

Kishori who was the daughter of Pt. Trijugi Narain Tankha of DehraDun.

Raja Suraj Kaul's third and youngest son Raja Sir Daya Kishan Kaul was born around 1872 at Lahore. After completing his education from the Government College, Lahore he went to Kashmir and became the private secretary of his father Raja Suraj Kaul in 1896 who was the finance minister of Jammu and Kashmir Riyasat at that time. On the recommendation of his father Maharaja Pratap Singh appointed him as his private secretary in 1899 on Rs. 1600/- per month which was duly cleared by the then British Resident of the Riyasat Sir Walter Lawrence. This appointment of Raja Sir Daya Kishan Kaul was rectified by the then foreign secretary of the Indian government Sir Hough Barnes who wrote on the file that we always favour such appointments and fully appreciate the decision taken in this regard of appointing a well educated person from a respectable family.

Raja Sir Daya Kishan Kaul functioned on this post upto 1909 and became very close to Maharaja Pratap Singh due to his art of diplomacy and knack of handling the most difficult situations with great ease and confidence. He soon started wielding a considerable power in the *Riyasat*. Due to all these qualities which were naturally not to the liking of many other noblemen in the *darbar* they then started hatching conspiracies against his meteoric rise secretly so much so that when Maharaja Pratap Singh's younger brother Raja Amar Singh died in 1909 and the Maharaja suggested to the British Resident the name of Raja Sir Daya Kishan Kaul for his appointment on the vacant post of Raja Amar Singh in the Council of Regency and to make him the finance minister of the Riyasat, it was deadly opposed by Francis Younghusband on the plea that if Raja Sir Daya Kishan Kaul would be appointed as the finance minister of Kashmir then his hold and influence over the Riyasat would become so strong that it would become quite impossible to dislodge him from the Riyasat in future.

During his short tenure in Kashmir Raja Sir Daya Kishan Kaul brought many eminent Kashmiri Pandits from the plains to Kashmir

and arranged good jobs for them in the administration. He also played a key role in establishing Sir Pratap Singh Hindu College in Srinagar in 1905 by providing all the required facilities to Dr. Annie Besant for the same as his father Raja Suraj Kaul was very close to Dr. Annie Besant and also donated a hefty amount for this purpose.

The British then in 1910 sent Raja Sir Daya Kishan Kaul from Kashmir to Alwar state and made him a *dewan* there. He worked in the Alwar state for about six years on that post upto 1916 and gained a lot of experience in administrative matters. He also developed an expertise in keeping the Rajas and Maharajas always in good humour as he used to study their basic instincts very carefully and meticulously especially their likings and dislikings so that nothing could be left to chance to spoil their mood. He always took a great care in providing fullest satisfaction to them in their hour of demand and need for which he was duly recognised and always adequately compensated. Because of these unique qualities in him he earned a lot of money and became extremely popular and a right hand man of every ruler. He soon developed a total control over the Alwar state with full command over its administrative structure. He also had his own system of gathering information from different sources just to keep a close watch on the political developments in the state especially on the palace intrigues so that he may not be caught off guard any time. He functioned as the finance minister of Alwar state upto 1916.

The foreign department in British India then sent Raja Sir Daya Kishan Kaul to the Patiala state which was the biggest and richest state of the Punjab province at that time with a colourful history. During that period Shimla was the summer capital of the country from where the government of India used to function for about seven months every year. So all the Rajas and Maharajas had their palaces in Shimla. The Maharaja of Patiala Rajinder Singh (1872-1900) also had his palace in Shimla; who was given the title *Farzand-e-Khas Daulat-e-Englishia* meaning the most favourite son of the English empire by the British. But when Lord Curzon became the Viceroy of India he banned the entry of Maharaja

Rajinder Singh of Patiala into Shimla. The incident became a hot topic of debate in those days among the high ranking civil and army officers as to why the entry of the Maharaja was banned by the Viceroy in Shimla when he was having very cordial relations with the British. Various theories were then floated for this action. Some said that perhaps the closeness of the Maharaja with the English ladies made the British officers jealous of him. Then there was also a rumour of Maharaja taking an English girl on the horseback in a real Rajput style to his palace followed by the Viceroy's body guards which prompted this action. But the real story came to light only in 1990 about 100 years later when a British travel writer thoroughly scrutinised the archives of Lord. Curzon in connection with his research work.

It was actually Lady Curzon's vanity that resulted in the banishment of Maharaja Rajinder Singh of Patiala from Shimla. It transpired that Maharaja had played host to Lady Curzon in his Shimla palace and during the party his friends persuaded Lady Curzon that she would look gorgeous if she dressed in an Indian *Saree* and wore jewels from the Maharaja's treasure chest.

The Vicerine was a veritable niagara of diamonds in a gold laced *Saree*. To add majesty to her persona a diamond diadem or coronet of the Maharaja was placed on her head after which she was duly photographed. When this incident was leaked to Lord Curzon he became extremely furious for this game of Maharaja with Lady Curzon and banned his entry into Shimla so that such a thing may not be repeated again in future.

