

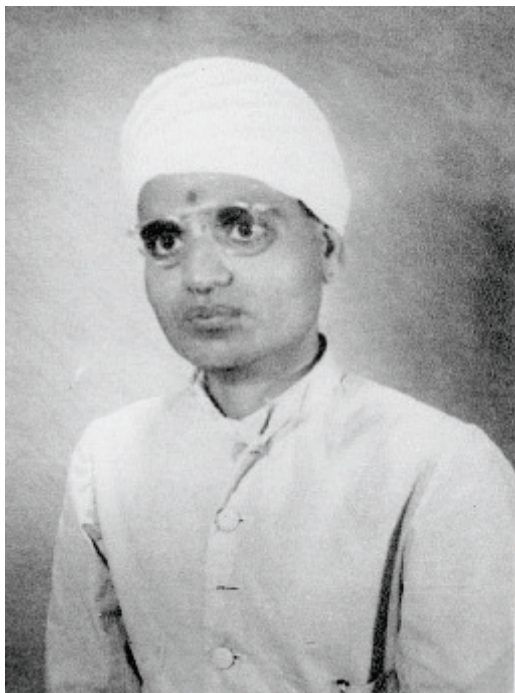


FAMILY HISTORY: A PRIVILEGED LIFE

पारिवारिक इतिहास

A Privileged Life: Story of the Sharmas (Dadhichs)

Champavatji Mandir, Johari Bazaar, Jaipur, Rajasthan, India



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Dedicated to our Grandchildren
Riju, Raghu, Nisha, Neha and Naveen Lal
2016

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HINDI/SANSKRIT TERMS UTILIZED AND THEIR MEANINGS

Hindi/Sanskrit Terms utilized and Their Meanings	
<i>Adhyapak</i>	Teacher
<i>Adhyeta</i>	Student
<i>Bagichi</i>	Small garden smaller than a Bagicha
<i>Bahi</i>	A special record book utilized in India for maintaining historical or financial records
<i>Bapu Sahib</i>	Literally "the Son, Sir"; specifically here referring to our maternal grandfather
<i>Ba-Sahib</i>	Literally "the father, Sir"; specifically here referring to our maternal great grandfather
<i>Bhajans</i>	Religious hymns
<i>Bhakti Movement</i>	A Hindu movement led by great writers, composers & singers of devotional songs
<i>Champavat</i>	A subcaste of Rathore Rajput Kings of Marwar region in Rajasthan
<i>Chaupad</i>	A major intersection of two major roads also the Hindi name for the Pachisi game
<i>chowk</i>	Courtyard
<i>Daan</i>	Charity, donation given or received
<i>Dadaji</i>	Literally Grandfather, in current context this term was utilized to addressing our father
<i>Darshan</i>	To witness or seeing in reality or in thought a deity or a great person
<i>Devasthan Vibhag</i>	The administrative department dealing with places of worship
<i>Dharma Visharad</i>	Degree title given to a scholar of Dharma
<i>Dharma-shastra</i>	The literature dealing with Hindu Dharma
<i>Ganga Guru</i>	The religious teachers who guided visitors to Ganges especially at Haridwar/Rishikesh area
<i>Ganga-snan</i>	Ceremonial bathing in the holy river Ganges
<i>Gazetted Officers</i>	Officers in the Indian administration with high the position and thus recorded in the Gazette
<i>Gotra</i>	A sub sub caste – usually associated with the name of a Rishi name (for our family it is "Vatsas")
<i>Haveli</i>	A house constructed in a special architectural style unique to Rajasthan and Gujrat
<i>Jagir</i>	The land grant made by the kings or Thakurs to other distinguished / religious citizens
<i>Jagirdari</i>	The system of land grant made by the kings or Thakurs to distinguished citizens
<i>Jagmohan</i>	Literally a structure that is beautiful; refers a verandah of a sanctum sanctorum
<i>Jyotish-shastra</i>	The Special literature dealing with Astrology
<i>Kahavatein</i>	The proverbs and Aphorisms
<i>Kanya daan</i>	The giving away of bride often by a father and mother in Hindu Vedic style
<i>Katha</i>	Literally a story or legend mostly to uphold Dharma often based on Puranas
<i>Kathabhattach</i>	An expert at narrating and explaining deeper nuance of Katha or Puranic story
<i>Madhyandini</i>	From mid- to the end of a text or epic story – specific Sections of Shukla Yajurved – Shakha (Branch or Style in our context associated with five Rishis)
<i>Mahamahopadhyaya</i>	The ultimate title given to a great Sanskrit or Hindu Scholar based on mastery of scholarship e.g. Fellow Royal Society, Academician, etc.
<i>Mahant</i>	A religious head who manages a temple or an organization of Hindu places of worship
<i>Maharana</i>	A variation of Maharaja, Udaipur (Rajasthan) Kings -used this terminology
<i>Ma-Ji</i>	Respected mother; often a grandmother and generally quite senior
<i>Mandir</i>	A Hindu Temple
<i>Marwar</i>	A portion of Rajasthan with its largest kingdom represented by Jodhpur
<i>Ma-Sahib</i>	Respected mother; often a grandmother and generally quite senior
<i>Masi</i>	Mother's sister or even a grandmother's sister – also called Mousi
<i>Maulavi</i>	Honorific Islamic religious title given to Muslim religious scholar (Mulla)
<i>Mughals</i>	The Muslim Turko-Mongol rulers of India starting from Babur to Bahadur Shah Zafar (~1500- 1800)
<i>Nawab</i>	A name variation of king of Muslim origin
<i>Nyay Shastra</i>	– In Sanskrit it means study of Logic / reasoning; in Hindi -The literature associated with law and justice

A Privileged Life: Story of the Sharmas (Dadhichs)

Champavatji Mandir, Johari Bazaar, Jaipur, Rajasthan, India

Introduction

This short history narrative of the Sharma family is a collaborative effort between the three Sharma Brothers whose father was Shri Jagdeesh Chandra Sharma of Jaipur and mother Manohar Bai also known as Manorama Devi and in later years as Dhayji (maiden name Joshi) of Udaipur Division. Our names are Subodh Chandra Sharma (b. 1939 and settled in Jaipur, India), Ravi Dutta Sharma (b. 1941 and settled in California, USA and India) and Govind Chandra Sharma (b. 1944 settled in Huntsville, Alabama, USA). This draft was started in 2015. Our sons are Mayank, Amit and Manan, respectively. Mayank has two sons Riju and Raghu; Amit has twin daughters Nisha and Neha and Manan has one son Naveen Lal. All the grand children at the time of this writing are below the age 25. One of the main purposes of this writing is to provide a brief history of the family to our grandchildren who will live in dispersed locations so that they are familiar with their roots and aware of their past. It is a request to future generations to 1) strive to keep in contact with each other and 2) periodically update this narrative and clearly identify who is writing it and how each writer is related / associated to the named family members in the above paragraph and the others described in the narrative that follows.

The primary sources of Information: The primary source for this account is from original documents such as letters from royalty, Deed of the Temple and Appointment of ancestor as Rajguru which were compiled in an earlier memorial Souvenir in Hindi - a translation of a section of a book written by Dr. Mrs. Vinay Sharma, a scholar and Retired Professor of Sanskrit and Hindi at S.S.G. Pareek Teachers Training College, Jaipur. She is an aunt from the father's side of Subodh, Ravi and Govind Sharma. The chapter she wrote in a memorial publication commemorating her father Shri Nand Kumar

Sharma's life and his contributions to Sanskrit Sahitya. This translation would not have been possible without her detailed original work, the section elaborated here is mostly of our common ancestors (hers and ours) starting from the forefathers of Shri Hargovind Sharma who was first Kathabhatt of the Champavatji Mandir (temple) and who was given the title of Rajguru of the Jaipur kingdom. Readers of this account may find it useful to consult the translation of Hindi and Sanskrit words in the legend. The use of "Shri" is equivalent to "Mr." in English. In addition, in the Hindi language the first, middle or last name can be extended with a post-fix of "ji" to an older individual. This document often borrows from the Souvenir writing of Mrs. Vinay Sharma. The citation for the original Memorial publication is:

Kathabhatt Pandit Nand Kumar Sharma, Sahityacharya Smarika. 1980. Ganagadhar Dwivedi, Editor. Prachya Shodh Sansthan, Saraswati Peeth, Brahmapuri, Jaipur, Rajasthan, India.

(English translation of above Citation) Dwivedi, Ganagadhar (Editor) Kathabhatt Pandit Nand Kumar Sharma, Sahitya (literature) Acharya (Doctorate) a Memorial Compendium. 1980., Historic (Ancient) Research Organization, Saraswati Peeth, Brahmapuri, Jaipur, Rajasthan India.

It is common in historical accounts that the lives of males are highlighted and the contributions of females often do not receive equitable attention. Therefore, historical accounts focus less on the female pillars of history, traditions and families. Where possible, an effort is made to find and include contributions of women family members in this account.

Historical Setting

Though the history -Rajasthan is renowned for the bravery and the lives of its princes but its literary tradition is also equally important. Jaipur became more prominent as a seat of Sanskrit Scholarship in the 1800s and in some ways the contributions of the Maharaja Sanskrit College to Sanskrit teaching and learning will be clearly recognizable

in this family history account. (colloquially Jaipur is also often mentioned as second Kashi or Varanasi).

Prior to 1950s, the State of Rajasthan known as Rajputana was ruled by several kingdoms; among the better-known kingdoms were Jaipur, Udaipur, Jodhpur, Bikaner, Kota, Bundi, Jhalawar, Alwar, Bharatpur, Pratapgarh, and Dungarpur. Each kingdom was subdivided or governed by smaller kings or Thakurs. The credit of writing the history of these principalities goes to Mahamahopadhyay late Pandit (Mr.) Heerachand Ojha. In the history of these kingdoms, he included a commentary on the prevailing society, literature and culture. Among those kingdoms which had such literary leanings were Jaipur, Jodhpur, Bikaner, Udaipur and Kota but nearly all kingdom patronized literary works associated with Dharma, or accounts of wars and the history of their kingdoms.

The Kuchwaha rulers of Jaipur belonged to the Surya-Vanshi (Sun lineage) and they migrated from Madhya Pradesh to Rajasthan. From the 10th century Jaipur has had forty rulers. The 25th ruler was Mirja Raja Maan Singh (1550-1614) well known as the Commander in Chief of Mughal Emperor Akbar's army and the one who ruled the Jaipur kingdom for over 25 years. One lesser-known aspect of his contributions was his interest in preserving ancient manuscripts. He truly nurtured literary scholars to study such manuscripts and to preserve them, he established a Pothikhana (The State Library) in Jaipur which still survives in 2015. Later on Raja Jai Singh and Raja Ram Singh II nurtured such literary traditions.

Vishnu Singh's son Sawai (literally one and quarter is an honorific title given to Jaipur kings; also Mirja was a similar title bestowed by Mughals) Jai Singh II's (1688-1743) name remains inseparable from the tradition of preserving Sanskrit scholarship. He is well-known for the founding of Jaipur city in 1727 AD. He undertook many initiatives and among those was his effort to have Arabic and Farsi (Persian) texts translated into Sanskrit, especially several texts associated with astronomy and astrology, and establishment of five

seats of learning and research, and the construction of astronomical observatories across India. (The city he built) even today that Sawai Jai Singh was an excellent town planner exists with very wide streets, adequate drainage, rectangular blocks, markets painted pink, just to name a few highlights.

The lineage of the rulers of Jaipur continued through Rajas Ishwari Singh, Madho Singh I, Prithvi Singh, Pratap Singh, Ram Singh II, Jagat Singh (d.1818), Jai Singh III (1818-1835). Among these rulers, the contributions of Ram Singh II were pre-eminent mainly his efforts to promote and preserve the Sanskrit language and its literature. He established the Maharaja Sanskrit College; and he worked hard to identify and bring major scholars of Sanskrit to the College and the city. Such scholars formed one of the prominent religious and social circles of the forefathers of the Sharma family. The efforts Maharaja Ram Singh II to establish our forefather Hargovindji at Champavatji Mandir will be described in greater detail.

The forefathers from Pokharan and Early Jaipur Period

Hargovindji (Chhote Lalji also honorific titled Deelan) was the Rajguru of Maharaja Ram Singh II of Jaipur. The grandfather of Hargovindji moved from Pokharan in Jodhpur Division of Rajasthan and within Jaisalmer District, ~80 miles east the Jaisalmer Fort. One of Hargovindji's forefathers was Shyamaji Joshi a Purohit (a religious scholar and often associated with a temple or the house of a ruler) of the Pokharan area, the city and the area belonging to the Champawat branch of Rathore kings of Marwar (the older regional name of Jodhpur area). Shyamaji's son was Panchaji, and Panchaji had a son by the name of Jagannathji who was the grandfather of Hargovindji. Jagannathji earned his fame as a village Purohit in an area near Pokharan but later of his scholarship and knowledge of scriptures he was appointed as the Raj-purohit of Pokharan by the rulers (Thakurs, under the protection and part of larger kingdom). Jagannathji had three sons Jaikrishnaji, Jaduramji and Ramkrishnaji.

