Chapter – II

Introduction of Raja Mahendra Pratap
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Hathras:

Hathras is a city in Hathras district in Uttar Pradesh. The Hathras district, formerly known as Mahamaya Nagar, was created. On 3rd of May 1997 then Chief Minister M/s Mayawati had announced the creation of new district named Mahamaya by merging some Tehsils of District Aligarh& Mathura and Agra in the Hathras tehsil of Aligarh. Thenotification of creating district Mahamaya Nagar from Hathras was released on 06 May 1997. It was given the alternative name Hathras district shortly after. Hathras lies within the Brij region, associated with the epic Mahabharata and Hindu mythology. Hathras is connected by a light railway with Mathura, and by a branch with Hathras junction, on the East Indian main line.

Location of Hathras:

Hathras is located at 27°36′N 78°03′E / 27.6°N 78.05°E / 27.6; 78.05. It has an average elevation of 185 meters (606 feet). As of 2001 India census, Hathras had a population of 123,243. Males constitute 53% of the population and females 47%. Hathras has an average literacy rate of 60%, higher than the national average of 59.5%: male literacy is 66%, and female literacy is 53%. 14% of the population is under 6 years of age.

Tehsil in Hathras District:

Hathras
Sadabad
Sasni
Sikandra Rao

History:

The city's history dates back to ancient times when, in the ruins of the fort at the site of modern-day Hathras was an ancient castle that appears. Hathras are also traces of ancient Jain sculptures.

At the time of the birth of Lord Krishna Chotoo Banmali "Gokul Mahatm" according to one story, Lord Shiva - Parvati and the rout of the Brij Hathrasi goddess Parvati was known as the place where was stopped. Hathras this place as the place was known as the goddess of Hathrasi (wikipedia 2012:1).
Early History:

Archaeological Hindu, Buddhist, and Jain culture are also found in many places in Hathras Shung and Kushan period. Between archaeological and historical sites in the 2nd century BC, Kushan period clay statue of the Maurya period Brown colored pot, "Sapt Matrikaflam" etc., were found in the Hathras town located where the Dayaram king of the castle. Between the old temples of God "Veereshwar Mahadev" temple is special. Shaiv rulers and Naga kings dominated here, here, and there are scattered remains of his regime. Nag rulers during the Seshavtara Lord Balram Ji got the proper importance and their temples can be found throughout the area. Old broken statues of great archaeological value are still worshiped Brij region. Found at archaeological remains and statues are kept in museums and Mathura. "Nayawaas" tells the story of a Jain temple of Jain culture. Samwat 1548 "Vi." It is written on the oldest statues. More history can be the subject of further research, which Sasni etc. Sikandra Rao, Maho, and is covered under the remains of castles. The remains of Buddhist statues from the period Sahpau in places such as Left, Lakhnoo etc. collected at the Aligarh and Mathura and Jila Parishad office was in the museum. The Bhadra Sahpau fall under the category of Kali temple in the archaeological temple. Sant Tulsi Sahib of Hathras fame spread faraway places by typing "Ghat Ramayana". His disciples to express their devotion Siyal, Kila Gate, Hathras on his grave at the Combine in a thousand numbers. Besides these temples the chain of temples "Chaubey wale Mahadev" temple, "Chinta Haran" temple, "Masani Devi" temple, Chawar Gate on the "Shri Nath Ji" temple at Dibba Gali Lord "Varah" temple of God, including "Balram" Many temples. Maharaj ji temple of the Lord Dauji temples in rural areas is very special. Special quoted Garhis, Hawelis, the remains of which still exist in the old Jamindars of castles, in a series of Nawab Mendu and Sadabad, Lakhnu, Paharpur and Hasayan of the Jamindar of Haweli.

Nand Ram (1645 -1695): After Shah Jahan, Makhan Singh's grandson Nand Ram Jat power to re-organize and become stronger by merging with Dariyapur of Porcha was king. He can not ignore Aurangjeb Nand Ram became the ruler of Delhi and was awarded the title of Faujdar and Tochhigarh tahsil is assigned. Nand Ram tactfully and bravely ruled for 40 years, and 1695 (Desraj Thakur 2009:7) died.
Jalkaran Nand Ram was the eldest of them 14 were children. Jai Singh, the second son of, sevent son of Bhoj Singh, son Churaman 8th, and 9th son Jaswant Singh, 10th Adhikaran, and was 11th Vijay Singh. Churaman Tochiggargh ruled. Jaswant Singh ruled Bahramgarhi. Jalkaran Nandram died before. Enable Khusal Singh was succeeded by his son.

Khusal Singh - Khusal Singh from his uncle Bhoj Singh villages Rahatpur and get Makrol. Khusal Singh from Saadat Ullakhan Dayalpur, Mursan, Gopi, Putaini, Ahri, and won Baramai areas. Mursan famous fort was built by Khusal Singh. He Mathura, Hathras and Aligarh large area, such as his power grew.

Puhap Singh and his son Puhap Khusal Singh Singh became the ruler. Bharatpur Puhap Singh lost the war. He Sasni Mursan left and went and occupied it. He had built a strong fort. Sasni Jat pride is known as a fort. Jawahar Singh, the Maharaja of Bharatpur in 1761, he accepted the rule and friendship are Mursan back. Puhap Singh in Delhi War Jawahar Singh was a great help. As a result, the ruler of Delhi rulers. Najib Khan Mursan ruler of Delhi sent his troops to attack. Jat fought bravely but had Mursan. Mursan Puhap Singh struggled for 10 years to get back. He was succeeded in 1785 Mursan get back. He continued to expand until his death in 1798.

Nandram 14 sons of the said two more were famous: Jalkaran Singh and Jai Singh. Jalkaran grandson's Sasni and Bhagwant Singh was the ruler of Sursan. Daya Ram Jai Singh's grandson became the ruler of Hathras. Bhagwant Singh and Jagir then God help Lake Sonkh in and get cupid. According to the memoirs Mathura, Mursan and Hathras rulers considered themselves independent. Mursan and Castles General Marshall in 1817 under the British in Hathras. Raja Ram mercy thought it appropriate to have a treaty with the British rule (Desraj Thakur 2009:8).

Raja Daya Ram (1775-1841):

In 1775, after the death of Bhuri Singh Thakur, who ascended the throne of his son Daya Ram Hathras? He was astute ruler, and was well aware of the literary circles. He was the first to assume the title of king of Hathras. Hathras historians as one of the
state's all-round progress and prosperity have brought the credit. In his time he Simardhari, Tocchigarh, Gubrari, Barhad, Karas, Karil, Mant, Mahaban, Hasangarh, Sahapau and Agra to Hathras Khandoli the regions are expanded. No, this part of the country by the British, were considered the most powerful chiefs Mursan with king Bhagwant Singh is King. Hathras fort is said to be the strongest in the country.

