

[www.MahatmaCWLeadbeater.org](http://www.MahatmaCWLeadbeater.org)

# **Lives of Alcyone**

**Part 3 ( Lives 31 to 48 )**

**By Annie Besant & C. W. Leadbeater**

Our story takes us this time to the southern part of the great island of Poseidonis, in the middle of what is now the Atlantic Ocean. Alcyone was born there among a nation of mountaineers of Tlavatli race, in the year 13,651 B.C. She was the daughter of Mercury, a priest of the Sun, who was of noble birth, being distantly related to the ruler of the country. She had a happy childhood, and was utterly devoted to her father, who was especially kindly and helpful towards her, and seems to have understood children better than the average parent of that age. The religion of the period was primarily Sun-worship, although there was also a good deal of personification of various powers of nature; and it would also seem that some great saints of old had been deified. The little girl was keenly interested in the temple ceremonies, and much impressed by them, and when she was young it was her wish to dedicate her life to the service of the temple. In connection with the temple there were two careers open for women—one being something along the line of the usual vestal virgins, or temple-clairvoyants, and the other a sort of guild of service which consisted of married women.

As she grew up she prepared herself for the former position, with the approval of her father, and entered herself at the age of sixteen. The various practices of meditation enjoined for the girls appear to have produced considerable effect upon her, and the father was hopeful about her making rapid progress. However, before her first year of definite service in the novitiate was

completed, the inevitable young man appeared on the scene, and she fell deeply in love with him. The object of her affections (Sirius) was something of a mystery; he had only recently appeared in the city, and no one seemed to know who he was, nor whence he came, and even in these earlier years that was regarded as an objection to a possible suitor, though he was a handsome and well-set-up youth. She saw this young man at some of the temple service, and they were strangely attracted towards each other at first sight, so that he began to scheme for occasions of meeting her, which were difficult to procure, since she was constantly in attendance at the temple. The young suitor, however, contrived, by the exercise of great patience and assiduity, to obtain speech with her on a good many occasions, and their strange friendship rapidly warmed into a passionate attachment.

At first, Alcyone said nothing of this to her father, but he half-divined that something was going on, and he put some questions to her which presently brought forth a shamefaced confession that the temple services were no longer the first thing in life for her. The father was disappointed at this, but nevertheless took it both kindly and philosophically, and gave her some sensible advice, to the effect that it was useless to devote herself to the special service of the Deity unless she was absolutely certain of her vocation, and that after all she could serve the Sun-God, less directly perhaps, yet just as truly and nobly, if she followed the dictates of her heart. He demanded, however, to see the young man, and the latter's account of himself was by no means satisfactory from the point of view of a parent, for he could only say that though he was of noble birth and quite equal in rank to her whom he loved, yet there was

surrounding his origin a mystery, which he was not at liberty to disclose. Also he seemed to have no present connection with his family, whatever it might have been, and was obtaining a somewhat precarious livelihood by hunting, though he declared that this was in no way the vocation to which he was born. The priest was strongly attracted to him, in spite of his obvious undesirability, for he seemed both a handsome and a worthy young fellow, though curiously untamed and seemingly ignorant of the ways of ordinary life. Mercury frankly told him that he liked what he saw of him, but at the same time it was quite impossible that he should give his daughter to a person involved in so much mystery, and with no regular means of livelihood, that unless he was prepared fully to confide in him, he felt with regret that he could hardly encourage the intimacy of the two young lovers.

The young man was much cast down by this, though he could not but admit its justice, but he still maintained that the secret in which he was involved was not his own, and that he must await the proper time before divulging it. Thus the matter was left in suspense for some little time, the priest regretfully forbidding the young people to see each other in private, even though he quite frankly admitted that he felt strongly drawn towards the mysterious young man. Alcyone's affection for him was so strong that she probably might have ignored the mystery and fled with him, but for her strong love for and confidence in her father, which persuaded her that he must be right, even in what she thought his first cruelty towards her. She was much torn by divided feelings, and suffered greatly for a while.

All this time the ruler of the country, Alastor, was at war with the Toltec overlord, Corona, some question of an extravagant

demand for tribute having brought a long smouldering disaffection to the point of open revolt. Owing to the greatly superior discipline and fighting power of the armies of the suzerain, it was difficult for these men of the hills to meet them in open fight. The local King, however, knew his country very well, and his son Ursa contrived to destroy a large Toltec army by inveigling it into a valley which he was then able to flood from a concealed reservoir. In honour of this victory there were great public rejoicings and a sort of national festival was held. Somehow, in the course of this, strange rumours began to fly about with regard to the young lover, Sirius, and he was one day suddenly arrested and carried before old King Alsator. In the course of the enquiries then made the whole of the strange life-story of Sirius came out, and proved to be romantic though distinctly unconventional.

This old Alastor was a precise but incredibly stupid man, and in consequence of his character the affairs of his family had gone seriously wrong. His son Ursa was a wild young fellow, accustomed to do what he liked, without any consideration for others. He had a younger sister, Orion, who in their childhood was entirely devoted to him. They were always together, and he made her fetch and carry for him in the usual manner of elder brothers with devoted little sisters. As they grew up, the affection between them remained as strong as ever, and in process of time his relations with her became more than fraternal. This was discovered, and caused some scandal, for even in those more easy-going times such relationship was considered highly improper. When it came to Alastor's knowledge he behaved in the most foolish manner, making a great parade of Spartan justice, and, instead of treating the young people

kindly and sensibly, he banished his son from the country and condemned his daughter to death. Ursa, however, had idea of submitting quietly to such an inauspicious ending to his pleasures. He managed to escape from his father' s guards, and to rescue his sister from the place in which she was confined, and they fled together and concealed themselves in a forest on the outskirts of the kingdom, having contrived to divert pursuit by allowing it to be understood that they had fled by sea from a certain port in quite another direction. In this forest he and his sister lived for some years, and two children were born to them, a son, Sirius, and a daughter, Vega. Ursa carefully tattooed round the waist of Sirius the red snake which marked him as the heir to the throne, and the brother and sister lived happily enough in sylvan solitude; but after a time Ursa began to tire of this life and to yearn for the delights of the Court and the position which he had left.

Being in the habit of considering only his own convenience, he had no hesitation in abandoning his wife and children; he made his appearance at a port and pretended to have arrived from a foreign country. He soon made his way to his father, who forgave him and reinstated him as heir to the throne. Being anxious to provide for the succession. Alastor shortly arranged a marriage for Ursa, which the latter accepted without saying anything about the wife and the children whom he had left behind in the forest. Indeed, on first returning he had allowed it to be understood that he had had no part in his sister' s escape, and knew nothing about her fate. His new wife, Hesperia, presently bore him child, Pollux; and this child was also tattooed with the snake, for if Ursa had not permitted this to be done, suspicion would have been at once aroused. The new wife,

however, proved to be of a trying temper, and he often looked back with regret on his happy free life in the forest. On one occasion when he was out hunting in the forest where he had lived so long, he contrived to separate himself from his companions and went to look at the hut which he had built for his **sister-wife**, but he found it deserted.

Orion had lived on there for many years and had seen her children grow up healthy and beautiful. She had no difficulty with regard to food, for the various traps which Ursa had made were still in action and she was able to gather fruit and dig up roots as he had done. When her children grew old enough to need clothing she wove it for them from reeds, and they lived a natural and happy life, though she sorrowed much because of the desertion of her brother and husband. She always cherished the hope that some time of other he would return to her, and that in process of time her son would sit upon the throne of his ancestors.

Presently it occurred to her that, if this were to be so, she must manage to bring her children somehow into contact with their fellow-creatures, that they might not be entirely strange to them; so she dressed herself in what remained of the clothes in which she had originally escaped, and made her way to a village where she was able to exchange the skin of the creatures that they had killed for some clothing, such as peasants wear, suitable for the children and herself. She was then able to take her children once or twice on expeditions to villages in the remote part of the country where the forest was situated, but she did not visit the same village twice, lest suspicion should be excited, and she always gave out that she and her children were travellers passing through the country. As the

young man grew up his mother told him the story of his royal birth, and they planned how they would reappear in the capital and claim recognition after the death of the old king.

Presently, however, Orion fell ill and died. When on her deathbed she made her son solemnly promise that he would go to his father and announce himself as the heir to the throne. She warned him however that his father was a man of moods, and that he must watch carefully for the right moment at which to make such an announcement. The young people mourned deeply the death of their mother. They buried her body under the floor of the hut, and then abandoned it for ever, as they could not bear to live any longer in a place where every tree and stone reminded them perpetually of their loss. They made their way gradually to the capital, Sirius taking the most affectionate care of his sister Vega. He contrived to find some employment there, using chiefly his skill in hunting and trapping. His intention was in this way to support himself and his sister until the old King died; but, as has been described, he was forestalled in this. Among the festivities in connection with the great victory previously mentioned were some swimming races in which he took part—in which, indeed, he out-distanced all competitors—but it happened by some accident that the red snake tattooed round his waist was seen, and remarks began to fly about which eventually reached the ears of old Alastor, and led to his being brought before him. When the truth came out there was an angry scene, and Alastor compelled Ursa to issue an order for the execution of Sirius, who was cast into prison and closely guarded. To Alastor, however, the shock of the disclosure had been so great that it brought on a stroke, from which he never recovered, and he died in few days.



Ursa then became King, and he was resolved that his elder son Sirius should be heir to the throne, instead of Pollux, as the latter had even shown a weak and dissipated character. The new King was however in difficulties, as he could not well annul the decree which his father had forced him to sign, so he determined to manage privately the escape of Sirius from prison. His second wife, Hesperia, seems in some way to have got wind of his intention, or perhaps she only suspected him, but at any rate she watched him closely and resolved to thwart him in the interest of her own son Pollux.

The prison was a curious labyrinth of stone walls, circle within circle, and every opening from one circle to another was efficiently guarded. The son, as a prisoner of State, was placed in the central cell of all. Ursa disguised himself and left his palace, secretly at night, went to the outer guard and bribed him with a curious trinket, in consideration for receiving which he agreed to absent himself for a few moments, and allow the disguised King to enter the prison. Meanwhile the jealous Hesperia had discovered her husband's absence, and, full of suspicion, immediately rushed to the prison gates. Finding the first guard gone her suspicions were confirmed, and she entered by the door which Ursa had left open. The latter went on until he met the second guard, upon whom he sprang before he could give the alarm, and managed, after a furious struggle, to choke the man to death. He succeeded in eluding the third guard, but again had a struggle with the fourth, in which he finally conquered, though he himself was wounded. Finally he penetrated to the innermost cell and found his son, to whom he offered freedom and safety on condition that he would go away

(preserving however absolute silence as to his identity and history) and never return. The son, not recognising his father in his disguise, refused to give this pledge, as he said that he was bound by the promise which he had already made to his mother on her death-bed that he would return to the capital and claim his inheritance. Ursa implored him to go, to go under any conditions or no conditions, but in any case to escape while still there was time.

Something caused his son to suspect the identity of his visitor, so he tore away the disguise from his father's face and recognised him. Just at this moment Hesperia arrived; she had found the murdered guard and had possessed herself of his dagger, but had been detained through having to parley with third guard, who would not let her pass until she unveiled herself and used her authority as Queen. Now she sprang upon her husband like a maniac; and there was a terrible struggle, during which both father and son were wounded. Eventually, when she saw that she could not prevail against them, she stabbed herself to the heart in her wild passion.

Father and son now held a consultation as to the best course to pursue. At first the father suggested that they should escape together and leave the kingdom to take care of itself, but Sirius strenuously opposed that idea, offering rather to disappear and disregard his promise to his mother. But Ursa would not now consent to that, and they discussed the matter all through the long hours of the night. Sirius suggested that at Ursa's death the kingdom should be divided between himself and Pollux, or, if that was not feasible, that a high post in the Government should be offered to the latter. Ursa did not approve this, and finally decided

that honesty was the best policy, and that the time had come to undo the wrong of his life so far as was now possible.

They went back to the palace together, and Ursa sent for Pollux and told him the whole story, saying that he must give up all hope of succeeding to the throne. Pollux took the news badly, and rushed out of his father's presence in a great rage.

Ursa then called together his chieftains, told them the whole history of his life, and introduced to them the true heir to the throne. The majority of them at once agreed to accept Sirius as heir, in spite of the irregularity of his birth, and thenceforward he wore the golden collar which marked his rank. Pollux, however, left the country and endeavored to get together a foreign army to help him to assert what he supposed to be his claim. He was unable to raise this army among small neighboring tribes, and so went off to Poseidonis and tried to interest the Toltec ruler in his affairs. Corona was quite willing to espouse his cause because of the question of the tribute, and also because Ursa had recently defeated his armies, though he was unable to give much active assistance in consequence of a considerable rebellion in another part of his dominions.

Meantime Sirius, having been publicly acknowledged, was able to come before Mercury and tell the true story of his early life, and demand once more the hand of Alcyone. Under these altered circumstances Mercury was quite willing to give it, saying that though the conditions surrounding the birth of Sirius had been exceedingly irregular, yet his public acceptance as heir to the throne to a large extent wiped out all that and assured his position. There is no doubt the priest had taken a liking to the young man, and that it was this and the strong love of Sirius for Alcyone that induced him to

be ready to overlook the irregularities aforesaid. Alcyone therefore was married with considerable pomp and ceremony, and, though still young, took her place among the great ladies of the kingdom. She was intensely happy in this beginning of her new life, proud of her husband and really exulting in his most remarkable early history instead of being repelled by it. this unalloyed happiness lasted for some three years, during which time two beautiful children (Uranus, a son, and Herakles, a daughter) were born to her, but after this the war broke out again and her husband had to go forth and bear his share in it.

It seemed, however, that the Toltec Emperor was not pursuing this local war with any great vigour, so that in spite of the superior discipline of his men, and their far great number, successes were fairly evenly divided, and the war dragged on for a long time with no pronounced victory on either side. King Ursa was in the habit of consulting Mercury when he required advice, and paid him deep reverence. It was about this time that Mercury gave him some information with regard to his relations with his son Sirius in a previous life—an account which affected him deeply, and caused him to have a great scene of explanation with his son, at the end of which he decided to abdicate in favour of Sirius, and retired to a kind of hermit life.

Sirius took up the reins of government and, young as he was, acquitted himself creditably, coming often to his hermit-father, and still more often to Mercury, for advice as to the way in which he should meet the various difficulties which are inseparable from such a position as his. Alcyone was thus lifted to the highest position in this small State, and bore her honours well. The new King carried on

the war with varying success, and at one time had an exceedingly narrow escape of losing his life by treachery. There was at his court a certain old woman, Thetis, who pretended great loyalty to his cause, but was in reality on the side of his half-brother, on whose behalf the Toltec Emperor was waging war. She contrived in some underhand way to learn something of the King' s plans, and especially of a certain small expedition which he was about to lead in order to obtain important information as to the disposition of the Toltec armies. This woman was able to betray this little expedition to the Toltecs, in order that they might arrange an ambushade, and so, as she thought, make sure of the death of the King.

Her nefarious project was defeated only by a dream or inspiration which came to the hermit-father, in consequence of which he left his cave, and met his son the King while on his way with his expedition, and demanded to be allowed to lead thee party himself. His son expostulated, saying that it was madness for his father at his age to expose himself to such risks. Ursa however insisted, and Sirius was at last compelled to yield. The old royal hermit therefore led the expedition, and contrived to obtain the necessary information and send back a messenger with it before he fell into the ambushade which had been prepared for his son, and was killed. In this way the life of Sirius was saved, but he mourned greatly for the death of his father, all the more since Mercury by some intuition was able to tell him that his father had, through his dream, known of the danger, and had therefore voluntarily resigned his own life in order to deliver his son.

