



## MATHUR ASSOCIATION BOMBAY

C/o Mahesh C. Mathur & Co.  
First Floor, Kakad House,  
Barrack Road,  
Near Liberty Cinema  
Mumbai 400 020

Phone: 2200 2697  
Telefax: 2200 5618

Website: <http://sites.google.com/site/bombaymathurs>  
E-mail id: [bombaymathurs@gmail.com](mailto:bombaymathurs@gmail.com)

October 28, 2016

### NEWSLETTER

**WISHING MEMBERS AND THEIR FAMILIES A VERY HAPPY AND PROSPEROUS DEWALI**

#### Managing Committee:

1. Mahesh C Mathur, (President & Hon. Treasurer)	7. Smt. Prabha Mathur, (Member)
2. Ajit K, Mathur, (Sr. Vice President)	8. Shri Anil Mathur (Member)
3. Shamsheer B. Barellia (Gen. Secy.)	9. Shri Diwakar Mathur (Member)
4. Krishna Murari, (Editor & Member (PR))	10. Shri Mathuresh Sherry (Member)
5. Vishwa Nath Mathur (Jt. Treasurer)	
6. Yogesh Mathur (Jt. Secy.)	

#### Highlights:

1. Our Central Function & picnic
2. Our Directory & Website
3. MAB on WhatsApp
4. "Muslim Kayasthas, & Mathur Vaish", (*a contributed article*).

Dear Member,

## 1. Our Functions:

### a) Our Central functions:

Our last Central function, imaginatively themed as “Feel Twenty and look and act Sixteen” was held on 6<sup>th</sup> February, 2016 evening at Hotel oriental Residency, Khar (West), It was attended by about 110 guests and about a dozen children. Details of the same have already been reported in our last Newsletter dated 15<sup>th</sup> May, 2016.

The success and popularity of the above function prompts us to plan for yet another Central Function in coming **December / January**, depending on availability of a suitable venue convenient, as far as possible, to all. Our Organizing team for this proposed Event will shortly be on the job and Function details, will be announced as soon as finalized.

### b) MAB Picnic at Kamshet Lonavala

MAB organized an outdoor, day picnic for its Senior members on Saturday, 1<sup>st</sup> October, 2016, - the “**World’s Senior Citizen Day**”. It was in association with the main sponsors, M/s Gagan Nuife Developers of a rather unique Project “Resort Residences for Seniors” at Kamshet, Lonavala. In tune with the picnic theme and the name of the day, it was open only to senior citizens of over 55 years of age. The Developers provided free return transport to the participants by Innova & Toyota cars from two designated points, viz., Churchgate and Mira Road.

Weather at the venue was pleasant as clouds and a few gentle, welcome showers mercifully spared the participants from sun and heat. The picnic mood was set by a professional singer rendering popular film songs to the delight of every one. Hospitality followed further in the form of free flow of beer and a sumptuous veg. / non-veg. lunch consisting of barbequed chicken tikkas, reshmi tikkas and roomali rotis, etc., for the non-vegs. For vegs, there was a separate counter serving many varieties of delicious South Indian veg. food. The day ended with rounds of Housie (Tambola).

As a coincidence, the day being the first day of Navratry, the number of participants was less than expected. Despite wide e-mailed publicity by MAB to its members, only about 10 of MAB’s senior citizens could join. It was however, a thoroughly enjoyed Event and our participating members were well taken care of by the sponsors throughout the day.

MAB places on record its sincere thanks and appreciation for the sponsors, M/s Gagan Nulife for organizing the Event with excellent arrangements and the courtesy extended to our participating members.

### c) Our Zonal Functions:

No Zonal function could be held so far this year, mostly for want of suitable and affordable venue in the Zones. However, our **East Zone (Chembur, New Mumbai, Panvel)** is planning to hold its Zonal function in coming **December**. It is emphasized that the Central Functions do not dilute the importance and utility of the Zonal functions where members not only of the particular Zone but also from other Zones can meet and interact with each other more effectively in smaller groups.

## .2. MAB Welfare Trust:

- a) As members are aware, MAB had established a charitable Trust in May, 2005 named as “MAB Welfare Trust” To revive the memory of our older members and information for our new members joining us after the Trust formation, it may be worthwhile to briefly relate the story as to how and why the Trust was formed in the first place.

