

**THE SOUL'S GROWTH
THROUGH REINCARNATION**

IV, V, VI.

THE LIVES OF URSA, VEGA, AND EUDOX

BY

C. W. LEADBEATER

EDITED BY

C. JINARĀJADĀSA

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NOTE. "*The Lives of Ursa*", "*The Lives of Vega*", and "*The Last Life of Eudox*" form the fourth, fifth and sixth in the series, "*The Soul's Growth through Reincarnation*."

The first and second series in one volume are "The Lives of Erato" and "The Lives of Spica". The third series contain "The Lives of Orion".

There are other series yet to be issued.

C. JINARĀJADĀSA

INTRODUCTION

A CAREFUL study of the Lives shows that Egos who form the Band of Servers, to the number probably of at least 3,000 or more, have among themselves smaller groups. The deep bonds of affection, and sometimes also of hatred, link individuals together life after life. One striking small group is two Egos, Calyx and Amal, who come together life after life in a very close relationship, as husband and wife, or wife and husband, father and daughter, or some other similar close relation. There are certain sub-groups who come closely together, one in this life as brother and two sisters and two daughters of the brother. These are Draco, Argus, Andro, Atlas and Lili. Life after life these come into very close family relationships. Similar is the group Erato, Melete, Concord and Auson, in this life all members of one family. A similar group is of Ursa, Alastor, Circe and Hesper. The individuals of such a sub-group can greatly help each other; but sometimes, through too much inter-dependence, one individual who chooses wrong may influence the others to follow him on the evil path. Three Egos who are closely

linked and have always inspired each other to good are Alcyone, Mizar and Sirius.

As one reads the Lives of Ursa, one cannot help being struck by the fact that the Ego is very wilful and takes little account of the rights of others in his general impetuosity to have his own way. He is self-willed, but as will be seen, this goes with a vacillating will, leading often to a slackness in the fulfilment of duty. But Ursa is distinctly a strong Ego and, when in a right environment and reacting rightly, shows signs of very great charm. Wherever there is a temperament of this nature—something similar is seen in Orion—there is apt to be a lack of development in the intuitive nature. This lack is sometimes a very serious handicap, leading at times of crises to the loss of great opportunities of advancement.

I am giving in this volume of the Lives of Ursa the Lives of Vega also, because the two series are interlinked in several lives, as will be found from the references I give.

PROLOGUE

THE lives of Ursa were investigated in the year 1903 by C. W. Leadbeater. During the course of the investigations a record was made by Hesper and written out in a book. After February 1911 when Bishop Leadbeater had completed the thirty published Lives of Alcyone, he investigated far earlier periods than the first life published in the THEOSOPHIST of April 1910. It is some of these earlier lives that are important, as what happened in them showed their karmic repercussion in lives some thousands of years later. I have mentioned, in connection with the Lives of Orion, an early life of his 29,700 B.C., where a supreme blunder on his part, when a great opportunity was offered, brought very painful karmic results. In a similar manner we find that, in a life about 40,000 B.C., Ursa, Alastor, and Ursa's sons Pollux and Tripos, and Capri the son of Lacey, appeared together, and a blunder on their part has handicapped them ever since in later lives.

The story is narrated in *Lives of Alcyone*, Life V, circa, 40,000 B.C. The preliminary arrangements for the founding of the Fifth Root Race, called the Aryan (though many object to the use of this

word to depict a race, as the word signifies only a group of languages), were about 80,000 B.C. It was then that the Manu of the new Race selected certain individuals, about 2,000 in number, who belonged to the Fifth sub-race of the Atlantean Root Race, and arranged for their migration into the highlands of Arabia. He gave the settlers strict injunction that they were not to marry outside their own group, for their group was selected by Him as the best material which approximated to the archetype of the Fifth Root Race before Him in the Plan of the Logos. It was therefore necessary that there should be no race admixture with other races. This first selection by the Manu, which settled in Arabia, were Semites, the nearest living representatives of whom are some of the Kabyles in the Atlas Mountains of Africa.

After the colony of 2,000 had increased into a great nation, the Manu then selected a smaller number from Arabia, about 700, and led them in a long migration to the shores of the then Gobi Sea, where He settled them. Slowly they increased, but in order to bring the race type nearer to what He desired, He made a smaller selection of only twenty-one children, boys and girls, who were sent to the sacred White Island. Those left in the shore colony, who had increased to about eight thousand, were invaded by Tartar hordes and exterminated. After

this event, the selected children were brought back to their old homes, and as they inter-married, the Egos who had been thrown out of incarnation in the plan of the Manu in the conflict with the Tartars slowly returned once again to live on the shores of the Gobi Sea, to carry out the Manu's plan. After thousands of years had passed, once again another small selection was made, and the bodies not selected were killed off in fighting with the Tartar hordes, while a few selected children were sent to the White Island. Finally, from this third selection, in the course of time the Manu selected two to be the father and mother of the Manu Himself in His first incarnation to give the new type of the Fifth Root Race. This was about 60,000 B.C. As the first Man of the new Root Race, and not having any Karma which would handicap Him, He moulded the baby body to the type which He wanted according to the plan of the archetype of the new Race. Little by little, working throughout the generations, He fixed the Aryan type of physical structure. The new race type meant not only new definitely physical characteristics, but also certain changes in the astral and mental bodies, which would enable new types of thought and emotion to express themselves in the new Root Race.

In *The Lives of Alcyone*, in Life II, there is given a graphic description of the preliminary work of

the Manu, after the first massacre. Life III describes the first incarnation of the Manu as the Type Man of the new Root Race. Life IV describes the specialization arranged by the Manu for His sub-races. It is in Life V that we have the description of the plan of the Manu to come back to Arabia to His original colony and, by the inter-marriage of the Aryans with the "Original Semites," to create the second sub-race of the Fifth Root Race, later called "Arabian".

As already mentioned, the original group from Atlantis had been settled in the highlands of Arabia, and from these the Manu had selected the 700 whom He took away with Him to Central Asia. The Manu's plan was that after the Root Race had been initiated and His people had grown in numbers, He would come back into Arabia with His Aryans, and would "Aryanize" the original group and its descendants left in Arabia. In order to facilitate the work that was planned, certain Egos of the Band of Servers were arranged by the Manu to be reincarnated among the original mountain colony. Among them were Ursa and Alastor as leaders. The plan of the Manu was that, when He came into Arabia with his Aryans, these old workers of His would recognize Him under His new manifestation and would co-operate with Him, and would allow an inter-blending of the Aryans and the

"Original Semites" whom He had brought from Atlantis to Arabia. The Manu's plan succeeded only partly. A certain number of these Original Semites willingly accepted the rule of the Manu, and inter-married with the new arrivals. It is the offspring of these marriages that form the modern Arab race. But one part of the Manu's plan broke down owing to the unexpected opposition of His earlier workers, Ursa and Alastor. The following description in the fifth life of Alcyone describes the action of the Manu, and what happened when He came to Arabia.

C. JINARĀJADĀSA

LIFE OF URSA, 40,000 B.C.

Lives of Alcyone, Life V.

BY C. W. LEADBEATER

“ HIS [the Manu's] first step was to apportion the direction of the work among His own immediate relations. The whole management of the migrating army was put in the hands of his next brother, Mars, until such time as He Himself should join in. The third brother, Aurora, was to take His place as heir to the throne of Manoa and as regent of the valley ; and it was the intention of the Manu to give over the charge of the valley to him as soon as the army was ready to start, but to remain Himself for a time to counsel and direct him, while His army was making its slow progress through the friendly country of Persia and Mesopotamia, and then Himself, by travelling rapidly, to overtake it and assume the leadership before it actually arrived in Arabia. He desired also to send an embassy in advance to inform the Arab tribes of His coming, and for this delicate mission He selected a still

younger brother, the fourth son of Jupiter, our hero Alcyone. Alcyone's cousin and brother-in-law, Mizar, was to accompany him, and two elder brothers of Mizar, Corona and Theodoros, were to be lieutenants of Mars, and in charge of the wings of the army.

"The party wended their way first to Manoa, to pay their homage to Jupiter, and then turned their faces westward and rode steadily for many days towards the setting sun. For a long time their route lay through their own land, where they were well-known and received with high honour; but at last they crossed the frontier into Persia, to whose King they bore a message from the Manu, asking leave to march His hosts through that country, and suggesting a route which He might take, so as to cause the least possible disturbance to daily business. They were empowered also to make arrangements for the victualling of the army at various points of its march; and all this business they most successfully carried out, sending back full news to the Manu by couriers whom they had brought with them for the purpose. The King of Persia received them graciously, and

expressed his readiness to do anything in his power to forward the scheme of the Manu. He wanted them to stay some months in his capital, and promised them all kinds of entertainments; but Alcyone, while thanking him for his kindness, told him that his business required haste, and that he felt it his duty to push on as rapidly as he could. So the King sent an additional and much larger guard of honour to accompany them to his south-eastern frontier, and to convoy them through a tract of desert which was said to be infested by robbers.

"When the Persian soldiers left them, they were already near the somewhat ill-defined frontiers of Arabia, and not long after that they encountered a band of wild-looking horsemen belonging to one of the northernmost of the Arab tribes. They parleyed with these people, and offered them a reward if they would lead them to the presence of their Chieftain Ursa, which they forthwith did; and our ambassadors then tendered to him various presents on behalf of the Manu, and tried to explain to him the desires and intentions of that great Leader. Ursa was

irresponsive; he did not see what he would gain by the suggested incursion of foreigners; he remarked that he and his people were very well satisfied with affairs as they were, and he hinted that this scheme seemed to him rather like an attempt at annexation under another name. He was eventually so far won over as to promise that he would not oppose the passage of the Manu through a certain part of his territory; but further than that he could not be induced to commit himself until he saw how matters shaped themselves.

“The two cousins passed on in due course to various other Chiefs, and on the whole they were everywhere hospitably received and well treated as passing visitors of distinction; but none of those to whom they spoke were ready unreservedly to accept the idea of the introduction of the foreign element and the welding together of the tribes into an Empire or a Confederation. None of the ruling Chiefs, that is; but some of the nobles came to them privately, and freely admitted that there was room for great improvement, and that they personally would welcome any

scheme which would bring the country into a more settled condition, and make them into a great nation, such as were Persia and Egypt.

“Alcyone sent periodical reports to the Manu, by caravans travelling through the desert to Persia, and then by couriers from the Persian capital to Manoa: so the Manu fully realized that His reception by the half-civilized remnants of His original segregation might not be all that could be desired. But He nevertheless pushed on His preparations as rapidly as possible, and in about eighteen months His army started on its long journey. Mars, Corona and Theodoros conducted it successfully through their own country and through Persia, and the Manu overtook it, as arranged, just as it was entering upon the great desert. He had carefully initiated Aurora into His work, solemnly taken leave of His father and mother, and now He was prepared to devote the rest of His life to the Aryanization of Arabia.

“Elektra and Fides travelled with the army, under the care of Herakles; and, slow as was the progress, they rejoiced greatly that every

day was bringing them nearer to the husbands whom they so dearly loved. A wonderful group of children they were bringing with them—five boys, all physically perfect and beautiful, but very much more than that, for all of them now stand high in the Occult Hierarchy, and one is the Bodhisattva Himself, Teacher of angels and men. Playing with them always, and sharing all the care lavished upon them, were the three little ones of Mars and Herakles—not all boys this time, for there were two little girls in the General's family; and a very happy cluster of infant stars they were, for they greatly enjoyed the constant change of scene, and the open-air life kept them bright and healthy.

“Meanwhile Alcyone and Mizar, having spent months at the Court of each of a number of petty Chiefs, doing their best to make friends with these distrustful magnates, had returned to the first tribe which they had encountered on their arrival, and were impatiently expecting the coming of the Manu. When at last He appeared, His army was not recognized; some stupid local official mistook His people for Persians, jumped to the

conclusion that Persia was for some unknown reason invading Arabia, and promptly sent out a troop of cavalry to attack Him. He drove them back without difficulty, and took some of their officers prisoners; and then He sent these men to explain to their Chief who He was, and to demand an interview. Ursa was angry at the repulse of his men, and much alarmed at what he heard of the size and splendid appearance of the army, and at first he refused to go, fearing a trap; but Alcyone did his best to reassure him, and eventually persuaded him to come with him to meet his brother. In his suspicious frame of mind, it took long to convince him that no harm was meant to him; and he was obviously embarrassed at the presence of so formidable a force within his borders. Alcyone, who had been long enough in the country to know that these petty Chiefs were constantly at feud with one another, pointed out to him that if he offered hospitality to these military strangers he would be entirely secure from attack; and this consideration evidently weighed with him, so at last he decided to make the best of things, and rode across the hills with the Manu

to show Him a large desolate valley which he offered to put at His disposal.

“The Manu at once accepted this, and marched His people into it, and in a very few days they had contrived to make a great change in its appearance. They knew all about reclaiming valleys, and Corona and Alcyone were thoroughly in their element here; they had at their disposal all kinds of resources of which the Arabs never dreamt, and they metamorphosed that desert into a fruitful garden within a year. As soon as they had secured the crops which were an absolute necessity for their community, they began to lay out the valley in imitation of the dearly-loved home which they had left behind. Trees of course grew slowly, and the climate was quite different; but even already it was easy to see that this barren spot would soon become a paradise.

“Seeing the wonderful progress that had been made, Ursa cast a covetous eye upon his transformed valley; in fact, it became a kind of Naboth’s vineyard to him. His eldest son, Pollux, an idle and dissolute fellow, was always urging him to seize it and massacre

the strangers; but he realized that, even with the advantage of a treacherous attack, this would be a task beyond his powers. He had a long-standing quarrel with Lacey, the Chief of a neighbouring tribe; and his second son, Tripos, advised him to persuade the Manu to attack this hereditary enemy, pointing out that, whoever was the victor, the result would be favourable to them. If the Manu defeated Lacey, the feud would terminate in their favour; if Lacey defeated the Manu, it would be easy to overpower the disheartened remnants of His force. But, much to the disgust of the schemers, the Manu declined the crafty suggestion; He said that if Ursa were attacked, He would fight for him, but He saw no reason to interfere with another tribe which was peaceably pursuing its natural avocations.

“Tripos then offered another suggestion—that his father should secretly send an embassy to his old enemy Lacey, and induce him by promises of rich spoil to join with him in exterminating the hated foreigner. Lacey agreed to this, reflecting that when the victory was won he would probably have an

opportunity of turning upon Ursa and annihilating his troops, or that perhaps he would be able during the conflict to play him false and go over to the Manu's side. These schemes came to grief, however, for the Manu got wind of their conspiracy and was fully prepared for them; when they attacked Him, He shattered their combined army, and, as they were both killed in the battle, proclaimed Himself ruler over both their countries. Pollux had also been killed, but Tripos was taken prisoner, as was Capri, the son of Lacey; so the Manu sent for these two young men, and sternly told them that the days of internecine feud and anarchy were over, but that if they chose to accept, under Him, the position of administrators of their respective countries, He would give them a fair trial in that capacity. Humbled and terrified, they were astonished at the victor's clemency, and they accepted His incredible generosity in fear and trembling. They learned something of His methods, and for a considerable time did fairly well; but they never could fully overcome their innate tendency towards underhand processes, and when they were at last

discovered in a peculiarly mean plot to assassinate the Manu and recapture the country for themselves, He decided that it was useless to experiment further with them, so He banished them from His dominions, and they took refuge with Alastor, a fanatical religious leader in the south of Arabia. Meanwhile the Manu consolidated His kingdom, and gradually taught its people that honesty is the best policy, and that a strictly just government is in the long run the most advantageous for all."¹

C. W. LEADBEATER

The blunders made by Ursa, Alastor, and the others, who were expected to co-operate with the Manu and did not do so, had strange results later. They all belong to the Band of Servers, and they come and take part continually in various plans of

¹ The subsequent history of the Original Semites who refused to be Aryanized is narrated in the pamphlet, *The Fifth Root-Race and Its Migrations* by C. W. Leadbeater. As the Aryan Arabs grew in number, they slowly conquered all Arabia. This forced the non-co-operators to migrate to Somaliland. There many intermingled with the Negro races, but owing to the pressure of the Somali races, were forced to return again to Arabia. But a small number kept rigidly to the old doctrine of the "chosen race" and refused to sully their blood with that of other races. This group finally reached Egypt, where they settled for centuries, till led out of Egypt by Moses into a "land flowing with milk and honey," Palestine. It is their descendants, though now mingled with various Aryan sub-races, that are the modern Jews.

work of the Great Hierarchy; but nearly always, at some critical time, where the mind is confused by events, and intuition is needed to rise above prejudices to understand the inner workings of the Plan, they fail, and so, little by little, ally themselves *against* the Plan. One cannot, at the moment, analyse what is the nature of the defect in the Ego in the causal body that makes that Ego incapable of directing his personality to make the right decision at a time of crisis. Each such wrong decision means Karma that continues for several lives, and much suffering is inevitable before the old wrong is righted, and the Ego definitely co-operates for all time with the Plan of the Logos.