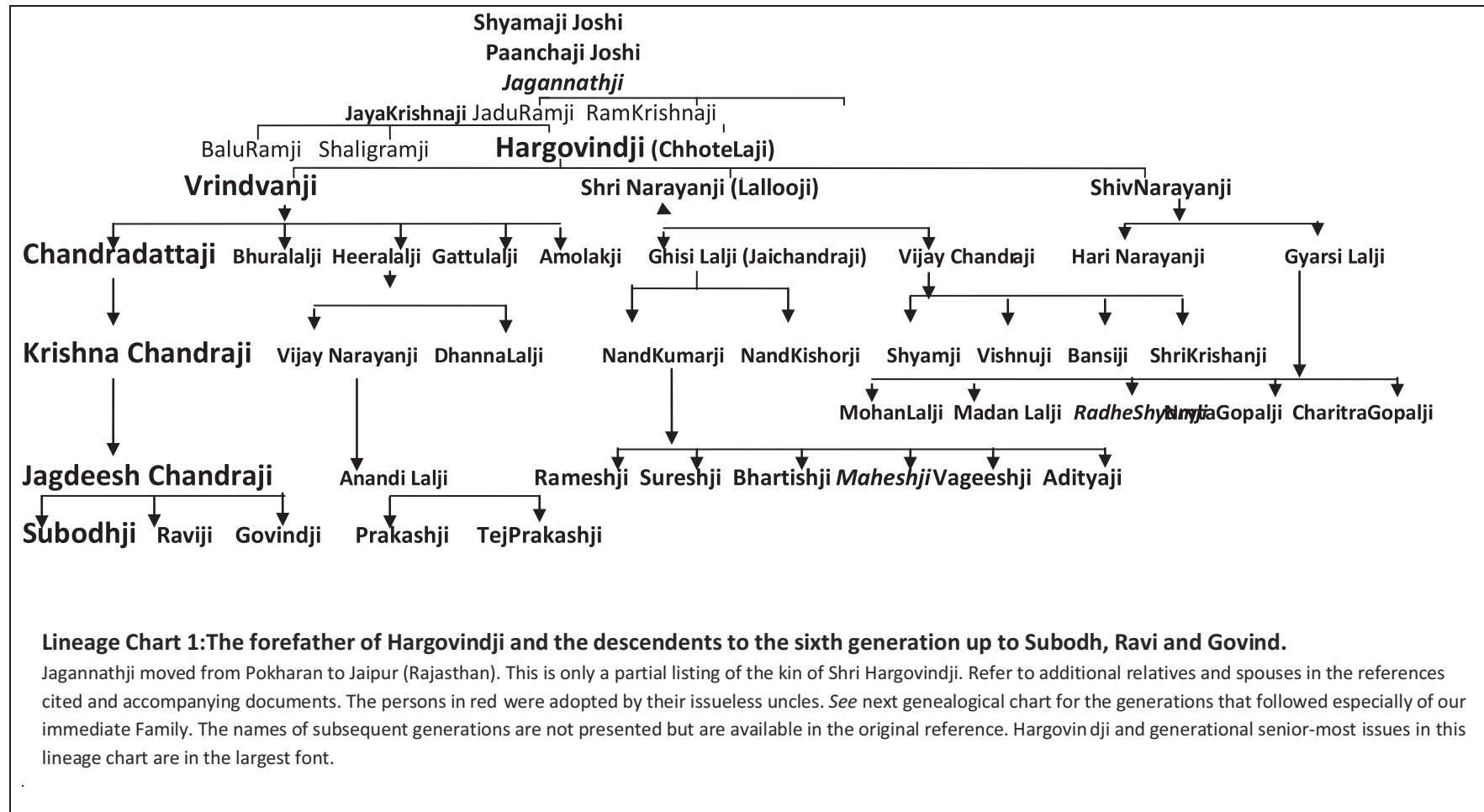
Jaikrishnaji, the eldest son of Jagannathji had three sons, Baluramji, Shaligramji, and the youngest one was Hargovindji (Chhote Lalji) (See lineage chart 1).

It should be noted that in Rajasthan's history the patrons of priests and purohits were kings (Raja or Maharaja) or smaller rulers. Since Hindu rulers in India followed the paternal lineage the oldest son generally became the next ruler and similarly the oldest son of a purohita commonly became the purohit. The lineage of rulers was called Gharana or Thikana. One of the ways kings built alliances was through marriages, a tradition common in other cultures and regions. The lineage among the priests and purohita also followed a similar trend. Shri Gaurishankar Hirachand Ojha (1863–1947) has written extensively about the history of kings and kingdoms within the State of Rajasthan http://en.wikipedia.org/wiki/Gaurishankar_Hirachand_Ojha. In the history of Udaipur, an account is given about the beginning of the relationship between the Thakur of Pokharan and Jaipur Kings. In the ~1800AD the Pokharan Thakur Sawai Singh was in Jaipur and wanted his granddaughter to be married to Maharaja Jagat Singh of Jaipur. The marriage was to be performed from the Jaipur house of Umed Singh, Thakur of GijGarh (GeejGadh), who was the brother of Sawai Singh of Pokharan. The princess' name was ChandKunwar Bai (b. 1791 AD) and she was also known as Champawatji thus named after the Rajput lineage of the Thakurs of Pokharan. She was fifteen years old at the time of her marriage in year 1806 AD. Later in the family history it will be noted that the Sharma ancestral home, the temple (Mandir) in Johari Bazar in Jaipur (next to recently built ICICI Bank) was built and donated to our forefathers and is still known as the Champavatji ka Mandir.

This very long distance move from Pokharan to Jaipur of the Sharma clan had an additional twist of fate and history. The ruler of Pokharan, Devi Singh was a prominent Thakur within the Jodhpur Kingdom. He had two sons- Sabal Singh and Shyam Singh. The older Sabal Singh inherited the Pokharan Gharana (princedom) and became its Thakur

and the younger son Shyam Singh decided to move to Bharatpur in Rajasthan which was ruled by a famous Chauhan King Prithviraj (a descendant of the same name as the most famous Maharaja Prithviraj Chauhan of 12th century). Shyam Singh was appointed to the army of Prithviraj in a leadership role and he made his mark as an expert warrior. The Jaipur Maharaja was well aware of Shyam Singh's bravery and respected him for it and he appointed him Thakur of Gij Garh within the Jaipur principality. Jagannathji the grandfather of Hargovindji, was requested to move to Jaipur to be the Purohit of Shyam Singh and was housed in GijGarh House (Haveli). Jagannathji was accompanied by his son Jayakrishnaji. This is how our forefathers moved from Pokharan to Jaipur (See lineage chart also).

Jayakrishnaji had three sons in Jaipur from two of his wives. Of these, Hargovindji was born to the second wife Surupa Devi in VS 1866 (1810 AD). Being the youngest son, Hargovindji received the best of affection and was steeped in the religious tradition of the family and underwent the Upanayan (The Thread Ceremony also known as Yagnopaveeta or second birth with a vow to devote oneself to learning and teaching) at the age of eight. The records show that Hargovindji had accompanied his father Jayakrishnaji and mother Surupa Devi to Gaya for the Shraaddha ritual (to pay homage to his deceased forefathers). After that his parents travelled to Jagannath Puri in Odisha State for pilgrimage. Puri is designated as one of the four most recommended holy pilgrimages by Adi Shankara, the greatest Hindu teacher/scholar that has ever walked on this planet. Unfortunately, during the pilgrimage Jayakrishnaji became sick and died. The mother Surupa Devi and the ten year old son Hargovindji returned to Jaipur. The young boy had to grow up in a hurry.



The Second Phase of the Jaipur Period :

Shri Hargovindji

On their way back from Jagannath Puri, the mother Surupa Devi and her son Hargovindji stopped in Banaras (Benaras, Varanasi or Kashi) especially for darshan of Lord Viswanath, a famous Shiva temple on the banks of the holy Ganges River. There, impressed by the city as the great seat of learning, Hargovindji asked his mother if after leaving her in Jaipur he could return to Banaras for shastriya (classics) learning. Surupa Devi approved his request.

It should be noted that Hargovindji and his descendants, have belonged to the Brahmin Caste, sub-caste Dadhich (Dahima) and Gotra (associated with Rishi) Vatsas' lineage and Namaval clan. Dadhichi of Rigveda is described there as well as in deeper sense is credited with a learning process also known as Madhu Vidya and sometimes knowledge vision as dadhikra ashwa or white sparkle. Further, they were part of tradition of preserving the Shukla YajurVeda by recitals relating to Madhyandini Shakha (Panch-Pravar) lineages to five Rishis: Orva, Bharadwaj, Apnuvan, Chyavan, and Jamadagni (names to be verified in ShuklaYajurved also quoted are Vats, Chyavan, Ainavan, Aurv, Jamdagnya). As the elders in the family have conveyed, Hargovindji and likely his forefathers were assigned the responsibility to study and remember by heart and by study to (to be an Adhyeta) and recitation of the ShuklaYajurveda from the middle towards the end (Madhyandini). Such responsibilities are a part of the oral memory tradition by which critically important texts are subdivided among the scholars; and their lineages were required to transfer by memorization to successive generation. Thus epics and great literary books have been preserved over several millennia. India is a tropical country and even if one writes these texts on the best paper, they cannot survive the tropical climate. The only texts that have survived as well as the oral tradition were inscribed on granite or on copper plates. Therefore, the Vedas and other major texts are “imprinted” onto memory from one

generation to the next. Using such a tradition, for example Kamala Masi, neice of Masahib (see later) and granddaughter of Mahamahopadhyay Shiv Duttji Kudal known also as Second Panini even at the age of nearly 80 recited from memory the entire BhagvadGita comprising of 740 verses. A recording of her recitation is in the possession of Sharma family and hopefully with any luck, it may survive for a mere couple of centuries in its digital state. Max Mueller is credited with being an important Indologist to undertake decades long exercise to collect and translate then available Vedas.

Hargovindji studied in Banaras for 8 years. Under the tutelage of various scholars, he became proficient in Sanskrit grammar (Vyakarana), logic and debate (Tarka-shastra), astrology (Jyotish-shastra), other prominent religious works (Dharma-shastra), ritualistic aspect of religion (Karma-Kanda), and literature (Sahitya-Shastra). At the age of 18, he returned to the Gij Garh house in Jaipur and remained associated with Gij Garh Thikana and the court of the Jaipur king. He also remained associated with his maternal uncle who was from Sambaria village, but who also resided in Jaipur and was a versatile scholar with expertise in sthapatya kala and Vastu-shastra (similar to Feng Shui).

Because both of their family roots were in Pokharan, Hargovindji's mother Surupa Devi remained as a confidant of the Jaipur Queen Mother Champavatji whose husband Maharaja Jagat Singhji had passed away and the Queen Mother's son Prince Jai Singh III became the Maharaja at a very young age. Therefore the administrative responsibilities fell upon the Queen Mother Champavatji. For some doubtful reasons the reign of Jai Singh III lasted only for 15 years and he passed away leaving his queen pregnant. She delivered a boy who later became Maharaja Ram Singh II. The reign of Maharaja Ram Singh II started in 1830; he was considered a patron and a promoter of education because he established numerous schools and colleges including a girl's school and the Maharaja's Sanskrit College in Jaipur City in 1865. One day Hargovindji's mother Surupa Devi was asked

by the Ma-Ji (now Queen Grandmother) Champavatji that since her son Hargovindji had studied in Banaras the seat of classical learning, would he read/recite and lecture on Valmiki's Ramayana and Bhagvat. Hargovindji also called Chhote Lalji and affectionately called Chhotu or Chhotuji. He was given a Rukka (a royal order) by Queen Grandmother Champavatji (which is still in our possession and is an important document in the family history. Hence it is briefly translated here:

“Chhotu, please read this as my Namaste to you. I have learnt that you read and explain Katha (religious epics) very well; therefore, I would like to hear from your own mouth. This is my earnest desire. I am of an advanced age and when you lecture; your words are like a gentle pious rain to me”.

Establishment of the Champavatji Temple

It is said that Ma-ji (The Queen Grandmother) Champavatji, possessed a statue of Shaligram (a Vishnu statue, often naturally formed of polished riverstone or stone that has been mined from the base of Himalayas where a fossilized snails are found and is considered an object in Lord Vishnu's worship). She used to worship it daily. One day she dreamt that she had only six more months to live and her concern was who would undertake the daily worship of this statue of her deity after her death. The city of Jaipur was still under construction and expanding in Johari Bazaar. The shops that line the ramparts of Johari Bazaar were already built but some open land behind them was still available. Ma-Ji Champavatji bought three prime acres of land and built an elaborate temple and in 1894 and gifted it to Chhote Lalji appointing him as its Mahant (loosely translated as Head Priest, but more in a administrative/religious capacity with primary responsibility to read Katha). The principal deity of the temple was Krishna (actually - an aspect of Krishna as ChandraVihari). There was a Shiva temple also constructed in one of the three Chowks (courtyards) of the temple. The temple was deeded in 1894 (1838 AD) to Hargovindji. The shops outside the temple

belonged to merchants and were considered to be their private property. In the Sanctum Sanctorum, the statues of Radha Krishna and Shaligram were kept. The Sanctum Sanctorum opens in a beautiful Marble-pillared and marble floor JagMohan (an ornate veranda). The rough lay out of the temple was based on these three courtyards. Entering from Johari Bazaar the first courtyard was the service and public area consisting of places where cows and horses, carriages were kept and it also included shops for use by businesses. The second courtyard contained the main temple and Jagmohan. The third courtyard contained a well, two temples dedicated to Shiva and Hanuman, respectively. The entire temple complex had residential areas, apartments and rooms so that over a hundred descendants of Hargovindji were living there by the 1950s. In addition to the temple, Ma-ji presented several villages and lands (e.g., Kua, and lands in Bajdoli, Shivdaspura, Kotkhavada, and also Mundoti near Jobner and later Ram Niwas near Chaksu, Gokulpura near Bassi) as Jagir (land grant in the - landlord system) from which our forefathers to the generation of Subodh, Ravi and Govind are grateful beneficiaries. The Sharma family was authorized to collect taxes and make a comfortable living so that Katha lectures/ and reading would be carried out in the Champavatji Temple itself. The Temple had a quasi-private status: it was largely a residential temple but with an important role as a seat of Puranic learning. But up until Shri Krishna Chandraji, (the grandfather of Subodh, Ravi and Govind Shama) it is said that each evening hundreds of people would come to listen to Katha. Our father Shri Jagdish Chandraji continued this great tradition of reading the Puranas; especially the Mahabharat as a religious text. A few months after the gift of the temple, Ma-Ji Champavatji expired (ca.1835 AD). In her honor, the temple is and will be called Champavatji ka Mandir for several centuries to come.

