



The Pasha

MY LIVES WITH



The Emperor



The Maharaja

&

Koh I Noor



by Leslie Simone Sutain

... aka Rani Jindan

a historic past-life memoir

“Synchronicity is an ever present reality
for those with eyes to see”

Carl Jung

“In every moment the Universe is whispering
to you. You’re constantly surrounded by Signs,
Coincidences, and Synchronicities, all aimed at
propelling you towards your Destiny”

Denise Linn



Preface

...Many women claimed to be Duchess Anastasia and thus heir to the Romanov fortune. BUT NO ONE would ever want to have been ‘The Last Maharani of Lahore’! — Yet, I was Rani Jindan Kaur, “The Woman Who Terrified The British Empire”... See all the proofs with your own eyes, and then you decide!

Centuries of loose ends entangled me in a story I alone am destined to reveal. Globetrotting for 35 years as a New York fashion designer, on my 60th birthday in 2006, I received a past-life regression while vacationing in Mexico. That’s when ***Divine Synchronicity and The Whispering Sphinx*** reintroduced me to the man who was my love through multiple lifetimes: ***The Pasha of Egypt... Mohammed Ali The Great.***

They say that ***Synchronicity is The Gods directing Destiny*** until the truth unfolds ... Mystically, unseen forces guided me past my Egyptian life through *multiple incarnations*, revealing a *Who’s Who of the reincarnated masters among us*. Then, with clarity of purpose, I was able to confront my painful lifetime as ***Rani Jindan, The Last Maharani of Lahore.*** ... Born curious, from a 20th-century New York fashion designer, I became a 21st-century *soul-archeologist*. In researching books and archives — it was all historically documented, and it soon became undeniable! Then, once confronted with the birth and death dates, plus the physical images, and the artifacts I came by, it was proven to me — *beyond any doubt — the reincarnation of my soul.*

As a New Yorker of Russian Jewish descent, while not knowing any of these historical figures — decades earlier, I bought an ivory miniature of Jindan in a Jaipur curio shop, not knowing who it was. Then, tracing the relics back to her, and comparing my physical likeness to ***Jindan, mother of ‘Queen Victoria’s Stolen Maharaja,*** no escape was possible from the tragic truth:

“You have snatched my son from me! Why do you take control of the Kingdom by underhanded means? Why don’t you do it openly?”

Her words of anguish echoed through me as I began watching when Rani Jindan’s stolen jewels were sold at auction; highly valued for their riveting history. And I realized countries were still battling for the legendary diamond stolen from her son, history’s oldest recorded, priceless, **“\$20 billion Koh-i-Noor currently set in the British Royal Crown.”**

Was Jindan a heroine or an evil genius? I had to know! **“The Woman Who Terrified the British Empire,”** the only surviving wife of **“The Sikh Emperor Ranjit Singh, returns in the 21st century to challenge a history written by the victors and confirm the endurance of her soul!”** — But can I dispel the volumes of lies still being told? **“And, can I fulfill the dying wish of the Great Ranjit Singh to return the Koh-i-Noor diamond to India?”**

Ghost, Godfather & Gone With the Wind rolled into one, this is an adult fairytale, 100% true! This past-life memoir/exposé, which is all historically verified, dismantles the glamour of being an Egyptian princess or an Indian maharani. The TRUTH flips fantasy on its head! — In an age when truth-telling is a dangerous act, this may be the most dangerously truthful story ever told, about The Greatest Stories Never Told!

Leslie Simone Sutain, September 2025

*P/S: There are four things that cannot be forever hidden;
The Sun, The Moon, The Sphinx, and The TRUTH*





Main Historic Characters



Rani Jindan Kaur The Last Sikh Maharani of Lahore
youngest wife of Ranjit Singh, mother to
Maharaja Duleep Singh - *'A Thorn in the
Crown of The British Empire'*



Emperor Ranjit Singh Great Sikh Maharaja of Punjab,
brought Koh-i-Noor diamond back to India
Last Independent Ruler in British-India



Maharaja Duleep Singh Son of Ranjit Singh & Jindan
the Last Sikh Maharaja of the Punjab
Koh-i-Noor confiscated at 10 yrs old
disinherited & exiled to Great Britain



Koh-i-Noor Diamond India's Legendary Diamond,
Largest in the World for Centuries
Fought over by World Monarchs
Pilfered from 10 yr old Duleep



Mohammed Ali Pasha of Egypt Founding Father
Egypt's 1st Ruling Dynasty since Cleopatra
Defied the Five World Empires & his Sultan



The Sphinx of Giza World's Oldest & Most Famous
Monument



David Roberts Artist who created the greatest portfolio of Egypt / Holy Lands, sketched his 1839 '*Interview with Mohammed Ali Viceroy of Egypt*'



Sir Charles Murray British Consul Gen. Egypt 1846-1853
A Short Memoir of Mohammed Ali Founder of Viceroyalty of Egypt, diplomat / author



Lord Palmerston Foreign Secretary & twice Prime Minister
 The world's most powerful man: '*Lord Pumice-Stone*',
 was a *Warmonger, a Womanizer, and a Rapist!*
 Hated Mohammed Ali / Annexed Punjab
 *Sanctioned 2 Opium Wars



Larry King Call-In Radio Host, Sportscaster, Philanthropist
 Peabody & Emmy Award Winning CNN TV Host



Queen Victoria Godmother to Duleep's children
 Koh-i-Noor was gifted to her by
 Lord Dalhousie / East India Company



Lord Dalhousie Governor General India 1848-1856
 Annexed Punjab, confiscated Koh-i-Noor
 & Duleep's property, exiled him to Britain



Sir John Spencer Login Guardian to Duleep Singh



Lord Henry Hardinge Governor General India 1844-1847

Engineered 1st Anglo-Sikh War conspiring with Raja Gulab Singh-Dogra



Raja Gulab Singh Dogra Maharaja of Jammu & Kashmir

after conspiring with British to defeat the Sikhs in 1st Anglo-Sikh War



Col. Alexander Gardner Mercenary Soldier employed by

Maharaja Ranjit Singh, became British Spy after Ranjit Singh's death, employed by Gulab Singh



Raja Jawahar Singh Jindan's brother, uncle of Maharaja

Duleep Singh



Jean-François Champollion Father of Egyptology he

met with Mohammed Ali, and inspired him to protect Egypt's archeological sites



Auguste Mariette Egyptologist extraordinaire for Louvre /

Conservator of Egyptian Monuments & Cairo Museum



Isambard Kingdom Brunel Britain's 2nd greatest figure

after Churchill - engineered the 20th century





My Lives With

The Pasha...The Emperor...The Maharaja & Koh-i-Noor

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CHAPTER ONE

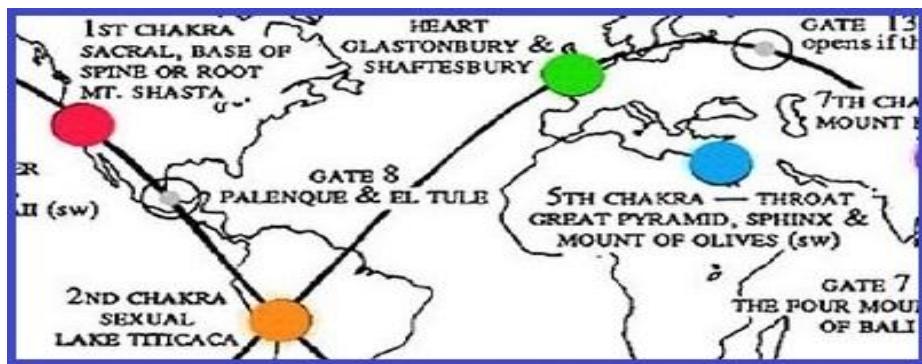
My 60th with Egypt's Last Pharaoh



Mohammed Ali Pasha
Viceroy of Egypt

Chapter 1

Halfway between Earth's 1st and 2nd chakras, on a river of heart-healing rose crystal, I relived my soul-haunting past-life in 19th-century Egypt. At 7000 feet lies the World Heritage Site of San Miguel de Allende, Mexico. Here telluric currents attract wine-draped Buddhist monks, and where I was transported to Giza, Earth's 5th throat chakra. Here *The Sphinx, the Voice of the Earth*, replayed my past-life in *The Greatest Story Never Told...*



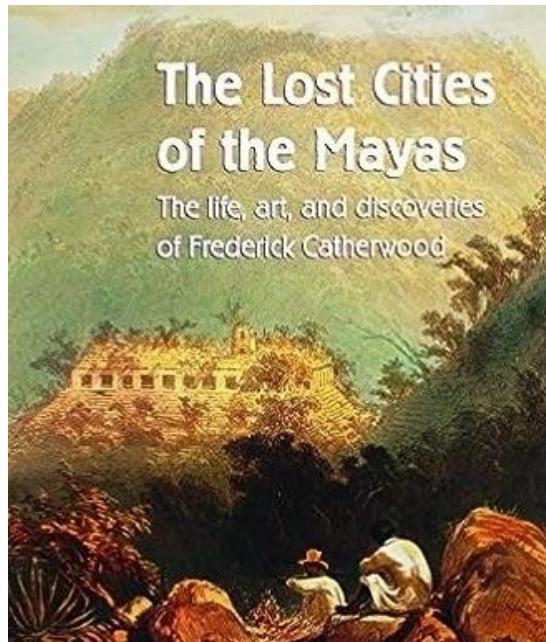
With love, *The Sphinx* replayed why *Destiny* did not send a *Gandhi* to deliver Egypt from 600 years of rapacious *Mameluke* rule, from centuries of grinding Egypt to dust, by foreign Colonialist's greed. It was on my 60th birthday, June 19th, 2006, when I relived the story of *Egypt's Godfather & Sons*, in a past-life not quite *Gone with the Wind*.

When *Napoleon* won the *Battle of the Pyramids* in 1798, the world powers competing for control of India and the East unraveled! Like Alexander, a man of destiny, arrived from a Macedonian seaport. Born the same year as Napoleon, in 1801 *Mohammed Ali* came to *Egypt's rescue*. Defying his sultan and world powers, he became *The Pasha* in a populace revolution. For 44 years he transformed Egypt, his dynasty ruling until 1953.

I was an international fashion designer in this life, but in 1805 Egypt, I was a 14-year-old Bedouin princess guarding Cairo from her father's tented compound behind the Sphinx. That's where telluric currents of Earth's 5th throat chakra running through San Miguel entangled me with ***The Mexican Healer***, who was the man I loved lifetimes ago: ***Egypt's Last Pharaoh, Mohammed Ali***.

Under a sky-lit cupola festooned with glistening crystals, I sipped reposado and relaxed on a single bed. Sitting in a chair beside me, past-life therapist Eduardo Blanco was a tall, handsome man with shoulder-length white hair, about a decade younger than me, who was my daughter Noren's current boyfriend. Still on my bucket list, as their gift to me on my 60th birthday, Eduardo began his melodious chant... “*Ten, your body is feeling heavy; you’re sinking deeper and deeper into the cushions.*”... Hmm... I thought to myself, is this really possible? Then 9, “*You are totally relaxed,*” then 8, then 7, and finally at 1. ... “*You’re going to your most significant life with The Mexican Healer. Where are you now? Are you rich, or are you poor?*” ...As seamless as a wave leaving shore, I was viewing a movie, and inside it, at the same time!... I was on a palace veranda open to a port of clipper ships, seated on a carpet, surrounded by bronze-skinned servants who were pulling the cord of an overhead cloth fan. “***I’m rich!***” said my young voice, “***I’m the wife of Ali!***” — Taking it all in, dressed in the Arab garb of the place and time, there were so many souls I felt I knew. My mind was swimming with such colorful exotic images when Eduardo asked, “*What’s happening now?*” I got exceedingly sad. “*There’s a woman coming now from across the sea.*” A dark gray shadow of a veiled woman flanked by Eastern-garbed teenage sons were gliding above a foreboding black sea. An emotional terror overtook me. “*She has sons, and I only have a daughter,*” I sighed. So much was happening so fast. Now, overcome with fear, spinning and spinning, my head was swimming with so many images that I could not even absorb it or describe it all. Then I started twisting my head — shaking from side to side — gasping for air! That’s when Eduardo took me back. ...*Oof! And wow! ...Such vivid images and feelings!*

About an hour after my 60th birthday past-life regression, I was walking down cobblestone streets, undeniably tipsy from my trip of a lifetime. After tea with the pigeons splashing in the fountain of the *Bellas Artes* courtyard restaurant, a 16th-century monastery that’s now an art school, I crossed *Canal Street* and entered a curio shop. As a textile artist and avid book collector, a large volume of watercolor lithographs caught my eye. ***Lost Cities of the Mayas, The Life, Art, and Discoveries of Frederick Catherwood.*** In 1838, a decade before the artist-explorer came to the land of Maya, he was in Egypt, employed by ***The Pasha Mohammed Ali!***



... and right before my eyes, on page 26 of this book, was a sketch of
Mohammad Ali Pasha...***My Ali!***



Mohammed Ali Pasha of Egypt

— But there was even more in this book! Although he is dressed in exotic Eastern garb, somehow I recognized my dear friend, **David Reyes**, the nephew of Mexican artist *Chucho Reyes*, of *fighting cocks* fame, part of the Rivera / Kahlo clique, but here his name was **David Roberts**. Not only is *David Roberts* credited with the richest portfolio ever created of *Egypt and the Holy Land*, but he sketched the palace veranda open to clipper ships that is an absolute mirror of the palace veranda I was on just an hour ago!

Titled ***Interview with the Viceroy of Egypt***, David Roberts drew himself from memory into the scene with Colonel Campbell, as Roberts regrettably did not have pen and paper to record *a face of such animated countenance.*'*Dear dear David, you are truly my guardian angel!*



Interview with The Viceroy of Egypt at his Palace 1839 David Roberts

Some *Souls* may manifest looking almost identical, as in David's case. See for yourself: **David Reyes was David Roberts**. Below, myself with my artist/diplomat fiancé Bartolomé Sanchez and David Reyes at dinner in The Peninsula Hotel, Hong Kong, 1982.



David Roberts

David Reyes

David Roberts



The Peninsula Hotel 80's Hong Kong with the late David Reyes

Just blocks away with the book in hand, I couldn't wait to get to Noren's bistro to show Eduardo. ... In 2006, these were the days of Camelot in San Miguel. Two years after the 2004 tsunami, before the global weather changes, *The Gods* cooled and cleaned the streets with short showers three times a day. Colonial-garbed police on horseback patrolled the iron hitching post adorned cobblestone streets, without a traffic light in sight; now there are a dozen traffic lights, albeit on the periphery roads, and police ride around in two-seater electric UTVs. My daughter, Noren, has been here since the mid-90s. She had recently left an abusive relationship with her young son and daughter to open her bistro on *Correo*, two blocks up from the historic center's Gothic Cathedral with its manicured *Jardin*.



I'd arrived two weeks earlier, about the same time as *The Mexican Healer*, who was staying with Jaime in the house next door to Noren's Bistro, a man he'd healed, who can now walk. I was alone in the bistro when he came in. Not much above my 5 ft.4" height, he was wearing a Western sombrero, jeans, and snakeskin boots. I had been traveling to China and India for 35 years, and so we began talking about Eastern health treatments. Then he suggested I try his... *And that's how it began*.

In the high-ceilinged room of the colonial stone house next door to the bistro, I'd lain under a sheet on a massage table with musty religious icon paintings looking down on me as soft music played. Of flaxen fair coloring, with a short robust build, *The Mexican Healer* smiled but didn't speak as he began, like a sculptor, to reposition each bone of my skeleton. Then he twisted the tendons and flesh over the new frame. Somehow I didn't stir, while feeling the pain was excruciating, yet I simply remained an observer. When he had finished, he left the room without a word. After dressing, I

went into the stone-arched atrium where an elegant blond woman was sitting behind a reception table. While we were chatting, I turned to watch *The Mexican Healer*. He seemed to float across the sun-filled patio, his haloed body looked like a *Light Being*, as tears of bliss filled my eyes. He entered the shaded atrium, then looked at me and chuckled....

“Now you cry? ...I’ve never seen anyone receive my treatment without a tear before, but normally it’s during, and not afterwards. How are you feeling?” My body was tingling with youth — but I was speechless. He smiled. *“Let things settle, and we’ll see how to proceed.”*

His treatment completely healed the injury persisting on my left side. The very reason I had to break my 35-year travel schedule, as organic to me as the jacaranda trees purple blooms that burst open like clockwork every 15th of March. From that day onwards, a magical synchronicity became our new normal, as our paths crossed in the picturesque colonial settings of San Miguel de Allende. For two weeks we were the North and South poles of a magnet....On Sunday, the 18th of June, one day before my 60th birthday past-life regression, it was the *Dia de los Locos Desfile*, or *Day of the Fools Parade*, when thousands flock to San Miguel to release their inner madness and dance in the streets.Navigating the sea of masked faces,



into this madness, *The Mexican Healer* and I squeezed through costumed bodies. And for no apparent reason, I became overwhelmed with sadness. *The Mexican Healer* looked at me and said something strange. *“Why be sad? You’ll be twenty and I’ll be young again!”* — We went on past the cobblestone *Jardin*, and down the rock lain road of *Pila Seca* to Don Quijote’s outdoor restaurant. Then, after a festive time with Noren, Eduardo, and friends, we stepped outside onto the river-rock road when — *like a flash—I spun into a time warp!*

As desert winds whispered memories, I grabbed onto *The Mexican Healer*, who looked quizzically at me, but I'm sure he didn't know what to think. — Feeling warm sand beneath my feet, at first I thought it was *Jewel Mountain in Jaipur*, a pyramid-shaped mountain in the camel reserve outside our print factory, as there were camels passing by—only it was much larger! Dominating the sky above us was a mountain of stone. I was recalibrating timelines, and would soon realize it was the *Great Pyramid of Giza*. But this had happened 24 hours before my 60th birthday past-life regression.

Reeling from the day's synchronicities after my birthday trip of a lifetime, I was back at the bistro waiting for Claudia and Gabriela to finish their tarot reading to reveal my discovery to Eduardo. “*That's Ali?*” Eduardo seemed not as intrigued as I was with the book's sketch of Ali of my past life in Egypt. He was more concerned that our entanglement could be a dangerous replay of something that we didn't yet know. “*It's best not to repeat the past. He's leaving in a few days,*” Eduardo said ominously. ... The past-life regression had ended so precipitously, with such heightened-fearful-emotions, that I was more than a little anxious about facing *The Mexican Healer* for our last night. After so many magical days, everything had changed. I needed to calm myself before seeing him. I was staying at *the Hacienda de Las Flores on Hospicio*, in a two-room suite atop a spindly metal staircase that overlooked a garden. I lit some aromatherapy candles, pressed play on a *Norah Jones* cassette, and stepped into the oversized sunken tiled bath. The door was unlocked; and I didn't hear him come in. But a man like *The Mexican Healer* only goes where he is honored. He doesn't ask, he acts; he dominates. ... *How was I to say goodbye?* Face to face with him, I was frantically, uncontrollably, flipping between epochs. Pressing my hands against my head, I tried to stop the onslaught. Weirded out, disconnected, I fought against the images flooding my brain. — I struggled against the frightening feelings from the past-life regression resurface—*ready to explode!* And of course he realized it. Silently, he dressed and left. Then, with the metal staircase creaking as he descended, I sprang off the bed, watching from the window as he exited the garden. That's when *The Sphinx*, telepathically projecting her ethereal image, whispered softly in my head, “**Heal his heart ... ease his pain.**”



CHAPTER TWO



Tea with The Sphinx



The Sphinx

Chapter 2

Shifting time zones, I was back in my *21st-century Scottsdale smart house*. The whisperings of *The Sphinx* echoed in my head: “**Heal his heart, ease his pain,**” and naturally, I needed to know more. Sinking into plush velvet sofas, I set a tray of Darjeeling tea on the ottoman in my climate-controlled living space, combating the 105-degree desert heat. There was research to do; there was much to meditate on.

Surrounded by my purchases from AbeBooks and Amazon, and on archive.org 19th-century books are open to all. ... A *Short Memoir of Mohammed Ali, Viceroyalty of Egypt*, by the Hon. Sir Charles Murray, Consul General of Egypt 1846 -1853, ‘on excellent terms with Mehmet Ali Pasha, who transported the first hippopotamus to Europe since Roman times.’ Consul Murray’s friendship with *The Pasha* was during Ali’s final years, which overlapped with the reign of *Abbas I*, *The Pasha*’s grandson. *Abbas I* detested his stern disciplinarian grandfather. ...Just pages into the intro, a scandalously colorful story emerges.



**Hon. Sir Charles Murray KCB,
Consul Gen. of Egypt 1846-1853**

<https://archive.org/details/ashortmemoirmoh00murrgoog/page/n9/mode/1up>

Abbas credits himself with saving his Aunt Nazle's life, pleading with his grandfather not to murder his beautiful, willful daughter Nazle for her reckless extravagance and sexual profligacy. The rumors reached Ali of her taking foreign lovers and having them disposed of, fed to the crocodiles in the Nile. *The Pasha was outraged!* (Nazle was so jealous of her husband's attentions that she served the head of her golden-haired servant to him on a silver platter!) Abbas accused his grandfather of having murdered his own father, *Tusun*, who was *The Pasha's* favorite son. He detested not only his grandfather but all foreigners in Egypt. He did not permit shops to close for *The Pasha's* state funeral, that diplomats reported, was a 'sad affair.' Abbas was raised by his grandmother *Emina*; he was spoiled and cruel. He once ordered a hot horseshoe nailed to the foot of a groom for neglecting the hooves of his beloved Arabian... Abbas, a homosexual, was ultimately murdered by his own male servants!

Sir Murray wrote to *Foreign Secretary Lord Palmerston*, who hated *The Pasha*, often dismissing consuls who praised Ali's rule. ***'In truth, my Lord, it cannot be denied that notwithstanding his faults, Mohammed Ali was a great man. Without the advantages of birth or fortune, he carved his way to power and fame through his own courage, perseverance, and sagacity. Though capable of acts of cruelty, he was not a cruel man. He loved and sought fame and power but cared nothing for money save as a means to great ends.'*** He heard more than one man say, ***"If Allah permitted me, I would give ten years of my life to add to that of the old Pasha."***

Under the Ottoman Sultan's government, from Damascus to Cairo, no European Christian was safe from insult or injury. *The Pasha* had brought it to pass that Europeans could walk unarmed as safely in Cairo as in London. Sir Murray admitted, ***"I have not been able to resist the influence of the old Pasha's winning manners over all who were in habitual intercourse with him."*** ... Foreign travelers soon flocked to Egypt. Clearly, Egyptology in the *Age of Discovery* could not have progressed without the rule of *Egypt's Pasha, Mohammed Ali*.

In 1811, the famous **Massacre of the Mamelukes** introduced Egypt's new Pasha to the world. In *Count de Forbin's* 1817 book *Travels to Egypt and the Holy Land*, he sketched a version of *The Massacre*. Then the famed Orientalist *Horace Vernet* did a full-blown painting that traveled throughout Europe, along with a black-and-white souvenir postcard that was widely published. ...Before cameras and telecommunication, the Orientalist artists were the TV photojournalists and the cinematic geniuses of the day; and naturally everyone was curious to know more about Egypt's Pasha.



March 1, 1811 'Massacre of the Mamelukes' by Horace Vernet

On March 1, 1811, at the time of year when warm winds blow, at 4 pm, all of Cairo was at Friday prayers when the *Mameluke Beys* took their last glittering ride. Dressed in their finest, the Beys came to coffee at Cairo's Citadel to celebrate the investiture of Mohammed Ali's son, *Tusun*, for his Arabian campaign to expel the *Saudi Wahhabi* rebels from the holy cities of Mecca and Medina. ... *As God's representative on Earth for Islam, it was an intolerable insult to the Ottoman Sultan!*

Since the days of Saladin, the Mamelukes were fair-haired slave soldiers. They were *Christians from the Caucasus who fought in the Crusades*. And after defeating the Mongols in 1260, ironically, they became the *Defenders of Islam*, forming a powerful Sultanate in Egypt. By 1517, the Ottoman Turks ruled Egypt. But after decades of Mameluke dereliction of tribute to their *Sultan in the Sublime Porte of Istanbul*, after losing the *Battle of the Pyramids to Napoleon*, the Sultan was done with them! ...Imbibing this volatile cocktail, the Mamelukes formed a treasonous alliance with *The British...*

In the great audience hall, *The Pasha* received the *Mameluke Beys* and their retainers with great pomp, beguiling them with Eastern conversation. When the ceremony was over, a signal was given, and the procession was formed. Led by the famous *Mad Delhis*, then the *Janissaries*, followed by the *Mamelukes*, who were followed by *Ali's Albanian* cavalry and infantry, up the narrow winding pathway flanked by fortifications, the sharp turns made it impossible for two horsemen to ride abreast.



No sooner had the Delhis and Janissaries passed *El Azab Gate* than the order was given to **close the gate**, and *The Pasha's* orders were given to **Massacre the Mamelukes!** The treachery flashed across the Bey's faces, but escape was impossible. The murderous fire from above revealed the horror of their position. Their horses, maddened by the

shouts and firing, became unmanageable, slipping and falling with the bloodied Beys rolling onto the ground. One Bey escaped to the harem begging sanctuary, only to be dragged away and beheaded.

It's been said that when the first shots were fired, *The Pasha* grew pale and trembled; perhaps the bloody struggle would end with his own murder. But the sight of the trunkless heads soon dispelled all apprehension for his own safety. Still; he could not restore his composure. At length, his Italian doctor, Mendrici, entered his apartments with an air of gaiety. ... ***“The affair is over, this is a happy day for Your Highness.”*** ... *The Pasha* said nothing, but opening his parched lips, he called out for water.



Mohammed Ali portrait by Auguste Couder

After much chaos and bloodshed, order was restored, and ***The Pasha Mohammed Ali, was the undisputed ruler of Egypt.*** ... In short order, *Alexandria became the Paris of the East, Egyptomania exploded, and everyone who was anyone flocked to Egypt.*

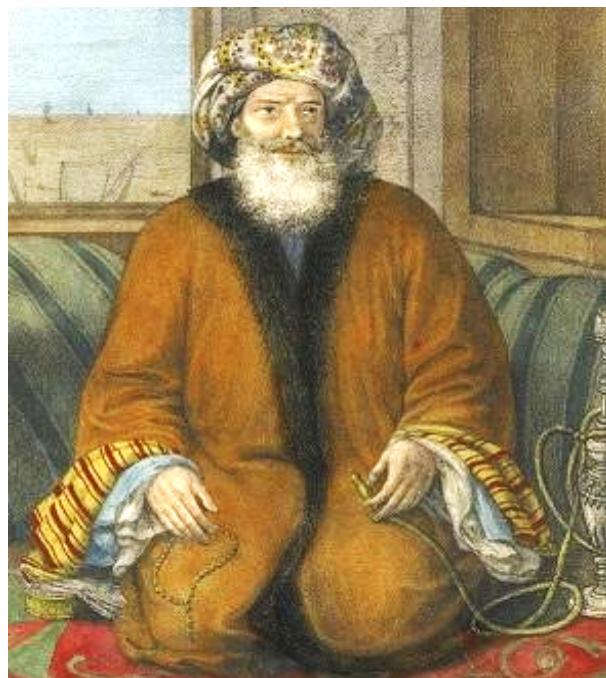
(*In 1800 there were 4,000 inhabitants of Alexandria and 250,000 in Cairo, and by 1848 in Ali's resurrected Egypt, the population was at 4,500,000.)

Sir Murray sums up: '*Oriental politics are a fearful game. Mohammed Ali was not only struggling for empire, but for life and liberty. He could not eat or sleep without fear of assassination. The destruction of the Mamelukes was necessary to all subsequent reforms. A succession of opium-eating, concubine-fondling sanguines, rousing themselves only to indulge in wholesale murder. Their allegiance could not be secured for all the wealth in Egypt.*

—*Where there is no law, there will always be violence.*'

'*Most noted in the character of Mohammed Ali was his freedom from Oriental prejudices.*' ('*In Egypt we practice all three religions, just in case two are wrong.*' *When a Muslim cleric complained that a Jew was not facing Mecca whilst slaughtering his meat, The Pasha exiled him to Tunis: 'There is no place in my country for such a man!'*)

'*His justice and toleration were equal to Saladin's; his enlightenment surpassed the most famous caliphs. Though fond of intrigue and prying into the lives of his subjects, he was secretive and crafty enough to baffle the shrewdest. Prompt in speech and action, he was fond of talking of himself and the romantic episodes in his career. He was fond of having the European representatives about him. ... The Pasha's table could not be distinguished from European sovereigns, except for the serving of jeweled pipes during and after dinner.*'



Mohammed Ali Pasha by Count de Forbin

In November 1826, *The Pasha* received at his palace in Alexandria the newly assigned British consul John Barker, and embarked on a monologue about his childhood ...

'I was born in a village in Albania, and my father had ten children besides me, who are all dead, but, while living, not one of them ever contradicted me. Although I left my native mountains before I attained manhood, the principal people of the place never took any step without previously inquiring what was my pleasure. I came to this country as an obscure adventurer, not yet a Bimbashi (captain). It happened one day that the commissary had to give each of the Bimbashis a tent. They were all my seniors and naturally pretended to a preference over me, but the officer said: "Stand ye all by, this youth, Mohammed Ali, shall be served first," and I advanced step by step as it pleased God to ordain, and now here I am, and I've never had a master!'

The Pasha told Consul Barker that his predecessor had the wisdom to never contradict his opinions, which was easily done '*as they were always founded on wisdom and justice.*' — Thus insinuating that he expected the same from him... He held daily meetings in his audience hall, greeting all distinguished foreigners. But few visitors managed to escape the spell that Mohammed Ali's gaze cast over his audience, often commenting on his beautiful hands and piercing gray eyes, ... '*like a gazelle in the hour of a storm, as fierce as an eagle's.*' ... '***The only books I ever read are men's faces—and I've seldom read them amiss.***'



All the Pasha's Men - Khaled Fahmy:

<https://archive.org/details/allpashasmenmehm0000fahm/page/n359/mode/1up>

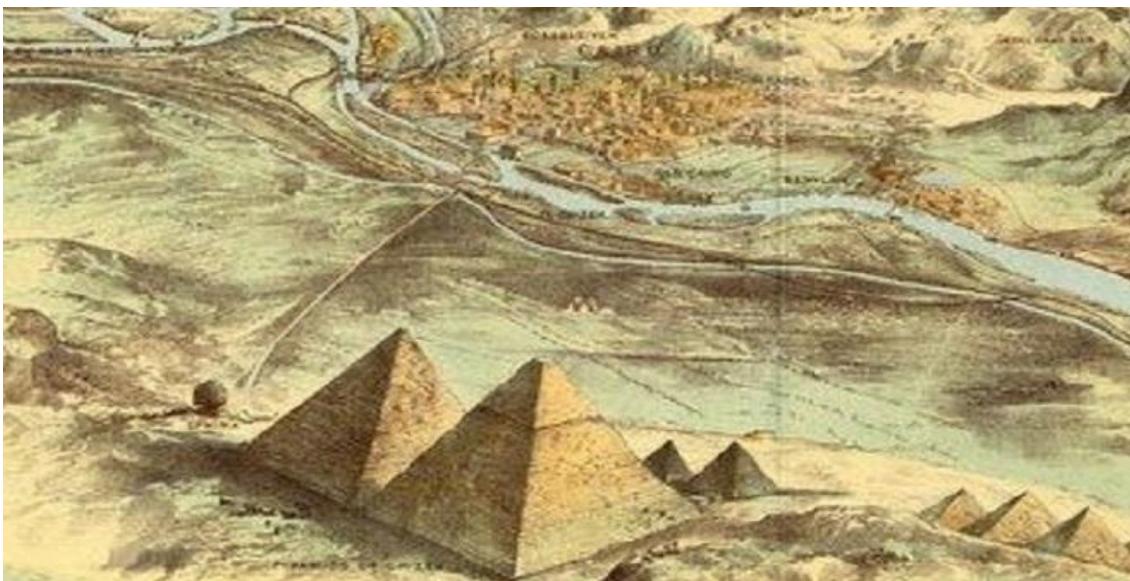
The Sphinx Letter to Cairo on the Centenary of Mohammed Ali's Death, Translated from hieroglyphs by Egyptian novelist Mahmud Taymur:

... I have been harboring overflowing feelings I can no longer contain, passionate feelings that pull me towards you, in spite of being tied here to my place with the Pyramids behind me. The Sphinx today will speak but with no voice to be heard. You might have thought that I am nothing but a piece of stone... But have you ever thought that this solid mass might have a heart like other living hearts? It's time that this heart speaks of its buried love... I have seen days and years pass by, and you have always remained my beloved, and my passion for you has always kept its purity. I can recount how you remained an Arab girl in your Bedouin Fustat until you became indeed the conqueror of hearts ... In this Fatimid Glory, you put on your best garments, and people's hearts came seeking you from all corners of the world. ... The minaret of Al-Azar could be seen proclaiming the Word of God, the multitudes came seeking your knowledge and bounty—Times, however, changed... and after your wealth and glory, you saw misery and weakness... My heart was bleeding for you, and how could I remain still, seeing you suffer under the tutelage of the Mamluk eyeing you as a tiger eyes his prey? Yet in your difficulty you were noble, this tyrant was eclipsed, and you came out victorious.—And how could you not, when God has sent you this genius from Kavala?... I could see him sitting there fixing his gaze on you, he could not but jump to your rescue: Here I come—here I come! His arms wide open, and you threw yourself into his embrace. He disappeared in you, and you in him, and together you became one indivisible person. Can anyone mention Cairo without the phantom of Mehmed Ali leaping to mind? Doesn't he still, to this day, hover high above his Citadel, defending and protecting you?"



OMG!—it seems I'm not the only one The Sphinx voices her heart-break to, for her beloved Ali! —What a storied life! So many of the descriptions fit perfectly with *The Mexican Healer*'s habits and personality. ... But how is it possible that we've never heard about *the first 'Great' Mohammed Ali?* After millennia, he resurrected Egypt. He was her *Founding Father; their Washington, their Gandhi.* How is it possible that we've never heard about this epic period, 100 years before Lawrence of Arabia, when the five *Great Empires — England, France, Germany, Austria, and Russia* — were vying for control over trade with *India and the East?*... *This is the period that set the stage for the 19th-century quagmire the world is still immersed in? —But where was I in the story? I needed to know.*

As a creature of habit, to clear my head, I headed out to the mall. — Set up on a table in front of Barnes & Noble was a \$10 book sale. Like a magnet, I opened a huge 14"x18" volume of lithographs: **New Worlds: Maps from the Age of Discovery to A Bird's-Eye View of Cairo.** And there it was! A picture map of Cairo, with a road from the Ezbekieh to the Sphinx at Giza, where the tented compound of my past-life regression came to life! — I could feel the planks creaking beneath us, as I ferried with Ali across the Nile from the Ezbekieh and approached Giza.



New Worlds Maps from The Age of Discovery 'A Bird's Eye View of Cairo'

The Ezbekieh Gardens is on the northern tip of Cairo, facing the Nile and the port of Bulaq, with palaces built by the Mameluke Emirs. It's where

Napoleon's government resided. Where General Kléber was assassinated. And where Mohammed Ali was living before taking over Saladin's Citadel. It's been said that ***Synchronicity is The Gods directing Destiny.*** I'm a New York fashion designer, not a historian, but as *Synchronicity and the Laws of Attraction were in high gear*, so naturally I bought the book!

That night, *The Sphinx* was more talkative than ever. And once '*the throat chakra of the world, the voice of the Earth, the energy site of communication and truth,*' has your ear, she doesn't stop talking, revealing all she wants us to know. *I was downloading stories in a burst of telepathic visions through centuries of a Who's Who.* Although I may have hated history in school, memorizing dates and names — but this unbounded projection was like a technicolor movie on steroids! I could understand and feel what these characters thought and felt!... I cannot deny it, this was all truly fascinating! *The Sphinx* was screening through the fascinating lifetimes of people not named *Armani* or *Versace*. — As a fashionista from New York, the historic people and tales she revealed were not exactly on my fashion-designer radar. Some stories were ancient and some truly weird.... *Actually, they were chilling!*

— *Was I going mad? "Why are you telling me all these things?"* I asked her telepathically. **"You are a TOXIN,"** — was what I understood her reply to be. "A what?"... "**No—no! Not a TOXIN**"...Then she spelled it out slowly...

"T O C S I N"

OK—now I've got you! From my dream state, I sprang out of bed and flew to my computer:

'TOCSIN: a sign or omen, the ringing of the bell.'



CHAPTER THREE



Cairo's Citadel After the Massacre



Mohammed Ali



Bedouin Princess

Chapter 3

I suppose I've been a **TOCSIN** of sorts all my life. When I was just three, I'd tell my parents about my colorfully exotic-garbed nightly visitors. They warned me not to speak to them, or else the doctor would have to come and give me *the needle!* From then on, I confined my visitors to my secret room, where I'd spend the night with them.—My most vivid recurring dream was of being weighed down by heavy clothes in a cold black sea, crying out, "**Save the baby! Save the baby!**"... and I'd wake up in a soaked bed.

I was probably about three feet tall when my parents took me with my older sister to a festival at the temple, where I got to pick a paper chit from a glass bowl. High upon the stage, the rabbi, master of ceremonies, held up the prizes. One was a brass repousse tray. Uncontrollably, I yelled out, "**That's mine!**"...The rabbi turned the tray over, revealing the number. With all eyes glaring down at me. "**See—I told you it was mine!**"

As a baby boomer, a flower child of the 60s, in 1972 I was in Rosebud, South Dakota, on the *Lakota Sioux Reservation at Crowdog's Paradise* with *Chief Leonard Crowdog* and his medicine man father, *Henry*. Bearing witness to the power of *The Gods*, high in the Sacred Black Hills, Leonard chanted....Four times to the North, and *The Gods* replied four times with an explosive rumbling of electric thunder. Then four times to the East, the South, and the West, and with each chant, the Universe responded in kind. There was a Japanese video of his *Wakan-Tanka (Creative force of the Universe)* demonstration online, but it's always taken down.



After 35 years of globetrotting for material pursuits, I was taking a deep dive into the mysteries of my soul. With a stack of books on Mohammed Ali, written by diplomats, travelers, and historians, laud his achievements, confirming his establishing the first Arabic journals, military and women's hospitals, educational institutions, and developing Egyptian cotton. Many of his personal speeches and letters are recorded. It's noted he fathered 95 offspring, but the only one to mention a *Bedouin princess* was Louise Muhlbach's last best-selling 1871 novel: ***Mohammed Ali and His House***.

Muhlbach was the daughter of a diplomat who wrote 19 romance novels about Europe's royal families. Her novel retells the legendary tale of Ali's orphaned youth in Kavala, raised by his uncle, the local mayor. He gained fame by craftily trapping the town's prominent men in a mosque to collect their unpaid taxes. Ali married Emina, a wealthy relative of his uncle, with whom he sired three sons and two daughters. On the heels of Napoleon's invasion of Egypt, the Sultan ordered all provinces to defend the Empire. So in 1801, Ali went as second in command with 300 Albanians to oust the rest of the French. His cousin couldn't take the hardships, leaving Ali in charge. Backed by Cairo's nobles, in 1805 Ali became Egypt's Pasha (Gov) in a populace revolution, ousting the Sultan's appointed men. Then in 1809, two of his teenage sons came with his wife Emina. (His eldest son Ibrahim was sent as a hostage to the Sultan as security when Ali became Pasha.) The novel tells how Ali meets Butheita, a young Bedouin princess whose sheik father guards Cairo from his compound behind the Pyramids and the Sphinx. Dressed as an Arab boy, she kidnaps Ali for a meeting with Mameluke Bey chieftain Osman al-Bardissi. Butheita then becomes his guide in the desert. Ali believes her to be the reincarnation of his first love, who in a macho-Eastern drama is bagged and drowned in the sea. Ali moves his Bedouin princess into his palace, and when Emina arrives, he makes it clear that he will 'always respect her as his first wife.'

Mohammed Ali and His House - Chapter XII: 'The Abduction'

Bedouin Sheik Arnhyn guards Cairo from his compound behind the Sphinx, and gives Mameluke Bey Osman al-Bardissi the latest intelligence of the Turkish troops in Cairo. Bardissi asks the Sheik to arrange a meeting with Mohammed Ali, who is an Ottoman captain in Cairo at the time.

“You, Sheik Arnhyn, are brave and daring,” says Bardissi. “I have work for you, for which you shall be richly rewarded. If we are victorious you shall collect all the spoils you may desire from the field of battle, and no one shall hinder you. The steeds and saddles, and all the arms and equipment of the captured Turks, shall be yours. Other Sheiks have applied to assist, however, you shall have all the spoils if you perform the service that I require of you.”