After the death of Maharaja Rajinder Singh in 1900 his son Maharaja Bhupinder Singh became the ruler of the Patiala state. Raja Sir Daya Kishan Kaul became the finance minister of the Patiala state in 1916 during the rule of Maharaja Bhupinder Singh who was famous for his Patiala Peg and the Patiala Necklace which has five rows of diamond encrusted platinum chains, with 2,930 diamonds including the world's seventh largest De Beers. The Maharaja had a fancy for women, jewels, good food, travelling and sport especially polo. He had four wives and a *harem* for his 365 most beautiful

concubines in the famous Moti Bagh Palace. Very soon Raja Sir Daya Kishan Kaul due to his administrative acumen and great political foresight became a right hand man of the Maharaja and his most trusted person. The Maharaja became so much pleased with the performance of Raja Sir Daya Kishan Kaul that the former made the latter his prime minister with unrestricted powers. In that period organising grand *mahfils* and *mujras* of high class courtisans was the most favourite pass time of the elite of the society. It was considered to be a status symbol in the high class society representing both culture and affluence. But then there were some people with leftist ideology who were dead against this type of pomp and show and vulgar display of wealth even in those feudal days. It is said that one such person was Lahore based Pt. Gopi Nath Gurtu, who used to publish a newspaper *Akhbar-e-Am* in Urdu from Lahore. His father Pt. Mukund Ram Gurtu though was a friend of Raja Suraj Kaul, but his ancestors were the *Kul Purohits* of this Kaul family in Kashmir. Pt. Gopi Nath Gurtu perhaps due to some personal grudge started a vilification campaign against Raja Sir Daya Kishan Kaul in his newspaper. *Akhbar-e-Am*. He succeeded to a great extent in creating a major rift between Maharaja Bhupinder Singh and Raja Sir Daya Kishan Kaul over the arrangement of such programmes in the Moti Bagh Palace. Due to these growing differences Raja Sir Daya Kishan Kaul had to leave the Patiala state with bag and baggage at a very short notice in 1924 after serving the state for about nine years.

Raja Sir Daya Kishan Kaul had a very colourful record of service in the states of Jammu and Kashmir, Alwar and Patiala. Though Raja Sir Daya Kishan Kaul lived for a very short spell in Kashmir from 1896 upto 1909 but he always maintained a close contact with Kashmir even while living at far away places. While in Kashmir he established trade links with the neighbouring country Tibet for the economic growth and development of the valley.

He had acquired sizeable property holdings in Srinagar around Dal Lake and in the Jammu province. He also acquired leases on the villages of Lasjian and Sogan in 1905 fully using his power and

influence. He also allowed the investment of the foreign capital in the state. He according to the then British Resident S.W. Fraser influenced Maharaja Pratap Singh to purchase large properties in Punjab. In Lahore, in 1901 he bought bungalows on Lawrence Road worth 40,000/- rupees from the funds of the Maharaja and claimed later on that it was a gift from the Maharaja to him. He took about Rs. 20,000/- from the Maharaja for his memorable trip to Calcutta (Kolkata). He also cajoled the Maharaja to grant him a pension of Rs. 800/- per month so that he may be able to maintain his family properly. Earlier about 500 acres of land was given to his father Raja Suraj Kaul for his role in Baluchistan in the Gujranwalla district in Punjab (now in Pakistan) on which later on Chenab Canal Colony was developed by Raja Sir Daya Kishan Kaul. He was a big capitalist as well as a big *zamindar*. He also owned vast amounts of forest and timber land which he made commercially viable by their proper development. To utilise the timber he established the match factories in Kashmir in Baramulla district and in Shadara an industrial area of the Lahore city. To utilize the herbs of the forest he established a pharmaceutical concern to produce Santonin for treating intestinal worms. He also had a big garden on 10000 acres of land in Gujranwalla. He completely renovated the Jwala Devi temple in Kangra which was completely damaged in an earthquake from his own pocket in 1905.

Raja Sir Daya Kishan Kaul during his stay in the Patiala state very ably sorted out its differences with the neighbouring Nabha state by using his personal relations with Raja Gyan Nath Madan another Lahorian who was its chief administrator over the boundary dispute. The British government for his all these outstanding acts and performance at different times conferred upon him a number of titles like Rai Sahab, Dewan Bahadur CIE and Kt. (Knighthood). The Maharaja of Patiala Bhupinder Singh bestowed a *jagir* on him and the hereditary title of Raja.

Raja Sir Daya Kishan Kaul trained his nephews Pt. Shiv Kishan Kaul and Pt. Mahendra Kishan Kaul who were the sons of Raja Hari Kishan Kaul to look after his vast business empire. Pt. Shiv

Kishan Kaul was made incharge of the timber business who later on started his own textile trade. While Pt. Mehendra Kishan Kaul was assigned the job to look after the management of Indian Steamship and Navigation Company at Bombay. Pt. Mehendra Kishan Kaul later on joined the Tata Steel Company. After independence he became the general manager of the northern railway.

Raja Sir Daya Kishan Kaul married twice. From his first wife he had a son Rajendra Kishan Kaul, who was sent to England under the guardianship of Sir Walter Lawrence for education. Pt. Rajendra Kishan Kaul was married with Rani who was the daughter of Pt. Onkar Nath Raina of Faizabad. He died quite young in a road accident in Lahore without any issue.

Raja Sir Daya Kishan Kaul from his second wife Patrani who was from a Shivpuri family of Bazaar Sita Ram, Delhi had a son Upinder Kishan besides five daughters Janak who was married with Pt. Madan Mohan Nath Sahab of Mutthiganj, Allahabad, Dulari who was married with Pt. Omkar Nath Bakshi of Kashmiri Mohalla, Lucknow, Kishori who was married with Pt. Shyam Sunder Narain Haksar. I.C.S., Khema who was given in adoption and Sheela who was married with Col. Jeevan Nath Zutshi of Rewa.

Raja Upinder Kishan Kaul joined the family business. He used to took after 10,000 acres fruit farm in the Bahawalpur state (now in Pakistan). He then started looking after the affairs of the match factory at Lahore. He was married with Sumati Bakaya the daughter of Pt. Jeevan Lal Bakaya who was famous as the *Sultan* of Multan. He had only one son Manmohan Kishan.