ChhoteLalji (Hargovindji) must have been about 30 years old in VS1894 (~1835AD) when he received the gift of this temple. He was especially well-known as a scholar of Puranic literature comprising

the great epics of the Ramayana, Mahabharat and Srimad Bhagvat. It is said that Hargovindji did Katha of the entire Mahabharat 18 times in his lifetime. This may be the only temple in India that focused on the Katha of Mahabharat as a religious text instead of merely being a Dharmic story. Prominent members of Jaipur's business community used to fill the temple courtyards fully and Hargovindji had a strong voice that carried across two courtyards. One Johari (dealer of jewels) presented a Bagichi (little garden approx. 66x 45 yards near Ghat gate) as a gift to Hargovindji. This garden was with the descendants of Hargovindji up to the present generations (~1970s). Another Bagicha was also gifted to Hargovindji but it was repossessed later by a Maharaja Madho Singh II (1880-1922AD) of Jaipur to serve as an army camp. Our grandfather Shri Krishna Chandraji later tried to acquire again but the efforts were unsuccessful.

The designation of KathaGuru/KathaBhatt by Maharaja Ram Sigh II:

One day Maharaja Ram Singh II's procession was passing through Johari Bazaar and he inquired about the gathering of people who were sitting quietly in the street listening to Katha of Hargovindji. The Maharaja invited Hargovindji to the palace and discussed religion with him at length and the holy texts. Impressed by the scholarship of Hargovindji, the Maharaja requested him to become his personal as well as the Rajguru (Royal Teacher). This brought continuity to Hargovindji's appointment as Rajguru and KathaBhatt and he received an additional Jagir of the villages Ram Niwas and Gokulpura. These events occurred around V.S. 1918 (1862 AD). A close Guru/Shishya (teacher/student) relationship was maintained between Hargovindji and Maharaja RamSingh II; they corresponded and occasionally Maharaja RamSingh II attended the Katha sessions at the Champavatji temple. The Maharaja respected the scholarship of Hargovindji and also appointed him to be the chief librarian of the Pothikhana (the Jaipur city and Palace library). Once there was a

major debate on the national scene between Shaivites and Vaishnavites (between followers of Shiva and Vishnu; such debates have occurred almost throughout the history of Hinduism). The Maharaja Ram Singh II himself went to Banaras along with two scholars from Jaipur and reported back to Hargovindji, on the success in obtaining signatures of over 1,100 scholars to support the Shaivite cause being challenged by Chatuh Sampradaya (a consortium of four Vaishnavite organizations including Nimbark and Madhavacharya followers). It should be noted that Jaipur State also had scholars from other major seats of scholarship in India, e.g., Bengal, Bihar, Maharashtra, Andhra and Gujrat regions. Their presence has continued up to now. The names of contemporaries of Hargovindji from this era were: Rajivlochan Ojha, Rambhaj Guleri, Pandit Radhakrishna, Pandit Eknath Jha, Jeevan Nath Ojha, Pandit Lakshmi Nath Shastri Dravid and Shrikrishna Shastri Telang.

During the reign of Maharaja Ram Sigh II (1835-1880AD) many of the Thakurs and minor kings within the Jaipur kingdom also accepted Hargovindji as their Guru and decorated him and donated funds or gave land to support the Temple and to (indirectly) further solidify their alliance with the Maharaja of Jaipur. Among those donations was the Mishraji's Haveli (Mishraji's House) in Pokharan; and Thakur Bibhuti Singh's wife Anand Kunwar Bai took Guru Mantra from Hargovindji; Pachevar Thakur also presented a Haveli; historian Fateh Singh Champavat also was also a devotee; and Thakurs of Samod, Chomu, Santha, Nayala, Kanota, Sodha, Kotkhavada, Boraj, Manoharpura, Shahpura, all accepted Hargovindji as their Guru. GijGarh had a very close relationship with Hargovindji and furthermore the Prime Minister of the State of Jaipur, Pandit Shivadinji; Hardasji of Bundi, and the Haldiya lineage of Jaipur were also associated with Hargovindji. Hargovindji also maintained a friendship with the Rajguru of Udaipur Shri Vishnudasji. Maharaja RamSingh II also consulted the Dahima (Dadhich) Brahmins and appointed Hargovindji as Sarpanch (Chief) of this Brahmin sub-

caste. The Maharaja and Hargovindji also invited all Brahmin Castes (Chha-nyat or six major sub-castes of Brahmin caste) for a joint feast together in the Champavatji Temple and the Maharaja was present there to give Dakshina (monetary gift) to each Brahmin attendee. This was done to reduce separation and jealousy among the Brahmin sub-castes. Another Queen Mother Devadiji wanted to donate an additional temple (Devadiji's temple located across the street from Champavatji's Mandir in Johari Bazaar) to Hargovindji, but he respectfully declined the offer and stated "Every time I receive a gift, I must hold water in the palm of my right hand (as part of the sacrament ritual to gratefully receive this worthy daan or gift given) and I have received somany royal gifts that (due to the water-holding sacrament) the palm of my hand has softened and rotted now by the act of receiving, so please find another capable guru to receive this generous offer".

The Passing of Shri Hargovindji:

In the year V.S. 1937 (1881 AD) at the age of seventy two approximately forty years after receiving the donation of the temple, Hargovindji was heaven-bound. But seventy was considered to be an advanced age at that time, and he had seen the birth of great-grand children before his passing.

Hargovindji had four sons. Of those, Shri Vanmali passed away at a very young age. The surviving three sons were Vrindavanji, Shri ShriNarayanji, and Shri ShivaNarayanji. Each of these brothers and their descendants had illustrious lives and each excelled in scholarship and professorships. We will trace the lineage of the oldest son Shri Vrindavanji who was the great- great-grandfather of, Ravi and Govind Sharma. The Lineage Chart 1 however does include brothers of Vrindavanji and their children.

Shri Vrindavanji Sharma (1829-1884AD):

Born in (ca. 1829 AD), Shri Vrindavanji received his training in the Puranas (religious epics of Mahabharat, Ramayana, and Bhagvat) from his illustrious father Hargovindji. Shri Vrindavanji was an

expert at Katha and was considered an expert in NyayaShastra (ancient Sanskrit literature associated with logic and reasoning). From the time Maharaja Sanskrit College was founded in ca.1862 AD (and located only about 0.5 mile from Champavatji Mandir), he served as a professor of Hindi and his salary was Rupees 20 per month as per the attendance records of Magh Budhi 3 (January) 1869AD. These records were also corroborated by the Rajasthan Archival Records Office, Bikaner. The Government Secretariat Record of the year 1873 indicates that he received a Gold Medal from the Government that read "Presented by Pandit Shyodeen, Superintendent, Education Department, State of Jaipur, to Shri Vrindavan for Proficiency in Sanskrit Logic. Knowledge is Power (printed on the back: with a background image of the building of Maharaja Sanskrit College)". He served in this professorial capacity till his death in year 1884AD at age 55 years. His son, Shri Chandradattji was appointed in the same position at the Maharaja Sanskrit College.

Shri Chandradattaji Sharma c. 1860-1894 AD:

The oldest son of Shri Vrindavanji, Shri Chandradattaji carried out the responsibilities of Katha lectures in the Temple and like his father held the position as professor of Hindi at Maharaja Sanskrit College which he joined in April 1884 and after only one decade of teaching, passed away in 1894. There is one shloka (couplet) composed and dedicated to him in Jaipur Vilas written by the Raj-Vaidya (The Royal Doctor) Shri Krishna Ram Bhatt who was a contemporary of Shri Chandradattaji. The shloka in Sanskrit reads, Jihvagra Visfurjit sarva Bharatah, Param Natah sadguna guchh bhartah.

"Virajate Rajguru sabharatah sa Chandradatt param prabharatah". In the note associated with this stanza Shri Krishna Ram Bhatt writes "this was the nature/qualities of this Dadhich (subcaste) the Kathabhatt Rajguru". Shri Chandradattaji had only one son, Shri Krishna Chandraji, the grandfather of Subodh, Ravi and Govind Sharma.

Shri Krishna Chandraji Sharma (1886-1918) and Yamuna Devi (Ma-Sahib c.1878-1979 AD)

Shri Krishna Chandraji was born on Bhadrapada Krishna Saptami in Vikram Samvat 1942 (~ year 1886). He was an only child. He was about eight years old when his father passed away. The financial situation of the household was not strong because of this and being the Rajguru designate and a minor, the Court of Wards took over the estate and modest care of the family until Shri Krishna Chandraji was an adult. Around the age of 18, he married Yamuna Devi, daughter of Ganga Vallabh Kakra, a professor at Maharaja Sanskrit College. Ganga Vallabh Kakra son of Chiman ji and grandson of Lakshmidharji was a prominent Mahant of Vijay Gopalji and Gyarah Rudra Mahadev (11 forms of Shiva, modern interpretation - infrared heat) Temple about two blocks (0.4 miles) from the ChampavatjiMandir at the corner of Badi Chaupad (the rectangular intersection, one of the four major intersections in the old city center of Jaipur). About the time of his marriage he was released from the ward ship of the state and became the owner of his temple property and associated villages and the land (jagir).

Shri Krishna Chandraji studied under the tutelage of the leading scholars in Jaipur of that era, Pandit Jeevan Nath Ojha and Pandit Guleri. He was close to the Guleri family. He also studied under a Maulavi (Muslim religious priest/ scholar) and acquired a keen understanding of Urdu. He translated several verses of the Mahabharat and presented them to the then Prime Minister of the State of Jaipur Nawab Sirajuddaula. Being a Tajimi Sardar (noted and designated among the chiefs or chief citizen in that tradition) of Jaipur State, Shri Krishna Chandraji held a prominent place in the community and attended the Jaipur Maharaja's court (Sawaii Madho Singh 1880-1992) regularly. His circle of professional and personal friends were all luminaries of Sanskrit and Hindi scholars and also Rajgurus of the state of Jaipur including Maha-maho-padhaya (a scholarly title bestowed on the eminent scholars with exemplary

understanding of literature, much like the awarding of the degree DSc. in western equivalency) Pandit Durga Prasad Dwivedi, Madhusudanji Ojha (www.Vedicpeeth.org/Madhusudan-Ojhahttps://plus.google.com/112447125768711357702/about), Rajguru Chandradattaji Ojha. For 15 years of his life Shri Krishna Chandraji regularly did Katha in the temple and had a huge following. He also had a very strong voice and clear diction so in this pre-electronic amplified microphone era; his voice could be carried across chowks in the Champavatji Mandir and beyond the width of Johari Bazaar. He translated the tenth chapter of Srmad Bhagvat in Hindi from Sanskrit and presented it to the Maharaja Madho Singhji II. It is still preserved in the Royal Pothikhana . During World War I, a worship session was held at Govind Devji's Temple in Jaipur City Palace where he was invited to read his Sanskrit compositions.

Unfortunately for the Sharma family and its records, there is no photograph of Shri Krishna Chandraji that has survived. In Jaipur, among those who knew him personally was Dr. Tarachand Gangwal a friend of Shri Laxmi Lalji Joshi, maternal grandfather of Subodh, Ravi and Govind's. Dr. Gangwal would often relate to us that he knew him personally and if a photograph of his existed that he could identify him. In spite of extensive searches of the PothiKhana, no photo has been found where someone who knew him could identify him. Furthermore, unfortunate for our family that he passed away at an early age of 32 years approximately in the year of 1918 AD. Our father Shri Jagdeesh Chndraji, his only child was six months old at that time. It is ironic that a photograph of Shri Krishna Chandraji's great grandfather exists but not one of him! Therefore our father used his Charan Paduka (wooden Sandals) as a symbol.

Shri Krishna Chandraji's wife, Yamuna Devi also known as Man kanwar or Ma-Sahib as she was affectionately called, was the matriarch of the Sharma family and she lived as a widow for over seventy years and she saw her own great grandchildren. She bore the great burden of raising a six-month old child with very limited

financial resources, and until her son was an adult she suffered extreme financial hardship including litigation and challenges from several sides with the intent to usurp all or part of the property including the Rajguru title and its lucrative Jagir. She was devoted to dharma and read the BhagvadGita and Vishnu Sahasranam each day and would not eat until she had Darshan of the Sun. During the monsoon season, in the morning we would all be on the lookout to see if we could point to her even a sliver of the sun peeping out of dense clouds, so she would not go hungry all day. Ma-Sahib passed away near the age of 100 on 17th November 1979. We have very fond memories of her and great respect for the difficulties she endured. Yamuna Devi had eight children, only the last one survived. He was our father Shri Jagdeesh Chandraji Sharma. Ma Sahib was specially kind to keep Ravi with her as eldest son Subodh grew up mostly in maternal grandpa's family and younger brother Govind moved with mother (Dhayji). As a result, Ravi has also been fond of eating like Ma-sahib was. She travelled from bullock carts to airplane and took road journeys across South India for pilgrimages as Ravi was working in Bangalore, after return to Jaipur at age 93 she broke her hip that healed well and she walked till she lived (age 99-100 in 1979). Ma-Sahib's mother daughter of Vyas family descendents from Bundi was called Bhabhuji also lived to age 99-100. One of the cousins of her mother Bhabhuji was Shrimati Chandra Kanwar married in Champawatji Mandir family to Gattulalji Son of Vrindawanji and was a super scholar of Sanskrit as she hailed from RajVyas Family of Bundi, same family from which later Savita wife of Amit came as Daughter of Bundi Rajvyas Shri Ram Duttji Dadhich. Ma-Sahib's two illustrious scholar Brothers were Durga Vallabhji and Kalyan Vallabhji (who also taught beginning grammer of Sanskrit to next generation Ravi) and Kalyan Vallabhji's teaching quality at Maharaja Sanskrit College and scholarship and clarity was respected by Mahamahopadhyayas and other Sanskrit scholars of Jaipur. Only daughter of His was Nandubai wife of (our paternal side

- Father's Uncle) MohanLalji (of Moti Dungri Ganesh mandir) who was the closest cousin sister of our father and both of them helped and guided our family and encouraged us to acquire a land and helped build a house in where our parents and Ma-Sahib spent several decades happily.