This event produced a profound impression upon both Sirius and Alcyone, and the former went to consult Mercury as to what line

of action he should take. Mercury' s advice was that, since not only was the country being devastated by this incessant warfare, but also anything like real progress for the people was impossible while such conditions persisted, he should make a determined effort to come to terms with the Toltec Emperor, even though for that purpose it might be necessary to offer some compromise, such as the payment of a largely enhanced tribute. By good fortune, Sirius was able shortly afterwards to inflict a crushing defeat upon the Toltec army, and to drive its remnants out of his kingdom. As soon as this had been done, he at once sent an embassy to the Toltec Emperor announcing that although the victory was at present entirely in his hands, he yet desired peace and not further war, and to save bloodshed he desired to come to an amicable arrangement. The Emperor, tired of an unprofitable war in a distant part of his kingdom, was more reasonable than might have been expected, and so, by the payment of only a slightly enhanced tribute from the revenues, Sirius was enabled to disband his armies, and devote them to much needed works of peace.

Alcyone was a real helpmate to her husband in all this, being full of plans for the amelioration of the condition of the people. A time of peace and prosperity now began both for the King and the country. Several more children were born to the King and Queen and they were happy in their domestic life together. Another of our list of characters appears here—Cygnus, who steward of some large States belonging to Sirius, whom he served faithfully in that capacity for many years.

The other claimant to the throne, Pollux, the half-brother of the King, though his case was abandoned by the Toltec Emperor, did

not cease to plot in order to gain the throne. His chief endeavor was to assassinate Sirius, and twice he all but succeeded. On the second of these occasions it was really Alcyone who saved her husband's life, for she had a vivid dream which induced her to send to him with the greatest haste as he sat in judgement, warning him that an attack on him was about to be made. Her dream or forecast described the man who was about to make the murderous attack with such accuracy that the king was instantly able to recognise him when he came before him, and immediately ordered his guards to seize and examine him. The weapon with which it had been his intention to murder the King was found upon him, and as he was not able to account for its possession his shrift was a short one.

Under the King's intelligence rule, and with the peace which he had procured for it, the kingdom rapidly advanced in power and wealth. Again at the suggestion of Mercury, now drawing to extreme old age, Sirius sent for his half-brother, and endeavoured to come to some sort of arrangement with him. He told him quite plainly that he regarded the kingdom as a charge committed to his care, and that he could not therefore yield it to anyone else, but he offered him the governorship of a certain division of the country under himself. The claimant, however, declined to accept this, and said that he would be satisfied with nothing less than the whole. However, in the course of interviews which he had had with Sirius, this half-brother had fallen in love with Alcyone, and for the purpose of being near her he presently offered to accept the governorship, not of a distant province, but of the capital city. This Sirius willingly gave him.

When Mercury heard of this arrangement he warned Sirius not to place too great a confidence in the apparent friendliness of his half-brother. A time came when Pollux took advantage of his new position to make improper advances to Alcyone, which she promptly rejected, yet she doubted whether she should expose him to her husband because of the fact that the latter was greatly pleased to have (as he thought) thus extinguished the lifelong enmity of his half-brother. As the young man promised amendment she hid the matter for a while, but presently his passions once more got the better of him and a scene occurred which it was impossible to hide from Sirius, the latter was exceedingly angry, and deposed his brother and cast him into prison, where he shortly afterwards died.

At this period a great sorrow came both to Sirius and Alcyone in the death of their revered father and teacher, Mercury, at a very advanced age. They mourned sincerely over his loss, and indeed they might well do so, for no similarly sage counsellor was forthcoming after he had gone. Meanwhile the Toltec Emperor also had died, and his successor, Ulysses, presently determined upon an aggressive policy, his idea being definitely to reduce the whole of the island to a direct obedience to himself, instead of his being merely the nominal suzerain over a number of Kings of the earlier sub-races. After a great deal of effort to make the whole into one kingdom, but the Tlavatli mountaineers could not brook the loss of their liberty, and constant outbreaks were the result, and plots and counterplots. Sirius was killed in battle in the effort to save the liberty of his country, in the year 13,000.

Alcyone was filled with deepest sorrow, and allowed herself to harbour bitter thoughts of revenge against the new Toltec Emperor.



This misfortune seemed for the time quite to change her character, and the gentle and loving wife became a determined and relentless avenger, filled entirely with one idea. She dressed herself in her husband' s armour, put herself at the head of what remained of her people and fled to the recesses of the mountains, since the Toltec armies had overrun the whole country. Her husband' s steward, Cygnus, who had always greatly admired her, became one of the foremost of her band of warriors, and distinguished himself greatly. She directed a guerrilla warfare for some years, enduring the greatest hardships, but never for a moment swerving from her purpose. She was unable, with her handful of mountaineers, to meet the Toltecs in open fight, but she constantly harassed them and, owing to the intimate knowledge which she gained of the fastnessees of the mountain-chain, she was always able to elude all attempts to capture her. Meanwhile, she never wavered in her hatred of the Emperor, whose ambition had caused the death of her beloved husband.

She caused her sons to take an oath never to rest until that Emperor and his power should be destroyed, and she sent one of them (Aurora) in disguise to the City of the Golden Gate to endeavour to compass this destruction. After many adventures the young man reached that city, and soon contrived to attach himself to some of the many disaffected parties, and when the opportunity offered he was one of the party who fell upon the Emperor and slew him. He hurried to his mother with the news of the downfall of the tyrant, proudly exhibiting to her the dagger with which the deed had been done. She welcomed him with praise as the avenger of his father, yet even in the very act a doubt for the first time came across

her mind as to whether her dead husband and her dead father would fully have approved her action.

The doubt grew and increased until it became a nightmare to her, and she commenced a kind of invocation to her dead husband, declaring that she would not cease to call for him until he should tell her what was his will. For days and nights she continued this strange invocation until at last she fell asleep in sheer exhaustion; then in her dream she saw Sirius once more. Sirius and Mercury came to her together, and they told her that, while by all the standards of the time her act of revenge had been allowable and even laudable, there was yet a higher standpoint from which all revenge was not prerogative of the Law.

“ My daughter,” said Mercury, “ in this you have erred, though well I understand the reason for your error. Your excuse seemed to you a sufficient one, yet no excuse can ever make wrong right, nor violence justifiable, and this act of yours will bring much suffering in the future, both to you and the devoted instrument whom you have employed; but through suffering wisdom shall come to you, and in the far future your hand shall lead to the light him whose career of sin you have now cut short, and in that future I shall help and direct you both as I have done in this life.”

Alcyone, though grieved at the disapproval of her father, was yet greatly comforted in many ways by this vision, for she had once more met face to face those whom in all the world she had loved most deeply. Once more she became herself again. She retained her man's attire only long enough to install her eldest son Uranus upon the throne of his father, and then cast it aside for ever, and became the gentle and loving Alcyone of earlier days.

Now that the tyrant was dead, his kingdom at once broke up into its original parts, and no further attack was made upon the tribes of the southern mountains. The new King Uranus ruled well and wisely, for the Queen-mother Alcyone was ever at his back, thinking always what Sirius would have done, and what Mercury would have advised. For some considerable time they did still advise her, though she was but half conscious of the fact; yet often it was to their influence that she owed the wisdom of the decisions which she made, or rather influenced the King to make.

Though she herself had now come to regard the period of her revenge with regret and distaste, and indeed to look upon it with wonder as a kind of obsession, the people applauded it, and regarded it as the most splendid heroism. She was therefore greatly revered and admired, and her influence was in many ways even greater than that of the King himself. She survived her husband for some thirty years, and eventually passed peacefully away in the year 13,569, at the age of eighty-two, deeply loved and mourned by the whole nation and by the many children whom she had reared so well, except for that one dark time when the shock of a great sorrow had led her to deviate from the teaching of the law of love. Her son the King survived her for some years and, remembering her instruction, ruled well and wisely, and as the Toltec power never regained sufficient strength to reassert itself in the southern mountains, the dynasty which was thus founded lasted for centuries, and her tribe flourished exceedingly.

This life was on the whole a good one, and in it considerable progress was made, in spite of that one lapse, under terrible provocation, into the fault which had been the dominant note of a

previous life. But at least we may note that this time the feeling of revenge was excited no longer on merely personal grounds, but solely by the injury to a loved one. As we shall presently see, there are lives lying yet far in the future in which all thought of revenge shall be cast aside under the influence of the great Embodiment of Love and Compassion.

Her eldest daughter, Herakles, married Aldeb, and this transferred her interests to another kingdom of the same general type and condition, also Tlavatli. In course of time her husband inherited the throne of this kingdom, so that she also became a Queen. She had a great reputation for wisdom, and was at times under the control of some good influence, for her husband often consulted her on points about which he was in doubt, which she certainly answered with more than her own knowledge.

Mizar married Irene—an event which took place much later than any of the other marriages. When her mother grew old she and her husband came and lived at the old home, and she took charge of the household. Vajra left home early, and seemed to have traveled a good deal, and he stayed a long time with Aldeb and Herakles. He was decidedly adventurous, and undertook several exploring expeditions into the neighbouring mountains. Demeter was rather sensitive, though not distinctly psychic. Neptune, a man with a good deal of affection which he always placed wisely, married Bella. Selene led a quiet life and studious life.

Chart XXXI

Poseidonis

13,651 B.C.

