue collections in the state.

The Maharaja then gave him further promotion and made

him "Muntazim Jagirdaran" with all the judicial powers to decide revenue cases. He retired from this post in 1924 and in appreciation of his work the Maharaja as a special case granted him a pension equivalent to his pay of Rs. 600/- per month which was really a very special gesture of the Maharaja Sir Madhav Rao Scindia.

Pt. Kamta Prasad Kitchlu had big collection of rare books and manuscripts written in beautiful handwriting. In 1927 he went to Ujjain with his entire family to perform the Mundan ceremony of his grandson Chandra Kumar Kitchlu in that holy city. In his absence his house in Morar caught fire in which all his precious belongings and other valuable assets were reduced to ashes. He then expressed his feelings over that tragic incident in the following words.

*"Kya bataun main nazr kis khobaro ki khagayi.
Khanai Kitchlu aaram tha ab biyaban ho gaya"*

His eldest son Pt. Gauri Prasad Kitchlu then built a new house in 1932 which he named as "Laxmi Niwas" after the name of his mother. This palatial house spread over an area of 2 acres on Mall Road had 14 rooms, a tennis court and a swimming pool.

Pandit Kamta Prasad Kitchlu used to command a great respect among the community members in the Gwalior state. He was the President of the Kashmiri Association there and all the disputes including the legal matters concerning the biradari members were referred to him for his decision which was considered to be final and binding for the concerned parties. Pt. Kamta Prasad Kitchlu's younger brother Pt. Sheo Prasad Kitchlu married twice. The names of his wives were Shivraj Rani and Prakash Rani. He had a son Kunwar Prasad and two daughters Rajan and Jaywanti. Since Pt. Sheo Prasad Kitchlu died quite young so his children were brought up by his elder brother Pt. Kamta Prasad Kitchlu who also arranged their marriages. Rajan was married with Pt. Chand Narain Hangal of Lucknow and Jayawanti was married with Pt. Hari Krishna Langer of Kanpur.

Pt. Kamta Prasad Kitchlu had three sons Gauri Prasad, Janki

Prasad and Ladli Prasad besides four daughters. Gaura Shuri who was married with Pt. Anand Swaroop Narain Dar of Kashmiri Mohalla, Lucknow, Shamman who was married with Pt. Harihar Nath Takru of Lucknow, Jagteshwari (b-1872) who was married with Pt. Man Nath Muttoo of Lahore and Kamman who was married with Pt. Shyam Sunder Lal Gurtu of Jodhpur.

Pt. Kamta Prasad Kitchlu's eldest son Pt. Gauri Prasad Kitchlu was born in 1888 in Indore. He did service in the Gwalior state and retired as the senior member of the Revenue Bench Appeal Mall of Ujjain in 1943. Prior to this he functioned as the collector of Mandsaur, Gwalior and Ujjain. After his retirement he became the Municipal Commissioner of Gwalior and Ujjain. He held the honorary rank of Captain of the Gwalior state army.

He presided over the committee which formulated a new Revenue Code for the Gwalior state. The other important members of this committee were Suryavanshi of Ujjain and Rao Saheb Rajwade of Shahjahanpur. He was a very good hunter. The Maharaja of Gwalior in May 1924 presented him a Gold watch when he was the collector of Mandsaur with the inscription from M.S. to G.K. engraved on it for killing 12 tigers in 9 days. When the then viceroy of India Lord Irwin paid a visit to the Gwalior state around 1921, he presented a walking stick as a memento to Pt. Gauri Prasad Kitchlu. He also functioned as the President of the Kashmiri Association for some time. He also had a keen interest in Astrology and authored a book on horoscopes and future predictions based on scientific study of various planets and their movements and their effect on human beings. He passed away on 16th December, 1967 in Morar, Gwalior at the age of 80 years.

Pt. Gauri Prasad Kitchlu married twice. His first wife Dhanraj Rani was the daughter of Pt. Mankameshwar Nath Kacher of Kashmiri Mohalla, Lucknow. She died quite young after giving birth to a baby girl Rani who was married with Prof. Vishwanath Langer. Pt. Gauri Prasad Kitchlu's second wife was Swaroop Rani who was the daughter of Pt. Suraj Nath Aga of Allahabad.

He had a son Chandra Kumar and two daughters Mohini married to Pt. Joginder Krishna Kaul of Indore and Krishna married to Pt. Ladli Prasad Shunglu of Lahore from his second wife.

Pt. Chandra Kumar Kitchlu was born on 15th May, 1922 at Morar Gwalior. He graduated from the Allahabad University in 1942 and joined the Indian army He retired as Lt. Col. in 1974. He was decorated with the Vishisht Sewa Medal for his outstanding work beyond the call of duty in the Indo-Pak war of 1971. He served for a year between 1956-1957 with the United Nations Emergency Force in Ghaza. He got married with Kamini on 24th February 1947 at Agra who is the daughter of Dewan Rameshwar Nath Madan of Jammu and Kashmir state. He has two sons Ajay and Sanjay.

Ajay Kitchlu was born on 7th September 1951 at Gwalior. He graduated from the Hindu College, Delhi. He is director of the Chamong Tea Exports Ltd. He is married with Sangeeta the daughter of Shri B.B. Dutt. He has two sons Rohan and Anuj.

Sanjay Kitchlu was born on 25th May, 1956 at Pune. He graduated from Jiwaji Rao University Gwalior in 1979. He is married with Geeta the daughter of Pt. Manmohan Nath Kaul of Baramulla, Kashmir. He has two children Utkarsh and Aakarsh.

Pt. Kamta Prasad Kitchlu's second son Pt. Janki Prasad Kitchlu retired as a Major of the 3rd Gwalior Lancers. He was considered to be the best horse trainer in the country. The civilian title O.B.I. was conferred upon him by the British. He married twice. The names of his both the wives were Janak Rani and Roop Rani. He had in all five sons and four daughters Umman who was married with Pt. Suraj Nath Kaul of Indore, Padma who was married with Capt. Susheel Sud of Gwalior, Leena who was married with Pt. Praduman Krishna Kaul of Lahore and Munni who was married in a Tikku family of Kanpur.

Out of the five sons of Pt. Janki Nath Kitchlu two died young. His three sons Hari Mohan, Madan Mohan and Brij Mohan survived. Pt. Hari Mohan Kitchlu retired as an assistant R. T. O.