“Give me your commands, master,” said the Bedouin Sheik, his eyes sparkling with delight. “If you do not require me to pluck the sun from heaven, or lay the moon and stars at your feet, Sheik Arnhyn will execute your commands for so rich a reward. Aah! How delighted my daughter Butheita will be when I bring her all the beautiful horses, and glittering swords and daggers! The child loves such things. She is not like other women, she is more like a man. How Butheita will rejoice over the arms.”

“Then make her rejoice,” says Bardissi. “You have informed me that Youssef’s forces are in advance of the others, and Mohammed Ali is not far behind.” Arnhyn adds, “Everyone says that Mohammed Ali is a daring and untiring soldier, and he might unite with Youssef!”.... “You are right, Arnhyn,” says Bardissi. “And this is what I wish to prevent.”

They withdraw a distance from the tents and speak in whispers:

“A splendid scheme, master. It will be done as you direct. We’ll make Mohammed Ali harmless.... I will meet my daughter Butheita, and she will arrange the rest.”

With his tent pitched, Mohammed Ali is encamped with 5,000 soldiers at the edge of the desert. He lies on his mat mulling over the next day’s battle and drifts off to sleep....A black figure enters the tent noiselessly, with thin ropes binding his hands and feet, suddenly enveloping his head with a cloth. Now aroused, Ali raises his head to hear the words:

“Fear not, your life will be spared!” murmured in his ears...“How heavy you are” murmurs Sheik Arnyhn smiling. “And how light the Viceroy’s army will be with Mohammed Ali wanting. Now Butheita, ride onto to our tent with him and keep him securely, until our master Osman Bey Bardissi, comes to speak with him. Guard him well my daughter, for you know, that dearly as your father loves you, you must die if he escapes. This I swear by Allah!”

“You can rely on me, Father Arnhyn,” replied the soft voice of a woman. “I shall guard him as though he were my dearest treasure here on earth; he shall not escape Butheita.”

“Then farewell my child, I must hasten back as tomorrow will be a day of battle. He is bound and gagged, so you have nothing to fear from him.”

Ali is tied to a palanquin on a camel, as they ride through the night. Then the dromedary halts and the sweet voice whispers to him.

“I am sorry for you; it is horrible to be bound and gagged, your face covered. I should like to relieve you by removing the cloth. But if you are cruel you might tear my arm with your teeth.” Mohammed shakes his head. “You shake your head and promise not to do so stranger, so I will trust you.”She unties the knot and the cloth falls. Looking down on his face, a smile illuminates her features.

“Handsome is the stranger. Already a Sarchesme, and still so young! I supposed my father had brought me an old grey beard, and it distressed me to torment you so. And now I see a strong young hero, and feel doubly distressed at your being the prisoner of a poor girl!”

“Pity me not, Butheita,” murmurs Ali. “To be the prisoner of a man would put the Sarchasme to shame; but to be the prisoner of a houri of paradise, who holds him in sweet captivity, it seems to me, an enviable lot.”

“You speak prettily, O stranger,” she said, beaming with delight. “Your words come like music from your lips, such sweet words I have not heard before.”

“If my words are songs, yours are the tones of a harp,” he said. “Oh tell me Butheita, where are we going? Who has commanded you to bear me away thus?”

“I obey the commands of my father, who is in Osman Bey’s service. I do not know what they want of you, but I believe they fear you and wish to keep you from the great battle tomorrow.”

So that’s it then! Now he knows what he has to do. Fate has pointed out the way to his goal through Butheita. She will lead him on until he reaches the throne seen by his mother in her dreams...and avenge the death of his now reincarnated first love!

They approach the Sphinx, as the moon throws a shadow of the head of the dromedary to the mouth of the Sphinx, and two human heads.

“Look at the heads, they are our shadows kissing each other Butheita!” A burst of laughter resounds from her lips. “They are kissing each other in the sand! And why should only our shadows kiss Butheita?... Why not our lips too?”

“Oh, do not say such things!” she said blushing. “I have promised my father never to allow a stranger to kiss me until he shall come who will lead me to his tent

as his wife. And this is why I am permitted to ride freely in the desert and not cooped up in the second part of the tent, and not compelled to cover my face with a veil. However, when I ride with my father to Tantah, O stranger, I dress myself up as the women of the city do. Then I wear a long silk dress and a splendid veil, and color my lips and hands with henna.”

“But I should not like to see you when you look like other women. You are the Queen of the Desert.”

“How do you know that? That is what the Bedouins call me, who are my father’s subjects?”

She dismounts the dromedary and prostrates herself in prayer to the Sphinx, and they continue on to reach her father’s compound on the hill just behind..

“Envious is the man who shall lead you to his tent,” said he.

“Do not envy him,” she said quickly. There will be no such man. No man will lead me to his tent as his wife.”

“Butheita will say that until she loves some man,” Ali said looking into her eyes. “Would Butheita one day follow me to my tent?”

She blushed like a city girl, not like a child of the desert... “You Mohammed Ali shall never kiss me, for you shall never take me to be your wife. I see it plainly. You want to take me from my father’s tent to make me a slave.”

“Yes,” said Mohammed. “I want to make you a slave, a slave of your love, because I know you love me Butheita.”

Butheita drew aside the curtain dividing the tent. “I am only going to prepare your breakfast!”

Although written 120 years after Muhlbach’s best-selling romance novel, gleaned by sipping tea in diplomatic salons, Ali’s descendant, Nevine Yousry wrote her ‘Historical Novel’ *Kismat*. She tells an almost identical tale, albeit less Victorian-age-romantic. (excluding the Bedouin princess) As in Mulbach’s book *Kismat*, begins with ‘**The Dream**’ that Ali’s mother Zeinab had before his birth. Sitting in her garden overlooking the Aegean sea, Zeinab asks her husband *Ibrahim Agha* to interpret her dream.

Clasping her hands, remembering her dream: “Ibrahim Agha, I had a dream last night that has been with me all morning. I’m hoping you can explain it.”

Ibrahim lifted an eyebrow. “Tell me, dear Zeinab,” lounging with his long Turkish

pipe with the blue ribbons of smoke rising as he listened lazily to his wife's story.

"I saw... a son. Our son. He rode a white horse up the side of a steep mountain. The sunlight flashed on the silver stirrups as if sparks were leaping from them. When he reached the crest, he climbed down and walked across a platform covered in the richest Persian carpets I have ever seen. At the very top waited a gilded chair. He sat upon it as though born to command, a sword resting across his knees."

"My dear Zeinab," Ibrahim replied, "you know that we have no children, whether on white horses or even on donkeys, less so with silver stirrups or swords across their knees. Dreams, my dear, come from eating too many sweets. And you made the most delicious dessert last night. This can be the reason for your dream."

Yet only a few months later, in their rose-colored house clinging to the mountain-side above Kavala, a robust baby boy greeted the world with a warrior's cry. They named him **Mohamed Aly**. His eyes gleamed a strange steel-blue, sharp even in infancy.... The years that followed were filled with siblings, laughter, and the easy joy of a well-kept household. And Aly—bold, inquisitive, unbreakable—never tired of hearing the story of the dream that had announced him.---Then, unexpectedly, his mother fell ill, and just days later, Allah the Merciful, called her back home. His father, Ibrahim Agha, grief-stricken, was overwhelmed with the care of his large family, and their maternal uncle, who was the Mayor of Kavala, took their care over. A few years later his father died, and so the rose-colored house covered with pink creepers fell silent.

Supposedly, Aly was not formally educated and led a group of boisterous, competitive youths. Another legendary story emerges, as Aly challenged the group to race by row boats to an island off the coast of Kavala. Then, as lightning flashed, and the seas rumbled with ear-splitting thunder, the boys barely made it back to the beach. But, Mohamed Aly stubbornly persisted in reaching his goal! And when the rains stopped, he calmly rowed back to shore.

The story that made Aly a legend in Kavala is how he collected the town's unpaid taxes.

Aly was having a quiet afternoon meal with his uncle, the Mayor, who was toying nervously with his food. His uncle was extremely worried, as the taxes from the nearby town of Praousta had not been paid. The regional governor, a very stern man, would probably remove him from his job and send him to the farthest end of the Empire or

even worse. If the situation was conveyed to the Sultan—he would lose his head!

“Do not worry Uncle,” he said. Mohamed Aly will fix the matter for you in no time. (Aly often spoke of himself in the third-person) Give me ten armed men and by next Saturday the money will be deposited at your house. Mohamed Aly will teach these disrespectful men of Praousta a lesson they will not forget,” his voice full of pride.

The following Friday, all good Muslims gathered at the mosque for ritual prayers. When the prayers were over he beckoned to the leading men to follow him. They followed the police force, mystified what emergency could cause such insolent behavior.... No sooner had they left the mosque, Aly’s ten armed assistants held the men hostage! All citizens of Praousta came out of the mosque to witness the scene. Mohamed Aly, the young officer, spoke clearly:

“People of Praousta, listen well to what Mohamed Aly has to say: If by noon tomorrow your taxes are not delivered to the commandant’s house, these esteemed men will pay with their lives, and you shall bear the blame for their deaths! The men will be held in my custody until the money is deposited in the Mayor’s house in Kavala.”

A suffocating hush fell over the crowd. The terrified hostages, who had once refused to pay, now begged the people to follow Mohamed Aly’s orders—to the letter!...By Saturday noon, all the money had been deposited at the residence of Aly’s uncle...At this point, his grateful uncle brought up the subject of marriage!

“Let me tell you her story. She is the daughter of Ali Agha Shehir, who died a long time ago, who was a person of great wealth. Let me explain,” said his uncle. “Emina was but a child when her father died. Her guardian, wishing to come into possession of the legacy, forced her into a marriage contract. But, since she was still a child, not yet of marrying age, it was decided that she would marry him when that age was reached. Unscrupulous men from the village of Nusretli had their greedy eyes on Emina’s fortune. It’s rumored that one such ambitious man had hired a killer to have Emina’s husband murdered! ..Somehow destiny intervened, and she escaped marriage to this man. And now she is free, and eager to marry the most admired hero in the region,” Aly’s uncle assured him.

At last the wedding day arrived. The house was decorated for the festivities. The bride had been through the ritual Turkish bath, and after depilation in the harem she was perfumed with fragrant oils. ... Cushions laden with offerings were presented to the bride and groom, who sat on red cushions. Sugar candies were

placed in her mouth so her speech would always be sweet. In her right hand she held an ornate silver mirror so that she should look as radiant as the day she was married. In her left hand a gold coin was placed, as verses of the Koran were read. Meanwhile the men entered the selamlik, (men's reception area) where the village Sheik recorded the union of Emina and Mohamed Aly.

Emina bore Aly five children, three boys and two girls. He traveled between Nusretli and Kavala, where he was in the tobacco business with his longtime mentor, the French Monsieur Lyon; head of an important commercial firm. On one visit to Kavala, an event altered forever his relationship with his uncle. One afternoon while they were sipping coffee and smoking pipes, the townsmen told him of a shocking crime, as the people still looked to Aly as their chief seeking advice. The murderer took refuge from the outraged crowd in the house of Aly's uncle. Mohamed Aly, with the furious crowd dragged the murderer out and hung him from the first tree—demolishing all respect for the Mayor—his uncle! When Napoleon invaded Egypt, Sultan Selim III declared war on France and drafted troops from all his provinces. This was the perfect excuse for his uncle to rid himself of his too popular, too revered, and personally troublesome nephew!

*The 'Historic Novel' also retells the story of **The Prophecy** from a Sheikh who advises Aly on his glorious future in Egypt....*

"Go!..Do not delay a moment longer. The road is long, but success is assuredly high."

When Aly is made Pasha in a populace revolution, against the Sultan's wishes, his eldest son Ibrahim is taken as a hostage to ensure loyalty, and Emina was sent to Istanbul to familiarize herself with courtly etiquette before meeting with Aly's new status. When Emina arrives in Egypt, confronted by her husband's powerful position and his harem of beautiful women, she says:

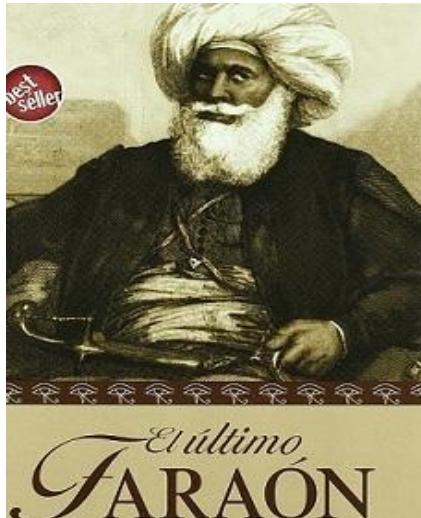
***"I will do my duty as First Lady of the land, but from this day on, let us forget we have ever been man and wife."* ... And they never met intimately again!**

Clearly, Emina's unhappy acceptance of the role fate has dealt her is manifested in her daughter Nazli's drowning lovers in the Nile, and in her grandson Abbas' desecration of Ali's legacy!... But a man like Ali, who fathered 95 children alone for nine years? Quite impossible!...Besides, it's customary in the East for daughters, like Butheita, to be given in marriage to secure loyalty—and guarding Cairo from the Giza Pyramids was critical.



Not able to complete my story from these 19th century books, I was returning to San Miguel to help with the renovation of my daughter Noren's house — and take another journey to *19th-century Egypt*, co-piloted by Eduardo Blanco.

From a website, I selected a full-service vacation house in the center on *Callejón del Pueblito*, a cloistered little lane with cascading purple, red, and orange bougainvilleas draped over their facades. Just three blocks from the *Centro's Jardin*, near the *Artisan Market*, it was within walking distance to everything, except for foodstuffs. So for this, I called a taxi to go to the new *Mega* supermarket—an evolutionary leap from only farmers' markets in San Miguel living. Impressively large, with beautiful fresh produce at the entrance, it houses a cafe, a pizzeria, a pharmacy, housewares, and books! ...Seriously—*what are the chances?* ...As if awaiting my arrival, displayed on a table before me was ***El Ultimo Faraon—Egypts Last Pharaoh*** by *Egyptian / French historic novelist Gilbert Sinoué*.



With some 500 pages in Spanish, more historical than novel, I knew this was meant to be. I most earnestly needed to send *The Mexican Healer* an explanation for my strange behavior at our last meeting....**So with the Universe winking at me—obviously—I bought the book!**

But there was one small problem: I had no contact for *The Mexican Healer*. Meanwhile, still living in the house next door to the Bistro, was Jaime, his longtime friend. ...Over wine and Chinese food, I recounted my past life journey to Jaime, who offered to send the book. He said he was always fascinated with Egypt. The only time he'd traveled outside of Mexico was with a priest to *France and Egypt*. He'd see if he still had any photos.

...Hmmm, France & Egypt? Just another coincidence?



Antoine Clot-Bey

Jaime

Clot-Bey

As soon as Jaime left, I opened my laptop, not exactly sure what to search for. I placed the cursor in 'Search', but no matter what key I tried to press, it was stuck!.... What happened next, I can call 'Sphinx-links' or 'Auto-search-intelligence', but it's truly beyond my ability to explain. Totally frustrated, I hit 'Enter' and *bingo*—I was through the *looking glass!* The search engine delivered me to: *Antoine Clot-Bey, Surgeon in Chief for Egypt's Armies for Mohammed Ali Pasha!* The Viceroy of Egypt sent emissaries to recruit doctors to keep his army and people healthy, and in 1825 Clot sailed to Cairo with 20 doctors to assist him. Clot-Bey shaped all branches of medical instruction, including a women's medical school.

When Ali died in 1849, and *francophobe* Abbas became Wali, Clot-Bey returned to Marseille, where, after his death at 74 in 1868, the *Avenue Clot-Bey* was named after him.

It was time to discover what disturbed me so much during my first past-life regression. ... Under the sky-lit cupola once again, I would view the movie and be inside it at the same time. Eduardo began guiding me beyond the veil. ... *“Deeper and deeper, where are you now? How are you feeling?”* ... *“I’m in the palace, dreaming of Ali, remembering our last nights in my tent in the desert. Encircling the tent is a sage wreath ring-of-fire to keep the rodents away. I’m crying, he’s laughing, and kissing my bald head. He shaved all the hair off my head and his own because of an infestation of fleas. He’s obsessed with cleanliness! My hair has grown back, but my belly is heavy—I’m pregnant! This time with a son. And therefore I can’t be with Ali in the desert, who’s quashing the last of the Beys. Ever since the Massacre, even my Auntie Fatima, Queen of the Mamelukes, hasn’t come to see me.—I’m so sad and alone.”*



Cairo Citadel looking West to Pyramids by David Roberts

... *“What do you want to do now, and where can you go?”* Eduardo asked. *“I’m totally trapped! Outside the harem bath, the eunuchs are holding the body bags. And inside the Turkish women taunt and threaten to throw me in the Nile. They hate me because I’m an Egyptian and will have Ali’s first Egyptian son! With angry faces, they’re cursing at me with words I can’t understand. Now they’re saying it’s my fault that Ali is dead, and I have no place left to go. ...I’ve asked to see my daughter, who was in the harem*

*with all the children, but they say she's been taken away to safety. Forcefully holding my arms, **struggling—shaking—gasping for air—I can't see, they've bagged my head!** Their servants escort me to my apartment and place a brass tray on the table, with a ball of opium and a dagger. I'm smoking the pipe. I will find Ali—I will join him in paradise."*

—Eduardo brought me back. For some time, we were both engulfed in silence, totally void of oxygen. Butheita was like the Quetzal bird that dies if it's caged. Then Eduardo, taking a breath, broke our silence. "*I can't begin to imagine Ali's pain when he returns.*" Now I understand the *Message of the Sphinx: "Heal his heart, ease his pain."* ...*But how?*



Mohammed Ali Pasha

The Mexican Healer

... Two weeks later, a package arrived from *The Mexican Healer*. I unwrapped a *pyramid-shaped crystal*, took out bags of *Asian sweets*, and at the very bottom of the box, engraved with crossed daggers over a palm tree was—**a brass tray!** How *The Mexican Healer* found an **Arabian brass tray**, no less, in Mexico; the brass tray Ali undoubtedly found beside my lifeless body in Cairo's Citadel in 1812, it's proof perfect of our shared memories, of our unconscious, yet deeply shared traumas. AND—The *brass tray* is proof of *Divine Synchronicity's* intervention in this *true-to-life* fairytale. Although his receiving *El Ultimo Faraon* surely pierced his *veil of forgetfulness*, nowhere in the 500 pages about Ali's epic collisions with the world empires competing for dominance in the 'Colonial Age of Discovery' is there any mention of a Bedouin princess.



CHAPTER FOUR

Long Live Mohammed Ali!



**Mohammed Ali Pasha
Viceroy of Egypt & Sudan**

“I am aware that the Ottoman Empire is heading towards its destruction day by day....I will build a vast Empire on its ruin from Cairo to the Tigris and Euphrates.” ... Mohammed Ali

Chapter 4

'To destroy England thoroughly, the time is coming when we must seize Egypt,' Napoleon, Aug. 1797... Napoleon's fleet landed in Alexandria on July 1, 1798, intent on destroying British control over the routes to India, and their Mameluke supporters, who Bonaparte defeated in *the Battle of the Pyramids* on July 21, 1798.... But by August 3, 1798, *Admiral Horatio Nelson* had destroyed the French fleet, and their army was left stranded in Egypt. ... So without Napoleon's disastrous invasion, who knows how *Destiny* would have sent Egypt her *Savior*? Be that as it may, no rational person can compare *Bonaparte* with *Mohammed Ali Pasha*. Ali was an imperfect, very human hero, but I know his heart, I know his genius. *The Sphinx* has shown me his illustrious incarnations, back to the BCEs!

...Napoleon ruled one of the richest empires of the day with an organized government, an army, a navy, an economy, an educational system, and global recognition. Egypt had none of these! Apart from 1,000 mosques, Mameluke palaces, and Saladin's Citadel, Egypt's canals were filled with sand, as were her monuments. *The Pasha* out-reigned three Ottoman sultans (*two were assassinated*), and resurrected a land that for centuries was ground to dust. Mohammed Ali established laws, he built an army, a naval fleet, cultivated cotton, built hospitals for the military and for women, and established the first Arabic journals and system of education in the Middle East. ... ***More than Ptolemy, or any ruler in recorded history!***



The British ousted the French in 1801, then in 1807 invaded Alexandria.

Ali swiftly yet diplomatically sent them packing! In 1811, at the Sultan's behest, *and for his own survival*, Ali ended the Mamelukes' rapacious 600-year reign. He expelled the *Wahhabis* from the *Holy Cities of Mecca and Medina*, and in 1818 he delivered the keys to Istanbul, along with *Abdullah Ibn-Saud*, ruler of the *1st Saudi State*. ... Against Ali's pleas, *Sultan Mahmud II* beheaded Abdullah in front of the *Hagia Sofia Mosque to music*, as Wahhabism bans music, thus restoring Ottoman supremacy. ... Then in 1821, Ali supported his Sultan against the Greek uprisings. *The Greek War of Independence* was backed by the British Empire, the Kingdom of France, and the Russian Empire, as protectors of their Christian subjects. ... This was too much for the Egyptians! At the *Battle of Navarino* in 1827, the European Allied Fleet sank Egypt's naval fleet that Ali had so painstakingly built.



As compensation for his losses, Mohammed Ali asked the Sultan for the territory of Syria, which he desired for its value as a buffer state, its natural resources, and a market for Egyptian products. The Sultan was indifferent, which *The Pasha* was unwilling to accept, setting the wheels in motion for Egypt's 1831 conquest of Syria. Ibrahim took Acre with Egyptian forces, then marched into Anatolia, defeating the Ottomans.... *Sultan Mahmud II* was so alarmed, '***I would rather die or become a Russian slave than to spare my rebellious vassal in Egypt***,' so he invited Russian support.

After Ibrahim resoundingly defeated the Ottomans and was at Istanbul's doorstep, Sultan Mahmud II died from tuberculosis on July 1, 1839, and *The Pasha* told his son to suspend hostilities... (*Ali didn't fight dead men! ... nor did he want to take over the old Empire.*.)

Although Mahmud II was succeeded by his 16-year-old son *Abdulmejid*, control of the government was held by Ali's arch enemy *Husrev*, whom Ali had ousted from Cairo 35 years earlier. Crisis on top of crisis—then the Ottoman naval fleet defected to Egypt!

... Fearful of Russian control, European powers were determined to prop up '*The Sick Man of Europe's*' Ottoman supremacy, igniting the '*Oriental Crisis of 1840*'. British naval forces sailed to Syria and Alexandria. They totally demolished Beirut (part of Syria at the time), ending Egyptian control of Syria. They took Acre from Ibrahim and blocked the Nile coastline!

— With all this going on, in the heat of June 1840, the 71-year-old Pasha developed a boil on his bottom and couldn't sleep. He awaited French support, which never came. So finally, in November, when Ali saw the British fleet outside his *Ras El-Tin Palace* window, he knew he was beaten, and accepted ***hereditary rule of Egypt and Sudan.***



Ras El-Tin Palace Alexandria Egypt

... In 1839, *The Pasha* met with British economist **Sir John Bowring**:
'Do not judge me by the standard of your knowledge. Compare me with the ignorance that is around me. Centuries have been required to bring you to your current state. I have had only a few years.... Your country, England, has reached its present eminence by the labors of many generations. No country can be made suddenly great. Now I have done something for Egypt. I have begun to improve her, and she may be compared not only with Eastern but also with European countries. ... I have much to learn, and so have my people. I am now sending Edham Bey with 15 young men to learn what your country has to teach.' ... He closes with, '*I had to begin by scratching Egypt's soil with a pin; I have now got to cultivate it with a spade, but I mean to have all the benefits of a plow. In your country you have a great many hands to move the hands of State. I move it with my own. ... I do not always see what*

is best to be done, but when I do, I compel prompt obedience, and what's seemingly best is done.'

(*Many Egyptian families resisted Ali's educational expeditions, sending a servant in the place of their own offspring.)

In 1840, Sir Bowring submitted a 200-page ***Report on Egypt and Candia*** (Crete) ***to Lord Palmerston*** on all aspects of Egypt's commercial development under the government of Mohammed Ali:

'My Lord, it is indeed scarcely to be wondered at that in speaking of Egypt and the Pasha's government, the most opposing statements have gone forth to the world. Anyone who turns their eye towards the good that exists in Egypt—the increased revenue, progress of toleration, the spread of education, the introduction of military and naval tactics, safety for travelers, respect for authority, the personal character of the Pasha—may long expatiate on the bright hues of the picture; while he who is willing only to dwell on the dark and discouraging, may find in the despotic acts of the governors, in the oppression of the few, and sufferings of the many. Judged by the standard of our own civilization, by the rules of Christian philanthropy, the condition of the people will seem deplorable, but contrasting what has been done in Egypt by the struggle for improvement, by any other Mohammedan country, the results will appear in the highest degree interesting and important.'

Lord Palmerston, British Foreign Secretary in 1830, and Prime Minister until 1865, who, *for profit*, had no problem *addicting China to opium or raping India of wealth and health, even cutting off the fingers of India's weavers so India would be forced to buy British cloth*, said:

'For my part, I hate Mehmet Ali, whom I consider as nothing but an ignorant barbarian, who, by cunning and boldness and mother wit, has been successful in rebellion. ...I look upon his boasted civilization of Egypt as the arrantest humbug, and he is as great a tyrant and oppressor as has ever made people wretched. There is no question of fairness towards Mehmet...A robber is always liable to be made to disgorge.'

* ***'No friends, no enemies—only interests!'*** ... Rumour has it, Palmerston died from a stroke while raping a maid-servant on his billiard table at 80 years –*while his rape of China and India is no rumour—its well documented!*

Adolphe Thiers, French President of the Council of Ministers, said: **'Mehmet Ali has founded a vassal state with genius and consistency. He has known how to govern Egypt and even Syria, which Sultans have never been able to govern. The Muslims, so long humiliated in their justified pride, see in him a glorious prince who returns to them the feeling of their power; why weaken this useful vassal who, once separated by a well-chosen frontier from the state of his Master, will become for him the most precious supporters?'**

"Long live Mohammed Ali"... In 1846, to much fanfare, huge crowds welcomed *The Pasha* in Istanbul. Dressed in a gold-embroidered coat, Ali came by steamer to salute his new Sultan. When he attempted to kiss the young Abdulmejid's feet, **courtiers rushed to lift him and seat him at the Sultan's side!**..... <https://archive.org/details/pashahowmehemeta0000uffo>

History is written by the victors—and not only on the Western side. In the 2011 Eastern TV drama, **'Mohammed Ali Pasha' is portrayed as a portly, dark-haired, wily Arab**, when there are copious depictions of Ali and his son Ibrahim, as fair-haired men, who were physically fit in form.

<https://www.youtube.com/watch?v=aPLztpuTpTg>

Egyptian author of ***The Last Days of The Pasha*** Rasha Adly writes, **'They have filled our minds since school age that the Pasha was a cruel and murderous man.'**



Prince von Pückler-Muskau - Machbuba

In 1837, the eccentric **Prince Hermann von Puckler-Muskau** traveled for two years in Ali's domain. In Cairo's slave market he bought a naked, orphaned Ethiopian girl, **Machbuba**, as his valet, **etc.** The Prince went on excursions into the desert with Ali and delivers a faithful narrative of what passed between them, *from The Pasha's own mouth.*

Egypt under Mehemet Ali' Vol 1-2 1845 Chapter XI:

'Mehmet Ali was at the time, a subject of daily conversation in Europe. For what has been published respecting him in so many different shapes contains too many contradictions to enable anyone to arrive at a positive conclusion. ...I had pictured to myself an austere, harsh-looking man in Oriental dress. But instead of this, there stood before me a friendly little old man, whose vigorous, well proportioned frame was set off by nothing but a freshness of complexion and cleanliness that might almost be called coquettish, but whose features were equally expressive of a calm dignity, and a benevolent good-nature, and who, though his sparkling eagle-eye seemed to penetrate my innermost thoughts, yet, the grace of his smile and the affability of his manner inspired me with involuntary partiality, without the slightest tincture of timidity.Nothing is more easy than to obtain an audience with the Viceroy—would he venture to do this if he were the tyrant which the malicious views of Europe designates him!?'...

Chapter XXII 'Journey with the Viceroy':

'His suite of tents consisted of 300 men and 300 animals and 2 complete culinary establishments. He received me in his splendid tent where a divan of crimson velvet embroidered with gold stood in the background. "Do you know what I have just decreed? A bank in Cairo! It will henceforth no longer be difficult for enterprising individuals to raise capital." The Viceroy humorously related a string of the most ridiculous anecdotes of travelers. We passed numerous villages, and everywhere the Viceroy was received with demonstrations of joy. "This is always the way," said Mehmet Ali. "I must compel for their own support. All works on the canals are done for wages."

Ali proceeded to give an account of his wars with the Mamelukes:

"And now I want one thing: to be left in peace to establish the health and welfare of Egypt. —Why, at this advanced time in my life, do I labor day and night? The glory and consciousness of the countries I govern—this is my whole interest; to this my whole life is dedicated."

‘...During supper he related many details of the period when he attained unlimited power over Egypt. Expressing my regret that he did not dictate these memoirs, retained for history, he replied, “Why should I do so? I do not love this period of my life. And how could the world profit by this interminable tissue of combat and misery, cunning and bloodshed, which circumstances compelled me? Who could derive pleasure from such disgusting detail? It is enough if posterity knows that all Mehmet Ali attained he owes to neither birth nor interest. ... My history shall not commence till the period when, free from all restraint, I could arouse this land that I love as my own, from the sleep of the ages and mold it to a new existence.”

Ali recounted stories of his youth, often told, though the details sometimes change... “How strange,” he exclaimed, “that of 17 children I should be the only one to survive.”...He went on to describe how he toughened himself for life, in spite of the fears of his overprotective parents... Artim Bey said, “You may esteem yourself highly favored to learn particulars like this from the lips of the great man himself; I can assure you that even we have not heard them before.”



Ibrahim Pasha - Sherif of Mecca - Viceroy 1848

Ibrahim Pasha, the firstborn son of Ali, at 16 was sent as a hostage to *Sultan Selim III* when Ali was made Pasha in 1805... and not released until after Ali thwarted the 1807 British invasion, aka ‘Fraser’s debacle.’ So in Ibrahim’s heart of hearts, he was more Egyptian than Turk. Yet it’s hard to imagine a closer relationship between a father and son, although disagreements arose over finances and strategy, sometimes leading to

murderous threats! Ibrahim's troops loved and respected him, as he led and cared for them through numerous challenging conflicts. In 1848, after so many wars, Ibrahim, ailing with tuberculosis and coughing up blood, took a European tour to recover his health. Ali, who had never been to a country more civilized than his own, followed his son on his own steamship, a gift from Great Britain after the 1840 crisis ended. When Ali heard that his friend, *King Louis Philippe*, who gifted him the brass chiming clock tower in his citadel, was being deposed in the *1848 French Revolution*, he wanted to sail to France to rescue him! ... When Ibrahim heard of this, he sent his father's ship back to Egypt — and then followed him.

The magnificent Ras-el-tin palace appeared on the horizon as Ali and Ibrahim approached Alexandria's shore. When Ali arrived four decades earlier, Alexandria was a pile of rubble. Now, in 1847, crowds gathered to welcome their beloved rulers home. But Ali was suffering seizures of senility, attributed to the abundance of silver nitrate treatments given for dysentery that was eating his brain.



Lord Byron: *Mohammed Ali at Shubra Palace*

In marble pav'd pavillion where a spring

Of living water from the center rose

Whose bubbling did a genial freshness fling

And soft voluptuous couches breathed repose

Ali reclined.... A man of war and woes

To raise his spirits and arouse his famed virility, Ali's daughters gifted him young concubines, to no avail. Instead, he insisted on attending his now empty audience hall. At last, his doctors, with the aid of family members and female attendants, convinced Ali to retire to Shubra, surrounded by lush gardens, overlooking the Nile. While Ibrahim returned to Cairo, the seat of Egypt's busy government.

Ibrahim had to face the reality that his father could no longer rule the country—and as the eldest son, it was his duty to take the reins. But even in *The Pasha's* weakened state, he could not inform his father of what he had to do—without an expected explosion! The other problem Ibrahim faced was that of '*The Great Seal*,' that Ali kept with him at all times. He slept with it under his pillow. *The Pasha's* bedchamber was protected by his female attendants, who would have to be convinced that they would not lose their heads! So Ibrahim had a duplicate copy made of the seal, excluding Ali's name, to replace the original. He then approached Naiyah, *The Pasha's* personal assistant, who had to be careful that no backstabbing members of the harem would expose their plan to Ali. Thankfully, Naiyah successfully switched the seals beneath Ali's pillow, without too much trouble.

Now, Ibrahim had to go to Sultan Abdulmejid to sanction his rule, and this while his father was still living. The Sultan, while well aware of Ibrahim's ill health, nevertheless recognized him as Egypt's ruler. But Ibrahim died just six months later. To spare the ailing father at *Shubra* the shock of his son's death, the news was withheld. Then, as Ibrahim was being lowered into his grave, in a flash of 2nd sight, *The Pasha* said, "***They are burying Ibrahim—now Abbas will reign, and all our work will be undone!***"

'One by one,' wrote Consul Murray, '*he is abandoning all the works of the old Pasha. Schools are abandoned, factories done away with. Against these reductions, Abbas is building and furnishing palaces, making enormous presents to the Sultan, and talking of buying steamers as if they were as cheap as figs.*'

On Aug. 2, 1849, when he was 80 years old, Mohammed Ali died.

His body was carried from Alexandria Palace up the Nile to Bulaq's porte and met by all family members, *with the exception of Abbas*. With scant ceremony, his body was laid to rest in the mosque he built in the citadel, overlooking the Nile and the pyramids beyond. Sir Murray goes on to say: *'The old inhabitants remember and talk of the chaos and anarchy from which he rescued the country—and whether Turk or Arab, say openly that ... the prosperity of Egypt has died with Mohammed Ali.'*



Alabaster Mosque of Mohammed Ali Cairo Citadel

Mohammed Ali's last spoken words were, **"He comes... He comes..."**

(* 'Hard times create strong leaders, strong leaders create good times, good times create weak leaders, and weak leaders create hard times', Ibn Khaldun 14th century scholar... Thus, Ali's dream of an Egyptian bulwark to foreign interests was undone!)



CHAPTER FIVE



Soul Archeology



Jean-François Champollion
Father of Egyptology

Chapter 5

Returning to my 21st century reality, after having found the man living in the recesses of my soul, who haunted my earliest dreams, I realize that what we are seeking will find us. Carl Jung calls it '*Synchronicity, the un-spoken language of the Universe.*' *Anthony Hopkins* in researching his movie, *The Girl from Petrovka*, had searched through libraries and book-shops for the out-of-print book but was unsuccessful. While waiting for a train, *he found the book left on a bench!*



Sphinx at Giza by David Roberts

I was not previously fascinated with Egypt, the way I was with India, but in my current zeitgeist, how could I not be? So, when ***The Mystery of the Sphinx*** appeared on *The Discovery Channel*, I absorbed with fascination *John West and Robert Schoch's Emmy award winning documentary* that is narrated by *Charlton Heston*. Taking on the role of the "*little child who insists the emperor has no clothes,*" *Rogue Egyptologist John West's hypothesis* that only water could have caused such massive erosion of the Sphinx enclosure asks; '*so when did it rain in Egypt?*' Costar Yale geologist *Dr. Robert Schoch* states, '*only heavy rain that persisted 10,000 years ago could cause this level of weathering.*' A furious debate erupted, as Egypt was only 6,000 years old. '*Where was an earlier society?*' Then in 1995, *Gobekli Tepe's* circular temples with enormous '*T*' shaped pillars were uncovered in Turkey, dating to 12,000 years ago...

Next, I watched the BBC's 2005 magnificent series, *Egypt: Rediscovering A Lost World*. Here Napoleon's savants discover the trilingual *Rosetta Stone*, one being Greek that was translatable, allowing for the *Demotic* and

hieroglyphs to be confirmed. Anglo-French rivalry to decipher hieroglyphs went into high gear. In England, British polymath *Thomas Young*, and in France, *Jean-François Champollion* was a child prodigy with a genius for languages. By 10-years-old he was self-taught in European and Oriental ancient languages. He knew at least sixteen in total, including Latin, Greek, French, English, German, Arabic, Syriac, Chaldean (Aramaic), Sanskrit, Persian, Chinese — *and Coptic*.

Jean-François was the last of seven children. His father was a book dealer, and a notorious drunk. It's rumoured that Jean-François' actual father was from an extramarital affair. His 22-year-older brother Jaques-Joseph grew up in the aftermath of the *French Revolution*. As an anti-Royalist, he was a solid Bonapartist, who had wanted to join Napoleon's Egyptian expedition, but regrettably could not go; so he may have inspired Jean-François' ambitions. He taught his genius sibling to read, and financed his education.

At the age of 11, Jean-François came to the attention of *Joseph Fourier*, the prefect of Grenoble, who had accompanied Bonaparte on the Egyptian expedition that had discovered the *Rosetta Stone*. The young Champollion declared *that he would be the one to succeed in reading them!* He showed great interest in the Coptic language, rightly believing it to be the last stage of development of the ancient Egyptian language, and the key to deciphering hieroglyphs. A Coptic priest living in Paris tutored him, who taught him to read and speak Coptic fluently.

"I dream in Coptic. I do nothing but that, I dream only in Coptic, in Egyptian. I am so Coptic, that for fun, I translate into Coptic everything that comes into my head. I speak Coptic all alone to myself, since no one else can understand me. This is the real way for me to put my pure Egyptian into my head..."

The *Catholic Church* feared that discoveries in Egypt would contradict Church doctrine on the age of creation. They placed the *Global Flood* at 2300 BCE, meaning that all civilizations discovered by archeology *must fit into the last 4200 years*. Initially, Jean-François acquired the blessings of Church authorities when he redated the *Dendera Zodiac* calendar as being from the *Ptolemaic* period, that was in line with biblical accounts, ie: the

established *Christian timeline for Creation*. But ultimately, Champollion's dating of Egyptian dynasties placed them well before the dating of Noah's flood, thus contradicting the Church, and threatening the authority of the *Holy Scriptures*. Nevertheless, he made a promise that should he discover anything that contradicted Church teachings he would take it to the grave! He met with the Pope in Italy who congratulated him on his great service to the Church. (*ie: promising to lie!*)

Champollion's discovery of hieroglyphics as a *phonetic alphabet*, is the true key to understanding the entire hieroglyphic system. So his decipherment opened up the millennia of human history and resolved the pharaonic timeline, thus showing that human history went back much further than was accepted in the Church's chronology, based on the Bible.

Champollion wrote *French Consul General Bernardino Drovetti* for advice on how to secure permission from *Mohammed Ali of Egypt*. Drovetti had his own business, plundering Egyptian antiques and did not want this *Tuscan-Franco* expedition meddling in his affairs. (*Drovetti had aggressively worked to thwart Giovanni Belzoni's discoveries for British Consul Salt.*)



Napoleon's Proconsul ...the notorious Drovetti and his thugs

Champollion, Rosselini and Lenormant arrived in Alexandria on August 18, 1828, along with twelve artists, drafters, and architects. They all met with *The Pasha* who immediately gave his permission. However, after a week of waiting for the permissions, Champollion suspected Drovetti was working against him and complained to the French consulate. That worked, and *The Pasha* provided the expedition with a large riverboat, and they left for the

desert sites of Memphis, Saqqara and Giza. On their return to Alexandria, Mohammed Ali Pasha, offered the gift of two obelisks standing at the entrance of Luxor Temple to France in 1829, but only one was transported to Paris, where it now stands on the *Place de la Concorde*. Champollion and *The Pasha* spoke often, and on Ali's request, Champollion wrote an outline of the history of Egypt. Now having no choice, he had to challenge the biblical chronology, arguing that Egyptian civilization had its origins at least 6000 years before.

Named the *Father of Egyptology*, he had published his decipherment of Egyptian hieroglyphs in 1822, eclipsing British polymath *Thomas Young*. Soon after telling *The Pasha*, “*People will come*,” in 1835 Ali decreed laws against the removal of antiquities, opening Egypt’s first museum. (*While Ali continued to turn a blind eye to British Consul Salt and French Consul Drovetti’s activities, who seeded the world’s museums with Egypt’s treasures.*) The two also spoke about social reforms, Champollion championing education of the lower classes, a point of disagreement, while just a few years later *The Pasha* sent Egyptians to study in Europe..