In year 2004 a member of Mumbai Mathur biradri was hospitalized for treatment of cancer. With the long span of treatment the family’s resources had already dried up substantially, leaving hardly any money for further treatment. As a last resort, the family approached Mathur Association Bombay to see if some desperately needed financial help could be mustered up by contributions from biradri members. Immediately, a collection drive was started by its Managing Committee appealing community members to come to the help of the brother.in distress. Mumbai Mathurs rose to the occasion and whatever sum that could be collected within the short time was delivered it to the family much to their relief. However, unfortunately the patient could not survive beyond a few days thereafter.

This sad incidence led us to think that such medical emergencies needing immediate financial assistance to a member in utter need can arise any time next. It was therefore decided to form a Trust for meting such emergencies arising in future to readily provide financial assistance to a biradri member in dire need without having to organize a collection drive every time. Consequently, the 'MAB Welfare Trust' was established in May, 2005 with the primary aim of providing financial assistance in medical emergencies to a biradri members in distress, as also for educational assistance to a needy and for other charitable activities.

In its initial fund collection drive a total sum of Rs. 1,47,250 was collected as contribution from our members. With subsequent contributions amounting to Rs. 1,04,109, the total contribution received till issue of our last Newsletter in May, 2016 had come to **Rs. 2,51,359** only which needs to be substantially augmented to make the Trust a viable one to meet its objectives objectively.

The Trust is funded by contributions from the general public, our members and other well wishers. Being registered under the Charitable Public Trusts Act, its donors are entitled to **Tax exemption under Section 80G of the Income Tax Act.**, for which the Trust is authorized to issue necessary certificate.

**(b). An appeal:** We are sure the story behind the formation of the Trust described above would convince our members not only for the need of its formation but also of its continuity and expansion. We, therefore appeal to all MAB members to generously contribute to this noble cause and also to try getting contributions from other well wishers, Corporate houses, etc.

Those of our members who have their own or shared business are specially requested to come forward with their generous contribution and avail of Tax Exemption under Sec. 80G of Income Tax Act. *Charity begins at home!*

For processing contributions, kindly contact our Jt. Treasurer, Shri Vishwa Nath Mathur (Tel: 2415 6680 / M: 9821163526 / em: [vishwanath.mathur@gmail.com](mailto:vishwanath.mathur@gmail.com)) or any other member of the MAB Managing / Zonal Committee.

**c) Donation:** We gratefully acknowledge receipt (just as this Newsletter was being released for issue) of a generous donation of **Rs. 5000** from Shri Anand Shankar Mathur (NW-9 / Kandivili-E) , a very senior member of the Association, on the death anniversary of his beloved wife, Smt. Sushma ji, who had left for her heavenly abode on 25<sup>th</sup> October, 2014.

In his covering letter dated 25-10-2016 Shri Anand Shanker ji further states that he would continue to donate in her memory year after year so long as he lives. We respect and appreciate his sentiments and thank him for this kind, thoughtful gesture.

### **3. Senior Citizens & External Life Members:**

#### **a) Senior Citizens:**

MAB has always been keen for participation of its Senior Citizens in its activities and functions. Their mere presence in a function adds a grace and unique charm to the function's ambience while the organizers feel happy and blessed to have them among them.

About a decade ago a list of Senior citizens amongst Mumbai Mathurs was compiled and we did make use of it to specially invite them to our functions. It is now due that a list of our Seniors (ladies and gents of age 80 and above) be compiled afresh. Members who themselves are over 80 or members having such elders (parents etc.) of that age living with them may please inform us their names and actual age **as on 1<sup>st</sup> January, 2016** for compilation of the list and further action. Though proof of age is not required, birth year may be mentioned to determine and declare the senior most and others agewise in serial order.

The above information be kindly emailed at our email id ([bombaymathurs@gmail.com](mailto:bombaymathurs@gmail.com)) **latest by 15<sup>th</sup> December, 2016** so as compiled and made available before our next function proposed in coming December / January and to enable us to extend function invitation specially to them..

#### **b) External Life Members:**

Our External Life Members (i.e., Life Members who have permanently left Mumbai) continue to remain our members and we welcome their keeping touch with us. We post our Newsletters to those who have furnished to us

their confirmed postal address. To those who have furnished their email id to us, we regularly e-mail to them copies of our Newsletters. We are happy that many of our other Ext. Life Members view our website and read our Newsletters thereon.

#### **4. General :**

In case it may have escaped member's attention, we take opportunity to remind them once again about the following items already announced in our last Newsletter:

##### **a) MAB on WhatsApp**

MAB on WhatsApp has been introduced to encourage fellowship amongst members in Mumbai which is becoming very popular, with many active members participating daily. It is being tested for including Matrimonial proposals therein as an added item of activity.