Thakur Gobind Singh (1841-1861) - On the death of his father, he is a village, Shahgarh, and only one Mortgagee only one part of the plan, King Dayaram were successful. British during the reign of King Rama mercy Minimum limit Hathras estate was reduced. British during the rebellion of 1857, a conflict in their opinions and their faithful services Gobind Singh Thakur villages in Mathura and Aligarh and Hathras estate back Koil's estate, which was to get. Gobind Singh, the Maharaja of Bharatpur Jaswant Singh Thakur Ratan Singh's sister's uncle married.

Bromley Magistrate Aligarh dated 14 May 1858 Mathuro special commissioner wrote a letter - "Thakur Govind Singh, the British lost the complete Total 30000 1858 Sept. 25 and her faithful service to Vrindavan, the economic loss due to the home of the British government Rs 50,000 is given. Robetby Delhi were revolutionaries and Mathura and Vrindavan and some villages in Gonda and Semra twopedree free salary up to seven villages 'Kiraj' award Mursan Tikam Singh and the British government had given the king.

King Harnarain Singh (1861-1896) - was on 1857, when King Gobind Singh died in 1861. Bharatpur Kunwar Sahib and his wife Queen survived by an infant son, but his son after his father died of illness months. The king was authorized to adopt a son. The Har Narain Singh, Jatoi of Thakur Roop Singh, a descendant like son. Harnarayan Singh Kesari Singh adopted Neckram Singh (Ahir Rani Daya Ram, the son of the king of birth) challenged by the son. But long after the case, the High Court has declared the actual procercor Harnarayan Keshighat PMV Sahib at the Queen in Vrindavan on the Delhi Darwar resided 1876. He is given by the king. He married Kaur and another form of the Queen of Bharatpur Dholpur, Rani Kaur was Hanumannt. He can not succeed in any of
their two ranis out, so he was later known as the King Mahendra Pratap Singh, who Mursan Kharag to Kunwar Singh adopted.

And that time viceroy Mr. Kannoys gave them a certificate of Loyal Service in June 25-1858 Raja Bahadur Teekam Singh had died on 1878 AD and his son Kisan Prasad Singh also dead. So Kunwar Ghanshyam Singh (the son of Kisan Prasad Singh) ascended the throne of Musan. He was a priest and a great donor. He built this palace on the bank of River Yamuna at Vrindaban (Keshighat). He died on 1902 AD that time ruled over the Bharatpur Raja Jaswant Singh.

Raja Dayaram had a son from Ahir Rani. In British government the last India company blamed on Raja Dayaram to gave shelter of four sinner of east India Company and attacked on Hathras. Terrible war took place. Daya Ram became agree to surrender but his Ahir Rani son Nek Ram Singh did not ready for any treaty. So war with Britishers again started. Jat army men fought with great zeal & bravery. But Magazine of Ammunition caught fire and many of soldiers were died. Raja Daya Ram ran away from battle field and went to Raja Bharatpur for shelter but he refused due to fear of British Government then he gone Jaipur but no one help him. So he decided to treaty with Britishers. Britisher gave him 2000 Rs. as per months as pension. He died on 1941 According to Mathura memories written by Mr. Grouse.

**Birth and early life of Raja Mahendra Pratap:**

Raja Bahadur Ghanshyam Singh of Mursan in Aligarh District of Uttar Pradesh had three sons. The first one was Dutta Prasad Singh, second was Baldev Singh and third was Kharak Singh. His third son Kharak Singh was born on 1st December 1886. At the age of three, Kharak Singh was adopted as heir son and was named Mahendra Pratap Singh of Hathras in Aligarh District.

He was born in a patriotic family of Mursan, but the age of three years only. In 1889 was adopt by Hathras House. Soon after his adoption, so the story runs. He was very much loved by his young adoptive father (Raja Mahendra Pratap 2004:9). But as his adoptive father was still very young some, controversy appeared in the family about his making Raja (young father) sole heir. There was quite a family struggle and his own father Raja Bahadur Ghanshyam Singh thought that his life was in danger. He was removed back to Mursan. Raja Harnarain Singh, at the advice of his counselors, engaged
an English man to manage his estate. They say, it was also tried to have him disinherited. In any case, during these several years his "fate was setting on the fence". He was not given the usual family allowance from the Mursan estate because he was already adopted in another family and that family was conspiring to disown him. On official occasion, however, he was given the entire honor due to head of a sister family.

The fact that these families were once ruling houses made them still observe a certain pomp and traditions of the by gone days. For instance, on the annual Dasehara festival of the royal court was imitated. Procession on elephants, accompanied by a large number of horses and still larger retinue on foot went out of the old ruined fort to perform some war sites. On such occasions he was given a place by the side of his eldest brother Kunwar Dutta Prasad Singh who was now the head of Mursan Family.

His father had retired and he had given the charge of the estate of his eldest brother. When he was taken to pay his respects to his father all his servants saluted him and the more honorable people sitting on the chairs stood up. He must confess that this kind of life was doing havoc to his imagination. He was given to understand that his family occupied unique position in India and India was of course unique in the world. All that the surveyed was filled with his father. His brothers and himself. The stories which were related to him were all about his past grandeur, his wars with some unruly neighbors or his struggle with the Mughal Imperial Court. The British were no-win power but they had surely usurped his family possessions, he thought. He did not know yet, they were only small landlords, one of the many thousands.

His Primary Life:

In his daily life, a trusted barber Jhandu of the family was his sole guardian. A Pandit came to teach Hindi. A molvi came to teach him Persian. As a baby he was taken away from his mother. He was nursed on the breast of another woman. As soon as he could eat he was kept in the outside court as distinct from ladies residences. It was special occasion, therefore, when he visited his mother, grandmother and his sister. Someone will a company him to the gate of Haveli where ladies lived. A woman will be called and he will be entrusted to her. She took his by turn to his mother,
grandmother and sister. He was given only short-time to tarry inside (Tugania Ompal 2008:10).

**His Favorite Game:**

He had a quite a number of young play mates, sons of employees of his father and brothers. Among them there were also sons of priests and some relations dependent on Mursan Raj.

In the afternoon he was taken out for a horse ride. His most-favorite game was ‘hide and seek’ (Tugania Ompal 2008:11). He shouted, laughed, made fun and at times became rowdy. But he was rather a quiet boy. He obeyed his superiors. He tried to please his father and brothers and he was always very polite to all his visitors.