C. JINARĀJADĀSA

LIFE I

CANADA. MALE. circa 14,530 B.C.

THE shape of the Great Lakes at the time of this life was very different from what it is now, and the climate very much colder. The tribe into which Ursa was born as a boy was not an uncivilized one. Their houses were made of a sort of a double row of logs, filled in between with some kind of earthy substance, making thick, heavy walls. They lived by hunting, and when on their hunting expeditions they built temporary snow huts in which to live. These were somewhat like Esquimaux huts, with a close, muggy atmosphere within. In one of these may be seen a little brown baby, with little or no clothes on, and sprawling close to the fire. He is a rugged little fellow, and seems to be a person of importance in the tribe to which he belongs. He grows up a handsome, strong and keen-eyed young fellow, and a very good hunter. As the seasons change, the tribe changes its hunting-grounds to the south and the west, coming somewhat into collision with other tribes who claim

these spots of country as their own. This results in a good deal of fighting and means a hard life. Still, Ursa seems to enjoy it, and he takes great interest in the traditions of his people and the stories of their ancient heroes.

He was a very determined and rather unscrupulous young fellow. He married a daughter of one of the chiefs in his tribe; she was his own cousin Sirius. While he was fond of her in a way, he had an eye to the advantages gained through marriage with her, and was not quite nice about things. Through her, he obtained information about her father, the chief, which he afterwards used against him, in trying to supplant him.

Sirius loved her husband devotedly, and all this was a very great grief in her life. Some children were born, and she was a very careful and devoted mother. Ursa, however, fell in love with a young woman, Gamma, and this fascination resulted in neglect of both wife and children. The loving wife tried to believe that it was only a temporary infatuation, and that he would come back to her. But he finally drove her away from the home, separating her from the children, whom he kept with himself. He took the new wife into the home, but Gamma did not look after the children as she should, and the first wife, Sirius, learning of it all, had a very bad time. She came to the house and

begged to be allowed to see the children occasionally. But Gamma, seeing that Sirius still loved her husband, would not consent; and this state of affairs lasted for some years, the children becoming more and more alienated in this cruel way.

One day, while out hunting, Ursa met with a serious accident. He was badly and almost fatally injured by a bear. The new wife, a flighty and fickle thing, refused to nurse him or to have anything more to do with him. She took possession of all the valuables which she could find, such as furs, etc., and ran off with another and a younger man. It was some time before Sirius heard of this condition of things, and when she did, she started out on a long journey through snow and ice to go and nurse him. She found him in a very dangerous state, the sadly neglected wounds and lack of food and care causing delirium and terrible suffering. She knew much of the herbs and potions of the time, and succeeded in nursing him back to life. But he was never quite the same afterwards. The shock of the accident and the subsequent neglect had quite broken him. Although he lived some years, he was never quite strong and well, and the accident was the ultimate cause of his death. His wife gave him the best of care during these years, and outlived him. He acknowledged the wrong he had done and tried to make it up to her, but of

course things were not what they might have been. The children had for so long grown up away from her influence that they were not very happy, and owing to their father's weakness life was very hard for her.

LIFE II

POSEIDONIS. MALE. 13,670 B.C.

URSA was born as the son of one of the chiefs of a tribe belonging to the second sub-race of the Fourth Race. He was a little brown thing, wearing a gold serpent twisted round his waist, and in the skin under there was tattooed in red the picture of the same serpent. This was the mark given to the first-born of the chief, and signified that he was the heir. The king or chief, Alastor, was a stern and severe father, who showed little affection for his children. The boy was an impetuous, wild creature and not over-scrupulous in his youthful life. In some of his entanglements, his mother, Cancer, a mild and submissive creature, contrived to shield him from his father by petty deceptions. But he fell in love, and became entangled with his own sister Orion, who was exceedingly beautiful, and this was discovered by the father. Although the morality of the times was not high, this was looked upon as a heinous crime, and the king ordered the execution of his daughter, and exiled his son.

The young man, however, contrived the escape of the girl, and they fled together to the woods at the borders of the country. He built a house, and there they lived a happy, free life, and two children were born to them, the eldest of whom, a son, Sirius, was tattooed with the red serpent. After a few years of this quiet life, Ursa tired of his wife and deserted her, leaving her alone in the wilds to support herself and her two children, Sirius and Vega, as best she might.

Ursa returned to his father, the king; and, like the prodigal son, was welcomed and forgiven. He did not, however, tell his father of the wife and the two children whom he had deserted, and very soon the king arranged a suitable marriage for him. He consented, though with some misgiving, to the arrangement, and the marriage took place. The second wife, Hesper, was a good, ordinary sort of a person, but soon became discontented, as she felt that she had not all the love that might be expected from a husband, and that she did not receive as much attention as she perhaps naturally desired.

Children were born, and the eldest, a son, Pollux, was tattooed as being the heir to the kingdom. As time went on and Hesper became more unhappy and discontented, and fell into the habit of what might be called nagging, Ursa grew to think more and more of the wife whom he really loved, and to

regret his treatment of her. He also was not a little disturbed when he thought of the possibility of the discovery of his other son, through the tattooed serpent.

He arranged a hunting tournament, in which he and a party of friends went in the direction of the old home which he had made for his first wife. During the expedition, he managed to separate himself from his friends, and went to the spot where he had lived with her. He found the little log cabin which he had built still standing, but the place was empty and deserted. He rejoined his followers in a very bad mood, giving vent to his feelings by ordering severe punishments and executions on small provocations.

His tribe or nation was subsidiary to the great Toltec Empire, which, as it grew more and more degraded, had demanded extortionate tributes from his people. As these demands became unbearable, they rebelled, and war followed. An army was sent to subdue them, and as the Toltecs were much better trained and equipped than those belonging to Ursa's kingdom, he knew that his men were unable to meet them in open field. He therefore resorted to clever tactics, decoying the enemy into narrow, dangerous places, where he had an advantage over them, and he succeeded in worsting them on several occasions when their numbers were greater than

his own. He finally banked up a large flow of water, making a sort of reservoir at the top of a ravine; he then inveigled the enemy into this narrow valley, and letting out the water in a flood, succeeded in drowning all but a few of them.

After this great victory, there were joyful celebrations with bonfires, feasts, etc., at which his people gathered rejoicing, from all parts of the country. Among them was a fine-looking youth, and it was soon discovered, while bathing, that he had the red serpent tattooed round his waist. This news reached the ears of the king, Alastor, who called his son to him, and there was an angry scene. The result was that Ursa was compelled to issue orders for the execution of his son by his first marriage.

The son was cast into prison and closely guarded, but the father determined upon his rescue. The second wife, Hesper, suspecting that he would attempt the escape of the son, resolved to thwart him. She constantly watched his every move. The prison was a curious labyrinth of stone walls or cells, circle within circle, and every opening and passage from one to the next guarded by a soldier, with the son placed in the central cell of all. At night, the father, disguising himself, crept out, and bribed the outer and first guard, giving him a curious trinket, for which he disappeared. Thus Ursa entered the prison.

In the meantime his jealous wife discovered his absence, and stole along outside, watching for him. She found the first guard gone, and went into the prison. Ursa had gone on until he met the second guard. There was a furious struggle, and the guard was disposed of—choked to death. He went on until he came to the innermost cell and found his son, to whom he offered his freedom on condition that he would go away, never tell who he was, and never come back. The son replied: "No, I will not promise that. I promised my mother on her death-bed that I would come here and claim my kingdom, showing that I am the rightful heir." The father then implored him to go, under any conditions—but to go, to get out while there was time. The son then snatched away the disguise, and recognized his father, who admitted the truth. At this point, the second wife appeared and sprang upon the husband. She had followed him, found the murdered guard, and taken his dagger. Now a fearful struggle ensued in which both father and son were injured, and the wife killed.

Father and son then consulted as to the best course to pursue. The father had not quite as much determination as he might have, and at first they thought of going away together and leaving everything. The son was a fine fellow and finally offered to go away alone, to disregard his promise to his

mother and never make any further trouble. But the father would not consent to this, and they talked through the long hours of the night, of the second "eldest" son, etc. Thinking of this second son, who had been brought to look upon himself as heir, Ursa suggested dividing the kingdom between the two sons, or offering the second one a high post in the Government. But he finally decided that the time had come to set matters right if possible, and to undo the wrong of his life, so far as he could. He said to Sirius: "Come out with me and I will tell the whole truth, and we will see this thing through together. We won't mind what the king says, but will try somehow to straighten matters out." So they agreed to go to the old man and take counsel with him. This they did, and told him the whole story. Alastor was so shocked when he heard it all, that he fell into a sort of fainting or apoplectic fit, from which he never recovered, dying a few days afterwards.

Ursa then went to Pollux, the second son, and told him the whole story, saying that the first son must succeed to the kingdom. This was naturally a great disappointment to Pollux, who was not nice about it, and in a great rage he left his father. The father then called his followers together, told them the history of his life, and pointed out to them the true heir. The majority of them agreed to accept

the real heir, and the golden insignia of his birth were placed upon him.

Pollux got together a few followers among the people, and they went to a neighbouring tribe with the story, asking their help to take possession of the kingdom with violence. They did not however succeed, and so they resolved to go to the capital of the Toltec Empire for assistance. Pollux then went to the Emperor and laid the case before him. The Emperor was weak and unscrupulous, and having been recently defeated by the young man's father, perhaps saw here a chance to be revenged. So, with the memory of his losses fresh in his mind, he agreed to help Pollux on condition that, when placed on the throne, he would pay a large tribute to the Empire. The Emperor then issued an edict, and sent an army with him to enforce his claims.

In the meantime Ursa's followers were somewhat divided among themselves. While most of the people seemed willing to accept the eldest son as their king, still there was a good deal of fighting and the Government was sadly disturbed. However, they united against the Toltec army, and were plunged into war, during which they seemed to send somewhere for help, but failed to get it. Ursa's people, though very brave fighters, were principally hill-men with but little training, and the Toltecs, being much better equipped and on their guard

against the manœuvres made in the previous war, gained some victories. In the midst of the war, however, a great rebellion arose in the Toltec kingdom, and the Emperor was obliged to withdraw some of his troops to defend the home Government. For this reason the war against Ursa was not prosecuted with great vigour, and he maintained himself very well against the Toitecs, even contriving to decoy the enemy into a swamp where he defeated them by some very skilful strategy. The country was kept in a state of war for many years, as the Toltec Emperor was busy attempting to quell the rebellion in his own kingdom.

During the last years of Ursa's life he was left more and more alone. As time went on, he became interested in religious ceremonies and ideas. He learned much from an old man in his kingdom, who was a sort of priest or bard (Mercury). He sang, or rather chanted, a curious sort of inspired song relating to religious matters, or, in times of war, songs that inspired and encouraged soldiers before battle. He was a very good man and wielded a powerful influence over Ursa for good. He told him in a kind of clairvoyant vision something of Ursa's previous life, showing why, in his love for his son Sirius, there was a curious mixture of resentment between them, although the son always loved the father. The bard described a scene of some past wrong done

by the father to the son, and Ursa saw the karmic debt caused by having ill-treated the son in a previous life. The father had an affecting scene with his first-born son, and decided to abdicate the throne and retire in his favour. Sirius now became king.

Ursa went into a cave and lived the last years of his life as a hermit, spending much time in meditation under the guidance of the priest, who told him that this holy life, just begun, would bear fruit in the far-distant future, and that this was the beginning of a course which should put him at the feet of God. Ursa had a great respect and love for the priest, and showed him every mark of reverence, always standing in his presence; and the tie between them grew very strong.

Sirius ruled the people well, coming to his father for advice and help in government matters, the father all the while full of repentance for his actions in early life. All the people paid Ursa great respect during his hermit life and saw that he was well cared for.

In the meantime the rebellion in the Toltec Empire had been subdued, and the Emperor again took up the cause of Pollux, the second son, by sending his army into the kingdom of Ursa. The king fought well, and did his best, but he was nearly killed in a trap set for him by his enemies.

Pollux conspired with an old duenna, Thetis, who was very much attached to him, for the downfall of the king. She contrived a plan which would betray Sirius into his enemies' hands. Pretending good faith with him, she found out something of his intended movements, in a small and secret expedition planned by him to obtain some special information. This she revealed to Pollux. The hermit father, however, had a sort of dream about the expedition and felt that somewhere there was some treachery in it. He went to meet Sirius as the latter was starting out with a handful of followers, and tried to prevent him from going. Ursa finally insisted upon placing himself at the head of the expedition, promising to get the information desired. Sirius remonstrated, saying that it was a crazy proceeding of his father to go, but finally yielded and obeyed much against his will. Ursa succeeded in discovering the needed information, and sent a messenger with it to Sirius, before he fell into the ambush intended for his son. He was killed, and Sirius mourned his father long and deeply, especially as the priest explained to him that his father knew of the plot and took this means of saving his son's life.¹

¹ In this life, the wife of Sirius was Alcyone. The subsequent events of this life are narrated in *The Lives of Alcyone*, No. XXXI.

LIFE III

PERU. MALE. 12,100 B.C.

URSA'S parents in this life were Vega and Pomo. He was a little red-bronze baby boy with straight black hair, fond of bright stones, and wore a row of jewels hung about his neck. He was a handsome boy, but pettish and bad-tempered, crying unless everything went just as he wanted it. The home was built of reddish stone set on the slope of a green hill-side, terraced down to the river, across which was a great bridge built with enormous arches, and of masonry far surpassing in workmanship anything the world can produce to-day.

Here is a scene in Ursa's boyhood days. It is a bright day of brilliant sunshine and blue sky; he stands in the door of his house, looking out and down the hill. He is in an unhappy and peevish mood, almost crying, when he sees a boy friend coming up the hill with a curious animal (a goat or llama) trotting after him. This boy, Vajra, is somewhat older than Ursa, and has flashing black eyes. He is very friendly, and soon Ursa is smiling and happy, playing with the goat. The

goat stands upon his hind feet and knocks Ursa over, and, as is his habit, Ursa grows angry and begins to cry. Vajra speaks sharply to him, and goes off down the hill, carrying the goat with him, and leaving Ursa feeling abused and ill-tempered. Soon after, however, Vajra returns, takes Ursa up in his arms, shakes him, and says that perhaps he is not to blame after all.

Vajra was a very clever, erratic young fellow, and as they grew up, Ursa admired him very much. He stood by him and always spoke in his favour in his absence. Vajra had a sister, Lacey, a bright-eyed humble little girl, who is Ursa's constant playmate and to whom he is very devoted. Her parents were Castor and Herakles. Ursa often visited them and their children; and Herakles, the mother, though worried and harassed with many family troubles, was very kind to the young visitor.

As the boy grew up, he improved somewhat in self-control, although he was rather idle and much given to grumbling. He had some failings which have since been eliminated, but he did not half do his work; he never seemed to have his heart in it.