1 st    2 nd    3 rd    4 th    5 th    6 th    7 th

Corona

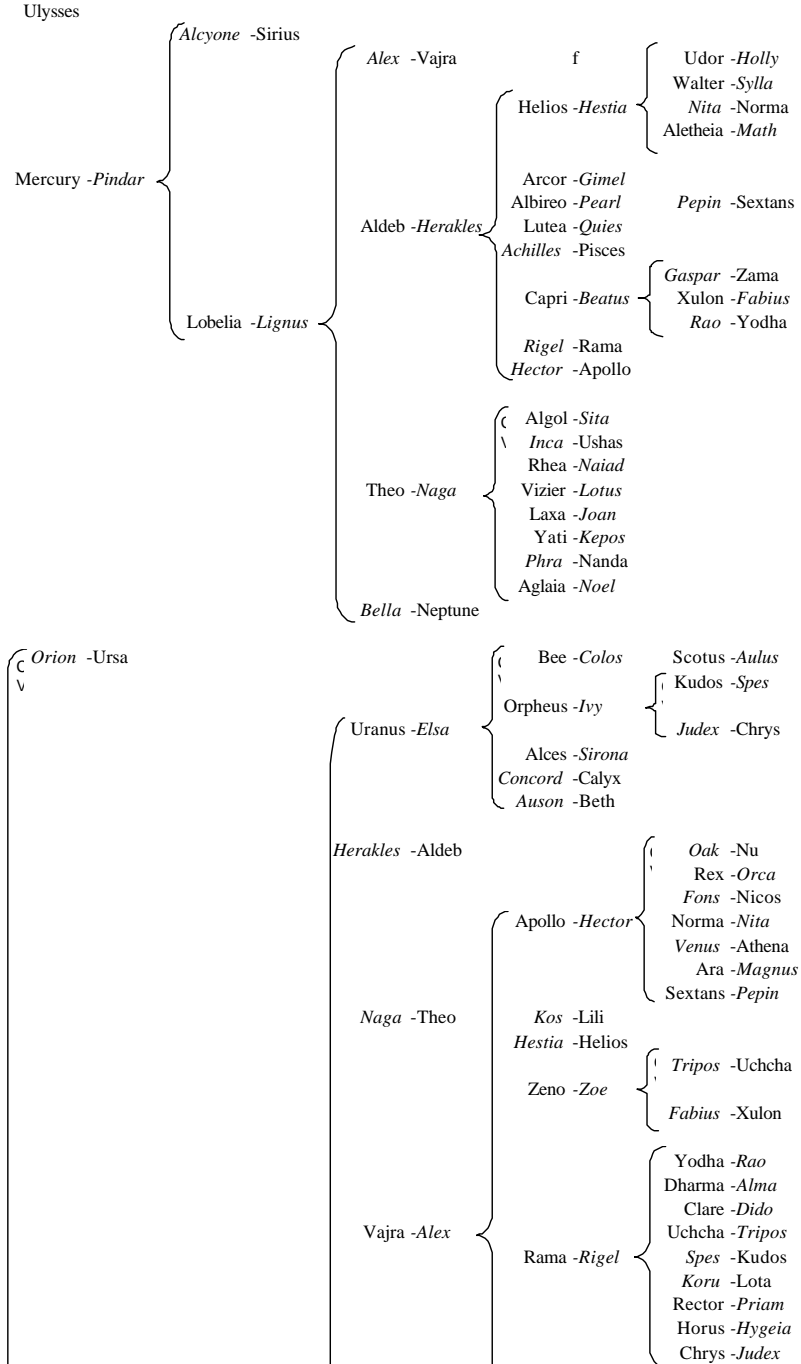


Chart XXXI

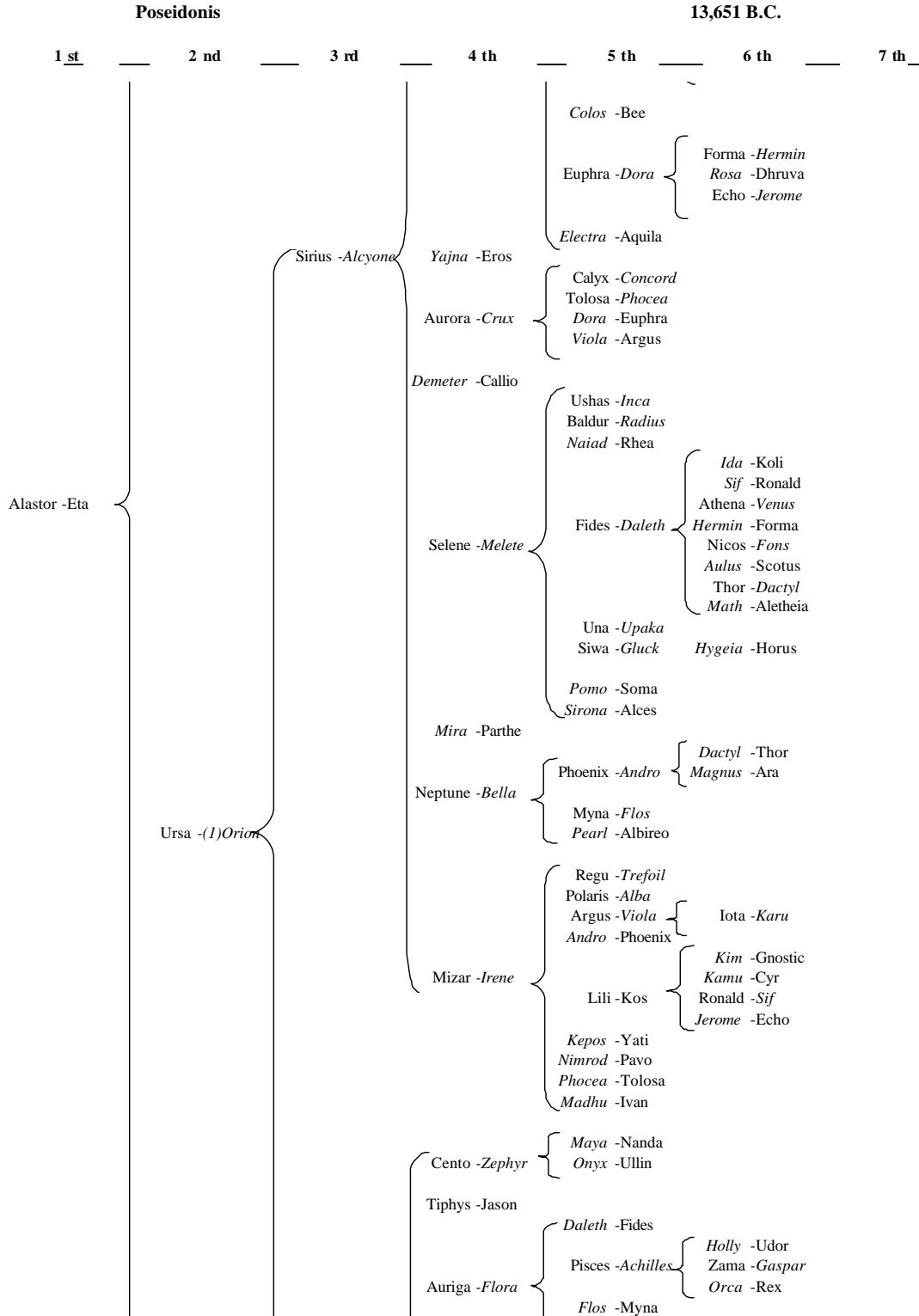
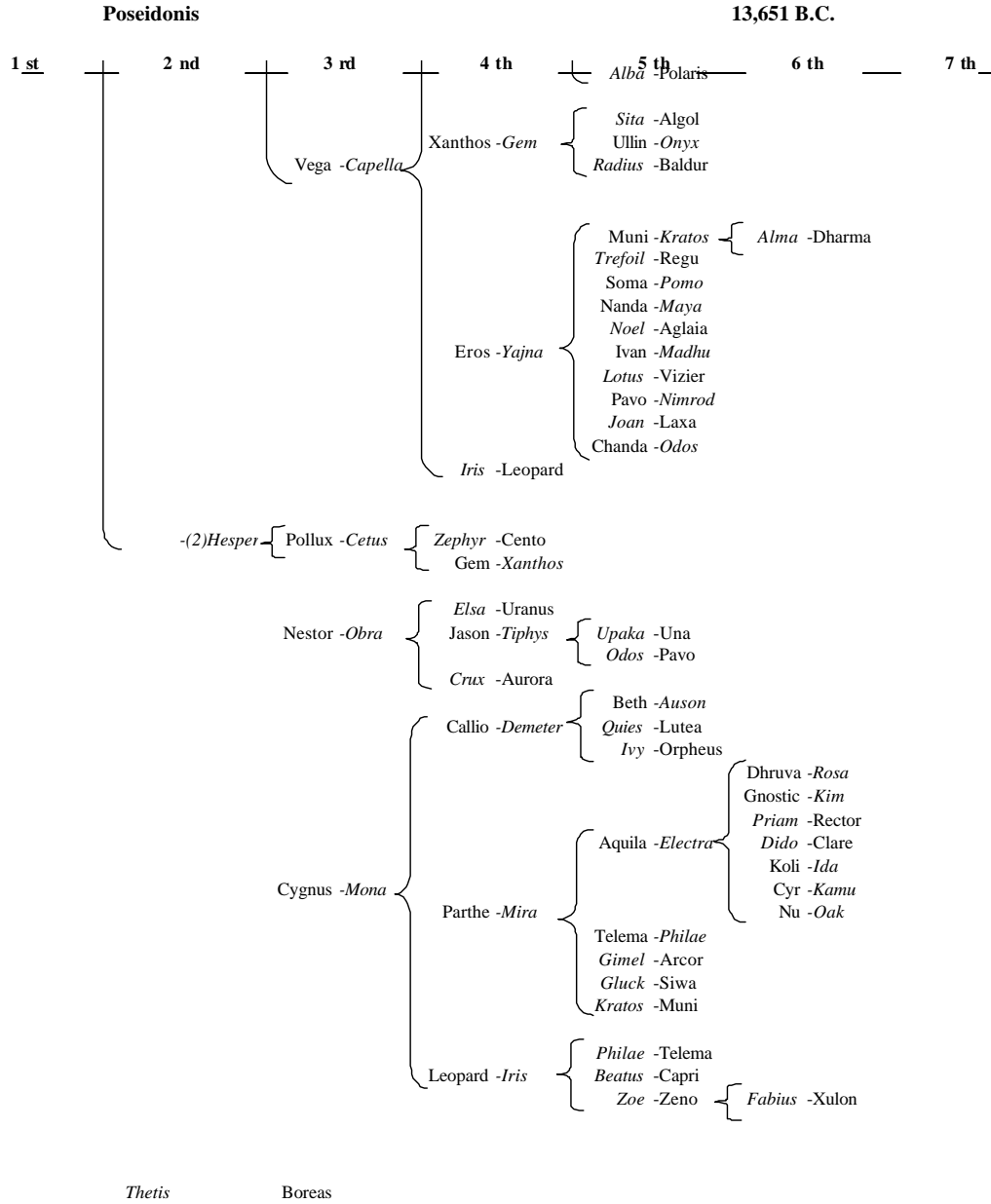


Chart XXXI



**Chart XXXIa**

**India and Egypt**

(Birth of Mars)

**13,524 B.C.**

At this time Viraj was Ruler of the great South Indian empire, and Brihat was his queen, and Mars was one of their sons. The Manu appeared astrally to the Emperor, and directed him to send Mars over the sea to Egypt by way of Ceylon. He was directed also to choose a band of young men and young women who were to accompany him and take part in the great work of the Aryanisation of Egypt. Among those so chosen were a number of our characters, as will be seen from the subjoined chart.

On their arrival in Egypt, then under Toltec rule, they were met by Jupiter, the Pharaoh of the time. He had one child only, his daughter Saturn, his wife having died in childbirth. His High Priest, Surya had been directed in a vision by the mahaguru to receive the strangers with honour, and to advise Jupiter to give his daughter to Mars in marriage; this he did, and in a comparatively short time marriages were arranged among the existing nobility for all of the new comers.

Small as was this importation of Aryan blood, in a few generations it had tinged the whole of Egyptian nobility, for since the Pharaoh had set his seal of august approval upon these mixed marriages, all the patrician families competed eagerly for the honour of an alliance with the sons or daughters of the new comers. The mingling of the two races produced a new and, distinctive type, which we know so well from the Egyptian monuments. From this time onwards an incarnation among the upper classes of Egypt counted as a birth in the first sub-race of the fifth Root Race.

Some account of the result of this Aryanisation, of the destruction of the bulk of the population at the time of the sinking of Poseidonis, and of the gradual re-population of the country by various races, until the Manu himself came again and united the whole of Egypt under one rule, will be found in the book *Man: Whence, How and Whither*, pages 503--5.

Clio and Markab were noted among a group of Egyptian statesmen who disapproved of the Aryan immigration, and seemed against it. Clio's wife Adrona and Markab's wife Able were implicated in their plots. All four of them were eventually exiled, as was also Cancer, the sister of Adrona.

	1 st	2 nd	3 rd
Manu			
		Surya	
	Jupiter	{ Saturn -Mars	
	Viraj -Brihat	{ Mars -Saturn	
		Betel -Ophis	{ Fort -Eudox Psyche -Lomia
		Deneb -Beren	{ Cassio -Theseus
			{ Taurus -Vale Fomal -Spica Proteus -Egeria
	Dome -Bruce	{ Pallas -Leto	
		Leo -Venus	{ Pax -Roxana Draco -Atlas Dolphia -Vesta
		Osiris -Pyx	{ Melpo -Algol
		Theo -Lyra	Atlas -Draco
		Canopus -Juno	{ Altair -Daphne Spica -Fomal
		Olaf -Hebe	{ Stella -Sigma Camel -Sappho
			{ Aqua -Amal Sappho -Camel Algol -Melpo
		Arthur -Virgo	{ Wences -Castor Lomia -Psyche

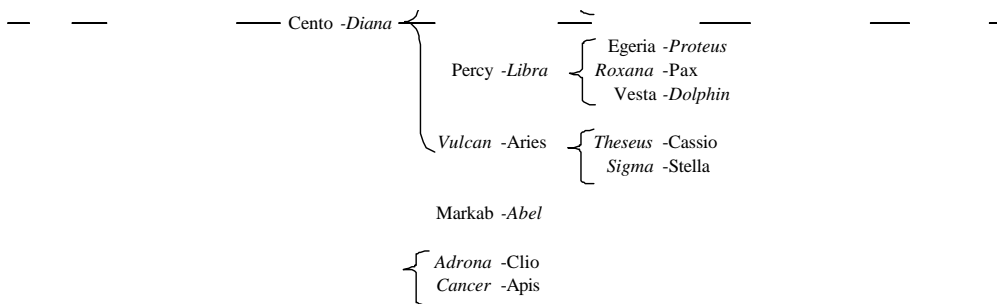


**Chart XXXIa**

**India and Egypt**

**(Birth of Mars)**

**13,524 B.C.**



The fanatical majority of the Aryan race in Central Asia continued to increase and multiply, and as the cultivable land round the shores of the Gobi Sea was a limited quantity, wave after wave of emigrations went forth from it, and the great majority of these waves eventually found their way into India. Much later certain bands penetrated Persia, but at this time the empire occupying that district was much too strong for them to venture to attack it. One army or tribe of such emigrants had, however, worked their way round the north of Persia, and eventually arrived at the Caucasian district, from which far later they radiated over Europe. Many minor waves of immigration into India seem to have extended over a period of some thousands of years.

In a general way the Aryan incursion much resembled the descent of the Goths and Vandals upon the Roman Empire. We find the same phenomenon of a high civilisation with all sorts of specialised detail, yet somewhat effete. The Aryan invaders, though much less civilised as far as arts and sciences went, were a more virile race, far more fanatical and less philosophical. Their leaders impressed upon them that their conquest was a religious war. They spoke of the Atlanteans as Dasyas, and regarded them as unbelievers, to be exterminated at all costs, despising their higher civilisation and their arts, though not apparently their gold and jewels, and their soldiers were well-disciplined, yet in most cases they were unable to stand before the wild onrush of the burly

barbarians from the north, Other races existed in the country, apparently of Lemurian descent; there was a large black population quite apart both from the brown Tlavatli majority, and from the red Toltec race, in whose hands was usually all the power. The Toltecs were sometimes spoken of as Nagas, and some of the darker people were called Takshaks—a people who used poisoned arrows with iron barbs.

The Aryans were physically larger and men, with keen eyes and aquiline noses, not unlike the Afgans or Pathans of the present day, and man for man they easily overmatched the more enervated Atlanteans, though some of the large fortified towns of the latter held out against their attacks for centuries. The Aryans were on the whole a bright and happy people, though by no means ideal in the life which they lived. At this period the majority were flesh-eaters; at least it is certain that some large tribes did kill and eat cattle. Also there was a good deal of drunkenness among them, the chief liquor being the juice of some plant of the asclepiad order, which they mixed with milk. Some of the tribes, when they settled down in the conquered countries in the north of India, cultivated wheat and barley, and practically became vegetarians. Nothing in the nature of caste is observable at this period.

The parents of Alcyone belonged to one of these wandering bands, and he was born on the march, somewhere in the hill country in the neighbourhood of what is now called Afghanistan, in the year 12,877 B. C. This band made its way slowly down to the Punjab, which was already in the hands of the Aryans. These marauding invaders seem always to have been ready to fight, just as much with men of their own race as with others, if they could not get exactly

what they wanted. In some cases the Aryan Kings already in possession were wise enough to claim kinship with these new bands and speed them on their way; others, having been settled for centuries, regarded their bretheren as mere savages, resisted them vigorously, and were usually defeated by them.

The family to which Alcyone belonged eventually settled down at a place called Arupalu, not far from where Amritsar now is. It must be remembered that while the Aryan invaders usually expelled or massacred the Atlanteans, in some places they lived amicably with them; and though the majority of the Aryans were fiercely intolerant and fanatical, and objected to anything which even savoured of the higher civilisation of Atlantis, there were yet some who were more broad-minded and more willing to learn. The religion of the Atlanteans was a form of Sun worship, but it was accompanied by a magnificent system of philosophy. Their temples were usually of dazzling white stone, and built in the shape of a star.

Alcyone's earliest memories were connected with the ceaseless forward movement of the tribe, and the first deity to whom he was taught to pray was the Path-finder, to whom the tribe put up their petitions that he would find a road for them, and lead them into a pleasant land. They had many strange and interesting traditions of the country whence they had come. If these are in any way to be trusted, it would seem that they had been a semi-barbarous people, living on the outskirts of the territory of some great settled power, whose constant pressure and expansion drove them into migration.

Alcyone's father in this incarnation was Algol, and his mother was Theseus, but she died very shortly after his birth. The father was a man of fanatical type, bitterly opposed to everything, good

and bad alike, which savored of the high Atlantean civilisation, and this feeling was rather intensified than modified by the fact that in the district in which they settled the Aryans and Atlanteans had arranged to live together in comparative harmony. Alcyone soon doubted the wisdom of his father's position for there were many things about the civilisation which attracted him strongly, and even as a boy he made friends equally with Atlantean and Aryan children. Indeed, his favorite companion, Psyche, was the son of a wealthy Atlantean dignitary, Orpheus, but his father's fanaticism was so great that he never dared to invite his friend to his home, or even to let his father know of that friend's existence. He contrived incidentally to get a good deal more education than his father would have given him, for he learnt at second-hand from his friend a good deal of what the later was taught.

All these facts had a serious influence over the direction of his future life, for his visits to this boy-friend continued over a period of some years, until they were both young men, when he complicated the situation by falling deeply in love with his friend's sister Mizar. The feeling was strongly reciprocated, but the prospect before the two young people was not hopeful. It was impossible even to think of proposing such an alliance to the father Algol, while the Atlantean dignitary on his side was little likely to welcome an arrangement which linked him to one who was so fiercely opposed to his race. So the young people found themselves to some extent in a dilemma-unable to do anything without taking the parents into their confidence, and yet at the same time unable to tell either of the parents, because of the feelings with which they regarded each other.

The Gordian knot was cut for them, however, for through gossip of some kind the news of Alcyone' s visits to an Atlantean household reached his father' s ears, and called down upon his head an outburst of vituperation. When it thus came to the point, Alcyone boldly admitted that his friendship was a matter of years, and he furthermore announced his intention of marrying Mizar. His father promptly turned him out of the house, but fortunately omitted to notify his Atlantean friends. Alcyone at once went to call upon them, took his friend and Mizar into his confidence, and took away the breath of the latter by proposing that she should instantly fly with him then and there, before the news of his father' s proceedings could come to the ears of her family. At first there was some natural hesitation, but finally Mizar yielded, and with Psyche' s assistance, and a large sum of money which he lent them, these two young lovers actually started off together.

Their method of escape was to attach themselves to one of the Aryan bands which happened just then to be passing through the country, feeling certain that that was the last place in which anyone would look for them, and also that a body of Aryan invaders would be unlikely to give them up, even if enquiries were made for them. Some sort of excuse about a sudden visit to some friends or relations kept the Atlantean father off their track until the band to which they joined themselves had passed out of the province, and by the time that he realised the state of affairs it was practically impossible to trace the fugitives; that is to say, he was able to discover that they had joined the Aryan host, but not to recover them or to obtain any further information about them.

The Aryan bands were moving eastwards, and though there was much about their mode of life which was distasteful to the young couple, they were nevertheless kindly treated in a kind of hearty and boisterous manner. They moved on with the band for some time, though always fully intending to break away from it when they felt themselves sufficiently secure from possible pursuit or interference.

Having thus sacrificed everything for the sake of love, Alcyone had of course to consider how he could make a living for himself and his young wife. As they were of different nations it was necessary that they should find something to do, and somewhere to make a home, in one of these parts of the country where the two races were living together in amity. Alcyone had the good fortune to be able to reduce a personal service to Vesta, one of the leaders of the band, by an act of bravery during a night attack which was made upon a part of this very irregular army; but although for that once Alcyone had saved his life, his destiny was evidently to leave this plane, for he was killed shortly afterwards in some fighting a little further to the east. In return for this service Vesta pressed upon Alcyone's acceptance a large chest of gold and jewels which he had acquired in the attack upon some Atlantean city in an earlier part of his march.