**Religious Atmosphere in Family:**

The religious side was specially emphasized in his home the grandmother was worshipping every morning. Religious prayers were held in the family. Brahmans were given feasts now and then. His father often went on pilgrimage. When his father was visiting some sacred place nearby accompanied also. Sometimes they went to take both in holy rivers.

**His Education:**

In age of about 4 years a Pandit and a Maulvi made him to learn by heart some verses in Hindi and Persian respectively, which he does not understand. He got his primary education in Public School and Government Junior High School in Aligarh in 1890-1895. But he was soon removed to the Mohammadan Anglo Oriental Collegiate School, founded by famous Sir Sayed Ahmad Khan, friend of his father (Tugania Ompal2008:12) and his father donated a hostel Block to M.A.O.

In School days he played on old game ‘Gilli-danda’ a kind of Indian cricket. Later he also played tennis, ping pong and chess. He also enjoyed gardening and horse riding after school time.

He was given two rooms in a bungalow of four rooms, where he lived practically all by himself, surrounded by his ten servants. He was not allowed to mix-up with his school fellows. In a winter morning of year 1895 his adoptive father had died. He was called back to Vrindavan and attended to numerous religious formalities he was proclaimed the rightful heir.
He came back to school and continued his studies. In the first three classes he was a brilliant student. In the class IV he stood second and got a prize. Due to adoption controversy he was disturbed and in Vth class he often got through beating with a cane by his teacher Mr. Miaz Mohd. Khan. In the higher classes he distinguished himself in mathematics but was poor comparatively in English. In debates and discussions he was smart. He failed once in middle class. He got through the entrance examination easily. He failed again once in F.A. and in second attempt he passed it. In the third year he studies carelessly. He had received control of his estate and he did not feel much inclined to study further. In 1907, he finally left college. He did take the B.A. Degree.

Some sweet moments during the study in M.A.O.:

During the Holidays or long vacations he visited Mursan and Vrindaban. In later days, he always stayed with his middle son Kunwar Baldev Singh at Mursan. He paid his respect to his father and his eldest brother Raja Datta Prasad Singh Bahadur. He felt very happy visiting his two adoptive mothers at Vrindaban. The older was from Dholpur Raj, the younger one was from Bharatpur Raj. He enjoyed playing with his playmates in the land of Krishna, in the right Krishna fashion.

On one occasion he saw Sir Sayyed Ahmad in Cricket Match. He was setting and watching the game. Mr. Ross Masud, his grandson, a young jolly boy, came up with a plate of fried eggs. He ate but he could not offer him because the laws of man-made religion still kept it apart (Raja Mahendra Pratap 2004:13).

The death of Sir Sayyed Ahmad Khan was a great morning day in him college. Sir Sayyed Khan’s son Justice Mahmood came to stay in his bungalow for a few days. Once Mahmood called hims and told that his son Massod and he were brothers.

His first teacher was one white beard Mr. Niaz Ali, Mr. Altaf Husain also his private tutors some time. Ali Mohammad and Pandit Bhagwan Das coached him. Mr. Ashraf Ali for his fast on Krishna’s birth day and for his bath in Yamuna River.

Mr. Wilayat advised him not to spend too much money on feast. Mr. Moss said to him you will become beggar. Principal Mr. Beck, who introduced him to some visiting viceroy (Raja Mahendra Pratap 2004:14).

His marriage:
Once upon a time Raja Ghanshyam Singh went to on tour of jind estate, where proposal of Marriage of Mahindra Pratap taken place. One day he was by some high officials of jind estate. It was they who decided on his marriage. Soon after a ceremony was performed at Vrindavan, a gold purse was presented to the Mahendra Pratap and date of marriage was fixed. At that his was only 14 years and he was studying also. A few days before his marriage his father was died. It was a serious question now whether his marriage was to be performed or post-poned?finally It was decided that as Mahendra Pratap was supposed to have been cut-off from due to him adoption in a sister family the marriage was not to be put off.

It was the 1901, two special trains carried, guest and friends, they went to Sangrur, the capital of find state of Haryana. Great pomp and show marked his marriage. The zonal state spends three hundred and seventy five thousand rupees on the marriage. Thus he married with Rajkumari Balvir Kaur (daughter of Raja Tikka Sri Balbir Singh Sahib Bahadur), the younger sister of Sikh Maharaja Ranvir Singh, jind state Punjab (presently Haryana)

On the occasion of marriage Rani Balvir Kaur did not see to him. Another year passed than another ceremony was performed and they lived as husband and wife. Mahendra Pratap moved his wife to Aligarh still continuing his studies.

**His Children:**

A daughter was born to him in 1909, and a son came in 1913. It was very unusual that he gave names of his own choice. As a rule the priests give him names and these names are given according to the time of birth. He consulted no priest in the matter, he called his daughter "Bhakti" or Devotion and named his son "Prem Pratap" or the glory of love (Tugania Ompal 2008:15).

So thus the Mahendra Pratap has one son and one daughter only. His daughter never married and died on 24th May 1984 at Massory. His only son Mr. Prem Pratap had a first German wife. Later took an Anglo Indian named Georgiana, as his mate. He had a son, Kumar Amar Pratap Singh, born on dated January 4th 1940 and a daughter Kumari Sarala Pratap born at 1942. Later Kunwar Prem Pratap married with on Indian girl. Kunwar Prem Pratap died on June 13, 1947 and after his death his Anglo Indian wife Georgiana went to England on date 13 June 1947 to give up her two weeping Children.
Sarala Pratap married with Prempal of old Kutchesor Raj, and lived at 181A Rajpur Road, Rajpur Distt. Dehradun. Kunwar Amar Pratap had married with Balvir Kaur and had two sons Kunwar Sharad Pratap and Kunwar Charat Pratap and one daughter Neeta Pratap.

Rani Balvi Kaur is an graduate and a good painter and administrator, she played a great role in enhancing the economy of family. Kunwar Amar Pratap lived at 227, Pratap Kothi Rajpur Dehradun.

Kunwar Charat Pratap had married with Rani Pratibha Devi the nephew of Surya Bahadur Thapa, the Ex-Prime Minister of Nepal (Tugania Ompal 2008:16) and Raj Kumari Neeta Kumari married with an American person Bill Johnson and settled in America. She had a son Kayal Johnson who studying in America.