In 1943 Raja Sir Daya Kishan Kaul was going on his car from Lahore to Rawalpindi to look after his business, when he suffered a massive heart attack and died on the way before any medical aid could be provided to him. His dead body was brought back to Lahore and then was cremated on the bank of the Ravi river.

After the partition of the country in 1947 the family of Raja Upinder Kishan Kaul came to Delhi from Lahore and started living with Pt. Manmohan Nath Dar of Mohan Brothers on 16, Curzon

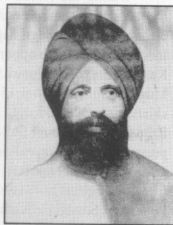
Road. Later on Raja Upinder Kishan Kaul bought a big bungalow at 39, Rajpur Road in old Delhi area for the living of his family members. His son Pt. Manmohan Kishan Kaul is now a lawyer of the Supreme Court. He is married with Geeta Razdan the daughter of Pt. Suraj Narain Razdan. He has two sons Neeraj and Sanjay. Pt. Neeraj Kaul is married with Vatsala the daughter of Air Vice Marshal Vishnumurti Raina. Justice Sanjay Kaul is the judge of the Delhi High Court. Raja Sir Daya Kishan Kaul had set many milestones in the different fields of human endeavour. The saga of his life can never be forgotten. In the words of the great philosopher Confucius - *The superior man is modest in his speech, but exceeds in his actions.*



Founder of Kashmiri Shivala at Amritsar

Pandit Kashmiri Mal Mattoo

The Kashmiri Pandits who trace their history from more than 5,000 years and consider themselves to be the aborigines of Kashmir are basically religious and traditional people as they give due importance to their centuries old customs, traditions and beliefs. They are actually the descendants of those saints and sages who used to live once on the banks of the mythological river Saraswati which became extinct around 3000 B.C. due



to some geographical changes in the earth crust. So being the descendants of different *Rishis* spiritualism is deeply ingrained in their psyche which actually develops a tendency in them to seek solace and salvation through meditation. Naturally to achieve this aim one should have a proper place where one could concentrate his mind in a peaceful atmosphere without any disturbance or distraction. Kashmir being the abode of Lord Amar Nath obviously prompted the Kashmiri Pandits to build *Shivalas* at different places for this purpose to perform their religious obligations and for their social interaction to strengthen the community bonds so that its unity and distinct cultural identity could be maintained without any dilution. These *Shivalas* used to be the nerve centres of the social, political, cultural and religious activities of the Kashmiri Pandits upto the first half of the 20th century.

Here it should be kept in mind that the migration of the Kashmiri Pandits from the Kashmir Valley is not a new phenomenon as a deep study would reveal that it has been going on from times immemorial. The learned Kashmiri Pandit scholars went upto China

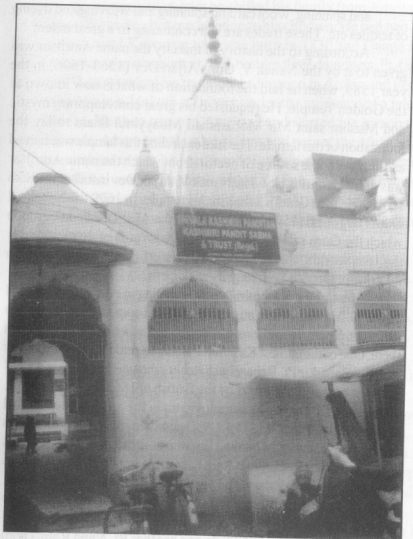
to spread Buddhism and also went to farflung Arab countries on key posts there to run the administration. Some Kashmiri Pandit warriors went to Iraq in the 7th century to fight in the battle of Karbala to defend Hazrat Imam Husain. They got settled there and earned the appellation Hussaini Pandits.

During the Hindu rule in Kashmir upto 1339 A.D. the migration of Kashmiri Pandits from the Kashmir Valley mainly took place either for the pilgrimage to the important religious centres in India or for better job opportunities. But during the Muslim rule in Kashmir first of Kashmiri *Sultans* from 1339 upto 1586 then of Mughal *subedars* from 1586 upto 1752 and finally of Afghan chieftains from 1753 upto 1819, the migration of the Kashmiri Pandits from Kashmir took place mainly to avoid their religious persecution and to save their lives and honour of their women folk.

When Maharaja Ranjeet Singh annexed the Kashmir Valley from the Afghans in 1819 and built a cart road between Gujrat in Punjab and Srinagar in Kashmir for the quick movement of his Sikh army and transportation of goods the communication between Kashmir and Punjab became somewhat easy. The Kashmiri Pandits then started migrating to Punjab either to get a good job in the Lahore court or to expand their business activities for better economic returns just to improve the financial and social status of their families.

During the Sikh rule in Punjab both Lahore and Amritsar had their own historic importance. While the former was the seat of political power the latter was the seat of religious power due to the existence of the Golden Temple in that city which is the biggest shrine of the Sikh community all over the world. Basically Sikhism was born to save Hinduism Guru Teg Bahadur made the supreme sacrifice in 1675 to protect the Kashmiri Pandits from the tyranny of Aurangzeb. His son Guru Govind Singh initiated the *Khalsa Panth* at Keshgrah Sahab near Anandpur in Punjab on 30th March 1699 to take the revenge. He baptised the *PanjPyare* for this purpose as a symbol of Sikh military brotherhood to take on the imperial Mughal army.

Amritsar at that point of time was not a cosmopolitan centre like Lahore. From the point of view of its administration it was a



Shivala Kashmiri Pandit Chowk Farid, Amritsar, Punjab

part of the Lahore division. The only relics of the Mughal period in the city which can be mentioned are the remains of the old imperial caravan *sarais* which were built by the Mughal emperors at different points for the travellers. The city at that time was a main centre of trade and commerce apart from pilgrimage to the Golden Temple. According to old records it had a flourishing business of silk weaving

and spinning, wool carding spinning and weaving and dyeing of textiles etc. These trades are still continuing to a great extent.

