

MASTER MORYA

The Red Rajputs And The Moryan Dynasty: The Warriors Of The Solar Race.

Master Morya:

Morya is the Chohan of the first ray Ashram.

Presumably, as He is a Chohan, and as Chohans have achieved the sixth initiation, at which point they become monads in expression, His monadic ray is the first ray of Will and Power. "Morya Remembrance Day" is designated as March 24th, thereby linking Him with the fiery sign, Aries. The type of yoga which Master Morya has promoted is Agni Yoga, the "Yoga of Fire".

No conventional chart is available for Master Morya, though, presumably, in the archives of the Great Ones, such charts exist. One is tempted to associated the sign Leo with him as well as Aries, as so often, He has been the great monarch—whether as King Solomon or as Akbar. There are similarities, as well, to Charlemagne (though no hypothesis that they are the same entity is thereby suggested).

For His great love of beauty (evidenced in the lives of both Solomon and Akbar), the fourth ray is suggested. MDRobbins esotericastrologer.org

The two Masters Who have attempted to awaken humanity in the West to a realization of the Hierarchy are the Masters Morya and K.H., the two working in the closest relation and expressing first and second ray energy. EA 623.

He whom you will some day know as your Master when admitted in full consciousness into his group of disciples (the Master M.) is the head of all esoteric schools in the world at this time. DINAI 226.

The Master Morya is at this time acting as the inspirer of the great national executives throughout the world. E'en those whose ideals coincide not with yours are being welded into the world plan, and much of their immediate work is organizing the individual nations and welding them into an homogeneous whole, preparatory to their entrance into the great international thought-form. All who work with far vision and all who hold before any seething and bewildered nation an ideal for the whole are under His wide inspiration. Internationalism is the aim of His endeavor. EXT 505.

On the physical plane, the initiates and the disciples working in the Ashram of the Master Morya are primarily occupied with the expression of synthesis in the world of politics and of government, and with offsetting wrong approaches to synthesis, seeking to preserve freedom in unity. It is a subjective synthesis for which they work - a synthesis which will express itself in an outer differentiation. This synthesis will define the many aspects of the essential, basic unity which, working out under the stimulation of the energy of synthesis, will bring about eventual peace and understanding on earth - a peace which will preserve individual and national cultures, but which will subordinate them to the good of the whole of humanity. EXT 664.

The Master Morya, who is one of the best known of the Eastern adepts, and who numbers amongst his pupils a large number of Europeans and Americans, is a Rajput Prince, and for many decades held an authoritative position in Indian affairs. He works in close cooperation with the Manu, and will himself eventually hold office

as the Manu of the sixth root-race. He dwells, as does his Brother, the Master K. H., at Shigatse in the Himalayas, and is a well-known figure to the inhabitants of that far-away village. He is a man of tall and commanding presence, dark hair and beard and dark eyes, and might be considered stern were it not for the expression that lies in his eyes. He and his Brother, the Master K. H., work almost as a unit, and have done so for many centuries and will, on into the future, for the Master K. H. is in line for the office of World Teacher when the present holder of that office vacates it for higher work, and the sixth root-race comes into being. The houses in which they both dwell are close together, and much of their time is spent in the closest association. As the Master M. is upon the first Ray, that of Will or Power, his work largely concerns itself with the carrying out of the plans of the present Manu. He acts as the Inspirer of the statesmen of the world, he manipulates forces, through the Mahachohan, that will bring about the conditions desired for the furthering of racial evolution. On the physical plane those great national executives who have far vision and the international ideal are influenced by him, and with him cooperate certain of the great devas of the mental plane, and three great groups of angels work with him on mental levels, in connection with the lesser devas who vitalize thought-forms, and thus keep alive the thought-forms of the Guides of the race for the benefit of the whole of humanity. The Master M. has a large body of pupils under his instruction, and works in connection with many organizations of an esoteric and occult kind, as well as through the politicians and statesmen of the world. IHS 54/5. 1922.

The Master Morya, Who is the center, the magnetic attractive center, of all esoteric groups, conferring on them, by His power, the capacity to destroy that which is undesirable in the life of the disciples. EPII 80.

The miracle-worker Chandragupta, the illustrious king who rescued the Punjab from the Macedonians -- if they ever were at Punjab at all -- and received Megasthenes at his court in Pataliputra. Dharm-Asoka was the greatest King of the Maurya dynasty. IU HP Blavatsky.202.