Champollion suffered health problems after his Egypt expedition, dying of a stroke on March 4, 1832 at just 41. In Cairo, a street leading to the *Tahrir Square*, where the Egyptian museum is located, carries Champollion’s name.

... Ancient texts refer to *The Library Angel*, aka *Angel of Knowledge*, who provides, through coincidence, synchronicity, and chance occurrences, that which we are seeking. *Sometimes the book can even fall off the shelf!* As shown, I’ve received her help many times by now, but I was awed when, out of nowhere, I received an email from Scribd: ***The Rosetta Stone by EA Wallis Budge***, so I knew this was my ***Message from The Sphinx***. ...

Born in 1857 in Cornwall, with an unknown father, *Wallis Budge became interested in languages before he was 10 years old. (Hmm—so I’m seeing that there’s an indisputable pattern here!)* He lived with his grandmother in

London, working at WH Smith bookstore, and began to spend time in the British Museum. Budge was introduced to *Assyriologist George Smith*, who wanted to help this working-class boy attain his potential. WH Smith, bookseller and an M.P., along with Prime Minister Gladstone, financed Budge's education at Cambridge University. Budge became *Keeper of Antiquities* at the British Museum, was knighted in 1920 for his contribution to Egyptology, and traveled to Egypt collecting antiquities for the museum. Budge wrote dozens of books, including a *Dictionary of Egyptian Hieroglyphs*.



the late John Anthony West Jean-François Champollion EA Wallis Budge

I had been blind, and now I could see! Synchronistically and electronically, *The Sphinx, the Angel of Knowledge*, has shown me that *EA Wallis Budge*, *Jean-François Champollion* and *John Anthony West* are the same aspects of the same soul! (Not unique, I'd learn, they had overlapping incarnations: Budge died in 1934 and JAWS was born in 1932!) ...And for just one more coincidence, Champollion notably had a beloved **daughter named Zoe**, and John West also had a **daughter named Zoe**!

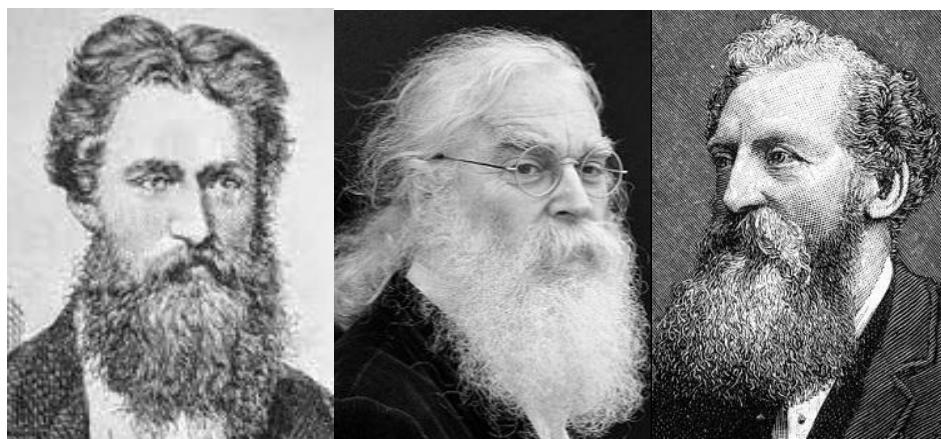


the late John West EA Wallis Budge

JAWS

Their mission, as identifiable and unique as a person's fingerprints, and all at such young ages; Champollion translated hieroglyphics, Budge wrote a Dictionary of Hieroglyphs, and JAWs redated *The Sphinx* and all civilization! ... The Dalai Lama said of reincarnation on Fareed Zakaria: "***The purpose of Reincarnation is to complete the work. It must follow the previous life's work—logical.***"

Since we're at the British Museum and are seeing how passionately dedicated to their work these Masters are, I'd be remiss not to mention **George Smith**. Similar to Budge's life from a working-class family, at 14 he apprenticed at a publishing house in London. He was so fascinated with Assyrian culture that he spent lunchtime at the British Museum, where he was noticed by the director of the Department of Antiquities, Samuel Birch. The same man who later mentored Wallis Budge. He began by cleaning fragments of cuneiform tablets and later became famous after translating *The Epic of Gilgamesh*, an account of *The Great Flood*. He died from dysentery while excavating the *library of Ashurbanipal in Aleppo, Syria*, in 1876, at just 36. "***There's a lot of beard to work around,***" Dr. Finkel often jokes: "***One has to have a beard and a large nose to be an Assyriologist at the British Museum.***" Irving Finkel's biography notes that he was interested in Assyriology when he was just 9 years old...confirming the Dalai Lama's words: "***The purpose of reincarnation is to complete the work. It must follow the previous life's work—logical!***" ... Or is he just another coincidence?



George Smith

Irving Finkel

George Smith

As one is never alone while watching TV with *The Sphinx*, The History Channel: ***Engineering an Empire Britain: Blood and Steel*** came on: *By the 19th century, Britain had developed into an industrial titan, bursting with wealth: it dominated the global seas and its territories with machines. The world was transformed by the steam engine, and now the race was on to build railways under rivers and across bridges. A network of railways to connect all of England meant going through mountains and not over them. In 1833 a brilliant and brash engineer rose to prominence when he entered the railway game. Isambard Kingdom Brunel was a real showman. He dressed well, had a beautiful wife, was a celebrity, and he knew how to play it to the hilt. Lauded as the second greatest Briton of all time, after Winston Churchill.... 'Darwin told the world where we had come from; Brunel told us where we are going.'*

"He's Oliver Stone," declared *The Sphinx* rather matter-of-factly. ... "Hmm—really?" I thought. ... It's not that I doubted *The Sphinx*, or maybe my sanity; *I'm no longer afraid the doctor will come to give me the needle if I listen to 'The Voices'*, but it's nice to have some historic confirmation...



I K Brunel

Oliver Stone

Isambard Kingdom Brunel

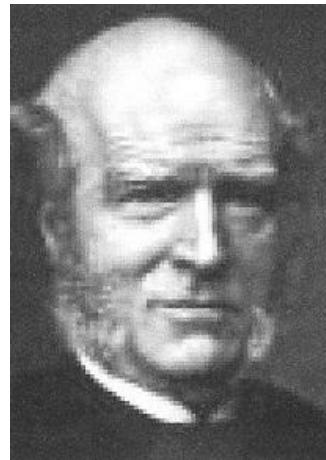
— ***Isambard Kingdom Brunel*** invested his entire fortune to complete *The Great Eastern*, three times larger than any previous ship. It put such a strain on his health that he had a stroke on deck and died on **Sept. 15, 1859**, at age 53, and **William Oliver Stone was born on Sept. 15, 1946**. Is that just another coincidence?

(***Carl Jung says: 'Astrology is Synchronicity on a Cosmic Scale—It's communication from the Cosmos!'***)

JFK was one of my favorite films, but OMG, as Brunel, what an impassioned genius!..Thought impracticable at the time, his French-born inventor father, Marc Brunel, assisted by his 22-year-old son Isambard, constructed the *Thames Tunnel*, still in use today. IK Brunel's vision was to build a network of railways throughout England connecting with ships that could take passengers from *London to New York*. He widened the rail gauge from 5' feet to 7' feet to stabilize and increase speed. He built the super-fast *Great Western Railway* and designed the first propellered iron ships to cross the Atlantic for the *Great Western Steamship Company*. Brunel's ships laid the first transatlantic communication cables to connect the world. The fastest trains of the time, bridges, tunnels, and *Paddington Station*—he put beauty into the beast of the industrial revolution integrating Egyptian-flavor design elements into his projects. He played to his audience, and *Egyptomania* was the rage of the day... (*Oliver's bio is public, and I've informed him of this reveal.)

Well, that was a rewarding evening! At 9:00 it's time for *Larry King Live*. Uncle Larry has been on CNN for 25 years. Wherever I am in the world, he's there, like a piece of home. That night it was *Beatles Paul McCartney and Ringo Starr*. A nice, uncomplicated diversion, I thought. But when it was over, *The Sphinx*, my eternal companion, in a singsong way sang out, **“Larry Harry Flashman ♫.”** — “Who?” — **“Larry Harry Flashman ♫,”** she sang out again. “Hmm, ‘Harry Flashman’ — who in the world is Harry Flashman?”... No rest for the cosmically connected, I went upstairs to my computer.

....Sir Harry Paget Flashman KCB is a fictional character created by Thomas Hughes in the semi-autobiographical bestselling work “Tom Brown’s School Days,” set at Rugby School: Flashman is Rugby School’s bully, who fiercely persecutes Tom Brown but is finally expelled for drunkenness. Hughes attended Rugby School, where he excelled in sports rather than scholarship; still, he was called to the Bar and became Queen’s Counsel. He was a member of Parliament, a committed social reformer, particularly interested in cooperative movements that funded a settlement in Rugby, Tennessee. He founded the first workman’s trade college, worker-owned businesses, worker-owned housing, health and social care enterprises, and football!



Thomas Hughes



Larry King

“Blessed are those who have the gift of making friends, for it is one of God’s best gifts.” Thomas Hughes

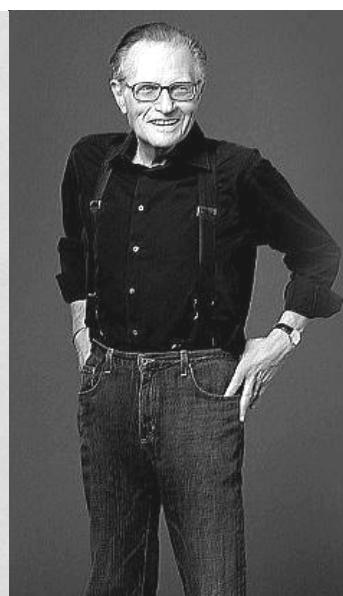
“I love asking questions. I love people; it’s in my DNA. I’m cursed — and blessed.” Larry King

*“Sports are my favorite, it’s the first thing I turn to everyday.”
Larry King*

Old habits die hard, or maybe never! Everyone knows about Larry’s love of sports. Larry King began his career as a sportscaster. ... *Like a hand in a glove*—or in his hip pockets, it totally fits!



Thomas Hughes



the late Larry King

... But *The Sphinx* had so much more to sing about. (*She's persistent!*)
"Larry Harry Flashman—Koh-I-Noor ♩ Koh-I-Noor ♩ Koh-I-Noor ♩,"
she sang this tune over and over in my head all night long...She certainly
knew how to hook me with *The Riddle of the Sphinx*, and now she's
entangled me in *The Riddle of the Koh-i-Noor!*



CHAPTER SIX



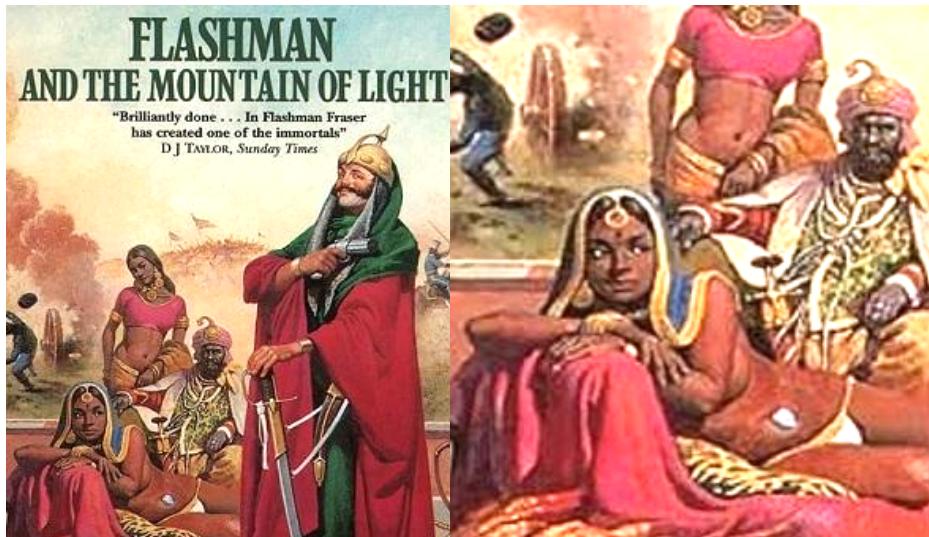
Flashman & Legend of the Koh-i-Noor



**Koh-i-Noor Diamond
British Royal Crown**

Chapter 6

...OK, so now I have to solve ***The Riddle of the Koh-i-Noor Diamond — challenge accepted!*** ... Larry 'Harry Flashman' King, when he was author Thomas Hughes created Flashman. Then ***Flashman and the Mountain of Light*** (Koh-i-Noor means Mountain of Light) became a historic novel-noir. Published in 1969, George MacDonald Fraser adopts anti-hero Flashman's later life for 12 novels, where the school bully becomes an illustrious *Victorian soldier* while remaining a scoundrel, a liar, a thief, a coward, and above all, a toady. Through a combination of luck and cunning, he ends up proclaimed the hero! *The Flashman Papers* are purported to be written by *Henry Paget Flashman* and discovered in a trunk after his death —and most readers thought the *Flashman Papers* were real!



In 'The Mountain of Light', The Flashman Papers' 9th Volume, Her Majesty's Secret Service sends Sir Harry Flashman, the Empire's most shameless scoundrel, back to India. The British Empire needs a man capable of lying, spying, seducing, and surviving, to scheme for Queen and Empire, so Flashman is the obvious choice. With war looming against the mighty Sikh Army on India's Northwest Frontier, Flashy tangles with Lahore's corrupt court, and braves the battle of the bedchamber with a beautiful Maharani and her delightfully sexy-hungry maid! ... Committing acts no gentleman would admit to, he allies with royal traitors, and schemes to seize the most dazzling prize of Britain's ambitions—the Koh-i-Noor diamond. ...Once again, Flashy must lose something he's never mourned — the total surrender of his honor!

Satires tell exaggerated truths depending on their politics, and these were more than a little misogynistic. He portrays ***Maharani Jindan Kaur*** as the ***Messalina of the Punjab*** with the *Koh-i-Noor* diamond in her bellybutton, worthy of beheading as was *Emperor Claudius' wife, Messalina Valeria!*

.... *Now where to begin?* — Flying on Pan Am's 747 Jumbo into the world's most dangerous airport, passengers held their breaths. On the tricky hard turn, the *Boeing* tipped its wings to clear the highrise tenements to safely make its landing at *Kai-Tak Hong Kong International Airport* Once again, it was handled by the 'Queen of the Skies' with elegant gloves. The beauty of the old airport was that it was just 15 minutes to the *Hong Kong Hotel* in *Tsim-Sha-Tsui*, on the Kowloon Peninsula, facing *Victoria Harbor*; that was ceded to the British after the 1860, 2nd Opium War.

Jimmy Chan, the 6'4" Hollywood handsome, impeccably dressed office manager, greeted me, leading me to the waiting gold Rolls Royce. Once inside, he handed me a bag stuffed with Hong Kong dollars — a gift from one of our suppliers. The company kept an apartment on the far wing of the *Hong Kong Hotel*, along with executive rooms for seasonal meetings. Our offices were across the street from the rear entrance of the *Peninsula Hotel*, where we lunched and met for cocktails every day, always, on the *Jewish side!* There were two seating areas in the gilded lobby. On one side was the *Jewish side*, where the *garmentos of 1411 Broadway* always dressed in the latest fashion, and on the other side, the conservatively black-suited attired *Chinese side*. Hong Kong was like a second home to me, as everyone I'd grown up with was either in the garment business or in the Mafia, with a sprinkling of doctors and lawyers..... I operated like a human computer — having memorized all the colors in the *Pantone Color System* (PMS), the universal language for color-critical decisions in fashion manufacturing; ably dictating to my Chinese assistant the color positions for 12 color engineered screen prints we produced in our Taiwan factories.

— After rickshaw racing from Nathan Road, I was in the *Peninsula Hong Kong* overlooking *Victoria Harbor*, where in 1978 the harbor was across the road, and you could board a yacht for lunch; that today is a jungle of steel ingenuity. Dining with the very suave *Earle Turow of San Francisco*

Shirtworks, he said, “*Leslie, you must go to India; it's the last frontier.*” ... Always shopping, I was at the *Sausalito Saturday Flea* with Sandy Swenson, my partner in contract design for *Star of India*. Previously we were both corporate, Sandy with *Esprit* and I with New York firms like *Crazy Horse* and then in San Francisco, all Asian-made *Tami Sportswear*. At the Saturday Flea, the *Library Angel* gave me a book by 14th-century mystic/poet *Lalla of Kashmir*: ‘**Wander, my poor soul, you are not going home anytime soon.**’ ... Then echoing in my head, ‘*India — India*’.

After Tokyo and Hong Kong shopping stops, we arrived in New Delhi on Jan. 18, 1979. (*Sting* was chatting with us at breakfast in the Keio Plaza. “*What are you doing in Tokyo?*” we asked. “*I'm with The Police*,” he replied. ‘*Dum dah dum dum*,’ we hummed under our breaths—because we didn’t realize who *The Police* were until we saw the road crew in the lobby!) ... We arrived in the thick fog of Delhi in January, into a metal-domed airplane hangar. Outside the hangar was encircled with bronze-skinned natives, blanketed in woolen shawls and headscarves, playing music from scratchy electronics, blowing smoke from bidi cigarettes, and I exhaled with a sigh of relief—**on a cellular level—somehow I knew I was finally home!**



We stayed at the *Taj Mansingh* that night, as the *Maurya Sheraton*, in the *Green Zone*, a stone's throw from the US and British embassies, was filled to capacity with a diplomatic conference. The next day we went to *Oberois* for lunch and *Lodhi Gardens* for tea—keeping our 1940s-era *Ambassador* taxi with our bearded-turbaned-Sardarji driver waiting. ... Across from the gardens is *The Dalai Lama's Charitable Trust*. We went down the marble steps to the basement to see carpets. Sweet Tibetan faces greeted us.

"We've been waiting for you, Leslie." (Hmm—they knew my name; how curious!) Next we toured the emporiums, *Connaught Circle*, and then the snake-charmer-adorned, incense-infused curio shops on *Janpath Road*. Strolling along with the tourists, an exceedingly large Sardarji approached me with a smile. He spoke no English but scratched on a notepad, with barely comprehensible inverted letters: my name, my phone number, and my mother's maiden name. ...*Hmm, very impressive!* — *Clearly, we were not in Kansas anymore.*



As it was now 5:00 pm tea time, we went to *The Imperial Hotel*. Just down *Janpath Road* from *Parliament and India Gate*, which during the *British Raj* served as Queen Victoria's *Diplomatic Guest House*. ... The glass-encapsulated *Garden Party* restaurant opens onto a lawn bordered with ten-foot dahlias and royal palms that kiss the sky. We sat at a table on the lawn. The table was set with a cozy teapot, assorted silverware and their famous muffins. When stepping down from the canopied terrace were a 6 ft 4" Adonis, a fair-haired man in riding gear, and a turban-business attired Sardarji. They sat ten feet away at the next table on the lawn. No sooner had tea been poured than a swarm of blackbirds swooped down, bursting our tableware into shambles! That broke the silence, and how I met Spanish designer *Julio Peralta*. He was the informal-mayor of Delhi for the *designer and diplomatic community*.

...In those days there were only three international lines in the entire country, one being at the *Imperial Hotel*. Nine hours ahead of New York, it was the ritual time to send telexes and meet everyone who was in town. ...Comfortably checked into *Maurya's*, the phone rang. It was Julio and Jericho, who were sweaty from their polo match and needed my bath. — Showered clean, they joined me downstairs at the coffee shop. We



ordered drinks when gliding across the marble lobby floors, with ebony-silken-flowing hair, was the most gracefully beautiful female I'd ever seen. Following her was an ayah carrying a young child. She came directly to our table —she was Julio's wife, *Jaya!* Her son wanted to climb onto her lap. “*Don't sit on Mummy,*” she said. “*My nails are still wet!*” An angel with long red fingernails, Jaya and I stayed up all night talking under the stars. The next day at her Sainik Farms house, her cook Rambir served lunch when I met her young *Swami, Rajneesh Agarwal*, of the *Mumbai Agarwal Industrial family*. A beautiful young man, his mother was a *Bollywood film star* who had died tragically. His master was *Bhagwan Shree Rajneesh*, who today is known as *Osho*. ...As dusk engulfed Delhi, the fragrance of night-queen filled the air as we strolled around *Qutub Minar* with its 1,600-year-old iron tower that doesn't rust. We laughed like children as the light emanating from the Swami's head attracted flying critters, forming a *jeweled-turbaned crown!* ... That night I had the wildest dreams, floating above the pines in *Goa* with his master, a man I'd never seen or heard of. This was years before Rajneesh became famous in the 80s for his hundred Rolls-Royces and his Oregon commune, long before the *Netflix 2018 documentary Wild-Wild Country*. ...Then, 25 years later, there I was, sitting alone on a cushion under the dome in his New Delhi ashram, my first time there. I was transfixed, as I sat before Osho's six-foot photo. Suddenly the sky turned gray and crackled with electricity. That's when the *Universe* whispered softly in my head, “**We are with you every step of the way,**” and then the skies cleared. ... That was in 2003, my last trip to India. And then in 2007, I was listening to voices, and solving ***The Riddle of the Koh-i-Noor diamond***, currently set in Queen Elizabeth II's State crown.



The Koh-i-Noor Diamond

The Legend says: '*He who owns the Koh-i-Noor diamond will own the world but will also know all its misfortunes. Only God or a woman can wear it with impunity.*' Some legends claim the *Koh-i-Noor* is dated to 3,000 BC. Others say that *Lord Krishna* wore it in his armband in the epic battle of '*Good over Evil*.' The recorded history of the diamond begins when the Central Asian Turks invaded North India in the 12th-13th century, founding the Delhi Sultanate.



Koh-i-Noor Armband of Sikh Emperor Ranjit Singh

The world's only source of diamonds was India, until 1725, when diamond mines were discovered in Brazil. Although *Koh-i-Noor*'s exact origins are lost to the mists of time, it's believed to have been sifted from the alluvial mines of the *Krishna River*, in the *Golconda Sultanate*, in the 13th century. In 1304 it was in the possession of the *Khilji Delhi Sultanate*. In 1536 it's mentioned in *Emperor Babur's diary* when he defeated *Ibrahim Lodhi* in the *Battle of Panipat*. ... In 1628, Babur's great-great-grandson, *Shah Jahan*, had commissioned the *Taj Mahal* and encrusted his *Peacock Throne* with the *Timur Ruby* and *Koh-i-Noor Diamond*. The wealthy prosperity of the *Mughal Empire* attracted invaders, and *Persia's Nadir Shah* invaded Delhi in 1739, killing thousands.—Along with the *Peacock Throne*, Nadir left India with so much loot that it required 700 elephants, 4000 camels, and 12,000 horses to carry it all, wearing both the *Timur Ruby*

and *Koh-i-Noor diamond* on his arm. ...Nadir Shah was beheaded, and next the diamond was in the hands of *Ahmad Shah Durrani*, founder of the *Afghan Durrani Dynasty*. For 70 years, it passed between the blood-soaked rulers, blinding one ruler and coronating another in molten gold, before passing into *Shah Zaman*'s hands. But his power waned when he was thwarted from plundering India, and so Kabul's gates were closed to the king. Zaman was thrown into a dungeon and blinded with a hot needle, but he dug a deep hole into the wall with his dagger to hide the *Koh-i-Noor*. Three years later, sectarian violence broke out in Kabul, and his younger brother, *Shah Shuja Durrani*, took power. To punish those who blinded his brother, he filled the culprit's mouth with gunpowder and blew him up — after watching his wife and children blown out of a cannon!

By 1809, Shuja's power was lost, and he sought allies in Kashmir to help regain his throne while sending his wife *Wa'fa Begum* to the protection of **Lahore's Sikh Maharaja Ranjit Singh**. Instead, the Kashmiri allies locked up Shah Shuja, insisting on getting the *Koh-i-Noor*. Wa'fa Begum promised the diamond to Ranjit Singh if he would rescue her husband from prison. Ranjit coveted the *Koh-i-Noor* beyond all else. Breaking the laws of hospitality, he rescued Shuja, then put him under house arrest, pressuring him to fulfill his wife's promise, even torturing Shuja's son to get it. And then in 1813, a deal was finally made, and the *Koh-i-Noor diamond* was in Ranjit Singh's possession, where it stayed until his death in 1839.



On his deathbed, the Great Maharaja bequeathed gems and gifts, ordering that the *Koh-i-Noor* was gifted to the Jagannath Hindu Temple in Orissa, on the easternmost coast of India. The Maharaja wanted to restore the stone

to its rightful owner, as *Lord Jagannath* was another form of *Lord Krishna*. But his treasurer, *Beli Ram*, insisted the *Koh-i-Noor* was state property and it belonged to his son/heir, *Kharak Singh*. Ranjit Singh died in June and just months later, in October 1839, his prime minister, *Wazir Dhian Singh Dogra*, overthrew the new emperor *Kharak Singh* in a coup. ...Slowly poisoned, *Kharak* died a year later in November 1840, followed by the death of his son *Nau Nihal* while leaving the funeral procession. *Chand Kaur*, wife of *Kharak* and mother of *Nau Nihal*, with the military support from *Gulab Singh Dogra*, fought for the throne against *Raja Shere Singh*, another purported heir. A peace was brokered by *Dhian*, but soon after, *Chand*'s head was bashed in by her maidservants, who were banished from the Punjab with their tongues cut out!



Gulab Singh Dogra

Somehow, by means fair or foul, *Gulab Singh Dogra*, *The Jammu-Fox*, who was the minister's brother, came into possession of the *Koh-i-Noor*. *Gulab* presented the diamond to the new emperor, *Shere Singh*, to win his favor. But three years later, on September 15, 1843, *Shere Singh* and *Wazir Dhian Singh Dogra* were both assassinated! ... The next day, *Dhian*'s 24-year-old son *Hira* killed the assassins, succeeding his father as *Wazir* (P.M.), and installed Ranjit Singh's last son, 5-year-old *Duleep*, as emperor, with his mother, empress *Jindan Kaur*. Until then she had lived in Jammu, ruled by *Gulab Singh*, but under the guardian- ship of *Suchet Singh Dogra*, the youngest of the brothers. The *Koh-i-Noor* armlet was fastened to the child emperor at the Court of Lahore. Since the death of the Great Maharaja, the Khalsa Army was in charge, extorting each ascendant for higher pay, as their numbers grew from 80,000 to 120,000.

And then, fifteen months later, in December 1844, *Hira Singh Dogra* was assassinated, *fleeing with loot!* Six months after Hira, *Jindan's brother Jawahar* became Wazir in May 1845. Then, four months later, on September 21, 1845, Jawahar was murdered while riding on an elephant and holding Duleep, with Rani Jindan watching from her elephant just behind.

Months later, on December 21, 1845, with *Raja Lal Singh* now as Wazir, the *1st Anglo-Sikh War* began. It ended in March 1846, putting in charge *The British Resident*. The Lahore Durbar was ordered to pay an indemnity of 15 million rupees. As it could not raise the funds, it ceded Kashmir, which was purchased by *Gulab Singh Dogra*, with, of course, *the stolen loot!*

In August 1847, accused of conspiracy against *the Resident*, the British imprisoned and exiled Jindan, leaving nine-year-old Duleep under the guardianship of Christian Protestants, *Dr. John Login* and his wife *Lena*. Governor Gen. *Lord Dalhousie* wrote to Foreign Secretary *Palmerston*: '*Having watched the defiant Maharani's conduct over the years, I'm of the opinion she is the only person of manly understanding in the Punjab —she is worth all the soldiers in the state put together for the purpose of mischief.*'

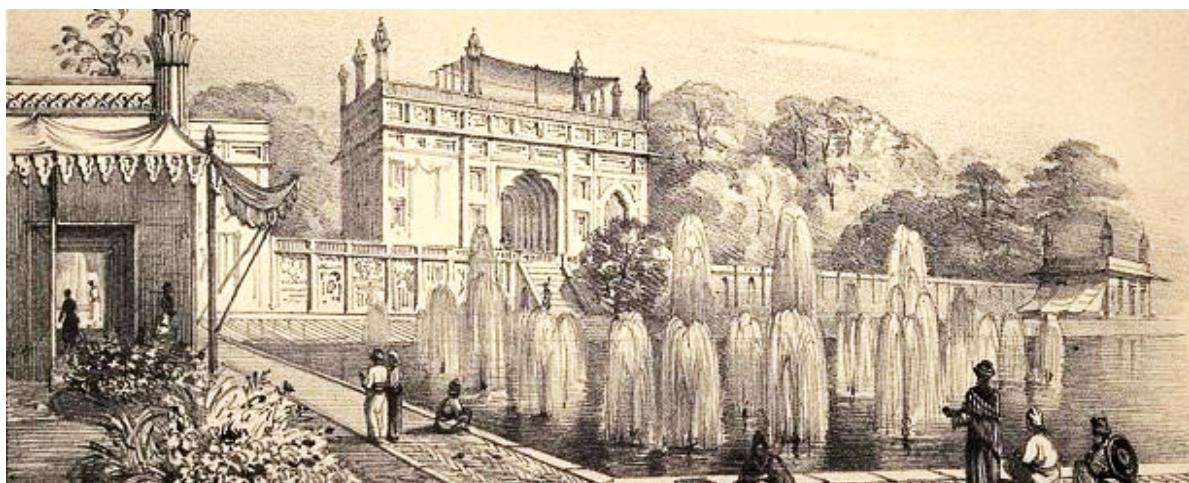
They launched a smear campaign, and named her as the ***Messalina of the Punjab — a seductress too rebellious to control.*** So great was the impact of her exile on the populace that, even though they relentlessly defamed her as a profligate woman, it did not have the desired effect.

Resident Henry Lawrence received ***Three Letters of Maharani Jindan Kaur:*** '*You have not done justice to me! You ought to have instituted an inquiry and then charged me. You ought not to act on what traitors told you.—You have kept no regard for the friendship of the Great Maharaja; you have caused me to be disgraced. ... Myself, the Maharaja, and 22 maid servants are imprisoned in the Samman Burj. We are in a very helpless condition; even water and food are not allowed to come in. Now that you persecute us in this way, better to hang us. —Even the fixed allowance of one lakh fifty thousand has not been paid by anybody. —Having sold my ornaments, I have managed to live on. The Maharaja came to me today and wept bitterly. He said that Bishan and Gulab Singh had been frightening him. ... The treatment meted out to us has not been given to any ruling house.*

Why do you take control of the kingdom by underhanded means? Why don't you do it openly? —Preserve three or four traitors and put the whole of Punjab to the sword at their bidding.'

From Samman, Jindan is sent to Sheikhpura Fort without her son:

'You have snatched my son from me! You could have kept me in prison, dismissed my men, turned out my maidservants, but you should not have separated my son from me. In the name of the God you worship, the King whose salt you eat, restore my son to me. I cannot bear the pain of this separation. Instead of this, you should put me to death. He has no brother or sister; his father he has lost. To whose care has he been entrusted?'



Shalimar Gardens, Lahore

Months later, Jindan replies to the Resident's letter:

'I'm glad to learn from your letter that the Maharaja is happy. But my mind does not believe he can be happy. Weeping, he was torn from his mother and taken to Shalimar Garden, while his mother was dragged out by her hair.' After the incident, the young Duleep said, **"At least they let me keep my toy."**

Considered the 'rallying point of rebellion', suspected of aiding disaffected Sikhs, security tightened. Her stipend was reduced from 150,000 rupees to 48,000 rupees, her jewels were confiscated, and with a military escort, she was taken to *Chunar Fort*. Then, from the maximum security Chunar Fort, on the rocky banks of the *Ganges River*, her escape in April 1849 astonished the British, who found a letter written by the Rani.



Chunar Fort on the Ganges

Scattering coins on the floor of her cell with notes to be found:

'You put me in a cage and locked me up; for all your locks and sentries, I got out by my own magic. I told you not to push me too hard, but don't think that I ran away; understand well that I escaped myself unaided. When I quitted the Fort of Chunar, I threw down two papers on my gaddi (seat) and one I threw on the European charpoy (bed). Now don't imagine I got out like a thief.'

<https://archive.org/details/ThreeLettersOfMaharaniJindKaurDr.GandaSingh>

Jindan always kept her face veiled, hidden from Europeans. So while wearing the clothes of her seamstress, she calmly walked out of the prison to meet her supporters waiting on the river. Dressed as a *fakir* (*ascetic*), she trekked 800 miles to Nepal and was given sanctuary by Ranjit Singh's ally, *Prime Minister Jung Bahadur*. He was pressured by the British to keep tight security on the Rani. But nevertheless, Jindan managed to convey messages of support, with hidden stashes of money and jewels to sell, well into the *2nd Anglo-Sikh War*.

"I am well and pray for your welfare. A hundred praises on your bravery. I am unable to bestow sufficient commendation on it. As long as the Earth and Heavens exist, so long shall people utter your praises. They quake and tremble through fear of you and have lost all ascendancy. The British have no troops, so exert yourself to the utmost. Give the prisoners you have taken one hundred blows each day, blacken their faces, cut off their noses, and, placing them on donkeys, parade them through your camp. By these means, in a short time, not one British will be left in the land... Do not interfere with the Hindustanees, but by beat of the tom-tom, proclaim that all who enter the Maharaja's service will be rewarded. Collect 1,000-2,000 able men

disguised as fakeers. Instruct them to watch the British by day and kill them by night. If you are in want of money, in Sheikhpura you will find a well with a crore and 60 lac rupees — Jai Singh will tell you where it is situated. The British do not molest me at all, being afraid to do so.I will return to you.

Make much of few words, Bibi Jind Kaur”

The 2nd Anglo-Sikh War began in April 1848 after the murder of two British officers, and the country broke out into a rebellion. The war ended eleven months later, in March 1849, with the British formally annexing the *Kingdom of Punjab*, divesting the young Maharaja of his crown, and by treaty confiscating the *Koh-i-Noor diamond* as a ‘spoil of war’. The *Treaty of Lahore* was ratified by Governor General Lord Dalhousie and signed by the 10-year-old *Emperor Duleep Singh*.

In February 1850 the ex-king was removed from his ancestral lands by a military escort to reach Fatehgarh cantonment under the guardianship of Dr. Login and his wife Lena. Login needed to refurbish the house assigned by the *East India Company* as his residence, who wrote:

‘The Maharaja says I am his Ma-Bap and trusts me to do what is necessary for his happiness. As far as I can tell, he has no desire to communicate with his mother, who is under house arrest in Nepal.’



Maharaja Duleep's submission after the 1st Anglo-Sikh War, 1846

He went on daily rides with his high-stepping horse, a hawk on an outstretched wrist, with his British new best friend Tommy Scott, a *Christian*. There were a variety of restrictions between natives and Christians. He

could not take tea with Tommy, and since Duleep was being tutored by a native convert, he soon desired to receive baptism. By 1854, the 16-year-old Duleep was being exiled to Britain. Lord Dalhousie, who, having dethroned and confiscated his riches, gave Duleep a farewell:

'I ask you before we part to accept from me this volume, as the best of all gifts. Since in it alone is to be found the secret of real happiness, either in this world or that which is to come.' ...After annexing India's richest kingdom, Lord Dalhousie gave the young Maharaja Duleep Singh, a leatherbound Bible!

Meanwhile, the *Koh-i-Noor* diamond was presented to Queen Victoria at Buckingham Palace on July 3, 1850, by a deputy of the *East India Company*. And with *The Century of Humiliation* for the Orient in full swing, in 1851, *The Great Exhibition* was staged in London's Hyde Park, represent-



The Great Exhibition 1851

ing the empire's might, where the *Koh-i-Noor* took pride of place. ...The public's response was *underwhelming*, no matter how the display was changed. So in 1852, Garrads, the royal jewelers, under the supervision of the *Duke of Wellington and Prince Albert*, to enhance its brilliance, they cut down the 191-carat stone to 105 carats!

In her journal **Queen Victoria** made many entries concerning the exotic young Maharaja.

'He is extremely handsome & speaks English perfectly. The Maharaja sat next to me & is extremely pleasing, sensible & refined in his manner. His young face is indeed beautiful, & one regrets that his peculiar headdress hides so much of it.'

... She at once decided that he must be painted by her favorite artist, *Winterhalter*, who was in London at the time. During the first sitting, the Queen drew Lena Login aside, and asked in a low voice if the Maharaja had asked about the *Koh-i-Noor*, now reduced to half its size. Mrs. Login broached the topic on her ride home with Duleep, making a favorable report back to the Queen. ... On their next sitting, the Queen cried out, "***Maharaja, I have something to show you.***" He turned and found he was holding the *Koh-i-Noor*. Walking over to the open palace window, examining the diamond in the light, turning and turning the stone once more in his possession, it was excruciatingly tense for all. Her Majesty watched him with sympathy and not just a little anxiety. After a profound inner struggle, with so many memories racing through his head, at last he moved over to where Her Majesty was standing and said:

... "***It is to me, Ma'am, the greatest pleasure thus to have the opportunity, as a loyal subject, of myself tendering to my Sovereign the Koh-i-Noor.***"



Maharaja Duleep Singh

Wow—what a story! Such a bloody history. But as far as the *Riddle of the Koh-i-Noor* is concerned, it's quite simple. ***Diamonds were only in India. There were no other diamond mines in the world before 1725***, when they were discovered in Brazil. *The Great Maharaja Ranjit Singh* got *Lord Krishna's diamond* back to India in 1813; then at his death in 1839 he bequeathed it to *Lord Krishna's Jagannath Temple*. ... So if a *Picasso* is ***stolen*** from *Spain* by an *Italian*, and then it's ***stolen*** by a *Frenchman*, and afterward it's ***stolen*** by a *German*, it's still a ***stolen Picasso — logical!***

... OK—challenge completed! I've accepted the challenge. I've followed all the clues, I've delved into *The Riddle of the Sphinx and The Riddle of the Koh-i-Noor*. But the riddle that remained, what I didn't yet get, **was just what my singing Sphinx was after?!**... “Oh Sphinx—my Sphinx—what's next?”

That night my dreams were more intense than being pregnant in Cairo's Citadel, tricked into believing Ali was dead, and staring at a brass tray with a dagger and a ball of opium set upon it! ...To say I was unsettled is an understatement. *It was like there was a boulder on my heart while my foot was revving the engine to the floor.* — No escape was possible! Incessant memories flooded my being. And I awoke knowing, *without a doubt, that I was The Last Maharani of Lahore—that I was Jindan ... and I had an inescapable, eerie feeling that more proofs were soon to unfold!*



CHAPTER SEVEN

The Last Maharani of Lahore Jindan Kaur



Mja. Ranjit Singh



Rani Jindan

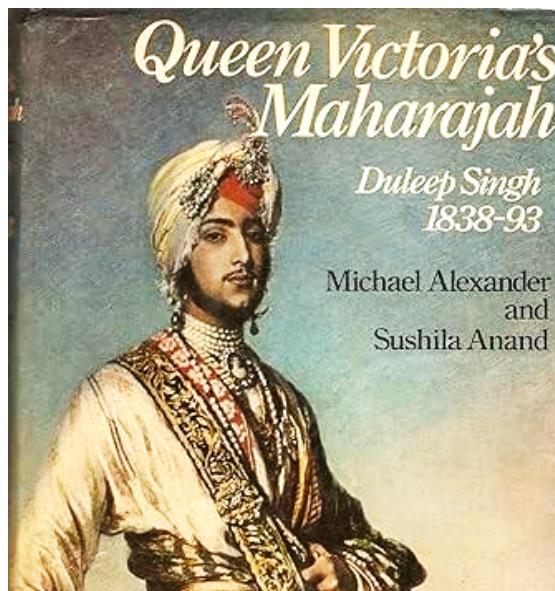


Mja. Duleep Singh

Chapter 7

I was finding out why absolutely no one would want to be *Maharani Jindan Kaur*! Aside from being portrayed as the sexually insatiable, manipulative **Messalina of the Punjab**, she is accused of being responsible for losing the *Sikh Kingdom of The Great Maharaja Ranjit Singh*, losing *Kashmir*, the *Koh-i-Noor* diamond, **AND—she lost her son!** Even more than defending one's life, I was having to defend *my very soul!* Since this is 175 years later, it will require a deep dive through history's propaganda. But thanks to the *Library Angel* and tech philanthropist *Brewster Kahle*, there's *archive.org*!