**Pedigree of Raja Mahendra Pratap**

Raja Mahendra Pratap

x

Rani Balvir Kaur

<table>
<thead>
<tr>
<th>Rajkumari Bhakti Devi (born 1909) (Never Married)</th>
<th>Kunwar Prem Pratap 1913 x</th>
</tr>
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<tbody>
<tr>
<td>Death 24 May 1984</td>
<td>Rani Georgiana (England)</td>
</tr>
<tr>
<td>Kunwar Amar Pratap 4 Jan 1940</td>
<td>Rajkumari Sarala Pratap (1942) x</td>
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<tr>
<td>x Rani Balvir Kaur</td>
<td>Prem Pal Singh (Kheheson)</td>
</tr>
<tr>
<td>Raj Kumari Neeta Ku.Charat Pratap Pratap x</td>
<td>Ku.Sarad Pratap Unmarried</td>
</tr>
<tr>
<td>x Rani Pratibha Devi Bill Johnson (American)</td>
<td>(Nepal)</td>
</tr>
</tbody>
</table>
Son
Kayal Johson

**Became a Ruler of Hathras:**
His adoptive father Raja Harnarayan Singh died on 1895. At that he was minor in age so in 1895 took over reign of Hastharas state after demise of Raja Harnarayan Singh and administrated state Hathras through Court of Wards. In 1906 in the age of 20th he got full control of state, a British official, Herbert Smith was appointed as Manager. But British government did not awarded him. "Raja". He ruled on Hathras since 1906-1914; During this period Raja Mahendra Pratap donated land plots for construction of houses for poor public, constructed three palaces in Dehradun, and donated land for religious purpose in Mathura and Vrindaban. He also increased the 2 Rs. in the monthly salary of servants.

**Establishment of educational institute:**

**Prem Mahavidyalaya:**
In 1906 after a visiting world tour with his wife affected by Japanese Industrial revolution Raja Mahendra Pratap relised that education is the key for nation building. So to bring India at equal with European Countries, he established a technical college "named" Prem Mahavidyalaya (Singh Jyoti Swaroop 1979:17). Raja Mahendra Pratap named this institution "Prem" in August 1908 (Shravan Shukla Paksha Haryali Teej) and regarded it as his first born son. Classes started from 24 May 1909 in prem Mahavidyalaya. It was a first technical college in Indian and started in palace at Vrindavan. He donated five villages Wagaon, Baral Sukhia, Akhtiyarpur and Dhamera of his Zamindari in Bulandshahar District, which brought in net income of 27500 Rs. Per annum. He also donated "Kala Kunj" and "Hathras Kunj" on Keshighat of Vrindavan to this college. He even gave his wife's newly built residence adjacent to Prem Mahavidyalaya to the boarding house. Thus he gave all his buildings of Vrindavan to the college.

**National Ceremony of P.M.V.:**
"Raja Mahendra Pratap said"spring of 1908 arrived. I remembered, I was sitting down stairs in our round room made cold with a spray of water, the thought came that I might better start our technical college. I called my trusted friend Mr. Shyam Lal and broke the news first to him" (Raja Mahendra Pratap 2004:18).

After trip to Kashmir he sent out invitation that in August 1908 during Jhulan festival of Vrindavan, the ceremony of the giving the name to his first child would be performed. On large scale plans were laid out for a religious ceremony as well as merry making festivals. Relatives and friends brought gold armaments, clothes, and presents for his son. Pandit Madan Mohan Malviya also arrived on such occasion. After Hawan (Yogya), meeting was held. Here he announced that his son was a technical college. In that, students will get quite free training. Now proposed that I should call it after him. Some said; let it be called after the name of his father. But he said, a public institution should not be thus given a private character. Finally the name “Prem Mahavidyalaya”. “The College of Love” was unanimously adopted.

After consulting Pandit Madan Mohan Malviya and Mr. Sapru it was decided to create a trust of only five villages, in 1909 regular classes started under the first principal ship of Mr. Mahesh Chandra Sinha (M.A. of U.S.). But after short term the views of Principal and headmaster Kunwar Hukum Singh did not run harmony. He had to intervene. Principal resigned. He remodelled the administration with the help of Kunwar Hukum Singh and Seth Narayan Das B.A. Both were landlords and both gave their services free of charge. This arrangement proved stable, up to the time that he left India in 1914 his those two co-workers continued to run his college.

**PMV in Present Time:**

Prem Mahavidyalaya started 24 May 1909 and running without government aid till 1947. After the establishment of National Congress Government in U.P. and Center in 1947 then college received government syllabus and government aid (grant) in 1938. In the president ship of famous educationist Acharya Narendra Deo decided that Prem Mahavidyalaya centralized only on technical education in its all resources. The land for new PMV were acquired on Mathura Vrindavan Route due to lack of space in Vrindavan Keshighat building, and in 1945 the PMV College’s Technical branch shift in new place.
Prem Nagar and named PMV Technical college. But now it is known as PMV polytechnique college.

**PMV Inter College:**

After his long exile Raja Mahandra Pratap established PMV high school in buildings of Keshighat. It was recognized as Junior High School till 1947-48 in 1949 U.P. Government Madhyamic Shiksha Parishad permit as a High School (Science and Arts), and Intermediate (in Humanity) in 1969 (Goswami Fanilal 1979:19). It is running successfully continuously. In present time Dr. Dev prakash Sharma is a principal of this college, who is selected from U.P., M.S.S. Chayan Board Allahabad in 2010 (Goswami Fanilal 1979:20).

**Tour of Europe for PMV:**

After establishing PMV technical college he visited many technical institutions in Europe in 1911 with the idea to improve his institution. He came to the conclusion that the European Countries and the U.S.A. has made tremendous progress due to industrialization. He realized how painful it was that the educated person had to roam about in search of living and artisans are illiterate. How could the nation make sufficient progress without the harmonious combination of intellectual and manual capacities? He transformed his ideas into reality by establishing technical institution where the students would study and at the same time produce their daily necessities. Thus Prem Mahavidyalaya became the symbol of indigenous functional free education in which students were prepared to face the challenges of life.

“It is announced by all India Radio Delhi”, “A technical institute PMV opened in India with European style education, that great task done by Raja Mahendra Pratap in 1909 in Vrindavan.

**Popularity of PMV:**

Prem Mahavidyalaya technical college became a very famous. Its popularity spread out of world, the carpentry metal works, weaving textiles, carpet, pottery works, etc. courses were started in this institute.

“Mahatma Gandhi also took much interest in this institution and arranged many able principal for this institute like Dr. Sampurnanand in 1913 (who become a Chief Minister of U.P. & Governor later) and Dr. Paripurna Nand Verma. Acharya Jugal
Kishore, Prof. Krishna Chand, Pandit Dan Biharilal Sharma, Acharya Narendra Deo, Shiv Sharan Phatak Wala, Ayodhya Prasad and Acharya Gidwani also taught in this institution and became principal later.