One more relative of prominence of Ma-Sahib was father in law of her aunt (Kudal - Naniji) Mahamahopadhyaya Pandit Shiv Duttji Kudal, Prof of Sanskrit at Lahore College who was known as second Panini of Sanskrit Grammer (and grandpa of mentioned Kamala Masiji) and who helped Max Muller's team during his compilation of Vedas.

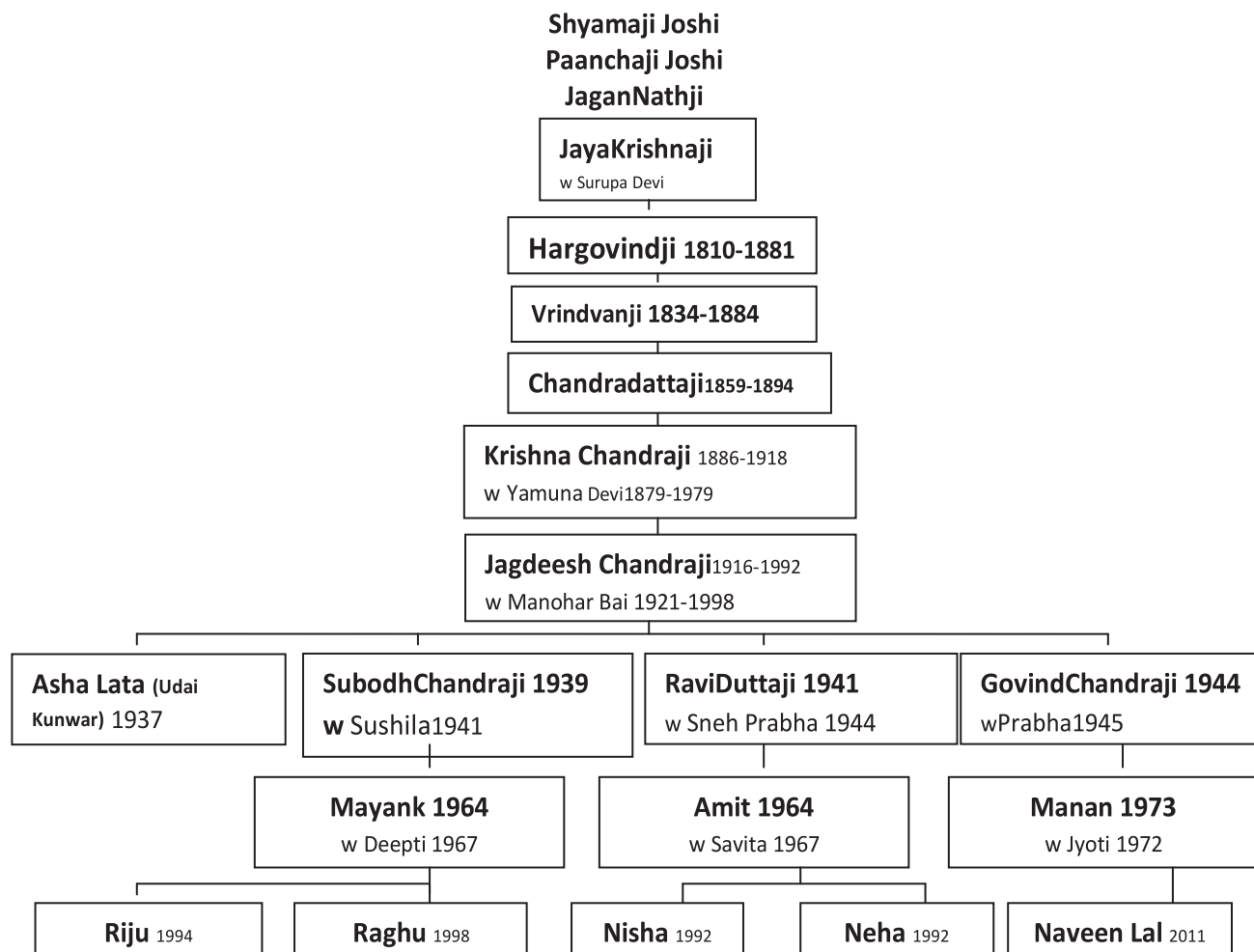
To maintain family Rajguru position and estate Ma-Sahib had contacts with Prominent Person's wives such as wife of Sansar Chandra Sen (Hathibabuji) former prime minister of Jaipur State. She was also respectful of Muslim Neighbors of her father's temple, used to take us to Dalaram's Garden Amber, Peer's shrine and also used to send us to Tajias and made sure that we went under tajias to get good health.

Ma-sahib had seen the days of extended families of Indian culture and kitchens of household feeding hundred people and then she saw kitchens in divided nuclear families. Somehow whenever she got income from villages and there was a smallest reason, she would find out many distant relatives and extended family members and treat them to a feast. This desire persists in our family and manifests in modern forms and is further strengthened from our Maternal grandparents' side, of the Joshi family.

She had been to all 4 pilgrimage sites at an very early age and also later in life so there were enough anecdotes and immense faith in divine form worship, especially Lord Krishna. Therefore she enjoyed Guruvayur and Udipi Krishna Temples during travels with Ravi in the south and also lived happily with Snehprabha at Bangalore and she lived in almost every town that our brother Dr. Subodh Sharma and sister in law Sushilaji lived worked and taught engineering.

Rajguru Kathabhatt Jagdeesh Chandra Sharma (1917-1993)

Shri Jagdeesh Chandraji Sharma was born on Kartik Shukla 12 V.S. 1973 (1916 AD) in Jaipur. We (his children), called him Dadaji (Elder Brother Sir). He was the eighth issue of Ma-Sahib and the only



Lineage Chart 2: Direct Descendents of Hargovindji upto Subodh, Ravi and Govind's grand children.

surviving issue. He was born (at Jaipur!) after shraddh by performed his father, in Gaya, Southern Bihar, an ancient city about 10 miles from Bodh Gaya where Lord Buddha attained enlightenment. Shraddh is an offering to ancestors and to perform it in Gaya is considered an auspicious act and duty. After birth he was sent for several months to Ma-Sahib's Aunt's house to provide different environment than to her seven children that had not survived. Six months after Shri Jagdeesh Chandraji was born, his father Shri Krishna Chandraji passed away on Ashwin Shukla 4 V.S. (1917 AD). So, being a prominent citizen associated with royal duties to the court of Jaipur state, he also became a Ward of the Court and remained in that capacity till the age of 17. The struggle for survival due to the loss of her husband while their only surviving child was six month old left indelible scars on Ma-Sahib. But she was fortunate to have a devoted Uncle Shri Suraj Vallabhji and younger brother in Shri Kalyan Vallabhji, a maternal uncle to our father who was devoted to the proper upbringing of Dadaji. Protection was also needed because of his status as the Rajguru and property issues associated and the villages, land and the temple properties. This protection was selflessly provided by Shri Kalyan and Suraj Vallabhji who would not let this young boy out of there sight.

The first five years of the education of Shri Jagdeesh Chandraji was carried out under the guidance of his maternal uncle Shri Kalyan Vallabhji and by other teachers in the confines of his home. After that for the next six years (1922-1928) he was sent to study at the most prestigious, British-run Nobles School, whose Pradhan-adhyapak (Head Master) was Shri Shyam-Sundarlalji Pandya. But the Nobles School education was more suitable for the training of princes and not designed for a religious teacher as Shri Jagdeesh Chandraji was destined to be. Therefore, he joined and completed the Praveshika (Entrance Examination) at Maharaja Sanskrit College and later completed the degree of Upadhyay (equivalent to a four year degree). By the year 1937, he had also completed two additional

degrees of Sahitya-Upadhyay (under the tutelage of Pandit Laxmi Nath Shastri) and Sahitya Shastri (under Shri Mathura Nath Shastri). His penchant for learning was a constant till he was in his forties even after his four children were born. His lifelong learning continued as he conducted his duties as Rajguru. He witnessed the movement for India's independence, Mahatma Gandhi's Satyagraha movement, the zenith and decline of the British Raj, the partition of India into two nations. One of the Ministers of the independent Indian state of Rajasthan Shri Ram Kishore Vyas (to which Jaipur was consolidated and became its capital city), encouraged Shri Jagdeesh Chandraji to study English again and he passed the English High School equivalency diploma in 1948, he continued up to Intermediate or what is called Junior College. In the same period he also passed Dharma Visharad (Specialist in Dharma) from Hindi Sahitya Sammelan, Prayag (Allahbad) and also the degree of Sahitya Ratna (Jewel of Literature).

The activity that kept him occupied for most of his life was Katha (reading and expounding) on the Great Epic of Mahabharata by Veda Vyas - the largest Purana and the 100000+ hymn-poem which was larger than Homer's Illiad. Even though the primary theme of the Mahabharata is and the role of duty prescribed by Lord Krishna acting in and justifying a war based on protecting law order and conduct (Dharma) in Society, the details of all aspects of life then prevalent are covered. Dadaji used to take between 6-8 years for each completion of the Mahabharata; he used to read the original Shlokas in Sanskrit, used to read Sanskrit Text (Teeka) expanding and elaborating the content of Shloka and finally read and describe events in Hindi for easy learning. Audience was very large up to the time of our grandfather Shri Krishna Chandraji and it was told to us by late Dr. Tara Chandji Gangwal, ENT surgeon of British times that when he was an intern at Dr. Daljan Singhji's clinic across the temple in Johari Bazar he could clearly hear the Katha about 250 ft away. There was no noise pollution then. For Dadaji the main objective was to

read Mahabharata in front of Chandra Vihariji and also respond to the audience queries. All of us (but Ravi was especially fond of listening and expecting a small snack of fruits, banana and or milk cake after the Katha and Aarti). Dadaji, later life did Mahabharata Katha more than six times. It is important to know that Geeta which is extracted from Upanishads and is believed to have been delivered by Lord Krishna himself in the battlefield in Mahabharata for opening Arjun's eyes and teaching him that it is his duty to fight wrong even where relatives are the opponents.

Parallel to Shri Jagdeesh Chandraji's literary and educational pursuits were his duties as Rajguru. We saw him ride elephants with the Maharaja of Jaipur; he had a horse-driven carriage and he regularly rode a palanquin to the City Palace Jaipur. He had to wear gold brocaded Pagdi (a smaller turban that often the non-Rajputs wore called Suva and elaborate dress called Choga seen in the photo in the Souvenir), and he also wore woolen britches and western shirts and pants suitable for a fox hunt. In his clothes and taste for finer things, he was a royal. But such luxuries were somewhat short-lived, constrained by the abolition of Jagirs and the landlord system around 1950 that was a burden on Indian and Pakistani rural societies. India and its reform policy based on the socially-conscious dictum that “the land belongs to the tiller” resulted in substantive reforms in the Indian situation. Other constraints on Shri Jagdeesh Chandraji were the ever-present litigations associated with the temple properties. Only in the last two decades of his life were the litigations settled because the new generation of relatives had no desire to engage in such frivolous exercises.

Especially after the abolition of Jagirs, our father had to look for employment to meet the family expenses. Demanding expenses included the marriage of his daughter Asha Lata (sister of Subodh, Ravi and Govind); college level education of his three sons. Subodh studied in Jodhpur, Ravi studied in Bombay and Govind in Udaipur. These expenses burdened the strained finances of the household.

Besides, his social status accorded him several opportunities for positions both paid and honorary. In matters of State he was consulted heavily and he used to go with Sir Mirza Ismail, Dewan or Prime Minister of Jaipur State for a tour of the city where he would help the State move and relocate the small temples, while Sir Miza would do the same for small mosques and Pir memorials that obstructed the beautiful rectangular street architecture of Planned Jaipur Pink City. In his later years he not only continued his study of Mahabharata, Sanskrit literature and Indian Classical Music but also extended his studies relating to Sanskrit grammar and word meaning derived from Vedic Dictionaries such as Nirukta.

In addition he provided many social services to the society and the Government. These services included the following:

1936: Secretary, Rajguru, Sant and Mahant Society, Jaipur. It should be noted that Jaipur was prominent in India among the leading centers of religious organizations and center of learning in Sanskrit, Hindi and the Hindu religion. This Society undertook many progressive steps. One of the activities that they undertook was to determine the fate of small temples that were in the midst of bazaars. This Society also attempted to provide a collective voice to diverse Hindu religious leaders.

1942: Member, Central Advisory Board, advising the British Government and their relationship with the Princely State of Jaipur and with the King and thus with the religious community.