Maurya Dynasty : 300 BC -185 BC

Chandragupta and Chanakya(Kautilya), together destroyed the Nanda rulers of Magadha and established the Mauryan empire. With Chanakya's advise, Chandragupta defeated Selucus Nicator (Macedonian ruler of territories captured by Alexander the Great.) and seized Northwestern territory from him. Chandragupta later married Nicator's daughter. After ruling for about 40 years, Chandragupta coronated his son Bindusar, and retired to live as a Jain monk. Bindusar annexed Deccan to his empire. After him, his son Ashoka became the king of the vast Mauryan Empire. www.

The same writer places Sandracottus (Chandragupta, the grandfather of King Asoka, of the clan of Morya) in the direct line of the descendants of Baladeva. SDIII. HPB. AB.

Moru the son of Sighru through the power of Yoga is still living . . . and will be the restorer of the Kshattriya race of the Solar dynasty." (Vayu Purana, Vol. III, p. 197).SD.

Max Muller translates the name as Morya, of the Morya dynasty, to which Chandragupta belonged (see Sanscrit Literature). In Matsya Purana, chapter cclxxii, the dynasty of ten Moryas (or Maureyas) is spoken of. In the same chapter, cclxxii, it is stated that the Moryas will one day reign over India, after restoring the Kshattriya

race many thousand years hence. Only that reign will be purely Spiritual and "not of this world." It will be the kingdom of the next Avatar. Colonel Tod believes the name Morya (or Maureyas) a corruption of Mori, a Rajpoot tribe, and the commentary on Mahavansa thinks that some princes have taken their name Maurya from their town called Mori, or, as Professor Max Muller gives it, Morya-Nagara, which is more correct, after the original Mahavansa. SDI 378. HP Blavatsky.

The Vayu Purana declares that Moru will re-establish the Kshattriya in the Nineteenth coming Yuga. (See "Five years of Theosophy," p. 483. "The Moryas and Koothoomi.") Ibid. HPB.

Maru: A king of the Ikshvaku dynasty, the father of Prasusruta and son of Sighra. He had become "ciranjivi" (immortal) by his yogic power. He will revive the ksatriya race of Surya vamsa in the next Satya-yuga. In the meantime he lives in Kalapagrama (SB 9.12.6). Srimad Bhagavatam.

And the name of the Manu who will be the King of the next Race, is said in the Purana to be Moru; and the name of the ideal brahmana who will be the Teacher of the next Race is said to be Devapi; and these two are King and Teacher for the sixth Race that is to be born. Avataris. A Besant. 1899.

Now in the womb of the fifth Race, the sixth Race is a choosing, and the King and the Teacher of the sixth Race are already at Their mighty and beneficent work. They are choosing one by one, trying and testing, those who shall form the nucleus of the sixth Race; They are taking soul by soul, subjecting each to many a test, to many an ordeal, to see if there be the strength out of which a new Race can spring; and in fulness of time when Their work is ready, then will come the Kalki Avatara, to sweep away the darkness, to send the Kali Yuga into the past, to proclaim the birth of the new Satya Yuga, with a new and more spiritual Race, that is to live therein. Then will He call out the chosen, the King Moru and the Brahmana Devapi, and give into Their hands the Race that now They are building, the Race to inhabit a fairer world, to carry onwards the evolution of humanity. Avataris. A Besant. 1899.

I shall quote an interesting passage from The Secret Doctrine taken from the Puranas...HR.

"...Two persons, Devapi, of the race of Kuru and Maru [Moru], of the family of Ikshvaku, continue alive throughout the four ages, residing at Kalapa [Shambhala]. They will return hither in the beginning of the Krita age...Maru {Morya} the son of Sighra through the power of Yuga is still living...and will be the restorer of the Kshatriya race of the Solar dynasty...."

"Whether right or wrong with regard to the latter prophecy, the blessings of Kali-Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in the full XIX-th and at the dawn of the XX-th century of our great era of ENLIGHTENMENT." "...In Matsya-Purana, chapter cclxxii, the dynasty of ...

Moryas (or Maureyas) is spoken of. In the same chapter, it is stated that the Moryas will one day reign over India, after restoring the Kshatriya race many thousand years hence. Only that reign will be purely Spiritual and 'not of this world.' It will be the kingdom of the next Avatara."

Thus, the initiated Hindus know much about their Mahatmas, who dwell in the Trans-Himalayas, but from the curious they guard well this sacred knowledge. In her time, many of them opposed H. P. Blavatsky, for she gave out to the world these sacred names. Letters Of Helena Roerich VolIII. 1936.

The Red Rajputs

By William Q. Judge

Brother Charles Johnston, F.T.S., formerly of the Dublin Lodge in Ireland, is a member of the Royal Academy of Science and retired from the British Civil Service of India. His interest in Indian questions of religion, philosophy, and ethnology is very great, and as his linguistic accomplishments are extensive, his studies in that field are of value. The Imperial and Asiatic Quarterly Review for October, 1893, has an article by him under the above title which Theosophists will do well to read if they can procure it.