According to the history of this city the name Amritsar was given to it by the Nanak V, Guru Arjan Dev (1563-1606) in the year 1589, when he laid the foundation of what is now known as the Golden Temple. He requested his great contemporary mystic and Muslim saint Mir Mohammad Muayyinul Islam to lay the foundation of this temple. The lake encircling this temple was named as *Amrita* i.e. the source of nectar—from which the name Amritsar was derived for this city. The Nanak V, Arjan Dev installed the Sikh scripture, Guru Granth Sahab in this temple. In 1609 the Nanak VI Guru Hargobind (1595-1644) erected the Akal Takht edifice, upon which the Guru sat in state wearing two swords of dominion over the two worlds, the seen and the unseen, from which the Sikh doctrine of Double Sovereignty took birth.

Most of the Kashmiri Pandits residing in Amritsar at the end of the 19th century were migrants, who had come to Amritsar from different places for different reasons and were not actually born there. One of the earliest Kashmiri Pandits to settle down in Amritsar was Rai Bahadur Pt. Behari Lal Kitchlu who was born around 1827 and was posted at Amritsar by the British in 1869. His ancestor Pt. Atma Ram Kitchlu got an employment in the army of the Mughal emperor Shah Alam II (1759-1806) and then settled down with his family in Kashmiri Mohalla, Lucknow around 1780. Pt. Ram Chandra Tikku, Pt. Himmat Ram Karvayun and Pt. Balkak Shivpuri were all *shawl* merchants. They had their trade links with Amritsar. They all came to Amritsar in the 19th century from Kashmir to expand their trade.

Pt. Ram Chandra Tikku's one brother Pt. Nand Ram Tikku was the Prime Minister of Kabul while his another brother Pt. Haldas Tikku was the governor of Kashmir. His son Pt. Sahaj Ram Tikku who was born around 1820 first joined the Sikh army as *nath Bakshi* and finally became the extra assistant commissioner of Amritsar during the British period.

Pt. Himmat Ram Karvayun whose father Pt. Kanwal Karvayun was originally the resident of Karvani mohalla in the Srinagar district

of the Kashmir Valley, later on shifted his family from Amritsar to Lahore for giving better education to his children. He had two sons Amar Chand Karvayun who was born in 1830 and Ganga Ram Karvayun who was born in 1835 besides three daughters. Pt. Ganga Ram Karvayun had his traditional education in Arabic and Persian language in a *Maktab* at Lahore under the guidance of a learned *Maulvi*. He then came to Amritsar and started his merchantile business. After some time he did law and passed the *Mukhtarship* examination to start his legal practice at the district court at Amritsar. In 1888 he went to Kashmir with Raja Suraj Kaul and became a *Wazir-e-Wazarat* there. He earned a lot of money and purchased properties in Lahore and Amritsar which were later on inherited by his only son Pt. Ram Nath Karvayun.

Pt. Bishan Narain Razdan came to Amritsar from Bazar Sita Ram, Delhi in 1890 when the British transferred him as the superintendent of the Amritsar Municipality from Delhi. He had four sons Pt. Dharam Narain Razdan, Pt. Swaroop Narain Razdan, Dr. Shiv Narain Razdan and Pt. Chand Narain Razdan besides two daughters.

Pt. Brij Mohan Lal Tikku the son of Pt. Niranjan Nath Tikku of Lahore after completing his studies came to Amritsar and became the headmaster of the Hindu Sabha High School. The other eminent Kashmiri Pandits of Amritsar of that period were. Rai Bahadur Pt. Radhe Kishan Kaul, Pt. Sheo Nath Kunzru. Pt. Ayodhya Nath Shivpuri, Pt. Narayan Das Kaul, Pt. Balkak Shivpuri, Pt. Devi Prasad Razdan, Pt. Bishan Narain Shivpuri, and Pt. Bishambhar Nath Razdan etc.

Pt. Mehtab Ram Mattoo, who was a resident of Bagh Jogi Langer in Rainawari mohalla in the Srinagar district of the Kashmir Valley was employed in the postal department during the Sikh rule. He used to go from Srinagar to Jammu with the *Sarkari Kafta* to bring the official mail to the valley. He had a son Pt. Kashmir Mal Mattoo who was born in 1840 during one such trip midway between Srinagar and Jammu. Pt. Mehtab Ram Mattoo after his retirement from the government service in the valley preferred to

settle down in Amritsar around 1850. He took a house on rent in mohalla Karavan Deohri and started living with his family members there on the advice of his friend Pt. Himmat Ram Karvayun the former sent his son Pt. Kashmira Mal Mattoo to Lahore for his education in Government College there.

Pt. Kashmira Mal Mattoo after completing his studies first started his service as a clerk in the Amritsar Municipality. He left this job after a few years. He then did law and started his legal practice at the district court in Amritsar. Due to his honesty, integrity, sincerity and hard work he soon became quite popular among the community members of the city as he used to give them free advice on legal matters and used to solve their legal problems to their relief and satisfaction. He was very simple, down to earth, highly religious and straight forward person so the community members used to give due respect to his words and suggestions as he was a fatherly figure for them. By the end of the 19th century the population of the Kashmiri Pandits in Amritsar became quite substantial and a need was felt to have a proper place for their religious and social gatherings to keep the distinct cultural identity of the community intact and to strengthen the community bonds. Pt. Kashmira Mal Mattoo who had a roaring legal practice then in the beginning of the 20th century floated the idea to build a Kashmiri *Shivala* for this purpose perhaps on the suggestion of his *Kul Purohit* Pt. Shanker Guru which instantly got the full support of the community members.