According to institutional society act 1860, the PMV registered on July 29, 1910, with its 100 trustees (Tugania Ompal 2008:21). Due to activeness in National revolutionary movement in 1921, the Indian British government decided to bained it, but opposed by legal advisor Mr. Tej Bahadur Sapru the government changes his Idea. But Mathura magistrate Mr. Diabil sealed it up to 1932-1937. It was restarted in 1938 by the Congress government of Govind Ballabh Pant (Chief Minister of U.P.)(Shukla Chintamani 1979:22).

**Donation for the other Educational Institute:**

Raja Mahendra Pratap donated land, villages and Palaces not only Prem Maha Vidyalaya but also he donated for others. Such as large three garden and land to Arya Samaj to establish Gurukul Vishva Vidyalaya in Vrindavan he also donated a lot of money and land for D.A.V. Inter College Aligarh, Barahsaini Inter College, Kaystha Pathsal Inter College and Tikaram Girls College. He also donated funds for Banaras Hindu University on the appeal and recommendation of Pandit Madan Mohan Malviya and was the member of its executive committee.

Raja Mahendra Pratap donated 25000 Rupees to the management to carry on village schools in the villages of Mathura District. He also gives 10000 Rupees to Mr. Dampier. The Magistrate of Mathura to open a cooperative bank for the peasant of his estate.

**As a Social Reformer:**

For the awakening the rural people Mahendra Pratap appointed a number of preachers for social reform, these ‘Updeshak’ followed certain railway lines and stopped at every station for a day. Others went to some district stopping at different villages. They advocated love, peace and stability in the society; they used to send weekly reports to him.

Once he was preaching with his party on social reforms in Muradabad district the Magistrate called him and said: “That he heard that we were cow protection preacher and
as such disturbed the peace by exciting communal feeling. I prized human above animal. I stood for Hindu Muslim unity (Raja Mahendra Pratap 2004:23).

During foreign tour from 17 August to 17 Dec 1907 Raja Sahab was delivering a lecture on Indian philosophy on the boat. The young U.S. Custom officer said “But all that philosophy could not save Indian from slavery. I as a debater could silence him at the moment but the remark has ever remained with me through all these years” (Raja Mahendra Pratap 2004:24).

His tours in India and abroad left a great influence on his ideas about social reforms, indigenous functional education and unity for religion. He started a paper “Prem” a weekly on 8th October 1913. In his own PMV press. He started a center at Deharadun in one of his houses for uniting religious and to serve the powerless. He started another paper Nirbal Sewak (The Servant of Powerless) in Hindi and Urdu. In these papers published articles for social reforms such as against alcohol and gambling quoting authorities from different religion, there publications contributed a lot in social awaking.

Movement Against untouchability and Unity of mankind:

During his stay in Almoda (Uttarakhand) in the summer of 1911 Raja Mahendra Pratap saw the miserable condition of Tamta families. He was so moved that he immediately decided to elevate the condition of these Dalit families. He made these people sit beside him and stared eating with them daily. It created a furor among high caste people of this area, who treated the Tamta family as untouchable, they felt that Mahendra Pratap was violating that the traditions of upper class society. But Mahendra Pratap did not care about it and declared that it was his personal matter, and thus any superstitions could not be imposed all him. These incidents became the talk of the society and consequently people came to believe that caste system was a social system and can never be a part of religion. In this way the movement of the upper caste society against Mahendra Pratap came to an end before it bloomed properly (Krishna Tirth Acharya, June 2011:25).

In Agra also Mahendra Pratap organized a feast on St. John Square and Dholpur house for Sweeper families in January 1912. Here also he ate with these people. From
Mathura to Vrindavan all the priest and Goswami went against him. The situation become so critical that in the palaces of Vrindavan & Mathura Mahendra Pratap’s entry was banned. But it could shake the purpose of Raja Ji. Pandit Madan Mohan Malviya, who was a good friend of Mahendra Pratap tried to pacify the situation by giving clarification to the Goswami and priests. This initiation of Malviya Ji worked positively and majorities of society agreed with him. Even congress persons also joined him to remove untouchability. This time the age of Mahendra Pratap of only 25 years.

Once in 1913 Raja Mahendra Pratap along with his family went to Dwarka (Gujrat) to pray Bhagwan Ranchhod. On the gate of temple the priests surrounded him and asked “what is your caste”? Raja Ji answered “I am a sweeper’, at this the priests denied him to enter the temple.

Raja Ji came back from the there without visiting the temple. This temple was a part of Baroda estate. When the chief priest of the temple came to know about the reality of Raja Ji, he offered, his pardon and requested Raja Ji to go to temple for prayer. But Raja Ji answered. “I do not went to visit any such temple which is guarded by those people who have no respect for humanity”. Baroda Naresh was very impressed by this approach of Raja Ji and later he educated a number of Dalit Children. Ambedkar was one those children who were educated by Baroda Naresh (Krishna Tirth Acharya, June 2011:26).

When Mahatma Gandhi returned from Africa in 1914, He gave a proper shape of movement to this initiation. Nehru’s Mother Swaroop Rani ate food with the Dalit on 20 Oct. 1961 and asked the congress people to publish this news in the Newspapers; on the other hand Mahendra Pratap did the same thing 21 years back without any publicity.

**Habit & Nature:**

Simple living and high thinking Mahendra Pratap used to give proper respect even to servants as he used “Ji” after their names. He treated all – kings, politicians and beggars equally. His habit was to stand up to give respect to the visitors and accompany them at the time of departure.

**Punctual and disciplined:**

He was so punctual that not a single program of him ever failed. He never cared for cold, heat and rain while going out for his work. He always paid to his servants family
and often helped them by giving advance many. To get up early in the morning and preparing his tea himself were some more good qualities of R.M.P. died at AIIMS, New Delhi on April 1979, at the age of 93 years.

After his death Mahendra Pratap was not treated properly by the than government. No official support was given to him and his family and not a single days national mourning was declared by from the government. It is very unfortunate that the man who did a lot for the poor people and fought for the freedom of India, was treated so indifferently by the government. One his companion died in Mumbai due to lack of food. Raja Mahendra Pratap should be given his long overdue and privileged place in the history of our freedom movement (Dhakad Girija Prasad 1979:27).