Starting with the assertion of de Quatrefages that there are four principal color groups in the human family, of white, yellow, red, and black races, he adds this from the Mahabharata:

The color of the Brahmans is white; of the Kshatriyas red, of the Vaisyas yellow, of the Sudras black. Tod has given much of what is called the history of the Rajputs, Johnston shows that although we have been in contact with Rajputana for over a hundred years, there as yet exists no material for an exact study of its ethnology; while the latter as an exact science is very young and was for a long time hampered by the old Mosaic traditions about Shem, Ham, and Japhet. He holds that the Rajputs are red in color, and also makes good argument on the point that in ancient times they as Kshatriyas or warriors were above the Brahmans so far as mystical and spiritual knowledge went. Quoting the Brihadaranyaka-Upanishad thus, "This knowledge has never before dwelt in any Brahman," he goes to point out that Krishna, the great King and Sage, was a Kshatriya, while next comes Buddha, admitted by the Hindus to be an Avatara, who was also a Kshatriya, all being held by him to be Rajputs. Krishna traced his doctrine from the Kshatriya Manu through a line of Rajarshis or Rajanya sages. This is in the Bhagavad-Gita, where the last personage named in the line is Ikshvaku, of whose race was Buddha. Hence he ascribes the spirit of the Upanishads and of Buddhism to the mystical genius of the Rajanya race. The well-known characteristics of the Brahmans of not having missionaries should be remembered at this point. The reformers they have had have been mostly among themselves, as, for instance, the great Brahman Samkaracharya. If Johnston's argument be right, then it is a very remarkable fact that the Gayatri, or that holy verse which is the "mother of the Vedas," repeated every morning by thousands of Brahmans as they bathe in the Ganges, was composed by a Kshatriya and not by a Brahman. On this we have in the Upanishads these words: "The Brahman sat at the foot of the Kshatriya." This upholds the spiritual dignity of the Rajanyas, who are the Kshatriyas and the Red Rajputs. And, as he shows, to this time the Ranas of Mewar "unite spiritual with royal authority and officiate as high priests in the temple of the guardian deity of their race." We should not forget, either, that it is recorded respecting the proceedings after the death and cremation of the body of Buddha that the Moriyas of Pipphalivana, saying that Buddha was of their soldier caste, took away the embers to erect a cairn over them.* And the name to be applied to these is lohita, or red, which is also the name of the planet Mars, the fighter. The Red Rajputs William Q. Judge.

MARS - The School for Warriors, or the open grades for soldiers. Four of these planetary schools are responsible for the energy flowing through the foremost exponents of the four castes and this not only in India but in all parts of the world. Its teachers are spoken of as the "Graduates of the ruddy Fire," and are frequently portrayed as clothed in red robes, and carrying ebony wands. They work under the first Aspect logoic and train those whose work is along the lines of the destroyer. TCF DK.

* See Maha-Parinibbana Sutta (The Book of the Great Decease), American Oriental Department, Nos. 13 and 14, June and November, 1893.

Johnston's ethnological deduction is as follows: "That the Kshatriyas of ancient India are identical in ethnic characteristics with the Rajputs of today." The Red Rajputs are the descendants of the solar race, a race of kings, of mystical men who not only could learn of mystic occultism but could also fight and rule, which is contrary to the regulation for the Brahman. The Red Rajputs William Q. Judge.

If we turn now to The Secret Doctrine, Vol. I, p. 378, there is most interesting and suggestive matter on this head, with names also, given doubtless with a purpose not divulged.

Quoting from the Vishnu-Purana (Bk. IV, ch. xxiv and iv), she says:

. . . Two persons, Devapi, of the race of Kuru and Maru, of the family of Ikshvaku . . . continue alive throughout the whole four ages, residing at the village of Kalapa. They will return hither, in the beginning of the Krita age . . . Maru, the son of Sighra through the power of Yoga is still living in the village called Kalapa, and, in a future age, will be the restorer of the Kshatriya race in the Solar dynasty.

Max Muller, it is said, translates Moru as Morya, of the Morya dynasty, evidently of the same race or family as those who came and took the embers from the cremation of Buddha. To take the embers, when read under the rules of Indian symbolism, is very much like "taking the essence of spiritual culture after all the rest is burned or purged away." Another valuable article to read in connection with this is the Moryas and Koothoomi in Five Years of Theosophy, p. 483. All students of these extremely interesting points are indebted to Brother Johnston for his paper, all too short as it was. theosophy-nw.org

[From The Path, May 1894, pp. 35-37] <http://www.theosophy-nw.org/theosnw/books/wqj-all/j-rajputs.htm>.