Since localities like Chowk Farid and Kucha-e-Kashmiri Panditan were having the maximum concentration of the Kashmiri Pandits' population in the Amritsar city at that time so Pt. Kashmira Mal Mattoo donated a plot of land measuring one *Kanal* in Chowk Farid area in 1908 to start the construction work of this proposed Kashmiri *Shivala*. The other community members also liberally donated money for this noble cause. Consequently *Shivala Kashmiri Panditan* came into existence in 1910 on. But Khu Gagarmal Road in Chowk Farid. The land for this *Shivala* and allied buildings was purchased from the Amritsar Improvement Trust. Initially two rooms

were built in this temple complex to provide accomodation to the Kashmiri Pandit pilgrims in the Amritsar city. Soon this temple started attracting a large number of pilgrims and devotees both Kashmiri as well as non Kashmiri. So to look after its management properly a committee consisting of Dr. Shiv Narain Razdan, Pt. Raj Nath Tikku, Pt. Bishan Narain Shivpuri, Pt. Manmohan Lal Kaul, Rai Bahadur Pt. Radhey Kishan Kaul, Pt. Brijmohan Lal Tikku, Pt. Ram Nath Thulal, Pt. Arjun Nath Mattoo and Pt. Ayodya Nath Shivpuri was constituted for this purpose and for maintaining the accounts of this *Shivala*. Subsequently on the initiative of Rai Bahadur Pt. Behari Lal Kitchlu and some other prominent Kashmiri Pandits of the city a body known as *Shivala and Trust Kashmiri Panditan* was duly registered with the Punjab government just to give it a proper legal shape and sound footing.

This *Shivala* has now been developed into a big complex with 32 shops which alone fetch about Rs. 19,392/- as rent per month besides providing shelter to pilgrims who come to Amritsar for various purposes.

The *Shivala* at Katra Dal Singh behind the Golden Temple was built from the donation given by Pt. Manohar Lal Kitchlu who was the son of Rai Bahadur Pt. Behari Lal Kitchlu. It came into existence on 1st June 1914 and its Trust was duly registered on 17th June 1914 under the over all management of the Kashmiri Pandit Sabha, Amritsar. It has five shops which fetch a rent of Rs. 2,350/- per month.

Pt. Kashmira Mal Mattoo was a man with a mission. He became extremely popular with the local people for his various charitable and philanthropic acts. After fully establishing himself as a successful lawyer of the city and earning a lot of money he built a new house in the Khalsa College area for the lavish living of his family members. He lived a king size life and fully enjoyed every moment of it. He died on 26th January, 1924 at the age of about 84 years at Amritsar.

Pt. Kashmira Mal Mattoo married twice. His first wife Gunwanti was the daughter of Pt. Ganga Ram Karvayun of Lahore. From his first wife he had a son Pt. Arjun Nath Mattoo besides

three daughters Champa Rani who was married with Pt. Girdhari Lal Takru of Lahore, Jyoti Rani who was married with Pt. Brij Mohan Lal Tikku of Amritsar and Kishan who was married with Pt. Bishambhar Nath Razdan of Amritsar.

Pt. Kashmiri Mal Mattoo after the death of his first wife in 1881 then married again in 1882 as his children were in need of a mother to look after them. From his second wife Padmawati who was the daughter of Pt. Balkak Shivpuri of Amritsar he had three daughters Gaura who was married with Pt. Jagdish Sahai Wattal of Allahabad, Shivraj, who was married with Pt. Jeevan Lal Kaul of Delhi and Kamla who was married with Pt. Inder Krishna Ganjoo of Delhi.

Pt. Kashmiri Mal Mattoo's son Pt. Arjun Nath Mattoo was born on 21st October, 1881 at Amritsar. He did his M.A. in Sanskrit from the Punjab University of Lahore. He was a Gold Medalist. He was also a versatile Urdu poet and Astrologer. He started his career as a Sanskrit teacher in the Khalsa College Amritsar. He worked on this post upto 1924. He then became the Vice-Principal of the Hindu College Amritsar and retired from that post in 1943. He died on 21st June 1964 at the age of about 84 years. Pt. Arjun Nath Mattoo was married with Sohini who was the daughter of Pt. Janki Nath Kaul of Rawalpindi. He had a son Chandra Mohan Nath Mattoo and a daughter Ram Kumari who was married with Dewan Poshker Nath Madan of Srinagar, Kashmir. Mrs. Ram Kumari Madan died on 16th May 2004 at the age of 96 years after a protracted illness in Srinagar, Kashmir.

Pt. Chandra Mohan Nath Mattoo was born in 1915. After completing his education he started business in Amritsar. He died quite young on 14th August 1965 at the age of about 50 years. He was married with Susheel Kumari (b-1917) the daughter of Pt. Raj Bahadur Hukku of Dalhousie and maternal granddaughter of Pt. Janki Nath Sharga of Kashmiri Mohalla, Lucknow. He had three sons Dheeraj Mattoo, Suraj Mattoo and Neeraj Mattoo besides a daughter Aruna Mattoo. Now Mrs. Susheela Mattoo, who is about 87 years old lives in the historic house of Pt. Kashmiri Mal Mattoo with her three sons and a daughter.