He also demanded Alcyone's story, and when he heard that it was his desire to abandon the wandering life as soon as possible and settle to some occupation, he offered him the choice of coming on with them to further conquests in the remote and unknown eastern country (probably Bengal) or of establishing himself almost immediately with recommendations to Draco, a certain relative of the

leader' s who had come into the country a few years before with a previous band, and had succeeded in establishing himself not far from where they then were. As Mizar was about to become a mother, and found the constant travelling and the rough boisterous life of the camp very trying, Alcyone accepted the latter alternative, and through the good offices of the leader' s relative he presently found himself in possession of an estate at a place called Dhramira, not far from where Saharanpur now stands. Draco' s wife Cassio was particularly kind to Mizar, and nursed her carefully through her confinement.

They settled down now into a happy and somewhat uneventful life. Owing to the recommendation which they had received from the Aryan leader they were able to make good friends, but they were so much devoted to each other that the really important part of their life was the domestic. A son, Fomal, was soon born to them, and their pleasure would have been unalloyed but for an unfortunate accident which befell Alcyone at this period, and caused him a great deal of suffering--—deed, he never entirely recovered from it. He was always of an enquiring and experimental turn of mind, and when a rich Atlantean friend, Aletheia, imported one of the strange air-ships from Atlantis, he willingly accepted an invitation to make a trial trip in it along with its owner. Some error in the management of the power caused one of the directing tubes to catch and become jammed at a critical moment so that the machine fell, and its passengers were thrown out with great violence. Both were badly injured, and though Alcyone eventually recovered and became as strong as ever, he walked with a limp until the day of his death, owing to some injury to



the hip which could not be perfectly dealt with by the primitive surgery of the time.

His estate however prospered, and as the years rolled by he became rich and respected. He took considerable interest in the study of Atlantean philosophy, and he and Mizar remained always upon the most friendly terms with both the Aryan and the Atlantean priests, though their attachment was on the whole greatest to the star-shaped temples of the Sun-God. Aryan migrations continued to pass them at intervals, but they were fortunate in being able to deal in a politic manner with these wandering bands, and Alcyone, in memory of his friend Vesta, always offered them the freest hospitality, and so kept on good terms with them. The largest of all these migrations was under the charge of Mars, who led a mighty host of armed men through Amritsar on his way to Central India, where he eventually made for himself an empire. His brother Mercury came with him as high priest. Alcyone felt an intense admiration for Herakles, the daughter of Mars, and could not bear to part from her.

Both Alcyone and his wife lived to a good old age, and were much respected, he being especially looked up to as an expounder of the philosophy and one who was able to harmonise the conflicting tenets of the two religions. Towards the end of her life Mizar suffered much from rheumatism, and was practically bed-ridden for some years before her death at the age of seventy-five. Alcyone survived her for five years, himself passing away in the year 12,795.

Although there were few striking events in this life, and many years of comparatively quiet prosperity, it was not without its effect in developing the character of Alcyone, who gained in courage and

decision, and showed considerable administrative ability, learning also especially the art of dealing wisely with men—an acquisition which was of great value to him in his next incarnation.

Chart XXXII

Punjab

12,877 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

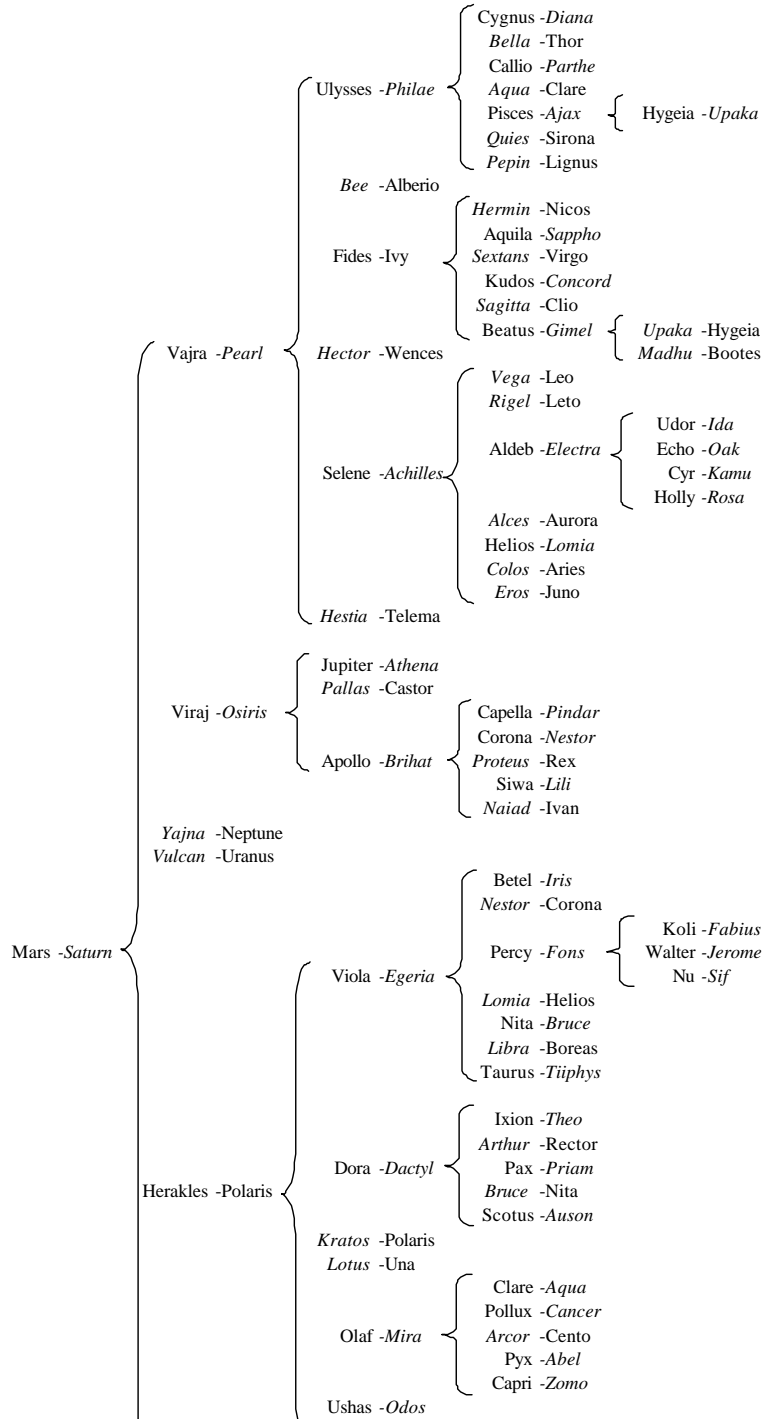


Chart XXXII

Punjab

12,877 B.C.

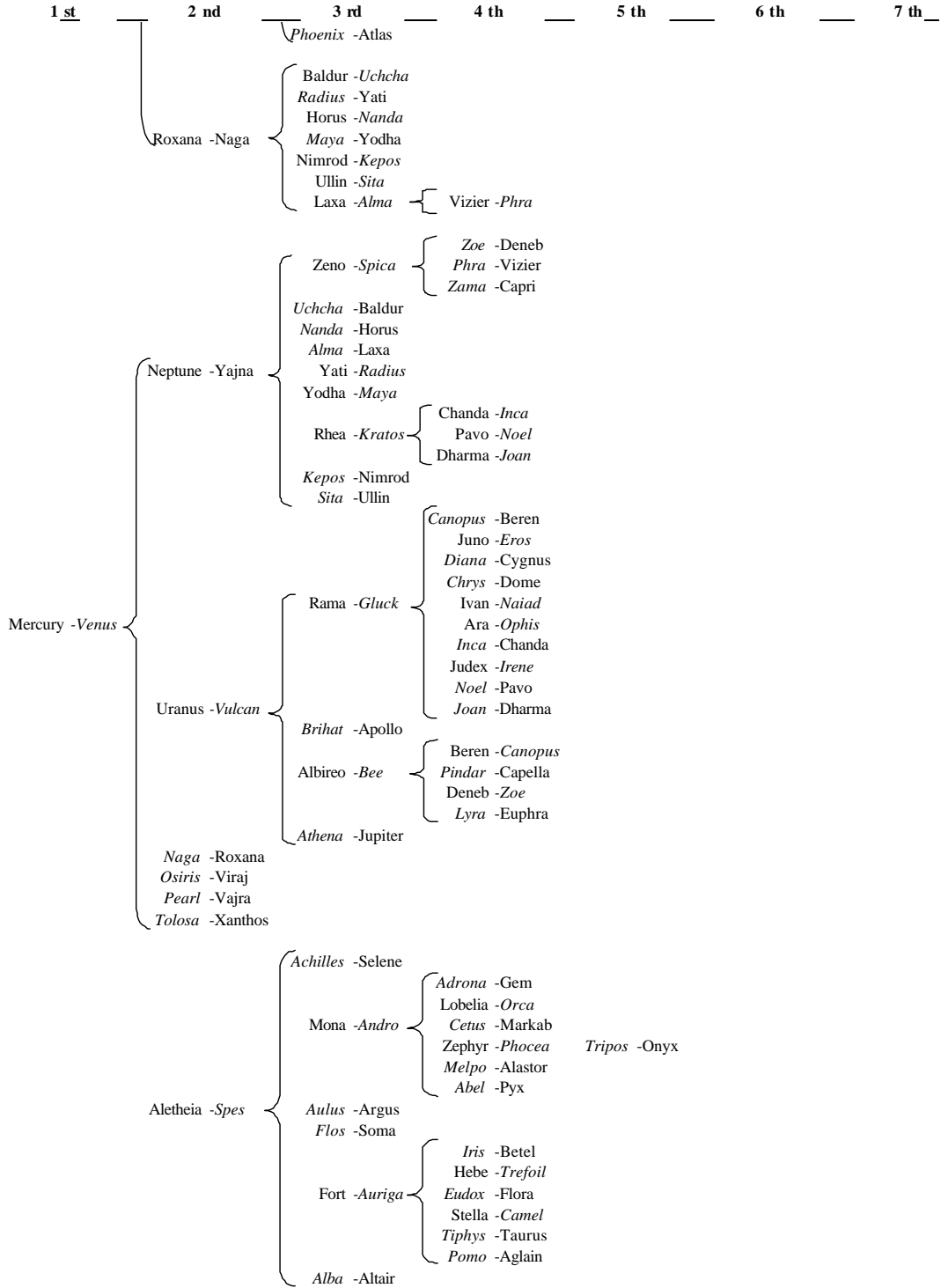


Chart XXXII

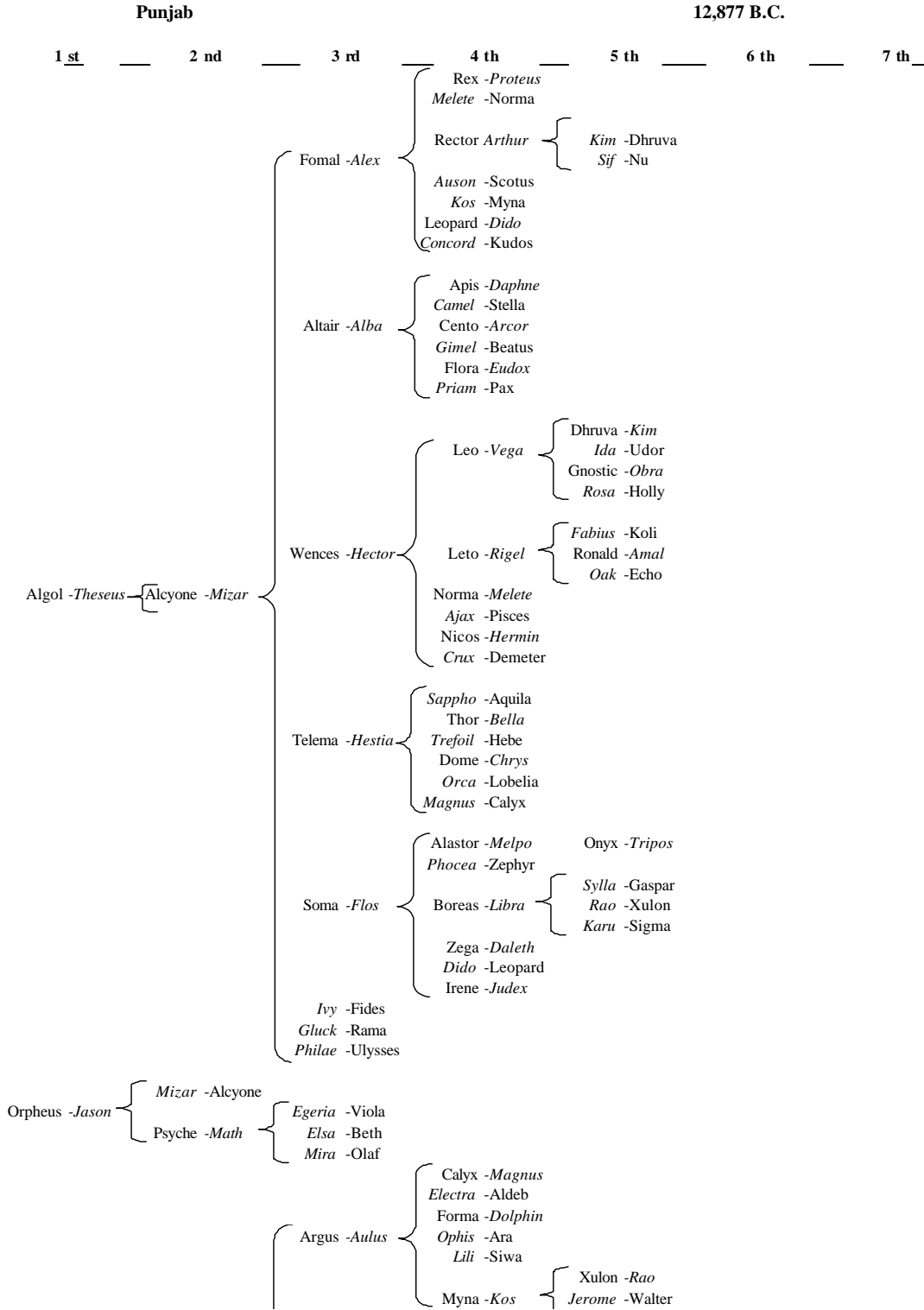
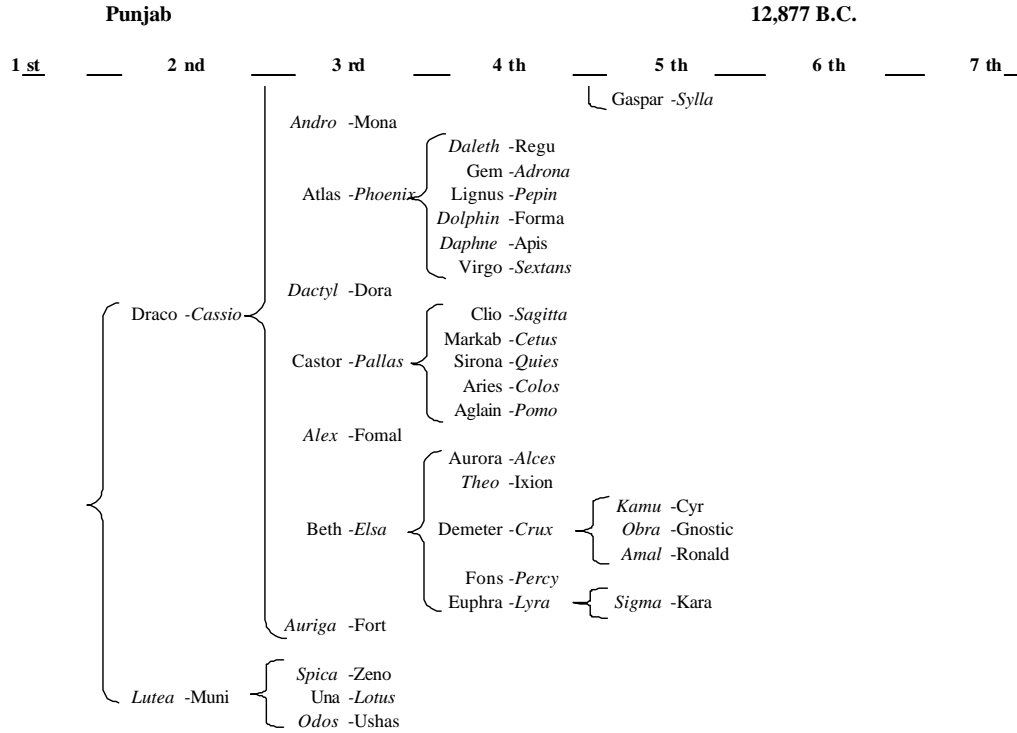


Chart XXXII



Vale appears in a female incarnation in the algerian mountains about the year 12,500 B.C.