The red men, according to the Mah bh rata, were the Kshatriyas--the warrior caste--who were afterward engaged in a fierce contest with the whites--the Brahmins--and were nearly exterminated, although some of them survived, and from their stock Buddha was born. So that not only the Mohammedan and Christian but the Buddhistic religion seem to be derived from branches of the Hamitic or red stock. The great Manu was also of the red race. ATLANTIS THE ANTEDILUVIAN WORLD. IGNATIUS DONNELLY.

The Dynasty of Kusa, the Son of Lord Ramacandra.

This chapter describes the dynasty of Kusa, the son of Lord Ramacandra. The members of this dynasty are descendants of Sasada, the son of Maharaja Ikshvaku.

Following in the genealogical table of Lord Ramacandra's dynasty, Kusa, the Lord's son, was followed consecutively by Atithi, Nisadha, Nabha, Pundarika, Ksemadhanva, Devanika, Aniha, Pariyatra, Balasthala, Vajranabha, Sagana and Vidhrti. These personalities ruled the world. From Vidhrti came Hiranyanabha, who later became the disciple of Jaimini and propounded the system of mystic yoga in which Yajnavalkya was initiated. Following in this dynasty were Puspa, Dhruvasandhi, Sudarsana, Agnivarna, Sighra and Maru. Maru attained full perfection in the practice of yoga, and he still lives in the village of Kalapa. At the end of this age of Kali, he will revive the dynasty of the sun-god. www.bvml.org/index.htm.

MEWAR AND THE MUGHULS. Rao Ganga Singh of Jodhpur (reigned 1516-32) fought alongside the army of the great warrior king of Mewar, Rana Sanga, against the first

Mughal emperor, Babur. But over the next half century or so, the rulers of Jodhpur allied themselves with Babur's grandson, Akbar. Several rulers of Jodhpur became trusted lieutenants of the Mughals, such as Raja Surender, who conquered Gujarat and much of the Deccan for Akbar, and Raja Gaj Singh, who put down the rebellion of the Mughal prince, Khurram, against his father, Jahangir. With the support of the Mughals, the court of Jodhpur flourished and the kingdom became a great center of the arts and culture. In the 17th century Jodhpur became a flourishing center of trade for the camel caravans moving from Central Asia to the parts of Gujarat and vice versa. In 1657, however, Maharaja Jaswant Singh (reigned 1638-78) backed the wrong prince in the great war of succession to the Mughal throne. He was in power for almost twenty-five years with Aurangzeb before he was sent out to the frontier as viceroy in Afghanistan. Aurangzeb then tried to seize his infant son, but loyal retainers smuggled the little prince out of his clutches, hidden, they say, in a basket of sweets. <http://personal.vsnl.com/janmejay/hphstry.html>

One such republic was that of the Mauryas of Pippalivana which has been identified with Rajdhani and Updhauli villages (in the Gorakhpur tahsil) about 14 miles (22.5 km.) south-east of Gorakhpur city. The Moriya state extended to the territories of the Koliyas on the west and the north-west, and to those of the Mallas of Kushinagar and Pava in the east, and north-east. The place still abounds in peepal trees. It is dotted with archaeological remains over an area of about four miles (6.4 km.) in length and two miles (3.2 km.) in breadth. A large mound called Updhauli Dih lies on the eastern bank of river Gaura. To the north-west of village Rajdhani are found, ruins of an ancient brick enclosure called Sahankot, presumably the site of a large monastery, and several brick-strewn mounds. Mithabel, five miles (8.0 km.) south-east of Rajdhani, perched on a large mound of bricks in ruins, is believed to be the remains of the ancient Nyagrodha forest. These antique pieces of evidence indicate the rich heritage of these places as sites of prosperous cities of the Moriyas. Another republic was that of the Koliyas with its capitals as Ramagrama which marked the site of the Gorakhpur city. The state was bounded on the north by the Himalayas and with the river Rapti as its southern limit. The Moriyas were its south-eastern neighbours and to the west the river Rohini formed the boundary line between it and the Sakyas.

The western and the north-western boundaries of the mallas touched those of the Koliyas, and in the south and south-west direction existed the Moriya republic. The Nandas were however, overthrown subsequently, by Chandragupta Maurya, son of the chief of the Moriya republic, under the able guidance of Chanakya, a Takshilian Brahmin. Chandragupta Maurya ascended the throne of Magadha in 321 B.C. and made the Moriya republic a part of his vast empire. His grandson Ashoka, a devotee of Buddha, while undertaking pilgrimages to Buddhist shrines, visited this district. His attempt to remove the relics of Buddha from the Ramagrama stupa and to enshrine them in the new stupas built by him in this district and outside, was resisted by the Koliyas.