After the partition of the country in 1947 communal riots on a very large scale broke out in Punjab and Amritsar also witnessed a lot of loot arson and blood shed on its streets. The historic building of the *Shivala* was also gutted in fire due to which all its old records were lost. A number of old resident Kashmiri Pandit families then migrated from Amritsar to other places for safety and security. After the restoration of peace and law and order in the city an attempt was made by a team of dedicated workers to retrieve whatever was left of the old records from the debris. It was really a difficult job to be done under those abnormal conditions. But some dedicated and selfless workers of the community did this wonderful job to preserve our rich cultural heritage for which they really deserve all the praise and appreciation.

At present this historic *Shivala* of Kashmiri Pandits at Amritsar is under the control of the Kashmiri Pandit Sabha of Amritsar which has formed a managing committee consisting of Pt. V.K. Magazine, Pt. Surinder Qazi, Pt. Rajesh Raina, Pt. S.L. Zutshi, Pt. Ramesh Kumar Bakshi, Pt. A.K. Jan and Pt. Durga Nath Kaul to look after its affairs. This new committee has chalked out an ambitious plan for the development and extension of the *Shivala* complex. For this purpose Pt. Ravi Razdan of U.S.A. has donated Rs. 75,000/- Mrs. Prabha the daughter of Pt. Samsar Chand of Budiyar has donated Rs. 40,000/- and Tribhuvan Nath Razdan of Amritsar has donated Rs. 20,000/- and Kumari Chandra Kanta Dhar of Amritsar has donated Rs. 10,000/-. It is hoped that with the help of such philanthropic persons the managing committee of the *Shivala* would be able to fulfill its dream project.

This historic edifice of the Kashmiri Pandits at Amritsar built by Pt. Kashmiri Mal Mattoo about 100 years ago is not only a symbol of their centuries old rich cultural heritage but is also a nerve centre of social, cultural and religious activities of about 70 Kashmiri Pandit families residing at present in this holy city of Harminder Sahab. William Shakespeare wrote long back *They say best men are moulded out of faults, and, for the most, become much more the better. For being a little bad.*

♦ ♦ ♦

A philosopher, administrator and social activist
Major Shivnandan Lal Dar

It is generally said that many Kashmiri Pandit families came out from the Kashmir Valley during the rule of Mughal emperor Aurangzeb (1658-1707) to avoid religious persecution as the successive governors of Kashmir appointed by the Mughal emperor let loose a reign of terror on the Pandits there. The most ruthless and barbaric being Iftikhar Khan among them all, who placed three options before the Pandits to choose any one of them.



The first was to embrace Islam and to become Muslims, the second was to get killed for refusing it and the third was to leave the valley for good within a week's time. A good majority of the Pandits preferred the third option and left the valley lock, stock and barrel and subsequently settled down in different parts of north India. But now unfortunately no comprehensive written record of this migration of Pandits from the valley is available except oral versions and some loose pieces of information with some Kashmiri Pandit families who have somehow maintained their families' charts and have some old documents with them to substantiate their claims. One such Kashmiri Pandit family is of Major Shivnandan Lal Dar of Benaras (Varanasi). The descendants of Major Shivnandan Lal Dar claim that their ancestors were the custodians of the famous Baital Bhairav temple of Rainawari in the Srinagar district of the Kashmir Valley.

It must be kept in mind that prior to migration Bhairavs used to have their own importance in the routine religious and cultural ethos of the Kashmiri Pandits, as they were being regarded as

protectors. The concept of Bhairav came during the rule of king Praversen II in the 6th century A.D. who wanted to build a new city for which he invoked his family diety Baital Bhairav, who then helped the king in his mission.

There are nine Bhairavs in the Srinagar city in different zones to protect it of which Baitalraj Bhairav is considered to be the most powerful. Its temple is located at the Dal Lake with a jurisdiction upto Rainawari mohalla.

It has been reliably learnt that Pt. Bhragu Dar the ancestor of Major Shivnandan Lal Dar came out from the Kashmir Valley during the rule of Mughal emperor Aurangzeb around 1698. A.D. and settled down near the Daryaganj area of Delhi with his family members.

Pt. Bhragu Dar was born around 1675 in Rainawari mohalla in the Srinagar district of the Kashmir Valley. He was very simple, down to earth, highly religious and god fearing person, who used to perform daily prayers and other religious rituals with great sincerity and devotion. But not much is known as to what he did for his living after coming to the imperial capital Delhi. Since he was a very good Persian and Sanskrit scholar so some of his descendants are of the opinion that he became a *Bakshi* (pay master) in the Mughal army. But there is no documentary evidence to substantiate this claim.

Pt. Bhragu Dar had a son Pt. Brahma Dar, who was born around 1704 and a grandson Pt. Gopal Dar who was born around 1724. This Dar family continued to live in Dariyaganj area in Delhi doing different occupations under the Mughal rulers. Pt. Gopal Dar had two sons Jeevan Lal Dar and Nand Lal Dar. Pt. Jeevan Lal Dar who was born around 1754, had two sons Hira Lal Dar and Dila Ram Dar, whereas his younger brother Pt. Nand Lal Dar had a son Moti Lal Dar.

After the death of Aurangzeb in 1707 the decline of the Mughal empire started with a great speed so much so that when Mohammad Shah "Rangiley" became the emperor in 1719 his Prime Minister and Governor of Oudh Nawab Saadat Khan, Burhanul Mulik hatched a conspiracy to overthrow him, as the emperor used to pass most

of his time in the company of young dancing girls instead of looking after the administration of the country properly. Nawab Saadat Khan sent a secret invitation to the ruler of Persia Nadir Shah Durrani to attack India to end the misrule of Mohammad Shah.

When this news was leaked out to the Mughal emperor Mohammad Shah by his close confidants, Nawab Saadat Khan out of fear of being beheaded by the emperor committed suicide by taking a cup of poison on 19th March 1739. After his death two of his close blood relatives staked the claim for the post of the Prime Minister. They both were his nephews. One was his brother's son Sher Jung and the other was his sister's son and his son in law Safdar Jung.