Smart phone nos. for the MAB Mg. Comm. members are follows:

- (i) **Mahesh C. Mathur** (Churchgate) **(9870096638 and 00-19172570759)**
- (ii) **Ajit K. Mathur**, (Khar-W): **9820132341**
- (iii) **Mathuresh Sherry** (Kharghar): **9820169467**

**b) MAB Website:** Our website: <http://sites.google.com/site/bombaymathurs> contains an Alphabetical List of members and Zonewise member's Directory of all its seven Zones which is regularly updated. Currently it is updated till end of September, 2016. Besides, it contains contributed articles on Mathur's origin, culture, etc., which are widely viewed in India and even abroad.

**c) Address & other changes:** It is seen that a number of our Newsletters and other communications sent by post come back undelivered as the addressee may have shifted from the address listed with us. Apart from the loss of printing and postage expenses on such returned letters, we feel sorry for missing these members. Similarly, many emails to members also get bounced as the concerned member may have changed his/her em id. There are changes even in member's Landline / Mob. Phone nos. which are not informed to us with the result that we can not contact them to confirm their address.

We once again request that any change in member's address phone nos., or em id be kindly promptly advised to our Gen. Secretary, **Shri S.B. Barellia** by a letter, phone or email to enable us to update our record and mailing list.,  
(Add: Blk: 10-B, Flat:3, Navjivan Socy., Mori Road, Mahim (W), Mumbai – 400 016. Ph: 2446 7212 / M: 9820427290  
emailid: [barellia@yahoo.com](mailto:barellia@yahoo.com))

**d) .Our new Directory:** As our present Directory (2013 Edn.) has undergone substantial changes by now, we plan to publish a new Directory early next this year. **We would therefore like to have all the needed address corrections as early as possible to avoid wrong entries appearing in the new Directory.**

**e) Address verification made easy: Let us help you in helping us:**

i) **Auto check:-** an easy, on line facility:

Members can view their listed address and other particulars on our website mentioned at para (b) above. It contains member's Alphabetical List of names as well as Directory of each Zone. If they find any address etc., inaccuracy therein, the same may be informed to us by email (our id: [bombaymathurs@gmail.com](mailto:bombaymathurs@gmail.com)) which we will note and confirm to you by a reply email. In case of difficulty in locating your name in the Directory on website, kindly let us know on our above em id.

ii) **Helping hand:**

You will certainly like that our next Directory contains your address, phone nos., and email id correctly, without errors, We therefore come forth with a plan **"You help us to help you"**, as follows:

- We will be highly obliged if Members in know of a member not yet listed with us or change of any existing member's address as also of arrival of a new member / final departure of an existing member may please inform us of the same by email at id mentioned at sub para (i) above. with "Address verification" marked as Subject. This will be a highly appreciated service to the Association.
- Members may kindly email to us at the said em id whatever be their present address, ph. No., em id. We will check at our end and confirm its correctness by email. If the informed details show a change as per our records, we will note the new informed address etc. in our record and mailing list under e-mail intimation to them..

**Note: It will help if in all cases Directory Ref. No. is quoted along with.**

We earnestly request our members to kindly conduct the above exercise (item (i) or (ii) above and e-mail the information to us latest by **15<sup>th</sup> December, 2016** so that corrections, if any are included in the draft of the new Directory proposed to be taken up in December, 2016..

**f) Weddings & deaths information:** For publishing the weddings and deaths in our Newsletters we generally depend upon information received from stray sources or by word of mouth and rarely from the families concerned. It is likely that many such happenings may not come to our knowledge in time and hence regretfully missed in our Newsletters.

It is therefore requested that members of the concerned families may kindly inform us promptly about all such happenings so that the information is duly included in our next Newsletter.

**g) Life Membership:** Those of our members who have still not taken the Association's Life membership (validity 15 years, thereafter renewable) are requested to kindly do so by paying a fee of Rs. 1500.

**Note:** For items f & g above, kindly contact Shri Barellia at address given in sub para (c) above)

#### **5. Contributed article:**

A contributed article (author's version) "Muslim Kayasthas & Mathur Vaish" is attached herewith for member's reading pleasure.

#### **6 Academic Awards:**

There are no applications so far for the Academic Awards sponsored through MAB for the year 2015-16. The last date for receipt of application was 30<sup>th</sup> September, 2016, as was announced in our last Newsletter dated 15-5-2016. However in order that an otherwise eligible candidate may not miss the award, the last date for receipt of application has been extended to 31<sup>st</sup> December, 2016. Applications, if any, may please be submitted to Shri Barellia at his address mentioned in para (e) above.