Vale

Twelve thousand years before the Christian era there existed in the country which we now call Peru one of the most remarkable civilisations that the world has ever seen. This is not the place to give a full account of it; that may be found in the book *Man: Whence, How and Whither*. Here it must suffice to say that under an absolute autocrat who reigned by divine right, we find in full operation all that is intelligent in the ideas propounded by the Socialists of to-day, with the result that poverty was entirely unknown, and the general average of public health and happiness was out of all proportion higher than in any country at the present day. The organisation was so perfect that death occurred almost only from old age or accident, that no one needed to work after the age of forty-five, that there was practically no law but that of public opinion, and no punishment except the expulsion from the community of anyone who by uncivilised behaviour was considered to have forfeited the privilege of belonging to it.

This most marvellously successful of civilisations lasted unchanged for thousands of years, much as did that of Egypt; but eventually it became effete, as do all races after a sufficient lapse of time, and the degenerate descendants of its mighty heroes were overcome by another and far less developed nation. The conquerors, though in many respects far inferior to those whom they displaced, had the grace to recognise the advantages of that ideal form of government, and tried to carry it on as far as they could. But

they lacked the education, the strength and intelligence of the men of old, and it was but a pale reflection of the original glory of that mighty empire that was found by the Christian barbarians who invaded the country four hundred years ago, and perpetrated there perhaps the foulest crime of which history tells us.

We find Alcyone born in 12,093 B.C., as the son of Uranus and Hesperia, and thus closely connected with the royal family, since Uranus was the brother of the Inca Mars. Alcyone was the younger brother of Sirius, and was a very handsome child, red-bronze in colour, with wavy black hair and flashing black eyes. As a little child he wore a curious double necklace of magnificent emeralds, the largest I have ever seen. He was born near Cuzco, in a great rambling house of reddish stone, built on a steep, hill-side, which was cut into terraces leading down to a river, over which there was a wonderful bridge with enormous piers.

The education which he received was an exceedingly practical one, though not at all in accordance with modern ideas. He learnt reading and writing, and very great care was bestowed upon the art of calligraphy. There seem to have been two scripts—the cursive script of ordinary life, and what was called temple-scripts, a writing done with the accuracy of engraving, which presented a beautiful appearance, as it was usually executed in a kind of illumination of many colours, red, blue, black and gold. At this latter Alcyone was particularly successful, so that even while still a boy he was employed to write some manuscripts for some of the principal temples in Cuzco, and was proud of being chosen for this service. It does not appear, so far as I can see, that any occult significance is to be attached to the order of the colours; but it was certainly the



custom to write particular texts always in the same colours, and to preserve the same order.

The ancient Peruvians had no arithmetic in our sense of the word, and all their calculations were done by means of a frame and beads, in the manipulation of which they were most dexterous. Astronomy was their prominent subject, all the stars having special names of their own, though they seem to have been grouped in a manner quite different from that which we employ at the present day. They were also studied from an astrological point of view, and each was supposed to have its special influence, much attention being paid to this and to the exact moment at which certain undertakings were to be commenced. Geography was only imperfectly known, and the history at their command was chiefly local, and even so was studied only by a few specialists, and not at all as a general subject. Many folk-tales were current of the doings of ancient Gods and Heroes, and some of these were founded upon events of Atlantean history. There was also some vague knowledge that a new race was being founded on the other side of the world, but they had no definite information about the matter.

They made much of an elaborate system of physical culture, a series of exercises not unlike the modern jinjitsu of the Japanese, the knowledge of which was confined to the ruling class. It enabled them to perform what looked like miracles in the eyes of the common people and the barbarian tribes. Chemistry was liberally studied, but purely from a practical point of view, connected, for example, with the making of manures and plant-foods of all descriptions. They had a good deal of machinery, though much of it would seem to us at the present day clumsy in its construction. Both

painting and music were taught as a matter of course to the higher classes, though Alcyone did not take any special interest in either, devoting himself almost entirely to the production of beautiful temple writings. The painting was curious being done with rapid dashes which dried instantly, and could not be altered. They had some exceedingly fine colours, more brilliant and yet purer than any that we have now; indeed, colour took a prominent part in civilisation. The clothing of the people was of bright, yet tasteful and harmonious colour; Alcyone, for example, almost always dressed himself from head to foot in a most lovely shade of pale blue. The very food which they ate was coloured, for the upper classes at least lived almost entirely upon a sort of cake made of flour much like wheat, and these cakes were flavoured in many different ways and coloured according to the flavour, red, blue, yellow or variegated with stripes. Fruit also was extraordinarily plentiful, and a great deal of it was eaten, even by the poorest of the people.

The books in which Alcyone wrote were composed of thin sheets of enamelled metal of some kind; the surface was almost exactly like porcelain, but the plates were flexible. The characters were painted on, rather than written, and then the whole sheet was subjected to great heat so that the characters were rendered indelible by it—fired in, as it were. These books were of course of different sizes, but the most ordinary kind was about eighteen inches by six, the writing running along the page from left to right, as on a palm-leaf manuscript. The sheets were fastened together at the upper corners, and when not being used were kept in a shallow metal box. These metal boxes were frequently ornamented with carved horn, which was inlaid in some curious manner, and caused

to adhere to the metal without rivets or glue. Such books were sometimes of gold, a metal which seems to have been exceedingly common in Peru then, as in later days.

The innermost shrine, or holy place, of the temples was usually hung with plates of gold, and also in connection with the temples it was not uncommon to see basso-relievos with quite a thick coating of beaten gold. These temples were vast, but according to our ideas generally rather low in proportion to their other dimensions. There were however also a number of step-pyramids, with small temples upon the top of them. At this period no animal sacrifices of any sort were offered in Peru—only fruit and flowers. Much praise was offered to the Sun as to the manifestation of the Deity, but no prayer, as it was supposed that the Deity knew best what was good for His creatures. They believed in a progressive existence after death, the conditions of which depended upon the man's actions during life, and it was considered wrong and ungrateful to mourn for the dead, because the Deity did not like to see his children suffer. Reincarnation was not clearly present in their teaching, though there were some texts which were probably really references to it, or at least appear to bear that as their most natural interpretation.

Alcyone had many young friends of both sexes, but he was always attracted most of all towards one whom he had known in other lives, Mizar, the daughter of Vesta and Mira. She was a timid and shrinking young lady, but clinging and affectionate. She in her turn adored Alcyone, and when they were married with the glad consent of the families on both sides they formed a most united

couple. As they belonged to the ruling class, public opinion exacted from them ceaseless activity in the interest of the community, and their course in life was practically marked out for them by the mere fact of their birth.

The business of this ruling class was always to rule—but to rule entirely in the interest of their people; and so the usual course for a young man was to begin first as an assistant governor on a small scale over some small village or quarter of a town. After that he gradually passed onward, acting as assistant to some governor of some what higher position, until at last he was entrusted with a village or a small subdivision himself. Alcyone had to go through this routine like all the others, and he acted as assistant for a time to his father Uranus, and later to his elder brother Sirius. They worked together in closest fraternity with the fullest mutual understanding. Alcyone had a special attachment to the second son of Sirius (Vega), loving more than the rest. The family was a large and united one and had many distinguished connections, but they all stood well together.

Alcyone worked under Sirius for many years, as they were transferred from one post to another, but eventually a good opportunity offered for him to take a separate charge, and then his long experience in the subordinate capacity stood him in good stead, so that he was able to rise rapidly to the command of a large border district, of which he became the Tlecolen, that is, the governor and judge. The governorship of this border district was an onerous charge, for it involved not only the management of the district itself but also of its relations with the more or less savage

tribes beyond the border, over which he had a sort of suzerainty or loose jurisdiction.

At an early period of his journey of this office Alcyone conceived the idea of civilising the nearest of these savage tribes, and adding them to the empire, and he made this to a great extent his life-work. This imposed a heavy strain on him, because in addition to the business of his province he was constantly travelling among these tribes, making friends in the most intimate manner with their chiefs, and gradually trying to educate them into Peruvian system, and brought up to understand the current ideas as to the responsibility of the rulers for the welfare of their people. In this way he had presently succeeded in forming quite a large band of young barbarians, who were in truth barbarians no longer, and he entrusted to them the preparation of their people for the revolution which he hoped presently to bring about.

In fact, for years before he ventured to propose the formal incorporation of the new province into the empire of the Inca, he had already the whole machinery of its government in working order, according to the Peruvian methods. So that when the time was ripe the transition was easily managed. He made the principal chief a sort of sub-governor, but still stood ready to check any arbitrary exercise of authority. This incorporation of a new province was considered a great achievement, and brought him great credit at court. He was specially sent for by the Inca, and publicly thanked for the work that he had done.

The remarkable and obvious improvement introduced into the conditions of life in this new province attracted the attention of other and more savage tribes lying beyond it and a number of their

chieftains came as a kind of deputation to offer their submission to the governor, and to ask for a similar extension of benefits to their people. Alcyone received these people in the fullest possible state, in order to produce an impression upon them. His robes on the occasion were of the most magnificent description, the same that he would have worn if presented to the Emperor—made of some sort of cloth covered with small scales of gold, which gleamed in the sunlight with a dazzling splendour. Some curious scientific arrangement was also introduced by which the governor was surrounded with flashes of blinding light, so that the savages prostrated before him, evidently regarding him as a supernatural being, or some kind of Deity. This electrical display was arranged for him by Cygnus, who had spent much of his time in studies of this sort. He was a relation by marriage of Alcyone's and had attached himself to him and followed his fortunes. When Alcyone became governor of this border district, Cygnus was put in charge of the principal town as a kind of mayor, and did his work faithfully.

Alcyone's interest in educational work was so great that when he reached the age at which it was permissible for a governor to retire, he petitioned the Inca to allow him to transfer himself to the priestly caste, and devote himself entirely to this educational work. It was more usual for governors to work on until extreme old age, or even until death, although they were at perfect liberty to give up their work on attaining the age of sixty. This petition was granted, and he at once transferred himself to the department presided over by his uncle Mercury, under whom he had the privilege of working for some years. So great was his enthusiasm and appointed as his successor in the responsible office of Director General of Education for the

empire. The natural successor of Mercury in this office would have been his son Surya, but he and his brother had been sent by the Inca on an important mission to the City of the Golden Gate, and on the invitation of the Emperor had settled in Atlantis, where they held high office. Alcyone invented various new methods, largely teaching by objects, and by combinations of building-blocks and designs—a kind of primitive kindergarten. He also made a great point of the use of varied colours in many ways, and tried to train the eyes of the children to distinguish artistic shades. There was a doctrine in the religious teaching that beauty of form and colour was especially pleasing to the Deity, and that the production of such beauty might be regarded as an acceptable offering to Him. Alcyone took up this matter, and brought it prominently forward, making this value of beauty his especial gospel. He maintained remarkable vigour even up to extreme old age, and continued to travel constantly all over the empire to oversee the various educational establishments, until within a few days of his death in 12,003. His wife Mizar had died four years previously, in 12,007, at the age of eighty-four. This was a valuable life, in which much useful work was done for others, and so great progress was made. Our characters Orion and Erato are also to be found in this life born in the same class as Alcyone and doing work of the same kind.

Ulysses belonged to the royal family, being the son of Corona. He was educated in a technological school and became a great agriculturist. Later in life he was sent to persuade Vajra to return from a wild tribe to which he had gone, and while they were on their return journey they fell into an ambush. Ulysses, seeing a man about to shoot Vajra with an arrow rushed in between and was

killed.



Chart XXXIII

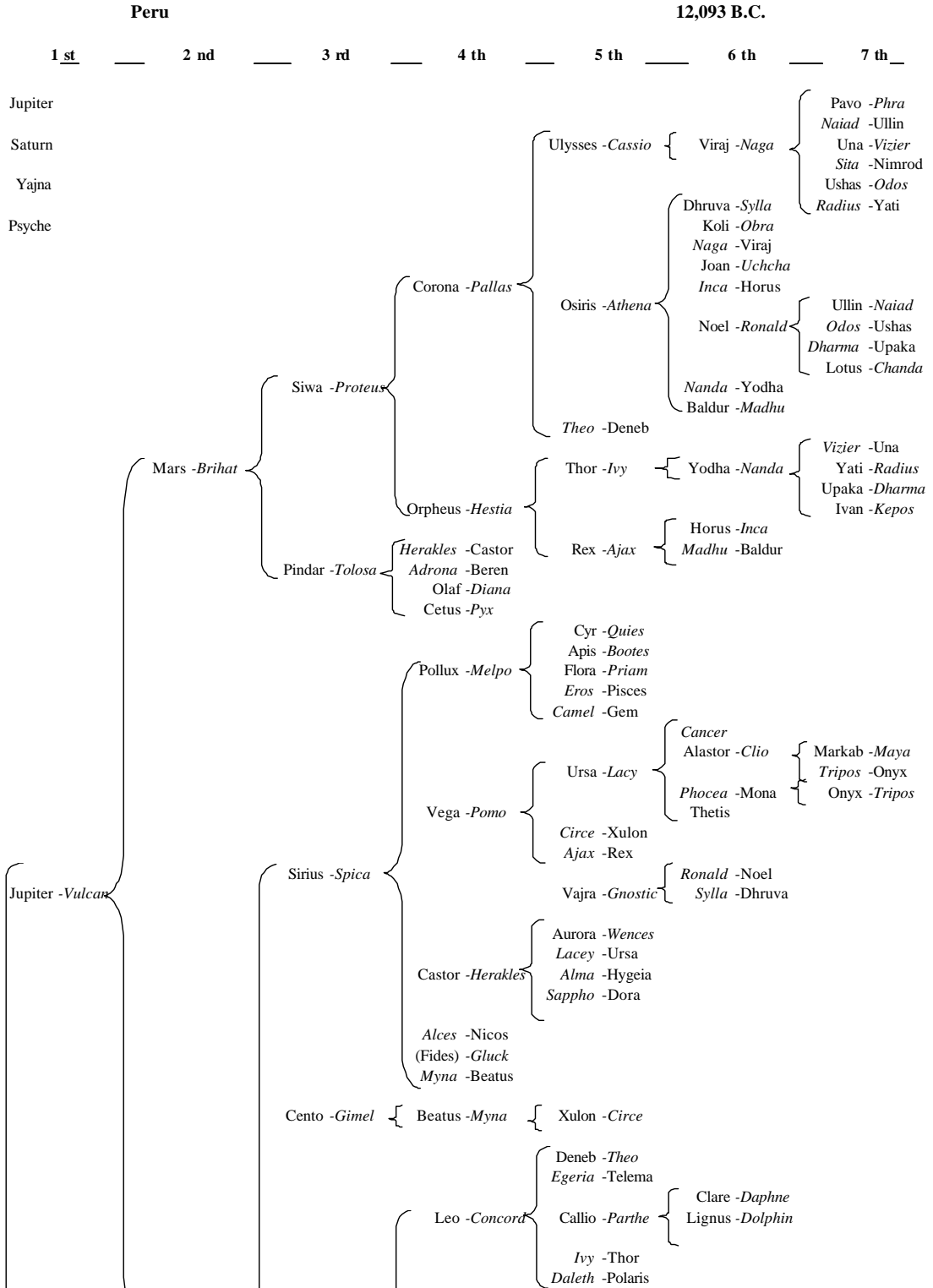


Chart XXXIII

Peru

12,093 B.C.