**Tours & Travel in India:**

In 1904 during the college vacation for two month and half in the rainy season he went out a pilgrim tour with his middle brother Kunwar Baldev Singh. He visited puri, Rameshwaran & other many holy places on the route, such as, Kashi, Gaya and Kanjivaram. He saw the big cities of Kolkata Chennai and Mumbai, Mahendra Pratap said “It was a great eye opener for me. I felt, as if, I was introduced into a new world”. He also said that “My brother gave me, a couple of times, and foreign meals in foreign style railway restaurant. It was also here that I first tested alcohol (Raja Mahendra Pratap 2004:28).

In 1905, the second tour, he visited Bengal, Assam and Burma, going up to Darjeeling, travelling by train from Gohati to Chittagong and going as far as Mandalay. Mr. Shyam Lal &Ram Krishna was his companion on this trip.

In 1906 the third tour he visited to the extreme south, Trivandrum, Dwarka, Karachi Quetla and Peshaver in extreme west.

Besides these three round trips he also went to Badrinath, near to Tibetan border, in 1908 he went to Kashmir. In 1912-13 he passed winter at Poona, Mumbai and Dwarka. He was regularly used to go to Himalaya in summer, occasionally. He was after visiting Jind state in Haryana the home of his wife. He also visited on Amritsar& Muslim sufi shrine of Ajmer. In spring of 1907, he took his wife to Shrilanka. He visited Colombo and kandy it was his experimental trip. He wanted to see whether his wife always kept in pardah never be out in the open world.
Travels Round the World:

He went to Shrilanka with his wife and a lady doctor Mrs. Scout Lady Doctor sent by H.H. Maharaja Sahib of Jind, the brother-in-law. His first tour only for four months, August 17 to December 17, 1907. He landed at Marseilles, Went to Geneva, Rome, Venice, Fiume, Budapest, Vienna, Berlin Brussels, and Paris and on to London (Dhakad Girija Prasad 1979:29).

He used to go round in horse carriage because in those days there were no motor Cars as taxi, they saw a wonderful tomb at Geneva and went Venice and saw the boats. It’s were like so many swans in the sea, on the invitation of Austrian Emperor chamberlain he went Budapest from Fiume. He met with King Edward VII as their personal friend. He went to Berlin and bought a St. Bernard dog he went Belgium capital Brussels. It was a fine little city.

He went to London and he bought two English dogs. He had difficulty in finding rooms in a hotel at New York. He tried some bigger hotels, but they were full. He got rooms in a hotel where waiters were all Negros. He also visited Washington, Philadelphia, Montreal, Quebec, Ottawa, Toronto, Niagara falls Vancouver and Victoria. All these three dogs were sent to India by M/s Thomas Cock and Sons he also bought two Japanese dogs from Yokohama and sent them India by a Muslim gentleman by a Japanese boat. In Vancouver he met with some Sikh person a leader of them Mr. Kartar Singh invited him to Sikh temple. He gladly went to pay his homage (Raja Mahendra Pratap 2004:30).

Second Tour to Foreign:

The aim of this visit to saw the European Technical Institute with a view to improve his Prem Mahavidyalaya. In 1911 he visited to London, Birmingham, Leeds, she-field, Manchester, Edinburg, Glasgow Paris, Berlin and Zurich. At Birmingham he stayed in the home of an elder brother of revolutionary C.F. Andrews, as a paying guest. He took an opportunity to view the royal procession of King George V. He also saw Kaiser Wilhelm in London as he was riding with the king of England. It was occasion when he was going to unveil a statue of Queen Victoria.
On this trip Turkish governor of Baghdad paid special attention to his gold buttons in black waist coat and other kept gazing on his Indian uniform. So in London he made a sudden charge to the European dress.

He met with Mr. Morrison and Arnold and invited them to dinner at his hotel. Morrison taught him how to throw used towed in basket. During the tour from London to Oxford he had suffered from shoulde pain & fever. When he returned to London he had high fever. As a sick person he had enjoyed his summer holidays at Estbourne. He was taking sea bath in the morning of hot days. Here he met with Prince Musa, son of Ameer Yakub Khan of Afghanistan.

He learnt French language from French captain and hired a room in French family to improve the newly acquired language. His fever was continued. After attending the French doctor, he could not found relief. He met with Prof. Sylvin Levy, (Sanskrit) a first time when he visited technical institute, he visited a technical college of Berlin. But fever troubled him.

He consulted a German doctor. Doctor gave some medicine against Malaria. It made his Urine blues him afraid and thought he dying. But he cured the next day. He informed to his brother that he was returning but he was sick. His brother with a couple friends came to Mumbai. They had prepared a stretcher to take me down from his boat, they thought he was so sick that he could not walk, he reached safely Vrindavan. In those days king George was going to India to be crowned.

**Third Trip:**

He went to Turkey after short rest. He stayed only nine days at Constantinople. He offered his services to turkey during Balkan war. He stayed in Turkey he took a room at para place hotel. Raja Mahendra Pratap said to war officer, "I came to help Turkey", (Raja Mahendra Pratap 2004:31) but he did not seem to be impressed by his devotion. He asked him for his name. He gave his name than war officer said; it was not a Muslim name. He realized where was difficulty, so he did not care to stay buy time after this experience and returned to India. From Mumbai he came to Mathura by the boat train.

**Entry in Politics:**
In 1906, one occasion he stayed in Jind. With his brother in law. H.H. Raja Ranvir Singh happy occasion was celebrated. It was a little jerk in one of these happy occasions. There were only few friends present. He confined to Maharaja Ranvir Singh that he intended to visit Indian National Congress at Kolkata. But Ranvir did not permit him. Raja Mahendra Pratap said:"I still remember that when I began to explain about revolution, he is in his intoxication, with his halting voice said something to the effect that I might be than not permitted to enter the state" (Raja Mahendra Pratap 2004:31). It was a seek to him but he could not stop. He left Sangrur next morning, for Kolkata and arrived just in time to see the last days meeting of that memorable congress session, presided over by grand old man Mr. Dada Bhai Noroji, attended by famous Mr. Tilak and Maharaja of Baroda and addressed by men, like Mr. Bipin Chand Pal, in those days considered most fiery spirit.