#### **7. Wedding bells** (since issue of our last Newsletter dated May 15, 2016)

*Happy marriages begin when we marry the one we love  
And they blossom when we love the one we married*

Our heartiest congrats and best wishes to the newlyweds and their families on the following weddings:

1. **Dharmic**, c/o Smt. Archana & Shri Rajan Mathur, (NW-39A / Kandivili-E) with **Kum: Akanksha**, d/o Smt. Veenita &

Late Shri Devendra Bharti of Nasik on 15-2-2016.

2. **Rohan**, s/o Smt. Renu & Shri Rajiv K. Mathur (NW-105 / Andheri-E) with **Kum. Lisa**, d/o Mrs. Yang Yuzhi, at Singapore on 18-6-2016

#### **8. Obituaries:** (since issue of our last Newsletter dated May 15, 2016)

*Kahee(n) door jab din dhal jaye*

Our heartfelt condolences to the members of the bereaved families and prayers for peace for the departed soul of the following who have left for their heavenly abode:

1. Smt. Girirajkishori, beloved mother of S/Shri Kapil Mathur & Shiv Mathur (S-7 / Churchgate) on 24-01-2016 . It is recalled that the deceased (popularly known as Madam Satti) was one of our oldest Life members.. We are sorry this could not be included in our last Newsletter due to late receipt of information. .
2. . Col. R.K. Mathur (Retd.), (E-27 / Powai), beloved father of Shri Manoj Mathur, (NE-45, Powai) at Mumbai on 11-7--2016
3. Col. P.K. Mathur (Retd.), beloved father of Smt. Neha Atul (NW-23 / Andheri-W) at Mumbai on 3-8-2016.
4. Dr. Mahesh B. Mathur, (of Aligarh), loving father of Smt. Kamal Mukul Mathur (NW-194 / Andheri-W) and beloved brother of Shri Krishna Murari (E-50 / Panvel) at NOIDA on 11-8-2016.
5. Shri Shiv Mathur, beloved husband of Smt. Elfin (S-7 / Churchgate ) at Mumbai on 16-8-2016. It was a double tragedy in the family so soon after demise of his mother, Smt. Giriraj Kishori mentioned at Sr. No. 1 above
6. Smt. Brij Rani, w/o Late Shri Bhola Dayal and beloved mother of Shri Akash Deep (E-25 / Deonar) at Mumbai on 6-10-2016..

**Committee**

**For and on behalf of MAB Managing**

Mahesh C. Mathur  
**(President)**

Krishna Murari  
**(IPP, Editor & Member)**

**(PR)**

**Attch: Article: (3 pages)**

## MUSLM KAYASTHA & MATHUR VAISH

(For private circulation through MAB Newsletter).

*Not to be reproduced wholly or partly without author's prior permission.*

(By Krishna Murari, IPP, Editor & Member (PR), MAB).

How will a young Kayastha of the present generation react when asked if he or she has ever heard of 'Muslim Kayastha'. And a young, today's Mathur if he or she has heard of a 'Mathur Vaish'. Perhaps with a wide eyed disbelief first and then with some curiosity.

Questions on the two said topics were recently put to me by two internet surfers, a Smt. Bhatnagar from Delhi, and a Mr. Ajay Mathur from Hyderabad respectively who had seen articles on Mathurs and Kayasthas in our MAB website and felt like seeking answers to their queries through the medium of MAB. What therefore I replied to them, (based on the knowledge on these and similar subjects I used to get from our biradri buzurgs of yester years) is now presented, as my perception in this write up which the readers of our Newsletter may find informative and interesting.

### 1. Muslim Kayastha:

At the outset it may be stated that conversion of Hindus to Islam mostly in North India had been taking place ever since the start of Muslim invasions in India from around 10<sup>th</sup> century AD onwards. After firm establishment of Muslim Rule in India (Slave Dynasty, 1206 AD), successive dynasties like Khiljis, Tughlaqs, Lodhis etc., till the Mughals (1526-1857) these conversions went on with varying degrees during various Muslim regimes in India. While most of the conversions are believed to have been forced ones under the sword, many were voluntary. Among the latter, few could have been by a Hindu himself getting attracted to Islam or lured into by a Muslim master or friend. In some other cases a Shudra (Dalit) Hindu may have opted to convert as a better bet than persecution by the higher caste Hindus, as was the main reason of many Hindus in India converting to Christianity. The rest of the so called 'voluntary' conversions of Hindus were under extreme, compelling circumstances.