After the Mauryas the Sungas became rulers of this part along with other territories, and Pushyamitra Sunga (184-148 B.C.), who was the reviver of Brahmin religions, brought to an end the remaining Buddhist republics of this district. <http://upgov.up.nic.in/gorakhpur/chap2.htm>

The question may be asked why Devanampiya Tissa should have sought confirmation of his sovereignty from Asoka. He may have done so on account of the commanding position of Asoka in India, though his imperial authority did not extend to the southernmost kingdoms of the peninsula. Or, again, it may have been due to family connections. Asoka was the head of the Maurya clan, and later on in

Lanka we find the Moriyas as a branch of the th royal family. The Mahavamsa relates that the Sakya Pandu, the father-in-law of Panduvasa, owing to war left his home and retired beyond the Ganges. Later works state that the new city then founded was called Moriya, and that from its ruling family, the Sakyas, known throughout India as Moriyas, sprang Chandragupta; that Asoka himself married a Sakya princess and that her eight brothers accompanied the Bo-tree to Lanka. Of these eight, the two elder, Bodhigupta. and Sumitta, received the offices of Lak Maha Le (Chief Scribe of Lanka) and Jaya Maha Le (Chief Scribe of the victorious Bo-tree), and from them descended the Mehenavara and Ganavesi branches of the Sinhala royal family; another, who Was given the Moriya district in the Island, is stated to have belonged to the Sakya race called Moriya.' As Pandukabhaya was the son of a Sakya prince, a nephew of Panduvasa's queen, it follows that Devanampiya Tissa, his grandson, also was a Sakya. If there is any truth in this account Devampiya Tissa was related to Asoka. The identification of Panduvasa's brothers-in-law and of the Moriyas with the Sakyas doubtless was due to the desire to connect the royal family of Lanka and the Buddhist Constantine with the race of Buddha himself. www.

But over the next half century, the rulers of Jodhpur allied themselves with Babur's grandson, Akbar. Several rulers of Jodhpur became trusted lieutenants of the Mughals, such as Raja Surender, who conquered Gujarat and much of the Deccan for Akbar, and Raja Gaj Singh, who put down the rebellion of the Mughal prince, Khurram, against his father, Jahangir. With the support of the Mughals, the court of Jodhpur flourished and the kingdom became a great centre of the arts and culture. In the 17th century Jodhpur became a flourishing centre of trade for the camel caravans moving from Central Asia to the parts of Gujarat and vice versa. In 1657, however, Maharaja Jaswant Singh (reigned 1638-78) backed the wrong prince in the great war of succession to the Mughal throne. He was in power for almost twenty-five years with Aurangzeb before he was sent out to the frontier as viceroy in Afghanistan. Aurangzeb then tried to seize his infant son, but loyal retainers smuggled the little prince out of his clutches, hidden, they say, in a basket of sweets.

Political Strife: The kingdom of Jodhpur then formed a triple alliance with Udaipur and Jaipur, which together threw off the Mughal yoke. As a result, the maharajas of Jodhpur finally regained the privilege of marrying Udaipur princesses something they had forfeited when they had allied themselves with the Mughals. A condition of these marriages, however, was that the sons born of the Udaipur princesses would be first in line to the Jodhpur throne. This soon led to considerable jealousy. Nearly a century of turmoil followed. The state of affairs was such that a young Rathore prince, when asked where Jodhpur was, simply pointed to the sheath of his 'dagger and said, "Inside here".

Some Rajput Princes to study:

Maharana Pratap: Over the next half-century, most other Rajput rulers allowed them to be wooed by the Mughals; Mewar alone held out. In 1567 Emperor Akbar decided to teach it a lesson: he attacked Chittorgarh razed it to the ground. Five years later Maharana Pratap (1572-97) came to rule Mewar - a king without a capital. He continued to defy Akbar, and in 1576, confronted the imperial armies at Haldighati. The battle ended in a stalemate and Maharana Pratap and his followers withdrew to the craggy hills of Mewar, from where they continued to harass the Mughals through guerilla warfare for the next twenty years. Maharana Pratap made his descendants vow that they would not sleep on beds, nor live in palaces, nor eat off metal utensils, until Chittorgarh had been regained. In fact, right into the 20th century the

maharanas of Mewar continued to place a leaf platter under their regular utensils and a reed mat under their beds in symbolic continuance of this vow.