Later in 1910, He was on the reception committee of the Indian congress, held at Allahabad. He attended a meeting of the managing committee; they sat round on a round platform in the garden of Anand Bhawan, home of Pandit Motilal Nehru. It was on a summer night. Pandit Madan Mohan Malviya and Baba Ganga Prasad Verma of lucknow were also present. His proposal to give the congress pandal, for a few hours, to hold all India educational conference fell down. He organized first all India Educational conference later at the time of winter session of the congress in Allahabad in his own big tent for two days. He also took a party of Prem Mahavidyalaya student to Allahabad for the occasion. In this conference H.H. Maharaja Bhawani Singh of Jhalawar presided one day. Raja Rampal Singh presided next. Swami Nityanand who was staying these took active part in conference. However in the congress exhibition, the articles made by the students of Prem Mahavidyalaya were highly appreciated and the student got prizes. In 1914 he also published Hindi Translation of presidential addresses of all India National Congress (Vir Singh 2004:33).

Turned Swadeshi:

He took the vow after the decision of the congress to use only home made things. When he began to burn foreign made clothes his wife had a little quarrel also because she did not want to burn her precious foreign made clothes. Once again when he was a guest of Maharaja Ranbir Singh at Dehradun. He did not take foreign liquors, and then Kunwar
Balbir Singh, brother of Raja Dehradun was approached to send for him some of his family preparation.

Raja Mahendra Pratap not only turned Swadeshi but thought sincerely to liberate India from the clutches of British colonial rule. In August 1914 the commissioner of Agra came to distribute prizes to the student of Prem Mahavidyalaya on that occasion Raja Mahendra Pratap said in our speech, we wanted to dethrone injustice and crown justice in its place. Next morning he was called to Mathura and the Commissioner complained about his general attitude towards the Government (Sharma Alok 1979:34). This meeting proved decisive in his life and he began to sympathies with the Germans who were fighting against to British Empire. At that time the magistrate of Dehradun also raised objection to his pro-German article published in Nirbal Sewak. He made his mind to go to Germany and applied for his passport for Europe to study the war situation: (Vir Singh 2004:35)

In 1912 Raja Mahendra Pratap offered his services to Mr. Gokhle for going to South Africa and help Mahatma Gandhi in his Campaign by getting himself arrested. Gokhle advised him not to go there but accepted donation of one thousand rupees for the purpose.

**His Patriotic Activities Abroad India:**

Raja Mahendra Pratap was a great patriot who advocated love, peace and stability in the society. At the same time, he was not adverse to using force and armed rebellion to overthrow the British colonial rule and to attain freedom for the country. He would not mind even aligning with any outside power to achieve this goal. On 20th of Dec 1914 at the age of 28 he left his young wife keeping and two small children asleep. This sacrifice of his wife Balvir Kaur was greater than even the parting with entire state earlier. He reached Switzerland with great difficulty, with the help of Virendra Chatopadhyaya, elder brother of Sarojini Naidu from Geneva, Raja Mahendra Pratap by the name of Mohammad Peer reached Berlin on 10th of February 1815. He visited Indian war prisoners camp near Berlin enthuse Indian soldier to dedicate their lives to the cause of India’s freedom. He had an audience of Kaiser Wilhelm II the ruler and commander in chief of Germany at Imperial palace in the Tier-Garten. From Germany via Vienna, Bulgaria, Budapest and Constantinople, Raja Mahendra Pratap reach Istanbul the capital
of Turkey where he met sultan Risad, the spiritual head of the Islamic world and Paso dignitaries of the Court. However, with 28 letters which were written by German Prime Minister von Bethven Hollweg and were addressed to 27 ruling Indian Chief and one of the King of Nepal, in addition to two Introductory letters to German Emperor and sultan of Turkey to Amir Habibullah Khan of Afghanistan, Raja Mahendra Pratap along with seven Afridi volunteers from warprisioners camp arrived at Kabul on 2nd October 1915. On 1st of December, 1915 on his birthday (Patnaik Ashok Kumar 2005:36). Raja Mahendra Pratap established the first. Provisional Government of India with head quarter at Bagh-e-Babub in Kabul, Afghanistan, with the help of Afghan Raja Mahendra Pratap raised an independent army of 12000 Afridis. The most important diplomatic manicures did by the Provisional Government was there obtaining written agreement from Germany and Turkey that along with their other allies. The provisional government issued a proclamation to Indian rulers which was sent to India and seized by British Authorities in India. It also made an appeal to warriors and reroic sons of India to rise and help the Indian revolutionaries to liberate India.

A subsequent change in his thinking could be noticed in his thinking could be noticed in his appeal to the Indian people from Kabul after his Moscow visit, Raja Mahendra Pratap declared: "Tenants or the land laborers shall become proprietors of all such land that they till. Every family shall possess a permanent residence". Yet, Raja Mahendra Pratap remained a radical nationalist with a non class, humanitarian always ready to co-operate with Soviet Union to undermine British Imperialism.

In Contrast to Russia where he met top leaders only Raja Mahendra Pratap was success full in U.S.A in 1922, 1925 and 1927 in propagating his ideas freely in Indian community as well as American Society. He also spoke twice in crowded meeting with being Negro Leaders Marcus Garrey in New York. He not only united here the Indian Communities. Hindu, Sikh and Muslim but also brought extremist and liberal groups together for the cause of India's independence. The management committee of Gadhar Party in U.S.A. gave him 10,000 dollars as did to other Indian revolutionaries in Europe and Asia.

He travelled around the world on Afghan passport and united all Indian revolunary groups world over for India’s independence. He also set up a office in
Leipzig, Germany in 1922 from where he published and distributed a large number of pamphlets and propaganda material to the great embarrassment of British government. His articles were also appearing in Pratap, Zamindar Milap, Vandematram, Swaraj and Akali News Paper of India. He had become a big menace for the foreign rule in India. Each and every movement of Raja Mahendra Pratap was closely watched and reported by the home and intelligence department of British Government of India. At the detection of silk letter, sedious letters and literatures addressed to Indian Rajas, bearing the German address and signed by Raja Mahendra Pratap. The British government of India declared a reward on his head, attached his entire estate and declared him a fugitive. His wife also died in 1925. But undeterred by materialistic impalements, undaunted by adversities forced him by hostile forces and unspoken by setbacks, Mahendra Pratap carried on his struggle for India’s independence.

**Work for World Unity:**

His foreign mission was not confined only to the freedom movement of India, but he did a lot of work in pursuit of world unity through opening trade avenues between the neighboring and far-off countries such as Japan, Afghanistan, U.S.S.R. Afghanistan, China, Japan and others.