During various Muslim regimes in India there used to be different laws for taxation and penal offences for Muslims and Hindus – harsher for the latter. At a slightest excuse a Hindu could be charged with blasphemy, punishable only by death. However, it is said that towards the end of the Mughal regime, and specially after the brutal, ransacking attack on Delhi by Iranian king Nadir Shah in January 1739, there was some softening in Muslim's attitude and intolerance towards Hindus. This led to the emergence of a compromising practice under which a Hindu convicted of a crime could be spared harsh punishment (even death penalty) if he opted to convert to Islam. This used to lead many convicted Hindus on death role to the only option of voluntarily accepting Islam as fate accompli, just to save precious life. A mother of such a condemned convict would typically say, '*jaa beta Musalmaan ho jaa. kam se kam mere samne zinda to rahega*'.

Amongst men of all Hindu varnas going for such compulsive 'voluntary' conversions, Kayasthas (then classified as Shudras) were no exception. However, even as Shudras, Kayasthas

had a comparatively elevated status in society firstly because professionally they were not consigned to manual, petty and menial service jobs performed hereditarily by the other touchable / untouchable Shudras. Second, Kayasthas as a literate class with most of them proficient in Urdu, Persian and Arabic languages and many on clerical or administrative jobs, (some even in Government service), were treated by the Muslim rulers and elites with a small bit of dignity, not generally bestowed upon other Hindus. Kayasthas were also known for adoption of Muslim life style in matter of dress and food habits which brought them closer to Muslims in day to day life. A Kayastha voluntarily accepting Islam would therefore be called 'Muslim Kayastha' as a separate category, clearly distinguished from the converts from the other Hindu varna. A 'Muslim Kayastha' would thus receive a comparatively better welcome and ready acceptance in the Muslim Society of the day. Muslim nobles and other higher ups would welcome friendship and matrimonial alliances with 'Muslim Kayasthas'. Brides from 'Muslim Kayastha' families were specially sought after by Muslim elites (often in preference even over other normal, status Muslims ) for the inherited Muslim oriented culture, culinary talent and more importantly, an inbuilt Hindu mind set of life long companionship to husband ( in contrast to a Muslim wife free to seek Talaq after marriage) she brings with her besides obedience and unshakable loyalty to husband.

A Kaystha converted to Islam (especially if in course of time he is able to build up good relations with high status Muslims) was thus considered one step higher in society than converts from other varnas. In some such cases of conversion it may be a sort of 'Consolation Prize' for the converted individual, and a reconciliation to the loss of his original family and his 'Kayasthaship'.

This however, is not to say that it was necessarily all goody goody for each and every Islam adopting Kayastha. Many would continue to be at their original social status without any privilege gained by conversion.

It is important to state here that it was the custom then that if one convicted person in a family voluntarily converted to Islam, only he, his wife and their children were to be taken in as Muslims. The rest of the family and other relatives of his own as well as extended family, (i.e. His parents, uncles, brothers and sisters, cousins etc.) Would continue to be Hindus. The two thus divided clans (one Hindu and the other Muslim) though religiously poles apart, would generally keep up cordial family connection in private, especially during festivals and family weddings etc.. These connections, albeit in private, continued to even next few generations in the two clans, more so if both happened to be living in the same town or nearby. Blood, after all, is thicker than water

#### **A case in point:**

*In the walled city of old Delhi the area bound roughly by Chandni Chowk-Nai Sarak-Dariba was, till not very distant past inhabited mostly by Kayasthas. Cheera Khana, a Mohalla in this area has an old Dargah ( a Muslim shrine) revered by Hindus and Muslims both. Old Delhites of this area may remember that In the 1940's next to the Dargah there used to be a mutton shop (it may or may not be there now) operated by two brothers, Yameen and Inayat Ullah (known for their famous 'Pasandey' meat cuts) who had most of the Kayasthas in the*



*area as their permanent customers. I had learnt at that time from some biradri buzurgs old residents of the area that the two brothers were the third or fourth generation descendants of a Kayastha family once residing in the same area adopting Islam under compelling circumstances during Mughal days. .*

**In conclusion:**

a) It is reliably understood and believed that a definite class known as 'Muslim Kayasthas' did come up during the Mughal rule in India and continued to exist as such, notably in Delhi and other parts of North India till the later part of the Mughal regime, say, in the 1700's till early 1800's.

b) In actual practice the creation, usage and utility of the word 'Muslim Kayastha' existed only during the later Mughal period in India and thereafter only in memory, say for a generation or so. With passage of time it faded out and now it remains merely as a long lost token of past social and cultural history of Mughal period in India. Today it is irrelevant for Muslims and Kayasthas alike, even to the descendants of the so called Muslim Kayasthas of the past, as all of them today are ignorant about its origin and the then significance.