1942-46: Honorary Magistrate, Jaipur High Court

1959-1979: Adhyapak (Lecturer) and later Vyakhyata (Professor), Maharaja Sanskrit College

1943-1950: President, All India Dadhich (Dahima) Brahmin Sabha

1945: Trustee, Dahima Panchayati Bhavan (The student hostel and meeting hall for Dadhich subcaste)

1950-60: Editor, Dadihmati Patrika (Magazine of the Dadhich subcaste)

1951-53: Inspector, and later Manager Devasthan Vibhag (Religious Institutions and Structures, mostly temples)

Shri Jagdeesh Chandraji Sharma left his body on September 13, 1992. In his last 6 months he enjoyed seeing the photos of his twin great granddaughters Neha and Nisha, Amit and Savita's children. He also sent them a wooden souvenir boat with his own handwriting, still preserved and cherished by them. Among the literary works he created was a book Vishwa Shanti Path, a long poem of 124 stanzas for the promotion of world peace that traced Indian and world-wide contributions to literature and traditions. He wrote extensively also in Dadihmati Patrika, a periodical magazine. He loved Indian classical music and shared that joy with his children. He also wrote Jaysingh Natak (drama) and Rashtravad Darshan (Philosophy behind Nationalism) and other short articles and poems.

One of far-sighted decisions our father made was to acquire a suburban plot of land located at B134 Rajendra Marg, Bapu Nagar, Jaipur and he took a loan to build a home there. When our family decided to move from the Champavatji Temple in the late sixties, this newhome served as a useful abode. For the first time, in the Rajendra Marg home our family had a garden and fresher air and reduced noise and a structured home. The home was designed and built under the expert design and supervision of our eldest brother Dr. Subodh Chandra Sharma who alongwith his wife Sushila Sharma provided the affectionate and respectful care to both of our parents and grandmother Ma-Sahib as needed.

Shrimati Manohar Bai (Manorama Devi) and the Joshi Pariwar

Marriage: On February 4, 1933, Shri Jagdeesh Chandraji Sharma, at the age of 18 married Manohar Bai. She was 13. She was the granddaughter of Shri Jata Shankarji Joshi (Ba-Sahib) of Mandal village in Bhilwara district of Rajasthan and daughter of Shri Laxmi Lalji Joshi. The story of this illustrious Joshi family would be of equal significance to the Sharma family and ideally it should also be covered in equal detail. But a record of our maternal family is not as

available as our father's side of family. Here are a few facts about this grand marriage between Shri Jagdeesh Chandra Sharma and Manohar Bai Joshi and about the Joshi family which also shaped the future development of our Sharma family.

1. The grandfather of the bride, Shri Jata Shankarji Joshi (Ba-Sahib) was the primary promoter of this marriage and wanted it to occur immediately. But the father, Shri Laxmi Lalji Joshi (Bapu Sahib) was strongly opposed to it from an ethical and legal perspective mainly because Manohar Bai was underage. Shri Laxmi Lalji was a senior officer in Udaipur State and also belonged to State British Administrative Service (e.g. Indian Civil Service or ICS). He was morally opposed to this marriage and his opposition was carried out to the extent when he moved out of the family home during the marriage and cooked and lived separately. But the grandfather of the bride nevertheless carried out his own wishes. The grandfather appealed to his own brother to do the Kanya Daan because as a widower he could not perform the Kanya-daan (The Vedic tradition of performing marriage and rites especially giving away of the bride) which requires the presence and participation of a married couple in the tradition-bound Vedic ritual. The bride's father and mother agreed to perform the Kanya daan.
2. Since Shri Jagdeesh Chandraji Sharma, the groom was a Rajguru of the prominent state of Jaipur, it was felt that the groom must arrive on an elephant in the colorful marriage procession at the bride's home. The elephant was sent to Mandal village from Udaipur city over 70 miles away because of the stature of Shri Jata Shankarji Joshi in the Udaipur court where he was a prominent and well-known attorney. But the streets of bride's village Mandal, were very narrow; so in order to accommodate the wedding procession and especially the elephant and howdah (the proper seating atop an elephant) could get to the bride's home at least part of a few houses had to be demolished with proper compensation.

3. The marriage of Manohar Bai was a major event in Mandal village and the festivities lasted for seven days. During this period in every train that stopped at Mandal Station all the passengers were asked to participate in the feast. Even 40-50 years after this marriage, people would meet and tell us that, “Yes I had stopped and participated in the feast when I was passing by Mandal by train at that time”.

Ba-sahib Jata Shankarji was one of three brothers other two were Shrilalji and Madanlalji. (who are Dhan raj ji, Chaturbhuj ji and Badrilalji was a distant cousin of Bapu-Sahib. Ba-sahib had early education at Srinathji Krishna Temple at Nathdwara. We all brothers have very fond memories of people from the whole state (relatives and Thakurs – Rajputs clients) visiting Basahib. If a guest was not there for dinner he would consider it to be not a good day and this shows his societal association. He had a daughter Ramchandra Buaji whose family lived in Mandal and our family has lost contact with survivors. He was walking and doing daily activities till he passed away in 1966.

Dhayji was a tremendously disciplined mother dedicated to service of her Mother-in-law ma-sahib and never disobeyed or neglected her wishes. She was called Dhayji namely a foster mother because Ma-sahib always wanted my parents to be protected like she had raised her son being a family matriarch. Dhayji never wasted money, always worked hard. Both parents complemented each other in terms of emphasis but both being together, mother being largely Nirgun or non-form worshipper yet an ardent Tulsi Ramayana reader (100's of times in life) while father (Dadaji) being a Radha Krishna bhakta who also enjoyed lighter arts such as literature, music, etc.

Our dear mother Manorhar Bai Manorama Devi, Dhayji -left her body on 31 March 1998.

The Joshi Pariwar:

The generation of Subodh, Ravi and Govind were fortunate to have been around when their maternal great grandfather Shri Jata

Shankarji Joshi was alive. He was an attorney in the royal court of Udaipur and an impressive figure with very well-kept white beard and shared anecdotal accounts with us. He had seen all his great grandchildren graduate from college. He expired when he was in his nineties in the year. He was regarded as a savvy country attorney. But the greatest contribution he made was to father a brilliant son in Shri Laxmi Lalji Joshi (Bapu Sahib) (1901-1995) who in 1925 became the first BA, MA and LLB (law degree) recipient from Alahabad University, from the state of Udaipur, a prominent principality in Rajputana. He served in several capacities before India's independence in the state of Udaipur. Notable among his services were as Director of Education. He also served as Collector of Bhim near Chittore District. After the formation of the post-independence state of Rajasthan, he was the first Indian Administrative Officer of Rajasthan, Revenue Secretary, Jagir Commissioner (where his contributions were admired in rapidly settling the transfer of land from landlords to the tillers). Later on, after Shri Laxmi Lalji Joshi's “retirement”, he served as a Member and Chair of the Rajasthan Public Service Commission (1957-68) which selected candidates to be the most senior public servants (Gazetted Officers); from 1962-68 he served as the Director, Higher Secondary Board of Education (1962-68) in the state of Rajasthan. Shri Laxmi Lalji Joshi was one of the senior most and among the ablest public servant Rajasthan had seen. He was invited by the then illustrious Chief Minister of Uttar Pradesh and Home Minister of India, Shri Govind Vallabh Pant to personally meet and brief him on the efficient process by which the complex Jagirdari (landlord) system was systematically abolished in Rajasthan. It is interesting to note that effect of abolition of Jagir and the ownership of villages given to the Sharma ancestors by the Jaipur kings!

Equal to Bapu Sahib's public service were his contributions in the sphere of literature and religious studies. He was a member of several committees of Rajasthan Sahitya (Literature) Academy and he

received distinguished recognition for his contributions. Bapu Sahib was a State Petron and lifelong supporter of Boy Scouts and Guides of India where he served as the national vice President, an active supporter of Meera Bai Trust (<http://www.chittorgarh.com/meera-bai.asp> ; <http://www.biographyonline.net/spiritual/mirabai.html>; dedicated to the preservation of contributions this legendary devotee, Bhajan composer and singer and an ardent devotee of Lord Krishna). Meera Bai was one of the most prominent figures of the 15th century in the Sant (Saint) tradition within the Hindu Bhakti Movement. Some 1,200–1,300 bhajans (prayerful songs or hymns) are attributed to her and they are popular throughout India and have been published in several translations worldwide and sung by every major classical, semi-classical and devotional singer in all villages and cities of North India in particular and also in South India.

Bapu Sahib (Shri Laxmi Lalji Joshi) wrote a book on “Mewari Kahavatein” (the Proverbs of the Mewari Language) and also wrote a biography of a lady saint of Udaipur Mahatma Bhuri Bai who was the Joshi family's spiritual guru. Bapu Sahib's son and our maternal uncle, Shri Shyam Sunderji Joshi was also a prominent devotee of Mahatma Bhuri Bai and wrote extensively about the depth of Bhuri Bai's devotion and understanding of Vedantic thought. Shri Laxmi Lalji Joshi was a founding member of Vidya Bhavan Udaipur, established in 1956, a thriving non-profit educational institution that has contributed richly to the education of children, students, adult and rural residents. Today it includes a High School, a Polytechnic College and a Rural Development Center. He also served as a member of the University of Rajasthan Syndicate. Shri Laxmi Lalji Joshi had photographic memory for prose and poetry whether it was Milton or Jaydev (Sanskrit) or prominent religious figures of Mewar. In late 50s and 60s, he gave several talks on Jaydev's poem Geet Govind on All India Radio, Jaipur. When once asked about his lengthy essays he replied, “Oh that was read on the radio and after that it was on paper so Mother Nature took care of it”. We have always felt

that is commentary on Geet Govind was a great loss of his highly expressive style and depth of his knowledge. He told us that he never had to re-read what he had learned once, especially in the context of Sanskrit Literature.

A young Hindu leader of the Indian independence movement in Rajasthan who wanted to marry a Muslim lady. Bapu Sahib and his wife Bai (Ram Sukhi Daughter of Vyasji of Badla, a small village) came forward to do the Kanya daan as surrogate parents of the bride during a Hindu Arya Samaj wedding ceremony. This young leader who had fought for Indian independence later became the Chief Minister of Rajasthan and still holds the record as the longest-serving Chief Minister of Rajasthan. Later on when one of Bapu Sahib's grandsons, (Govind Sharma) sought permission to marry outside the caste, Shri Laxmi Lalji Joshi was very supportive of such an action. He was an enlightened gentleman decades ahead of his time.

Bapu Sahib's affection for young children extended to his sage advice about careers and specializations that they should pursue. He gave considerable thought to these matters and provided the reasons for his thinking and the recommendations he made. Thus he recommended Civil Engineering for Subodh, Physics for Ravi and for Govind he recommended Agricultural Sciences.

But Bapu Sahib was a traditionalist also. His was an arranged marriage largely determined by his father Ba Sahib but only after he was of legal age to marry. Our grandmother Ramsukhi Bai affectionately called Bai—one of 8 siblings, seven younger sisters and one younger brother was deeply rooted in the rural traditions of Mewar and had infinite affection for her grandchildren. She was our maternal grandfather Shri Laxmi Lalji Joshi's companion for about 60 years of his life and passed away in 1969. Bapu Sahib, much like his father Ba-Sahib lived well in to his nineties. Bai had many skills and she taught swimming (to Ravi, in the village lake for example). Bai and Bapu Sahib had three children— a daughter Manohar Bai, the mother of Subodh, Ravi and Govind and two sons— Shri Shyam

Sunderji Joshi and Dr. Krishna Chandraji Joshi. Shri Bapu Sahib passed away on November 5, 1995.

Shri Shyam Sunderji Joshi c.1928-2014:

Our Mamaji (maternal uncle) Shri Shyam Sunderji Joshi was approximately eight years younger than our mother Manohar Bai. From his days as a young adult he had a strong leaning towards spirituality and philosophy and this was enhanced by his MA degree in Philosophy. After his formal education, he undertook the task of translating the essence of the Bhagvat Gita in “Sama-Shloki” Hindi verses. Such a translation is arduous since it has the same number of syllables as the original in Sanskrit. And for a young person of thirty such a daunting task was an indication that he would be a scholar of the first order. His intense love and his abiding interest in all religions remained with him all his life.

A few years after Shri Shyam Sunderji Joshi's work on Bhagvat Gita, he undertook work on the Vedantic meaning of the aphorisms and proverbs used by Mahatma Bhuri Bai, a saint well-known in the Udaipur area and accepted as the family Mahatma both by Bapu Sahib (Shri Laxmi Lalji Joshi) and by our mother Manohar Bai and her children. This work of Shri Shyam Sunderji Joshi was independently published. A few decades later he contributed to an account of Mahatma Bhuri Bai's life in a book written and edited by Shri Laxmi Lalji Joshi. Going to Bai's Ashram in Nathdwara near Udaipur city was a summer event for most of the family. In retrospect, even though we were insufficiently mature to grasp the profound message of Mahatma Bhuri Bai, such visits initiated us towards the path of mental inquiry and the profound beauty of religious thought. Many earstwhile famous spiritually advanced saints in north and western India used to visit Bai or meet her in their gatherings for understanding and sharing self-realization related subjects.

Under the sage advice of his father, Shri Shyam Sunderji Joshi reluctantly agreed to pursue a career as an administrator in the Rajasthan Administrative Service (RAS). He served in several places

in Rajasthan including Kishangarh (near Ajmer), Deeg (near Bharatpur) and often in Jaipur city itself. One of the last administrative responsibilities he undertook was to organize the Gandhi Centenary in Jaipur. His administrative work was efficiently done but he was “detached” and not overly absorbed in it. He also knew how to walk away and take refuge in his self-study of books and listening and taping Tulsi Das's Ramayana and many other hymns of his liking which he freely shared with his sister and with all of us who requested a copy of his recordings. These included the rarest bhajans that have now largely been retired from All India Radio.