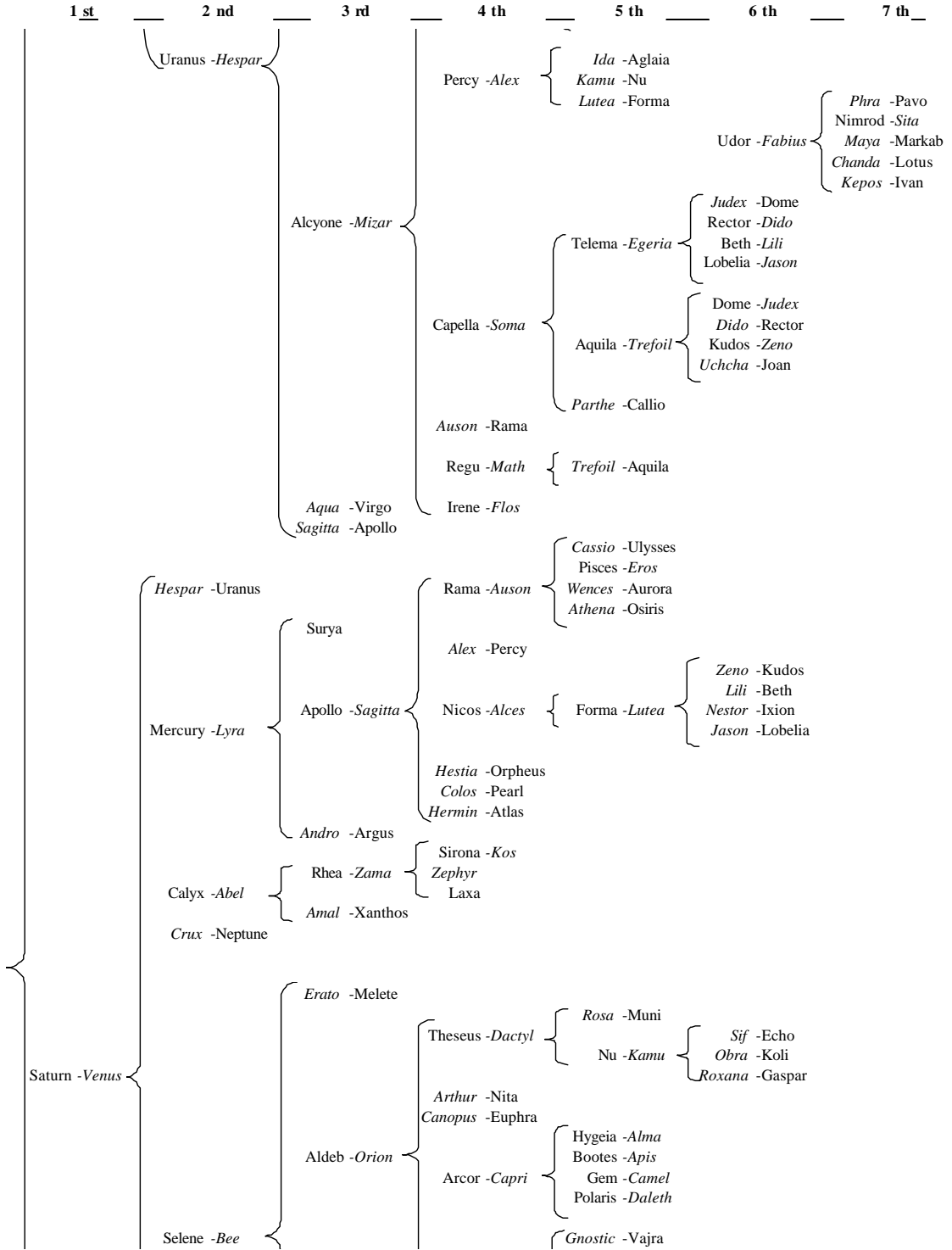


Chart XXXIII

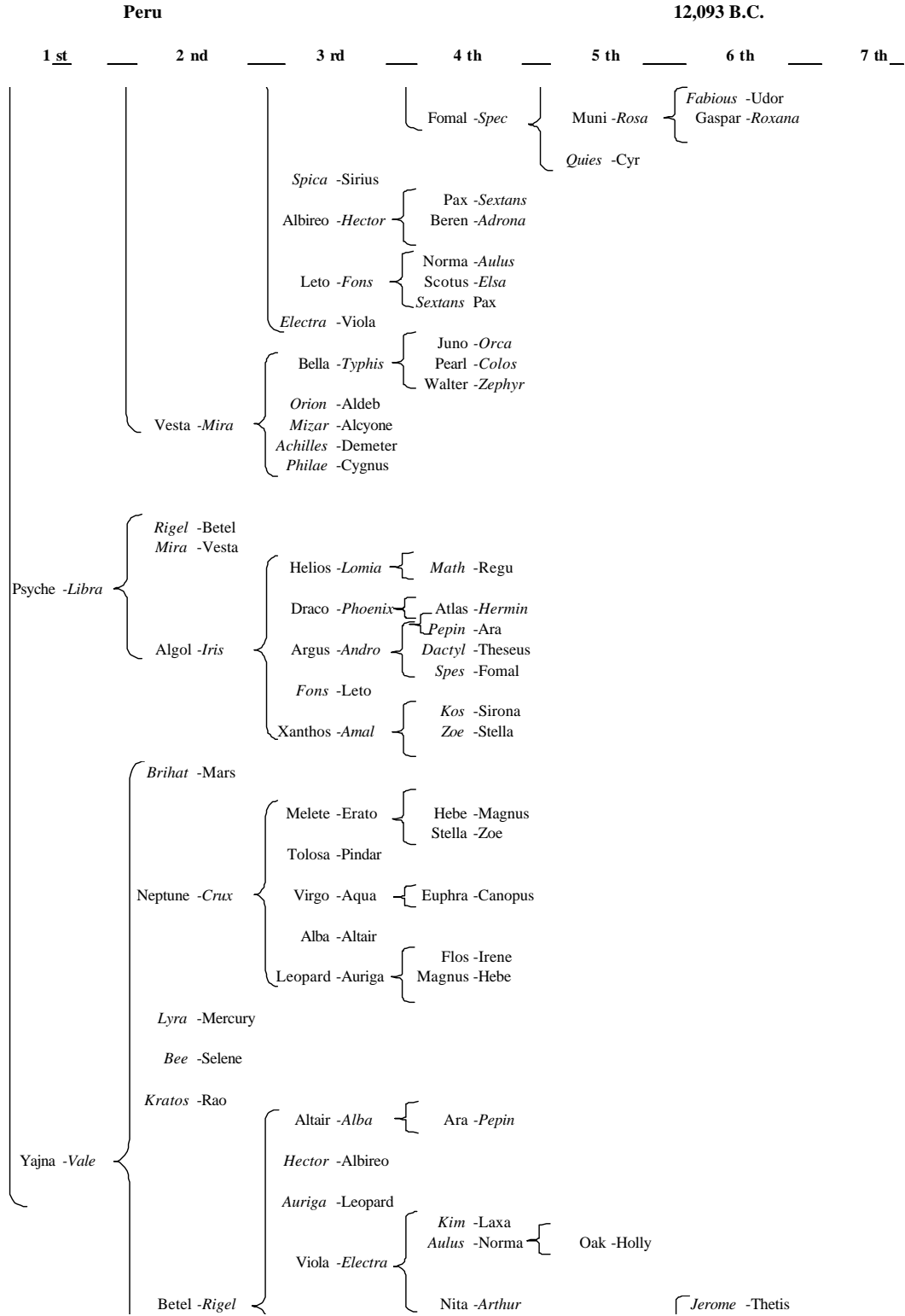
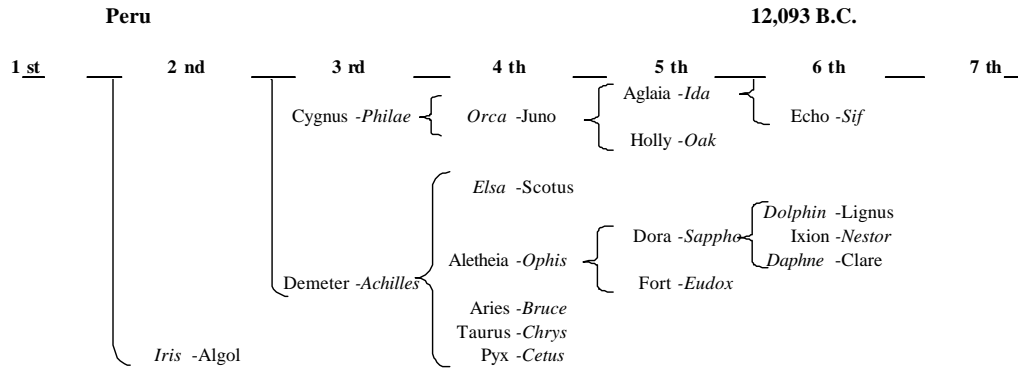


Chart XXXIII



Boreas

The next life takes us back again to India, and gives in many ways a great contrast to the last one. Our hero was born in the year 11,182 at a place called Ranthambhor in Rajputana. He was the son of an Aryan chief owning a good deal of land and much respected, a man of strong character, but somewhat harsh. Caste, as such, had not yet distinctly appeared, but the family to which Alcyone belonged was one of the most highly regarded, and several members of it had become priests in various temples, so that we may regard it as distinctly Brahman. His mother was a good housewife and a capable woman, but always immersed in small matters, and with comparatively little of spirituality about her nature. His mother was a good housewife and a capable woman, but always immersed in small matters, and with comparatively little of spirituality about her nature.

Alcyone as a child was keen and active, but reserved in nature. He was more affectionate with his uncle. Percy than with either his father or his mother—naturally enough, for Percy had been his eldest son in Peru, while they had not then been related to him. This uncle lived in the same house, and his influence had much to do with forming the child's mind. Percy was of a speculative and inquiring turn of mind, and was much interested in all kinds of occult influences and in researches connected with them. Though he did not remember their Peruvian relationship, he was strongly attracted towards Alcyone from the first, and the tie between them was greatly

strengthened when he discovered that the boy was exceedingly sensitive, and responded much more readily than he himself did to some of the occult influences which he had learnt how to evoke.

He tried a number of mesmeric experiments with Alcyone, and attained unexpected success, finding that when he had thrown him into a trance various entities could speak through him, and he could also be used as an instrument for clairvoyant investigation. Although he himself constantly mesmerised Alcyone he never permitted anyone else to do so, and he also taught Alcyone how to mesmerise others, and how to invoke nature-spirits. He set him to practice crystal-gazing, and automatic writing with a stylus. In this way, he constantly received communications from various dead people and also from living entities, and after a time these not only wrote through him, but even began to use him as a medium and to speak through him.

These two people, then, the uncle and the nephew, lived a kind of inner life of their own, for Alcyone's parents, though they knew all about what was taking place, were but little interested in it, and inclined to regard it as somewhat useless and nonsensical, though quite glad to share in the credit when Alcyone's clairvoyance happened to discover something useful, as once or twice happened. Various other phenomena took place, many of them by no means unlike those with which we meet in modern Spiritualism, but these were regarded by those who knew of them with a good deal of hesitation and suspicion, some holding them with a certain respect, as a kind of inspiration. The young Alcyone occasionally passed into a trance during which materialisation occurred.

All this was under the control of a kind of spirit-guide who called himself Narayan to whom they paid great respect, regarding him as a divine manifestation. This entity promised to take care of the medium under all conditions, to protect and develop him, and he held out hopes of great occurrences later when the boy should be grown up. Among other things he advised the practice of psychometry, and accordingly they took a great deal of trouble to procure suitable specimens, such as fragments of stone, small articles of various kinds from different countries, and anything that might be supposed to have been connected with any ancient civilisation. Alcyone soon proved apt at this work. They held many sittings, and acquired by degrees a vast amount of information about the earlier stages of the world's history, about hill-tribes and primitive men and prehistoric animals. By means of some articles which had been brought from Central Asia they got on the track of that early fifth Root-Race civilisation; by means of other objects which had been brought from Atlantis, Alcyone had visions of the great City of the Golden Gate, and also a series of pictures from Atlantean history. Indeed they compiled by degrees books of history of all the three places—early India, Central Asia, and Atlantis itself. The entity calling himself Narayan commented on what they saw, and sometimes gave explanations. In this way they produced by degrees quite a mass of literature, and it said that Percy had no other object in life than the prosecution of these studies.

Many of those who came to ask for help or advice were suffering from various diseases, and Narayan met with considerable success in prescribing for these, having chiefly a small set of herbal remedies, which on the whole worked well. His prescriptions had

quite a modern air about them, for he always insisted vehemently upon fresh air and cleanliness, and the observation of hygienic rules. His anatomical and surgical knowledge was limited, but still he could evidently see what he was doing, and was able to diagnose the condition of the internal organs, and therefore either to deal with them successfully or to say that they could not be dealt with. There was considerable uncertainty, however, about the whole thing, as in some cases the entity calling himself Narayan did not appear when required, and in other cases he apparently refused to prescribe, or at least did not manifest or take any notice.

As Alcyone grew older he was definitely attached to the temple at which they worshipped, for the performance of ceremonies. On one occasion when a number of pilgrims were present, Narayan impressed him to address the crowd, so that we have here the phenomenon of a kind of trance-speaking. Narayan did not completely obsess Alcyone, as the latter still retained a certain consciousness of what was going on, and was able to sit or stand without falling; but at the same time he did not usually know what was coming, so that the speech was given through him as an instrument rather than by him. The address which he gave to the pilgrim on the first occasion greatly pleased and impressed Adrona, the head priest in charge of the temple, who happened to hear it, and he at once saw that Alcyone possessed in this a talent of an unusual order, which might be of the greatest value in enhancing the reputation of the temple. He therefore encouraged Alcyone to yield himself to this influence of Narayan, though it is doubtful whether he really believed the high claims made by the spirit-guide.



From this time forth the young Alcyone took a position of considerable importance in the temple, and addresses and sermons were not infrequently given through him, though they were never able to calculate with certainty whether the communicating entity would or would not manifest himself on any given occasion. Besides what may be called public sermons, a great many private messages were given to persons who came from all parts of the country, to ask various questions or to beg for boons of different kinds. Some of these answers were in the usual cryptic style peculiar to oracles, but on the other hand some were quite definite, and conveyed real information, which was at times distinctly valuable as enabling people to recover lost articles, to gain information with regard to missing relations, and so on.

Although a great deal of public and semi-public work was done in this way in connection with the temple, Percy and Alcyone continued, as opportunity offered, what may be called their private seances, and at these a number of remarkable phenomena manifested themselves. On several occasions small objects were brought to them, which were alleged to have come from great distances. They had also now and then manifestations of spirit-lights, and the carrying about of objects. Materialisations were not common, but still they did occasionally take place, and in this way they began to know the appearance of several of these spirit-people. Undesirable as mediumship undoubtedly is, it did not in any way injure Alcyone's health. Their seances and sermons and psychometrisations continued with varied success for quite a number of years, and all this time Alcyone was making his position more secure in the temple.

The fame of Alcyone's achievements along these various lines was noised abroad, and people came from all parts of the country to this temple, thereby adding greatly to its revenues. The King of the country on one occasion sent for Alcyone, to see whether any advice would be given through him towards the curing of a painful disease consequent upon an accident while hunting. Fortunately on this occasion Narayan was available, and though the instructions which he gave were not palatable to the King he nevertheless followed them, though under protest, and was shortly entirely cured, which of course brought still greater fame to Alcyone. In many cases also communications from dead people were given through Alcyone, though the spirit-guide exercised rather a rigid censorship over this, and often declined to permit any attempt in this direction. However, in some cases, what could now-a-days be called tests were given, and on one occasion a valuable missing treasure was discovered through the information supplied by Narayan.