My research continued where I left off, with the re-cut *Koh-i-Noor* diamond, acquired from the young deposed, exiled sovereign in **Queen Victoria's Maharaja** by Michael Alexander and Sushila Anand. **Based on archives in Windsor and the India Office — clearly, it's the colonialist's view!**



<https://archive.org/details/queenvictoriam0000alex/page/3/mode/1up>

'Duleep Singh's mother Jindan Kaur (born 1817) was daughter of the palace gate keeper, whom Ranjit Singh adopted when she was young. Known for her sharp wit and uninhibited behavior, she readily fit into the flamboyant and exotic entertaining aspects of court life. The aging monarch took pleasure in watching her intimate relations with one of his favorites, a former water carrier (a bhisti).

'When Duleep was born on Sept. 6, 1838, Ranjit accepted the flattering assertion that the child was his, formally acknowledging him, thus increasing the likelihood of his dynasty's continuance. But the Maharaja died less than a year later on June 27, 1839, leaving feuding relatives, an opium-addicted successor, scheming political figures, and an army collapsing into anarchy. Governor General Ellenborough predicted, 'The breakup of Punjab will probably begin with murder. It is their way.' His grim forecast proved true, for in the next four years no one in the royal family could feel secure of his life. During that period of violence and insecurity, the young Duleep was far from being seen as a contender for the throne. His ambitious mother removed him to the countryside where she could manipulate the ongoing dynastic struggle. By the time Duleep was six, most of his extended family had been murder, or died under suspicious circumstances.'

'The first was heir Maharaja Kharak Singh, who was slowly poisoned. Next was the death of his heir Nau Nihal, who was fatally crushed by a collapsing stone arch while leaving his father's funeral procession. This was followed by the assassinations of Maharaja Shere Singh and Wazir Dhian Singh Dogra. Then the son of Dhian, Hira Singh Dogra, rallied the troops to avenge the killings and assumed the position of Wazir. He supported Duleep's claim as Ranjit Singh's fourth acknowledged son.'

'On Sept. 18, 1843, Duleep was declared Maharaja with the Koh-i-Noor diamond tied to his arm. But in reality, the military held all the power. Although purportedly recognizing Duleep as their sovereign and Rani Jindan as regent, their demands for pay increases and liberal privileges weakened the state. The treasury was dry, and rival claimants threatened to replace Duleep with the infant son of the late Maharaja, Shere Singh, whose widows were either killed or performed sati (self-immolation). Hira made continual threats against Jindan's life. She in turn sought protection by asking Suchet Singh Dogra to serve as Wazir. He was Hira's uncle and most attractive of the Dogra Rajas; who had handled Jindan's affairs when she lived in Jammu, under Dogra supervision. So naturally, Suchet believed he was the rightful choice to be Wazir, and not Hira. He gained followers among the army at Lahore, but despite Hira's affection for his uncle, Hira acted on the advice of his tutor Pandit Jalla. With support of the military—they surrounded Suchet and killed him.'

*(*Suchet Singh Dogra had a vast sum of wealth being held in British territories, and since he had 5 wives and *no offspring, the Lahore State repeatedly made pressing claims to it.)*

Propagandist sound bites ruled much of the narrative about Jindan! (***His ambitious mother removed him to the countryside where she could manipulate the dynastic struggle.***) ... But it's absurd to think that a 20-something Jindan could possibly manipulate the murder and mayhem after the death of the Great Maharaja. As far as Jindan's profligacy is concerned, the very reason rulers had harems is for confirmed parentage and safe sex! (*Antibiotics didn't exist back then.*) Besides, the handsome *Suchet* was a safe choice, as he had 5 wives and no offspring! ... (Lady Stanhope, living in the Middle East, tells the tale of Mohammed Ali, dressed as a common Egyptian, had tried to procure from a pimp one of his own concubines to see if it was possible. Ranjit Singh, who suffered no fools, expelled one of his wives for unacceptable behavior and even killed his own mother when he discovered her with a lover.) Still, *Rani Jindan as the Messalina of the Punjab* remains the predominant story. The British endorsed this fierce narrative while Duleep's wealth was being stolen. They justified to the 10-year-old Duleep that his parentage was in question because of Rani Jindan's behavior. (*So don't feel too bad; the Koh-i-Noor wasn't rightfully yours anyway?!*) However, this book provided an invaluable portrait of a young ***Jindan in Amritsar's Rambagh Museum***, not commonly shown.



Leslie

Jindan: Rambagh Museum

Ivory miniature

Back in the 1990s, I was in a curio shop on *MI Road*, across from *Jaipur's Pink City*, where I purchased this *ivory miniature* and used the artwork for the logo on an accessory collection. Then I mounted it in silver to wear as a medallion, and never having heard of *Jindan Kaur*.... "***Who was it?***"

(*What I couldn't have known at the time is that Lal Singh, Jindan's prime minister and rumored lover, was exiled to Agra/Jaipur after the 1st Anglo-Sikh War. And that's where my chipped ivory miniature found me a century and a half later—decades before I knew of the existence of Jindan.)

Vasant, my long-haired, longtime Indian assistant, insisted it was Mumtaz Mahal — the beloved wife of Shah Jahan, for whom he built the *Taj Mahal*. Although it's stylized art, *Empress Mumtaz Mahal*'s look is quite different.



Mumtaz Mahal



Mumtaz Mahal

I don't know what one calls the angels who sent *Vasant* to me. The company placed ads in a Delhi paper that attracted so many applicants I rarely raised my head as each failed to measure the mannequin correctly. So when *Vasant* simply and accurately did the needful, the entire hundred-plus design force erupted into applause! He was the son of an artist and also very beautiful. And that makes this revelation even more painful. ...The *coup de grâce*, for hanging all the blame on Jindan for the Anglo-Sikh War, was revenge for the assassination of her brother, *Raja Jawahar Singh*. But actually it was the astute manipulation of the anti-hero *Gulab Singh Dogra*, the *Jammu Fox*, the future *Maharaja of Kashmir*. And of course, by the 'divide and conquer' policy of the expansionist British Empire!

(*In August 1845, *Gulab* invited the British to raise an uprising against the Sikhs, offering his support in exchange for receiving Jammu and Kashmir, via letters to Major George Broadfoot.)

Kunwar (Prince) Peshora Singh was said to be born of a slave girl but was accepted by Emperor Ranjit Singh as his son. Soon after the 1843 deaths of Maharaja Shere Singh and Dhian Singh, and then Hira in 1844, *Peshora*

Singh made repeated bids for the throne. He traveled around the Punjab seeking support. Peshora owned *jagirs*, income lands prized by Gulab Singh, who encouraged him to take the throne from Duleep. So Jawahar dispatched artillery against him. Peshora capitulated, and Rani Jindan pardoned him, sending him home with an increase in land. ... At first, he approached the British, who were already negotiating with Gulab. He then made alliances with Dost Muhammed of Afghanistan. So with the Pathans' help, Peshora took the wealthy fort of Attock, declaring himself ruler of the Punjab. ... Jawahar sent *Chatter Singh Attariwala* to retake the fort and defeat Peshora. (*Chattar was Duleep's future father-in-law; at 6 years old, he was engaged to Tej Kaur, the daughter of the powerful Attariwala family chief.*) Chattar recaptured the fort with safe passage granted to the prince. So whether by directives, bribes, or general chaos, Peshora was strangled. As the murderer of a reputed son of Ranjit Singh, the Khalsa demanded Jawahar present himself before them. — ***Jindan was told if she did not hand him over, she and Duleep would share the same fate!***



On Sept. 21, 1845, escorted by 1,000 men, Jawahar rode his elephant, holding Duleep and distributing coins. As he reached the tents, the soldiers held the elephant, pulled Duleep from his arms, pulled him down, shot, and speared him to death. All before the agonized eyes of his sister Jindan. The soldiers guarded Duleep, afraid of what in her grief the Rani might do. She was inconsolable for weeks, tearing her hair out, with daily displays of her torment. ***At this point, the Khalsa assumed total control of the state.***

Inspired by the warlike or defensive intentions of the British, who were accumulating troops and constructions across the Sutlej River, *the army insisted on going to war, with visions of conquest of Delhi and the whole subcontinent*. While holding guns to the heads of their terrorized leaders. Many of whom hoped their collision would neuter them with a more powerful enemy. So, on Dec. 13, 1845, Governor-General Henry Hardinge *declared war on the Sikhs*.



Raja Jawahar Singh

Vasant

Even 175 years later, it stops my heart and takes my breath away. A united Sikh/Indian coalition could have driven the British out of India 100 years earlier. But in this cesspool of anarchy, greed, and utter madness, it was *impossible!* Court secretary *Sohan Lal Suri*, then and until death, was under British pay. He loaned Capt. Edwardes the records of the Darbar chronicles before and during the war, but they never resurfaced. — *Probably burned!* However, we know from contemporary eyewitnesses in '**Some Original Sources of Punjab History**' (*see Appendix) that both *Sham Singh Attariwala* and *Rani Jindan*, well aware of the disloyalties, had dissuaded the Khalsa from going to war. Sham Singh went home to Attari for a wedding, yet when the Sikhs were in desperate trouble, Jindan called on him for help. ...

So clearly she did not want the army to lose!! (Umdat-Ut-Tawarikh Intro XXI)

https://archive.org/details/UMDAT-UT-TAWARIKH_Volume_4/page/n32/mode/1up

On Feb. 10, 1846, *Sham Singh Attariwala*, dressed in white, gallantly martyred himself on the battlefield of Sobraon. '**Tell my Sardarni, her**

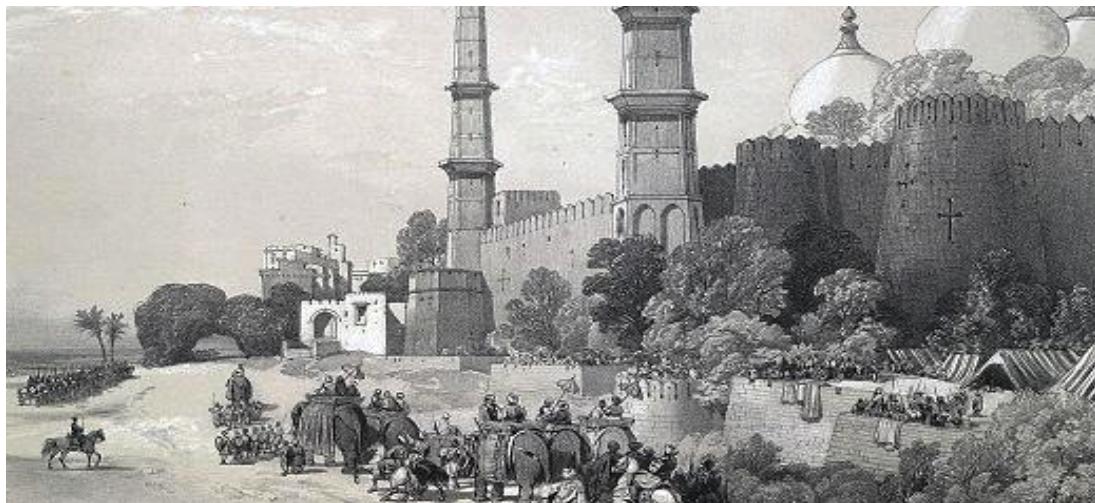
Sardar won't be coming back home.' Hearing the news, and knowing that the war was lost, she prepared her *sati*....**Infected with hatred and greed, the great Sikh Empire of Ranjit Singh combusted from within!** Had there been more chiefs like *Sham Singh Attariwala*, the *Sikh Nation* would have preserved their independence — which, in their madness, they threw away.



Gen. Sham Singh Attariwala 'Battle of Sobraon'

Although the *1846 Treaty of Bhairowal* authorized the British Resident to oversee the *Council of Regency* and the *Sikh Empire of Maharaja Duleep Singh*, it was only for his minority. At the age of 16, Duleep was to assume power. But, as we know, a *2nd Anglo-Sikh War* erupted in 1848 with the British cooling their heels in Simla, *basking in their arrogance that all was well*. The British raised exorbitant taxes and also demanded arrears from Multan. So its ruler, *Mulraj*, resigned, leaving the governorship to his son. The British rejected this option, assigning their own appointment. To install the appointed *Sardar Kahan Singh*, Lt. Vans Agnew and Lt. Anderson went with armed escorts. When Mulraj handed the officers the keys to the fort, they were attacked by irregulars and murdered by a mob the next day! All their escorts defected, and rebellion broke out throughout the Punjab, with Sikh soldiers deserting their regiments. Gov. Gen. *Dalhousie* declined to move troops as it was '*the hot season*.' *Dost Mohammed Khan* of Afghanistan rebuked the British exile of the Maharani and joined the Sikh rebels. The bloody war raged on until the final *battle of Gujrat* in March of 1849, when *Chattar Singh Attariwala* and his son *Shere Singh* surrendered.

...Lord Dalhousie proclaimed the complete *annexation of the Punjab*, depriving 10-year-old Duleep of his crown and empire.



Duleep escorted by British to the Lahore Palace

From prison, during the 2nd Anglo-Sikh, Jindan supported the rebellion with a hidden crore of rupees to pay the troops.

Rani Jindan's letter to Mulraj and Shere Singh Attariwala:

I am well and pray for your welfare. A hundred praises on your bravery. I am unable to bestow sufficient commendation on it. As long as the Earth and Heavens exist, so long shall people utter your praises. They quake and tremble through fear of you and have lost all ascendancy. The British have no troops, so exert yourself to the utmost. Give the prisoners you have taken one hundred blows each day, blacken their faces, cut off their noses, and, placing them on donkeys, parade them through your camp. By these means, in a short time, not one British will be left in the land... Do not interfere with the Hindustanees, but by beat of the tom-tom, proclaim that all who enter the Maharaja's service will be rewarded. Collect 1,000-2,000 able men disguised as fakeers. Instruct them to watch the British by day and kill them by night. If you are in want of money, in Sheikhpura you will find a well with a crore and 60 lac rupees — Jai Singh will tell you where it is situated. The British do not molest me at all, being afraid to do so.I will return to you. Make much of few words, Bibi Jind Kaur

If the letter is real or not may never be known, but her letters were intercepted and the funds confiscated! Then in April 1849, she escaped from Chunar, trekking 800 miles to Nepal for refuge. While Duleep, living under tight restrictions, was escorted to the British cantonment of Fatehgarh. He was

exiled four years later to Great Britain. Mother and son were not to meet for 13 years, when, after diligent spying and rigorous interception of letters, the government finally permitted Duleep to meet his mother in Calcutta.

'Let us give the Chinese a good thrashing,' declared Palmerston in 1840, endorsing the *1st Opium War*. ...By 1861 the *2nd Chinese Opium War* had ended, and Sikh troops were returning home through Calcutta. When word passed that the deposed son of Ranjit Singh was in the city, hundreds flock- ed to *Spence's Hotel*. The Sikhs were so demonstrative in their joy that the British officials became exceedingly alarmed. They were so afraid of renew- ed rebellion that *they wanted Jindan out of India*, even offering the return of her jewels as an incentive. In London, hearing that she was *half blind, from years of tears*, and convinced that she was no longer a threat, gave permis- sion for Rani Jindan to travel to Britain. They requested Duleep forgo his tiger-shoot and return to England with the Rani ***on the very next steamer!***



Lady Lena Campbell Login



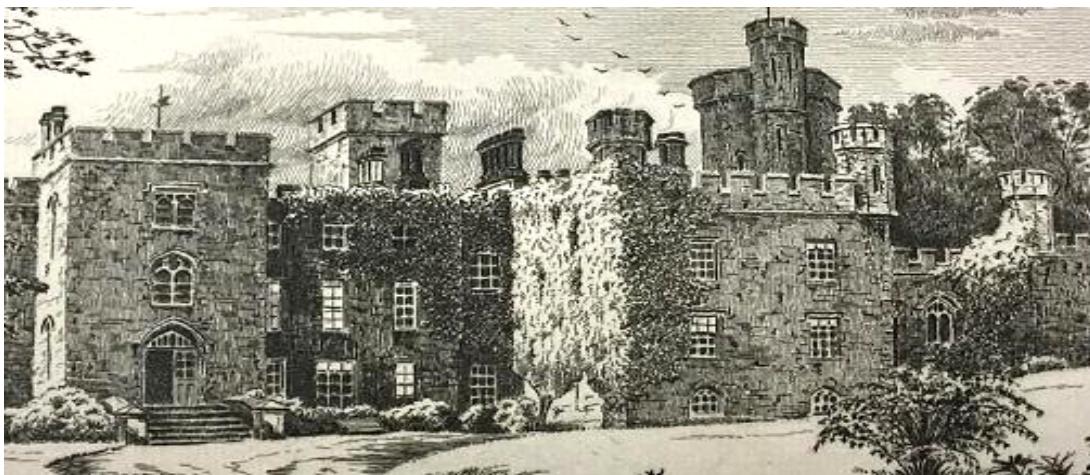
Sir John Spencer Login

Lady Login's Recollections, Court Life and Camp Life 1820-1904:

'It was with some natural curiosity, awe, and trepidation that I looked forward to my first interview with the woman who had wielded such power in India. The stories told in those days of her beauty, her talent for diplomacy, her strength of will were as universal as the Great Dowager Empress of China. Therefore, it was with a sense of compassion and disillusionment when escorted by attendants into heavily curtained semi-darkness, I found a half-blind woman, huddled on a heap of cushions on the floor. With health broken, her beauty vanished, it was hard to believe in her former charms of person and conversation. Yet the moment she grew interested in a subject, through the torpor of advanced years, revealed the shrewd and plotting brain of she who had once been known as The Messalina of the Punjab'

<https://archive.org/details/ladyloginsrecoll00logirich>

The Maharani did not want to be separated from her son, living with him at his rented Mulgrave Castle. Login did not think it wise for Duleep to spend so much time with his mother: '*Our only hope of saving him was to get him to live apart from her.*' So suitable arrangements were made with an English lady to look after the Rani at Abington House, Lancaster Gate, Kensington.



Mulgrave Castle, Yorkshire, England

In their precious time together, Jindan told Duleep about the stacks of his family estates. The enormous palaces, jewels, and heirlooms, the jagirs, (income villages) worth untold billions, and about the stupendous income from their salt mines, which alone was worth £100,000 GBP per annum. (worth £10,500,000 per year today) Along with the *Koh-i-Noor diamond*, all of these were private family property. She told him about the '**Guru's Prophecy**', of how a dethroned prince regains his empire! ... So Duleep wrote to Login requesting the *Punjab Blue Book* and a suitable artist to paint a likeness of his mother. ... '***This would not do at all! — He was prying into some very delicate matters!***' The British considered locking Jindan up. '***What to do about the Rani?***' ... Letters flew back and forth between officials who strove to bundle her back to India, where she could do less harm. ***But the India Office most emphatically did not want her back in India!***

... Meanwhile, Duleep commissioned Jindan's portrait by George Richmond.



**Maharani Jindan Kaur
portrait by George Richmond**

Jindan became unwell soon after moving to the Kensington residence with her cheery English lady caretaker. Duleep came down from Scotland to look in on her. He sent word to Login: '*She said she was feeling better at my arrival.*' The very next day, **Aug. 1, 1863**, at just 46 years, Jindan died in her sleep. ... ***Duleep never would have let her leave Mulgrave, nor would she have left, if she were unwell... Obviously, Jindan was assassinated—murdered!*** ... Then two months later, on Oct. 18, 1863, *Sir John Spencer Login*, on his return to Britain after overseeing the Indian railways, (*and looking into Duleep's affairs*) died suddenly; we may even say suspiciously, at just 54 years. ***... And now Duleep was completely and utterly alone!***



CHAPTER EIGHT



Revelations, Prophecies & Stolen Jewels



**Rani Jindan's
Seed Pearl-Emerald Earrings**

Chapter 8

'What to do about the Rani?' became what to do about the Rani's body, as cremation was illegal in Victorian Britain. So Jindan's body was interred in the *Dissenters Chapel in Kensal Green Cemetery*. ...Scrubbed from the internet, I must mention the contemporary newspaper report in London: **'The veiled Maharani continued to haunt the house she died in, even when the church brought in an exorcist.'** ...The British denied Jindan's wish to be cremated at the Lahore Samadhi of the Emperor Maharaja Ranjit Singh, who were afraid of more uprisings. So, not until the spring of 1864 was Duleep given permission for him to bring Jindan's body for cremation to Bombay, India. **And that's when the hauntings stopped!**

On his way to India to do his filial duty, ***the unborn son of Mohammed Ali and the 2nd only acknowledged biological son of Maharaja Ranjit Singh, coincidentally, stopped in Cairo, Egypt, to find his bride.*** ... The perfect time to lift a few veils with some *curious facts*: Rani Jindan died on ***Aug. 1, 1863***, and Mohammed Ali died on ***Aug. 2, 1849. Just another coincidence?*** — Some veils may be lifted, but can I annihilate the volumes of malicious lies?



Maharaja Duleep Singh Swami Rajneesh

Before her *very questionable death*, Jindan didn't just inform Duleep of his stolen wealth but of '***The Guru's Prophecy.***' According to the prophecy, the Guru's next incarnation would be with the name of '*Dipa or Deep*,' close to Duleep. He would be married to a Christian girl and lead a war between

The Bear (Russia) and *The Bulldog* (Great Britain). At first he would come off second best, but finally he would emerge victorious and rule the whole of India. ‘*The Prophecy*’ was broadcast by some of the Khalsa still fighting the British in India: ‘*When Russian troops invade the country, agitation will prevail in London, and the British army will march in India. A Sikh martyr will be born and reign as far as Calcutta. Duleep Singh will shine among the Khalsa and drive his elephant throughout the world.*’ (The Brits were always wary of Russians taking their Indian cash-cow via Afghanistan.)

Duleep was raised by tutors. They called him ***The Black Prince***, who embellished royal wedding ceremonies and who was now a proper Christian, but was still not acceptable for marriage in white English society. Meanwhile he was completely cut off from Indian society.



Duleep at Prince of Wales Wedding 1863

‘*India is a beastly place,*’ Duleep wrote to Login from Calcutta, when he couldn’t wait to return to Britain. So when Jindan told him of the *Guru’s Prophecy*, it had little effect. But years later, when he was married with six children and being bankrupted by *The East India Company* and the *British Crown*, his cousin *Thakur Singh Sandhanwalia* came to England to help sort out his finances. And prevail upon Duleep to *return to the Sikh faith!* While being divested of his vast properties, none of the financial pledges of the treaties were ever fulfilled. *Duleep’s 40,000 became 12,000—Jindan’s 150,000 became zero!* ‘*The Doctrine of Lapse*’ (no recognized heir) allowed Britain to absorb princely lands. So years of legal actions yielded nothing.

The Maharaja's children, Queen Victoria's godchildren, were, like Duleep, not allowed to inherit anything. So Thakur's telling of *The Guru's Prophecy* had a much more powerful resonance. Duleep was returning to the Sikh faith and renouncing the Christian faith of his Cairene missionary wife, Bamba, and his six children.

In 1886, Duleep wrote an impassioned letter: '*I beg forgiveness of you, Khalsa-Ji, for having forsaken the faith of my ancestors for a foreign religion. It is my fond desire to take Pahul with you in Bombay.*' He had a sort of fire sale, packed up his family, and boarded a ship for India. BUT, the British wouldn't let him go to India and arrested him in *Aden*, just off the coast of *Yemen*, a coal refueling stop for ships. Inside this extinct volcano, the heat was unbearable for the family, who went back to England. So Sikh Sardars instead came to Aden to administer *Pahul*, and the heartbroken Duleep went to Paris to start **a revolution against the British Empire!**

In Paris, Duleep met with Irish rebels and Russian diplomats, issuing proclamations: '**Brother princes and nobles and beloved people of Hindustan,**' declaring himself: '**Sovereign of the Sikhs and implacable foe of the British,**' he implored them to revolt against the British Empire. Then, traveling under the assumed identity of an Irish rebel, accompanied by a pregnant Ada Witherhall, *his mistress and a British spy*, he went to St. Petersburg. '**The network of spies was so efficient that his movements were reported simultaneously in London and Simla.**' Like falling dominoes, his co-conspirator allies — Indian, Russian and French — were poisoned, or died of natural ailments. ... A year later, in 1888, a frustrated Maharaja traveled back to France, writing to Queen Victoria, demanding the return of the *Koh-i-Noor*, which was her personal property, and that he intended to use to finance an *Indian Rebellion*.

Madam,

While residing in England, I appealed both to your Majesty and to England's Prime Minister, the Marquis of Salisbury, for justice. I asked that a competent Law of Lords of the House of Peers pronounce judgement upon the conduct of your Indian Administration, towards me, your unfortunate Ward, be appointed: but I suppose as your

Majesty is a Constitutional Sovereign, justice was refused me. And for the same reason, it will be useless of me to demand the restoration of my Kingdom, swindled from me by your Christian Government, but which I hope shortly, by the aid of Providence, to retake from my robbers.

But my diamond, the Koh-i-Noor, I understand, is entirely at your own personal disposal. Therefore, believing your Majesty to be 'the most religious lady' that your subjects pray for every Sunday, I do not hesitate to ask that this gem be restored to me, or else that a fair price be paid for it to me out of your privy purse.

By such an act of justice, your Majesty would acquire a clear conscience before God, before whom all of us, whether Christians. Mohammedans or Sikhs, must render as account of deeds done in the body and fulfil the law of Christ, thus washing your hands of at least one of the black works of your Majesty's righteous Government.

Remember that the tenets of Christianity teach every true believer to defraud no man. And to do to others as you wish that they would do unto you.

The Treaty of the annexation of the Punjab was extorted from me, when I was a mere infant of some eleven years of age, by my Christian Guardian, for his own benefit, and by that illegal instrument he confiscated both my diamond and my dominions.

But as that Treaty was abrogated by the arbitrary interpretation of its stipulation by your Government, in its own favor, I demand and reclaim the restoration of my jewel and of my sovereign rights, of which I was defrauded by the perfidious representative of England and exile from my native land.

I have the honor to subscribe myself, Your Most Gracious Majesty, the deeply wronged legitimate Sovereign of the Sikhs,

*Duleep Singh, Maharajah
23rd February, 1889*

But by 1890, a stroke paralyzed Duleep, was reduced to begging for the Queen's forgiveness. At their final visit in France, Queen Victoria forgave him in a tearful meeting. She wrote in a letter to her daughter Vicky:

'The poor Maharaja came to see me yesterday, having driven over from Nice with his 2nd son, Frederic. He was quite bald & very gray, but with the same pleasant manner as ever. When I came & gave him my hand, which he kissed & said, "Pardon me for not kneeling," for his left arm & leg are paralyzed. "Pray forgive me & excuse my faults." I answered, "They are forgotten & forgiven." It was very sad. Still, I'm glad we met & I could say I forgave him.'

On Oct. 22, 1893, Maharaja Duleep Singh died of a stroke alone in a Paris hotel and was buried at *Elveden cemetery*, as a Christian and not a Sikh.

...Duleep Singh gave Queen Victoria the Koh-i-Noor diamond, & she gave him a wreath! ... Of his eight children, six with Bamba and two girls with Ada, all died issueless. That was the 2nd part of *The Guru's Prophecy, thus ending the Dynasty of India's Great Maharaja Ranjit Singh.*

... When Duleep's first son, Victor, married Lady Anne Coventry, she was summoned to Buckingham Palace and given chilling orders by the Queen. Victoria instructed her that she **must have no children and must live abroad with her husband, AND; they were never to visit India!**

— Princess Victor Duleep Singh followed that command all her life.

The *Mahabharata's 5,000 BCE Sarasvati River, and Harappan Culture*, one of the world's earliest urban civilizations flourished from 3000 BCE in this *Punjab* location. (from 'panj' meaning *five* and 'ab' meaning *water*). Then, following in the tradition of Guru Nanak, father of the '*land of the five-rivers*', the founder of the Sikh faith, (with emphasis on the oneness of God, equality of all humankind, denouncing caste, honest living, and a direct spiritual connection without priests), ***The Lion of Punjab, Ranjit Singh***, united the Punjab Sikh tribes in *nationalism*, as their interests were common. In 1799, at 19 years of age, Ranjit Singh had taken *Lahore* from the *Afghan ruler Ahmed Shah Durrani* and proclaimed himself *Maharaja of Punjab*. **By 1813, Ranjit brought the Koh-i-Noor diamond back to India.** In 1819, Kashmir was brought under his rule, founding an empire. ... When Gov. Gen. Lord Auckland asked the Foreign Minister Azizuddin, which of the Maharaja's eyes was missing? He replied; '***The Maharaja is like the Sun, that only has one eye; the splendor and luminosity is so much that I never dared look at the other.***'



The Golden Temple Amritsar

Often compared with Mohammed Ali Pasha, as they were contemporaries who established strong states and modernized their regions with European military tactics, both having multi-religion courtiers, ***Maharaja Ranjit Singh is one of India's greatest rulers***. He went incognito among his people to see if they were happy. In 1809 he renovated the *Harmandir Sahib*, aka *the Abode of God*, poetically crafting it in white marble. Later, in 1830, he overlaid it with gold leaf, so ever since its been popularly called ***The Golden Temple, open in four directions to all religions***. Sikhism views life not as a fall from grace, but as a unique opportunity to discover the divinity in each of us....



Maharaja Ranjit Singh



Osho



Maharaja Ranjit Singh

The only recorded images of men practicing 'mudra' are of Ranjit Singh and Bhagwan Shree Rajneesh, aka Osho. Mudras are hand positions linking the brain to the body, used to soothe pain, release endorphins, and increase vitality. ***Coincidentally, both Ranjit Singh and Osho lived until 59 years of age—with a penchant for the same headwear!***
 (*Einstein said: *Coincidence is God's way of remaining anonymous*)

Bhagwan Rajneesh was born into the *Jain* community. The spiritual goal of *Jainism* is to become liberated from the ***endless cycle of rebirth*** and to attain the all-knowing state called ***moksha, the final liberation***. (*Moksha is attainable by removing ignorance*.) Rajneesh became a professor of philosophy at Jabalpur University. Those familiar with Osho's discourses have heard his steely critique of *institutional religions*, but he greatly admired the Sikhs.... ***'Sikhs are beautiful people. Perhaps the community of the Sikhs is the only community in the whole of India you can rely upon***

for something. They are simple, courageous people, most trustworthy, reliable, and not cunning. They are unafraid of anything; otherwise, the Indians are cowards.'



Maharaja Ranjit Singh

Osho

Bhagwan Shree Rajneesh, aka Osho, died in Puna on Jan. 19, 1990, and Swami Rajneesh Agarwal was born in Calcutta, on Jan. 20, 1961.

...So much for besmirching and discrediting Duleep's parentage!
So just how many coincidences does it take, until it's not? And just how many coincidences does it take until it's **DESTINY?**...

(*Jung says: Astrology is synchronicity on a cosmic scale)... There's more:

Eternally joined at the heart, Swami Rajneesh, who I hadn't seen in years, in 2007, wrote his autobiography, 'Tears of the Mystic Rose.'

...Born into the Agarwal Industrial Family of Bombay, he attended private schools in the Himalayas. Then, after the divorce, death, and defamation of Vimi, his film-star mother, and not having any desire to enter the family steel businesses, he went to live with his aunt in New Delhi.

Tears of the Mystic Rose - by Ozen Rajneesh:

'I start searching and reading all sorts of strange books. Anything to do with the future, death, life after death, occult religions, especially Tibetans and Lamas, and the Buddhist way of life. These subjects fascinate me, and I'm drawn to them like a magnet. So I read every night on the rooftop under an open sky til 3 or 4 in the morning. Excelling at arts in school, my passion for art returned. Perhaps I'm to become a painter or an artist;

...I spend months reading endlessly...

‘... In the past four months I began to have dreams flying over rooftops, and waking up to find my sheets wet with heavy sweating. These dreams become more vivid. I see a long-bearded face looking at me with compelling eyes. I begin drawing these eyes and beard. Soon my wall is filled with 50 drawings all facing me, magnetic eyes and beard.... One of the books was Gitanjali by Rabindranath Tagore. Maybe it’s his face I’m seeing.’ My auntie suggested I read books from the locked cabinet in my uncle’s library, but until she could manage the keys, she’d send me some magazines.

‘I remember it as if it happened yesterday. The very moment I saw the Sannyas Magazine with his face on the cover, those eyes and that beard, it was as if time stopped and my heart beat rapidly, everything in the room began to reel and spin. I almost fainted. —The very same eyes that had haunted me for months were staring at me from the cover of the Sannyas Magazine. What seemed like a million flashes. Hundreds of images passed before my eyes. He was my search — he was my life—everything fell into place—I found the man I was born for.’



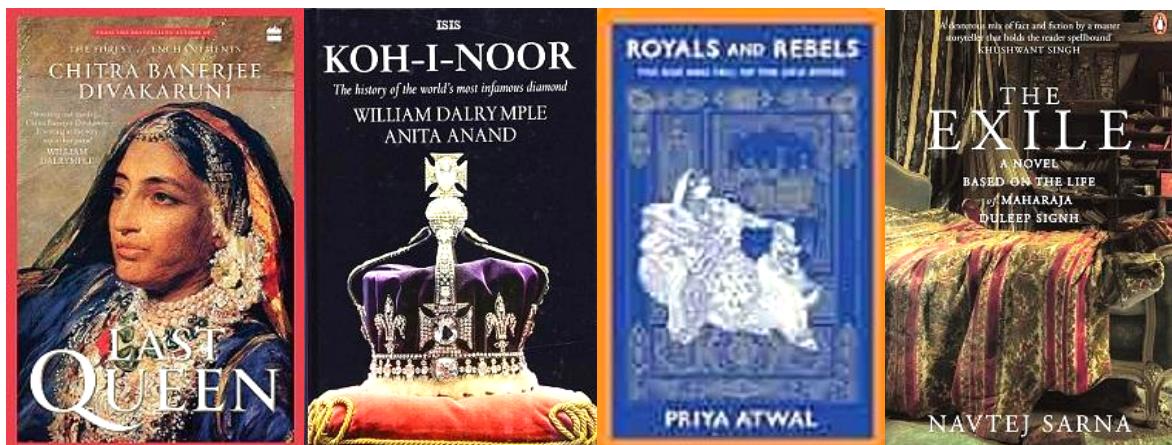
Swami Rajneesh went through years of trials and tribulations to reach his Master. Resolving the problems at the Ashram, Osho said, *‘He’s spelling his name Rajnish wrongly—it should be spelled R a j n e e s h, the same as mine!... At the close of his book: ‘Osho — Never Born—Never Died, only visited planet Earth between Dec 11, 1931 – Jan 19, 1990. ... Rajneesh, born Jan 20, 1961—died Jan 19, 1990—reborn Jan 19, 1990.*

<https://www.holybooks.com/wp-content/uploads/Osho-Rajneesh-Tears-of-the-Mystic-Rose.pdf>

(The Mexican Healer’s birthday is Jan. 18, 1954. Just another coincidence? Or, as Jung says, is astrology the language of the universe—synchronicity on a cosmic scale?)

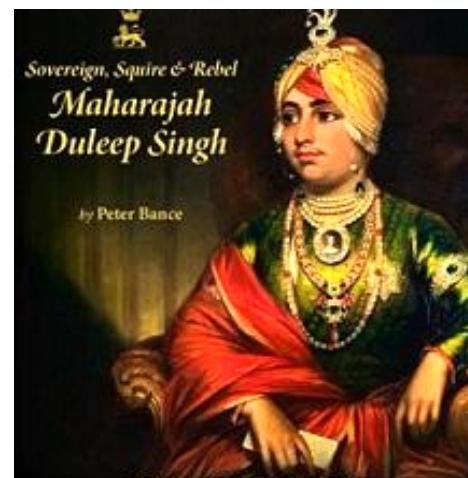
P.S. No passion can surpass a mother's eternal love for her son or a soul's eternal quest for the Truth!I'm not the only one taking a deep dive into the ***Fall of the Sikh Empire and Koh-i-Noor's rightful owner***. Since my 2006 past-life regression, there has been a resurgence of books and major films on *Rani Jindan*, *Maharaja Duleep Singh & the Koh-i-Noor*, not to mention the former colonies demanding the return of their *stolen loot!* In 2010, Prime Minister David Cameron said, '*If you say yes to one, you suddenly find the British Museum is empty.*' For these controversies and more, *Camilla* opted not to wear the *Koh-i-Noor* in her crown at the coronation of *King Charles*; Meanwhile, *Jindan's* jewels are being sold at auction. Some estimates say the British Regime took from India '*\$45 trillion dollars of stolen loot! London ended up with all of the gold and silver that should have gone directly to the Indians in exchange for their exports.*'

<https://www.aljazeera.com/opinions/2018/12/19/how-britain-stole-45-trillion-dollars-from-india>



The Black Prince Trailer 2017

<https://www.youtube.com/watch?v=R2TTXSPVn8c>



Oh, so many coincidences! It's nice to see Jindan's favorite seed pearl earrings worn in *my ivory miniature*, but where is the droplet *Chand Tikka* Jindan is wearing in the *Richmond portrait*—and in *my ivory miniature*?



Some of Rani Jindan's 600 jewels sold at auction, fetching many times above their auction price:



Ivory miniature V&A Museum

Seed Pearl Necklace

Seed Pearl/Emerald Earrings
Bonhams £187,000 gbp



Emerald necklace £187,000



Chand Tikka £105,000



Pendant £137,750



Chand-Tikka set £62,500



Earrings £175,000



belt buckle



Chand -Tikka



Timur Ruby 'UK Crown Jewels'



Armlet Bonhams



Christies Bazuband £144,900



Chand Tikka £187,562



Tikka £32,500

....Bonhams silk velvet cases are inscribed in gold print:
'From the collection of the Court of Lahore formed by Maharaja Ranjeet Singh and lastly worn by Her Highness The Late Maharani Jindan Kaur'
(The 'Davinder Toor Collection' has purchased an impressive number of pieces that he graciously exhibits globally.)

Finally, and coincidentally, my investigation into *Jindan's Soul* returns to where it began, with '*Larry-Harry Flashman's Mountain of Light*'. I discovered the source of the 'myth' about Jindan's part in the Anglo-Sikh Wars, still treated as 'an eyewitness account,' then satirized by MacDonald Fraser in '*Flashman & The Mountain of Light*'. The source was (note the 1847 date, when she was exiled) George Carmichael Smyth's **1847**: '*A History of The Reigning Family of Lahore with Some Account of the Jummoo Rajahs*'. Smyth's 'Preface' is dedicated to the Gov. Gen. Agent, Major Broadfoot: '**notwithstanding that the book was undertaken under the direction of Maj. Broadfoot—but I would not have done so were it not all true!**' Though never having any contact with *The Reigning Family*, his story came from the **Spy Notes of Alexander Gardner**, who was at Lahore and who for years had 'supplied the Gov't with important information.' In other words, **Gardner was a mercenary, and a paid British spy!** ... Gardner was until death employed by *The Jammu Fox, Maharaja of Jammu & Kashmir, Gulab Singh Dogra*. ... Smyth tells us that in August **1845** (just before Jawahar's assassination fomented by Gulab) **Maj. Broadfoot was negotiating with Gulab Singh to overthrow Lahore's government in exchange for his receiving Jammu & Kashmir**. ... No reply from Broadfoot is noted, but we do have Governor General Henry Hardinge's letters to his wife:



**Viscount Henry Hardinge Gov. General
India 1844-1848**

'The man I have to deal with, Gulab Singh, is the greatest rascal in all Asia. We can protect him without much inconvenience and give him a slice of Sikh territory as he is our ally. I must forget he is a rascal and treat him better than he deserves.'

Hardinge Papers Relating to Punjab Intro xvii: Hardinge letters to his wife and friends repeat the myth that Rani Jindan was a desperate woman fearful of the Khalsa army, and sent it across the Sutlej River to its destruction. BUT — it was political propaganda!

'In order to justify British aggressive policy towards the Lahore Kingdom, Lord Hardinge was wrongly blaming Rani Jindan. His contemporary Major Carmichael Smyth writes: 'We have been told that the Sikhs violated the Treaty by crossing the river with their army...but I only ask, had we not departed from the rules of friendship first?'

<https://archive.org/details/HardingePapersRelatingToPunjab/page/n12/mode/1up>

Smyth emphatically states what others echo, that '*Jindan was not even a wife of Ranjit Singh,*' while disparaging her as '*The Messalina of Punjab,*' a profligate woman, who couldn't have birthed the *legitimate Sovereign of Ranjit Singh.* ...**But luckily, the official court chronicles still exist!**

Court Chronicles — Umdat-Ut-Tawarikh Vol 3:

'On the 23rd of Bhadon Sambat 1895 (6th Sep. 1838 A.D.), the glorious Sahibzada was born of Mai Jindan (Jind Kaur) at Lahore. The sincere near-attendants felt greatly pleased. The said Mai (Jind Kaur) sent the news through Munshi Gobind Ram Sahai to the Sarkar. On hearing the tidings, the Sarkar expressed unlimited pleasure. On his receipt of the news, the Raja Khan Bahador (Dhian Singh Dogra), according to the customs of the hilly regions, put fresh things (fruits or vegetables) over the head of the Munshi. A few days later, gold ornaments such as Hassi and bangles, etc., were given to the Munshi, and he was sent toward Lahore with large sums of money.'