When news of Maharana Pratap's death reached Emperor Akbar in 1597, it is said that the Emperor's eyes filled with tears, and he ordered his court poet to compose a poem in honor of his gallant foe.

In the 1870's, a remarkable man came to the fore in Jodhpur: Sir Pratap Singh a son of Maharaja of Jodhpur[Marwar], he himself ruled a neighboring kingdom called Idar, though abdicated to become Regent of Jodhpur, which he ruled, in effect, for nearly fifty years. Sir Pratap Singh was a great warrior and the epitome of Rajput chivalry. He became an intimate friend of three British sovereigns. At Queen Victoria's durbar he is said to have presented her not with mere jewels, like everyone else, but with his own sword, his most valuable possession as a Rajput warrior. Sir Pratap Singh laid the foundation of a modern state in Jodhpur, which Maharaja Umaid Singh (reigned 1918-47) built upon. The kingdom of Jodhpur was not merely the largest of the Rajput states, but also one of the most progressive.

The Master Morya[Marwar]... is a Rajput Prince, and for many decades held an authoritative position in Indian affairs. IHS 54/5. 1922.

He is a man of tall and commanding presence, dark hair and beard and dark eyes, and might be considered stern were it not for the expression that lies in his eyes. IHS 54/5. 1922.

Sir Pratap Singh, that imperial epitome of the martial Indian Prince. www.
A born soldier, straight talking, efficient, with immense administrative ability, he was seen as the ideal embodiment of the Rajput prince. www.

Lt.Gen. HH Maharajah Bahadur Sir PRATAP SINGH, Maharaja of Idar.

The failure of direct male heirs in 1901, without any designated successor, resulted in the Viceroy, Lord Curzon, selecting the famous Regent of Jodhpur as Maharaja. The third son of Maharaja Takht Singhji of Jodhpur and Ahmednagar, Maharaja Sir Pratap Singhji was the best known and most popular Indian of his day. A born soldier, straight talking, efficient, with immense administrative ability, he was seen as the ideal embodiment of the Rajput prince. Ever since meeting Queen Victoria at Osborne, he had made lasting friendships with many members of her family. Not least of these was George V, who on his several trips to India always ensured that his aged friend was close at hand. He was probably the only man from whom the King would meekly take instructions, often with a wry smile as Sir Pratap ordered him to bed or wound up an engagement, shooing away mighty and distinguished folk from his presence. Loyal all the way down to his socks, the old man gave up his throne in 1911 to return to Jodhpur as Regent to his young grand nephews. At the outbreak of war, the old warrior volunteered at once. He put on his spurs at the age of 70, took his own regiment to Europe and commanded them in France and later in the Middle East. The regiment saw distinguished service at the taking of Haifa and the fall of Aleppo.

Although Maharaja Sir Pratap Singhji had married several times, and though he sired a stable of sons by lesser wives, made up a distinguished polo team, he failed to produce a Royal heir. He consequently adopted a nephew, Daulat Singhji, also from the Jodhpur Royal House. Very similar to his uncle in many ways, Maharaja Daulatsinhji had also earned his spurs in the Jodhpur Lancers, serving under him in

the Tirah expedition, the Boxer rebellion in China and the Great War. He left no shortage of heirs, leaving the succession secure.

HH Maharaja PRATAP SINGH 1902/1911, born October 1845 , K.C.S.I. [cr.1886] , G.C.S.I. [cr.1897] , G.C.V.O. [cr.1911] , K.C.B. [Hon.Mil. cr.1901] , Hon. LL.D., ADC, Prime Minister of Jodhpur[Marwar] 1878/1881, Musahib Ala (First Minister) of Jodhpur 1882/1895 and 1897/1900 , Regent of Jodhpur [Marwar]1895/1897 and 1911/1914 and 1918/1922. www.4dw.net/royalark/India/idar.htm

NOTES:

9th Maharajah of Idar 1902/1911

K.C.S.I. [cr.1886] , G.C.S.I. [cr.1897] , G.C.V.O. [cr.1911] , K.C.B. [Hon.Mil. cr.1901] , Hon. LL.D., ADC

Prime Minister of Jodhpur 1878/1881

Musahib Ala (First Minister) of Jodhpur[Marwar] 1882/1895 and 1897/1900

Regent of Jodhpur[Marwar]1895/1897 and 1911/1914 and 1918/1922

Lt.Gen. HH Maharaja Bahadur Sir PRATAP SINGH

BORN : 21 OCT 1845

DIED : 9 SEP 1922

FATHER : HH Maharajadhiraj Maharaja Shri TAKHAT SINGH [1813 - MAR 1873]

Pre-Independence >> British Rule in India (1776-1947 A.D)

In the beginning of 17th century, Europeans, particularly British, started trading in the subcontinent. Merchants of the East India Company never imagined that British presence in the subcontinent could mean anything more than peaceful trading.