The private seances with Percy and the psychometry were continued, though naturally the opportunities for them were now comparatively few. At one of these private seances a new influence suddenly manifested itself, which gave quite a fresh direction to their investigations. I have mentioned that occasionally small objects were brought from a distance, and at a certain séance a beautiful carved seal was produced in that way, Narayan telling them through Alcyone that he was ordered to bring it and to direct that Alcyone should psychometrise it. The result of the psychometrisation was startling, for this seal came from Peru, and was one of those which had been officially used by his uncle Mercury in the previous incarnation. Its effect was to bring before him with the greatest

vividness first one or two special scenes from that incarnation, and then practically the whole of it, so that he spent many hours, day after day, in living over again all its most striking events.

In all these scenes the figure of Mercury was the most prominent, and Alcyone's strong attachment to him and deep reverence for him made these pictures more of a reality to him than the very life which he was really living. Until now his instinct had always been to consult the spirit-guide, and to abide in all cases by his advice when any question arose for decision; but in this psychometric image of Mercury he found himself in the presence of so much greater wisdom, and also of an altogether purer and higher attitude towards everything, that he constantly yearned to consult the uncle of his former life instead of the spirit-guide of this. But of course the pictures of the Peruvian life, intensely vivid and realistic as they were, were still only pictures, and the characters in them could only repeat the parts, which they had really played some eight hundred years before.

A problem of some difficulty arose as to the way in which the temple influence should be used with regard to the succession to the throne of the country. The chief priest of the temple was distinctly in favour of one who was not the rightful heir, because he could obtain his support in certain schemes which he had in hand. Alcyone himself, on the other hand, felt that to use the power of the temple in favour of one who was emphatically not a good man would be not only a highly improper thing in itself but distinctly a failure in duty, and so he was in considerable trouble with regard to this matter. The advice of Narayan was to fall in with the wishes of the chief priest, since greater power would probably accrue in that way to the temple

authorities; but Alcyone felt strongly dissatisfied with this, and earnestly desired to have the opinion on this subject of the uncle upon whose wisdom he found himself so constantly learning in the scenes from old Peru. It must be understood that in examining these pictures psychometrically, he found them not merely as pictures, but was able, as it were, to enter into that form and to live over again, with all its original intensity, the life of authority and experiment which he had led in those earlier centuries, and he had when doing this a curious double consciousness, for the memories of the Indian life were present in his mind even while he was living over again the older Peruvian existence.

During this period of indecision he was going back psychometrically by means of the seal into that older life, and constantly he made a passionate appeal to the Peruvian uncle for counsel in his present Indian difficulty; or rather perhaps for the support which he felt sure that that uncle would have given to his own conviction of the side of what seemed to him right. Suddenly, and in answer to this appeal, there came something which he had never seen before; a kind of vivid and greatly intensified life came into the form of the uncle in his mental picture into reality and changed before his eyes into a commanding Indian figure, which materialised itself so as to be visible to Percy as well as to him, and spoke to him with great emphasis in reply to his appeal.

Mercury told him that he had really been his uncle long ago in old Peru, but now was born again in a distant part of India. He then proceeded to give him definite advice, first of all upon the subject at issue, and then on a more personal matter. He told him that his intuition was right, and that the influence of the temple should be

used only in favour of the rightful heir to the throne, and charged Percy to put that message before the chief priest with all the force of which he was capable. Then Mercury, in his new form, told Alcyone most impressively that he had embarked upon a dangerous course in submitting himself as he had done to the will of Narayan; that he should do so no longer, but should use only such of his powers as could be exercised in full consciousness and without any yielding of his body to the use of any other entity whatever; that he had a great work to do in the far distant future, to do which he must be keenly sensitive and yet absolutely positive; that therefore this training had been necessary, but that now there had been enough of it.

Alcyone gladly and eagerly accepted this advice, but asked his new monitor how he was to make the required change—how, after so many years of complete submission to Narayan, he could now suddenly succeed in resisting. Mercury replied that he himself knew much of these matters and would assist him; that while it was impossible for him to come to him in the physical body, he would yet give him astrally such instruction as was necessary, and that here and now he would enable him altogether to cast off the influence of Narayan and the possibility of that undesirable kind of mediumship, by throwing him into a trance which should last for years, and enable his various vehicles to grow too strong ever again to be used by any other than himself. Turning then to Percy, he gave him minute directions as to the treatment of the body of Alcyone during this lengthened rest, and charged him to take the greatest care of it. Then, fixing his piercing eyes upon Alcyone, he made over him a few mesmeric passes, under the effect of which Alcyone passed

immediately into a deep trance, but with a smile of ineffable happiness upon his face.

In that strange trance his physical body lay for a period of seven years, exactly as Mercury had foretold, and all this time the latter's directions were implicitly followed by Percy, who took the greatest care that every detail should be carried out exactly as it had been ordered. This prolonged trance was of course regarded by the temple authorities as a miracle of the first order, and it was indirectly the cause of an enormous increase in the revenues, as the whole affair became noised abroad, and pilgrims came by thousands from distant parts to see the sleeping priest.

During the trance, the consciousness of Alcyone rested almost entirely upon the mental plane; it was in fact the consciousness of the ego in close contact with the ego of Mercury, both apparently under the direction of, and it were bound together by and in, a still higher consciousness, which was directing both to some great end at present unexpressed. All this time Alcyone's physical body lay rested in perfect health, all its particles gradually changing in the natural course of events, while his astral and mental bodies were being steadily moulded by the pressure of these higher influences. When, at the end of this long sleep, he awoke in the most natural manner on the very day that had been fixed by Mercury, he was in the physical brain entirely unconscious of all that had passed, remembering only the appearance and the words of Mercury, just as though what had happened then had taken place only the evening before.

When Percy informed him of the lapse of years he was at first utterly incredulous, and only by slow degrees and by the most

convincing proofs could he be brought to understand the astonishing fate which had overtaken him. From that moment however, his mediumship ceased entirely, although his sensitiveness and his power of psychometry remained. He was no longer amenable to the influence of Narayan, of whom indeed he never heard again, nor did any other entity speak through him for the rest of his life. People continued to flock to him for the curing of various diseases; this was now no longer done through him as before, but by a careful experiment he found that in many cases he himself by his own insight was able to diagnose and to cure their ills.

He had of course a greater reputation than ever, in consequences of his long trance, but when at the urgent solicitation of the chief priest he resumed his temple addresses, he found that he had now to prepare and to think them out entirely for himself, though he had certainly a greatly enhanced power of thought and capacity of expression. He tried again and again the psychometrisation of the Peruvian seal, and found himself able to call up the whole of the older life as vividly as before; yet never again did the loved form of his Peruvian uncle change into its modern Indian presentment, nor was he able to come into touch on the physical plane with him to whom he owed so much.

The communication made by Percy to the chief priest of the temple seven years before had led to the priest's throwing the weight of the temple influence into the scales in favour of the rightful heir Orpheus, and in consequence of that this heir had since come to the throne. There was naturally therefore a close link between the temple and the palace, and the new King, mindful of what he owed to Alcylene, showed marked favour to him in every way, so that on

the passing away of the chief priest at an advanced age, Alcyone was at once appointed as his successor, and administered the affairs of the temple until the day of his death.

At the age of twenty-two he had married a good young lady, Cygnus, who was always kind and faithful to him, though there was nothing about her character which calls for any special remark. She bore him nine children. Naturally all of these children played at trying psychometry, and Osiris proved to be even more successful with it than his father. They all survived him, and all did well in the world, as his influential position enabled him to place them satisfactorily. He died in the year 11,111, at the age of seventy-one, deeply revered by a wide circle of people.

Mercury was in physical incarnation at this time, but far away in the south of India, where most of our characters were gathered round him. He did not meet Alcyone in this incarnation upon the physical plane.



Chart XXXIV

Norht India

11,182 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

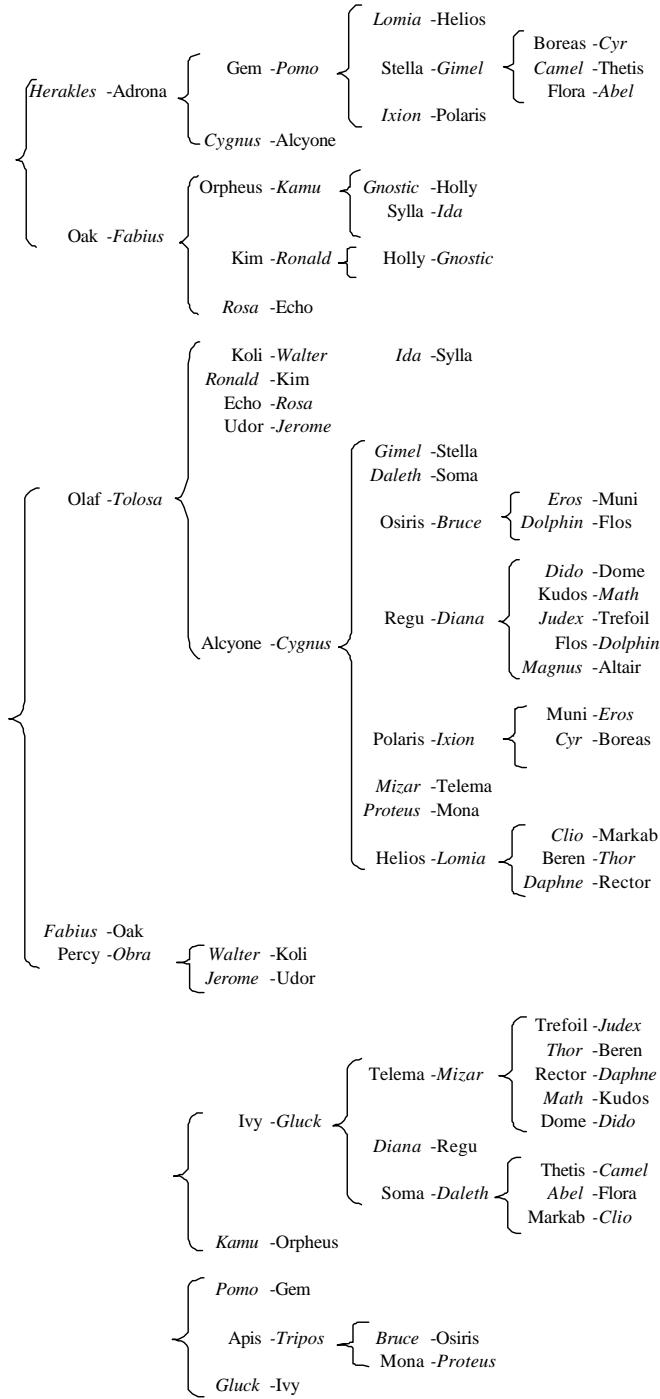
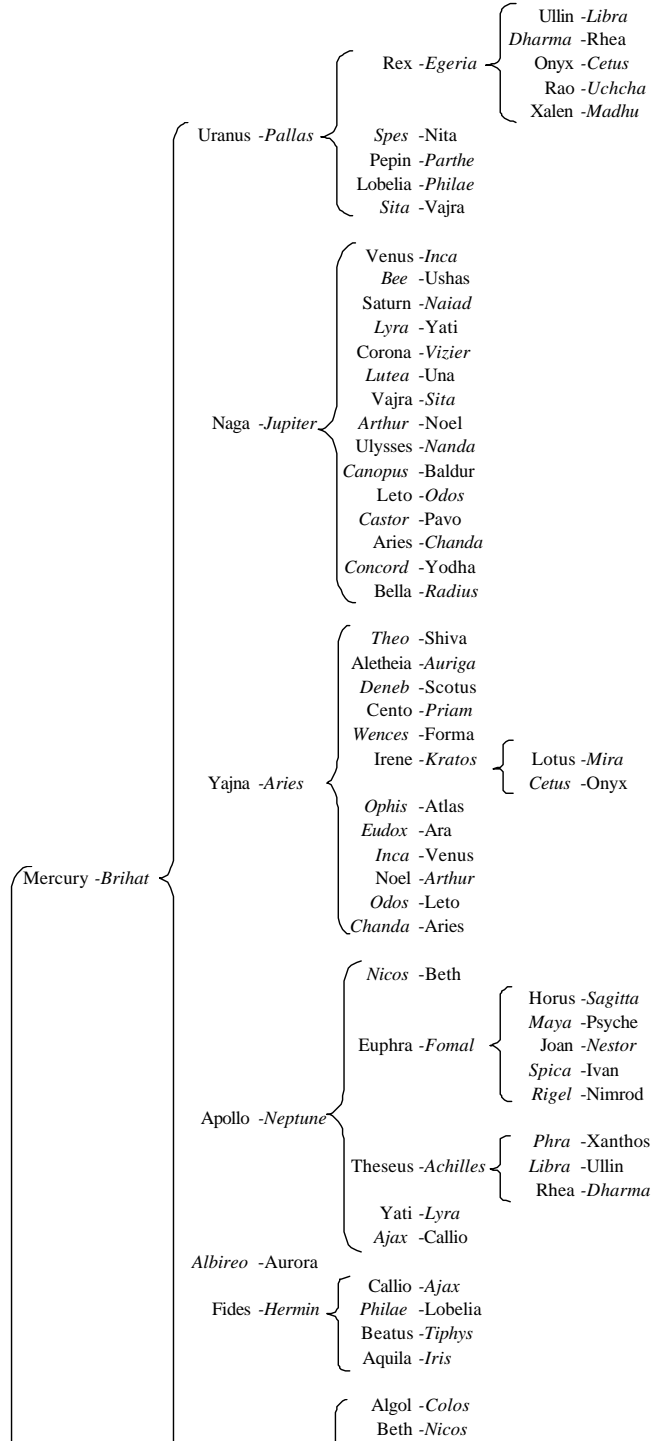


Chart XXXIV

Norht India

11,182 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th



## Chart XXXIV

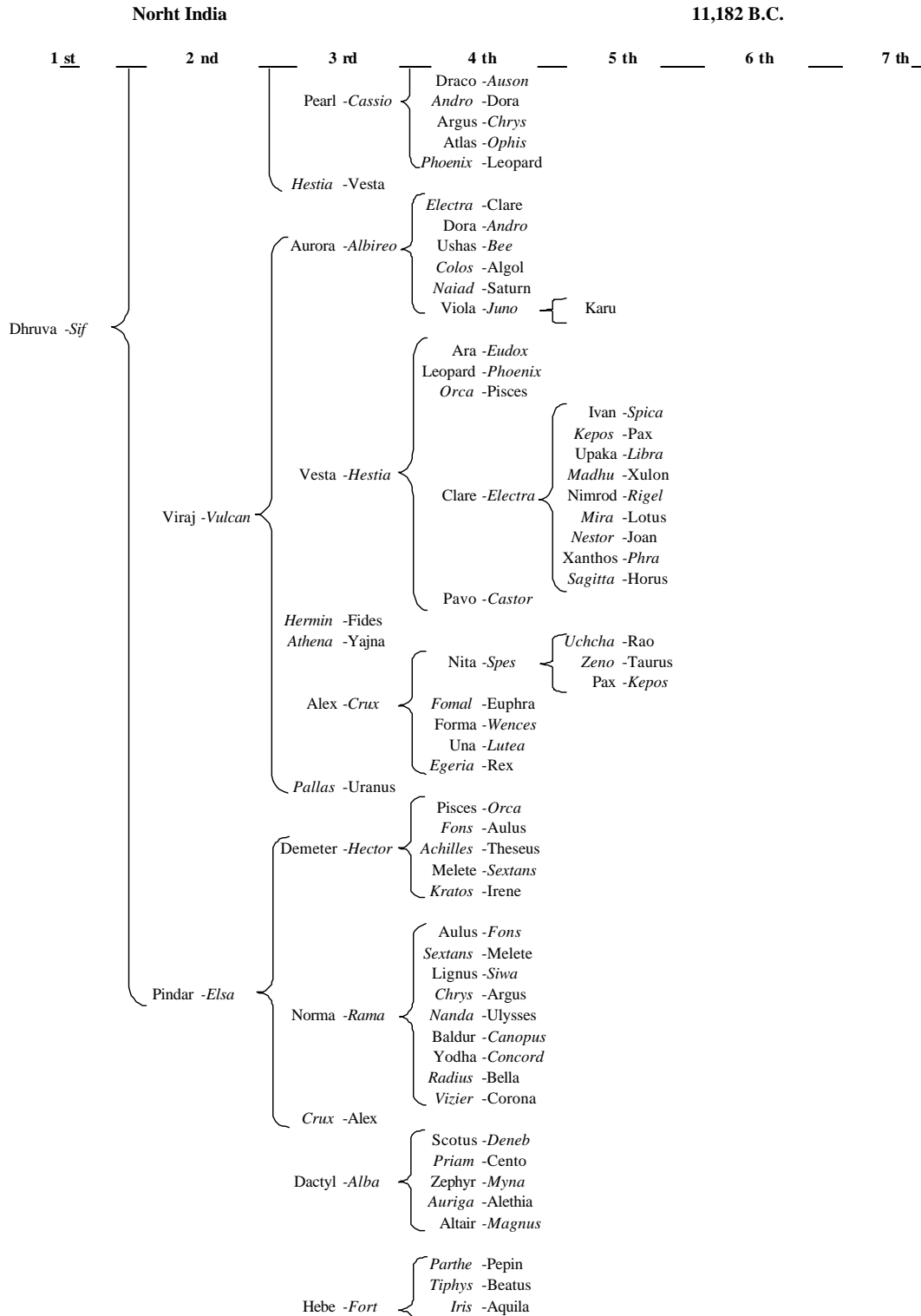


Chart XXXIV



About 11,000 B.C. Poseidonis a few of our characters appear.