**Concept of World Federation:**

In 1929 he started writing about concept of world federation in the shape of a book a Moscow (Mishra Yutika, 2005:37). He brought out the first monthly of world federation in September 1929 from Berlin in Germany to give publicity to his views and news in connection with his work of peace and world unity. He was of the firm view that in the present age of scientific advancement our federated government for the entire world has become a must not only for perpetual peace but also for the economic prosperity of the whole world. He was against superiority of few nation and their domination of the international order. He stood for the establishment of world federation based on equality of all races and states. His ideas found places in United Nation’s charter in 1949. But the founders of U.N. again preserved their monopoly and domination by making provisions for permanent membership and the veto power in Security Council.
During his exile, he did not enter any British territory for fear of arrest by the British authorities. He was not even allowed to meet his brother in law Maharaja Ranvir Singh of Jind in May 1931 at Kobe in Japan without the permission of English Consul of General. Raja Bahadur Baldeo Singh, elder brother of Raja Mahendra Pratap applied for passport to see him in Japan but he was refused passport, then he sought the permission for Raja Mahendra Pratap to return to India on 25\textsuperscript{th} of March, 1939. Many Newspapers like Deepak and Fiji Samachar of Suva, Fiji in its weekly edition dated 14\textsuperscript{th} of July 1939 expressed regret that Mahendra Pratap was not allowed to return to India. After denial of entry to India Raja Mahendra Pratap said “It further shows that such is a freedom which the English ruler herald that they have given to India. Still a man like me with the full backing of our congress cannot enter the land of my birth”. Under such circumstances, he declared in one of the anti-British meeting in June 1929 in Japan. If I am forced to remain abroad, I should surely batter the walls of the British fortress and enter, the land of my birth with flying flags.

**His Executive Board:**

Raja Mahendra Pratap carried on brisk activities to unite Indian people in Japan and China. His secular and liberal leadership brought different groups of Indian revolutionaries, members of Indian National Congress in Japan. Pan-Asiatic Society and Eastern oppressed peoples Association on a Common anti British platform with a common goal of achieving freedom for India. Pleased with the response of India community, Raja Mahendra Pratap formed the executive board of India. On 22\textsuperscript{nd} June, 1940 in Japan with himself as its president, Ras Bihari Bose as vice-president and Anand Mohan Sahay as a chief secretary. His immediate aim was to make India free. After two weeks activities this board was shifted to a room in Marunouchi Hotel at Tokyo where on 31\textsuperscript{st} of August, 1940 Raja Mahendra Pratap announced the regular establishment of the executive board of India in a very important meeting in the presence of Chief Guest of Honour H.B. Mr. Shritan, former Ambassadorat Rome (Mishra Yutika 2005:38)and then an adviser to the imperial foreign office in Tokyo and 42 other dignitaries and influential personalities of Japan, Mr. Sato spoke and dissolved former Tohokai to make room for
the new Board. Raja Mahendra Pratap entrusted the work of world federation, Center to Abe Ratan. He exercised than all his energy to the work of the Executive Board of India. The Executive Board later on took the form of Indian National Army (INA). When Japanese joined the World War IIon 8th December, 1941. Prime Minister General Tojo asked Raja Mahendra Pratap to accompany Japanese army to attack British India, Raja Mahendra Pratap knew that the Japanese had not honoured their word to make Manchu Kuo entirely free they had not with drown their forces from Manchu Kyo, So, he did not agree to their plans which were in practice, on the lives of British Imperialism. He always stuck to his principles, once he said: I am glad that I remained true to my principle. It is true, “I seek co-operation in every quarter. However, I visit on my own terms. It was not possible for such a person to follow the dictatesof the Japanese army.

Moreover, Raja Mahendra Pratap was not made the leader of the Indian Army. The reason was that he was not a subject of any country, and not much trusted by the Japanese, they had more confidence in Ras Bihari Bose because he was legally a Japanese citizen and had married a Japanese girl (Sahay Anand Mohan 2005:39). Japanese accepted him a representative of the Indian residents in Eastern Asia. Anand Mohan Sahay, (who became the Ambassador of free India in Japan) under the presidentship of Raja Mahendra Pratap, was monitoring all revolutionary activities in Japan.

Ras BihariBose was a hard-core revolutionary in his individual capacity, he was incapable of leading an army or heading a mass movement of the Indian community in East Asia due to above weakness of Ras BihariBose, the first attempt of INA failed. Anand Mohan Sahay who anticipated such a situation had maintained a contact with Subhash Chandra Bose, who was then in Berlin through the German Embassy in Tokyo. During the Second World War Subhash Chandra Bose went to Germany and wanted to liberate India with their help. So while waiting for Subhash Chandra Bose, Sahay accepted the leadership of Ras BihariBose without any hesitation, Raja Mahendra Pratap also had no ambition or consideration for himself. "I repeat as I ever did before that I am interested in the independence of India no matter to me who realizes it and how. I am always prepared to withdraw myself” (Sahay Anand Mohan 2005:40).

However, on February 15, 1943 with the help of Ras Bihari Bose the INA was reorganised with Lt. Col. Bhonsle as the director of Military bureau. Lt.Col. Sahh Nawaj
as the chief of the General staff, Major P.K. Sehgal as the military secretary etc. This was the organization which held the INA together until the arrival of Subhash Chandra Bose from Berlin six month later (Javed Ajeet 2010:41).

Subhash Chandra Bose arrived in Singapore on July 2, 1943. However welcomed as a man of Dertiny, on July 4, 1943, Ras Bihari Bose handed over the leadership of India Independence league and INA. On July 5, 1943 Bose took the salute of INA Soldiers, himself dressed in military uniform and an August 26, 1943, he became the supreme commander of the INA renaming it as “Azad Hind Fauj” (Javed Ajeet 2010:42).

Resemblance between Raja Mahendra Pratap and Subhash Chandra Bose The revolutionary zeal and sacrifices of this great to legendary freedom fighter during the struggle for India’s Independence there is a remarkable resemblance between Raja Mahendra Pratap and Subhash Chandra Bose is not meet coincidence because the later took heavily from the Idea of the former. Raja Mahendra Pratap, the world wanderer at a crucial juncture of history during the war years knew no rest and strived for an anti-British front and upheld the morale of revolutionaries and patriots in high spirit. When the novel experiment of “Provisional government of India” during the First World War was repeated by Subhash Chandra Bose during the second world war in the form of “Azad Hind Government” these revolutionaries in foreign countries joined it in thousands and assisted it. Raja Mahendra Pratap prepared the base, laid by foundation by his incessant effort during 1922 to 1942 in the far East Countries and the castle of Azad Hind Government in the Far East was skillfully built by Subhash Chandra Bose, In philosophical terms the material prepared by Raja Mahendra Pratap is Upadan Karan and the leadership of Subhash Chandra Bose in Nimitta Karan. Both these Karans have contributed greatly in the erection of a castle of second “Azad Hind Government abroad”.
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