French arrived in the middle of the 17th century, signalling the beginning of militarization. Within 100 years the French were a spent force and the British possessed the most efficient military machine in the subcontinent.

British Influence: As Mughal power declined, British influence increased. Indian rulers proved very undisciplined when it came to facing British army and therefore, there was no problem in defeating Indian cavalry.

In 1775, the Company was found to be corrupt and a regulatory act gave the government control over Company officials. In 1784 the Indian Act left the Company solely in charge of commerce. Motivated by Imperialism, the British began to annex states, offering troop protection against aggressive neighbors in return of loyalty and sizeable subsidies. By 1818, Bengal, Bihar, Orissa, and a tract of land north of the Ganges running up to Delhi were firmly in British hands.

Sikh vs. British: British could not take over Punjab because Sikhs held a dominant force under the ruler Ranjit Singh. Punjab had been the home of the Sikhs since the late 15th century. In 1799, Lahore was taken over by Sikh emperor Ranjit Singh and under his rule, Punjab was virtually harmless from British invasion. After Rangit Singh's death in 1839, British finally moved in and Sikh empire began to collapse.

Kashmir Conspiracy: The consequences of the first Sikh war (1846) had major repercussions for another state, Kashmir. Before being taken by Ranjit Singh, it had been ruled alternatively by Mughals and Afghans. Kashmir was then 90% Muslim, but after the siege of Multan in 1819 Ranjit Singh wanted to reward one of his leaders, Gulab Singh, a Hindu. He was duly granted the estate of Jammu.

In 1841 Gulab Singh allowed British troops to march through his territory on their way to do battle in Afghanistan. During the Sikh wars, he had refused to help the Sikhs, and was once again rewarded, this time by the British. The prize was worth

his treachery: in 1846, he received Kashmir by the treaty of Amritsar. The granting of the control of Kashmir to a Hindu began a struggle which has not finished to this day.

Sindh and the Indus: British first stepped on Sindhi soil in 1809 when a diplomatic mission visited the Talpur Mirs. The British saw the importance of the Indus River, believing it could be an important commercial highway. In 1839, they seized Karachi, Sukkur and Bukkur. By 1843, Sir Charles Napier had secured the province of Sindh for the British.

North West Frontier Province: At the far northwest of the Punjab, this was the tribal highland area belonging to the Pathans. Since the Punjab annexation, there had been a bitter and bloody struggle between The Pathans and the British. Beyond settled areas, the British initially tolerated a degree of tribal independence, but used hostage taking, blockades, subsidies and punitive expeditions to ensure the area's security. With North West Frontier under control, British went on to capture northern Pakistan such as Gilgit, Hunza and Chitral. From the fear of Russian intrusion, the British fenced a border between Afghanistan and NWFP, the famous Durand Line, in 1893.

Baluchistan: To the west, Baluchistan with its borders to Persia and Afghanistan, was of great strategic importance. The routes through Bolan Pass to Quetta and beyond were vital. Again the British faced the tribal problem, solved by the same kinds of measures used to subdue the Pathans. By the 1890s Baluchistan was largely pacified and stabilised.

The British Raj: The Indian Mutiny erupted in isolated areas in 1857. There were bloody uprisings in Meerut, Delhi, Kanpur and Lucknow. British reprisals were exceptionally brutal. The soldiers petitioned the last Mughal Bahadur Shah Zafar, who was officially up to this time the sovereign ruler of the Mughal Empire, to be their figurehead. The British exiled him to Burma where he died in 1862.

Control now passed from the East India Company to the Crown and the company was dissolved. The Crown's representative in India was now the Viceroy, who had almost absolute authority.

India prospered during the British rule. Agricultural output was increased manifold. The railway network was setup, which provided a major contribution to the boom. Trade was expanded and industrial development was on the rise.

On the political front, after the mutiny, most factions of Indian society expressed absolute loyalty to the Raj. And despite the fact that the British tried to blame the Muslims for the mutiny, support from the Muslim westernized elite did not diminish. Some Muslims saw that they had difficult times ahead, wondering how they should assimilate to developments under the British while still holding on to their traditions.

Sir Syed Ahmad Khan: Sir Syed Ahmad Khan (1818-1898) emerged as the main advocate of reforming Muslim society towards progress, representing a feeling that a rejection of the British would only result in the Muslims of India disappearing into oblivion. He wanted advantages for Muslims and was keen for the reform of Muslim education. He stressed that science was not anti-Islamic. In 1875, the British gave him a grant to found the Mohammadan Anglo-Oriental college which later became Aligarh University. From here, a stream of educated Muslims went into government services.