His family was closely related to a very high family in the State and belonged to the governing class, whose duties were the care and supervision of the people. He was, however, very proud, and rather despised the people whom he was called

upon to govern, instead of thinking only of their welfare. As he grew older, and was given responsibilities, he was rather slack, and regarded his work as a bore. He spent much of his time dreaming day-dreams of ambitions, and wishing mainly that he belonged to a still higher family than he did. But being very conventional in his ideas, he kept himself somewhat under self-control for pride's sake. He then tried to overcome some of his characteristics, which, to say the least, were not entirely suited to the ruling class, whose chief ideal then was unselfishness and service of the people. He did what was expected of him, but with very little life, and chiefly because he cared much for the opinion of others.

He married the little girl friend of his boyhood, Lacey, and she contrived to inspire him with more enthusiasm in his work, and in many ways was his salvation. He had relapses, but she always brought him round and did part of his work for him. He was put in charge of an outlying district in his father's country, and had an office something like that of a Judge of to-day, but with much more executive power. He looked after his small town, and relied much upon his wife's judgment in different cases. She inspired him to the development of some will-power. They had four children, one of whom, a son, Alastor, caused them some little trouble.

Later he was promoted to the charge of his father's province, Vega having gone on to a higher position. While Governor of this province, a curious case was brought to Ursa to decide, on appeal from some lower officer's decision.

A man, who stoutly asserted his innocence, was accused of having murdered his wife and sister. He had been last seen walking with them away from the town, and towards a lonely spot of country. While no bodies were found, appearances were very much against him, as he could not explain his own whereabouts for several days, or account for the disappearance of the two women. Ursa was inclined to decide against him, and to sentence him to exile, when a messenger came to him from his wife, saying that she must see him before he decided the case, and on no account to give his decision until he had heard what she wanted to tell him. He rather resented this vague message, and reluctantly announced that he would postpone his decision until the next day.

When he went home, his wife told him that she felt a strong impression during the day to warn him to postpone his decision, as she believed that more information would come the next day to throw a new light on the case. He was inclined to be annoyed with her, as his pride told him that she had put him in a foolish position with no sufficient reason.

During the night, she had a curious dream, the details of which she could not remember on awakening in the morning. She was however positive that it was connected with the missing women, and that the decision ought to be delayed, awaiting some unexpected turn of events. So Ursa went to his office, feeling impressed that some news would come that would change the situation. He delayed proceedings at every turn, waiting for he knew not what, and at the last moment, when he could make no excuse for further delay, the news came. A messenger in great haste arrived to say that the younger sister had been discovered, and there was a great scene in the Court room. She had been found senseless among some rocks, and had been carried home.

It was a long time before they could bring her to consciousness to tell her story. Then it was made known that the accused man was subject to intervals of catalepsy and sleep-walking. At times also he appeared not to be quite himself, and as if dominated by some outside influence, which made him unaccountable for his actions. In this condition he had wandered off with these women into a lonely defile, miles away from home, they not realizing his true state nor questioning as to his purpose. At last a change came over him, and he sank into a stupor. The women were frightened and tried to

get help, and lost their way. They finally returned to where they had left him, only to find him gone. He had awakened, returned home, and gone to sleep with no memory of what had happened.

The two women wandered in the woods several days and nights, without food, until the wife fell over the edge of a rocky ledge and seriously injured herself. The younger sister, not being able to carry her, stayed with her until she died, and finally, utterly exhausted, fell senseless, where she was fortunately found in time. The man's mind was a blank concerning it all, with not the slightest memory of his wanderings in the forest. But for the intervention of Ursa's wife he would have been unjustly condemned.

Ursa lived to be an old man, after retiring from active service. His life was on the whole a good one which developed some will-power. He loved his wife dearly, did very well for the children, and especially for the son mentioned above. He had a long Devachan.

LIFE IV. NOT INVESTIGATED.

LIFE V

ATLANTIS. MALE. 9,600 B.C.

THE city in which Ursa was next born was a very corrupt one, and its surroundings were about as bad as could be. It was at the time of the greatest degradation of Atlantis, when nearly everybody knew something of magic and used his powers unscrupulously. The Lords of the Dark Face were at the height of their supremacy, just before the submergence of Poseidonis.

Ursa was born in a good family for the time, though that was not saying much. He had a Turanian kind of face, and was a boy very much like himself in the Peruvian life. But the worst of it was that this time Society ran in the same direction as his bad qualities did, and these were developed, in place of being repressed as they were by the conventionalities of the previous life. In his early life, there were many discreditable scenes. He was passionate and impulsive, and involved a good many other people in his selfish pleasures. There were two or three young women to whom he did not behave very honourably.

Later he married Erato, a good woman for the time and place, but he did not treat her very well. Being wealthy, he gave himself up to pleasure and led a dissolute life. In Erato's "Lives," Ursa is thus described:¹ "His character did not improve with time; he became dissipated and had round him people that his wife was thoroughly disgusted with. He also took to drink or drugs of some kind, and soon became bloated and coarse-looking. Later he took up magic of a very doubtful kind, magic of all kinds being practised by great numbers and more or less known to all, and as there were everywhere professors of the art, who for a consideration would give instruction, it was not difficult to find a master."

He fell under the influence of one of these men whom he admired very much, and who had many dark, if not black, powers. This man taught Ursa some magic, and set him to some rather horrible practices to develop his will-power, though not for a good purpose. He failed however, not having sufficient will-power for the final tests—practices of a very loathsome nature; and so he was cast off as a pupil.

His wife, Erato, was warned by an old seer that the destruction of the country was impending, caused

¹ "The Lives of Erato" was the first series ever done, in 1893. Erato's husband, Ursa, was not then recognized, as C. W. Leadbeater did not meet Ursa till 1901. See *The Lives of Erato*, Life VIII.—C. J.

by its state of wickedness. But Ursa refused to believe it; he laughed at the story, saying that the old man was mad, or had some purpose in thus frightening his wife. She could have taken the warning and saved herself by escape, but she refused to leave her husband, and they met death together at the sinking of Poseidonis.

LIFE VI

ARABIA. FEMALE. DATE: NOT FIXED

In a great desert country, with no trees, not far from Arabia, Ursa was next born as a girl, a dark brown little thing roaming round in the sand.¹ As far as one can see, all is yellow sand, dotted by red rocks, and it never rains. The child was the daughter of an Arabian of a common family, belonging to a tribe with a good deal of black magic practised among them. The father was a poor man, and the child was taught very little. She grew up petulant, and rather revengeful in her nature.

Later in life, she was badly treated by a man to whose establishment she belonged, but who did not marry her. He was very fond of her for a while, and then grew tired of her, and gave his attention and affection to some one else. She had a child, a boy, whom he sold into slavery, and she was naturally resentful. She tried to kill him, but he drove her away from the establishment, with many insults. She made a vow to herself that somehow she would wreak vengeance upon him.

¹ There is now a change of sex.—C J.

She gave constant and bitter thought to the means of attaining this end.

Meanwhile, she spent years of her life with this undying hatred in her heart, trying to discover her child. Brooding over her wrongs with fierce resentment, she developed a very strong but undesirable nature. She undertook long journeys on rumours of the whereabouts of the child, and when unsuccessful came back to work schemes against the man whom she hated. She laid a deep plot to bring him to open disgrace, and just at the moment when all was in her hands, and the time had come for exposure, she obtained news of her child again.

This time the clue seemed very certain, and the boy was said to be dying. She struggled with herself to decide whether she would try and save the child, or consummate her revenge upon his father. She finally decided to go to the child, but before starting she went to the man, laid bare her plot, showing him that he was in her power, and asking what he meant to do about it. He mentally resolved to kill her, but was politic in his actions. At this point, she told him that she was about to start on a long journey to find the son, and so had abandoned her plot. He was suspicious, and determined that he must dispose of her—that he was not safe while she was at large.

She succeeded however in leaving the town, and in reaching her son, whom she found, as was reported, in a dying condition. She nursed him devotedly, declaring that he should not die. She poured her own vitality, strength and will-power into him until he recovered. She thus weakened herself seriously, and did not live long after it. Her son was worth the sacrifice, and he lived to be a great man after her death. He became a chieftain, a leader and organizer of men.

LIFE VII

NORTHERN AFRICA. FEMALE. 7,000 B.C.

URSA was next born as the daughter of a chieftain in a mountainous country in the north of Africa, somewhere near the Atlas Mountains. The father, a good enough type of the fighting savage, was kind to the child. She was taught to ride and, even while quite a baby, could manage a pony very well. She was a creature of tremendous will-power, the result of the previous life. She grew up an attractive young woman, and, as was the custom in her tribe, the suitors for her hand engaged in a feat of arms to prove who was the worthiest to have her. After the contest, however, she declined to accept the victor for a husband, as she did not care for him, and had conceived a preference for one of the defeated contestants. Her father, provoked by her stubborn refusal to marry the victor, locked her up in a tower. She contrived to escape, and ran off with the young man of her choice, who, she claimed, was unfairly treated in the contest, or he would have won. In making her escape from the tower, she

killed one who was placed there to guard her. She went with her husband to some other country to live, but before long grew tired of him. She also discovered that he already had a wife, or rather a previous entanglement. She probably had little patience with him, and he became disgusted, and finally deserted her, leaving her stranded and penniless in a strange land.

She would rather have starved than return to her father, and so she decided to set out on a long pilgrimage to find a sacred shrine of which she had heard. She found the place, and attached herself to the community which had the shrine in charge. There were women in the community living a good life, somewhat like in a Catholic nunnery. They claimed to heal diseases by prayer, and there was much good in the life. She did not specially care for the religious life, but was thankful for a place to live, and stayed on until she got into some kind of quarrel with the authorities of the monastery, perhaps for refusing to perform some menial task allotted to her which had grown irksome.

So she started out again, and after many hardships reached Egypt. Here she met with good fortune. Announcing herself proudly as the daughter of a chieftain, she made a good impression on the noble family of a governor or high official, who took her into the family as a guest, entertaining her for

some time. The governor's nephew, Sirius, fell in love with her, proposed marriage and was accepted. His family naturally opposed this, claiming that they did not know really who she was. But the objections were overruled, and eventually they married.

During her somewhat stormy life, she had realized the danger of her impulsiveness, and determined to overcome it. She set herself the task of bending her strong will to the will of her husband, and to the welfare of his life and position. He rose to a position of some importance as the governor of a province in the kingdom. She took her place beside him as a handsome, gracious woman with a great intellect. She was very ambitious, thinking what she would do if her husband were the Pharaoh. Her husband was very devoted to her, loving her perhaps even more than she did him.

She studied the religion of Egypt, learning quickly and easily. She met with valuable instruction from the priests in the temple, and became intensely interested in everything connected with the religion of Egypt. She took part in some of their ceremonies, in which she stood behind the priest, waving in the air some kind of instrument, while he performed the ceremony. The instrument was a wooden framework called a *sistrum*, which rattled when shaken, and it was supposed that the sound

of it kept certain elementals away during the ceremony. She studied with great enthusiasm, and caught meanings of the teachings in a very intuitional way. She gathered together many details in such a way that she was able to interpret the whole meaning. Having been told small matters, she discovered for herself some of their mysteries, much to the surprise of the priests.

They were forced to admit her into a higher degree, which usually admitted only men, in order to allow her to take an oath or vow which would ensure her keeping secret these mysteries which she had learned by herself. She was very devoted to the temple, and made in this life a distinct line of connection with the Masters, some of whom were the priests. She learned to control her impulses, but it seemed to take the latter part of her life to accomplish it. Near the end, there was some trouble with her husband's sister and relations. The last few years of her life were spent in terrible suffering from a disease that the doctors were unable to cure. It was a long continued lesson in patience, during which her husband was devoted and ceaseless in his care. She bore it well and died in the odour of sanctity.¹

¹ NOTE.—Alcyone was the daughter of Sirius and Ursa in this life. See *The Lives of Alcyone*, Life XXXIX—C. J.

LIFE VIII

JAPAN. FEMALE. 6,000 B.C.

URSA was born again as a girl, the niece of the grey-haired Emperor of Japan. At his death, he was succeeded by his son, who was dissipated, and much under the influence of women. His cousin, Ursa, was an eager impulsive creature, very wilful and selfish. Among the patriotic leaders in the country, there appeared a young man, Circe, who was very much in love with the little princess, and intrigued to put her on the throne in the place of her dissolute cousin. He succeeded in his plan, and they tried to murder the young king, but he escaped. The young leader wanted to marry the Queen, but she refused because he was not of royal blood. Later, to make her position on the throne more secure, she married the dethroned King, much against the advice of the young man who loved her, and who had placed her on the throne, and whom she had made Prime Minister.

She dismissed him because of his opposition to her marriage, but her choice of a husband proved

very unsatisfactory. She discovered him in a plot to reinstate himself on the throne; and, in a passionate fit of rage, murdered him, making great trouble in the kingdom thereby. It roused strong feelings against her among her great lords. She dominated those around her, and resented a word against her ideas, regarding her will as law to which all ought to bend. Because of her rash, impulsive and haughty ways, she quickly surrounded herself with danger on all sides.

The Prime Minister, in spite of his disapproval of her behaviour, now came forward to help her. He had a wonderful art of managing people, and commanded great respect. He knew how to govern wisely, and had the executive power of a general administrator. He seemed to know how to call forth the best from men in rather a remarkable way, and he finally succeeded in smoothing away the difficulties of the moment. The young Queen owed him a great deal, as he helped her many times in her long reign. He was politic, while she was impulsive and would bear no contradiction. Everything she said had to be done at once; people had to obey immediately, or "off with their heads". She drove the Prime Minister away several times during her reign, because he would not do as she wanted; then, finding herself in the wrong and in trouble, she called him back.

She was inclined to follow her own whims instead of attending to the welfare of the people. She insisted on travelling for amusement when she ought to be at home, attending to Government matters. While on one of these tours in China, the part now Korea, she fell in love with a Chinese prince; she does not appear to have waited for him to propose marriage, but took matters into her own hands. She announced her intention of marrying him. The Prime Minister sensibly advised against it, as it was not a good connection for political reasons. So she again dismissed him for his opposition, and married the prince. The marriage brought her great suffering. She could not live in China with him, and he could not be King in Japan, so bitter quarrels ensued.

The Prime Minister turned up again and did his best, but there was not much that could be done, and after a final quarrel, she packed the husband off and out of the country. Not satisfied with this, she declared war on China, against the advice of the Prime Minister, who said it was "no way to treat a fellow". She, however, dressed herself in man's clothes and led her troops into China. She was not successful, as China's soldiers were better armed than her own. Some of her lords held back, and as rebellion arose at home, she had to return to settle affairs in her own country. The Prime

Minister contrived to reconcile her quarrelling lords, and succeeded in quelling the rebellion.

The Prime Minister was now content, but not so the Queen. She insisted upon pursuing the war with China. He thought she had enough to do at home, but she took her army into China, and this time was successful. But after taking her husband prisoner, she did not know what to do with him. Eventually she let him go, and turned him adrift, and he went home with his army. She returned to Japan, where she had left much discontent behind, because of the heavy tribute exacted from the cities to carry on the war.

She gradually settled down, and toward the end of her life she had a sort of vision which made a great change in her in the last few years of her reign. Some great Being appeared in this vision, and told her that she thought far too much of her own wishes for a ruler, and far too little of the welfare of those she ruled; that her aim should be not to live purely for herself and her own pleasure, but for the good of the country whose Queen she was; that until she learned to consider others' happiness before her own, she would never have such a high position and so much power entrusted to her again. Because of this vision she became very religious, but with her usual impulsiveness of never doing things by halves, she now tried to make every

one follow her into her religious life and activities. Among the feudal lords of her time, many curious ideas and feudal customs prevailed, which ran counter to her ideas of religion. She tried to compel her people to follow the new way in matters religious, and found many old and accepted conventions standing in the way. People did not understand her, and she made much trouble for herself by trying to make people and things come over to her way, whether they would or not. Only the Prime Minister understood. But about this time he died, and she then realized what he had done for her. She said that to him she owed all she had, and so she gave him a gorgeous funeral.

During the remaining years, she tried to rule for the good of her people; she used much more persuasion, and did less and less beheading. She tried to convince the lords that the actual feudal methods were wrong, but they were old fighting men and did not agree with her. They thought that she was getting a little mad, and others that she was becoming a saint. When her death came, it was rather a relief to them all.