The court chronicles of the period before the Anglo-Sikh War were given by *Munshi Sohan-Lal-Suri*, also under British pay, to Captain Edwardes and have never resurfaced. But if Jindan wanted the army destroyed, **why did she call General Sham Singh, her closest ally, to save the day?**

... **LOGIC** didn't evade Dalhousie, who said, '*Jindan was the only one with a manly understanding of the Punjab*,' who saw it necessary to imprison her. ... **LOGIC** didn't evade Palmerston, who saw it necessary to sanction her assassination in 1863. But somehow **LOGIC** still evades so many authors! The only one who kept fighting, who never relented, and who suffered the consequences, yet she was the mastermind? **LOGIC** clearly reveals — **that Rani Jindan was not to blame!**

... **LOGIC** also evades those who claim that the *Koh-i-Noor* was *gifted to Queen Victoria* by Duleep's 'free will'. **Seriously?**...A 9-year-old boy, alone, torn from all he knew, his legitimacy threatened, all the while surrounded by greedy foreigners?

Dear Mother,

I have written many letters but with no reply. I hope this letter reaches you. My fate was sealed from the start. You were taken from me, my language, my heritage, my religion—all gone! I became 'The Black Prince', an exotic entity. ...Only you, the Great Maharani, could counter the erosion of my roots and culture. As a young boy I was forced to move to Britain: they call this my home, but in reality it is my prison. My Sikh identity was torn from me—I was completely trapped! I need you, my determined mother, to help me reclaim my heritage. I am the son of Maharaja Ranjit Singh and of Maharani Jind Kaur.

...Your son, Duleep Singh, the Last Prince of Punjab.



Rani Jindan & Maharaja Duleep Singh

***LOGIC also evades the THIEVES:** Persia/Iran, who **stole** the *Koh-i-Noor* from Mogul India, or Afghanistan, who **stole** it from Persia, or Pakistan and Bangladesh, who have **zero** historic claim to ownership! ... ***PROVENANCE** confirms that diamonds were *only in India* until 1725 when Brazil discovered diamond mines. ...**And only *PROVENANCE determines legal ownership!**

PROVENANCE: definition

- 1... Origin / Source: place of origin or earliest known history of something.
- 2... Recorded history of ownership of a work of art or antique, used as a guide to authenticity.
- 3... Provenance is crucial for establishing ownership, authenticity, and even market value, especially for items with historical and cultural significance.
- 4... Provenance is the chronology of the ownership, custody or location of a historical object.
- 5... Provenance is the detailed history of an item's ownership, custody and location since its creation.

Somehow these definitions escape the **LOGIC** of today's '*legal-minds*' arguing for the ownership of *Lord Krishna's / India's Koh-i-Noor diamond!!* Notwithstanding the legend that tells how Krishna won the battle of 'Good over Evil' while wearing the '*Syamantaka Diamond*' on his arm, that many believe to be the '**Koh-i-Noor**': **THE ONLY DIAMONDS IN THE WORLD WERE IN INDIA until diamond mines were discovered in 1725 in Brazil.** **Thieves are still just thieves — END OF STORY!!!**

Yet — these highly educated, illogical legal-minds are so confused:

'The Koh-i-Noor's legal provenance is complex and contested, stemming from its history of changing hands between various rulers and Empires.'

The occupying Mughals stole it from the Indians, then invading Persians stole it from the Mughals, the Afghans then stole it from the Persians, and by diplomatic agreement, or karmic destiny, the Great Ranjit Singh brought the Koh-i-Noor home! But, these law-abiding British officials claim that theft is now legal 'provenance'?

'While the British acquired the Koh-i-Noor in 1849 after the 2nd Anglo-Sikh War, India, Pakistan, Iran, and Afghanistan all lay claim to it, citing various historical and cultural ties..... The diamond's acquisition by the British particularly through the 1846 'Treaty of Lahore' is viewed as a product of colonial exploitation....' In other words: 'THEFTS' ARE CULTURAL TIES' !?

The peace treaty signed at the close of the 1st war, signed by the 7-year-old Maharaja Duleep Singh, provided that the British force would remain no longer than one year “*for protecting the Maharaja and citizens of Lahore during the reorganization of the Sikh Army*”... Then, in December of 1846, the *Treaty of Bhairowal* was signed, replacing *Maharani Jindan Kaur* with a *British-controlled Council of Regency*, transforming the Sikh Kingdom into a virtual British protectorate. It was to conclude in 1854 when the Maharaja was 16-years-old. The cost for the maintenance was to be borne by the State of Lahore.....But, as we know, in April 1848, while the British were ‘*cooling their heels in Simla, basking in their arrogance that all was well*’, the *2nd Anglo-Sikh War* broke out—while Lahore paid the British to protect the peace!

Notwithstanding, *it was the provinces who waged war after Rani Jindan’s imprisonment, and not by the Maharaja!* At its conclusion, the *1849 Treaty of Lahore* dethroned the 10-year-old Duleep, exiling him to England, and annexing the Punjab! — And this is when the British East India Company confiscated as a *spoil of war*, the *Koh-i-Noor* diamond, *Duleep’s personal property as Maharaja*, and gave it to Queen Victoria!

Notwithstanding the breach of fulfilling their obligations, *to protect the peace, or uphold the monetary pensions of the Royal Family* — that they toss into a legal word-salad...Can anyone argue pandas are not from China, or that kangaroos are not from Australia?...It’s as obvious as the Indian elephant in the room: ***THE ONLY DIAMONDS IN THE WORLD WERE IN INDIA until 1725, when diamonds were discovered in Brazil.*** And so the ***PROVENANCE of the KOH-I-NOOR is as clear as day!***...

I’ll close my justification for the reasons to return the *Koh-i-Noor* to India, by using the hypocritical words of Britain’s twice Prime Minister, *Palmerston*. Famously caustic in style, the morally void, the world’s greatest drug dealer, rapist of women, countries, and boundless warmongering against India, China, and Egypt, so, in the words of *Lord Pumice-stone / Palmerston*:

“A thief must always be made to disgorge”.



CHAPTER NINE

The Propaganda Machine & The Tartan Turban

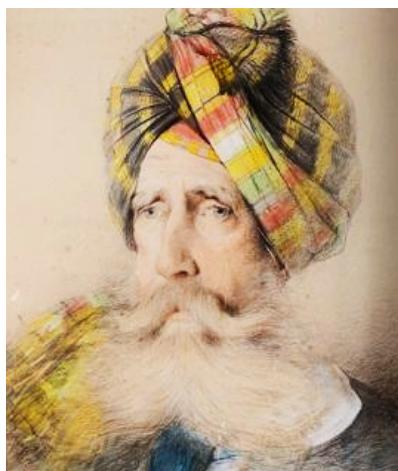


Alexander Haughton Campbell Gardner

Chapter 9

At the risk of leaving even one stone unturned, or obscuring the more damaging allegations about Jindan, we need to see just how far the *propaganda* has spread, and has become what is called *history!* As noted, in 1847, Major George Carmichael Smyth, published: '*The History Of Reigning Family Of Lahore*' (reprinted as: *The Secret History of the Khalsa Durbar*) at the request of his superior, Major G.Broadfoot — to prepare for exiling in 1847, Rani Jindan.

Smyth is most famous as the man who commanded the *3rd Bengal Native Cavalry at Meerut, May 1857*. His insistence on the use of pig-greased cartridges, and his rough treatment of sepoys, had led to the *Indian Mutiny*. Top historians replicate Smyth's account of *The Reigning Family* as *gospel*, though he never had contact with any members nor was he at Lahore. He reports to have received his information from Col. Alexander Gardner, a mercenary with a fantastical past, and who was a *British spy!* *Gordana Sahib, as he was known*, had been at Lahore since 1832 when he was employed by *Ranjit Singh*, and after the *Anglo-Sikh War* was employed by *Gulab Singh Dogra (Britain's main conspirator)*...and Gardner himself reported to the British.



Col. Alexander Haughton Campbell Gardner

Here is a brief synopsis of some colorful descriptions gleaned from the acclaimed *British historian John Keay* in his 2017 '***The Tartan Turban, an American in the service of Ranjit Singh's Court***. ...So often cited, *Alexander Gardner is one of the most relevant and enigmatic characters in evaluating this history. Straight-backed, while clutching his sabre, garbed in tartan from trousers to turban, he topped it off with an egret feather. His beard concealed the hole in his throat that he had to close with clamps whenever he needed to eat or drink.*

Gardner's life story is full of gaps, he was suspiciously slapdash with dates, places and names. 'Born in Wisconsin, of a Scottish father and Anglo-Spanish mother, he became a mercenary soldier in Central-East Asia.' Of paramount importance to his survival was his wealth. He dressed in the Rajput fashion of his patron, our anti-hero Gulab Singh Dogra. Wearing his wounds as proof of his mysterious past, he used a clamp to close the hole in his throat whenever he took food or drink. He is often dismissed as an exotic fraud, so how much of his story is made up can never be known. But Gardner openly admits that the events in Punjab were orchestrated by his employers, the devious, deceitful Dogra brothers.

At the beginning of all the carnage with the murder of Chand Kaur, Gardner took part in the Dogras' theft of the Toshakhana, Lahore's treasury house, of killing the protectors, and enriching his patron Gulab Singh. And so, because of these famed attributes, he was designated protector of Rani Jindan and the Court, 'while acting as a British informant for Henry Lawrence and reporting to him on all the events in Lahore'...

Therefore, it seems essential to compare what Smyth and Gardner wrote, to see where they differ, who is more believable—if either, and then the reader can decide! ...Published in 1898, decades after his death, let's see what Gordana Sahib has to say about Jindan in '*Soldier & Traveller: Memoirs of Alexander Gardner, Col. of Artillery in service of Maharaja Ranjit Singh*'.

Keays tells us: *The British spy Alexander Gardner: 'saw more than he remembered and remembered more than he saw.'* George MacDonald-Fraser credits Gardner along with Smyth as his source for '*Flashman & The Mountain of Light*', and ever since it has been published as gospel, though Gardner's first version London had rejected as too preposterous!

“*A Soldier & Traveller*” reads like a ‘*James Bond Novel*’, yet Alex Gardner’s telling is still called ‘*An Eyewitness Account of Fall of the Sikh Empire*’ that was embellished by Carmichael-Smyth with the spiciest anecdotes committed to ink in ‘*The Reigning Family of Lahore*’.

Alexander Gardner’s 1898 “A Soldier & Traveller” description of the death of Rani Jindan’s brother, Wazir Jawahar Singh:

*‘Raja Gulab Singh now thirsted for vengeance on the Sikh nation, which had killed so many members of his family. Gulab set terms for himself with the British, plotting to leave the Sikhs to their doom. Raja Jawahar Singh especially incurred his wrath for the deaths of Hira and Sohan Singh. ‘Jawahar was completely intoxicated by his sudden rise to power, and in the exuberance of his heart, began to ill-treat Kashmira and Peshora Singh, two adopted sons of Maharaja Ranjit Singh. (*instigated by Gulab on both sides) This was enough to cause the army to feel furious indignation—any favorite of the old Maharaja was sacred to them. Kashmira and Peshora Singh were shortly afterwards killed, the latter under atrocious circumstances of cold-blooded treachery. The Council of the army deliberated for fifteen or twenty days. Jawahar Singh was in the fort and dared not show his head: menacing news reached him daily. The Council at last closed deliberations and decided that Jawahar should be slain, and then the army should march down and attack Delhi.*

‘On September 21, 1845, Jawahar Singh was summoned before the army. He came out on an elephant, holding his nephew in his arms, the young Maharaja Dhulip Singh, the last survivor of the line of Ranjit Singh. The Maharani Jindan accompanied him on another elephant. Jawahar had an escort of 400 horsemen, and two elephant-loads of rupees with which to tempt the army.

‘Dhulip Singh was received with royal honors: his mother, Maharani Jindan, in miserable terror for her brother, was seated on her golden howdah, dressed in white Sikh clothes and closely veiled. As soon as the procession reached the middle of the line, one man came forward and cried out, “Stop,” and at his single voice the whole procession paused. Four battalions were now ordered to the front and removed Jawahar’s escort to a distance. Then another battalion marched up and surrounded the elephants of the royal personages. Ten of the Council then came forward; the Rani’s elephant was ordered to kneel down, and she was escorted to

a small but beautiful tent prepared for her. Then a terrible scene took place. The Rani was dragged away, shrieking to the army to spare her brother.

Jawahar Singh was next ordered to descend from his elephant. A tall Sikh slapped his face and took the boy. He lost his head, attempted to parley, and a tall Sikh slapped his face and took the boy Dhulip Singh from his arms, asking him how he dared to disobey the Khalsa. Dhulip Singh was placed in his mother's arms, and she, hiding herself behind the walls of her tent, held the child up above them in view of the army, crying for mercy for her brother. Suddenly, hearing a yell of agony from a well-known voice, she flung the child away in an agony of grief and rage. Fortunately he was caught by a soldier, or the consequences might have been fatal.



Duleep Singh Durbar c.1843

'Meanwhile the bloody work had been done on the hated Minister. A soldier, who had presumably received his orders, had gone up the ladder placed by Jawahar's elephant, stabbed him, and flung him upon the ground, where he was despatched in a moment with fifty wounds, did the Sikh army avenge the death of Kashmira and Peshora Singh....

'Maharani Jindan now became regent, and with her lover Lal Singh, who was appointed her adviser, decided on a policy of aggression. That policy was indicated by the old Sikh motto, "Throw the snake into your enemy's bosom," which is even more forcible than the English, "Kill two birds with one stone." The snake was the evilly disposed, violent, yet powerful and splendid Sikh army. It was to be flung upon the British and so destroyed. Thus did the Rani Jindan in her turn plan to avenge herself on the murderers of her brother Jawahar Singh.'

... Seriously!?! Well past his carrying size, a 7-year-old 50 lb., boy was 'flung' over a tent wall, by his sari-wearing 110 lb. mother? Unless the purdah wall, for the purpose of obscuring females from public view, did not obscure the inhabitants... IT'S PREPOSTEROUS!...because other accounts say that the soldiers kept Dhuleep 'afraid of what the Rani in her grief would do'.



Published 1898, 20 years after his 1877 death, Gardner's description is wildly contradictory. (*and is very different in 'Flashman's' version, though he credits Gardner and Smyth as the source.*)...Alex says Jawahar was told to descend the elephant, his face slapped, and Duleep taken from his arms, while Jindan is escorted to a beautiful tent. (*While reports say, Duleep was taken and Jawahar was immediately stabbed, shot, and killed six ways to Sunday! In other words, there was no way to stop the madness. By the time Jindan was inside the tent, Jawahar was dead!*) Then Alex Sahib says:

'Jindan was dragged away screaming, begging for mercy for her brother, then she held Duleep up above the walls and 'flung' her young son out of the tent—but thankfully Duleep was caught by a soldier, or the consequence might have been fatal.'...

PREPOSTEROUS!

Acclaimed as the 20th century's greatest novelist, while exposing the horrors of colonialism, George MacDonald Fraser, never shied away from comedic historic dramas. He even had Jindan dancing with the egg-sized Koh-i-Noor in her bellybutton, but didn't repeat the nonsense of tossing Duleep over a tent wall.—So while his ten pages of the horrible scene in **FLASHMAN and the Mountain of Light** are animated to the extreme I've condensed Flashy's narrative, hopefully without losing Fraser's satiric flavor:

'I had no idea at the time that Jawahar's death would mark a decisive shift in power. To the Khalsa warriors, it was merely another show of their strength —another swift execution of a leader who had displeased them. They didn't yet understand that by doing so they had effectively delivered authority into the hands of someone far more relentless than any ruler Punjab had known since Ranjit Singh.

In the neighboring tent, his sister Jeendan was in the grip of a wild, unbroken fit

of grief. Her cries rose so sharply and for so long that even the rowdy crowd outside—busy shouting, celebrating, and stripping the royal procession of its valuables—gradually fell silent. One voice alone filled the darkness: Jeendan’s, wavering between sobs and shrieks.

By then the night had settled completely, the open ground around the tents lit only by soldiers holding torches. Jawahar’s body still lay on the blood soaked earth. The elephants and troops had moved on, leaving behind a ring of men with long white beards, staring silently at the scene.

She hurled herself onto the corpse, clinging to it and calling his name. Then she pulled herself upright and began rocking violently, tearing at her own clothes till she was half-naked, whipping her loose hair from side to side. The onlookers stepped back, covering their faces, unable to bear the rawness of her anguish.

Suddenly she sprang to her feet, whirled toward them, and spat out her fury. “Scum! Vermin! Butchers!” she screamed. “Cowards born of shameless mothers! A whole army against one unarmed man—yes, you mighty heroes of Punjab, you glorious sons of the Khalsa! You brag of victories over Afghans and boast of what you’ll do to the British—but it takes a pack of stray boars to fall upon an unarmed man. ... My brother—my Jawahar—my prince!”

Collapsing back into sobs, her voice broke again. She rocked to and fro over the body, dragging her blood soaked long hair across it, lifting what was left of him into her arms while a piercing wail rose from her chest. The watching men stood stunned, shaken by the intensity of her anguish.

Then she gently set the body down, rose, seized a curved sword, and turned to face them. The sight alone was chilling: a slight figure with her torn and now bloodied white sari hanging loosely at her hips, her bare breasts smeared with her brother’s blood. She looked like a wrathful spirit from some ancient tale. She threw back her hair, letting her gaze sweep across the bearded faces in their silent circle.

Now when she spoke, her tone had gone cold and precise. She smeared the blood over her throat and chest as she declared, “For every drop spilled here today, you will repay a million. You call yourselves the Khalsa—the pure. Pure as filth, brave as mice, worthy only for—”

Flashman says he won't repeat what she said, but it sounded worse without a trace of anger. He adds that he has known royal women capable of intimidating seasoned soldiers, but Jeendan brought them to their senses through sheer shock. At last one of the elders—an old Sikh with a snow-white beard—could endure no more. He flung down his torch and cried, "No! No! It was not murder. It was the will of God!" She waited until the crowd fell quiet once more. "So that is your defense—the will of God?" she said. "You dare use His name as a shield? Then listen to my will — the will of your Maharani, the mother of your king. You will hand over those who killed him, so they may answer for what they've done. If you refuse, by the same God whose will you claim to know so well, I will unleash a serpent into your very hearts!"

With that final threat, she drove the curved sword point-first into the ground and turned her back on them, striding toward the tents. Crossing the threshold, the glow from inside the tent lit her features—and there was no sign of grief, there was no sign of fury left.— She was smiling!

Wow!... “*She was smiling!*” What a rendition! Macdonald-Fraser was a satirist of the Victorian era. He gave a voice to the popular propaganda of Jindan as an evil-genius, likened to *China’s Dowager Empress* in power, though she and Duleep were always under threat from the moment the *Koh-i-Noor* was tied onto his 5-year-old arm. Fraser credits in his notes the British champion Carmichael-Smyth and the *mercenary-soldier-British-spy*, Alex Gardner. But there is no mention either in ‘*Flashman*’ or the ‘*Reigning Family*’, or anywhere else, of Jindan tossing her son over the wall to his near death. (Never so generous as with their propaganda, Fraser says a *street cat is a better mother than the drunkard-sex-crazed Rani Jindan!*)

This is just one example. In Keay’s words: *Alex Gardner ‘saw more than he remembered, and remembered more than he saw.’* Even ‘*The History of the Reigning Family*’ says that the army’s anger against Jawahar was inflamed by the *Dogras*....While the details are wildly embellished, and Jindan’s soul is festooned with ice — **once again, Rani Jindan is the villain!**

It is universally believed that Jindan was ‘a favorite’ of the Maharaja.

So first let's compare what Gardner's 'Soldier & Traveller Memoirs' say about Jindan's relationship with Ranjit Singh, and then what Smyth says in *The Reigning Family of Lahore*.

Rani Jindan and Jawahar Singh were the children of one Manna, the dog-keeper of Ranjit Singh. Rani Jindan was endowed with extraordinary beauty and great talent. Her father, Manna, was a man of much humor and fun, who used to take great liberties with the old 'Lion of the Punjab', often rallying him jocularly on the state of his harem, and jocosely asking him to make a queen of his little daughter. Manna used to perch the pretty child on his shoulder, and run with her alongside the Maharaja's palki (a decorative seated cabin carried by bearers) when he entered into Lahore, declaring the girl was getting burdensome and heavy. At last the monarch was persuaded, and said, "Very well, bring her." (He did this as Manna used to banter him about his age, and the Maharaja was very sensitive as to his personal decay.)
 (*So clearly Ranjit Singh was aware of Jindan's young age.)

In the harem the little beauty used to gambol and frolic and tease Ranjit Singh, and managed to captivate him in a way that smote the real wives with jealousy—so much so that Ranjit Singh sent her when she was thirteen years of age to Amritser, and gave her an allowance of 5,000 rupees per month. (60,000 rupees a year is equivalent today to a comfortable income.) Raja Dhyan Singh Dogra (his PM) had charge of her, and contributing to that able courtier's influence. He took her back to Lahore, treated her with great dignity, and ultimately effected the celebration of the karewa (the custom of remarriage among Jats, keeping family property within the same household) tantamount to the 'chada dalna', marriage ceremony, between her and Ranjit Singh. Her ascendancy over the Maharaja was soon gained and never lost.

Now let us see what Carmichael-Smyth says in 'The Reigning Family':
Chapter VII Birth and Parentage of Duleep Singh (pp 91)

Duleep Singh, the last of the reputed children of the old monarch, had, as is well known, has little claim to such dignified paternity as any of them. A somewhat larger space must, however, be accorded to the history of his birth and parentage, which must also include that of his mother, the far-famed Ranee Chunda.

*Munnoo Sing, a poor jat of the Oolak caste, and a native of Gujerawalla, or a small village in its vicinity, at an early ago entered the service of Runjeet Sing as a dog-keeper ; but, after about fifteen years faithful service in this humble office, he was raised to the station of a door-keeper. He was, however, always regarded as a sort of buffoon, and in that character was privileged to exercise such wit as he possessed at the expense of the Maharajh and his chiefs even in public durbar. This man was constantly telling Runjeet that he had a daughter, the most beautiful creature in the world, whom he would give to the Maharajh as his wife, and that she would make the old monarch young again. After some time he produced the little girl, and for months carried her on his shoulders to the durbar, or wherever Runjeet went. The old chief is said to have been pestered day and night by Munnoo Sing and his importunities; but for some time he treated the matter as a joke and nothing more. Yet he was vain enough to be pleased with the idea that Munnoo and others should believe and call him a fine able young man, and felt some pride in being the remarks of the town, on the occasion of his nuptials with a girl who might pass as his real-grand-child. (*Again, Ranjit Singh was aware of Jindan's young age.)*

At length, whether out of one of those whims, which were so characteristic of the old Lion, or out of consideration to poor Munnoo, who had taken so much trouble on his account, or to put an end to the buffoonery of which he was the object, he one day eased the shoulders of his would-be father-in-law by committing the girl to the care of one Jewahir Mnll, a rich Hindoo merchant of Umritair, once Governor of Cashmere, and then in attendance at the Maharajh's Court. This man received orders to take the young Chunda home with him, and to rear her up at his house in Umritsir. Munnoo was overjoyed at this happy result of his labours, and in his exultation ventured to tell the Maharajh that as the world had now recognized him, Munnoo, as his father-in-law, it mattered little whether he did so or not. On this Runjeet told him, as he had often done before, that he, Munnoo, was nothing better than a down-right Booroowah, a pimp.

*However, the young Chunda was sent to Umritsir, where she remained for four or five years in the house of Jewahir Mull. There she might have remained in quiet much longer, her guardian receiving for her maintenance *forty-five rupees a month—but that she had even at so early an age won for herself a character for pertness, forwardness, and something even worse. So loose and immodest was her conduct that Jewahir Mull, fearing perhaps*

that the contagion of her vices might spread to the members of his own virtuous family, informed the Maharajah that he could not allow the young Chunda to remain in his house any longer. As a reason for praying to be released of his charge, he represented, that though the girl was then only thirteen or fourteen years of age, she was in criminal intercourse not only with one Jewahir Sing Bussthenee, whose house adjoined his own, but that she had more than one paramour in the very bazars of Umritsir.

This Jewahir Sing Bussthenee, a young man and a servant of the maharaja when questioned on the matter candidly confessed all, and that to Runjeet Sing himself. The old monarch was well pleased to have such disclosures made in the presence of the girl's father, Munnoo Sing, whose confusion he enjoyed. Moreover, anticipating considerable amusement from that pertness and forwardness the girl was said to exhibit; and her generally precocious character, Runjeet readily consented to relieve Jewahir Mull of his charge, and the young lady was brought to Lahore to enliven the night scenes in the palace.

Here she enacted a character almost similar to that which her father had performed before her, that of a licensed buffoon, her business being to put to shame all, both men and women, who were in any degree less depraved or less shameless than herself.

Numerous were the amours in which she was now engaged, some with others without the knowledge and consent of the Maharajah. To give a detail of these affairs and of scenes acted in the presence of the old Chief himself and at his instigation, would be an outrage on common decency, suffice it than to say, that Runjeet actually encouraged and forwarded the amours of this woman; who passed as his wife, 'with a person known as Gulloo Moskee, formerly a beestee of the palace, but latterly an indulged favourite of the Maharajh — and that in nine or ten months afterwards the present Maharajh Duleep Sing was born.... Though every one well knew, and none better than Runjeet himself, the history of this child and its parentage it is a curious feat that the Maharajah on this and other similar occasions felt a pleasure in being considered at his age the new-born, child. Nor did Gunoo, or the mother of the infant with others scruple to congratulate the old man on the occasion, as though he were really the father of the babe.

(*While we have the recorded congratulatory receipts in the Umdat-ut-Tawarikh)

The above is the true history of the lady who has acted so distinguished apart in the exciting drama which has been lately played at Lahore. That given out as authentic and commonly accepted as the story of Her Highness's early career, differs from it considerably in many particulars, but chiefly in giving the lady a more exalted origin than fortune had in store for her.

He still seemed to regard Gulloo Moskee with all his former favour, but when in February, 1837, the birth of Duleep Sing was announced to him, his equanimity gave way, and from that moment he withdrew the light of his countenance from the otherwise happy father. It is to be remarked, however, that Gulloo then became ill of a disease which carried him off within a week of the birth of the child.

*For some unknown reason Smyth predates Duleep's birth to Feb. 1837. He continues his narrative in an equally long footnote that contradicts his previous statements. He goes on to say that when Chunda was presented to Ranjit Singh at Amritsar he was '*angered at her age expecting a girl of sixteen or seventeen*'. Ranjit was angered at her young age? How is that possible when Smyth says that Mannu, her father, carried her on his shoulders, pestering the Maharaja to make her his queen. He also contradicts the grand amount given for her upkeep as two-rupees per-diem / 60 rupees per month...

.... I can only say that Ranjit Singh was nobody's fool. And if Chunda / Jindan had done half of what is described here, (*that she had more than one paramour in the very bazaars of Umritsir & numerous were the amours in which she was now engaged, some with others without the knowledge and consent of the Maharajah*) who knows by whom, she would have been so riddled with disease as to be untouchable! She would have undergone so many abortions as to make Duleep's birth impossible!

Smyth portrays her as a buffoon, equal to her father—yet he says she cleverly manipulates PM / Wazir Dhian Singh Dogra to her high position — and yet, despite all the murder and mayhem in the years after the Maharaja's death, remarkably, as both a buffoon and an evil-genius, she kept her son alive, and survived!

Therefore, “*The Woman Who Terrified The British Empire*”, and as Lord Dalhousie said: “*The only one with a manly understanding,*” Smyth calls a buffoon!...And most demeaning of all, he says the Maharaja would have nothing to do with her, when in fact Ranjit Singh had named Duleep himself, as in the Court Chronicle of Sohan-Lal-Suri—the records the propagandists neglected to BURN!

Considering the extent of propaganda the British used in convincing the public of the necessity for their actions, so if in fact Jindan was the one responsible for sending the Sikhs to their destruction, why did they burn the Court Chronicles of the period before the war? If they showed their rulers to be traitors—all the better! It was no secret that The British were India’s occupiers.--- So now, 175 years later, we have the receipts! We have the reincarnated souls of these august personalities supplying physical images, plus the birth dates and death dates that connect them eternally! And so, if not for these memories haunting my eternal soul—these lies would go on ad nauseam!

(**I shudder to think what propaganda will be considered HISTORY in our new age of AI-generated videos and ‘Fake News’.*)

FINALLY, if Jindan was actually in collusion with the British, if she was so determined on the army’s annihilation, why would she call on the heroic Sham Singh to save the day when the Sikhs were being defeated at Ferozeshah? He was the senior chief of the powerful Attariwala family, who was her closest ally, and Duleep was betrothed to his goddaughter. If she was pro-British, and was negotiating with them, then why did she not secure a deal? And why did she have Duleep refuse to put the ‘Tilak’ on traitor Tej Singh? Why did she not retire to her palace with a gracious pension of 1.5 lakhs and the jewels of the Kingdom? The British had good reason to bring her to their side, if it was possible...Lord Dalhousie wrote:

“She has the only manly understanding of the Punjab, and her restoration would furnish the only thing wanting to render the present movement formidable” (it certainly doesn’t sound like Jindan was a British collaborator!!) ➤ *Many courtiers lived out their lives retaining their property, receiving large pensions for remaining loyal to British interests. ... but till her last breath, Jindan never did!*



CHAPTER TEN



Dimensions Beyond the Known



The Giza Pyramids Clock

Chapter 10

'It's like a stopwatch; where you end one life is where you begin the next,' Osho said in ***Dimensions Beyond the Known***.

...It takes courage! It is possible to make you remember your previous births only if you have achieved the capacity to remain undisturbed in the midst of the very difficult memories of this life. But when the memories of your previous lives break upon you in their entirety, and not fragments, will you be able to bear it? When no memory of this life can be a cause of anxiety to you, only then can you be led into the memories of past lives. Otherwise those memories can become a great trauma, and the door to such traumas cannot be opened unless you have the capacity and worthiness to face them.'

<https://archive.org/details/dimensions-beyond-the-known>



Kwan-Yin Lady of Compassion

Now I understand why *the Sphinx* so poetically, so ingeniously, entangled me with tantalizing clues that led me into painful past lives... And honestly, sometimes for months and years, I could hardly bear it, BUT—I could never deny it! (So it's now or never, as I'm 79 at this writing.) Since these dramas were two and three lifetimes ago, it's absolutely clear: we are NOT our body, though we manifest similar features, and we are NOT our brain, though our recoverable memories are impressively long. ...So can we possibly be different from our eternally rebirthing universe? That's illogical! I'm not a psychologist, metaphysician, or, as you noticed, not even a professional author; I'm just a fellow traveler with much to learn, or as Lalla of Kashmir wrote: '***Wander, my poor soul, you are not going home anytime soon.***'

One October night in 87, I was in Providence, Rhode Island, at dinner with *Adini's* owner, *Jagdish Sachdeva*, one of the big three in Indian apparel. His young assistant abruptly suggested taking me to a *Native American* seer she knew. ...I hadn't even said hello; it was too dark for her to see my face, yet as I went through the doorway into the unlit room, she said, **'You couldn't save the baby! Your wet clothes were pulling you down into the cold black ocean.'** — *Oh, my heart! Tears filled my eyes... The scene came rushing back.* — I was young, going to America with *Ali*. We were in Amsterdam waiting to board a ship, while he sanded down a pair of wooden shoes for me, until they were so thin, they looked more like Indian juttis. The ship was funky, and I gave birth onboard. Then we were wrecked in a storm; I lost *Ali* when he went into the cold ocean to '**Save the baby!**' A Frenchman rescued me. I believe we were also French. ...That was another short life. From my bed in an attic room, with candy cane stripes wallpaper, a high fever transported me from this earthly realm to the next —**to meet Ali.**

(**That the Native American seer, before ever laying eyes on me, saw my past-life trauma confirms our powerfully emotional immortal journey.*)

Somehow my *messengers* are always gentle females, as in my 9/11 story with *Kwan-Yin*. The company built a posh residence in *Vasant Vihar*, in the diplomatic enclave, for the expanding harem of designers, so we were not in five-star hotels on this trip. It was Saturday, Sept. 8, 2001, at about 6:00 am, precisely 3 days before the attacks, when I was thrown out of bed with her shocking vision. Heart-wrenching feelings emanated from *Kwan-Yin*, who was floating in the skies observing a black boomerang hitting two tall black columns. And off to the left she saw the heads of five Eastern-faced men. It was her agonized emotions that shook me out of a deep sleep, out of bed and onto my feet. "*What was that!?*" Maybe it would become clear on my ride to the Faridabad factory. ...While riding comfortably in the back-seat of the SUV with headphones on, we passed *Tughlaqabad Fort*, where a troop of beggar monkeys lined up on their fence demanding treats. And so the morning's alarming vision vanished—*until 10:00 pm Tuesday night, Sept. 11, 2001.*



Tughlaqabad Fort Delhi built 1320

When I entered the residence, the servants said. "Your country, madam!" — "My country?"... I went inside and turned on the TV to watch that scene familiar to us all.

Sleeping in my bed in Mill Valley, California, I saw the 1985 Mexico City earthquake from the soaring height of an airplane, also in the customary 3 days. ...It's recorded that *President Lincoln* had a dream of his own death 3 days before the event. Why this always happens 3 days before, I can't say; these are *Dimensions Beyond the Known* — but I know, as in the film *City of Angels*, '**They are with us every step of the way.**' Sadly, we are taught by Church et al, not to hear them.

*(*Tesla said: By knowing the power of 3 we can unlock the secrets of creation.)*

In 2009, I met a *biophoton healer*. In a violet-painted room, I was lying on her massage table with silver-dollar-size ***Bioluminis Photon Filters*** strategically placed on my body when, minutes later, I was floating in a soft blue light. *Photons* are the *light force* in all living matter that *fortifies DNA*. While traveling at the speed of light, they're only visible to *Kirlian* photography. Biophotons are accountable for cell communication and aging. So there I was, my eyes closed, infused with biophoton blue light, ostensibly getting younger; when I felt, and then saw, Ali leaning over my lifeless body softly weeping. Although he felt so near, I couldn't touch or comfort him. So we don't have to die or have an *NDE* (near-death experience) to access '*Dimensions Beyond the Known*!'

The Sphinx told me I'm a TOCSIN, 'a sign or omen, the ringing of the bell'

...so it's time to share some more revelations: ... In 1818, *Travels in Egypt* author *Count de Forbin* met many times with *The Pasha* and mentions Ali having an *uncontrollable hiccup and facial twitching*, the result of a poisoning attempt to assassinate him. Others have also recorded this same foible. And when *The Mexican Healer* was tired, he exhibited the very same quirk. In *The English Woman in Egypt*, Sophia Lane Poole's letters; (Letter XXIX) in 1844 she stayed in the palace for a week of wedding festivities, enjoying sumptuous baths, but refused the *painful joint-twisting health massage*; sounding a lot like *The Mexican Healer's painful joint-twisting treatments*.



Harry Nelson Pillsbury the late Bobby Fischer

Tragic World Chess Champions Harry Nelson Pillsbury and Bobby Fischer are another example of ***past-life trauma***. ...Poor mental health, the result of a syphilis infection, prevented Harry Pillsbury from realizing his full potential. He died at just 33 from the disease in 1906. Chess prodigy from 6 years old, Bobby Fischer's story, portrayed by Tobey Maguire in the 2014 film '*Pawn Sacrifice*,' displays his lifelong extreme mental health problems.

With my passport stamped for '*Dimensions Beyond the Known*', once behind the veil, where questions are answered before they can be formed, and where visions of every soul's history are stored and replayed, I could see things, understand and know things I could not know in my 21st century reality. Many things I could research, but much my mind could no longer access, while knowing: '***Everything that has ever existed, and will ever exist, is inside us, and it's accessible!***'.... And I believe better minds than mine could solve many of humankind's problems if they journeyed to '*Dimensions Beyond the Known*,' so we can clear past-life traumas and more!

I'm absolutely certain there's not a single *Master* here who has not been here before, with the same proclivity for talent. ... So I want to thank these well-known masters for enlightening us once again (with the help of *The Sphinx*) just as they've gifted heretical truths to the world in their past-lives, sometimes against life-threatening opposition. (*In 1600, Catholic Rome burned philosopher Giordano Bruno at the stake for supporting Copernican heliocentrism, for rejecting eternal hell, and believing in the soul's transmigration, in an infinite rebirthing universe. Nobel Laureate Sir Roger Penrose said the Big Bang was not the beginning of the Universe but is the end of a previous one, in a cyclical, reincarnating eternal universe!*)

Being so plugged-in, I began spontaneously recognizing people, in the same way I'd recognized *David Roberts* as *David Reyes*, even though he was in Arab garb and with a thinner physique. ... And of course I've learned That: '**We must go on to complete the work—logical!**' ... While researching Egyptian archaeologists, of then and now, I recognized *John West*'s dear friend *Graham Hancock* as being *Sir John Login, Duleep's Guardian Angel*. Jindan apologized to Login for trying to have him poisoned after realizing what a good man he was, maybe the only decent man in that rapacious drama. Login said he was aware and had taken precautions.



Hancock - Bauval - JAWS



John Spencer Login

Knowing how passionate we are about our missions, it did not take long to discover Hancock's past-lives. With the exception of Login's British-India life, Copernicus, Newton, and Hancock's mission is confirming ***the precession of the equinoxes***. So what are the chances of finding in Hancock all the confirming physical and occupational characteristics?



Graham Hancock



John Login



Isaac Newton



Copernicus

100 years after the acceptance of *Copernicus'* heliocentric theory, *Isaac Newton* explained to the West that ***gravity's pull from the Sun and Moon causes the precession of the equinoxes***, causing Earth to wobble like a spinning top. *Precession* determines the stars we see, and in about 25,700 years, completes a cycle. Whereas today *Polaris* lies at the *North Pole*, like a clock over time, other stars will become the *North Star*. After a full cycle, *the precessional star positions* are back where they began. It is called *The Great Year*, and India calls it *The Yuga Cycles*. Earth precesses from *The Golden Age* to a *Silver, Bronze, and Iron Age*, corresponding to the human spiritual cycle. 'As above, so below.' We are ascending from the *Kali Yuga / Iron Age*, personified by greedy, sinful behavior, to the *Bronze Age*. (**Yet somehow ancient civilizations knew about this 25,700-year cycle!*)

Graham Hancock was born in 1950 in Scotland; he went to India when he was 3 years old. His doctor father traveled to India as a surgeon at the Christian Medical Center. As a journalist in Africa, Graham wrote *The Lords of Poverty* about colonial-capitalist corruption (he experienced firsthand as Login). Then, inspired by *Hamlet's Mill*, research of axial precession encoded in Ancient Mythology, Graham wrote his best selling 1995: Fingerprints of the Gods, Evidence of Earth's Lost Civilizations.

Here he posits *Ice Age* civilizations, ending in a cataclysm, passed on knowledge of astronomy and mathematics, preserved in megalithic-stone architecture like the **Pyramids of Giza, aligned to precessional stars**. (— And coincidentally, Newton also studied the Giza Pyramids, believing they could reveal the time of the ‘*Ancient Apocalypse*’, and that *Egyptians possess a profound knowledge lost to us in the modern world!*)

John Spencer Login was born in 1809 in Scotland and went to India in 1832 for The East India Company and was posted as assistant surgeon to the Bengal Artillery, the Nizam’s Army, and then became a resident surgeon in Lucknow. Under Login’s guardianship, Duleep converted to Christianity, and went to England with him in 1854. ...Login died precipitously in 1863.

So what are the chances that both Login and Hancock were born in Scotland, they have the same facial features, and Graham goes to India with his surgeon father at 3 years old, plus-writing about colonial-corruption, embracing all the markers of reincarnation? ...‘It’s like a stopwatch; where you end one life is where you begin the next.’