Shri Shyam Sunderji Joshi was a very private person and none of us ever heard him give a single talk, or, frivolously expound upon his deep understanding of self-knowledge, religion and philosophy. He would sometimes attend the programs of scholars but then he would also seek Nirgun bhajan singers of rarity such as Dhadhad Sahib and his troupe. He was intensely affectionate towards his three nephews Subodh, Ravi and Govind and remained a major influence in our lives. He passed away in December 2014. There were always two small photos hanging in his room one of Lord Krishna-the guru-ultimate as narrator of Bhagvat Gita and the other of Bhagwan Raman Maharshi, the great Gyan Yogi of modern India. Shri Shyam Sunderji Joshi has three children: Mrs. Nalini Sharma, now a retired teacher of Hindi in Bundi; Mr. Mukund Joshi Director General of Central Public Works Department (CPWD), Government of India and Dr. Meenakshi Sharma, Professor and Head of Department, Botany, Maharani's College, Rajasthan University, Jaipur.

Dr. Krishna Chandraji Joshi (1936)

If Shri Shyam Sunderji Joshi was a Gyan Yogi, then his younger brother Shri Krishna Chandraji is a Karma Yogi. He was advised primarily by his father Shri Laxmi Lalji Joshi to choose a medical career. Krishna Chandraji was a popular and flamboyant student in SMS Medical College Jaipur. He was Captain of the Cricket team and a well-known flute player. His contemporaries in college included

Dr. Farooq Abdullah, who later became the Chief Minister of Jammu and Kashmir. His post graduate training and specialization was in Pathology. He went to St. Louis, Missouri, USA in early 1970s for two years as a research scientist and specialized in blood disorders and hematology. In spite of several lucrative offers from the US, he chose to return to India and had an outstanding medical career. He rose through the academic ranks in his specialization as Professor and Department Chair, first at Udaipur Medical College and later at SMS Medical College, Jaipur.

Dr. Krishna Chandraji took an early retirement and started a private Diagnostic Center at the age of fifty years in 1990s. This clinic has become a prominent center of medical and oncological diagnoses in Rajasthan. It has provided excellent pathological diagnostics to thousands of patients and supports the needs of both rural and urban doctors. This clinical facility is located on Adinath Marg near SMS Hospital in Jaipur. This may turn out to be the greatest contribution of Dr K.C. Joshi in the service of Medical Science. Dr. Joshi and Mrs. Vinay Joshi have three children: Dr. Keshav Joshi, MD, a pathologist and current Managing pathologist of the KCJ Diagnostic Center in Jaipur, Mrs. Vandana Sharma, an educator settled in England; and Dr. Archana Joshi, a chemist settled in Kota.

THE FOUR CHILDREN OF JAGDEESH CHANDRAJI AND MANOHAR BAI:

Asha Lata (Udai Kunwar, Jiji Bai 1937-1956)

Jiji Bai was the eldest issue of Shri Jagdeesh Chandraji and Manohar Bai and the older sister of Subodh, Ravi and Govind. A mention of her life here is essential so this most magnificent and loving sister will not be forgotten and future generations will remember her as an integral part of the family. Furthermore, among the previous six generations described here, she was the only daughter who survived to become an adult. Born in 1937, she brought joy to our family and she was the apple of the eyes of our father and mother and all our well wishers. She was affectionately called Baiji Bana (~A Daughter Prince). Her

affection for each of her three brothers was immense and our love and respect for her was actually our strength. We thought that she will never leave us. But that fateful day did come when in 1952 she was married and moved away from Jaipur.

Our mother and father left no stone unturned to have a royal wedding of Jiji Bai. The wedding procession was led by seven bands and the chief guest was none other than Maharaja Sawai Man Singh II of Jaipur. He visited our home at Champavatji's Temple. A huge dowry was assembled so that our sister would be well received in her future "home" and that a lasting relationship could be established between the two families. But within two years of the wedding she was perpetually ill of unknown causes. But as the daughter who becomes a bride, she was taught to rapidly adapt to the customs and mores of her husband's home. By nature she was not a complainer. We saw her only a few times after her marriage and she grew progressively weaker and quieter and then one day in 1955 we lost her forever. She was less than twenty years old when she passed away. It left a huge void in our lives. But the days she spent in the Sharma household were golden and still bring sweet memories to all us. When Jiji Bai appeared for the Gita Press Madhyama Exam on Ramayana, she also persuaded Ravi to pass his first India level exam Prathama at age 10 in 1951. Our brother Subodh was closest to her. She also doted on her youngest brother Govind.

Dr. Subodh Chandraji Sharma (1939)

Born in 1939 and being the oldest brother who had affection from both our father and mother's families. Shri Subodh Sharma divided time between Joshi and Sharma Pariwar (families). Our maternal grandfather suggested a career in civil engineering for him. Shri Subodh Sharma earned a diploma from Jodhpur Engineering College and later married Sushila Sharma in 1962. She is the daughter of Raj Purohit of bundi Shri Krishna Gopal Ji and Birdi Bai of Bundi State and earned MA in Economics. After our mother's passing she is the pillar of our family. Meanwhile Shri Subodh Sharma served as an

academic Instructor at the Jodhpur Engineering College. Later he earned an AMIE degree and worked as a lecturer in Malviya Engineering College at Jaipur. In 1967 Shri Subodh Sharma went to the US and received a MS degree in Civil Engineering from the University of Florida and quickly returned to India to join his wife and son Mayank born in 1964. Shri Subodh Sharma's academic zeal and love for learning new advances impelled him to pursue a PhD degree in Structural Engineering from Malaviya Engineering College. He pursued it actively in spite of his heavy responsibilities of supporting our grandmother Ma-Sahib, father Shri Jagdeesh Chandraji and mother Manohar Bai as they lived in Champavatji Temple and later in Bapu Nagar, Jaipur. He was the sole designer and builder of our lovely suburban house in Bapu Nagar which was built in phases during late 1950s and 1970s as family resources become available. Not only the house but very well planned garden was also conceived and implemented under his able guidance and we all greatly benefitted from it. Hundreds of buildings, schools and homes as well as difficult to build structures all over Rajasthan and India are a testimony of his excellent Civil and Structures engineering experience. Thousands of students of software emerging in Rajasthan since 1980s also owe their success to the training imparted by Dr. Subodh Sharma. Mayank Sharma the son of Subodh and Sushila Sharma completed his Engineering degree from the Indian Institute of Technology, Roorkee and on 10th March 1990 married Deepti Palor daughter of Gopi Chandraji and Indu Bala Palor of Ganga Nagar, Rajasthan. They have two sons, Riju and Raghu Sharma. Riju (b.1994) is studying Business in Vancouver, Canada and Raghu (b.1998) is in High school in Singapore. Mayank is extremely entrepreneurial and has worked as an executive at C level in telecommunications and allied industries and has promoted many products and services including financial transactions industries.

Shri Subodh Sharma had an exceptional interest in the advent and use of computers and the languages associated with computation. He

especially adapted the device to solving Civil Engineering and structural engineering problems and started the first data center in Rajasthan. The center was called SRG Data Center to recognize the three brothers Subodh, Ravi and Govind. His reputation as an exceptional designer and engineer finally drew him away from his academic position and he began to consult on a full time basis. However, having a large number of acquaintances, a substantive part of his work was done on a gratis basis for social good. Regardless, he was known far and wide for his ability to design large structures throughout Rajasthan. He also supported the joint undertaking under the SRG Computers to design and assemble 32 bit Unix real time computer hardware also.

After a full academic, research and consulting career, he and his wife Sushila Sharma went to the US in 2000 for a second time and joined Alabama A&M University as a Senior Associate in the Office of Institutional Planning and Evaluation. He made pivotal contributions in establishing this new institutional research effort at the University including a highly admired reaffirmation of the University's accreditation. In the year 2006, he returned to India. In Jaipur he is still works as a Senior Consultant in Structural Engineering. He divides his time between our home at Champavatji Mandir and a suburban home.

After our father, Shri Jagdeesh Chandraji's passed away Shri Subodh Sharma qualified for and assumed the ancestral duty of serving as the Rajguru with the Royal family of Jaipur. He always had an uncanny ability to grasp the complexities of languages may they be the language critical to computer programming (Fortran, Basic, C+) or complex language such as Sanskrit. Shri Subodh Sharma also has a particularly keen understanding of the Bhagvad Geeta in which he has organized study groups in the US and he is an outstanding teacher of life and religious thought.

Dr. Ravi Duttaji Sharma (1941)

Born in 1941, Shri Ravi Dutta Sharma was an active child with an upbringing steeped in community living and playing in vast Champavatji Temple complex. He had a zeal for science and pursued a career in Physics over biology even though he had been admitted to the Medical College at Jaipur with five year scholarship, due to his own enthusiasm and also under the guidance of our grandfather Shri Laxmi Lalji Joshi who referred him to his close friend Dr. D. S. Kothari, Defence Science Advisor of India, and Professor of Astrophysics Delhi Univ. Shri Ravi Dutta Sharma studied physics at the University of Rajasthan for his Bachelors degree and at Bombay University and the famous Royal Institute of Science where he completed his MS degree in theoretical nuclear and particle physics. Determined to understand the depth of the rapidly expanding field, he became acquainted with the visiting faculty members from the University of Florida and went to the US in 1963 for PhD degree. Shri Ravi Sharma married Ms. SnehPrabha Diama, daughter of the illustrious educator Mrs. Asha Rani Diama and Late Shri Shiv Prasadji Diama. Mrs. Asha Rani Diama was a long time Head Mistress of Maharani High School in Jaipur. At the University of Florida, Gainesville Shri Ravi Sharma worked with a renowned physicist Dr. Alex Green in Theoretical Nuclear Physics on the fundamental nuclear force explained by Bose particles (Bosons). In record time of less than three years he completed his PhD degree in 1966 and published extensively in the finest Physics journals. After graduation he worked as Postdoctoral Research Physicist at Yale University in the research group of former Manhattan Project Director and National Medal of Science Recipient Prof. Gregory Breit. He was invited to join the Apollo Space Science team by NASA through Bell Labs and there he undertook the evaluation of the US Space Program (systems engineering) and monitored advances that were occurring in preparing for the land mark human mission to the moon. For this he received Apollo Achievement Award in 1969 and

he worked on Apollo 8 to Apollo 17 missions, Skylab and on Design of US Space Station and Space Shuttle in close working teams of Dr. Werner Von Braun, Chuck Matthews and Noel Hinners all at NASA HQ and its Centers. Sneh Prabha made contributions by giving presentations on Rajasthan folk dance and art forms, by working in textile design and childcare. In 1973 Ravi returned to India and worked with the Indian Space Research Organization (ISRO) and served as a Scientific Advisor (Scientific Secretary). He was invited by illustrious father of India's space program Dr. Vikram Sarabhai, and later worked with Prof. MGK Menon and Professor Satish Dhawan. He was honored with Distinguished Service Awards from ISRO for Aryabhata, INSAT and IRS/ remote sensing satellites. He established a new organization National Remote Sensing Agency (NRSA) in Hyderabad. Along with his brother Subodh, Shri Ravi Sharma founded the first Computer manufacturing company in Rajasthan SRG Computers in Jaipur to manufacture 32 bit realtime unix industrial computers. In 1996 after China took away global manufacturing especially in electronics and computers (true till date) he returned to the US and since then has meaningfully contributed to NASA Goddard Space Flight Center in Maryland on Earth Science Satellites, and image-data, defense industries in the Washington DC area and also been the first Enterprise Architect for General Motors and Credit Risk Analyst at GMAC, he also has worked as consultant in healthcare at US Federal Agencies (CMS HHS Contracts) in the Washington DC area and since 2013 worked with the State Government of California. Recently Ravi has been trying to find physics and metaphysics concepts embedded in Vedas and has joined Dr. Subodh Sharma in Prof Dayanand Bhargava's team in planning and conducting experiments on Vedic sounds (Mantras) on human body and mind using Ayurveda, psychology and allopathy. Ravi has been fortunate to work with scientist, scholars and great teachers. For example Shri Bhavduttji Ojha and Pt. Kalyan Vallabhji influenced early student life and in physics inspiration from Prof. MG

Bhatawdekar have had great influence on his becoming a scientist and so has associations with Dr. Oppenheimer and Prof. Breit, Prof. Wigner as well as Dr. Von Braun and Dr. Vikram Sarabhai (and also earlier with Dr. Bhabha).

Shri Ravi Dutta Sharma and Sneh Prabha Sharma have one son Amit (b.1964) a computer science professional who is married to Savita Sharma daughter of Raj Vyas of Bundi and Rajasthan Administrative Services Officer Shri Ram Duttji Dadhich and Shrimati Kamalaji. They have twin daughters Dr. Nisha and Dr. Neha (b. 1992) Who received Medical degree (MBBS) from Ramaiah Medical University Bangalore in 2016 and both are now studying medicine in California for becoming MD in USA. Amit has extensive Experience managing large and mid size IT Programs including being a manager at Yahoo. Savita has completed B.Sc. and MA and has decades of Healthcare finance and insurance experience.