LIFE IX

EGYPT. FEMALE. 4,000 B.C.

THE scene of this life is laid on the edge of the river Nile. There are two houses, about half a mile apart, which are divided by a fence. Each house is set in the midst of great gardens spreading round it, and ending in terraced steps at the river's bank. Each house is built round the three sides of a hollow square, opening towards the river. In the garden of one house is a large pond, where many coloured fishes are swimming. A little girl is standing at the edge, and throws in crumbs to feed them. A big cat comes up and dives into the water, a rather unusual procedure for the cat of nowadays. The girl (Ursa) has a little brown face, level eyebrows and wavy dark hair. She plays much with the little boy next door, Vega, who loves her very much; he makes for her tiny bows and arrows and toys, which she thinks very wonderful.

This boy and girl belong to opposite branches of the first sub-race. She is brown and white, but he is of a bronze-red colour, that of the American

Red Indians. The father of the little brown girl was an Indian King who was defeated in battle, and yielded up his kingdom to his conqueror, promising to make no attempt to regain it, on the condition that his people should be allowed to live in peace under their own laws, and not be subject to slavery or the drain of heavy taxes and military discipline. Under this promise he had left his native home, and settled with his family on the banks of the river Nile in Egypt.

Here is a scene which took place shortly after the birth of the little girl. An old man sits beside the mother, who is lying on a couch, covered with a thin, shimmering cloth of gold, and a tiny little brown baby at her side. The old man is reading the horoscope and describing the future life of the little one; he says that she will see great sorrow or trouble, but that her life will come to a happy and peaceful ending. He says there will come an opportunity for a great sacrifice, which will prove of great value, if she rises to the occasion.

We see her later as a little girl with a curious greenish blue stone hanging round her neck on a fine woven gold chain. It was given to her by the little boy living next door, the playmate of whom she was so fond. They wandered, hand in hand, in the woods, playing out the old mythological stories which had been told them. They pretended to be

Sitā and Rāma in the old Indian story.¹ The little girl belongs to an ancient family of the Solar Race, and the boy is the son of one who stands high in the service of the Pharaoh. His father, Markab, is so deeply immersed in affairs of state that it swallows up all his time and attention, and he makes a poor father to his children. There is an older son of this family, named Menkā (Sirius), an elder brother of the little boy²; he is a dark and rather stern-looking young man who is fond of telling them stories, forgetting his business cares and troubles, which seem to have fallen rather early on young shoulders.

The little girl seems to be much alone, with no playmate except the little boy Senefru (Vega). She was an impulsive, wilful little creature, subject to fits of temper and rage, but very charming when she had her own way. She does not go to the temple for religious teaching, as was the custom of the country, but has religious instruction at home. She is also taught two languages, one easily written at ten years of age, and the other the Egyptian. She seems to be taught some quite useless accomplishments. She learns some strange dances, and plays very well on some queer musical instrument, a

¹ C. W. L. was surprised to see this *Indian* story being enacted in Egypt in play by the children; it was then, to find out how this could be in Egypt, that he looked up the girl's parents and their history, and saw her father's Indian origin.—C. J.

² See *The Lives of Vega* which follow, Life V.

little resembling the *vīnā*, yet quite different. It looks like a half pumpkin, hollowed out and bridged over with pieces of wood, and traced with pearls, across which were strung silver wires. It was played like a harp by picking the wires. She has a curious toy for painting pictures, for she does not learn to draw, but has stencils of trees, men, houses, and all kinds of objects, and these are combined and painted.

When the father transported his family and treasures from India to Egypt, he brought with him some magnificent jewels, and among them a gorgeous necklace, which on state occasions the young girl is allowed to wear. The jewels in the necklace are so arranged that the smaller stones are at the back, increasing in size towards the front, with a great green heart in the centre, out of the top of which comes a little crown of tiny rubies, brilliant and sparkling. All the jewels are held together with such fine filigree work as to be almost unseen. Below and around the necklace, hangs a fringe of fine gold threads.

In the home of Senefru's father, there lived a captive of some foreign nation, held as a hostage by the Government. This was Mercury. He was of a calm, strong, noble nature, and was very kind to the little girl, and he could quiet her in her fits of temper. He could soothe her when no

one else could. On one occasion, when she was in a furious rage, he put his hand gently on her head, and she, looking up at him, began to cry. He carried her away and talked to her, after which she came back radiantly happy. He lived with the family of Menkā for two years, and later, when free, studied Egyptian philosophy.

About the age of twenty, we find the boy next door going away to live in some other country, and another young man appears on the scene, with whom Ursa falls desperately in love. He was not at all a desirable person, and the parents naturally objected. She was a very determined young woman, and they eloped, but were pursued, and Ursa was brought home; after which there was a great scene. However, she persisted in her desire, and made another attempt to escape, but was discovered by a faithful serving-woman, whom she disposed of in a very unconventional way. The girl, in the midst of all this trouble, takes a very foolish vow, that since she is not allowed to marry the man of her choice, she will never marry at all. Being strong in her nature, her passions lead her to do things for which she is very sorry afterwards. Her mother is very much worried and upset over this vow, as she regards a vow as sacred, no matter how foolish it may be. The young woman is very resentful, gloomy and sullen, cherishing her grief for ten years.

During these years great changes have taken place next door, for the neighbours, Menkā and his family, have seen great trouble. The father had died, and because of business losses the home had to be given up; the elder brother, Menkā, had found another and smaller home where he was able to care for the family. He had recently regained his fortune, bought back the old home about this time, and so returned there to live. Ursa and Menkā's younger brother Senefru, her child playmate, come together again, when she is about thirty years of age, and she begins to wish she had not made her foolish vow. It was the beginning of a long, bitter struggle between her love for Senefru and what seemed her religious duty. She battles with herself until she falls ill, when one day the Priest of the Temple (Mercury) comes to see her. She tells him her troubles, and he shows her that as her vow was a very wrong and foolish one, it is not, under the present conditions, a binding one. He assures her that she will do no wrong to marry. She soon grows well and happy, and marries Senefru, the little friend of her youth. Two children are born, one a strong, tall boy, Andro, with bronze-red features and dark eyes, and a girl, Draco, of a timid, shrinking and affectionate nature. Later in life, Draco falls under some influence that is not good.

The son falls in love with a very undesirable young person, Lili, lowly and not of refined antecedents. The mother, who is proud of her son and has built high hopes for him, bitterly opposes the marriage. The son was stubborn, and, with an unreasonable puritanical idea of reforming the young woman by marrying her, became defiant, and married without his mother's consent when about twenty-five years old. The father was inclined to let the young man go his way, and learn by experience; but the mother, in spite of her deep love for her son, never quite forgave him, and there was always this nagging trouble in her life, lasting many years. The son's marriage proved disastrous, and naturally the mother never became reconciled to it. There was a life-long barrier between them, and neither would give in. Andro is interested in Mercury's teachings, and Sirius is very kind to him, though not approving of his marriage. Towards the end of Ursa's life, her husband, Senefru, tells her of a serious youthful indiscretion, before their marriage.¹ While it is a great shock to her and a hard lesson, she rises to the occasion and says: "Let us forget the past. Let us go and study in the temple." Here they come closer into touch with Mercury.

Senefru dies before his wife, and some trouble comes to Ursa later through her daughter.

¹ See *The Lives of Vega*, Life V.

LIFE X

ARABIA. FEMALE. 1,900 B.C.

THE next life begins in the oasis of a desert, set in a plain of sand as far as the eye can see. At the base of a low hill, and at one side, are set a quantity of low, black-covered tents, and around are a few trees and springs of water. Out of one tent there crawls a little brown baby girl, Ursa. She is blessed with a very good and loving mother, Lacey, who saves her much trouble in later life, but her father is a rascal.

In this tribe, the Chief is Sirius; and his wife meets with a serious accident, and a long illness follows, during which her life is despaired of. Ursa, by this time a young woman of wild, untamed and affectionate nature, appeared as nurse, and attended the wife of Sirius for weeks, until she succeeded in bringing her back to health. Ursa worked so unceasingly that she utterly exhausted herself, but she would take no pay for what she had done. She had nearly killed herself by her exertions, but spurned gold as if it were an insult. It was love, and not gold, that had

inspired her to fight this battle with death. But it was love, not for the wife but for the husband. Sirius was utterly blind to the true state of things, and never knew of her love for him to the end of his days.

On returning to her home, however, she confessed it all to her mother. In her despair, Ursa was on the point of committing suicide. But her mother, being very wise and loving, made matters easier for her, and succeeded in saving her from the act. About this time there were some people of rather bad reputation (Phocea among them) living in a town to the north, who tried to get a hold upon her. She was a well-formed and handsome young woman, and they hoped to make use of her as a clairvoyant. She learned from them some magic arts of doubtful character; and, with an image of Sirius before her, she debated if she would use these arts to win his love, or, failing that, punish him for not realizing her love for him. She experimented each way, but when the critical moment came, her better nature came to the front; she broke the image and gave the whole thing up. She confessed the matter to her mother and there were great scenes. The father, who was a dissolute man, tried to arrange another marriage for her. He insisted upon this, but she utterly refused to have anything to do with his plans.

LIFE XI

AGADE ON THE DARDANELLES. MALE. 1,500 B.C.

IN this life Ursa appeared as a boy¹, the son of one of the Archons or administrators of the city, born on the shores of the Dardanelles, near where the town of Lapsaki is now. Placed between two hills, and spreading from the shore, the town rose up each side in terraces. On a clear day, a bit of land could be seen in the distance, across the bay towards what is now Gallipoli. Many ships came daily into the port of this little city of Agadé.

The city was a Greek colony which had conquered the original inhabitants. So there were two types of people in the city: the fair-haired and light-complexioned Greeks, who were the ruling race and who worshipped Pallas Athéné, the Goddess of Wisdom; and the Hittites, of reddish complexion, who were worshippers of Tammuz and of Tanais, the veiled goddess. There was much that was impure and unholy in the cult of this veiled goddess. On the highest part of one hill was the temple of Pallas Athéné, where Mercury was a High

¹ There is a change in sex.—C. J.

LIFE XI. AGADE ON THE DARDANELLES 67

Priest. Lower down in the city was the temple of Tanais.

The boy, born into a good family, with some wealth, was a handsome young fellow, who had many opportunities but failed to make the most of them. He had an ill-regulated nature, of whims and fancies, and was rash and headstrong, and impatient of control. He felt his importance as a member of a good family, and was used to being treated with attention and honour from others. He was unscrupulous in the gratification of his feelings and passions, and was regardless of their consequences to others. He became dissolute and ruined the lives of two or three young persons. Altogether the young life was not a good one; it was wild and uncontrolled, perhaps because of having had the affections held in check in the previous life, and the unsatisfied desires of the past now spent their force.

He came out of it all eventually, and even at this point, one scene stands out to his credit. He became enamoured of a particular young girl, Vega, who was becoming somewhat entangled in an undesirable manner in the worship of the temple down in the city¹. The priests of Tanais finally carried her off bodily into the temple, to be used for clairvoyant purposes. Ursa found it out, and notified the police of their proceedings, and without waiting for an

¹ See *The Lives of Vega*, Life III.

escort, went straight into the temple. At the risk of his life, he gained an entrance into the tower where Vega was confined, and defied the people of the temple. He held his ground single-handed, until the police arrived and rescued her. Though not of a very brave nature, he did this courageous deed. But he was fickle in affection; and, not long after, he abandoned the girl, deserting her for some one else who pleased his fancy better. He thus spent his life in the pursuit of selfish pleasure, and grew daily more unhappy.

There was a High Priest, Mercury, in the temple at the top of the hill, whom Ursa had known in previous lives, and for whom he had a great feeling of affection. But he resisted the drawing of affection to the Priest, for he could not or would not follow the Priest's warnings and advice, and give up his wild and dissolute life. He only rarely visited the temple, as, when he did, his conscience reproached him, and made him feel very uncomfortable. But on the occasion of one of his visits there, a prophecy was given to him.

There was a large aerolite in the temple, hollowed out in the form of a chair, and below it, underground, was a cavity in which there always burnt a flame, an astral flame. This was a magnetic centre made by the Masters for the temple services. A vestal virgin belonging to the temple, when sitting

in the chair, became clairvoyant, and through her some Great One spoke to the people, teaching and guiding them. Mercury always stood by, shielding and guarding the sybil while the oracles were being delivered. On this occasion the High Priestess who sat in the chair was Herakles, and she gave Ursa the following prophecy, which *may* be fulfilled in this life.¹ "When through me, he whom you have loved² and she whom you have injured (or ruined),³ come together to the feet of the Hierophant (Mercury), then shall the end be attained."

There came a time when savages descended upon the town and massacred the inhabitants. Ursa joined those who went up to the hill to defend the temple, and he was killed in the presence of Mercury. In fact they were all killed, even Mercury himself. But Mercury took the body of a young fisherman who was drowned in trying to escape, and went away, as the city was practically destroyed⁴.

¹ It has not been, to the regret of all who have known Ursa this life. Once again, opportunities were thrown away. But one part of the prophecy came true—the three did meet again in 1901. But Ursa could not or would not come to "the feet of the Hierophant".—C. J.

² Sirius.

³ Vega.

⁴ See *The Lives of Alcyone*, Life XLVI, pp. 654-8.

LIFE XII

ATHENS. MALE. 500 B.C.

URSA was born in a noble family, as the son of Sirius in Athens. Their home rested high on a beautiful hill, and the house was built on three sides of an open court, with a broad verandah in front, looking out over the water. On the left was another hill, on the top of which was the Parthenon. It was the time of Pericles, Phidias and Kleinias,¹ and the defeat of the Persians at Salamis.

The great house in which Ursa lived was divided into two parts, in which lived two brothers and their families. Cleomenes (Sirius) was the father of Ursa and Selene, and Agathocles (Erato), the father of a beautiful girl, Vega. Ursa was a beautiful child, with a face very much like the present one, and his head covered with golden curls. His father, Cleomenes, loved the boy very much, and did his best for him, but Ursa had strange

¹ The philosopher, and head in Athens of the Pythagorean School.—C. J.

spasms of resentment towards his father, because of some past Karma. The elder brother, Selene, was exceedingly good-hearted and loving; and, as they grew up, both brothers fell in love with the same girl, their cousin Vega, living next door. The elder brother made a noble sacrifice of his love for her, renouncing her that she might become a vestal virgin, as was then her desire. He resigned all, refusing even to try and win her love, and he persuaded Ursa, his younger brother, to do the same. Ursa finally consented, but he could not bear to stay at home; and so he went away, while Selene remained and lived almost in the same house, and trampled down his love for Vega. (The cousin went into the temple, but afterwards gave up that life and married; but her married life proved in many ways a great disappointment to her, though her husband never suspected it¹.)

Later in life, Ursa, whose name was Anaximandres, married Hesper, the daughter of a prominent Greek of the time, a well-known orator. She was a good, practical person, a student of Occultism and well-balanced, whereas Ursa was somewhat of a comet in his nature. They had a son, a splendid boy, who lived a life of good influences.

Ursa went somewhat into politics, and played a part in the public life of the time. Greece was at

¹ See *The Lives of Vega*, Life II.

this time quite Republican in its ideas, and among the higher classes all were regarded as equals. Ursa, being rather dictatorial in manner, was not exactly popular. He had a very winning way with him that made friends everywhere, but he ordered people about rather too much, or at least they grew to resent being so obviously led. He got himself into disfavour and was ostracized, but he was soon called back. He made some public speeches, and at one time was sent as an ambassador to Rome, to speak before the Roman Senate.

While comparatively young, and before his exile, Ursa came across Socrates, but did not like him. Socrates was a very conceited person, who made a nuisance of himself, always propounding silly questions and expecting people to wait to hear him answer his own questions. Ursa did not get on well with him.

Later in life Ursa grew somewhat dissolute. His wife was somewhat of a worry to him, though there may have been extenuating circumstances in the case, which caused him to be untrue to her. One girl whom he ruined was taken up and helped by his wife, and rescued from misery and degradation.