...Authoring dozens of books, Hancock partnered with Robert Bauval, author of the *Orion Correlation Theory*, which posits that Giza’s Pyramids mirror the three stars of ***Orion’s Belt fixing the date of 10,500 BCE***; and the Sphinx, like the hands on a clock, is facing the constellation of Leo on the spring equinox within the 2,160 ‘Age of Leo’.. ***In 2022 Netflix aired its most watched and dangerous show, Hancock’s ‘Ancient Apocalypse’.*** (*Whether incarnated as Copernicus, Newton, or Hancock, his revelations are always ‘dangerous’.) https://www.sourcewatch.org/index.php/Graham_Hancock



JAWS - Bauval - Zahi Hawass - Hancock

My Whispering Sphinx rambled on about a soul who she's especially fond of, all the way back to Pharaonic times! And she's also fond of testing me. So with the keys of immortality in hand, just as I had found my past-life lovers and friends, just as JAWS was Budge, as Bobby Fischer was Harry Pillsbury, as Larry Harry Flashman King was Thomas Hughes, that I would find the past-life of Graham's close friend, Robert Bauval, in Egypt too!

Robert Bauval was born in Alexandria, Egypt, in 1948. At 19, Bauval was educated in England. With his Belgian/Maltese parents, he left just before the Six-Day War in 1967. He returned to the Middle East, working as an engineer. In 1995 he wrote his bestselling ***The Orion Mystery*** and is best known for the ***Orion Correlation Theory***: that, like a clock, Giza's Pyramids, mirror the alignment of the stars in *Orion's Belt* in 10,500 BC. (*The three so-called Queen's Pyramids, to the east and south, mark Orion's Belt precessional positions ...therefore, Giza is a Cyclical Cosmic Clock!* *see Dr. Johan Oldenkamp: *The Giza Clock*)

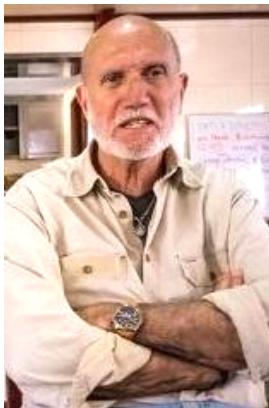


Robert Bauval

Auguste Mariette

Robert Bauval has an invincible personality, but most impossible to ignore are his physical traits—and his crossed arms! ... 'Both defensive and self-soothing, crossing your arms makes you utilize your left and right brain, thus creating a higher cognitive functional ability.' ... 'Old habits die hard,'

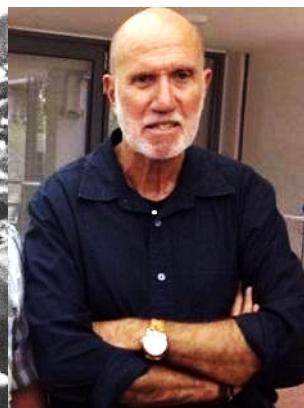
and that's why *Mariette's statue* in front of the Cairo Museum *has his arms crossed*. I could show many photos of both with *crossed arms*; notwithstanding, *his protruding jaw*, there are a profusion of confirming attributes...



Robert Bauval



Auguste Mariette



Bauval



Mariette

Auguste Mariette was born in Boulogne-sur-Mer in 1821. At 18, he went to England as a professor of French and drawing. A talented draftsman, he supplemented his income by writing on archeological subjects for periodicals. Self-taught in Coptic and hieroglyphs, the Louvre sent him to Egypt in 1850. And in 1851 he discovered the *Avenue of Sphinxes and Serapeum in Saqqara, (the site of his Pharaonic incarnation as Djoser the builder of the Step-Pyramid!)* remaining for 4 years. Returning to Egypt at the request of Sa'id Pasha, '*I knew I would go mad if I did not return to Egypt,*' who created the position of *Conservator of Egyptian Monuments* to protect against the illegal antiquities trade. Sa'id died in 1863, and in 1869 Mariette wrote an epic for *Khedive Isma'il, for the opening of the Suez Canal. To compose the opera 'Aida,' he approached Giuseppe Verdi.* Set in *The Old Kingdom*, Mariette designed the settings and posters. Mariette was indefatigable, and unsurprisingly, *he hasn't changed a bit!*



1869 Suez Canal Opening, Khedive Isma'il, Empress Eugenie

(*The Suez Canal connected the Mediterranean with the Red Sea in Pharaonic times but was reclaimed by desert sands. Khedive 'Isma'il the Magnificent' proclaimed, 'My country is no longer in Africa. I have made it a part of Europe.' The American Civil War allowed Egypt to corner the cotton market, but the canal, plus his construction of palaces, was such a financial burden that it bankrupted the country, provoking a rebellion that exiled Isma'il for life....His grandfather Mohammed Ali Pasha always said: 'We will open the Suez Canal when it is owned by Egypt—and not before!')

Robert Bauval has an older brother, *Jean-Paul*, who looks nothing at all like him, but in appearance and occupational talents, he matches absolutely perfectly with **Gaspard Monge**!



Gaspard Monge

Jean-Paul Bauval

Gaspard Monge was a friend of Bonaparte's and supported the French Revolution. A mathematician and inventor of 'descriptive geometry,' he went to Egypt in 1798 with Napoleon's group of savants. He became the president of the *Institut d'Egypte*, and founded the *French Polytechnique*.

Jean-Paul Bauval, born in Alexandria, Egypt, is an architect who discovered universal constant Fibonacci numbers in the Great Pyramid of Giza that are there for us to decode:

"Civilizations may disappear, but universal truths remain forever. There is no writing in the GP that can be misunderstood, only 'Universal Constant Numbers'—it speaks the language of mathematics. As an architect, before you build a project, one must plan it with measurements, with mathematics! ...The latitude of the GP from its apex is another constant, the 'Speed of Light!' ...Just a coincidence?"

(*Einstein says: *Coincidences are God's way of remaining anonymous!*)

(**Reincarnation is to consciousness as Einstein's theory is to E=mc²... It may change form, but can never be destroyed!...Paul Von Ward: The Soul Genome*)
 (**The speed of light in meters per second is 299,792,458, according to Google, and the Great Pyramid of Giza is at N. latitude 299,792,458. Researchers posit that the Ancient Egyptians knew about the meter and how to measure Earth.*)

Now, I may not fathom: 'a blueprint of prime numbers from an advanced civilization encoded in the GP' that Jean-Paul decodes; but I can recognize that it's something the mathematician Gaspard Monge, as the inventor of '**descriptive geometry**', who went on the first expedition with Napoleon's savants in Egypt would want to know! ...

The politics of past-lives are profoundly psychologically altering. If we knew, *without a shadow of a doubt*, that we would reincarnate on this spectacular planet, would societies be more respectful, more responsible? If we knew that in our past-lives we'd been *Pagan, Hindu, Jew, Christian, Muslim, or Sikh*, would we be more tolerant and more interested in history? But the *TRUTH* takes 2nd place to power. Sir Francis Bacon said, '*Knowledge is Power*,' but mankind is told that our '*Eating the Fruit of Knowledge*' is '*The Original Sin!*' ... I completely flip that *metaphorical-myth* on its head!. While the whispering serpent says we will *taste death* if we eat the fruit from the *Tree of Life*...*he gracefully slithers out of his old skin—only to live on!*

These 'Masters' spent lifetimes passionately revealing their discoveries of our lives on Planet Earth. Yet, one doesn't need to be a *psychic* to question the spiritual bandwidth of the *religious inquisitors*, who exploit our *souls* for *power and profit* with *fictionalized, organized delusions!* *Eternal-death, but not Eternal-life. A trinity, but not infinity!* ... So, more and more, I'm seeing that we can't possibly differ from the reincarnated, cosmic, cyclical, eternally conscious universe that we are all an essential part of. *Made from stardust—we are members of the evolving life of the Universe... Seriously—there's so much more to discover about our eternal life!*

(**Public figure's Graham Hancock, Robert & Jean-Paul Bauval's Bios are posted on their internet sites. I have informed them of their illustrious past-lives.*)



CHAPTER ELEVEN

Conclusion



Conclusion/Postscript:
Return The Koh-i-Noor to India
20 Cases of Reincarnation, The Eternal Love of Omm Sety
Cosmic Consciousness: 'The French Revelation'
Voice to Voice conversations with the living dead

Chapter 11

Conclusion: Coincidence or Destiny?

Coincidence? ...Yes, of course, it can be just a coincidence that I found the chipped ivory miniature wearing Jindan's 'seed-pearl earrings' in a Jaipur curio-shop when I was with Vasant, Jindan's past-life brother, Jawahar; the earrings sold at Bonhams to Davinder Toor. And just another coincidence that The Sphinx began whispering in my head when I encountered Ali in his current incarnation as a Mexican Healer. And another coincidence, when the Mexican Healer found an Arabian brass tray in Mexico that he sent to me. The brass tray the pregnant Bedouin princess was given, laden with opium, in Cairo's Citadel delivering her death. Maybe just another coincidence that the daughter of a 19th-century diplomat, while spilling tea with royal descendants wrote 'Mohammed Ali and His House', about a Bedouin princess living in a tent behind the buried-up-to-the-neck Sphinx, as being Ali's reincarnate love! Or just a coincidence that David Reyes was the mirror image of the famed David Roberts, who drew from memory his meeting with Egypt's Pasha in the very palace veranda open to clipper ships, where I was awakened in my 60th birthday gift of a past-life regression. Or that a Native American seer, without laying eyes on me, saw my childhood recurring dream, to 'Save the baby' while drowning in a past-life. ... And just another coincidence that on my 3rd day in New Delhi, India, I met young Swami Rajneesh, in his current life as a disciple of the great mystic Osho, whose past-life of Maharaja Duleep Singh, as the 2nd only acknowledged son of the Great Maharaja Ranjit Singh, was the man who he discovered he 'was born for'. Or that Osho wears a facsimile of the headdress worn by the Great Maharaja, with an undeniable physical resemblance —and they both die at 59 years. ... Or that Swami Rajneesh's birthday was followed by one day, the death day of Osho. Or the consecutive death dates of Jindan and Ali. And the many masters lives the Sphinx showed me. Or that both these famed men are in my past and present life... But, when taken all together, the synchronicities, the physical likeness, the birth and death days, then just maybe it's the Universe conspiring to awaken humanity to the truth..... Or just maybe it's Destiny!

... I've learned through my escapade that there is NO DEATH, that WE and WHO WE LOVE are ETERNAL. That we are destined to rejoin our friends and lovers, lifetime after lifetime, to overcome all obstacles, guided by an inner knowing that we can construct the enlightened future—that is our Destiny. And I've realized traveling through the libraries of time, that we live in a fearful ‘Death Cult.’ But if we don’t die, it flips everything on its head! Instead of living for an ‘afterlife,’ when we know that we’ll reincarnate on this sacred planet, everything is reversed. Then, we’ll care about our lands, oceans, and biosphere, which took billions of years for ‘The Gods’ aka ‘Consciousness’ to create. We’ll care about the health, and sanity of the human family that we’ll incarnate into. Instead, we’re playing Russian roulette with humanity’s long-term existence. Archaeology shows us that we are not the first in history to commit civilizational suicide, choosing blindness, while being the most informed! ... Just as Orientalist artists were the photojournalists of the 18th/19th centuries, filmmakers and authors are our history professors, and we desperately need to see and hear the stories that made the world we are culturally, emotionally and economically immersed in today!

... In the book “DEATH,” the atheist philosopher Todd May says: ‘If we were immortal, life loses meaning. Death offers us the opportunity to find meaning in life. But at the same time, Death renders everything in our life meaningless.’ For me, it is exactly the opposite! The continuity of our lives, how our current life shapes our future lives, and humanity’s future is even more meaningful! ... If we believe in ‘Eternal Life’ instead of ‘Eternal Death,’ we will create an enlightened future life—by evolving now!

... I’m content at having cleaned the windows of my soul. Having read most of the books disparaging Jindan, even Persian-Poets-Propaganda sung in the streets, I’m confident in knowing that Jindan was not the ‘Whore of Lahore’. (The same way they slandered the Rani of Jhansi fighting the British.) And that Jindan did not engineer the 1st Anglo-Sikh War, as Gov. Gen. Hardinge’s letter to his wife proves, re: his arrangement with Gulab Singh. And I’ve learned that the author of “The Reigning Family of Lahore” was credited by the author of “Flashman & The Mountain of Light” as writing the most salacious accounts of Jindan; even though George Carmichael Smyth never had any contact with

“The Reigning Family” when his 1847 propagandist-hit piece was published, at Maj. Broadfoot’s request, seeking reasons for the British invasion. Smyth says his source was Alexander Gardner, who was at Lahore at the time. (Who: Saw more than he remembered, and remembered more than he saw!) PUBLISHED 1898, 20 YEARS AFTER GARDNER’S DEATH, Alex’s book doesn’t recount Smyth’s most lurid tales. ... Arrogantly ‘heavy-handed,’ Col. Smyth lit the spark that ignited the ‘1857 Indian Rebellion’ by marching 90 Sepoys to jail for refusing to bite cartridges greased with cow and pig fat, which was against their religion! — The princely families joined the rebellion, which was against the made-up ‘Inheritance Law Doctrines’ that were newly instituted by the East India Company, the same policies that disinherited Duleep’s family. ...The EIC, ruled by profit, was a ‘vulture corporation,’ empowered by the Rt. Hon. British Gov’t to institute state policy. (...not unlike today’s reality)

After 2000 years of plagiarized, fabricated religions from the Orwellian ‘Ministry of Truth,’ that have long passed their ‘sell-by’ date (the world is not 6,000-years old, etc.) I’m convinced that only the truth of reincarnation can set us free! Consciousness is fundamental to life. And although The Sphinx has not been whispering in my ear lately, I’m certain she’s been busy tweaking the ‘Field of Universal Consciousness’ while keeping close tabs on our progress... Quantum mechanics tells us that ‘awareness is faster than the speed of light’ ...that the future is open, and even the past is not fixed but is influenced by our present awareness. — So maybe ‘The Wheel of Destiny’ has gifted us this ‘True-Life-Fairytales’ with a ‘Koh-i-Noor — a Mountain of Light of Truth’ to break the curse of ignorance!...AND by our being aware that, like Prometheus, Ali gave Egypt back her fire, it will ‘Heal His Heart and Ease His Pain.’ AND by fulfilling the dying wish of India’s Greatest Maharaja, Jindan’s Soul will be released from the volumes of lies... AND just maybe, by finally knowing that WE ARE ETERNAL, having watched over us for countless millennia, to ‘AWAKEN HUMANITY FROM THE SLEEP OF THE AGES’ ... that this is our Destiny—and this is exactly what The Sphinx is after!



To: HM King Charles III and The Rt Hon. PM:
Return the KOH-I-NOOR diamond to INDIA!

H.G. Wells wrote: “Civilization is a race between education and catastrophe. Let us learn the TRUTH and spread it far and wide —for the Truth is the greatest weapon we have.”

While never harboring ill will, and becoming their staunchest supporters, India has enriched the British people by 45 trillion £GBP. While ruled by ‘corporate raiders,’ (they cut-off the fingers of the weavers, forcing India to buy British cloth) 100 million Indians died of their famine-induced policies. In the 18th century, India’s world trade was at 30% and by 1947, after the British East India Company’s deindustrialization, it was reduced to just 4%!

The Koh-i-Noor was plundered from a 10-year-old boy by the Rt. Hon British Govt., who saw fit to obliterate his inheritance. Though worth \$20 billion in today’s money, for India, the Koh-i-Noor diamond is incalculable! Clearly, the British government sanctioned Jindan’s assassination, just like what Putin did to Navalny. ...History tells us: no one who has removed the Koh-i-Noor from India has fared well!! So in the words of Prime Minister Lord Palmerston: “A thief must always be made to disgorge!” ... Regardless of Great Britain’s missteps, or positive contributions to the world, it’s post time for repatriating the Koh-i-Noor diamond to India! Your shame won’t allow any queen or consort to ever wear it—so instead of locking your shame in a tower, transform your dark past and RETURN THE KOH-I-NOOR TO INDIA! In all honesty —it’s the very least your great monarchy can do!

... with our profound appreciation



Jindan Kaur



H.G.Wells



Postscript

Twenty Cases Suggestive of Reincarnation

... I've called my experience 'Soul-Archaeology,' and I believe that 'hearing it from the horse's mouth' is what jurors give the most credence to. But legal cases are also bolstered by 'professional opinions,' and thanks to Prof. Ian Stevenson, M.D., director of the Division of Perceptual Studies at the University of Virginia School of Medicine, there is an abundance of corroborating data. For 50 years, the Canadian-born American psychiatrist studied personality traits. And for 40 of those years, he researched cases suggestive of reincarnation—the idea that emotions, memories, and physical features can be passed on from one incarnation to the next. He documented 3,000 children who remembered their past lives. He believed that certain unusual abilities and illnesses could not be explained by environment or genetics and that reincarnation was possibly a contributing factor... Although I believe I've supplied an abundance of evidence of my soul's reincarnation, I would be remiss not to include some vignettes from Dr. Ian Stevenson's encyclopedia of cases. In his 1997 work, 'Reincarnation and Biology,' Stevenson documents wounds corresponding to memories of previous lives that are verified in medical records and birthmarks that correspond to wounds, also verified in medical records.

... A Turkish boy with a severely malformed ear and underdeveloped facial structure said he remembered the life of a man who was shot at point-blank range with a shotgun. He died days later... A boy in India, with stubs for fingers, said he remembered the life of a boy who had lost his fingers in a fodder-chopping machine.... A Burmese girl missing her lower right leg said she remembered the life of a girl who was run over by a train. Eyewitnesses said the train severed the girl's right leg before running over her trunk.

... Stevenson explored unusual behavior of Burmese children who remembered lives as Japanese soldiers killed in Burma in WWII. These children displayed behavior typical in Japan, but unusual in Burma. They rejected typical longyis (sarongs) and favored Japanese trousers, belts, and boots and wanted to eat raw fish instead of spicy Burmese food...

In his 1966 ‘Twenty Cases Suggestive of Reincarnation,’ Stevenson selected from 200 documented cases in India, Sri Lanka, Lebanon, Brazil, and the United States. The most famous being the case of ‘Shanti Devit.’

... Shanti Devi was born in Delhi in 1926 with memories of her past-life. When only 4 years old, she told her parents that her real home was in Mathura, where her husband lived. She stated unequivocally that she was married and had died ten days after giving birth. She used words from the Mathura dialect and said her merchant husband's name was ‘Kedarnath Chaube.’ The headmaster of her school located a man in Mathura named Kedar Nath who had lost his wife, Lugdi Devi, nine years earlier after giving birth to their son. Kedar traveled to Delhi pretending to be his brother, but Shanti immediately recognized him! As she knew details of Kedar Nath's life with his wife, he became convinced that Shanti was indeed the reincarnation of his wife, Lugdi Devi.

...Another well-documented case is that of Alessandrina Samona, from Palermo, Sicily, who communicated with her mother from the ‘in between’ lives realm. Alessandrina died at the age of five in 1910 in Palermo, Sicily, from meningitis. Her father, Carmelo Samona, was a medical physician. 3 days after her death, she came to her mother Adele in a dream. Alessandrina told her mother; “Do not cry, I have not left you, only withdrawn. Look! I am going to be small like this,” gesturing to her mother in the dream. “You will have to suffer again for me.” After 3 days the dream recurred. Her parents went to séances wanting to learn more, and the séance they heard 3 knocks... Alessandrina told her mother that it was she who knocked in the séance. Through the medium, Alessandrina told Carmelo and Adele that after 3 months' pregnancy, she would not be able to communicate with them, as she would be too attached to matter. They were told that another soul was around them, and that Adele would soon have twins. When the twins were two and a half years old, Carmelo published a report on the noted appearance and behavioral similarities between Alessandrina 1 and 2. They were both left-handed and interested in spiritual matters. They also shared phobias of loud noises and of barbers.

*(*Tesla believed by knowing the power of 3, one could unlock the secrets of creation.)*

... Hanen Mansour was born in the 30s in Lebanon. She married Farouk Mansour when she was 20 and had two daughters, Leila and Galareh. After the 2nd birth, she was diagnosed with heart disease and told not to have more children. Despite the warning, she had a son in 1962. She tried unsuccessfully to call her daughter Leila before the heart surgery but died after the operation at 36.

... Suzanne Ghanem was born 10 days after Hanen's death. Suzanne was only 16 months old when she pulled the phone, saying, "Hello, Leila." But her parents didn't know anyone named Leila. As Suzanne grew older, she told her parents that Leila was her daughter from her past life and about her husband, Farouk. By the time she was 5, Suzanne began calling Farouk, her past life husband, multiple times a day. She continued calling Farouk until she was 25 years old. Farouk accepted that Suzanne was the reincarnation of Hanen. The physical resemblance between the women was further proof.



Hanan Mansour

Suzanne Ghanem

Apart from Ian Stevenson's epic research, there are countless documented stories of reincarnation:

Twenty-one years after death, the mother returned to find her eight past-life orphaned children in 'Yesterday's Children,' the Jenny Cockell Story. Her now mature children acknowledged their shared memories.

Barbro Karlen, in 'And the Wolves Howled,' could show her parents to her house in Amsterdam when she was Anne Frank.

In 'Soul Survivor,' a 2-year-old James Leninger had blood-curdling nightmares. "Plane on fire! Little man can't get out," as he slammed his toy planes into the coffee table. His parents had to piece together their son's trauma. He was reliving his life and death as WWII pilot James Huston Jr..

*... *Our memories are eternal. The Soul never forgets!*



The Search for Omm Sety: a story of eternal love



“Though thou goest thou comest again.” ... Egyptian Book of the Dead



In 1907, when Dorothy Louise Eady was just 3 years old, she fell down a flight of stairs. Shortly after, their doctor carried the small corpse to her bed, pronouncing her dead. Returning with the death certificate an hour later, they found the girl playing—quite alive! Soon after the incident, she experienced a ‘recalibration’. Dorothy began having recurring dreams, crying that she ‘wanted to go home!’ ... Unable to leave their child alone, when she was 4, they took her to the British Museum. Inside the Egyptian exhibition, the child excitedly ran to the statues, kissing their feet. But when it was time to leave, the child had to be pulled kicking and screaming, “Leave me—these are my people!”... When a bit older, Dorothy was given the ‘Illustrated Children’s Encyclopedia’ and recognized the hieroglyphs on the Rosetta Stone. ... Subsequently, a photograph in a magazine left her breathless: “This is my home! — But why is it broken — and where are the gardens?” It was the temple of Seti I at Abydos, the father of Ramses the Great.

Through her dreams and nightly visitations from spirits of that past-life, she relived her life as Bentreshyt, an orphan girl raised as a priestess of Isis in the Abydos temple, where she performed the bread and wine ritual ceremonies of ‘The Passion’ and ‘Resurrection of Osiris.’ At 14, Bentreshyt attracted the Pharaoh Seti I. They became lovers—forbidden for an Isis virgin priestess. When the high priest noticed her ‘motherly condition,’ he beat her to confess—but not wanting to expose her true love, the Pharaoh Seti, Bentreshyt committed suicide. When Seti returned to Abydos, he was heartbroken.

A misfit in Edwardian English schools, at ten years Dorothy would sneak off to the British Museum, where she met none other than Sir E.A. Wallis Budge, who had noticed her many visits and asked why she wasn't at school. Dorothy said they didn't teach what she was interested in. "What might that be?" asked Budge. "Egyptian hieroglyphs," she replied. Thus began their long relationship. Her rapid mastery of the ancient texts amazed Budge, which she admitted she had known long ago and, with his help, was just remembering.

When Dorothy was 27 years old, working at an Egyptian magazine in London, she met an Egyptian student, her future husband, Emam Abdel Meguid. While living in Cairo, their son was born, who she named Seti. The custom in Egypt is to call the mother by her first son's name, so she's been known ever since as 'Omm Sety.' ... After separating from her husband, who went to teach in Iraq, she became the first woman to be employed by the Egyptian Department of Antiquities, under Selim Hassan, who gives thanks to her in his multi-volume magnum opus, for her drawings, editing, and proofreading. At 52 years old, she moved to Abydos, working for Ahmed Fakhry's 'Pyramid Research Project,' where she was able to identify the location of where ancient murals and gardens had been, and that excavations later proved true! ... And when Seti I visited Dorothy's dreams, he told her she was being tested and that the sins of Bentryshyt were being removed by the 'wheel of fate.'

... Thin, frail, and determined to live her life out near her beloved Abydos temple, she lived in mud-brick dwellings, supporting herself on her pension of \$30 a month. Dorothy 'Omm Sety' Eady died April 21, 1981, at 77 years, in Abydos, Egypt.

Known and respected by the world's top Egyptologists, "If Omm Sety were still here, I'd take her word any day, where things could be found, over the state-of-the-art equipment out there."

**Coincidentally, John Anthony West (past-life Wallis Budge) wrote, "Omm Sety knew things she could not have known without the extension of consciousness. If not true—how could Eady have known about these obscure ancient Egyptian facts?" (Omm Sety's Egypt: A Story of Ancient Mysteries, 2006)*

So even 3,000 years later, the trauma of Dorothy Louise Eady/Omm Sety Egyptian life persisted!



‘Reincarnation is to Consciousness as Einstein’s theory is to $E=mc^2$, it may change in form, but it can never be destroyed!’ The Soul Genome - Paul Von Ward
‘I regard Consciousness as fundamental. I regard matter as derivative from Consciousness.’ Max Planck founder of Quantum Physics



These theorems illustrate that *The Sphinx* whisperings (as ‘far-out’ as it appears) — are in alignment with the deep research into spiritualism by *N. Riley Heagerty*, of disembodied entities and ‘Voice to Voice’ communications through 19th-20th c. Mediums:

N. Riley Heagerty has been researching Historic Spiritualism and Mediumship since 1986, concentrating on the physical phenomena attending the great mediums who manifested their gifts within what he refers to as “Century of Wonders” — 1848 to 1958. “That century produced mind-staggering manifestations witnessed on numerous occasions by individuals whose integrity it would be an insult to question. We have been given countless instances of positive proof, of not only life after death, but DIRECT COMMUNICATION BY SPIRITS...

It is also a sad fact that the world, in general, is woefully unaware of these titanic events which, if understood, would change the course of human thinking.”

As editor of: ‘***The French Revelation: Voice to Voice conversations with the living dead***’, Heagerty introduces famed N.Y. attorney *Edward C. Randall* (1860-1935), who was hired to expose as a fraud ‘voice medium’ *Emily S. French* (1830-1912), but was completely convinced she was genuine! Randall published several books on Metaphysics: *Research in Metaphysics* (1906), *The Future of Man* (1908), *Psychic*

Truths Told in the Afterlife (1914), *The Dead Have Never Died* (1917), *Frontiers of the Afterlife* (1922), *The Living Dead and Direct Voice* (1926), *An Hour in the Afterlife* (1931) ... On the cover of *The Dead Never Died*: “*There is no death; there are no dead*”

I have heard other voices — voices of those the world calls dead—on more than seven hundred nights, covering a period of twenty-two years, aided by a wonderful psychic. I talk with those in the afterlife. They used their own vocal organs just as I did.... Also, the place inhabited by these so-called dead is as material as this earth, and, given the right conditions, those who have gone from us can talk voice to voice with us as when in earthly life.

All this cannot be done by mere statement of conclusions. Such is human mentality, that each condition must be illustrated and explained, the principle involved must be expounded and made to appeal to one's reason, otherwise, it goes for naught. I have in many cases left the explanation of these great problems in the actual words of those who now live over the border; I have quoted their statements, describing dissolution, the place where they live and what they do to sustain and enrich themselves in their life from day to day. I will also let them tell something of the effect in that place of acts and thoughts on this one. The problem of life and death is the most vital of all that confront mankind, and the least understood. Here in the quiet of this place all the so-called dead come close. Though I possess no psychic sight or hearing, such has been my speech and acquaintance with them, that they come at the ‘thought call’ and hold mental speech with me. I catch their silent suggestion.

Death is unknown in nature. Change comes to the human race and man is changing day by day, but final dissolution is only another step in his progression. Those that have gone since the earth was first peopled, live on, and we who tread the earth today will live on. They now hold speech with those who still inhibit the earth plane, as we may do when we join them, if conditions are right. And as communication is perfected there will be a better understanding, a finer development, as we come to know this law.

Dissolution will mean little to me, for I know something of the reality of the afterlife and I have, in my years of work, made many friends there. I will not go as a stranger, but as one who has, by effort, gained some knowledge of conditions to be met, and many of those who reside there, whom I never knew in the physical body, I shall have the privilege of calling my friends. Nature has a purpose in all things. What is man's purpose? We come out of the invisible, stay for a little time, and go back to the invisible; but which is the real?

How many ever give this subject the slightest consideration? What is man's conception of it, and how must he live and what must he do, to meet with self-respect the life beyond?

Out of the housing of the flesh, the inner material body emerges, though we see it not, and it is welcomed by those who have gone before. This is the second birth, so like the first, except that all the knowledge, individuality and spirituality gained in our earth life is retained, and we as a people live on in the fullness of our mentality and strength as before.

Dissolution neither adds to nor subtracts from the sum total of our knowledge. The inner material body in which we have functioned, we shall function in for all of Eternity. ... This is what I am endeavoring to explain as it has been told to me. Such is the incentive to write this book.

Edward C. Randall

Buffalo, N.Y. 1922

With a stenographer, EC Randall recorded the personal accounts of the disembodied beings who recollected their lives on the lower planes and their perceptions when they visited in their current forms as SPIRITS — and their new reality. In this way he attained intimate, and welcoming friendships.

WHERE IS THE AFTERLIFE? *Just where do they live? Where are the boundaries? These are questions that I have some difficulty in understanding, and more in explaining, and I'm frank to admit that I have not had all the information sought on the subject. However, I have some knowledge, gained both from my friends in the spirit world and from my ability to deduce from common facts.*

Let it be remembered that those in the afterlife have said that every physical thing of this earth is but a poor imitation, of what they have there — that all things exist first in the invisible before they can exist in the physical, and that all we have is a reproduction in some form of the things that exist there.

Here is what one said on the subject: *"We have often told you, and I tell you now, that your earth and all things of your earth have their exact counterparts in the spirit world, just as real, just as tangible, just as substantial, to the inhabitants of this world, as the material things and forms are to the inhabitants in mortal form upon your earth."*

If this be true, if we have earth and rocks, so do they; if we have shrubs and trees and growing grains and flowers, so do they; if we have houses, schools, great

buildings, so do they; if we have oceans, lakes, rivers, and flowing streams, so do they; if this earth is peopled, why not theirs?... I am told that they have many things we have not, as they cannot be clothed in earth garments, nor function on our planet.

Heagerty says, ‘*if he was to leave the earth tomorrow, the greatest gift he gave to humanity, was the work of the incredible medium Emily French.*’

... His deep research has given me the confidence to reveal my own discoveries of the forces from the ‘*in-between*’ world, as I’ve witnessed many times. *Universal Consciousness is ELECTRIC!* ... If *THEY* could control my *laptop, TV, e-mail, telephone and computer*, if Chief Crowdog can chant at will, *thought-call*, and *THEY* respond, blasting the skies with *electric thunder*, then ‘***They really are with us—every step of the way.***’

After being shown, not only by *The Sphinx*, but by the voices I’ve always thought of as *THEM*, some really ‘*out-there*’ revelations, *ET race wars, Mars apocalypse, and more*, my innate curiosity took me down so many rabbit holes, that my brains were falling out. — So I finally said, “*Enough!*” And then *THEIR* communication stopped. — But not long after, I got a recording on my *ATT* answering service from my Mexican gardener. ... *THEY called his cell phone to connect to my telephone.* He was totally freaked out! “*I was made to call you—but I don’t know what’s happening!*” An airy, crackly, scratchy electronic voice followed his message, which took my repeated playing to decipher, until I finally understood what *THEY* said: “***We love you a lot!***”

In 2007 there occurred what CNN called ‘*The Witch’s Fire*’. An electric pole fell down between the *Malibu Pacific Church* and the *Castle of Iranian Oil Princess Lily Lawrence*, igniting a fire that burned thousands of acres until reaching the Mexican border. ... It was memorable to me because the man who was building a gate for my home had been Lily’s valet. ... Now the symbolism of ‘*Church and Oil Princess’ Castle*’ may be just another coincidence —I’m still on the fence—but I know, as *The French Revelation* confirms, that *THEY* are very real, AND: “***There is no death; there are no dead.***”... I know I will meet *Ali* and my *forever family* of friends, somewhere in time, because: ‘*The Show Must Go On!*’



ILLUSTRATIONS: REINCARNATION PROOFS EGYPT & RAJ of PUNJAB



1) David Roberts / David Reyes

Created greatest portfolio of illustrations
of Egypt and Holylands/artist & friend



2) The Brass Tray



3) Ivory Miniature w. Seed Pearl Earrings

*Raja Lal Singh was exiled to Agra after 1st Anglo-Sikh War, where my Ivory miniature was found
175 years later



4) Bonhams - Seed Pearl Earrings

World's largest Auction of Fine-Arts & Jewels
Sold for £187,000 to the Toor Collection



5) Rani Jindan / Leslie Simone Sutain

Last Sikh Maharani / Designer- Soul Archeologist
Jindan's portrait Rambagh Museum / Leslie



PROOFS:

6) Jawahar Singh / Vasant

Jindan's brother / Leslie's design assistant



7) Duleep Singh / Swami Rajneesh

Last Sikh Maharaja / Osho Disciple-Swami



8) Ranjit Singh / Bhagwan-Osho

Greatest Maharaja / Greatest Mystic
....penchant for same headgear



9) Mohammed Ali / Mexican Healer

Egypt's Founding Father / Mexican Healer



Birth Dates / Death Dates

Rani Jindan died Aug. 1, 1863 / Mohammed Ali Pasha died Aug. 2, 1849

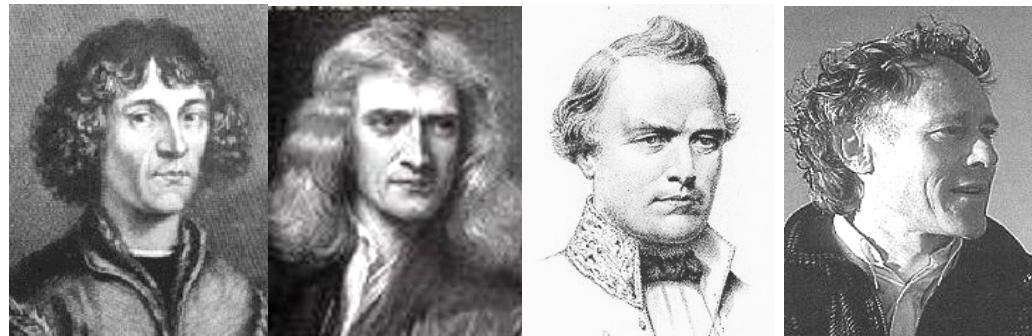
Osho-Rajneesh died Jan. 19, 1990 / Swami Rajneesh born Jan. 20, 1961

The Mexican Healer born Jan. 18, 1954

**Jung says: Astrology is Synchronicity on a Cosmic Scale*

PROOFS:

10) Copernicus / Issac Newton / John SpencerLogin / Graham Hancock



11) Auguste Mariette / Robert Bauval

Egyptologist extraordinaire / Author extraordinaire



12) Gaspard Monge / Jean-Paul Bauval

Mathematician / Architectural mathematician



**13) JF Champollion
EA Wallis Budge
John Anthony West**

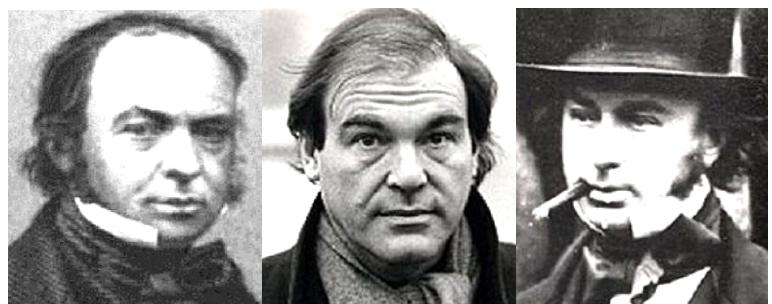
Egyptologists



**14) Isambard Kingdom Brunel
William Oliver Stone**

Genius Engineer / Author Filmmaker

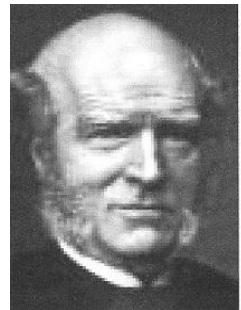
died on Sept. 15, 1859,
reborn on Sept. 15, 1946



PROOFS:

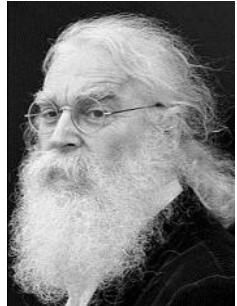
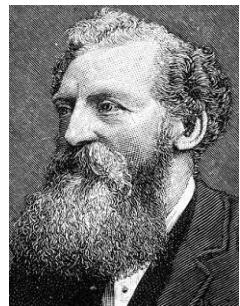
15) Thomas Hughes QC / Larry King

Queen's Counsel-Author of 'Tom Brown's School Days' character FLASHMAN
CNN TV Host, Sportscaster, Philanthropist
Peabody & Emmy Award Winner



16) George Smith / Irving Finkel

Assyriologist British Museum- Past-Life
Current-Life Assyriologist British Museum



17) Harry Nelson Pillsbury / Bobby Fischer

Chess Grandmaster died before attaining World
Champion / reborn as Fischer World Champion



MOHAMMED ALI PASHA OF EGYPT

Mohammed Ali 2nd Captain 1801, Pasha 1805-1839, Viceroy of Egypt/Sudan 1840-1849



EGYPT'S LAST PHARAOH

GOVERNMENTAL ALLIES & ADVERSARIES



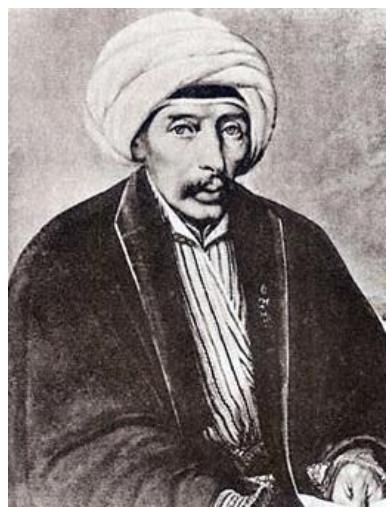
Sir Chas. Murray KCB
1846-53 Egypt Consul-Gen
Diplomat-Author of
'Short Memoir of
Mohammed Ali'



Lord Palmerston Foreign Sect.
1835-51 *Implacable Foe
aka 'Lord Pumice-Stone'
Sanctioned 2 Opium Wars
British Prime Minister 1855-65
"No friends, No enemies, only interests!"



Sir John Bowring KCB
*Ali's Stalwart Supporter
for Egypt's Sovereignty
4th Gov. Hong Kong
Liberal Free-Trader
Economist



Boghos Bey, Ali's Secretary
Foreign Affairs/Commerce
Armenian Christian



Antoine Clot Bey
Director of Medicine
& French Language



Abbas Hilmi I - Grandson
Wali 1848 - 1854
*Assassinated

EGYPT'S LAST PHARAOH

GOVERNMENTAL ALLIES & ADVERSARIES

OTTOMAN SULTANS of The Sublime Porte Istanbul Turkey



Sultan Selim III, 1789-1807 Sultan Mahmud II, 1808-39 Sultan Abdulmejid I, 1830-61
*Assassinated (1807– 08 Mustafa IV *Assassinated)

RAPE OF THE NILE

Egyptian Antiquities of the World's Museums were seeded by these 3 men



Bernardino Drovetti
Napoleon's Proconsul
1798 French Campaign
Ruthless Collector
*Royal Turin Papyrus
Died 1852 at 76 yrs
in Insane Asylum

Henry Salt
British Consul Gen.
1815-1827
Collected Antiquities
The British Museum
Died 1827 at 47
dysentery

Giovanni Belzoni
Collected Antiquities for
Henry Salt &
The British Museum
*attacked by Drovetti
Died 1823 at 45 yrs
dysentery or murder

EGYPT'S LAST PHARAOH

GOVERNMENTAL ALLIES & ADVERSARIES



Abd al-Rahman al-Jabarti

Somali / Egyptian Historic Chronicler - Religious Scholar

Famous for 'The Chronicles of Napoleon's Egyptian Campaign'

'Marvelous Chronicles Biographies & Events 1688-1821' Opus Magnum 5 Vol. 2013

Jabarti was hypercritical of Mohammed Ali Pasha's Secular & Economic reforms, even praising Mameluke rule. (Ali had redistributed unproductive lands of the religious Ulema, lessening their wealth) In June 1822, Jabarti's son Kalil was tied to an ass and dragged from Shubra Palace back to Cairo, he never wrote again, and died in 1825 at 77 years.