Dr. Govind Chandra Sharma

Born in March 1944, Govind was the youngest and the most pampered brother and grew up in the community of relatives who resided Champavatji Mandir. Govind was not a particularly strong student who struggled in high school and the early years of college. But the “light bulb did come on” later in his academic career first during his undergraduate years while studying plant physiology, horticultural science and agricultural economics (1959-1964) at the Rajasthan Agricultural College Udaipur. It was the determination and sacrifices of his older brother and sister-in law Ravi Dutta and Sneh-Prabha Sharma and the support of family that helped him cross the Atlantic and join brother's family in 1964 at the University of Florida where he finished his Master's degree. Govind Sharma then worked in two state Pesticide Research Laboratories in Florida and Kansas, as a Research Analyst as well as taught practical hands-on agriculture to two teams of Peace Corps Volunteers being trained to work in India (1965 and 1966 summers). It was his good fortune to have met and later married Prabha Gupta (b.1945). Prabha is a daughter of Shri

Ram Gupta and Mrs. Nalini Gupta of Nagpur, an illustrious social worker. Prabha earned three Masters degrees in political science, history and library science but she is a teacher at heart. Shri Govind Sharma finished his PhD work in 1970 at Kansas State University under the tutelage of Dr. Charles V. Hall, well-known for his work with melons and for his seminal contributions to understanding of insect resistance in cucurbits (the melon family). He received the Outstanding Research Award in 1970 from the American Society of Horticultural Science for his graduate work. For the past 45 years (1970-) he has been associated with Plant Sciences at Alabama A&M University, Normal (Huntsville) Alabama USA, where he currently serves as Professor Emeritus. Dr. Govind Sharma has also been a visiting Director of Bio-infrastructure at the US National Science Foundation in Arlington VA HQ. He has also contributions / collaborations internationally at Mexico and Nepal and projects executed with several US Universities. Shri Govind and Mrs. Prabha Sharma have a son, Dr. Manan Sharma (b.1973) who currently serves as a Food Microbiologist in Agricultural Research Service, U.S. Department of Agriculture and lives in Columbia, Maryland. Manan is married to Jyoti Bijpuria, daughter of a well-known surgeon Dr. Murari Lal Bijpuria and Kiran Bijpuria. Manan and Jyoti have a son Naveen Lal Sharma (b. 2011).

Appendix 1

The Family Records from the Bahi of Ganga Gurus

The Ganges River has strong mythology associated with it and it is the most revered river in Hinduism. It descended from heaven directly on head of Lord Shiva and served as lifeblood of the inhabitants of the Indo-Gangatic plain. The believers visit Ganges as a religious act in good times and the bad.

Hindus utilize a unique method of maintaining genealogical records. Every visit to the holy Ganges River at Haridwar is recorded. They visit for several reasons: 1) to immerse the ashes of deceased family members; 2) to visit and undertake Ganga-snan (holy bathing) and

worship of the Ganges in Haridwar as it descends from the high mountains in to the great northern plains of India; and 3) to worship the Ganges while travelling to other sites of pilgrimage especially in the north to Badrinath, Kedarnath and Gangotri. Badrinath is one of four dhams (sites) recommended by Adi Shankaracharya, the unifier of Hindus and one of the greatest proponents of Vedantic thought. He is considered one of the greatest scholars of Hinduism who established holy pilgrimage sites (dhams) in the four corners of India (nor that Badrinath in Uttarakhand (Himalayas); east at Jagannath Puri, Odisha in the east, west in Dwarika in Gujrat, and south in Rameshwaram, Tamil Nadu. Shankaracharya left his body at age 32 at Kedarnath also one of holiest Dhams near Badrinath.

The Ganga Gurus (Pandas) keep records of each visit and the persons visiting Haridwar in their Bahis (special record books that have sections divided for a family lineage). These Bahis are written using India Ink known for its relative permanence. Many pages of these Bahis chronologically record each visit by members of a clan who trace their origin to a specific town caste and sub-caste and sub-sub caste. The Sharmas were fortunate in 1993 to receive rare permission to photocopy 103 pages of such Bahis. A summary of these pages is included. These documents date as far back to 1771AD and thus provide a record of family and also relatives who lived beyond the Champavatji Temple compound. They include the brothers and their descendants of Hargovindji who lived in the following major abodes in the greater city of Jaipur: 1) GijGarh Haveli near Ghat Gate, 2) Champavatji Ka Mandir in Johari Bazar and 3) the descendents of Hargovindji who became Mahant of Ganesh Temple near Moti Doongari. 4) Included in the record is the mention of suburban home where our grandmother, our parents and brothers moved to B134 Rajendra Marg, Bapu Nagar; 4) the first record of those that moved to the USA in Huntsville and California; and 5) Also included are the records of those who moved from Moti Doonari temple in to Bapu Nagar suburbs also. Hargovindji's brothers and descendents lived in

Ghat gate area of city location called Nohra.

Each Haridwar visit by any member of the extended family is recorded as follows: date of the visit in Vikram Samvat (V.S.) and Jaipur as the city and the home address; Brahmin (Main caste), Dadhich / Dayama (sub-caste) Namaval (sub-sub caste or an assemblage of kin). Following this is the name of the lead visitor and those who accompanying him/her. This is always followed by the name of their father, grandfather, and even great grandfather and their children's name and the name of grandchildren, if any. Lastly, the reason of the visit is recorded briefly. If a second visit occurs then all of the same background information is repeated. The Table compiled enclosed has a short one line entry summarizing these visits. It includes: 1) the date (V.S.) ; 2) Gregorian calendar date which is an approximation by deduction Vikram Samvat year by 55 or by 56; 3) who were the lead visitors and their father and/or grandfather were 4) The reason of their visit; and 5) the page number of the pdf of the record in the photocopy of 103 pages that was made 6) More recently the Gregorian date if provided by the visitor is also included. The abbreviations used in the table are son of (s/o), grandson of or great grandson of (gs/o or gg s/o) and wife of (w/o). These records start with 1771 AD and end in 1998AD thus providing an insightful record of larger Namaval family for nearly over two centuries. There is one major gap of 40 years in these records from the year 1809AD to 1858AD because of a devastating fire. For example it was during this gap when the family's patriarch Hargovindji's ashes were taken to Haridwar.

Lastly, how such records remain associated with the families over long period of time? There is a continual system so when a father visits, the father Ganga Guru records such a visit and when the son visits then the son Ganga Guru in turn becomes the main recorder. It is not clear if female descendents of Ganga Gurus take over such record keeping. For the Sharma family when Shri Chandmal Bhagat, the father passed away, the son-in-law Shri Sumer Chand took over the

records and his son Shri Arun Kumar was already an apprentice with him. Lastly, it should be noted that the Ganga Gurus or their relatives also make an annual trip back to the visitor's home to further confirm the lineages and to maintain personal contacts of those living in the homes. Our Ganga Gurus were associated with Thakurs and Rajputs (Kshatriya Caste) especially those belonging to the sub-castes of kshatriyas- Jetavat, Champavat, Bhadavat and Solanki. Since our family was connected to the Thakurs of Pokharan and later to the Thakurs of GijGarh, they also became our Ganga Gurus. Our Ganga Guru's address is: Shri Sumer Chandson Shri Arun Kumar Kooye wale', Chhota Jogi Bada, Behind Hoshier Puri Hotel, Opp. Gorakh Nath temple, Haridwar. It was stated to us in 1992 that if time and resources permit, they can still retrieve our family lineage to 650 years back from present time.

पिताश्री : एक संस्मरण

—राजगुरु कथाभट्ट जगदीश चन्द्र शर्मा

प्रस्तुत स्मारिका के सन्दर्भ में, आज मैं मेरे पिताश्री का इतिहास उपस्थित कर रहा हूँ। सन् 1848 की भाद्रपद कृष्ण सप्तमी के दिन मेरे पितामह स्व. श्री राजगुरु चन्द्रदत्तजी के पुत्र आदरणीय श्री कृष्णचन्द्र जी का जन्म हुआ। आप इनकी एक मात्र सन्तान थे। पितामह, महाराजा संस्कृत कॉलेज में प्रवेशिका विभाग में अध्यापक थे और शिवपुराण, हरिवंश आदि की कथा किया करते। मेरे पिता इसी कालेज में श्री रामभजनजी महाराज और श्री चन्द्रधरजी गुलेरी के पास संस्कृत पढ़े।

पिताश्री को श्लोक बनाने का अभ्यास था व कथा करने में 'महाभारत' की 5 आवृत्तियाँ की। महाभारत के साथ उर्दू के ये अच्छे विद्वान थे और उस समय के जयपुर के प्रधानमंत्री नवाब सिराजुद्दौला से अधिक संपर्क इसी कारण रहा कि संस्कृत के प्रकरणों का उर्दू लिपि में अनुवाद उन्हें समय-समय पर करके दिया। 'शिविका(पालकी) बन्ध' का श्लोक बनाकर उर्दू में अनूदित कर भेंट किया था। 11 वर्ष की अवस्था में पितामहजी का अवसान और अपने अन्य 4 काका लोगों से विरोध हुआ। कोर्ट ऑफ वार्डस् 5 साल बाद उठा। चाचालोग पितामहजी के वक्त से काम कर रहे थे सो 50000 का कर्ज करके, टीकाई कथाभट्टी का गाँव रामनिवासपुरा सोनी भागचन्दजी अजमेर के 20 वर्ष के लिए रहन रख दिया था। कोर्ट उठते ही गाँव पर जबरन जा कब्जा किया, कुछ नोकरों को चोट आई। इसी अर्से में भागचंदजी की ओर से कई दावे हुए पर सेठजी के पक्षधर स्व. पं. गंगावल्लभजी, मंदिर ग्यारह रुद्र, बड़ी चौपड़ की सुपुत्री स्व. यमुनादेवी के साथ इनकी 11 वर्ष की अवस्था में हुआ। ये प्रतिदिन संस्कृत के श्लोक पढ़ सकती व लिख सकती थी और उस समय 11 वर्ष की अवस्था थी। बाबू कान्ति चन्द्रजी का नागपुर में शरीर बरत गया। कर्ज डिग्रीदारान की बचत के हिसाब में वे रहन के रुपये समूल हुए। 30 वर्ष तक मैंने चुकाकर हिसाब बेबाक किया गया।

कुल 32 वर्ष की अवस्था पाई, जिसमें गावों की आमद बढ़ा कर जीवन भर जोड़ी

की गाड़ी रखी, वकील कामदार नौकर—चाकर 15 आदमी तनख्वाह लेते थे, घर की स्थिति ऐसी मजबूत कर गए कि आज तक उनके पुत्र पौत्र प्रपौत्र उन्हीं का आभार स्वीकृत करते हैं।

स्व. महाराजा माधोसिंह को श्रीमद्भागवत के दशम—स्कन्ध की हिन्दी टीका करके अर्पित की जो आज तक सरकारी पोथी खाना (पैलेस लाइब्रेरी) के खास—मुहर संग्रह में विद्यमान है। इसका जिक्र पूज्य बोहराजी ने हाल में बने कैटेलॉग में दर्ज किया है। दूसरे जर्मन की पहली लड़ाई में जो प्रार्थना श्री गोविन्ददेवजी में हुई उसमें पाँच श्लोक बोले थे साथ ही स्व. महाराजा माधोसिंह जी ने सन्त—महंत गुरुओं का वार फंड एकत्रित करने का काम सोंपा जिसमें काफी रकम इकट्ठी हुई थी।

सन्तान: 6 सन्तानों की मृत्यु के बाद मेरा 8वीं संतान का मेरा जन्म हुआ। अतः पूर्व में स्वयं के बच्चे न होने से हमारे पू. स्वर्गीय नन्दकुमारजी व नन्दकिशोर जी को ही उनमें पुत्रवत् माना और इन्हें गाड़ी में घुमाने साथ ले जाते। नन्दकुमार जी सा. कहते थे कि मेरे कंधे पर हाथ रखकर चला करते अंतिम समय में उनका बोझ असह्य हो गया था। सन् 1916 में नवम्बर में मेरा जन्म हुआ और 10 मास बाद ही पिताश्री का सन् 1917 में देहावसान हुआ।