LIFE XIII

NORTH AMERICA. MALE. TIME NOT KNOWN

IN this life Ursa appeared in the eastern part of North America, on the shores of the St. Lawrence river. He was a curiously wilful and impulsive creature, living part of the time the life of a sea rover, and working out a quantity of past Karma. On land, he was dressed in a kind of armour, made of garments of skin with the fur on the outside, on which were iron or steel bosses or shields. He wore on his head a sort of helmet with wings on it. He carried a club with a spike on the end, and a sword which was held in both hands when fighting. He did not like fighting, although that was the nature of the people among whom he was born.

He was psychic in rather a curious way, and was possessed at times by what is called the Berserker rage or fury. In such cases, during the battle, those who are dead cluster round, trying to help and strengthen their living friends. They seem to add their force and power to that of the living, by pouring in their own will for strength, and causing them

to be, for the time being, almost invincible. In these furies, they descend upon their enemies and kill them with a power irresistible and not entirely their own. Ursa often joined in their wild orgies after battle, and while this strange influence was still on them.

He was at times also possessed by something that was not a human being, a kind of water-sprite, a friendly creature who kept near him. He saw curious things sometimes, great white animals moving over the snow, and he was often accompanied by a lady dressed in white, who sometimes sang to him.

He fought a duel over a young woman, and was finally murdered in a family feud. This was the last life of Ursa, before his present birth.¹

THE LIVES OF VEGA

¹ In this present birth Ursa's mother was Hesper, and the girl ruined by Ursa in Greece and rescued from misery and degradation by Hesper was his younger brother. Both Hesper and the brother are no longer living.—C. J.



BASIL HODGSON-SMITH
1887—1929

INTRODUCTION

BY C. JINARĀJADĀSA

MEMBERS of the Theosophical Society who took part in the Society's activities during the years 1901-1906 in the United States, Australia, New Zealand and Java, will all well remember Basil Hodgson-Smith. He will also be remembered by most of the elder members in Europe, and particularly in England, where during the years 1913-1914 he worked in the Library of the English National Society in London.

All who remember him will also remember his extreme charm, and particularly his eager desire to serve everybody in any way that he possibly could. I have not known anyone who had a more sunny nature as a boy and youth.

I met him first when he was nine years old ; he was born in 1887. Both his father and mother were staunch Theosophists, and the father, Mr. A. Hodgson-Smith, was till his death one of the workers for the Society in the north of England. I do not think I have come across any other boy who, under

Theosophical influence, particularly that of his comrade and friend C. W. Leadbeater, developed more rapidly with the spirit of service. The boy was nine years old and the elder nearly fifty when they met in 1896. A very close of deep affection developed at once between the older worker and the boy. From the occult standpoint the boy had high possibilities of Discipleship, as he had already made strong links in past lives with the Master K. H. Instructions were given to C. W. Leadbeater when he was at Harrogate in 1896 that the Master would visit astrally on a certain night, so as to examine the boy's finer vehicles, and to give the instructions necessary for a rapid unfoldment.

The following is the account written by C. W. Leadbeater for the parents on the morning after :

May 4th, 1896

" Basil was taken to the upper room ¹ in order that the Master might make a thorough examination of his etheric double. When he [C. W. L. first] saw Basil he recognized that he had known him before, and went into the matter on the way to Manchester with the result of identifying him with Euphrosyné ². The Master K. H. asked

¹ which was C. W. L.'s room, for Basil to sleep there.—C. J.

² The name of Basil as a girl in the life in Athens. See *The Lives of Vega*, Life II.

after him, and said, ' See what can be done.' The Master D. K. who was Kleinias in Athens also asked after him once or twice and suggested things to say to him. C. W. L. kept up correspondence with him, and was planning what could be done for him. The Master said if a time could be fixed He would make an exhaustive examination and see whether Basil would be fit for work at once. The time was fixed for midnight and Basil knew that visitors were expected.

" They arrived at 12, a flood of light flooding the room. The Master held out His hand to Basil,¹ who hung back for an instant, then moved forward, knelt and kissed it very gracefully and prettily ; then the Master raised him and put His arm round his neck.

" D. K. was there also. Greetings over, A. B. arrived and also a friend from Tibet. The Master directed the proceedings, very carefully looking over the various bodies, calling up an image of the Euphrosyné aura to compare with them, and explaining which centres needed special attention. Then He said, ' I must return ; bring him over to see me.' A. B. had gone, but C. W. L. and another took him over. H. P. B. noticed him, and the Master gave him a beautiful blessing

¹ who was in his astral body.—C. J.

before the return. There was much work to do, some of it very horrible, but he acquitted himself very well, and comforted some children. A large elemental, apparently about the size of a cow, was dissipated by his will, and after a night's work he was taken back to his body. As he woke he started up saying, 'I have seen the Master—what a beautiful face,' but only a few minutes afterwards the memory began to fade, and he seemed a little shaky and uncertain about it."

Some of the boy's work as an "invisible helper" is recorded in the book *Invisible Helpers*, where Basil appears as "Cyril".

One of the most eventful incidents in Basil's life was his receiving as a boy the gift from the Master of His miniature. The Master had two miniatures painted on ivory by one of His pupils who was an English lady, a portrait-painter. He sat for the painting, which was done in Tibet, near Shigatse in the Master's house. The two miniatures were exactly similar; one was intended for Basil, and the other for myself. After the miniatures were ready, they were both transferred phenomenally to London on February 7, 1898. Basil was in London, at the London Headquarters. I was in Cambridge at the time and came down the next day to London to receive my miniature. Mrs. Besant has noted down

the incident in her diary briefly: "Pictures came". She gave us the silver cases in which they are now.

Basil came and lived at the Theosophical Headquarters at Avenue Road in London till its lease was sold by Mrs. Besant. In 1900 the American Section planned a long tour for C. W. Leadbeater, and Basil accompanied him. Though he was a boy, he learnt shorthand and typing in order to be of particular service to his elder comrade, and the services which he rendered were most able in every possible way as secretary and as companion. At the end of the tour they returned to London, but a second tour was organized in August 1902. This tour covered not only the United States but also Canada, New Zealand, Australia, Java and India, and the long tour ended in May 1906. Then followed a period of preparation in order to enter Oxford, and in October 1909 he went to the University.

Basil at this period was acutely conscious of the handicap of not being able to study as rapidly as he would have liked for the various examinations. Sometimes he felt that perhaps it might have been better if he had been sent to an ordinary school, where he might have been crammed in the usual fashion to pass examinations. The difficulties of examinations worried him considerably, and I think at times he did not realize that he had had such a rare opportunity

as Karma seldom gives to boys, which was of going round the world, and seeing peoples and countries, and that he was learning far greater lessons than what any school can give. Though his mind certainly was not brilliantly equipped for the higher examinations, he passed his examinations, and he took an ordinary degree, not one with honours. Then he worked for a while as assistant in the Theosophical Library of the London Headquarters. The events of his life after then are briefly summarized in the following notice which appeared in the *London Times* at his death in 1929. Probably due to debilitated health after the War, serious trouble developed in the sinuses, and he passed away after three operations.

CAPTAIN W. B. HODGSON-SMITH

“Captain W. B. Hodgson-Smith¹, secretary of the New University Club, died yesterday at the age of 42.

“Walter Basil Hodgson-Smith was the son of Mr. Alfred Hodgson-Smith, of Harrogate, where he was born on March 8, 1887. The years when most boys are at a public school he spent in travelling all over Europe and round the world. He went up to Worcester College, Oxford, in

¹ During the period before he was taken prisoner he was gazetted Brevet-Major. His photograph shows the major's badge on his sleeve.—C. J.

1909, and took his B.A. degree in 1913, and his M.A. in 1919. Immediately after War was declared in 1914, having been in the O. T. C.¹ at Oxford, he obtained a commission as Second Lieutenant in the 6th Battalion, The Royal West Kent Regiment. This was one of the earliest of the new Kitchener battalions to be recruited and trained, and he went to France with it at the end of May, 1915. Presently, as second-in-command of his company, he showed both outstanding administrative capacity and that finest courage which springs from complete disregard of self in devotion to duty. The occasion when he was first wounded illustrates both his resourcefulness of mind and his gallantry.

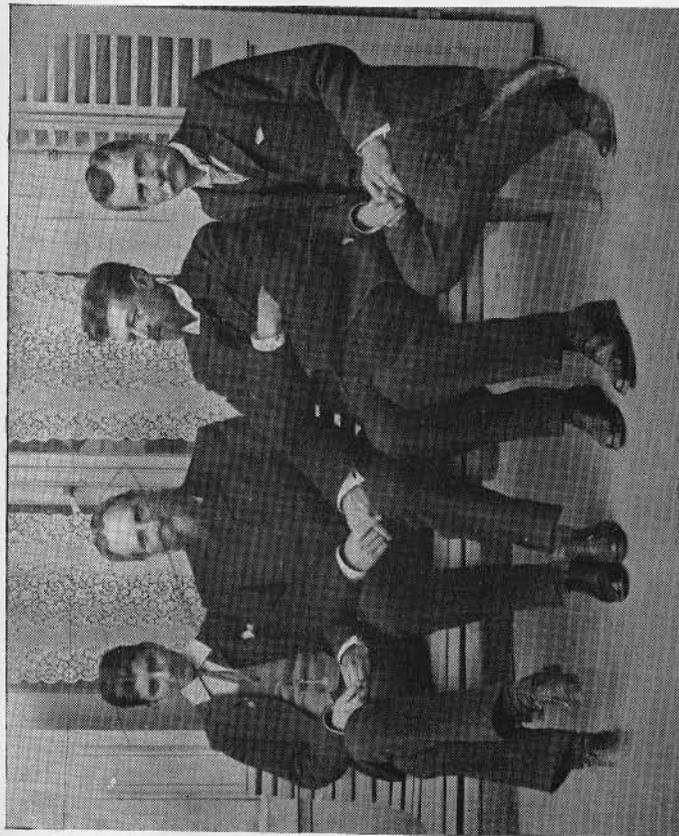
“It was at ‘Plug Street,’ south of Armentières, at a point where the trenches were only 50 yards apart. Wiring in front at night, even though certain balloon-like balls of barbed wire were prepared beforehand and had merely to be pegged in position, was slow work. He volunteered to peg these at dawn in a half light, when the enemy were as a rule comparatively inactive before starting the daily dose of intensive rifle and machine-gun fire. In three mornings he pegged down in a comparatively few minutes as much wire as it would have taken a large fatigue-party many nights

¹ Officers Training Corps.

to fix blunderingly in the dark. On the fourth morning, when the rapid task was nearly complete, a German bullet pierced his left leg and broke the shin. The wound was serious, and though he fretted at the enforced absence, he was not with his battalion again until the summer of 1916. Thenceforward he was in all its fighting, finally as second-in-command, until November 30, 1917. In that day's attack, which resulted in the recovery by the Germans of ground recently won by the British, near Cambrai, he held stubbornly with a handful of men to an advanced position in a sunk road until he was shot through the lungs and severely wounded in the right hand, part of which was subsequently amputated. He was a prisoner of war until he was exchanged in August, 1918. He was invalided out of the Army in March, 1919.

"After the War he became secretary of the New University Club, where he was deservedly popular, and fulfilled the duties of his office with conspicuous ability up to the time of his sudden and fatal illness. Here, incidentally, he organized an annual dinner to which the surviving officers of his battalion were invited, and all of these made a point of attending it if possible.

"Basil Hodgson-Smith was a man singularly altruistic and sweet-tempered, and so completely



1902

Basil Hodgson-Smith, C. W. Leadbeater, Alfred Ostermann (France),
Charles Blech (France). At Nice, South of France.

unsparing of effort in the cause of either duty or kindness that it was sometimes difficult to restrain him from wearing himself out with overwork. He has left his mark in the hearts of all who knew him intimately by a quite unusual generosity of nature and a talent for devoted friendship. His loss will be felt by very many, not only because he was dear to them, but because he was so considerately helpful in ways small or great when help was needed. To these his place can never be filled."

When Basil joined up, I wrote him the following letter :

Sept. 25, 1914.

My dear Basil,

I am glad you are in things. I expect it will be endurance and doggedness that will win. You have both and should be able to lead well your men. England has an uphill task, and grim determination, with no cackling and gloating over little victories, is what is needed. Do your job as "unto the Lord", like Arjuna, dispassionately, but in a thorough business-like way as best you know how, and you will have done the only thing there was to do.

Yours,

R.

He married in January 1919 a lady devoted to him, and his brief married life of ten years was a happy one. It might have been much happier, except for a strange subtle change which came over him after the War. The sufferings which he had undergone as a prisoner seemed to have drained the vitality out of him. When I saw him after the War, he was as affectionate as ever, the same old Basil with instant intuitive sensing of a service to be rendered. But he was tired, less physically (though his mutilated hand still bothered him) and more "inside". It was as if the Ego cared no longer to grapple with the struggles which Karma entailed. A sadness enveloped him, and he merely "carried on" with life.

His love of method and precise work is shown in the large mass of his travel letters and diaries which he handed over to me. Every letter is in its place, all carefully arranged and each group labeled by month and year to save trouble for the biographer. Similarly too is his War diary of his tasks and operations which he showed to me.

In the year 1896 when C. W. Leadbeater met him, the attraction between the boy and his companion, older by forty years, was so remarkable that the latter used his clairvoyant powers to examine the past lives of the boy. I publish the record of these lives as they were noted down at the time.

They have been put away among private papers since then. The "star name" given to Basil Hodgson-Smith in the "Lives" is Vega. Only a few lives of his were examined and recorded. I publish the *last life first*, as the investigations *proceeded backwards*, and are so recorded. They were not written out by Mr. Leadbeater, but Mr. Hodgson-Smith, the father, took notes of what was said as each incident was described. In some ways, to those who know a character, going backwards life by life makes more understandable the changes in the character of an Ego in the process of Reincarnation.

C. JINARĀJADĀSA

LIFE I

SPAIN. MALE. A.D. 1504-1527

ENRIQUES DEL SOTO was born in hilly country south of Madrid; good family; intense pride; mixture of blood (Gothic?); handsome face; high rank; father brave, bigoted, religious, hard and stern, one who has led troops, one who is feared and obeyed. At this time there was much disturbance in the country.

Boy about seven: richly dressed in velvet, with jewelled clasp; they think a good deal of him, but yet are not particularly kind to him; he seems out of his element. They live in a great, rambling castle, and see him once each day, for he has his own rooms and servants. They have no real affection for him, but an old nurse is really kind in an erratic sort of way, and watches over him. He is fond of her, but bewildered by his surroundings and the want of affection. He is romantic, full of strange stories and legends, and loses himself in day-dreams.

He has no education of the ordinary kind up to seven, but already knows military exercises and can

ride and fence. The parents had a child some time before who died; there is a grown-up brother living away from home. At fourteen he is enthusiastically taken up with religious views, and wishes to devote his life to higher things, and has other noble aims; always taking the best when he can see clearly. He wanders much about the gardens and woods, in charge, mainly, of a sort of chaplain whose influence is not altogether good nor free from bias; he is a schemer, and always paints the lives of the saints in glowing colours, but always for his own ends.

The boy has strong affection, but no one on whom he may lavish it freely, and a sensitive nature, with much pride, and a tendency to boasting. At eighteen he falls in love, which does not suit the priest's plan; so the latter uses dishonest means to check it, telling him a false but circumstantial story about the girl, and brings apparently irresistible evidence for it. The youth is truthful and straightforward and feels it very much. The struggle is a severe one, but they succeed in making him renounce the young girl and enter the monastic house as a novice.

The life is a very great trial, for he has been proud and imperious, and now he has to submit. He frets at the monotony, and has spasms of desire for freedom, hunting, sports, etc., but on the other hand has times when he feels that the monastic life is the right one. He never forgets the young

girl or the old nurse; nor does he forget anyone who has injured him. He passes through the probationary period; has doubts about the full vows, but eventually takes them and becomes a full brother. He has hard times now and then, but fights through them, sometimes breaking out rather rebelliously, and having penances. However he gets through three years. He is about twenty-two. He still has deep religious aspirations and has formed a high ideal. He is very tender-hearted in certain ways, and resents any cruelty strongly, and often unwisely.