Indian National Congress: In 1885, the Indian National Congress was formed. The party began to fight for a devolution of power into Indian hands. Although some leading Muslims were members, it was viewed with suspicion by most, including Sir Syed, as being a Hindu body which would only ever represent Hindu interests.

All India Muslim League: In 1906, All India Muslim League was formed to promote feelings of loyalty to the British and advance Muslim political interests. They petitioned the Viceroy that in any political move, Muslim interests be taken into account. The 1909 India Councils Act rewarded Muslim loyalty. The act gave Muslims separate electorates, where they could elect their own representatives to the Legislative Council. Some people claim that this move foreshadowed the birth of Pakistan.

Turnaround: Muslims began to feel isolated and their fears were boosted by European attacks on Muslim countries such as the fight against Turkey in the First World War. They saw Britain leading a Christian crusade against Islam. More and more Muslims decided to transfer to the Congress party. In 1916, the Muslim League and the Congress signed the Lucknow Pact: Congress accepted separate Muslim electorates in return for League support in its cause to drive out the British.

Mohammad Ali Jinnah: Mohammad Ali Jinnah (1875-1948) was initially a Congress member and endeavored to bring about the political union of Muslims and Hindus. He left Congress in 1920. but the turning point came when Congress leaders ignored Muslim demands for one third of the seats in any future parliaments. Jinnah never trusted Congress after several exclusions of Muslim interest in Congress decisions. He worked furiously to amass Muslim support for the League to show the world that the League and the League only was the true representation of India's Muslims.

Pakistan Resolution: In March 1940, Jinnah submitted the Lahore Resolution, also known as Pakistan Resolution. In it was the essence of Pakistan:

"The Muslims and the Hindus belong to two different religious philosophies: they neither intermarry nor interline.... Muslims are a nation and according to any definition of a nation they must have their homelands, their territory, their state."

The idea of separate Muslim state was gaining favor, despite opposition from the Congress. It led to terrible violence as Muslims and Hindus turned on each other in an atmosphere of unease about the future.

Independence: Viceroy Lord Louis Mountbatten announced that Pakistan would receive its independence on 14th August 1947. Indians had to vote: were they to stay in India or Pakistan? Baluchistan, NWFP and Sindh voted to join Pakistan directly. Various kingdoms in the north, including Gilgit and Hunza, also acceded to Pakistan, though they were originally designated as part of Hindu ruled Kashmir. When the deadline passed, Kashmir still hadn't decided. New boundaries were drawn up dividing Bengal and the Punjab. The announcement of the new border resulted in the greatest migration in the human history, as some seven to eight million Muslims left India and the same number of Hindus made the journey in opposite direction. In Karachi on 14th August 1947, the flag of Pakistan flew for the first time. Governor General of the new Islamic state was Mohammad Ali Jinnah. www.pakavenue.com

It would be an utter injustice to suppose that this state of things is the result of the policy of the English Government; that the said Government is afraid of giving a chance to natives who may be suspected of being hostile to the British rule. In

reality, the Government has little or nothing to do with it. This state of things must be attributed entirely to the social ostracism, to the contempt felt by a "superior" for an "inferior" race, a contempt deeply rooted in some members of the Anglo-Indian society and displayed at the least provocation.

The glorious times of the East India Company are beyond recall, and no Residents, and even no native princes, could now afford to be so "generous." India, this "most precious diamond of the British crown," is utterly exhausted, like a pile of gold in the hands of an alchemist, who thriftlessly spent it in the hope of finding the philosopher's stone. Besides ruining themselves and the country, the Anglo-Indians commit the greatest blunders, at least in two points of their present Government system. Caves Jungles HP Blavatsky. 1879.

This is no hour for sentimentalities. The whole future of the "brightest(!)jewel" -- oh, what a dark satire in that name! -- in the Crown of England is at stake, and I am bound to devote the whole of my powers as far as the Chohan will permit me to help my country at this eleventh hour of her misery. I cannot work except with those who will work with us. KH Letter 82.

Master M did not think the British would leave India until later in the next century. Paraphrase JPC. They left 1947.

If England ever leaves India, the perfect suppression of Thugism will be one of the good memories that will linger in the country long after her departure. Caves Jungles HP Blavatsky. 1879.

The British Empire, fusing and blending races and men throughout the entire world. EA 523.

Hence the fact that the governments of many nations found asylum in Great Britain. Likewise, if the Forces of Light triumph because of the cooperation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution. EA 523.