हम सब श्रद्धान्जलि पूज्य चरणों में अर्पित करते हैं।

Table 1. Chronology of Visits to Haridwar, Uttarakhand and to Holy Ganges by the relatives and descendents 1827 -1993 AD						
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1827	1771	Jaipur; Ghat Gate; GijGarh Haveli	JagannathJi s/o Panchaji	With ashes of Thakur Devi Singh	1	
1831	1775	Jaipur; Ghat Gate; GijGarh Haveli	JagannathJi s/o Panchaji grandson of Kanhaji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	1	
1845	1789	Jaipur	Jaya Krishnaji, gf Panchaji & ShyamSingh's mother	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	2	
1850	1794	Jaipur	Ramkrishnaji, s/o Jagannathji	With the ashes of Thakur ShyamSinghji	2	
1863	1807	Jaipur	JaduRamji s/o JaganNathji	Came for Ganga for holy bath	2	
1865	1809	Jaipur	Jaya Ksisnaji, brother Jaduramji, and Ramkrishnaji	Came for Ganga with Thakur Umed Singhji	3	
1914	1858	Jaipur; Champavat Haveli	Shaligramji & Hargovindji sons of Jayakrisnaji & others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	4	
1932	1876	Jaipur, Champavatji Temple	Hargovindji, s/o JayKrinaji, (Kathaguru); others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	5	
1933	1877	Jaipur; Ghat Gate; GijGarh Haveli	Veerchandji, JeevanRamji, (Hargovinj's uncle), others	With ashes of Thakur JupparSinghji	6	
1942	1886	Jaipur; Ghat Gate; GijGarh Haveli	Kishanlalji, s/o Baldevji, grand s/o RamKrishnaji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	7	
1946	1890	Jaipur; Ghat Gate; GijGarh Haveli	Kishanlalji, s/o Baldevji, grand s/o RamKrishnaji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	7	
1947	1891	Jaipur; Ghat Gate; GijGarh Haveli	Virdhi Chandji, s/o Ram Krishnaji and Many others	Came with Thakur Kanha Singhji	8	
1956	1900	Jaipur; Ghat Gate; GijGarh Haveli	Descendents gson of Ram Krishnaji	Enroute to BadriNath for Yatra	10	
1956	1900	Jaipur; Ghat Gate; GijGarh Haveli	Descendents of ShaligRamji	Enroute to BadriNath for Yatra	11	
1958	1902	Jaipur, Champavatji Temple	Krishnachandraji (g.father Subodh, Ravi,Govind) others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	12	
1958	1902	Jaipur, Champavatji Temple	ChandraKunwar, d. of Ram Bakshji & Krishna Chandraji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	13	
1958	1902	Jaipur; Ghat Gate; GijGarh Haveli	GopiNathji, s/o VirdhiChandj & g s/o Ram Krishnaji	With ashes of Thakur Kanh Singhji	13	
1960	1904	Jaipur; Ghat Gate; GijGarh Haveli	Kishanlalji, s/o Baldevji, great grand s/o JaduRamji	With ashes of a relative	14	
1963	1907	Jaipur; Ghat Gate; GijGarh Haveli	Narayani Bai Shaligramji's gran children	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	15	
1967	1911	Jaipur; Ghat Gate; GijGarh Haveli	Kishanlalji details are brief and unclear	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	15	
1967	1911	Jaipur, Champavatji Temple	Shri JaiChandraji (or Ghisilalji) and others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	16	
1970	1914	Jaipur; Ghat Gate; GijGarh Haveli	Kishan Lalji grand s/o MotiRamji	Ganga-snan and Haridwar enroute to BadriNath	17	
1971	1915	Jaipur, Champavatji Temple	Ghisi Lalji (Shri Narayaji'son),NandKumaji's father	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	17	
1971	1915	Jaipur, Champavatji Temple	ViayChandraji and Ghisi Lalji	With ashes of ShriNarayananji (Lallooji)	18	
1973	1917	Jaipur; Ghat Gate; GijGarh Haveli	Badri Narayanji(HariNarayan) grandson Ganeshji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	19	
1974	1918	Jaipur, Champavatji Temple	Amolakji s/o Shri Vrindavanji (KrishnaChandraji's uncle)	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	19	
1974	1918	Jaipur, Champavatji Temple	Amolakji, Bhuralalji, and many others	With ashes of Shri Krishna Chandraji	20	
1975	1919	Jaipur, Champavatji Temple	Amolak Narayanji and others	With ashes of uncle Shri(Shyo)Narayanji	21	
1975	1919	Jaipur, Champavatji Temple	Anandi Lalji, Bhuralalji, Heeralalji, Esri Chandji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	22	
1977	1921	Jaipur, Champavatji Temple	Bhuralalji, Chandreshwarji (Chandradattji) and others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	23	
1976	1920	Jaipur, Champavatji Temple	GhisiLalji(JaiChandraji)	Came for Ganga for with ashes of mother Chand Bai	24	
1978	1922	Jaipur, Champavatji Temple	Chuni Bai? And several others came	To worship during lunar eclipse	25	
1983	1927	Jaipur, Champavatji Temple	DhannaLalji s/o Heera Lalji	With the ashes of BhuraLalji	26	
1984	1928	Jaipur, Champavatji Temple	HariNarayanji with younger brother GyarasiLalji	With ashes of Gyarsilalji's w AnandiKunwar	28	
1985	1929	Jaipur; Ghat Gate; GijGarh Haveli	Ram Prasadjji(g s/o Shaligramji) & GijGarh Chhotu Singhji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	30	
1986	1930	Jaipur; Ghat Gate; GijGarh Haveli	Hari Narayanji great grand s/o ShaligRamji; HariShastri	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	30	
1986	1930	Jaipur; Ghat Gate; GijGarh Haveli	Lachma Bai and others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	33	

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1987	1931	Jaipur; Ghat Gate; GijGarh Haveli	GhanShyamji and brother Vijay Narayanji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	34	
1987	1931	Jaipur; Ghat Gate; GijGarh Haveli	BadriNarayan and several others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	35	
1988	1932	Jaipur, Champavatji Temple	GyarsiLalji s/o Shyo Narayanji and others	Came for Kalpa of mother Chunni Bai	35	
1990	1934	Jaipur, Champavatji Temple	DhannaLalji s/o Heera Lalji with w and family	Ganga-snan during Sun Eclipsevisited Kurukshetra	36	
1992	1936	Jaipur; Ghat Gate; GijGarh Haveli	BadriNarayanaji and others	Ganga-snan, Darshan and Shraddh/Kalpa/Sapada	38	
1998	1942	Jaipur, Champavatji Temple	Hari Narayanji s/o ShyoNarayanji	Came to Ganga with ashes of Gyarsi Lalji	39	
1998	1942	Jaipur, Champavatji Temple	MaSahib Yamuna Devi and JagdeeshChandraji; others	Came to Ganga for Sapada on their way to BadriNath	41	
1994	1938	Jaipur, Champavatji Temple	BadriNarayanji & others also from Champavatji Temple	With the ashes of Uncle Eeshwari Chandraji	42	
1994	1938	Jaipur, Champavatji Temple	DhannaLalji with wife	For snan in Ganga during during Kumbha Mela	43	
2002	1946	Jaipur, Champavatji Temple	Shyam Chandraji s/o Jaichandraji	With the ashes of Father Vijay Chandraji	44	
2003	1947	Jaipur, Champavatji Temple	Vishunu Chandraji and ShyamChandraji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	44	1/6/1943
2004	1948	Jaipur, Champavatji Temple	Ramesh Chandraji and Suresh Chandraji and others	With the ashes of grandfather Ghisi Lalji	46	
2004	1948	Jaipur, Champavatji Temple	NandKumarji and sons	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	48	9/3/1948
2005	1949	Jaipur, Champavatji Temple	Shyam Chandraji s/o Jaichandraji	With the ashes of brother Narayanji	49	
2007	1951	Jaipur, Champavatji Temple	Vishnu Chandra ji and Shri Krishnaji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	50	15/4/1950
2008	1952	Jaipur, Champavatji Temple	NandKumarji and Nand Kishoreji and dughter Vinay	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	51	
2011	1955	Jaipur, Champavatji Temple	JagdeeshChandraji and Satish Chandraji (cousin)	With the ashes of daughter Asha Bai (Udai Kunwar)	52	26/1/1955
2012	1956	Jaipur, Moti Dungari, Ganesh Temple	Madan Lalji and Mohan Lalji s/o Gyarasi Lalji	With the ashes of Uncle HariNarayanji	53	
2012	1956	Jaipur, Champavatji Temple	JagdeeshChandraji and Mohan Lalji	With the ashes of grandmother Chandra Kunwarji	53	
2014	1958	Jaipur, Champavatji Temple	Ma Ji Gopi Bai w of Hari Narayanji and Gopal Sharma	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	55	1/6/1956
2014	1958	Jaipur, Champavatji Temple	Nand Kmarri with daughter Vinay and Kannaiyalal Vyas	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	57	
2015	1959	Jaipur, Champavatji Temple	Anandi Lalji's ashes	With the ashes of Uncle Dhanna Lalji	58	
2015	1959	Jaipur; Ghat Gate; GijGarh Haveli	Sajan Gopalji, great grand s/o Vidhi Chandji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	59	
2015	1959	Jaipur, Champavatji Temple	Ma Sahib Yamuna Bai (w/o Krishna Chandraji) Rukman Bai	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	60	
2016	1960	Jaipur, Champavatji Temple	Aditya Chandraji	With ashes of Aunt ShriKunwar Bai	61	24/4/1960
2017	1961	Jaipur, Champavatji Temple	Prakash Chandraji Sharma and others	Enroute to BadriNath for Yatra	62	
2017	1961	Jaipur, Moti Dungari, Ganesh Temple	Nrtya Gopalji and others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	64	
2017	1961	Jaipur, Moti Dungari, Ganesh Temple	RadheShyamji with Ma-ji Gopi Bai	Enroute to BadriNath for Yatra	66	
2017	1960	Jaipur, Champavatji Temple	TejPrakashji & Prakash Chandraji, s/o AnandiLalji	With ashes of grand mother SarvadaBaiji	67	8/12/1960
2018	1962	Jaipur, Champavatji Temple	Bhula Devi w of DhannaLalji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	67	
2019	1963	Jaipur, Champavatji Temple	Vishnu ChandrajiShyam Chandraji s/o Jaichandraji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	68	
2019	1962	Jaipur, Champavatji Temple	Prakash Chandraji Sharma and others	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	69	24/11/1962
2020	1964	Jaipur, Champavatji Temple	Shri Krishnaji Sharma and Deep Chandraji Sharma	With the ashes of Shri Shyam Chandraji; & to Gangotri	70	12/1/1964
2023	1967	Jaipur, Champavatji Temple	Nand Kumarji & w Chandrakala; Son Bhartishji	Return from BadriNath KedarNath and Gangotri yatra	71	14/5/1966

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2024	1968	Jaipur, Champavatji Temple	Aditya Chandraji with son Brijesh Chandraji	With ashes of Aunt Bhavri Bai	72	
2025	1969	Jaipur, Champavatji Temple	Prakash Chandraji Sharma	With the ashes of Mathura Kanwar	73	
2026	1970	Jaipur, Champavatji Temple	Shri Krishnaji Sharma	With the ashes of mother Tulsi Devi	74	8/11/1969
2028	1972	Jaipur, Moti Dungari, Ganesh Temple	Madan Lalji s/o Gyarasi Lalji	Came to Gangaji enroute to badriNath KedarNath	75	
2029	1973	Jaipur, Champavatji Temple	TejPrakashji s/o AnandiLalji	With the ashes of mother Kesar Devi	76	
2030	1974	Jaipur, Champavatji Temple	Anandi Lalji s/o Vijay Narayanji	Grand Daughter Suman Devi Shelpaye	77	
2030	1974	Jaipur, Champavatji Temple	Anandi Lalaji	With the ashes of Aunt Bhula bai w of Dhanna Lalji	78	
2031	1975	Jaipur, Champavatji Temple	Aditya Chandraji	With the ashes of mother Chand Kala devi	79	
2031	1975	Jaipur, Champavatji Temple	Vishnu Chandraji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	80	
2031	1975	Jaipur, Champavatji Temple	Aditya Chandraji Sharma, Anshu Priti and Prem Lata	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	81	5/28/1965
2031	1975	Jaipur, Moti Dungari, Ganesh Temple	Charitra Gopalji Sharma	With the ashes of mother Kanchan Devi	82	
2032	1976	Jaipur, Champavatji Temple	Satish Chandraji and Yogesh Chandraji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	83	
2034	1978	Jaipur, Moti Dungari, Ganesh Temple	Charitra Gopalji Sharma	With the ashes of aunt Gopi Bai	84	
2034	1978	Jaipur, Champavatji Temple	Rakesh Chandra Sharma	With the ashes of Bhartish Chandraji	85	25/11/1966
2035	1979	Jaipur, Champavatji Temple	Ravi Dutta Sharma b. of Subodh & Govind Chandraji	Withashes of grandmother YamunaDevi, (Ma-Sahib)	86	17/11/1979
2038	1982	Jaipur, Dayanand Marg, Tilak Nagar	Vachaspati ji s/o Hari Shastri g.g.s/o Shaligramji	with the ashes of mother Motiya Bai	87	9/9/1981
2039	1983	Jaipur, Ghat Gate, Gijgarh Thaku Nohra	Mohan Lalji great grand s/o Shaligramji	With the ashes of mother Mohani Devi	88	5/5/1982
2039	1983	Jaipur, Champavatji Temple	Tej Prakash Sharma	With the ashes of father AnandiLalji	89	29/6/1982
2040	1984	Jaipur, Moti Dungari, Ganesh Temple	Pooran Chandraji s/o MadanLalji g.son Gyarsi Lalji	With the ashes of uncle Radhe Shyamji Sharma	90	5/6/1982
2040	1984	Jaipur, Champavatji Temple	Ambarish and Arvind (s/o TejPrakashji)	With the ashes of brother Girish Chandra	92	18/8/83
2040	1984	Jaipur, Moti Dungari, Ganesh Temple	Devki Nandanji, Swalup Narayanji gson on gyarsiLalji	With the ashes of father Nrtya Gopalji	93	
2042	1986	Jaipur, Champavatji Temple	Ambarish Chandra and Naresh Chandraji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	95	20/10/88
2046	1990	Jaipur, Champavatji Temple	Jageesh Chandraji, w ManoharBai, Sushila w Subodhji	During four dham pilgrimage for Ganga-snan	96	
2045	1989	Jaipur, Champavatji Temple	Vageesh Chandraji s/o nandKumarji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	97	17/6/90
2047	1991	Jaipur, Champavatji Temple	Ramesh Chandraji s/o Nand Kumaji	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	97	
2046	1990	Jaipur, Champavatji Temple	Davesh Chandraji and Yogesh Chandraji	With ashes of father sriKrishnaji s/o Jai Chandraji	99	19/10/90
2049	1993	Jaipur, Champavatji Temple	Davesh Chandraji and wife, & mother Damayanti Devi	Ganga-snan, Darshan and Shraddh/kalpa/Sapada	100	25/5/1992
2049	1993	Jaipur, Champavatji Temple	Naresh Chandraji sister Namitaji gson of nandKumarji	Ashes of Sarla devi Wife of NareshChandraji	101	1/6/1992
2049	1992	Jaipur, Champavatji Temple	Ravi Dutta Sharma & Govind Chandra Sharma	Ashes of father Jagdeesh Chandraji b 1916 d.'92	102	17/9/1992
	1998	Jaipur, Champavatji Temple	Mayank Sharma	Ashes of Grandmother Shrimti Manohar Bai (Manorama Devi)	103	31/3/1998