A crisis approaches; when out one day he comes upon the young woman. By his vows he should not have spoken, but he asks her why she had done that of which the priest had accused her; she denies it, and a very dramatic scene takes place when he finds that she still cares for him. They have a long conversation, but he cannot believe that the chaplain wilfully deceived him. She is full of fear but is delighted. He goes to his cell and sits thinking many hours, ignoring vespers and matins, and is so torn by his feelings that he does not sleep that night. His supposed duty to God is far away, while the young woman is near, so he eventually decides to give up the monastic life for her. The abbot sends a man in the morning to see why he was absent; hollow-eyed with his vigil, he goes to see the abbot privately, and announces his intention

to give up the religious life. The abbot is furious, for the elder brother is dead and the church wants all the immense wealth which he will inherit, so orders him back to his cell, to be kept under strict guard. Meanwhile the girl comes to the appointed place of meeting, and is troubled at not finding him. She eventually bribes one of the guards to take a message to him.

At the end of two days he is sent for, and the abbot asks him if he has made up his mind; he declines to give his adhesion or to obey the abbot, who thereupon imprisons him in a dark slimy cell in the basement, to be confined until the court shall sit. Vega knows what a court of the Inquisition means, and has a bad time, for his probable fate is horribly real to him. The young woman knows that he is in trouble on her account, and does all in her power to get something done. The abbot consults the court; they are swayed by the wish to secure his lands and money, and decide that he must be kept at all costs. The girl hearing this feels that he will be killed, so steals jewellery belonging to her mother in order to bribe some of the guards. Though none of them will attempt to release him for fear of the court, they will undertake to keep out of the way and give her a chance to free him.

She accepts, and comes at the appointed hour, but cannot find the place. The jailor comes back,

expecting that she has succeeded, speaks roughly, but indicates the place. She finds the key in the lock, enters and finds him an awful object, almost unrecognizable. They escape over a wall, but he gets hurt, being weak from want of food. She brought him another dress, worn under her own. They go down the hill, and hide among some ruins in a thicket. She gets some food from the village, and after they have rested and eaten, they start.

In the meantime their departure has been discovered at the abbey, and bands of men are sent out to search for him, and excommunication pronounced upon anyone who should help or conceal them. They are eventually discovered through one who is afraid to shelter them.

There is a great struggle, for he is a brave fellow, and though worn and abused so terribly he defends himself well. He snatches an iron mace with spikes on its iron head from one of the men, and strikes one who is laying hands on the woman. The rest close in upon him, but he manages to strike down another before he is killed. A terrible scene takes place, the girl throwing herself upon his body; but they capture her and lead her away. She was brave and faithful, though beneath him in station, and also in character and mental power, so their union could never have been a happy one.

LIFE II

ATHENS. MALE. 490-420 B.C.

SIRIUS¹ was called Cleomenes²; his wife could write poetry. His brother Erato was called Agathocles and was the sculptor who is known as Kalamis³. Both fought in the battle of Marathon.

Vega was the daughter of Agathocles, and was a beautiful child. Phidias used her as a model later on. Her name was Euphrosyné. At the age of seven she used to come in and climb upon her uncle's knee and want to be told stories of heroes—Jason, Theseus, Perseus, the Dragon's Teeth, Circe, the Iliad and the Wooden Horse. She knows them all and can tell them well herself; she could read, count and write, knows weaving and spinning and how to make her simple clothing. Oval face, rather pointed chin, rather dark, level eyebrows, and deep, wavy golden hair. Brimful of merriment, with very

¹ C. W. Leadbeater.

² See *The Lives of Ursa*, Life X.

³ See *The Lives of Erato*, Life XV.

affectionate and sunny nature, good and docile, generally obedient, but still with a firm will which she exercised in some things. (These Greeks were terrible people for gossip—tolerable for truth). As she grew up she became very deeply attached to her uncle, apparently loving him almost more than her father, who was always occupied with his art. Euphrosyné from an early age took an interest in occult and philosophical teachings, and was always asking her uncle about them.

The philosopher Kleinias (now the Master D. K.), who was a pupil of Pythagoras, came very frequently to the house, and took much notice of Euphrosyné who both admired and respected him. She never missed an opportunity of listening to their talk, nestling close to her father or uncle the while. The best part of the old Egyptian life was beginning to reassert its influence, and as she grew up her keenness for such study increased. After much serious discussion she entered a temple as a vestal virgin at the age of fourteen. (Many of the more seriously disposed daughters of noble families did this, but were perfectly free to leave when they wished, though some preferred to stay for life.) Her resolve was to take the latter course, and for a time everything went favourably, but at the age of twenty she fell in love with a young merchant, Stella, a good sort of fellow, but beneath her in station, and in

mind just above the commonplace. He was clever in his business and wealthy, but not always perfectly refined; so that to some extent she lacked discernment in choosing him. A kindly, good-hearted "jolly fellow" of the fox-hunting squire type, an excellent husband, but not sufficiently intellectual or spiritual to be a fit mate for her, for he could hardly understand her higher aspirations. She left the temple and married him.

Erato, her father, and her uncle were disappointed, but they did not feel it would be right to oppose her decided wish, although they carefully pointed out to her that she was sacrificing high occult opportunities. She was very sorry about their disapproval, but could not give up the young man, in whom she thought she discerned great future possibilities (which no one else could see). Her long married life was prosperous though not altogether a happy one, her highest needs not being satisfied in it; no doubt it worked off some old Karma.

There were many ups and downs in it, and it was distinctly a mistake from the highest point of view. She came to wish she had taken the advice of her relatives, but they could only counsel her then to fulfil the duties which she had undertaken. She did this on the whole very nobly and uncomplainingly, and her husband never found anything wanting on her part, nor realized that she was in any way

disappointed. Yet traces of that lifelong disappointment are sometimes visible in the character now.¹

A fairly happy life outwardly, but not completely harmonious. The husband was idealized and she was correspondingly disillusioned afterwards. It was a very trying time in the mental and affectional life. The husband being somewhat obtuse never found it out. Kleinias, Cleomenes, and Agathocles felt the good man to be an ordinary person, and knew she had thrown herself away, but they helped her to make the best of it. She had children whom she loved, and was a good mother; but the disappointment had somewhat hardened her, for when her children came to marriageable age she was rather hard upon them, lest they should repeat her own mistake, and her influence over one of them was not wisely exercised. She made things hard for her daughter, who was impetuous and impulsive as herself, and eventually her lover ran away with her.

She died at a good age, in the year 420 B.C., long after Cleomenes, almost seventy years old. She never lost her interest in philosophy, and always read, studied and discussed it when the opportunity offered; but of course family cares took up a great deal of her time. Although she just *missed* doing a great deal more, we must not lose sight of the fact that great progress was achieved in this life, and that

¹ *i. e.*, in the life as Basil Hodgson-Smith, even as a boy.

the present favourable conditions are mainly owing to the long continued efforts made then. She was born at the end of the year 490 B.C., soon after the battle of Marathon, and was not quite ten when we had to abandon our beautiful home and take refuge on board ship. She was in the lower part of our vessel all through the battle of Salamis in 480 B.C. Selene was her cousin, and they were always the best of friends.

LIFE III

AGADE, 1520-1483 B.C.

THE life was as a girl at Agadé in Asia Minor, on the shores of the Dardanelles facing north, near where Lapsaki is now, belonging to the great Iranian sub-race. There were two classes in the city: the aborigines, probably Hittite, of reddish complexion, worshippers of Tammuz, and of Tanais the veiled Goddess, much in the worship being impure and unholy; and the dominant old Greek race. These worshipped Wisdom, afterwards Pallas Athéné, with a much purer worship, Mercury, the Master K.H., being priest of the Greek temple.

The birth was not under very good conditions, because it was the result of a mixed marriage, a Greek father and a Phoenician or Hittite mother. The father is a merchant, having a good deal of money, ships, caravans, bales, etc. Unfortunately he is not a religious man, but he leaves religion to his wife, who is a worshipper of Tanais. Tiphys¹

¹ Alfred Hodgson-Smith, the father of Basil Hodgson-Smith, for some years a sea captain of a small vessel. Soon after he gave up sea-faring, he became a fervent Theosophist and propagandist, and for over twenty-five years was President of the Theosophical Lodge, Harrogate, England.

comes in as a sailor, trading in among the Greek islands. His father had been captain and owner and trader; he inherited this, but had made bad ventures, and was now simply acting as captain for the girl's father. He took a great fancy to the child when she was six or seven years old, and she to him; he brought her little things on his voyages, and once a dress.

At an early age her mother pledges her to the Goddess, and connected with this there is a great amount of immorality, though the child does not know what this means as yet. At fourteen, her mother has definitely entered her at the temple. (The priest of that is the same person who is the abbot of the monastery in Spain.) The whole business of the temple is very horrible; the girl has not much objection to what is going on. She has an oval face and bronze colour, like a handsome gypsy, but a distinct feature about her was a kind of coarseness and animality.

At 17 a change comes over her life from without; the mother murders the father and is exiled, and the girl is taken away from the temple. The intention of the authorities was to put her out to board, but Tiphys adopts her and carries her off on a voyage. He was rather troubled about her conduct, for she got up a pronounced flirtation with the mate; so on his return he went up to the Greek temple,

and asked what could be done with her. The priest (K. H.) expressed his readiness to take charge of her in the exoteric part of the temple. She did not jump at this offer, but, being fond of the captain, agreed to go. She got a good deal of attention from the Master, and he did what he could for her; but the service being somewhat menial and the restraints irksome, she eventually went back to the impure temple, with whose people she was already entangled. (That is what K. H. meant when he said that he hoped she would not voluntarily abandon him.) The chief priest (K. H.) had considerable influence over her, but there was a particular priest at the other place with whom she had been unduly intimate. (He was the girl in the Spanish life.)

They were glad to get her back, because she was bright and intelligent; but they knew it was risky keeping her, and so she was spirited away, and they denied her to the captain who came inquiring after her. She was willing to be in the temple, yet much affected by the captain's grief, which she felt very deeply. She went on for a long time secretly living with the young priest, but spasms of feeling alternated; at last the priest took up with some one else. At first she was sorry, and then furious, and tried to poison the other woman, but at the last moment just when the latter is about to drink she dashes the cup from her lips. She

then ran away, and being very handsome went to the bad. When the captain came back, he gave up the sea and devoted himself to searching for her; eventually he found her and took her home. She was really anxious to do better now, so that the captain goes to consult the Master what to do with her. She is 21 or 22 now.

The temple was on the top of a hill; there is a large stone which was a meteorite, on which the vestal virgin sits and some high influence speaks through her. The priest (K.H.) sits opposite to her; there was a centre of magnetic influence in the rock under the chair. The particular speaker in the chair at the moment is one well known to us (Herakles), and among others who are called up is the captain. The virgin says: "This that you wish to do is great and noble, but can only be done by a great sacrifice; you have given all else, now you must give yourself." The captain revolves this in his mind, and sees that he must marry her. He goes to the Master and says he is willing to do it, and a blessing is promised in the near future as the result of this self-sacrifice. He then goes back and makes the proposition, but the girl, though very fond of him, refuses, considering herself unfit. He argues with her again and again, and at last persuades her to see the chief priest. Another dramatic scene takes place; she is all

repentance, remorse and unavailing regret ! He speaks to her kindly but firmly, and points out that this is her last chance. He hints that great sorrow and trouble will come upon her, and she must take it bravely and calmly. After the storm calm shall come, and great peace at last.

Then come some years of strenuous effort, of comparatively earnest aspiration and affectionate devotion to her husband. At last the barbarians came down upon the town, killed the captain, and carried off the girl a slave ; but though forced into nameless degradations she always held before her the high ideal. She lived for some years in very miserable circumstances, and died when she was still young. K.H. and the captain were prominent figures in her Devachan.

LIFE IV

EGYPT. 2695-2645 B.C.

IN some sort of desert life, Bedouin tribes or something like that, Vega is born in a trading family as a girl this time. The mother is she who is the mother in the life to-day. She is a little brown baby running in the sand or riding on a camel. When she is about ten years old there is a war with Egypt in which the father gets killed, and the mother and child get carried away captives and made slaves. The person to whom Vega is assigned is Auriga, and her husband is probably B. (Auriga's sister to-day), a man about thirty years old. Auriga is very good to the mother and child, takes the latter as an attendant on her ; she is a very curious character, jealous, stern and revengeful, a terrible enemy with capacity for intrigue. The mother is put in charge of the other servants and the girl of the family.

At fifteen Benalma is a nice child, and having learned along with the others she knows a good deal. She is not in a friendly frame of mind toward the

other child, but fears the lady of the house. The mother seems to have settled down very well on the whole; she has had difficulties with the servants under her; she is difficult to appease and though a very capable person she is fidgety about trifles. The mistress of the house is very kind according to her lights and very just, when not swept away by vindictive jealousy and revenge.

There was a son of the house who fell in love with Benalma (Vega) at the age of twenty. This was successfully concealed from Auriga, but Benalma's mother suspected and fretted very much about it. The son arranges to meet the slave by night; her feelings are very vivid. Suspicion is soon aroused and affairs came to a crisis, for a baby appears on the scene. Auriga turns out the slave and her son, and the mother worries terribly. Auriga condoles with her, but is somewhat impatient. Benalma hangs about for some time, and after getting information from another servant, sets off to look for the young man and secretes herself in a boat carrying the baby with her. She has a most adventurous journey lasting about two months, and at last reaches where the young man is, with the baby still alive. She hangs about but does not get a chance to speak to him. She at last contrives to get herself engaged as an outdoor servant, which is a rough but healthy life. The boy recognizes her and does

what he can for her, but she has spasms of disgust towards him. Both are manifestly foolish; another baby comes.

At twenty-five he is taken back home, and his marriage arranged for with a person of his own rank. She is left behind with three children, and finds it very difficult to get on. The outlook is not satisfactory. At thirty the children are growing up, the eldest boy being about nine. She has altered her work, and is more about the house; she is getting more in the way of pay, but the children are very ignorant. The life has done her harm as well as good; physically she is better but morally she has coarsened and is hardened and embittered.

She often thinks of her mother, and when she was thirty-five and the children had grown up, she began to think that they must be better trained. She makes an effort to see the father of her children and goes back. There is a great deal of trouble in finding him and she explains matters rather roughly to him; he admits his responsibility half-heartedly, but wants to be rid of her, and so makes a half promise. She says that she means to see this business through, and sends messages to him, the outcome of which is a terrible muddle. He comes to see her and attempts to kill her. She is badly hurt but contrives to escape, and being very angry she determines to make things unpleasant for him; but

being stabbed has to wait for some time. At last she goes back to the ancestral house, telling her tale and producing her children. Auriga says little but feels much ; the wife is full of jealous rage and would destroy her if she could. Auriga eventually says that it is a cruel and wicked business, but if the children are given over to her she will see that they are respectably provided for.

Benalma who is very affectionate does not know what to do. She tries to get better terms, thinks she is badly treated and is greatly enraged. Her mother comes forward and pleads ; eventually Benalma says, " If it must be, take them," but calls a curse down upon Auriga. Auriga says that she must leave and never see the son again ; but her mother says, " If she goes, I will go ". Auriga warns her that if she goes thus she cannot return ; but they both go, and Auriga makes the mother a present. Benalma makes another scene about the present ; but the mother can see things from Auriga's point of view. Benalma flings out in a rage, and the mother follows with the present.

They go off together and work, but do not always harmonize, for they have developed in different directions. The life has intervals of happiness. The mother dies at the age of about sixty. Benalma's one great wish is to find the children, and at last she contrives to meet her son. But he will not

receive nor own her ; he was on the way to being rich. She never quite recovers from this disappointment, and begins to fade away ; she dies at the age of fifty.

Auriga has made distinct improvement, for 4,000 years ago she was revengeful, bitter, and severe, her soul having been warped by a great wrong.