(***Founder of Modern Egypt by Henry Dodwell** commissioned by King Fouad, wrongly writes that al-Jabarti was strangled, tied to an ass, and dragged back to Cairo in 1822, when it was his son Kalil. Al-Jabarti died in 1825)

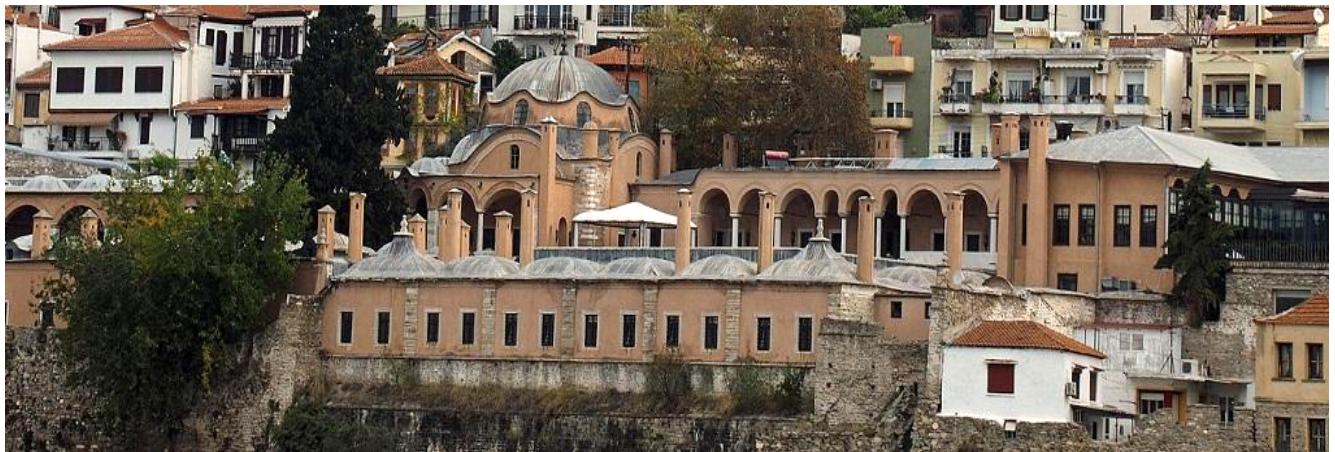
https://www.academia.edu/85921884/_Al_Jabarti_Abd_al_Rahman

(***Marvelous Chronicles Biographies & Events** Jabarti's Opus Magnum of 5 Vol. was not allowed to be printed until 2013 because of his hypercritical views of Mohammed Ali's Westernization of the Middle East)

Imaret / Külliyye

Mohammed Ali Pasha gift to Kavala: Pious Endowment Complex built between 1808-1821

A Soup Kitchen for Students and Teachers, 60 rooms for students, Primary School, Theological Seminary, Library and Charitable Engineering College.... (Ali began its construction in 1808. Would he build an Endowment Center for Education, if he did not expect to remain in Egypt? This was years before *The Massacre of the Mamelukes* or expelling the *Saudi Wahhabis* from the Holy Cities...He was a gifted man who knew his Destiny.)



...today it is the gorgeous Imaret Hotel Kavala Greece



BRITISH-INDIA IN PUNJAB



Viscount Henry Hardinge G.G. India
1844-1848



Lord Dalhousie Gov. Gen. India
1848-1856



Lady Lena Campbell Login
Mja. Duleep Singh's Guardians



Brig. Gen. Henry Lawrence
1st British Resident
*after 1st Anglo Sikh War



Baron John Lawrence
2nd British Resident
*later Viceroy of India

RAJAS IN LAHORE COURT



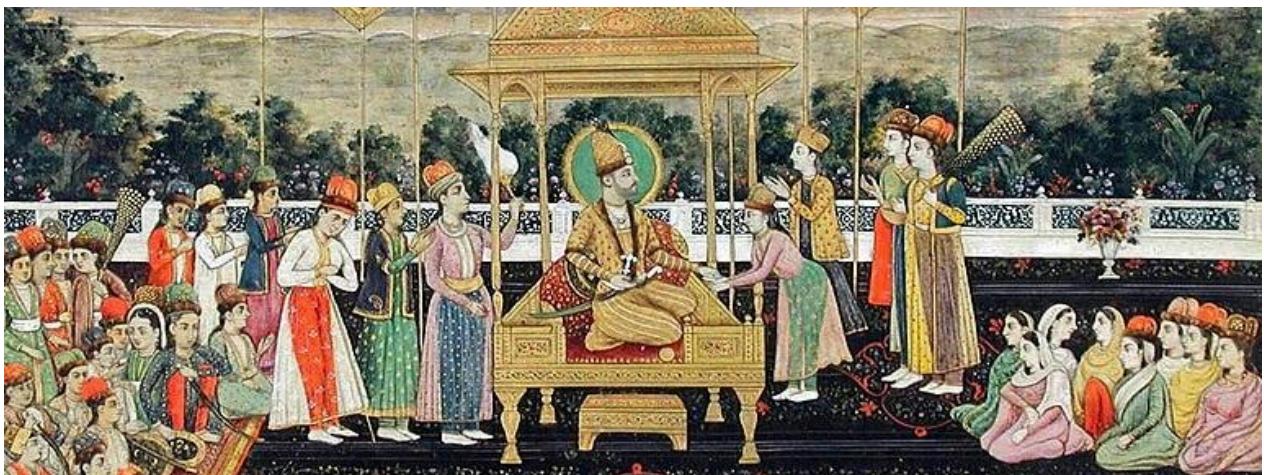
Raja Suchet Singh Dogra
Jindan's Guardian in Jammu
Assassinated



Raja Lal Singh
Wazir during 1st Anglo-Sikh War
*Exiled to Agra-Jaipur after War Trial



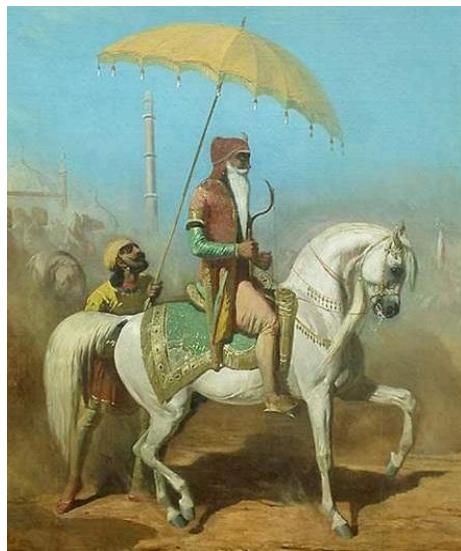
Lahore Darbar of Maharaja Ranjit Singh



Nadir Shah on the Peacock Throne encrusted with the Kohinoor Diamond

LION OF PUNJAB

Maharaja Ranjit Singh Ji



Ranjit Singh



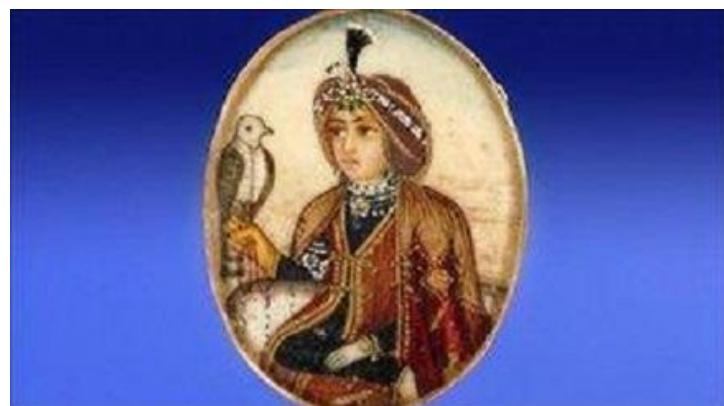
Ranjit Singh



Duleep's Darbar



Duleep with Gen. Tej Singh



Duleep Ivory Miniature with Hawk

THE EXILE MAHARAJA DULEEP SINGH



Bamba Muller Duleep Singh
German/Abssynian
Birthed 6 children



Maharaja Duleep Singh



Maharani Bamba
Died at 39 while Duleep
was fighting for Kingdom



Catherine center - Bamba left - Sophia right

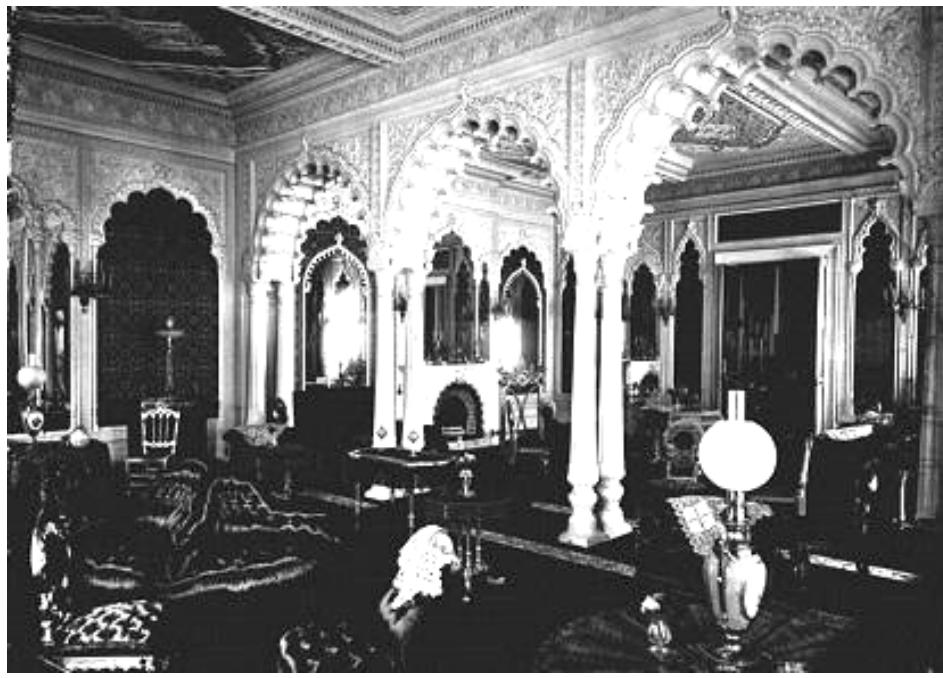


Elveden Hall Suffolk - Duleep's family home

MAHARAJA DULEEP SINGH - THE EXILE



Elveden Hall Royal Hunting Party



Elveden Hall - Lahore Mughal Style Interior



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p 51 'contrary to belief Rani Jindan opposed, not connived at the adventure'

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*Panjab Connections: Reflections - https://www.youtube.com/watch?v=eZbtCEIr_tQ



Appendix



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Soldier & Traveller: Memoirs of Alexander Gardner, Col. of Artillery in service of Maharaja Ranjit Singh	132
UMDAT-UT-TAWARIKH Volume 4 Intro.Sita Ram Kohli:	136
Some Original Sources of Punjab History	139
“WAQAI I JANG I SIKHAN” /	
“WAQAI JANG I PHEROSHAHR”	
Narrative of the Battle of Ferozepore	
Author: Dewan Ajudhia Parshad	

This may be too deep into the weeds for non-Indian/non-Sikh readers, and why it's placed as an appendix, BUT it's certainly not too obscure for the volumes written by Indian-Sikh historians, ALL BLAMING JINDAN!

After Ranjit Singh's death in 1839, the events prior to the Anglo-Sikh Wars were filled with five years of murder, mayhem, and 'trickle-down immorality' on all fronts! So before critiquing Rani Jindan's life in her bedroom, or her role as the inexperienced Sovereign of the Sikhs, while surrounded by murderously ambitious men, against all odds, Jindan and Duleep survived! As the record shows, a stellar accomplishment under the circumstances. The British watched 6 years of anarchy. Sikh Sardars had moved their money to safety with the British. Court Chronicler Sohan-Lal Suri was under British pay—a spy, as was Col. Alexander Gardner. While inciting the soldiers, Gulab Singh Dogra was negotiating to overthrow the Lahore Government that killed his son and nephew and become the independent Raja of Jammu & Kashmir. The state coffers were depleted, the Khalsa Army divisions were fighting amongst themselves, while the French generals simply took leave. So yes, the army had reason to be suspicious of the British gathering supplies across the Sutlej, and to be wary of their dubious leadership. Jindan did some 'plain talking' to the soldiers and tried to cool things down. However untrue, she told the Brits that 'she was in control' and that there was no reason to be threatened. Gen. Sham Singh just threw his hands up and went to Attari, leaving Jindan to the intractably crazed mob! With the country being destroyed from within, the men of integrity left in disgust, so obviously, Jindan was not pushing for war! THIS was the reality.

The most quoted 'his-stories' of the Anglo-Sikh war is notably the 1847, "A History of the Reigning Family of Lahore," by Col. G. Carmichael Smyth, who never had any contact with Lahore! He dedicates it to Major Broadfoot, who was eager to retail all the salacious gossip he could get in calling for British intervention in Punjab. Smyth writes in his intro, that although he was requested to write the tale by Maj. Broadfoot, he would not have done so were it not all true!... (While he recorded some crucial details.)

In August 1845 Broadfoot received word from Gulab Singh Dogra that he'd support a British uprising against the Sikhs for the financial reward of retaining Jammu/Kashmir and its surrounding territories. No reply is noted by Broadfoot, who was shot in the heart at Ferozshah on Dec. 21, 1845. BUT we do have Gov. General Henry Hardinge's letters to his wife:

"The man I have to deal with, Golab Singh, is the greatest rascal in all Asia. We can protect him without much inconvenience, and give him a slice of Sikh territory as he is geographically our ally. I must forget he is a rascal and treat him better than he deserves." <https://archive.org/details/ahistoryreignin00smytgoog/page/n15/mode/1up>

We must mention again that history credits Col. G. Carmichael Smyth with igniting the Indian Mutiny of 1857, which brought down The British East India Co., by hanging one man and imprisoning 90 of the regiment for not obeying his orders! Col. Smyth claims that his knowledge of the titillating details of Jindan's history came directly from his good friend, the colorful Scottish-American mercenary Col. Alexander Gardner. Thankfully these vulgar details are not repeated anywhere in 1898's "Soldier and Traveller, The Memoirs of Alexander Gardner: an eyewitness account to the Fall of the Sikh Empire." Published two decades after his death, it was initially rejected by London in the 1850s as 'too preposterous,' which I elaborate on later...

Carmichael Smyth also admits that: 'Gov. Gen. Hardinge in order to justify British aggression to Lahore's Kingdom, 'wrongly blamed Jindan for sending the Sikhs across the river to their destruction.' He also bluntly states what others of his breed echo, that 'Rani Jindan was not even a wife of Ranjit Singh'! While disparaging Jindan as 'The Messalina of Punjab,' the most profligate woman, who couldn't possibly have birthed the legitimate Sovereign of Ranjit Singh, but fortunately it still exists in the official court chronicles—Umdat-Ut-Tawarikh:

On the 23rd of Bhadon Sambat 1895 (6th Sep. 1838 A.D.), the glorious Sahibzada was born of Mai Jindan (Jind Kaur) at Lahore. The sincere near-attendants felt greatly pleased. The said Mai (Jind Kaur) sent the news through Munshi Gobind Ram Sahai, to the Sarkar. The aforesaid person presented himself to the Sarkar and conveyed the blessed news. On hearing the tidings, the Sarkar expressed unlimited pleasure. On customs of the hilly regions, put fresh things (fruits or

vegetables) over the head of receipt of the news, the Raja Khan Bahador (Dhian Singh Dogra), according to the Munshi. A few days later, gold ornaments such a hassi and bangles, etc., were given to the Munshi, and he was sent toward Lahore with large sums of money.'

FINALLY, if Jindan was actually in collusion with the British, if she was determined on the army's annihilation, why would she call on the heroic Sham Singh to save the day when the Sikhs were defeated at Ferozeshah? He was the senior chief of the powerful Attariwala family, who was her closest ally, and Duleep was betrothed to his goddaughter. If she was pro-British, why did she refuse to have Duleep put the 'Tilak' on traitor Tej Singh? Why did she not retire to her palace with a gracious pension of 1.5 lakhs and the jewels of the Kingdom? The British had good reason to bring her to their side, if it was possible... Lord Dalhousie wrote:

"She has the only manly understanding of the Punjab, and her restoration would furnish the only thing wanting to render the present movement formidable"

(it certainly doesn't sound like Jindan was a British collaborator!!)

When many courtiers lived out their lives retaining their property, receiving large pensions for remaining loyal to British interests. ... but till her last breath, Jindan never did!

INTERCEPTED LETTERS sealed her fate. Imprisoned in Sheikhupura Fort, Aug. 1847 - April 1849, Jindan sent letters of encouragement to Mulraj and Shere Singh Attariwala during the 2nd Anglo-Sikh War (along with the location of a crore of rupees to pay the troops):

"I am well and pray for your welfare. A hundred praises on your bravery. I am unable to bestow sufficient commendation on it. As long as the Earth and Heavens exist, so long shall people utter your praises. They quake and tremble through fear of you and have lost all ascendancy. The British have no troops, so exert yourself to the utmost. Give the prisoners you have taken one hundred blows each day, blacken their faces, cut off their noses, and, placing them on donkeys, parade them through your camp. By these means, in a short time, not one British will be left in the land... Do not interfere with the Hindustanees, but by beat of the tom-tom, proclaim that all who enter the Maharaja's service will be rewarded. Collect 1,000-2,000 able men disguised as fakeers. Instruct them to watch the British by day and kill them by night. If you are in want of money, in Sheikhpura you will find a well with a crore and 60 lac rupees — Jai Singh will tell you where it is situated. The British do not molest me at all, being afraid to do so.I will return to you. Make much of few words, Bibi Jind Kaur"



Col. Alexander Haughton Campbell Gardner
A Soldier & Traveller: Chapter XV ... the most well propagated story

After the murder of Wazir Jawahar Singh, his sister, the Rani Jindan was declared Regent. Her principal advisors were Diwan Dina-Nath, Bhai Ram Singh, and Misr Lal Singh, the first named was a man of remarkable talent known as “The Talleyrand of Panjab.” ... When war was declared against the British, and the Sikhs crossed the Sutlej I was acting as Raja Gulab’s agent and factotum at Lahore, and in consequence had great power and influence. (Alex was a British spy, Gulab’s agent, and Jindan’s guard! Jindan was ‘Sleeping with the Enemy.’► It was Gulab Singh Dogra who emboldened Peshora Singh to oust Jindan/Duleep and take over Lahore. Then he incited the Khalsa to kill Jawahar when Peshora was killed! The army vacillated, one day against Gulab, the next wanting him as Wazir/PM.)

Two more contemptible poltroons than the two generals of the Khalsa army—Lal and Tej Singh, both Brahmans—never breathed. Lal Singh ran away and hid for twenty days in an oven at Ludhiana, in which the Sikhs would have baked him, if they had caught him. Tej Singh always kept at the apex of the army (in the rear), pretending that he could thus have an eye on both divisions, and that it was not his duty to go in front. Tej Singh was never trusted by anyone.

... After the start, Lal and Dina Nath, used to receive visitors, and a succession of picnics took place at Shalimar Gardens.—The Rani’s policy was to affect enormous anxiety for the success of the Sikhs, but to afford them no substantial aid. If Delhi was taken, then so much more the glory and loot; if the British were victorious, the Rani who was in correspondence with them, could trust to their protection.

*(*The dialogue with the British was never with Jindan — If so, they certainly didn’t reward Jindan for her assistance!... Yet this damning rumour is believed by all!..)*

The pusillanimous and ignominious departure of Avitabile and Ventura, at this critical juncture, much disgusted the army, who wanted efficient and civilised control. There was no necessity to leave that I saw. I was always treated with honour and respect. The state of the army was such that prescription rolls were such that all individual obnoxious to them had to be given up! I started out with the army but was recalled by the Rani to Lahore, and she specially insisted that I was wanted to hold Lahore against the Khalsa. I was privately told to bring back no Sikhs but as many Mussel-mans as I had with me. The very brigade which mutinied at Peshawar in 1841. The Muhammadans hating the Sikhs were enchanted at the recall, and I was as it were, governor of Lahore. My orders were simple: "No Sikhs were to return," manage that, and all the rest shall be as you like. More fear of maltreatment by the Sikhs was entertained than by the British.

...The resolve of their ruler to destroy the Sikh army by whatever means was known by the army itself, but such was the hopes of loot from Delhi, such the belief that the intentions of the British were aggressive, such the domestic incitements of their families to plunder, and such their belief in their mystic faith, that one dogged determination filled the bosom of each soldier. ... "We shall go to the sacrifice!" One deserter was nearly beaten to death by his Panjabi country woman.

The only duty imposed on me was to protect Maharani Jindan, and her child, and to get the dread Khalsa army destroyed somehow. "Don't come back, gallant men of the 'Guruji' said we, "without at all events seeing Delhi." (...We all foresaw, those not intoxicated by religion and drink, that the British unity of council, must in the end win.)

Lal ran away from Mudki: he preferred the embrace of Venus at Lahore, to the triumphs of Mars; and was as all Brahmans, held in the highest contempt by the Sikhs. He hid in a bakery in Ludhiana. The Rani Jindan led him a dreadful life at first, when he returned to Lahore after twenty days absence, jeering at his cautious behaviour, but he being her favorite, orders were given to stop the hilarity. Even to Tej the army cried, "Do not betray us!" ... such was his character for treachery.

... He declared he was panting for war but his Brahmin astrologers would not let him out of his hut.

All of this time Gulab Singh, who could have sent 40,000 men by a sign of his finger, was implored by the Sikhs to come to their aid. The army offered to make him (Dogra though he was) Maharaja, and to kill the traitors, Lal Singh and Tej Singh. ... He remained firstly at Jammu, the Rani telling him not to stir unless she required him. Meanwhile Gulab cajoled the leaders of the Sikh army, to see every visitor, whether in the bath or eating, as if his whole heart was with the Sikhs. ... He got all the wheat

carriers in the country, loaded them with an immense display, with about a fourth of the amount they could carry, with placards in ‘Gurmukhi’ on their necks that they were carrying supplies from Gulab Singh.... And not to ride two-abreast, so that the country might imagine that enormous supplies were being forwarded to the stalwart Khalsa by their loyal and affectionate friend. “I’m not going empty handed to the Great campaign that is to end in Calcutta,” gave out Gulab Singh. “This will be a long War,” said he. “It’s a race to the Capitol and the devil catch the hindmost.”

When, after the defeat at Sobraon, February 10, 1846, the remains of the Sikh army moved from Jammu, and I went to meet him. “How is her Majesty?” said he, his first words. I went with him to Maj. Lawrence. I had about 500 men and Gulab had 2,000 with him and 20-30,000 within hail. Of course Gulab had a double move, and Lawrence was anxious of a military mistake, of moving British troops between the strong though beaten and a fresh body with a doubtful course of policy.

...A very dramatic scene took place between the battles of Ferosehah and Sobraon. The Sikhs were literally starved for want of rations. They sent a deputation of 400 picked Sikhs to Lahore to urge the dire necessities of the army — for three days they lived on grain and raw carrots. The Rani at first would not allow the deputation to enter Lahore. She feared justly for her personal safety at the hands of these desperate men. I placed four battalions of infantry over the queen, and she at last consented to hold a durbar and receive the deputation. They were told to come armed only with swords. I turned out a large guard for the queen who waited behind a screen for the arrival of the envoys. I was standing close to the Rani and could see the gesticulations and movements of the deputation. In answer to the loud complaints to which the army was exposed, she said that Gulab Singh had sent vast supplies. “No, he has not;” roared the deputation, “we know the old fox, he has not sent breakfast for a bird!”

... Further parley ensued, the tempers of both parties waxing wroth. At last the deputation said, “Give us powder and shot.” At this I saw movement behind the purdah (little Duleep was seated in front of it). I could detect that the Rani was shifting her petticoat; I could see that she stepped out of it, and then rolling it rapidly into a ball, flung it over the screen at the heads of the angry envoys, crying out; “Wear that, you cowards! I’ll go in trousers and fight myself.”--The effect was electric!

After a pause on which the deputation seemed stunned, a unanimous shout arose, “Duleep Singh Maharaja, we will go and die for his kingdom and the Khalsaji!” And breaking up tumultuously and highly excited, the dangerous deputation dispersed and joined the army. ... The courage and intuition displayed by this extraordinary women under such critical circumstances, filled us all with as much amazement as admiration.

It cannot be ignored that “*A Soldier and Traveler*” was published in 1898 in London, **20 years after Gardner’s death**. He was a colorful character and author, and so, while notoriously, outrageously becoming the official record, the truth may never be known. Alex Sahib was exiled to British territory, where at leisure he recounted his tales to George Carmichael-Smyth, written in his 1847: “*A History of The Reigning Family of Lahore*.” After the wars, Gardner officially entered the service of Gulab Singh, who bestowed a comfortable income for him. His conscience bothered him years later, writing to newspapers, and giving voice to the subterfuge he participated in with the British. Alexander Gardner died 1877 in Kashmir at 92 years.

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The account in the “*Roznamcha*” goes on normally till the middle of September 1845; when the Khalsa army which had been, since sometime, usurping the executive authority had now formally assumed the Government of the State under the designation, as Sohan Lal tells us, of the “Panth Khalsa Jeo”.

The new seal of authority which this Panchayat government used for sending out orders and communications was inscribed with the words ‘Akal Sahai’ (God the Helper). ➤ ***The name of Maharaja Dalip Singh or that of his mother, Rani Jind Kaur, was dropped from official communications.*** It was under this new dispensation that between the 19th and 21st September, minister Jawahar Singh and his sister, the Queen-mother Rani Jind Kaur, were summoned to appear before the ‘Panth Khalsa Jeo’.

With Jawahar Singh’s assassination the details in Sohan Lai’s book become meager; and two months later begins the war with the British. ➤ ***It is so unfortunate that the portion (Daftar) of the book dealing with war and the events immediately preceding it were borrowed by Sir Herbert Edwardes but never returned.*** Then comes the last portion of the book which deals with the last phase of the Khalsa Raj.

Sohan Lal continues his practice of recording day to day’s proceedings of the Lahore Darbar; but one does not fail to notice the difference in the *Pre-war* and the *Post-war* record of news in the *Roznamcha*. Firstly, the jottings of the news is *brief and sketchy*, and secondly the Darbar had altogether changed its complexion. ***It is now an Anglo-Sikh Darbar.*** In place of Maharaja, the central authority is now occupied by ***The English Resident*** who presides over the daily meeting. Around him are some of his senior British assistants in places which, in the Pre-war days, were occupied by the distinguished sons of the soil of the Punjab.

When the second war broke out as the result of the local troubles in Multan and Hazara, we gather from the pages of Sohan Lal’s ***Roznamcha*** that the British Resident, Sir Frederick Currie, kept firm in his saddle of authority at Lahore and

as before kept on *directing the Regency Council* to carry out his orders. According to all canons of war and international practice, two things were necessary (i) that declaration of war should have been made and (ii) that the representative of a belligerent party should have been recalled from the country of the other belligerent or else he should have been pushed out. But in this case neither of these two things happened. In fact, we understand from Sohan Lal that when the British Commander-in-Chief arrived in Lahore with the army of invasion, Sir Frederick Currie issued a Proclamation that he, (C-in-C*) had come to restore order and peace in the Kingdom and punish those who had gone in revolt against the authority of the young Maharaja. He invited and successfully seduced some of the chiefs to desert the cause of Sher Singh and earn the favor and gratitude of their own government.

Even in the brief sketchy account of the second war, its causes, and how and why the British won it, Sohan Lal gives us some important facts. ***>His account leaves an impression on the mind of the reader that Mr. Currie had completely established a reign of terror in the Punjab from April 1848 to March 1849; (ii) fully exploited some of the inherent weaknesses in the character of our people; and (iii) by frowns and favors, kept the governing classes or the chiefs on his side; and made use of them*** (a) in maintaining clear the line of communication for the British troops between the field of battle and their base of operations beyond the Sutlej, (b) arranged for the purchase and transport within the Punjab of provisions for the invading British army even when the Punjabi troops of Raja Sher Singh Attariwala were actually starving for food. The arsenals, magazine stores, gun-powder dumps, and the treasure chests of the Lahore State were placed by this officer (even though he had no locus standi during the war) at the disposal of the invading British army. ***>And there were not few, but many who helped the British in winning the war and after annexation, were duly reward- ed and honored by them for their services.***

Sohan Lal's voluminous work enables us to form a comprehensive view of the important theme 'How the Khalsa were able to build a Sovereign State in the Punjab, and how soon after the demise of its principal builder, it lost sovereignty (1748-1849). The narrative brings out, though not so objectively, some of the very glaring weaknesses of our people, which had cost them their Freedom.

We are further given to understand that it was not only the people who had some monetary stakes in the country that had actively cooperated with the British; but even the bulk of the population were indifferent to the results of the war.

The change of government in favor of the British, if not welcome, at least did not seem to have disturbed them. *We had lost, it appears, all sense of political nationality and public spirit and, overwhelmed by desire of personal gain, felt little urge to render assistance in its maintenance and integration. We had our parish first, and the country later. Now, if History really has a function to discharge in the political economy of a nation's life, it is to beware its present generation, of what happened in the past, and show them the way how to avoid those mistakes, so that the future is secured.*

Sita Ram Kohli July 1961

THE END

https://archive.org/details/UMDAT-UT-TAWARIKH_Volume_4/page/n36/mode/1up

Some Original Sources of Punjab History

“WAQAI I JANG I SIKHAN” / “WAQAI JANG I PHEROSHAHR”

Narrative of the Battle of Ferozepore, Author: Dewan Ajudhia Parshad

<https://archive.org/details/in.ernet.dli.2015.282842/page/n55/mode/1up> pp 51, 52-77

Dewan Ajudhia Parshad, an eminent state official since the days of Maharaja Ranjit Singh, observed the political developments in the Panjab at very close quarters and had ample means to collect first-hand information about events in the country.

As explained in the beginning of the accounts of Pheroshahr and Sobraon the narrative is mainly based on his own knowledge and on reports from notable persons who were present on the spot. Thus on the whole the record may be treated as eye-witness evidence. The keen observation of the author and his description of many out-of-the way details have rendered the account all the more valuable. As an original and authentic narrative of events of out-standing importance the manuscript is a rare record of the closing years of the Sikh rule in the Punjab.

*It is all the more important, since even in Umdat-ut-Tawarikh, the only other reliable Sikh history in Persian which deals with the period, the account of the first Sikh war is unfortunately omitted. The account of the Sikh war from Katik to Phagan, 1902 B. E. (October 1845 to February 1846) >was lent by Lala Sohan Lal to Sir Herbert Edwardes at his meeting with him, but was not returned to the author (*see Umdat ut Tawarikh Vol IV, iii. p. 88.)*

No other known source gives such an exact and impartial account of the anarchy which prevailed in the Kingdom of Lahore; of the circumstances and events which led to the First Sikh War; and of the campaign as viewed from the Sikh side. It will modify several of the statements made by standard historians upon these subjects. For example, the writer makes it plain beyond any doubt, that the commanders of the Khalsa army, such as Sardar Tej Singh and Raja Lal Singh, had scarcely even nominal authority; that the officers were solidly opposed to the violation of the Sutlej frontier and bore no responsibility for the subsequent campaign; that, contrary to one

common belief, > RANI JINDAN HAD OPPOSED AND NOT INSTIGATED OR CONNIVED AT THE MELANCHOLY ADVENTURE; that all power, military and political, had passed to the insubordinate army and was exercised by the groups of ignorant, reckless demagogues, which formed the “panches.” The document shows, in short, that the Khalsa Kingdom was destroyed by the Khalsa army.

An account of the insolence and insubordination of the Sikh troops at Lahore: account of the Fauj-i-Khas till the day of defeat at Pheroshahr, based on the personal knowledge of the author. Sardar Ram Singh was also with the Fauj-i-Khas.

(*The **Fauj-i-Khas** was a brigade of the **Fauj-i-Ain** section of the Sikh Khalsa Army of Punjab. It consisted of very experienced elites and had a separate flag and emblem. It was strictly disciplined in the French pattern. All the equipment and weapons were of the best type. It grew to be the best organized section of the regular army.)

The whole narrative is based on the version of Sardar Ram Singh and Sardar Mehtab Singh. The description of the battle at Mudki is entirely attributed to S. Ram Singh and S. Mehtab Singh who accompanied the Sikh troops. The rest of the narrative is drawn from various reporters:

After the death of the great Maharaja Ranjit Singh Bahadur the condition of the Punjab deteriorated irretrievably. Disorder, bloodshed and fighting ensued. The leading Sardars formed factions. After Maharaja Kharak Singh and Kanwar Naunihal Singh had passed away, the Sardars and the higher officers began to struggle among themselves for power.

The army too, deteriorated as it felt itself master of the situation. This decadence was manifest to all. The administration of the state grew worse from day to day. On the 8th Asiij, 1902 b. e. (22nd September, 1845) outside Lahore on the plain towards Mianmir the Sikh army murdered Sardar Jawahar Singh upon the suspicion that he had instigated the murder of Peshora Singh in the fort of Attock by Sher Singh Attariwala. After that the Sikh troops became completely self-willed. Moved by insolence and avarice, they abandoned themselves to unrestrained violence, which disintegrated the state.

The people were put to hardship; revenue was difficult to be realized and anarchy prevailed on the frontier. The troops who gathered (at Lahore) at Dussehra (1845 a.d.) increased this confusion.

The Rani ordered the Commander, the brave and resolute Sardar Tej Singh, after his return from Peshawar to restore discipline in the Fauj-i-Ain to its state during the reign of the great Maharaja. The Sardar announced to the Sikh army that order could be maintained only if they would return to the obedience they had observed in the time of the Great Maharaja. Raja Lal Singh controlled political affairs and the irregular troops, but he was afraid of the Fauj-Ghair-Ain. At the time of the murder of Jawahar Singh he was imprisoned by the army, together with Sardar Attar Singh, Dewan Dina Nath and Khalifa Nur-ud-Din. Despite the best efforts of the Raja to perform this onerous two-fold task the Fauj-i-Ain became more insolent than ever.

The Sardars were seriously frustrated in the administration of the country. Kinsmen of soldiers refused to pay the taxes with the excuse that more than enough revenue had already been collected or that their own receipts had become very little. If a report was lodged against them at Lahore, some members of the army maintained their cause. Often a gang of soldiers arrested a Sardar or his agent and wrested from him the dues which he had managed to realize on the plea that the taxpayer's produce had not been adequate, or that the balance of their pay was to be adjusted. Only such Sardars escaped this high-handedness as had friends among the troops but those 'benevolent' soldiers required a 'fee' from the Sardar.

Political administration was rendered equally difficult, since the soldiers, who were kinsmen of the subjects and belonged to the same stock, had become quite uncontrollable and insolent and perpetrated all kinds of atrocities, fomenting civil strife. If some Amin or Munshi was appointed (to decide a case) he labored under one of two handicaps: either he was himself implicated with one of the parties or the other party refused to submit to the jurisdiction of the men sent by the Sarkar. They were encouraged in their defiance by the fact that they had kinsmen in the army. Even after a decision had been given in a case, the parties concerned came to Lahore with their supporters, and reopened the case, relying upon the military officers who support-

ed them to oppose the supporters of the other party, utterly regardless of the facts of the case.

If an agent of the Sarkar was sent to serve a summons, he was seized by a gang of soldiers on his return and was deprived of any fees realized in terms of the summons. If he handed over the money willingly, all went well; if he refused or resisted, he was beaten for doing his duty; but in either case the money was snatched from him. Such deeds created anarchy and disaffection in the country.

If a subject paid his dues, he made the Tehsildar (the revenue officer) feel obliged to him for the favor, saying that he had not made false: 'excuses' like such-and-such persons, and he expected favors in the people who had no relation in the army were left lamenting that in their helplessness they had to pay their taxes. Thus the collection of revenue became daily more difficult. From every side the Sardars complained about the refusal of persons to pay their dues to the Government, which made administration impossible.

The inhabitants of the cities were also much troubled by the Singhs who demanded most unfair rates for the purchase of commodities. In the lanes and bazaars they pried through doors and loudly threatened to break them with their axes, promising reprisal for resistance. They declared that the citizens were fortunate that Sardar Jawahar Singh had willingly accompanied them, when they withdrew to the area between the city and cantonment. If he had not then he'd been killed in revenge for the murder of Peshora Singh, they said, they would have forced their way into the fort and despatched him on that same day and would also have plundered the city. They boasted that the wealth of citizens was the Singhs for the taking. And none dared gainsay them.

A small group of Sikhs, for example, went to a simple shopkeeper and offered him a few pies for some loaves said to have been bought from him the previous day and required the return of the security of one rupee left with him. The shopkeeper was taken by surprise. Upon protesting

mildly, he was beaten without reason. Some of the Singhs posed as witnesses for the others and extorted the sum demanded. Fortunately for the shopkeeper, a more kindhearted Sikh appeared on the scene and induced the others to leave the poor fellow, saying that they had apparently mistaken him for some other shopkeeper. He said that the shopkeeper was a reputable man and that someone else might have taken it from him, and appealed to them to leave him in peace. The timorous shopkeepers were terrified by such experiences and either kept their shops closed or kept very few goods in them.

In the cantonments, too, there was no semblance of discipline or order. The soldiers, after receiving their pay, absented themselves without leave from the Sarkar. They arranged it among themselves and went to their homes to deposit their pay. Parades took place in name only. Some of the troops had gone home; some were absent in the city; and some had gone to settle private quarrels. Not more than a quarter of the total number appeared at the time of parade. No sergeant dared call the roll. The officer of the matchlock-bearers could not order the change of guard. The officers, in fear of their lives, quietly submitted to the will of the troops. The number of troops present on each day was regularly recorded, but these numbers, excluding those who had got leave from the Sarkar were rarely found to tally with those on the rolls.

On pay day the soldiers picked bright new coins from the heaps of money in exchange for defaced ones and threw away the worn coins, saying that they could be given to the officers. Because of these practices the treasury at times ran short of cash. Balances and increases due were taken from the Daftaris and in disputes, until the matter was referred to the Sardar the accountants were held responsible by the men.

The soldiers got their brothers, sons and relations enlisted without orders or identification, simply declaring that so-and-so was enlisted at such a place. By their orders the wearing of caps by 'Poorbeah' troops and regimental bandsmen were forbidden and such men were required to use turbans. If an officer forbade such insubordination some troops would expel him

while others, who liked him, would recall him and beg him to defer to the wishes of the Khalsa; so the officers were at their wits' end.

The *Fauj-i-Khas* consisted of four battalions forming two regiments, with horse batteries and *Jinsi*. It was trained by Generals Allard and Ventura, the French Officers.... During the disorders, which followed the death of the Great Maharaja till the days of Sardar Jawahar Singh, it took its orders from the political leaders and often acted against the wishes of the rest of the army. By the orders of these political leaders the *Fauj-i-Khas* was kept at Lahore and were entrusted with the most responsible tasks, such as guarding the magazine, the treasury at Moti Mandar and the city gates. The disciplined behavior and loyalty of the *Fauj-i-Khas* led to some improvement in the rest of the army. After the murder of Jawahar Singh the *Fauj-i-Khas* was off duty. The men of the other regiments conspired among themselves and when the *Fauj-i-Khas* reassembled, they stated that for some years the *Fauj-i-Khas* had been stationed at Lahore and should be sent with its commanders on active service to Peshawar. The soldiers belonging to the *Fauj-i-Khas* replied to their critics that they were prepared to accept the proposal if the services performed by the *Fauj-i-Khas* since its formation were found inferior to those of the rest of the army. They had occupied Dera Ghazi Khan, had conquered Mandi and Kamalgarh and other places. They would also accept the proposal, if the periods of their stay at Lahore and near the capital were considered since the capture of Peshawar. The soldiers of the rest of the army appealed to the to transfer the *Fauj-i-Khas* to Peshawar. Their request was granted and an order was issued that the banners of the *Fauj-i-Khas* should be taken across the river Ravi. The Sikhs of the *Fauj-i-Khas* saw the letter containing the orders for their transfer to Peshawar, and felt much aggrieved. They alleged that their officers had been bribed to agree to the transfer —a charge such as had not been heard for years. They declared that the officers of the *Fauj-i-Khas* had always told their men that they would be posted at the seat of Government, in preference to the troops of the rest of the army and that this privilege would always be theirs. But when they received this order of transfer, it became clear that the officers were guided by selfish motives and had betrayed their men. They proposed to collect in a house near

Anarkali, straw matting and wood from adjoining houses, set fire to it and burn their officers in it. The officers adjured them to maintain the discipline and loyalty which would spread their reputation throughout the world; that they (officers) would share the fortune of their troops in the transfer to Peshawar; and that their lives were in the hands of their men. The men replied that they would not be deceived by the false pretext of the officers. They said that they were in the same position as their Sikh brethren. At Peshawar there was no enemy to be faced, no expedition to be undertaken. About this time a news-letter was received from Rai Kishan Chand, announcing that, in view of the general disorder in the Punjab, the British said that Sikhs all over the Punjab had gone mad, had set their house on fire, and their neighbors feared that the fire might spread to their own houses. Consequently the English Company decided to strengthen the frontier.