This dispute was then decided by the invader Nadir Shah Durrani who after defeating the Mughal army of Mohammad Shah and killing scores of people in Delhi before his return to Persia installed Safdar Jung as Prime Minister and then took away the famous Mughal throne *Takhte Taus* with him to Persia.

Nadir Shah Durrani of Persia was killed by his most trusted lieutenants on 9th June 1747 in power struggle after which Ahmad Shah Abdali assumed power and declared himself as the ruler of Afghanistan. He invaded Delhi in 1754 and after a lot of blood shed, loot and plunder installed Alamgir II (1754-1759) as the Mughal emperor of Delhi. Under such fluid and uncertain political conditions the family of Pt. Gopal Dar migrated from Delhi to Agra for better job avenues and peaceful living around 1754.

Pt. Jeevan Lal Dar who was the son of Pt. Gopal Dar was born around 1754 in Chhili Int., Agra where this family settled down after migrating from Delhi. The Agra city was under the full control of the Marathas then. In due course of time Pt. Jeevan Lal Dar became a Mir Munshi of a Maratha chieftain. He had two sons Hira Lal and Dila Ram. Pt. Hira Lal Dar was born around 1784 in Chhili Int., Agra. He had his early education in Urdu and Persian in a *Maktab* in Agra.

Then in the second Anglo-Maratha war (1803-1805) the army of Daulat Rao Scindia suffered a most humiliating defeat at the hands

of the forces of East India Company under the command of General Lake. Agra, Delhi and other adjoining territories then came under the control of the British, who then to administer these conquered areas properly made Allahabad as the important nerve centre to run the administration as Calcutta (Kolkata) which was the headquarters of the East India Company at that time was too far off to manage the affairs connected with the day to day administration effectively. Not much is known as to what Pt. Hira Lal Dar did for his living but he remained in Agra where his son Pt. Brij Lal Dar was born around 1809.

Pt. Brij Lal Dar after completing his education at Agra got a job under the British dispensation and became a clerk in the *Sadre Dewani Adalat* at Agra. Later on he migrated with his family from Agra to Allahabad around 1820 and started living in Muththiganj mohalla there. He had three sons Kishan Lal, Kanhaiyya Lal and Mohan Lal.

Pt. Kanhaiyya Lal Dar was born on 31st March, 1837 in Allahabad. After completing his education the British appointed him on 1st February 1856 on a paltry sum of Rs. 20/- per month as a clerk in the *Mahakma Sadar* Board of Revenue *Magrib* and *Shumali* at Allahabad. He then got promotion after sometime and was made a Munsarim on Rs. 40/- per month. Then around 1867 he became a Tehsildar and his salary became Rs. 125/- per month.

Due to his hard work, devotion to duty and unflinching integrity the British made him a deputy collector in 1882. He worked as deputy collector in different districts of the then United Provinces (Uttar Pradesh and Uttaranchal) like Fatehpur, Hamirpur, Banda, Orai, Jhansi, etc. His father Pt. Brij Lal Dar died in 1881 at the age of about 72 years so he took leave from 22nd March, 1882 upto 10th April 1882 and went to Mattan in Kashmir to perform the *Shradh* of his father there which was a very common practice among the Kashmiri Pandits then.

On his return from Kashmir he took the charge as deputy collector in Badayun and published a *Safarnama* about his journey to Kashmir. His pay was increased from Rs. 250/- per month to Rs.

400/- per month. On 1st January 1885 he was transferred to Bareilly and his pay was raised to Rs. 500/- per month. He then worked as deputy collector in Ghazipur, Farrukhabad and Muzaffarnagar. He retired as the Chairman of the Municipal Board Muzaffarnagar on 26th November 1894 after attaining the age of superannuation.

Pt. Kanhaiyya Lal Dar married twice. His first marriage took place at Agra in 1850 with Radha who was the daughter of Pt. Thakur Das of Kucha Sadhu Ram. His first wife died quite young just after her marriage. Pt. Kanhaiyya Lal Dar then married again in 1853 with Laxmishuri the daughter of Pt. Himmat Ram Karvayun of Lahore. He had in all eight sons from his second wife. They were Shyam Lal, Jawahar Lal, Pyare Lal, Bhushan Lal, Nand Lal, Moti Lal, Kailas Kishan Lal and Mukat Behari Lal besides three daughters.

Pt. Kanhaiyya Lal Dar's third son Pt. Pyare Lal Dar was born on 8th September, 1859 at Allahabad, who after completing his education first became a *sharistedar* and then a Tehsildar in Kanpur around 1884. He was married around 1867 with Kailaspati who was the daughter of Pt. Jagat Ram Nagu of Kashmiri Mohalla, Lucknow. He had two sons Raghunandan Lal and Brij Inder Lal.

Pt. Pyare Lal Dar's elder son Pt. Raghunandan Lal Dar was born around 1883 in Kanpur. He did his matriculation from P.P.N. High School in 1898 in first division. He then did his F.A. in 1900 and B.A. in 1902 respectively from the Christ Church College, Kanpur in first division. He then did his M.A. in Philosophy in 1904 from the University of Allahabad. The British then appointed him as a deputy collector and posted him in Benaras (Varanasi) where he built a house "Raghukulam" B-21/81, in Kamachcha for the proper living of his family members.

During his posting in Benaras his grandfather Pt. Kanhaiyya Lal Dar came from Kanpur in February 1907 to stay with him. Somehow Pt. Kanhaiyya Lal Dar became mentally upset. On 17th March 1907 he went to take a bath in the river Ganges where he died due to drowning at the age of about 70 years.