LIFE V

EGYPT. 4017-3960 B.C.

IN the reign of the Pharaoh Unas, Sirius and Vega were two brothers. Sirius is some twenty years older than Vega. The mother died directly after the latter's birth, so he had to use the services of a foster-mother, Stella,¹ a slave who had a little boy two years old. This child thus became Vega's foster-brother and the children played together as they grew up, the older gaining a very great influence over the younger—not by any means altogether a good one, for the foster-brother, Liovtai, though usually affectionate and good humoured, was lazy, careless, deceitful and foul-minded, and capable when roused to anger of becoming exceedingly malicious and spiteful.

Vega, whose name was Senefru, was of a loving, clinging, sensitive disposition, very easily led by others, but curiously changeable, and sometimes showing quite unexpectedly the obstinacy about small things which often accompanies weakness of will; he was

¹ The husband in the life in Athens.

quick and clever but wanting in application and perseverance. The father (Markab) was a stern and reserved man and a disciplinarian (which generally means a man who does not know how to rule by kindness), which sometimes frightens the child into deceit and falsehood. The elder brother Sirius, Menkā Anarseb, however loves Vega dearly and has him with him as much as possible. Vega clings to him with loving and beautiful devotion, and will often give way to Sirius's influence even when in one of his stubborn fits; he liked to sit watching him and to nestle beside him. Sirius taught him as much as possible, but he was often called away on military expeditions.

A prisoner taken on one of these expeditions resided in the house for two years and took a great interest in Vega, who was then about ten years old¹. This was the Master K. H. (Mercury). He taught Vega many things. He warned Sirius that Liovtai's influence was likely to be a bad one, but Sirius foolishly thought little of it, and said that he could not distrust his own brother's foster-brother. As time went on their father died, and of course Sirius became the head of the household and was more occupied than ever before.

At this time Vega was led into bad habits by Liovtai; he did not become wholly bad for he had

¹ See *The Lives of Ursa*, Life X.

spells of remorse and often showed even greater love for Sirius, but he began to think him too strait-laced and particular. Vega got involved in various discreditable connections and misappropriated for their purposes (Vega's and Liovtai's) money entrusted to him. He was then eighteen years old.

When Sirius discovers this, he is much pained and surprised, but speaks to him kindly asking him how he could do it when he had but to ask in order to have. At first Vega denied the guilt, but then admitted it with very real sorrow and protested that he would not do it again. It is arranged that they go down the river together. While on this journey Sirius saves the life of Vega and is injured in the process. After this they are perfectly good friends again. Sirius talks very seriously to Liovtai, and finds him employment elsewhere.

After this Vega goes on well for some time, but years later he renews his intimacy with Liovtai, when the latter comes to him representing himself as in desperate need of money to replace some which he has misappropriated. Vega again trespasses in the same way, and soon falls under Liovtai's influence again. He is introduced by Livotai to a cousin of the latter (a woman nearly thirty) and Vega falls in love with her. He applies to Sirius for permission to marry the woman (this being necessary by law in the case of juniors). Sirius

very much shocked remonstrates and points out how the woman is far below Vega in station, much older and of very doubtful reputation; he tells him that he would waive all this if he thought happiness could follow their marriage, but he cannot conscientiously consent as he does not think this will result; he urges gently and lovingly all this, and knows that he would not be doing his duty if he gave way. Vega is dissatisfied, and considers it a grievance; but he consents to wait two years, for if he is then of the same mind Sirius will yield.

But before one year is over he allows himself to be persuaded by Liovtai that Sirius is avaricious and wants both shares for himself. So Vega disappears with the woman (while Sirius is away) and leaves a letter stating that he has taken his share of their inheritance, and that he regrets having been forced to do so by Sirius's unnatural conduct. Sirius is much upset on his return and immediately makes every effort to find Vega but fails, Liovtai having also vanished. As a matter of fact Vega has taken much more than his share, thereby crippling Sirius, forcing him to dismiss many servants and reduce his establishment generally, and also preventing his marriage [with Alcyone].¹ He long continues his efforts to find Vega but fails.

¹ See *The Lives of Alcyone*, Life XLIII.

For two years Vega lives in another city with the woman and Liovtai under assumed names, not of course finding the happiness which he had expected, but still he gets on somehow, till one day he discovers improper relations between Liovtai and his own wife. In a wild outburst of rage he kills them both and flees from justice. The law steps in and confiscates all his property and thus discloses his real identity.

When Sirius hears of this he starts at once to find him and after eight months of wandering succeeds. He finds Vega ill and almost starving in a town outside the frontier. After an affectionate meeting and a perfect reconciliation, and heartfelt promises from Vega who now recognizes that Sirius was right in forbidding his marriage, Sirius leaves Vega and goes back to Egypt. He petitions the Pharaoh to pardon Vega whose life is forfeited for the murders. On explanation of the case, the Pharaoh consents to commute the death sentence to a heavy fine, which swallows up the remainder of Sirius's means and leaves him practically dependent upon the salary which he receives for his services at court. He then brings Vega back, not to their ancestral home, but to a comparatively poor house.

Now begins a happy time; they live together in heartiest affection for nearly twenty years, seemingly with one heart and soul. They study religious mysteries together and gradually gain wealth; at

last they buy back the ancestral home, having won much spoil in a war in which they were engaged. Vega marries at the age of forty Ursa, a lady in his own rank, with the full consent of Sirius and has two beautiful children. Sirius dies at the age of seventy to the great grief of Vega who, quite broken down by the loss, and in the hope of drowning his sorrow, takes for a time wildly to his old life of dissipation. The spirit of Sirius appears to him looking sad and downcast. Vega is seized with remorse and goes home resolved to devote the remainder of his life to religious duties.

He tells his wife all and she is infected with his enthusiasm. They study together under the Master, and with the friendship of the Master Hilarion. The two Masters are now both old men. Vega dies at the age of fifty-seven, his constitution never having recovered from his early excesses.

A mixed life, leaving, I fear, many heavy Karmic debts for future payment, as indeed may be seen by the lives that follow it; yet also one in which many valuable lessons are learned, one in which much beautiful affection was shown, and the divine power of loving truly was strongly developed. The fatal defect was of course the weakness of character; and the immense improvement in that respect which we see in this life¹ is due to the intervening lives.

¹ The last, as Basil Hodgson-Smith.

The change in the Ego during these six thousand years is wonderful, and it has all come through that glorious virtue of love, which was strong even then, but is far stronger now, and better balanced; so that by it the character has been refined and strengthened, and its very weaknesses have been mastered and changed into virtues; so true is it that "love covereth a multitude of sins".

One Life omitted

Between Vega's life in Spain, 1504-1527, and the life in Athens, 490-420 B.C., Vega had a male incarnation in Alexandria, at the time of Hypatia. Vega was a cousin of Herakles (Hypatia). In the examination of the Lives of Vega by Mr. Leadbeater, this life was not recorded, though an examination was made of the incidents in the lives of several others in Alexandria at the period. All the members of the family of Basil Hodgson-Smith—father, mother, two sisters—were in Alexandria, and the third sister in Rome during the period, as also a leading member of the Harrogate Lodge, Miss Louisa Shaw (Eudox), a close friend of the Hodgson-Smith family. See "The Last Life of Eudox", which concludes this book.

A Note by C. Jinarājadāsa

We should note that all this was taken down by Basil Hodgson-Smith's father as C. W. Leadbeater described the incidents when Basil was a boy but nine years old. How as the boy grew to manhood the "glorious virtue of love" flowered in love-deeds of service was narrated by me in my Introduction. The old, old love between two souls, Sirius and Vega, manifested again in this life even at first sight, though between them as bodies there was such a gap in years. So not only is it true that "love is the fulfilling of the law," but also that the Law brings to fulfilment every dream of love.

FINAL NOTE BY C. JINARAJADASA

THE study of "the Lives" has always had for me a deep fascination, perhaps because I have known most of the characters labelled with "Star names". The inter-play of Karmic forces of the past and their re-birth or ultimate manifestation in this life have given me many thoughts to dwell upon, as I try to understand the operations of the Laws of Reincarnation and Karma. If I had leisure and the necessary energy I would attempt a commentary on the *Lives of Alcyone* and the other series which I am publishing under the general title, "The Soul's Growth through Reincarnation." Not the least interesting part of these "Lives" is to note the psychological reactions of the persons as they meet for the first time in this life, if one has the clue of how they met and acted in past lives. Most accurately does Edwin Arnold's *Light of Asia* make the Lord Buddha expound the two great Laws :

If he who liveth, learning whence woe springs,
Endureth patiently, striving to pay
His utmost debt for ancient evils done
In Love and Truth alway ;

If making none to lack, he thoroughly purge
The lie and lust of self forth from his blood ;
Suffering all meekly, rendering for offence
Nothing but grace and good ;

If he shall day by day dwell merciful,
Holy and just and kind and true ; and rend
Desire from where it clings with bleeding roots,
Till love of life shall end ;

He—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and
quit,

Whose good is quick and mighty, far and near,
So that fruits follow it.

No need hath such to live as ye name life ;
That which began in him when he began
Is finished ; he hath wrought the purpose through
Of what did make him Man.

I will give only one illustration of the psychology of Karma which I have noted in the case of three characters in the Life of Vega in Athens—Sirius (C. W. Leadbeater), Vega (Basil Hodgson-Smith), and "Stella". As I have mentioned in my Introduction, the life of Vega was investigated and recorded in 1896, when Sirius and Vega first met. They did not meet Stella till nine years later in 1905, and in Australia. As the record says, Vega, a girl, of an aristocratic family, was the daughter of

Erato, and the niece of Sirius, the brother of Erato. They were the sons of the poet Simonides of Kos who had settled in Athens and were reckoned among the aristocratic families. It was the girl's aspiration to become a Vestal Virgin, and she began the first years of the novitiate. The virgins could leave if they wanted to re-enter the secular life. The inevitable young man appeared on the scene, and he was Stella. Stella was a plebeian, though an Athenian, and Vega insisted on marrying him much to the disapproval of the father, and the grief of the uncle who loved the girl dearly. Vega of course could note that Stella was not of her "class", but she saw great possibilities (which the others did not see) of reforming him. Stella was a *good* young man, and interested too in the philosophical teachings of Kleinias. He was described by Mr. Leadbeater in 1896 as follows :

"A kindly, good-hearted 'jolly fellow' of the fox-hunting squire type, an excellent husband, but not sufficiently intellectual or spiritual to be a fit mate for her, for he could hardly understand her higher aspirations."

After describing the disillusionment and grief of Vega after marriage, the story continues :

"A fairly happy life outwardly, but not completely harmonious. The husband was idealized and she was correspondingly disillusioned

afterwards. It was a very trying time in the mental and affectionate life. The husband being somewhat obtuse never found it out. . . . Yet traces of that lifelong disappointment are sometimes visible in the character now."

Basil was then nine. Nine years later, in 1905, when he was eighteen and had been acting as secretary to Mr. Leadbeater for five years, Vega, Stella and Sirius meet in Australia. Stella (who has now passed over) was born in England in a family of the lower middle-class, and the relics of his early childhood showed themselves in his tendency at times to drop his "h's". But Stella had enough originality and force of character to migrate to Australia to make a better livelihood than his circumstances in England could provide him. In this life he had no capital, and had to accept whatever jobs were offered. But little by little, he won by his integrity the trusted post of the manager of a great Safety-vault Company, in which he was the custodian of hundreds of depositors, with deeds and valuables amounting to hundreds of thousands of pounds.

Needless to say, he was swiftly drawn to Theosophy. He joined the Theosophical Society in 1894, and soon became a most active worker of the Theosophical Lodge of his city. Indeed, the success of the Lodge and the erection later of its large building are due to Stella's initiative and energy, helped of

course by a band of Theosophists who looked up to him as leader.

When Vega met Stella in 1905, Vega was a lad of eighteen and Stella a man forty-two years old. Immediately a warm friendship sprang up between the two, and Stella always spoke to me of Basil Hodgson-Smith with high praise for his geniality. But the strange part was the relation between Sirius and Stella. As I have mentioned, Mr. Leadbeater during the investigations of Vega's Lives in 1896, had noted Stella the Ego. I presume he recognized Stella at once in Australia. While the aristocratic Sirius of Athens may have looked upon the plebeian Athenian Stella *de haut en bas* in a kindly patronizing way, there was nothing of the kind when he met Stella in Australia. Stella was a splendid worker for Theosophy and was always recognized as such by Mr. Leadbeater. But as I well know, he considered Stella as living in a narrow groove, and distinctly unresponsive to certain of the higher aspects of occult teachings. On Mr. Leadbeater's part there was always a most friendly attitude to Stella, though it did not have the genuine warmth of friendship which Basil showed towards Stella.

But what was noteworthy was Stella's attitude to Sirius. He recognized Mr. Leadbeater as a splendid Theosophical worker and the trusted colleague of Dr. Annie Besant (to whom alone Stella

gave unswerving loyalty). But there was nothing of any loyalty towards Mr. Leadbeater. On the other hand, Stella felt perplexed at some of Mr. Leadbeater's plans, and deep down there was a subtle antipathy, which I think Stella himself did not fully note, but which I saw. It often made Stella non-co-operate with Mr. Leadbeater's plan for Theosophy in Australia, when by co-operation he could have advanced them considerably. He led others into the same spirit of non-co-operation. Obviously in the life in Athens, Stella must have resented a good deal the evident disapproval of his marriage to Vega, on the part of both Erato the father and Sirius the uncle. All were students of the Pythagorean philosophy; nevertheless, devotion to Wisdom did not necessarily minimize personal predilections or antipathies. In this life, all three, Sirius, Vega and Stella, were devoted to Theosophy. But the old bonds of like and dislike reasserted themselves 2,400 years later.

Little by little, all discords will be resolved into harmony, as all forget themselves in a complete dedication to the Great Work. In the end it will be as the Lord Buddha said :

So merit won winneth the happier age
Which by demerit halteth short of end ;
Yet must this Law of Love reign King of all
Before the Kalpas end.

THE LAST LIFE OF EUDOX

THE LAST LIFE OF EUDOX

*Eudox (originally Eudoxia, but shortened to go into the narrow columns in the charts in **The Lives of Alcyone**) was the late Miss Louisa Shaw of Harrogate, England. She joined the Theosophical Society in 1892, and was a most active worker till her death some 30 years ago. As her life was described by C. W. Leadbeater, with intervals in the description, it was taken down bit by bit by Mr. Alfred Hodgson-Smith. Hence the staccato character of the description.*

ALEXANDRIA. FEMALE. 362 A.D.

Time, latter part of the fourth century, 362 A.D.

Girl ; don't quite see her connection with Rhakotis. Little dainty fairy-looking child, with sunny hair and bright eyes, born in one of the houses of the Brucheion, a large house with splendid garden. Name Eudoxia.

Father not wholly satisfactory though, as times go, as scrupulous as he can afford to be. He has been a great merchant, a Greek, had traded with

ships of his own and has amassed a large fortune and now owns the house they live in. A city magnate sort of person.

Mother (Mrs. Bell) has had a tragic life, suffered greatly from ill health, is very much attached to her children but owing to ill-health, etc., has not been able to do all she would like to do for them; a quiet and most beautiful character with much self-repression; has had a weary sickly life lacking in certain qualities she has since developed; she is Greek, but partly Egyptian.

Eudox at two years old was a sunny little being, the delight of the house, very affectionate and much beloved by her mother and elder sister Euterpe who was four years older than she. This elder sister was plainer than Eudox but a beautiful character, and very motherly, being very devoted to her baby sister. A brother, A., two years younger than Eudox, rather domineering, though not of a bad sort; and other younger ones not traced. Eudox at seven is thought more of than is Euterpe, who is a little neglected because not so beautiful, but is a fine soul. Mother thinks much of A. aged five who is a little Turk; but he is a boy and she wanted a boy, and was disappointed that the two elder ones were girls.

Acquirements: a very nice girl, she can read two languages, and write one moderately, chatters indifferently in either Egyptian or Greek, and knows a

little of a third. Learned some sort of spinning, knitting or weaving, and can make undergarments, bands to swathe around ankles.