News from Ludhiana told that at Nandpur, a trans-Sutlej possession of the Lahore Sarkar, a dispute had taken place among the Sodhis about some property, causing bloodshed.

Najib Khan, Risaldar of the Muslim regiment, who had gone there to put down the disorder, had been killed. The Lahore Sarkar could not control the situation. Since Nandpur was a place of pilgrimage of the Sikhs, and the Jagirs of the Sodhis were situated close to it; and since the Sodhis had

begun to collect men the Sarkar of the Company stationed the forces of a hill Raja near Nandpur, in order to settle the dispute and to stop the gathering of the Sikhs in the town and in the villages of the Sodhis. And as a measure of prudence the Sahibs enquired why a body of Sikh troops of the Lahore Sarkar had been staying in a certain village across the river Sutlej. (Sodhi (Punjabi: ਸੋਧੀ) are landlord people from Khatri or Kshatriyas clan from the Punjab region.)

On receiving this news the real well-wishers of the State of Lahore were perturbed that the confusion and disturbance created by the stupid and short-sighted Sikh soldiers and their defiance of the governing authority had caused disorder on the frontier and had aroused suspicion.

There had been a time when the glorious Sahibs had themselves sought military help in the campaign of Khorasan and had felt fully satisfied with the attitude of the Lahore Sarkar.

Again, the late Maharaja was so confident of the abiding friendship of the English, that during the apprehended invasion of Peshawar, when Dost Muhammad Khan had personally led large forces for its recapture, he had marched to Peshawar with all his troops and guns leaving less than one-tenth of his forces in the rest of the Punjab, withdrawing troops even from the garrisons of the forts. As a result of the firm and stable friendship of the Company, all had gone well in the Punjab. But now the insubordination of the soldiers, on top of their earlier misdeeds had brought the administration to confusion. ... None, great or small, dared admonish them for their indiscipline for fear of losing honor and life. The army declared that the British had no right to administer the trans Sutlej possessions of the Lahore government. What happened at Siri Anandpur might occur elsewhere also.

It was learnt from Poorbeahs (sepoyys) who came from Hindustan that British troops were being continuously moved up to Ludhiana. They (the Sikh soldiers) suspected from this that those at the helm of affairs at Lahore were in league with the British. That the Maharani nursed a grudge against the army on account of the murder of her brother, Sardar Jawahar Singh.

They would not let the state of Lahore slip from their hands. Extracts from their scriptures were being circulated by the Nihangs, the Akalis, and Granthis, to the effect that the Sikhs would rule from east to west and that they would occupy the throne of Delhi. In Hindi they declared (verse): “The army of the Guru shall sit on the throne at Delhi; the fly-whisk shall be waved over its head and it shall have everything according to its desire.”

Further they said that battle against the British was as sacred to them as bathing in the holy Ganges and would be in full conformity with the tenets of their religion. They said that they did not love their present leaders as they loved the old. They would bring back Raja Gulab Singh and make him Wazir.

It became apparent that the whole Sikh army had taken the evil path. The plans of the British for the defense of the frontier were suspected to be a cloak for the occupation of the Cis-Sutlej possessions of the Lahore government and the troops believed that the State of Lahore had made a secret arrangement to this effect with the Company. They declared that their crossing the Sutlej would be as meritorious as a pilgrimage to the holy Ganges. They did not like the movements of the British troops, although it was within their rights to move forces in their own country towards the frontier. Daily they passed such wishes as news. Occurrence of bloodshed by the Sikh troops was consequently expected.

➤ *One day the Maharani in the presence of the courtiers and officers declared to the men of every brigade and dera that she had reconciled her mind to the murder of her brother, Sardar Jawahar Singh. She wished them (the soldiers) to obey her as sons; she harbored no ill-will towards them. Jawahar Singh had been, indeed, foolish and incompetent in the discharge of State duties.*

She appointed Sardar Tej Singh, a famous veteran to command the Fauj-i-Gair-Ain. The administration of the country, too, was clearly explained. The mutinies among the troops resulted in confusion, loss of State income and disorder on the frontier. The soldiers readily believed any rumor. Summaries of any news received from the various parts of the dominion and any dispatch received from Rai Kishan Chand, their trusted

Vakil, would be communicated to them (the army). The Maharaja Dalip Singh was a minor. The protection of the lives and property of the people and regard for their own livelihood should rest upon the army. They were both subjects and guardians. Since they had gone astray, they would be required to declare in writing at the Samadhi of Maharaja Ranjit Singh, whose salt they had eaten, that they would obey their officers in every thing and would execute the orders of the Sarkar under all circumstances. As customary among the Khalsa, Kara Parshad (sweets) would be distributed among them. Four months' salary would be paid to them and they would be required to retire to camp 100 kroh from Lahore, and should refrain from high-handedness. If they settled down peacefully, order in the country and tranquility on the

frontier could be assured, as in the reign of the Great Maharaja.

➤ *Their insubordination gave the glorious Sahibs evidence of the disorganization in the kingdom of Lahore, so that (the British) were determined to reinforce the frontier. The troops agreed to go to the Samadh of the Great Maharaja and declare in writing that they would obey their officers and camp some kroh away from Lahore according to the orders of the Rani; and on the 9th of Maghar (22nd November, 1845) they gave this promise. It was further ordered that a letter containing the proceedings should be sent to Rai Kishan Chand, who should be asked if this satisfied the British.*

The irregular cavalry, who were in complete agreement with the regular army in their acts of omission and commission, learned of the arrangement that the troops were to be stationed at a distance from Lahore, and expected that they could move easily and perform their duties from any place. So they went to Raja Lal Singh and their officers and requested their transfer as well. It was approved; and they were ordered to Manala and Bahdana to settle quietly there in groups. Accordingly the cavalry, with the batteries of Maghi Kaban, Amir Chand and Raja Lal Singh left Lahore on the 11th Maghar (24th November, 1845) and on the first day reached Shalabag and Amb Dhaturah. After two more marches they arrived at Manala and Bhadana, where they were stationed in groups. The Faij-i-Khas, and the brigades of Sardar Mehtab Singh and Bahadur Singh were encamped in the plain of Mian Mir from 10—14 Maghar (23rd—27th November, 1845). After receiving their pay on the 15th Maghar (28th November, 1845), the Fauj-i-Khas was stationed at Malikpur. The brigades of Sardar Mehtab Singh and Bahadur Singh were ordered to Rora and the brigade of Rattan Singh Mann was ordered to Dhaori. On the 16th Maghar (29th November, 1845) communication was set up by local Sikhs between the brigades of the Fauj-i-Khas and the dera (group) of cavalry, which were encamped some krohs apart so that they could act together.

➤ *In every dera signs of insolence on the part of the soldiers reappeared as if no solemn written assurance had been given at the Samadh of the Great Maharaja. Observing this the senior officers instructed the juniors to discipline*

the troops, reminding them of their solemn promise of obedience and rude conduct, and the purpose for which they were stationed there. But these orders had a contrary effect. The troops of every brigade in the camp retorted by committing further irregularities. Everywhere the officers were summoned by the troops, who asserted that the British garrison at Ferozepur, which was inadequate, was receiving reinforcements from Hindustan. There was at that place a sum of Rs. 18 lacs held in trust from Raja Suchet Singh and such other treasure. All the brigades and deras of the Sikhs, regular and irregular, had therefore decided to march upon Ferozepur. The brigades stationed in the Manjah territory, at Lahore and at Shahdara had also agreed to this plan.

➤ *It was impossible to dissuade them and indeed any who attempted to do so would be adequately dealt with. In short, the whole army on this side of the Sutlej was to be mobilized. They would cross to Ferozepur, seize the treasure lying there and, until they occupied Delhi, they would observe the strictest Hindu vows. They would take the revenue of London itself from the British.*

Becoming aware that the entire army was bent upon mischief the officers feared for their lives and honor. They decided among themselves that the officers of every brigade and dera should keep each other informed, if the insubordination of the troops threatened their safety. Some Sikh officers who were kinsmen of the soldiers were made to understand that their conduct was not approved and they were warned to be more prudent. It was expected that this warning would be circulated among the soldiers. The discussion between the officers and the troops followed these lines. It was asserted that the Great Maharaja, who had acquired vast resources, had the greatest regard for the friendship of the English, as was known the world over, and that it was evident that he had extended friendship. He had entertained every employee of the Company in a befitting manner and sought in every way to confirm the friendship between the two governments, never dreaming of encroaching upon Ferozepur or other British territories. The troops agreed that this was so, but that by the time the Khalsa (the Sikh army) had developed its full strength and had become capable of open combat, the Great Maharaja had become aged and lost

his vigor. Somebody then asked them if they now intended to show their valor by sacrificing themselves, since such a war meant bloodshed and slaughter, whether their proposal included obedience the order of their master to cross the river. They replied that by the order of the Khalsa they had unanimously decided to march across the Sutlej. Somebody asked them if Rs. 18 lakhs, which was held in trust from Raja Suchet Singh belonged to the government of the Punjab or to the army which had now become its master.

It was suggested that the treasure could not be procured without the consent of Raja Gulab Singh, brother of Raja Suchet Singh and that the Sikhs should stay their hand. > They replied that they would seize that wealth and also the British treasure.

When told that in crossing the Sutlej they would break a long-standing alliance, an act which required deep consideration, they recklessly answered that the Cis-Sutlej territory also belonged to the Lahore government. The Khalsa had great ambitions for which it was fully equipped. Their part was to achieve them. Even if they were destined to defeat their request was granted, they could afterwards go back to their lands. They were reminded of the solemn oath that they had given in writing at the Samadh of the Great Raja, which had been sent to Rai Kishan Chand with the expectation that a satisfactory reply would come from him. To this they retorted that they would not be satisfied unless their claims were conceded. They were told that such talk and schemes were futile; the fort at Ferozepur was filled with war material and a large garrison. The troops resented these warnings.

They were told that the British were the rulers of the whole world and possessed a vast territory, army, cleverness, courage and treasure, and that it was impossible to oppose them. On the contrary, it would be easier for them (the British) to capture the Punjab, because Ferozepur was hardly 40 krohs from Lahore and Amritsar. But it would be extremely difficult for them (the Sikhs) to take Ferozepur and Ludhiana. On hearing such statements the troops abused the men who made them in public or private.

committees and gatherings of the Sikh troops. The officers (who shared Such views) were rudely denounced in the committees and gatherings of the Sikh troops. At this time the infantry brigades were stationed at five towns and the cavalry, which had marched before the *Fauj-i-Ain* was encamped at twelve places at the towns of Bhadana and Sur Singh. But all advice by their comrades and exhortation by the officers had no effect on the troops. It produced no other result than the exchange of hot words and the revelation of their short-sightedness and lack of understanding and the further disorganization of government and menaces of blows and death to the officers. After discussion among the sections of the army, the *Fauj-i-Ain* decided to march from its present stations to Qadian in the Manjah territory and to the east of the Sutlej, and on the 24th Maghar (7th December, 1845), it set forth, some of them, in two stages and others in three stages, reaching Qadian, where they assembled. The soldiers of the *Fauj-i-Ain* sent sowars (horse soldiers) to collect boats and bring them to this side of the crossing at Harike. The irregular cavalry had followed them in defiance of the orders of their officers whom they abused, and threatened with maltreatment and death. A few sowars selected from each dera proposed that they should encamp at Barwala. On their way they sacked the villages as if they were in enemy territory. If any one protested that this was not Yusafzai territory or neighbourhood of Peshawar they replied that the Sikh army had always plundered those regions and to do the same for once in their home country mattered little; so they took grain at their own price, cut trees for fuel and indiscriminately confiscated fodder for their horses from those villages. If one of the troops' camels fell ill or was injured, they would take an officer's camel, if he had two. The officer dared not protest. If some Zamindar came to a large tent, taking it to be that of an officer, to lodge a complaint, the officer had his curtains lowered, out of fear, and sent the man to identify the soldier, who had wronged him and then report. The offender would hide himself; or, if found, would deny the offense done. Even if the case was proved only one-tenth of the goods was returned. Everywhere they evaded check in the same way. Many inhabitants had grievances against the army and cursed their oppressors and wished for their destruction. If soldiers belonging to the locality were present, it was not plundered. At such places

things were purchased at a nominal price. The irregulars stationed at Bhadana, Nurpur and Naushahra looted the district with little restraint. Some resident official opposed these outrages. In consequence a quarrel broke out and the villagers suffered great loss. Raja Lal Singh tried his best to intervene, but in vain and compensated the villagers from his own pocket. One or two soldiers who had been put under arrest were released by their comrades, who took the law into their own hands.

Raja Lal Singh and the officers were abused by the army, and threatened with death or degradation and forbidden to interfere. The soldiers removed the autumn harvest wherever they found it lying in the fields and carried away fodder from the houses of the zamindars. Sardar Ganda Singh Kunjahia was secretly sent by Raja Lal Singh to chide the officers of the Fauj-i-Ain for their failure to control the men.

The sowars of the irregular army joined their comrades in the regular army. They reported that the irregular cavalry had arrived at a shallow place to cross the river. They were asked if there were boats available for the Sikhs of the Fauj-i-Ain to transport their artillery. They were told that regular sowars (horse soldiers) had gone towards Harike to collect boats. They should bring along their guns and boats would be procured; but more brigades should be brought from Lahore to that place. During the two days 24th and 25th Maghar (7th-8th December 1845) they halted at Qadian.

The first question which the soldiers asked each other was whether all the officers were present; and they confirmed that all of them were there. On learning this they congratulated themselves, declaring that the officers were so helpless that they had no other alternative, unless they took to the air or went underground. If they should desert, the homes of all of them would be at the mercy of the troops. After venting their relief they reaffirmed the need to keep a close watch on the officers. They said that delay in sending troops from Lahore was a subterfuge and that in return for every place (handed over to the British) the officers were to receive payment from the Sarkar of the Company Bahadur. It was suspected that the offic-

ers and the State authorities were in league with the Sarkar Company.

They argued that the Hindustani and Malwai officers had their homes across the Sutlej and, were therefore, favorably inclined towards the British and so wished to frighten them by praising the greatness of the British. But the Khorasanis (Afghans), who had been defeated by the Sikhs, had in turn driven the British out of Kabul. Again, as the wealth of all the officers, like that of Raja Suchet Singh, was at Ferozepur, they opposed the advance of the Sikh army, lest it should be plundered. They were also afraid of losing their own lives. They declared in the face of the officers that they (the soldiers) received only Rs.12 a month in pay, while they (the officers; got thousands of rupees per year, so that there was no reason for the officers to hesitate in declaring war. The officers submissively replied that everything was in the hands of the army and that they (the officers) only wished them to act to their advantage.

In the meantime Sikh recruits began to pour into the deras from the Manjha hoping to share in the plunder of Ferozepur. It was also said that after the Sikhs crossed the Sutlej they would be joined by the Sikhs of the Malwa, who would swell their numbers, because they already had many relatives in the Sikh army.

On the 26th Maghar (9th December, 1845) the brigade of the Fauj-i-Khas and the brigades of Mehtab Singh and Bahadur Singh marched to Jhangi, about three kroh from Qadian on this side of the river. They then proposed that according to plan, the irregular army should advance to the river to the right of the crossing at Harike, east of which lay Ferozepur, and announce their arrival to those at Ferozepore. After consultation among themselves, they advised their officers that heavy fire should be opened. The officers replied that they might do what they pleased, since everything was in their hands. So heavy fire was opened that night, which it was presumed would be heard at Ferozepur and by the regular army.

Two days afterwards, that is, on the 28th Maghar (11th December, 1845) all three brigades marched from Jhangi to Nathianwala on the bank of

Sutlej towards Harike on the road from Ferozepur. The soldiers in a body demanded of the officers an assurance in writing that a wounded man should receive his pay as usual and that the pay of any one who should be killed should be handed to his heirs, to a son or brother, if there were one. The officers replied that that was not within their power, but that they would petition the Sarkar to that effect.

Accordingly they obtained from the officers a petition with seals affixed and kept it as a record. They said that the officers were without matchlocks and that each of them should carry one like the soldiers for without a rifle an officer could not fight. The officers agreed; and so they and the men were equal. That day the officers who were chagrined at their helplessness before an insubordinate army, held a secret meeting. They deplored that they were about to commit a breach of faith; that after crossing the river a battle would ensue; that the power, resources and conquering capacity of the British Government were known all over India. They deplored it all the more, that there was no reason in their favor; and obviously they would break the alliance which the Great Maharaja had respected throughout his life.

At that time the men asked the officers why they did not give orders as they used to do in the days of the Great Maharaja, absentees should be put under arrest and discipline should be enforced as before. Parades should be ordered as was being done at Ferozepur during those days. Roll-call should also be introduced. Hearing this, the officers were at first surprised. They said among themselves that such questions from their men were a good sign. To humor the men, they replied that those officers had joined service during the time of the Great Maharaja, just as among the men there were those who had done long service and those recently recruited; so among the officers there were old and new. They would try to arrive at a decision among themselves and communicate it to the men. They tried to make the men realize that in the opinion of the whole world the Great Maharajah's death was a calamity for Punjab; he had bequeathed to the country a united and effective government. He raised an army of its own inhabitants in order to maintain prosperity. He foresaw that his subjects would have the interest of the State more at heart than his descendants or successors.

He had concluded the treaty with the Company Bahadur; and it was meant to be carefully; observed from generation to generation. Now everything rested in their hands. Maharaja Dalip Singh was very young and little concerned with affairs. They fully agreed with the men as to the necessity for discipline, regular parades, the taking of roll-call and punishment of defaulters; after all, this had been their life-work.

After expressing these wishes to their officers they requested them to pluck up courage and restore the old discipline in the army. The officers felt gratified with the answer and told the men that if they wished to main- tain the reputation of the Great Maharaja, and preserve his achievements, they should obey the orders of the officers, and these orders were emphatically that they should desist from crossing the river breaking the long-standing alliance. Afterwards they would rue having done so. They could do what they liked in the trans-Sutlej territory. On hearing this all those present, numbering about 2,000, replied with one voice that they would obey all orders, except that to refrain from crossing the river.

Immediately afterwards the various groups of men who were present dispersed, saying that after taking their meals they would bring their officers to inspect the bridges. The officers looked at each other in amaze- ment and went to their deras. After taking their meals men from every brigade went to the river to inspect the proposed bridges, carrying their officers with them as if dead. They found that the space between the camp and the bank of the river consisted of sand, marsh and shallow water, so they changed their mind about camping there and returned after having inspected the bridge, which existed in name only, for there was only one boat, over which was set a guard. On the 29th Maghar (12th December, 1845) an English officer with 100 sowars had come from the direction of Ferozepur to reconnoiter the bridge, and the guard on the boat fired at them. On the same day twelve more boats were brought by sowars specially sent for the purpose and these were equally divided among the troops of Mehtab Singh, Bahadur Singh and the Fauj-i-Khas It was learned from the Sikhs who had come from their homes or had lagged behind, that on the following day the banner of the brigades of Rattan

Singh would also reach the bridge. Eleven more boats were received. After some discussion about their distribution among the brigades of the Fauj-i-Khas, Mehtab Singh and Bahadur Singh, they began to cross the river on the 1st Poh (14th December, 1845).

While the three brigades were crossing the river, the brigade of Rattan Singh Mao also reached the bridge and using the boats of all three brigades which returned from the other bank of river Sutlej, began to cross the river. By mid-day of the 2nd Poh (15th December, 1845) all the three brigades of the Fauj-i-Khas, Mehtab Singh and Bahadur Singh had completely crossed over. One boat sank and the men and material in it were lost. The brigades of Rattan Singh Man had hardly crossed, when the banners of the brigades of Kanh Singh Man and Sardar Shamsher Singh Sandhanwalia, along with the Sikh volunteers, arrived there. On reaching the crossing place they seized the same boats. On the 2nd Poh (15th December, 1845), the brigades of the Fauj-i-Khas, Mehtab Singh, Bahadur Singh and Rattan Singh Man had crossed to the other side of the river towards Ferozepur. (A certain Zamindar, son of the Ghaudhari of Mastike was killed on that day by a soldier, to pay off an old score).

On the 3rd Poh (16th December, 1845), the brigades of the Fauj-i-Khas, Mehtab Singh, Bahadur Singh and Rattan Singh Man marched from the neighborhood of Mastike and encamped between the town of Attari and the stream called Sukhne, three and half kroh from Ferozepur. The irregular cavalry, taking the artillery with it, crossed the river in boats from Harike and encamped on the bank. After one halt, they made a forced march and reached the neighborhood of Mullanwala. It had been arranged that each dera of the Sikhs should be kept informed about the movements of the others. Accordingly as soon as the Sikhs of the regular army informed the irregular army about the advance of certain brigades towards Ferozepore on Poh 3 (16th December, 1845), some hundreds of sowars of the cavalry brought Raja Lal Singh and other officers to the camp of the regular army and made an agreement with the Sikh soldiers that on the following day, Poh 4 (17th December, 1845), the camp of the irregular troops should join the regular army. Subsequently a plan of action

would be decided upon. On their way back Raja Lal Singh and his officers tactfully met the officers of the *Fauj-i-Ain* in the open ground to decide about the amalgamation of the dera. He referred to a copy of a letter of the British Government, which had stated that the results of the breach of the alliance and the crossing of the army to the other side of the Sutlej would be disastrous for the Lahore Sarkar. It was also made clear that the intention of the government of the Company was merely to strengthen the frontier defenses. He (Raja Lal Singh) also invited their attention to the despatch of *Rai Kishan Chand* in which he expressed great surprise at the crossing and breach of alliance without any ostensible reason. He (Kishan Chand) had also pointed out that no good would come of such a foolhardy action of the Sikh army now or in the future. He (Raja Lal Singh) also mentioned the order of the Sarkar which required them (the officers) by every possible means to prevent the troops from crossing to the other side of the river. So long as they should remain on the trans-Sutlej side towards Manjah everything could be controlled. He (Raja Lal Singh) added his own conviction, that both the regular and irregular troops seemed to rival each other in shortsightedness, in their desire for war and their haste. Both were set upon the breach of the alliance. He stated that even if at that time they would withdraw towards Manjah there would still be hope for safety. The officers of the regular and irregular army declared in the presence of Raja Lal Singh that they had tried their best to dissuade the army since they marched from their first camp and at every subsequent halt. They said that on the following day in the joint camp of the regular and irregular troops they would once more say all they could if they could be heard. Otherwise everything would rest with the troops.

At that time the officers of the irregular troops reported that they had learned from a camel driver who arrived with some papers, that Sardar Tej Singh, the Commander-in-Chief, had ordered the brigade of Mewa Singh Majithia to Dera Ismail Khan. Accordingly, that brigade was encamped at Shahdara. Besides, the Panches of the brigades who had gone to Jammu had come back and reported that Raja Gulab Singh had said that he would leave for Lahore on receipt of an invitation from the Sarkar, but that he was not prepared to comply with their verbal message. The said brigade and

the Sikhs of the other brigades had a letter written, under menaces, to the effect that Raja Gulab Singh should be sent for, and despatched it. The same brigade, after consultation among themselves, obtained orders from the Sarkar by force to join the rest of the army and by their own will, marched to join it. At last Sardar Tej Singh himself saw that the brigade of Mewa Singh might create trouble at Lahore and realized that the brigades of Kanh Singh Man, Shamsher and Chattar Singh were disaffected towards him (Tej Singh). He therefore decided to move from Lahore. On that day Poh 3 (16th December, 1845) after the crossing of the artillery of Rattan Singh Man, first the brigade of Kanh Singh and then in turn the brigades of Shamsher Singh and Chattar Singh decided to cross the river. At that stage the officers despaired of dissuading the troops. They found that all the Sikh troops from there to Shahdara were unanimous; so they dispersed. On the morning of the 4th Poh (17th December, 1845), the irregular army, Raja Lal Singh, his artillery and the four brigades encamped on this side of the Sukhne stream. The officers of the regular and irregular army met groups from every brigade and camp gathered at the camp of Raja Lal Singh. The officers intended to talk about the papers which had come from Lahore, when the men, who had got news of the arrival of papers on seeing the camel driver, asked them (the officers) if the papers had reached them. Raja Lal Singh and the officers of both the regular and irregular troops seized the opportunity and to humor the troops, asked whether they would like to know about those papers in detail or in brief. The men replied that the papers had been by them (the officers) and that they should let them know their substance. Being afraid of the men, the officers reported only the gist of the despatch of the British Government, the letter of Rai Kishen Chand and the despatch of the Sarkar demanding to know why the men wanted to cross the Sutlej and break the alliance. The Sikhs replied that the contents of the despatch were misrepresented and intended to deceive them. They had received reliable and authentic reports from the Sikhs who had come from the Malwa (Cis-Sutlej) territory and it was certain that the British troops were shortly due to arrive there.

The insubordinate troops began to plan among themselves for the combat.

➤ *Raja Lal Singh and all the officers, high and low, were overawed by the soldiers. Sometimes the men came to them and made proposals for the battle. At others, being displeased with their cold reply that everything rested with the men, they abused them.*

On the 5th Poh (18th December, 1845) it was learned that the Governor-General was advancing with large reinforcements by way of Mudki to Ferozepur. The Sikhs proposed that Raja Lal Singh, the cavalry and the three brigades of the *Fauj-i-Khas*, Mehtab Singh and Bahadur Singh should march from there and should encamp opposite the Governor-General. Sardar Tej Singh Bahadur and the brigades of Kanh Singh Man, Sardar Shamsher Singh, Chattar Singh, Mewa Singh and the artillery and regiments which were on their way to cross the Sutlej and were to join them there were required to remain there for the purpose of attacking Ferozepur; while the brigade of Rattan Singh Man and some other troops which were to be left there according to requirements would join Sardar Tej Singh in addition to his own brigades. On the same day instead of a general march they decided to beat the drums five times.

*The brigade of Rattan Singh Man, the artillery and some other troops remained there. Raja Lal Singh marched with the cavalry, the brigade of the *Fauj-i-Khas*, the brigade of Mehtab Singh and the brigade of Bahadur Singh. Although it was a moonlit night, yet on account of disorder among the soldiers they lost their way, The village of Sultan Khan, which lay on the way was set on fire by the Sikhs in order to warm themselves, so that the place was destroyed.*

*A little before daybreak they reached Pheroshahr, where they encamped around the big walls of the place which formed a fort. To the west, opposite Ferozepur, was the *Fauj-i-Khas*; and from the south to the north-east, in the direction of the road to Mudki and Jira (or Zira), the brigades of Mehtab Singh, Bahadur Singh, the irregular forces and the batteries and howitzers attached to them were encamped. Raja Lal Singh and the officers were in the center. As the men had lost their way, they wandered like a caravan.*

Ganda Singh Nihang, the officer in charge of the Mihangs confident that the horse could go anywhere on earth and could cover any distance, arrived in the neighborhood of Mudki. There they captured an Englishman and some servants who had arrived there in the train of the Governor-General and sent them to the Sikh camp. They intimated the arrival of the dera of the Nawab as soon as possible. All the Sikh soldiers were fatigued on account of their having lost their way throughout the night. Some were still joining up from behind. It was announced that half the troops would take to the field. But the soldiers who were fit enough to move made up only half their numbers, and these went, taking Raja Lal Singh and the officers of the regular and irregular troops with them. The cavalry and the men of the brigades of Mehtab Singh, Bahadur Singh and the Fauj-i-Khas followed in that order. The dera of the Governor-General had arrived at Mudki.

On receipt of the news of the arrival of the Sikh army, the (British) regiments and artillery prepared for action and advanced about one kroh. The Sikhs opened fire first and the British guns replied. Some riderless horses from a British regiment opposite the Sikh cavalry got out of control and galloped into the Sikh lines, killing some of the Sikhs, but others fired, thinking that British cavalry were charging them. In the confusion which followed they fell into panic and fled firing in all directions. In reply the British sent over shells of various kinds.

The land between the two armies was overgrown with large bushes, trees and hedges so that the two armies could not see each other clearly. Bahadur Singh's brigade was the first to face the British forces with guns and matchlocks and was defeated. Similarly the Fauj-i-Khas with its artillery joined the battle, but after a couple of hours they also were thrown back. At dusk the British forces were facing Mehtab Singh's brigade who thought that the Fauj-i-Khas had arrived. In their relief they shouted "Fateh Wah Guru" (Victory to our Guru) whereupon the British troops opened fire on them with guns and muskets. The men of Mehtab Singh's brigade replied with two rounds from their guns and a little dispirited rifle fire and then broke. When night fell, the British troops still held their ground. The

Sikhs retired from the field, abandoning some of their guns, and withdrew to Pheroshahr camp. The regular and irregular cavalry had brought their baggage on mules and ponies and in their flight from the British, they had to abandon much of their baggage and ammunition.

The battle occurred on the 6th Poh (19th December, 1845), at the Pheroshahr camp. There was much mutual recrimination among the Sikh troops. The soldiers said that they were defeated because they had made a double march and had lost their way and arrived tired. Moreover, the reinforcement of the other half of their army had not reached them according to plan. And above all night had fallen on them. Those who had remained in the camp, on account of losing their way, said that they (the vanquished) had shown themselves to be worthless. They boasted that they would show their own mettle in the next battle and would do wonders. And so the quarrel went on.

On the morning of 9th Poh (22nd December, 1845), news was brought that the Nawab Governor-General Bahadur's army had drawn off to the left Beraha, south of the Sikh camp, towards Ferozepur, and were to be replaced by fresh troops on that day. The Sikhs were misled into rejoicing at this, thinking that the British had taken shelter in the fort at Ferozepur and were trying to evade them. The cavalry abused Raja Lal Singh and set out in search of plunder, taking him and the officers with them. Some regiments of the regular army also marched out, believing that a baggage train was exposed and would be an easy prey for them. But they did not take the heavy guns with them as they were with the infantry. When they received the news that a British force was on the march nearby, the regular infantry demanded of their officers that they should seize such a good opportunity for loot. The officers replied that they could do what they liked, but that the news was of a movement of British troops from Ferozepur. On hearing this two battalions of the Fauj-i-Khas with their artillery, went west by their own will. A beggar appeared who said he was a servant of Bokhan Khan in the cavalry, and reported to the Khalsa troops that one British force had come from Ferozepur and another from Mudki and the two had joined. One of the Sikhs said that this force might have

come to escort the army of Nawab Governor General Bahadur to Ferozepur, that arms and ammunition were probably being distributed among the British troops. On hearing this the Khalsa soldiers said that the British force with the Governor-General had probably been bringing reinforcements to Ferozepur. On learning this the two battalions of *Fauj-i-Khas* returned to camp. The irregular cavalry, which had gone southwest, and the regular regiments, which had marched west also returned, leaving some sowars to reconnoiter.

The men of the regular and irregular regiments were angry that the indolence of the officers had lost them an opportunity of plundering the English camp.

➤ *They spoke roughly to Raja Lal Singh and the officers and accused them of aiding the British. The higher officers were oppressed by the thought that they were going to die so futilely. With tears in their eyes they repeated the name of the Great Maharaja, saying that he had trained the regular and irregular troops at great cost and with great care and had also scrupulously maintained friendship with the English. But the treaty had been broken by their folly and the army was going to its destruction, while they were quite helpless in their humiliation.*

The cavalry were very bitter against Raja Lal Singh and their officers and the whole camp began to plot injury to them. The men of the regular army assembled deputies from every company and from the batteries of Bahadur Singh's brigade, which was on the left, to arrange a plot to seize and beat and murder their officers. Deputies from Mehtab Singh's brigade on the right also joined the plot...

*They went in the afternoon to the 4th battalion of the regular army which was called *Sham Sota*, to bind, beat and kill their officers, when suddenly shells from the big guns of the British began to fall among the brigade of the *Fauj-i-Khas*, the Sikhs all stood at once to attention. When the British force appeared opposite them, the guns of the *Fauj-i-Khas* opened fire and the army occupied a trench which they had dug in front of their camp. The *Fauj-i-Khas* prided themselves that under the command of their*

French officers they had been victorious everywhere in the Punjab. This battle against the British, they thought, would be like their earlier battles. Not doubting the ultimate result and unfamiliar with war against the British, they repeated their earlier boasts, saying that men would see their deeds. At first they opened a steady bombardment with their batteries. Then they opened musketry fire from the trench. Their officers were not allowed to act as such. Everyone followed his own will. The British advanced the left flank of their army against the *Fauj-i-Ain* and drove it back towards the camp of the cavalry, which also possessed guns and howitzers. Battle was also joined with the cavalry on the right. The *Fauj-i-Khas* had to face the right flank of the British, which steadily advanced. The brigades of the *Fauj-i-Khas* and the cavalry were heavily shelled with a variety of projectiles and suffered severe losses in men, horses, artillery, oxen and transport animals. The British guns fired rapidly and were served with skill and courage. Their sound at any distance was quite different from that of the Sikh guns, which were fired by means of a string. Shells rained on the Sikhs and so many of them were wounded that by afternoon their spirit was broken.

When they witnessed the strength and discipline of the British they were forced to confess that the British proceeded with set purpose, while they themselves were chaotic, and it became apparent to them that the British were advancing against them at first like a flood in a river and later like the tide in the ocean.

The Sikh regular and irregular armies were encamped around the village of Pheroshahr, but fled in whatever direction they could. In their confusion and panic they could not help one another. The Sikh cavalry, which had proudly declared that it had formed the vanguard in every battle, could not advance against the British guns. Some of them, however, fought alongside their own artillery as long and hard as they could; but others turned and fled carrying their own baggage and that of others, lest it should fall into the hands of the English. Raja Lal Singh's camp and that of the artillery which lay east of the village, were completely plundered. Camp-followers who had come with the vain hope of looting.

Ferozepur, found the Sikhs in retreat, plundered the goods of their fellow countrymen and fled. Suddenly the magazine of the Fauj-i-Khas was exploded by a shell from a British gun. Not only were they terribly shaken by this catastrophe, but also many were killed and the Sikh battalions and batteries suffered a complete defeat. The British troops occupied the camp of the Fauj-i-Khas and cavalry as it stood. The darkness of that night was as the life of the vanquished. Raja Lal Singh was wounded and a fugitive. All those belonging to the Fauj-i-Khas and cavalry who had not fled lay wounded or dead on the field. Some men of the Fauj-i-Khas joined the brigades of Mehtab Singh and Bahadur Singh, which were on the left. At night the English troops retired according to custom; for in the dark, friend could not be distinguished from foe, though they had completely defeated their opponents. Huge fires were lit up at intervals opposite the camp of the Sikhs of the brigades of Mehtab Singh and Bahadur Singh and the other remnants of the defeated army. The Sikhs thought that the British were resting, so they fired some shells in their direction at intervals during the night. Those who were left in the Sikh camp discussed throughout the night whether they should disperse, or collect their artillery and set up the dera again elsewhere. But hourly their numbers were dwindling. That night, when the Fauj-i-Khas and the cavalry had been defeated and the remnant had fled, the officers, who had been disgusted with the ill conduct, insolence, disobedience, heedlessness and abusive tone of the men, moved about among the soldiers who were running away and throned of Delhi, according to the sayings of the Gurus, and destroying London, sneered that, far from capturing the fort at Ferozepur with its treasure and the and taking a sacred bath in the Ganges and reaping the fruits of their religious war, they had gained nothing by their aggression. They asked these Sikhs who, when marching wilfully from near Lahore, were entreated by their officers faithfully to observe the treaty with the Company as it had been maintained by Maharaja Ranjit Singh; and had retorted that by the time the Maharaja had grown old and infirm the Sikh people had become strong — what had become of that strength today. It was indeed the traditional policy of the late Maharaja not to become involved in war against the British. But if anyone, aware of the power of the Company, entreated the men to refrain from crossing the

river and breaking the treaty, to the destruction of the State of the Punjab, the Sikhs regarded him as blind and opposed to their interest. They became offensive to their officers taunting them that they were merely afraid of being killed in the battle.

But on that day the truth had been revealed, the strength and valor of the British army had been proved. And not one of those foolish Sikhs unless he could recover his obsession by chattering with his comrades could offer a reply. In this way the officers freely gave vent to their feelings.

On the 10th Poh (23rd December, 1845), after sunrise the British army returned to the attack. The brigades of Mehtab Singh and Bahadur Singh opened fire, but the British wheeled to the right and left and bombarded the Sikhs in such a way that they broke and fled as their comrades had fled on the previous night, with whatever they could carry with them, and made their way towards the Sutlej, leaving none except the wounded and disabled at Pheroshahr. On the previous night, the 9th Poh (22nd December, 1845), the brigades of Kanh Singh Man, Sardar Shamsher Singh, Chatter Singh, Mewa Singh, and the artillery, which had begun to cross the river since the 3rd Poh (16th December), joined the brigade of Rattan Singh Man and the rest of the troops. They had Sardar Tej Singh with them. On learning about the battle of Pheroshahr and hearing the noise of cannon fire, they hastened with Sardar Tej Singh to help the troops opposite Ferozepur and arrived early on the 10th Poh (23rd December). Some sowars were sent to bring news of the Sikh army. They reported that the Singhs had fled and that the British army had arrived at Pheroshahr and occupied the camp. An artillery battle from a distance ensued between the guns attached to the British cavalry and Sardar Tej Singh's brigade, which formed the vanguard. This brigade got the news that on learning of the defeat at Pheroshahr, all the brigades had decided to give battle with the Sutlej at their back. So they all encamped at the village of Sultan Khan where that brigade also returned after the combat with the British. It was two and half distant. The British troops encamped at Pheroshahr on the 11th Poh (24th December); the Sikh army marched from Sultan Khan to the bank of the Sutlej, leaving large

quantities of ordnance stores and ammunition at the camping ground and on the way on account of bad organization and nervousness. In several marches they crossed the river towards Sobranh. Those who had been defeated at Pheroshabr fled in various directions

THE END

by Ajudhia Prashad

<https://archive.org/details/in.ernet.dli.2015.282842/page/n57/mode/1up>

**... Fueled by corruption and bottomless greed, The Collapse of Empire happens when a selfish desire for personal advancement overrides thoughts of the common good, leading to systemic failure and moral decay – then a rampant military cannot be controlled, but engages in military adventures that accelerates its collapse... be it Greece, Rome, Napoleonic France, Hitler's Germany, in Great Britain, in Putin's Russia, or in the U.S.A.*

“An empire toppled by its enemies can rise again, but one which crumbles from within, is dead forever”

SIKH RESEARCH INSTITUTE:

My profound thanks to Harinder Singh Co-Founder & Senior Fellow of Sikh RI and Punjab Digital Library, and Santbir Singh - Research Associate, for Illuminating THE TRUTH about Rani Jindan Kaur, that has evaded so many others!

“Getting to Know Rani Jindan”: Podcast: <https://sikhri.org/ranijindkaur>
<https://www.youtube.com/watch?v=fil1BrFgEUo>

“You decide... Was Rani Jind Kaur on the side of the Sikhs or the British?”..... <https://www.youtube.com/watch?v=LLCTw47WgfI>



Leslie Simone Sutain



'Star of India' Design Directoress

A New York City 'boomer,' Leslie began her fashion career at 'Crazy Horse' at the beginning of the 'Contemporary Fashion' era, transcending the past by offering 'High Fashion' fabrics & trends at affordable prices. She designed knits and prints for factories in Hong Kong and Taiwan before going to India in 1979. She became the leader in '*romantic fashion dresses*' from India. The '*Million Dollar Dress*' and the legendary '*Godet*' georgette crinkle dresses, accounting for \$2 billion USD in sales that were manufactured in our vertical textile facilities, responsible for dying, printing, and embellishing the finished garments in New Delhi and Jaipur for 25 years. Traveling worldwide for R&D, attending the major industry shows, and purchasing print artwork from the top design studios in France, Italy, & England, she developed beautiful print textiles for the Indian Mills...

Tidying up centuries of loose ends while contemplating future lifetimes on our planet, Leslie lives in the UNESCO World Heritage City of San Miguel de Allende, Mexico with her psychic Aussie shepherd Sha-Sha.

*... Clearly this journey could never have come to fruition without My Sphinx—
My daughter Noren's many gifts of love*



*...My love to Julio & Jaya, Bartolome, Vasant, Swami Rajneesh & Sandy,
for their lifetimes of friendship*