Pt. Raghunandan Lal Dar served as a deputy collector in the different districts of the then United Provinces like Muzaffarnagar,

Banda, Etawah, Farrukhabad, Hamirpur, etc. He retired from the active government service in 1947 as the Administrator of the Benaras Municipal Board. After his retirement he became an honorary First Class railway magistrate. The British conferred upon him the civilian title of Rai Sahab for his meritorious service around 1934.

Pt. Raghunandan Lal Dar was married around 1906 with Raj Kumari Wali the daughter of Pt. Dharam Nath Wali. He had two sons Shivnandan Lal and Harinandan Lal besides three daughters Kamla who was married with Pt. Brij Narain Razdan of Kanpur, Suraj who was married with Pt. Hari Krishna Mushran of Kanpur and Shanti who was married with Pt. Ratan Mohan Nath Zutshi. Pt. Harinandan Lal Dar was married with Lakshmi the daughter of Pt. Shambhu Nath Sheopori.

Pt. Raghunandan Lal Dar's elder son Major Shivnandan Lal Dar was born on 18th August 1907 in Benaras (Varanasi) where his father was posted at that time as a deputy collector. He had his early schooling in Etawah where his father was transferred around 1920. He did his matriculation from the Government Intermediate College Etawah in 1923 in first division. He then went to Benaras for higher studies and took admission in the Central Hindu College there. He did his F.A. in 1925 in first division from this institution. He then joined the Benaras Hindu University and did his B.A. in 1927 and then M.A. in Philosophy in 1929 in first division from the same university.

Major Shivnandan Lal Dar after doing his M.A. got a teaching job in his alma mater and became an Assistant Professor in 1929 in the department of Philosophy of the Benaras Hindu University. He simultaneously joined the law classes in the Law College of the university and passed the LL.B. examination in 1931 in first division scoring a very good percentage of marks. Professor V.L. Attreay was the head of the philosophy department of the university then.

Major Shivnandan Lal Dar after becoming a faculty member took very keen interest in the various activities of the university under the guidance of Pt. Iqbal Narain Gurtu who was very close to Pt. Madan Mohan Malviya and played a key role in the establishment

of the university in 1916. He was not only an able teacher but also a very good administrator and a very hard task master. He soon started commanding respect from both his colleagues as well as his students for his profound knowledge of the subject and his unflinching integrity.

After the retirement of Prof. Adhikari as head of the Philosophy department in 1947, Major Shivnandan Lal Dar on 14th March, 1948 became the Professor and head of the Philosophy department in his place. Major Shivnandan Lal Dar then not only reorganised the Philosophy department of the university but also introduced the Philosophy as a subject in the curriculum of the intermediate girls section of the Central Hindu College under the university. Because of his administrative capabilities he was also made the warden of the Birla Hostel of the university. He was also elected as the President of the Indian Philosophy Congress in December, 1948 in its session held in Bombay (Mumbai).

Major Shivnandan Lal Dar then joined the central administrative office of the university in 1951 during the tenure of J.P. Mehta as the Registrar. After about three years in November, 1954 he became the deputy registrar (Academic) of the Benaras Hindu University on 28th February 1956. Due to his competence and administrative acumen to run the affairs of the university very smoothly and effectively in 1960 he then director of the Indian Institute of Technology, Kanpur asked the services of Major Shivnandan Lal Dar to tone up its administration but the university authorities declined to lend his services on the ground that they were indispensable for the university. He retired from this post on 18 August 1967 after attaining the age of superannuation and like a disciplined soldier he left his official bungalow in the university campus on the same day giving charge to K.M. Lal without wasting a single minute thus creating an example for others to follow who generally hang around their official residence even after their retirement from service and avail other undue benefits. The then vice chancellor of the Benaras Hindu University Professor Veni Shanker Jha paid rich tributes to Major Shivnandan Lal Dar and

said "I am prouder still of the grand style of your exit. I am told that on the day you handed over charge you left the university campus and shifted to your house. There was no hesitation and no lingering. This is indeed noble and I appreciate it. It is just like a sportsman. When the last ball of the game is played you just leave the crease and walk back to the pavilion. God bless you for this noble gesture so rare in modern greedy and selfish times. There will always be another innings and some good game only on a different wicket."

The then Kashi Naresh Maharaja Vibhuti Narain Singh expressed his feelings about Major Dar in the following words "It is pity that you are retiring so soon when you are still fit and capable to continue. The university will miss a devoted and capable worker. However I hope that you will keep up your association with the university which you have served so long."

Major Shivnandan Lal Dar had the proud privilege to work under the guidance of stalwarts like Pt. Madan Mohan Malviya, Dr. S. Radhakrishnan, Pt. Iqbal Narain Gurtu and Dr. Karan Singh. He functioned as the registrar of the university under well renowned vice chancellors like Dr. C.P. Ramaswami Ayyar, Dr. Veni Shanker Jha, Dr. Trigun Sen and Justice P.N. Bhagwati the former Chief Justice of India.

Major Shivnandan Lal Dar handled the statewide students' strike of 1959 in the university campus very intelligently and thus saved a major catastrophe. The medical institute in the B.H.U. campus was built under his able guidance and supervision. The extension work of Sir Sunder Lal Hospital was carried out under his instructions. He went to Nepal in 1957 leading a plane load of Pandits from Kashi who had to perform the Vedic rites properly on the occasion of the coronation ceremony of king Mahendra Bir Bikram Shah (1956-1975) on his personal invitation and stayed there in the Narayanhiti Palace in Kathmandu as a royal guest.

In 1958 on the invitation of the American Educational Council he went to America and thoroughly studied the working of 35 American universities and their pattern of education for about three months to have first hand knowledge about the educational system