Religion: a mixed conglomerate, a jumble of notions of superstitions of sorts—mainly Christ, Osiris, Apollo, Diana, and Venus. Eudox at fourteen distinctly a handsome young person. Tall, willowy, lithe, small long hands, classic features, very nice hair, very long which touches the ground, so she loops it up. Her aura shows an exceedingly affectionate nature, though a little undisciplined; a true pure nature, always tries for the best she knows, not always wise at seeing the best, but takes it always when seen. Rather impulsive, with a strong touch of imperiousness, even waywardness, and possibility of noble indignation; impatient at times with her mother when she is querulous, but usually splendidly patient, though a little severe. Run away with by feeling, would love not wisely, but too well. Devotional aspect: has whirlwinds of religious aspiration, distinctly not satisfied, because she wants a high ideal which she has not been able to attain. Dissatisfied with Gods and heroes; has tried after a crude conception of the Christ; still not satisfied, has thought for herself and is getting a human ideal rather dangerously near, namely, Helianthos (Alfred Hodgson-Smith) who has been her childhood companion, brings her

nuts and dates and is desperately in love with her. There is not an equal social basis between the families, on account of the difference in race or nationality. Helianthos's mother (Emily Wrigley Smith) is much loved by him; his father a seventeenth century puritanical kind of man; in some respects the best character we have come across yet, but too narrow, hard and self-righteous, stern and upright.

Helianthos dark, dreamy, and imaginative in a high degree, will have Eudox or will die in the attempt; idealizes her to any extent possible, as Isis, Nephthys, Moon Goddess; he is very strong in that respect. Besides being sentimental he has opinions of his own, and inwardly rebels and openly revolts from his father's attitude, who is stern, rigid and unbending. Helianthos goes to the opposite extreme and tries to see the good in everything. Very fond of his mother though she does not agree with him always; she is afraid he is a little too lax, and is anxious to keep between father and son. Helianthos is usually a quiet fellow, but now and then gets stirred up and makes remarks.

His father denounces most people; once a great shindy when Eudox's father fell in for his share of the denunciation. He is goaded to repartee and tries to defend, mother as usual tries to make peace. Eudox and Helianthos are very friendly, have

religious discussions. The atmosphere of Alexandria is one of religious controversy, a seething mass; they compare notes out of this chaos, and, from what they have observed and heard people say, Helianthos quotes what some man has said—Iamblicus; the philosopher is a good man and has much impressed him with his system of philosophy—an echo of the Pythagorean doctrine containing a beautiful morality, joyous self-renunciation, a sense of earnest striving to attain perfect purity.

Eudox goes to a sort of party with her mother and elder sister, and there she is greatly taken up with things reminding her of what Helianthos has said. Meets and makes friends with—in a shy kind of way—a girl about a year older than herself with magnificent grey eyes (Hypatia). Eudox shows interest and makes some remark in an impulsive way; Hypatia pours out cartloads of facts and floods of light and information. Eudox goes home to ponder over it and try to fit things in. Helianthos entranced with what Eudox tells him of her interview with Hypatia; but half jealous that someone can tell her more than he, and is inclined to belittle it, but the beauty of the ideas overpowers him, and they talk it over eagerly together, eating a whole skin of dates meanwhile. Oh dear, how they do misunderstand! Eudox shows a little bit of human nature, thinks she will recommend Helianthos to go

to Hypatia, and then thinks she won't, fearing consequences. Precocious young person.

Eudox at sixteen is still worshipping at a distance, has seen Hypatia twice since first interview, and Hypatia has graciously given her crumbs of information. Alexandria is getting oppressively Christian. Helianthos pure in aspiration, is now in the philosophical school, studying a system of philosophy secretly; has come in contact with Aedesius (G. R. S. Mead), a pupil of Iamblichus (the Master Hilarion); and always shares his knowledge with Eudox. His mother laments his philosophizing as likely to lead to trouble with his father.

Eudox has all sorts of new feelings stirring within her; longing for more of this spiritual knowledge; earnest and pure in aspiration but can't get at much as her father is easeful and does not care about it much; and her mother is ailing and has her domestic cares with her younger son who has not turned out well.

Eudox at eighteen—sensation, scattering and general disturbance: her father and mother have tried to arrange a marriage with one whom she will not have at any price, who is very rich, a Jew, Ben Isriam; her father wants money for some of his ventures. Eudox will not have anything to say to him; she is looked upon as an undutiful daughter

in consequence. Her mother sympathizes with her, but all are shocked at her opposition to her father's wishes. Helianthos raging furiously, wishes to smuggle her on board a ship and go off with her, but she loves him too well to go, though much tempted, because she won't marry that Jew. Merciful dispensation of Providence: the Jew loses his money, there is a riot and he loses his deeds and parchments and has his house wrecked, claims compensation, but meanwhile is useless to Eudox's father, who drops the suit.

Helianthos delighted, but is soon in trouble on his own account; his father comes to know of his plotting, forbids him to see Eudox and shuts him up. Many young men about her but she is in a kind of way unconscious of it; for although affectionate, she has only a platonic friendship for men, her real interest being in philosophy. Amongst possible suitors, her father picks out one who is more to her liking, and who is deeply in love with her, R., of less power than Helianthos, but very affectionate and gentle. He is sometimes bright and joyous, and at others gloomy and despondent. Absolutely devoted in love and she loves him in return, but not so much as the stronger character of Helianthos. She could be happy with either of them. Distress and trouble ensue, her father is ready to give her to the highest bidder, and

an even more objectionable person bids the highest, and to avoid him she decides to fly with Helianthos.

They go off like birds in blind confidence, expecting to find the boat that was ready for them two years ago. Finding no boat available, they don't know what to do, and wander about the city all day devoutly hoping they won't meet anyone they know. Night comes on and before it was quite dark they meet R. An awkward situation, he in a great state of anxiety. They consult all together and quite openly what to do, and a noble idea occurs to Helianthos. "Evidently I cannot have you; (R. a possible suitor, Helianthos impossible); you love R. who is looked upon with more favour than I by your father; let it be supposed that you have gone off with him to avoid the other." R. has mixed feelings, overjoyed, but loth to take advantage of Helianthos's nobility and their necessity. Much agonizing discussion over it and they decide to leave the decision to Eudox. Helianthos nobly presses R.'s case, pointing out that here is an opportunity for carrying into practice that casting out of the self that their philosophy inculcated. At last she consents moved mainly by his appeal. R. takes her home to his mother treating her most tenderly and respectfully; they fully understand the situation and what it involves. Helianthos cannot go home,

so starts off as a pilgrim: has very little money, his mother anxious, his father rampant.

Eudox with still strong feelings of love for Helianthos, further strengthened by his nobility, wishes to become a temple Virgin to escape: but finally as Martyr and Heroine she decides to go through the marriage with R. Father reconciled and the marriage takes place. R. is a model husband, gentlemanly, and never alludes to the circumstances which brought them together. He makes everything as nice as he can for her, and she comes to love him dearly, though there is still a soft corner in her heart for the lost one.

She pursues her philosophic studies. Hypatia begins to preach; Eudox dissatisfied with Christianity as represented by Cyril and his Christians: but later contacts a better sort of Christian, a Bishop of some sort, gentle and kindly, sufficiently broad-minded to approve of Hypatia's teachings, and of her attending her lectures. R. is Eudox's devoted slave and follower, debates questions but realizes that it is not much use as her intellect is stronger than his; "neck or nothing" she will go through anything, for she has the courage of her convictions. R. has strong faith in his wife's intuitions. A few children are born, and R. often does domestic duties while she is occupied with her philosophy. He takes sides against the Christians,

fighters side by side with a man who is B.K.¹ in this life, and both throw their life in with Hypatia. Eventually the husband is killed while still quite young. They have a daughter (Leslie Smith) whose husband (Bertha Smith) is at Eudox's death bed. Leslie who was then called Eunice was not a Christian and has since had a life in the Middle Ages before this present one.

When Helianthos left Eudox he fled to the deserts behind the lake; he appropriates a boat, gets lost, is blown a long distance off, tramps across the desert, is in want of food, catches a duck, eats it, wanders on to a place in Egypt, a sort of rock built monastery; here he is taken in, being sad and worn out and sick of life. He joins them and lives a monastic life, but after a while he finds he can't go on with it, finds it too cramped and narrow. He tells his story to the abbot who is gentle and quiet with him. However he must go; the abbot very sad, but lets him leave. He was passed up the Nile from monastery to monastery, to Rosetta, or some such place. There he resolves to enter into the life of the world and tries to get employment. Eventually he gets some menial work as a porter to a merchant in order to get food. While at Rosetta he comes into contact with various religious movements but is not much interested in them.

¹ Bertram Keightley.

He next goes on board a ship as superintendent of cargo; he does not go to Alexandria but goes the other way up the coast to the Greek Isles; comes to Crete, then home again where he receives money and another commission. He takes ship to Syracuse and settles there in a mercantile capacity; goes across to Italy and to Rome. He stays here at Rome for a long time; and while on the journey he picks up a young person and marries her. She is a relic of a party that has been attacked by robbers and she has been left on the road. Helianthos takes her along with him and marries her out of pity. Eventually they settle in Rome, he becomes overseer for an estate on the Campagna, and there lives for many years. Afterwards he returns to Alexandria, his father having died and he being heir to the property. Brings his wife and son (Bertha Smith) back with him, who eventually marries Eunice, Eudox's daughter, and lives in his father's house with her. Both families hear Hypatia.

Hilda Smith meets Helianthos at Rome while he is there. She has a set of her own there. Is a very determined person. Her name is Marcella. Her marriage is an unfortunate one with a man whom she married to reform against the advice of her friends, being very headstrong.

Marcella had Helianthos as overseer over her country house; her husband had a house in town as

well, but was not a very satisfactory character being rather unprincipled. Marcella will not agree to this, and will not be conventionally dishonest. Her husband was not strictly faithful. Her father and mother did not take the right way with her, and she became a small centre of intrigue.

*Questions and Answers on the
Life of Eudox*

Questions sent to Mr. Leadbeater and answered by him when at Weston Farm near Southampton with Basil, Raja, and B.K. December 1897.

Question 1. Are the auras of Eudox's father, or any of her brothers, sisters, sons, or daughters recognized?

Notes

Eudox born A.D. 362.

Rhakotis was one of the quarters of Alexandria.

Eudox's mother is certainly Mrs. E. W. Shaw though she has improved in many ways since.

Helianthos's mother was Mrs. Emily Hodgson-Smith.

The pupil of Iamblichus was Aedesius.

Eudox's younger brother was A.; she was exceedingly fond of him, tried hard to help and check him,

and mourned long and bitterly over him when he went to the bad. He had good points, but developed a violent temper, great obstinacy, and a strong streak of sensuality, and these traits again and again led him into serious difficulties. Eudox always shields and succours him when in disgrace and it is she who eventually receives and rescues him when he returns repentant and broken down after a wasted youth. Helianthos returns to Alexandria in A.D. 391. The monastery was in upper not lower Egypt.

Answer to Question 1. Only those above mentioned are certain identifications: one or two others look somewhat familiar but cannot be definitely recognized.

Question 2. After the return of Helianthos to Alexandria, was there any group formed for study, and work, of which *we* were members, *viz.*, L.S. and H.A.S.; if so do you recognize any other members of the group.

Answer 2. No regular group, but the families meet regularly daily and were always discussing philosophical questions. They also frequently met and talked with others who were interested in the same subjects but none of them are especially identifiable.

Question 3. How long was Hypatia teaching? What date was she murdered? Were any of us present?

Answer 3. Hypatia was murdered in A.D. 415. Her martyrdom took place in a church amidst a howling mob of bloodthirsty Christian ruffians, and none of her own followers were present on the occasion. She taught for 30 years.

Question 4. Any other interesting crises after the marriage of Eudox would be very acceptable to hear of, and an idea of what each gained of permanent qualities as a result of their lives as a whole.

Answer to Question 4. Crises of various kind were plentiful in that period of unrest, especially when the wave of Goths swept over the city. As to the second part of the question, changes in the causal body come very gradually and the effect upon it of any single life would be slight. If the life were a fruitful one, its result would be rather the strengthening of the many good qualities rather than the development of some entirely new one. More balance, better judgment, stronger and wiser affection, less inclination to maintain her opinion against those who knew more, greater calmness and self-control, these are some of the more prominent improvements wrought by the Alexandrian life in the causal body of Eudox.

Question 5. Do you identify the aura of Louisa Shaw's mother at present either with that of Euterpe, or that of R.W.S.'s former mother?

Answer 5. I do not know L.S.'s present mother well enough to speak with certainty on the subject without careful investigation of the intervening period. But I incline to identify her with Euterpe as there is a good deal of general resemblance.

Question 6. Was the mother of Helianthos still alive when he returned with his wife and son to Alexandria from Rome? And were they all happy together?

Answer 6. The mother was still alive, and their inner lives and family relations were always happy, though there were fluctuations in their outward circumstances.

Question 7. Did Helianthos and Eudox resume their philosophic studies, and continue them after the murder of Hypatia?

Answer 7. Yes, they never lost their interest in the great truths of philosophy, and used frequently to meet and discuss them.

Question 8. Has the son of Helianthos who married Eunice had any connection with the house of Smith in this life?

Undoubtly, for he now appears in feminine form as Bertha. His life was one of great suffering and sorrow, but it has so greatly improved and refined his character that it was necessary to trace him through the intervening Devachanic period and another short life, in order to make certain of his

identity. He and his wife suffered many things at the hands of the barbarian invaders, and died early after considerable privation and suffering. He had always a very strong affection and respect for Eudox, who loved him as one of her own children. An officiant of the Mysteries once told her that he and she once had been still more closely related, at the same time fortelling some of the events of his life after Eudox's death.

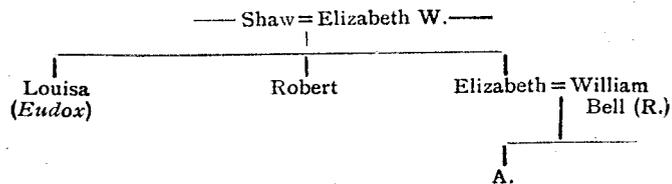
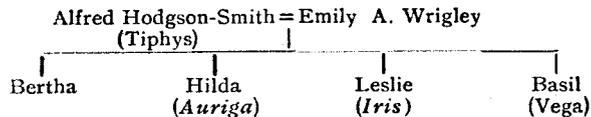
Question 9. Did Eunice follow at all in her mother's beliefs, as regard religious aspirations, and Hypatia's teachings?

Answer 9. Certainly Eunice accepted Hypatia's teachings, and indeed she may be said to have endured a good deal of persecution because of her adhesion. However, the philosophy she thus learnt enabled her to bear up nobly through many tribulations and to emerge from them a stronger and more unselfish woman.

Question 10. Did Marcella form any firm friendship at Rome, any that have been renewed again in this life, besides the one between Helianthos during the few years of the latter's stay at Rome?

Answer 10. Marcella undoubtedly made many acquaintances in Rome, but I do not know her friends in this life well enough to say whether any of them are the same. She did not make firm friendships at Rome, because she was out of

harmony with the prevailing tone of Roman Society, and fiercely impatient of the hypocrisy and constant petty plotting that was always going on among the Roman women. She was at first attracted so strongly to Helianthos mainly because of his frankness and honesty, which contrasted forcibly with the perpetual scheming amongst which she lived, but she soon learned to appreciate many other good qualities in him as well. After he left Rome she corresponded with him, and after her husband's death visits were interchanged, and eventually (though against his advice) she spent some years at Alexandria, entering into very friendly relations with many of the other characters in our little story.

Shaw Family*Hodgson-Smith Family*

Of the persons in the two tables, only two are now living (1948), Hilda and A. Of the Shaw family, Miss Louisa Shaw, Mrs. Elizabeth Bell and A. joined the Society. All of the Hodgson-Smith family—father, mother, two daughters and son—joined, with the exception of the eldest daughter Bertha.

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