**1. Mathur Vaish**

As the legend goes, Mathur Kaysthas hailed originally from the 'kingdom' of Mathura (which in ancient historic od included parts of present Rajasthan, M.P, and U.P) where they were settled in a total of 84 villages in the kingdom, giving name to the 84 Mathur Al's. They were thus called 'Mathuriya', named after Mathura, their place of origin, and also as their identity among the twelve sub castes in the Kayastha pantheon. The word in course of time got shortened to 'Mathur', as is known today. Reliable, hearsay versions of existence of 'Mathurs' in Mathura during Mehmood Ghaznavi's invasions in 11<sup>th</sup> century AD as handed down from generation to generation, are known. But that is another story.

**Mathur prefix:**

In those olden days, as even today, Mathura was an important and holy Hindu religious centre, drawing pilgrims and visitors from far off places. In course of time in addition to a pilgrimage town it got developed into a big business and trading centre. The important commodities, so the version goes, were textiles, food grains, jewelry, precious stones, metal works, etc., procured from far and near places in India and exported mainly via Gujarat ports to Arabia and other western countries through Arab traders who had already developed regular sea links to Gujarat coast. The business and trade in Mathura was initially started by the Mathura based Vaish (Bania) community which soon made a name for itself in far off places for quality of its merchandise, mutual trust and fair business practice. Materials exported by them were always of best quality, getting something like a recognized 'Quality Hallmark' and unquestioned acceptance overseas. Traders would often supply goods to known overseas customers on credit and customers would often pay in advance to the Vaish traders for goods ordered. Such was the level of mutual trust developed in course of time between the two.

With passage of time, however many from other parts of India started coming and settling down in Mathura. A number of competitive business houses (owned and operated by the Vaish

community members, marwaris, etc. among the newly arriving ones from outside of Mathura) sprang up.

These new comers not only set their own and new business practices, but some of them also started exporting materials of inferior quality and adopting unfair trade practices. This was a serious set back to the already established trustworthy commercial relations and healthy business practice the original Vaish traders had built up over a long period. Their foreign customers who were long accustomed to quality material and fair trade from the original Mathura Vaish merchants were confused as to with whom to continue trade as there were so many new exporters in the field.

At this stage and in order to retrieve their already hurt and endangered reputation and position with their old, satisfied foreign customers, members of the said original Vaish community of Mathura thought of forming a separate group by creating a different identity for themselves so as to be clearly distinguished from the outsider Vaish. So they named themselves as 'Mathuiya Vaish', i.e., the original Vaish of Mathura - a separate class different from the new outsider Vaish settled in Mathura.. They renamed their business houses as “XYZ Mathur Vaish Company” and their Association fiercely guarded their new identity against being usurped by their competitors, i.e. the outsider Vaish traders. . They soon regained their old business and trust of their old customers abroad who would once again deal only with the ‘Mathur Vaish Company’, their old friends in a new garb. In course of time the name got shortened to ‘Mathur Vaish., once again a Quality Hallmark.

As time passed, the nature and volume of all types of business in Mathura underwent a complete overhaul and business rivalries cooled down. But the ‘Mathur Vaish’ word, coined in ancient times was to last for much long as a specific identity for them in the general Vaish community.

Readers will be surprised to know that a“Mathur Vaish Sabha’ does exist in Agra (U.P.) even today. It has its branches in various cities and regularly issues its own Patrika and Newsletters to its members. Though today they interact culturally and matrimonially with the Vaishh community as a whole, they still take pride in their ancient Mathuriya origin. During his visit to Agra some twenty years back the author had met an office bearer of the said Sabha and much of the input in this write up is from the firsthand information gathered during the said meeting.

Mention in conclusion must be made that Mathur Vaish and Mathur Kayastha are two entirely different communities and have nothing whatsoever in common, except that both hail Mathura as their place of origin.

Krishna Murari (murarikm@hotmail.com)  
Camp Singapore  
25-9-2016

*Views expressed in this article are entirely the views of the author and not in any way related to the website, its editors or any other person(s) / organisations involved directly or indirectly with*

*the website*