Laxa -*Calyx*      Amal -*Nu*

Scorpio  
Lacey

Chart XXXIVa

China

10,749 B.C.

1 st    2 nd    3 rd    4 th    5 th    6 th    7 th

A good many of our characters are gathered together in China about 10,750 B.C. Mars is as usual the Ruler of the country--a powerful Emperor; he marries the daughter of the eloquent High Priest Herakles, who is to a large extent the centre of attraction for the rest of the party, as they are all more or less his disciples, or followers of his disciples, in turn. Some of the families involved have come from a considerable distance, attracted by the fame of the High Priest, and have even sacrificed their patrimony in order to do so. Surya himself appears on the scene as a grandson of the Emperor Mars, and a great-grandson of High-Priest Herakles, at whose death he takes up and carries on the work of religious reform which the high priest had begun. Surya had four brothers; the eldest Viraj was heir-presumptive to the throne, and had to devote himself to the material exercises and studies appropriate to that line of life; but the other three, Yajna, Naga and Sirius, threw themselves whole heartedly into the work of helping Surya in his plans, and devoted their lives to his service. Their sons in turn took up this life enthusiastically as soon as they became old enough to be of assistance. Their sons in turn took up this life enthusiastically as soon as they became old enough to be of assistance. They travelled over vast areas of country, and it is not too much to say that the whole of China and a great part of central Asia was affected by their work.

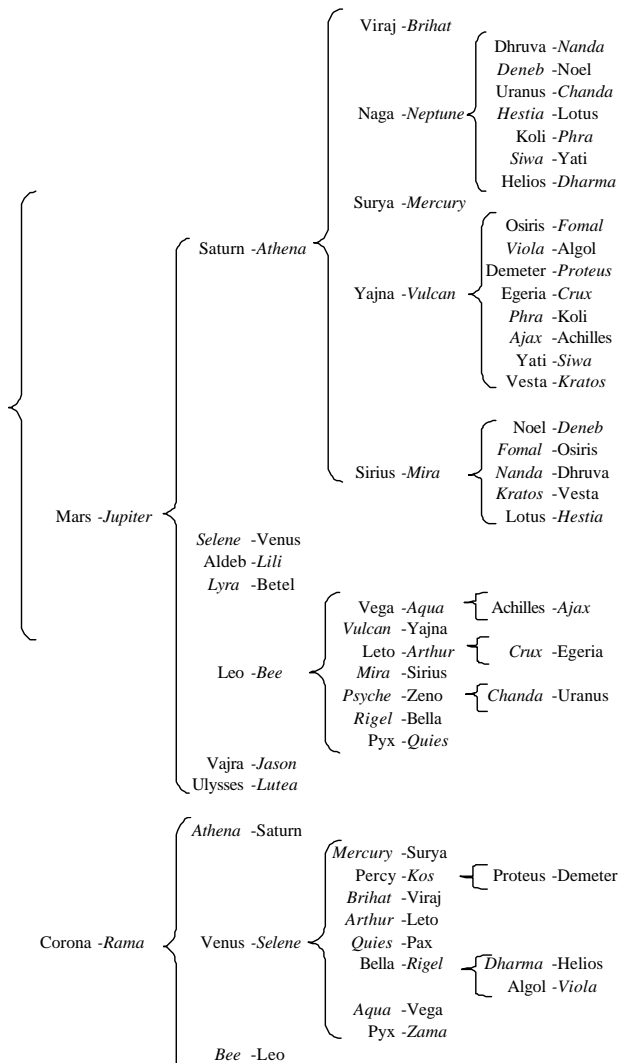
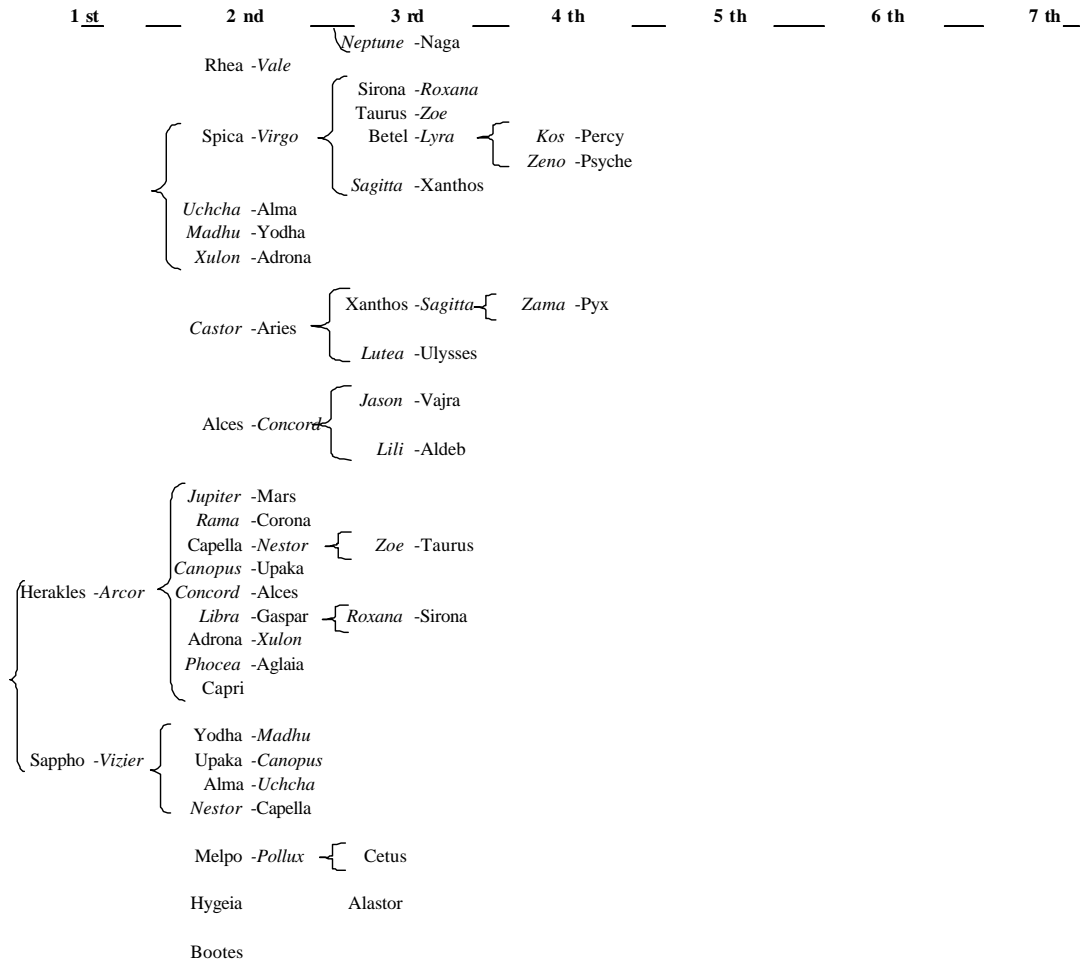


Chart XXXIVa

China

10,749 B.C.



## Life XXXV

The car of Juggarnant (properly Jagannath, the Lord of World), in the town of Puri on the Bay of Bengal, is famous in every civilised country, and we were regaled in our nurseries upon gruesome stories of the iniquities connected with it. Why so much excitement was aroused by the garbled accounts of it given by early missionaries, it is somewhat difficult to say, for not even the most bigoted sectarian could pretend that all the slaughter which the temple of Jagannath has seen since its foundation equals in horror and cruelty one day of the ghastly tortures of the Christian Inquisition. But nevertheless Jagannath has a world-wide reputation, and there seems reason to suppose that, though it by no means deserves it now, it may have done so some thousands of years ago. The glimpse which we had of its methods at the close of the twenty-eighth life of this series prepares us to find that unpleasant practices were still going on there in 10,429 B.C., when Alcyone was born at a coast-town called Kanura, only a few miles from Puri.

His father Brihat had been a great Aryan leader, but now that the invading bands had reached the Sea, he had a great reputation as a wise and holy man, full of devotion. Alcyone's mother in this life was Uranus, an earnest and devoted woman. The eldest children of this couple were two sisters, twins, Neptune and Siwa, and these two had a great influence over Alcyone. Mizar also appears as a sister, four years younger than Alcyone, whom he loved and protected, and Mizar was devoted to him in return.

Alcyone was earnest, eager, and easily impressible. He responded at once to true affection, but shrank into stolidity if treated unkindly. He had an intense admiration for his father, his mother and his elder sisters. He was extremely sensitive, and to some extent psychic and clairvoyant when young—sufficiently so at least to see nature-spirits and sometimes to hear voices, especially one which occasionally gave him counsel at crises in his life. He was always fond of the sea, and was perpetually swimming in it, or rowing sailing on it; and as a small boy he would have liked nothing better than to be a sailor. On one occasion he was some distance out in a small boat with a clumsy sail, when he was caught by a sudden squall of great severity. The people watching on shore thought that he must inevitably be lost, but just at the critical moment the voice told him to keep his presence of mind, and gave him directions what to do, so that he brought in his boat in safety, in a way which could not have been surpassed by the most experienced seaman, and by the use of a manoeuvre of which few would have thought.

He was much interested in all religious ceremonies, and performed them solemnly and—effectively. His father, seeing this, was encouraged to hope that he might have the priestly vocation, which was the dearest wish of his heart for him. The boy was delighted at the idea, and his sisters also encouraged it, so he was entered as a novice, and was proud of it. his life in the temple was pleasant to him, for all the priests were attracted by his charming ways, and thus every one helped him and made his work easy. The religion seems to have been principally Sun-worship, and it is curious to note that they spoke of their Deity always as the “ Sea-



born Sun" . When Alcyone came to man' s estate he married Ajax, and in the course of the years had a family of twelve children.

In the neighbouring town of Puri there was still a great centre of one of the forms of the old Atlantean religion of the darker sort—the worship of an entity which required human sacrifices, but in return for them seems to have displayed a large number of manifestations of various kinds which were popularly regarded as miracles. Because of these marvellous results, members of Brihat' s band were occasionally drawn away to follow the priests of this magic, much to their leader' s sorrow, for he regarded all members of the band which he had led into India as though they were his children, so that this other temple was a considerable source of annoyance to him, and among his immediate followers there was a strong feeling against it. Alcyone, who had an inquiring turn of mind, was curious about anything in the way of phenomena, and once paid a visit to this temple, on the occasion of a certain festival on which there was to be a special display. His handsome appearance attracted the notice of one of the priests there, who made persistent effort to gain some control over him. He successfully resisted these with some assistance and advice from his father, but found them exceedingly trying. The voice which occasionally intervened in his affairs seems to have been that of a kindred spirit, for it on several occasions suggested lines of investigation, and put him upon the track of all sorts of curious and out-of-the-way things.

On one occasion this voice gave him the startling information that there were people living in the interior of the earth, and when he developed a keen interest in this it offered to give him ocular

demonstration of the fact by leading him to a certain cave by which he would gain admission into their dwelling-place—or rather, as was represented, one of their dwelling-places. He eagerly accepted this offer, but it was unfortunately coupled with a condition that he should tell no one of the expedition, if he wished to undertake it. He doubted much as to the wisdom of this course, but eventually to make the journey and attempt to verify the statement, but stipulated that a certain bosom-friend, Demeter, should be allowed to accompany him.

Demeter was another young priest, a son of one of the chief priests of the same temple; and the original reason of the bond between them was that Demeter also could see nature-spirits, and could sometimes hear the same inner voice.

This stipulation seemed for some time to be an insuperable difficulty, but eventually the mysterious inner voice yielded on that point—only, however, on condition that both the young men took a specially solemn bow that they would tell no one of their journey nor indicate to anyone else the way which was to be shown to them. In compliance with the terms of this agreement they had to pretend to set forth in 10,402 upon a pilgrimage to certain northern shrines; that is to say, the pilgrimage was genuine enough, for they really visited the shrines, but the true object of the expedition was known to none but those who undertook it. The journey which they had to take was a long one for those days, and occupied some months, but in due course and after many adventures they found themselves in the neighbourhood of the spot that had been indicated to them.

The inner voice would not permit to take with them say servant or attendant for the final effort, but directed them to provide

themselves with food for many days, and also with a supply of torches to light them during their exploration. With considerable trouble they found the entrance to a cavern which was apparently quite unknown to the tribes living in the neighbourhood. They entered it with considerable misgivings, not caring, when it came to the point, to trust themselves in its intricacies, for indeed it seemed to be a perfect labyrinth. For a long time it led them merely into the heart of the mountain, without making any specially appreciable descent, but eventually the course of the naturally-arched passage which they had been directed to follow turned steeply downwards, and they had to do an amount of downward climbing which was exceedingly awkward and perilous for them, hampered as they were with bundles of torches and packages of food.

How far down they actually penetrated they had no means of knowing, nor could they estimate with any sort of accuracy the time which the descent occupied, but their underground journey must have been altogether a matter of many days. They suffered a good deal from the pressure of the atmosphere, which was great at that depth, and alarming to them, as of course they did not in the least understand it. The temperature also increased slightly, but not seriously enough to interfere in any way with their advance, though the conditions made the violent exertion of progress over so rough a road exceedingly trying. They had many narrow escapes, more than once only just avoiding serious accidents. Though they knew nothing of such matters it seems probable that they were travelling down a kind of fault or fissure, which may perhaps have been caused by an earthquake, or possibly by some volcanic outburst of long ago. Fortunately, plenty of water was usually available,

although once or twice in that confined and heated atmosphere they suffered considerably from the want of it.

After a long time spent in this slow progress they became conscious of a faint and inexplicable luminosity in the heavy atmosphere which surrounded them, and presently they came out onto a cavity so vast that they were unable to see its limits. It seemed to be full of this curious pale radiance, by means of which, however, they were able to see distinctly enough to dispense altogether with the torches. Their eyes required great deal of adjustment to this extraordinary light, so that for some time they could not at all calculate the distance of objects, and met with some awkward falls in consequence. Everything felt abnormally heavy to them, and every motion seemed somehow a violent effort. They soon discovered that this enormous cavity was inhabited not only by animals but also by human beings, though these last were in various ways unlike any others that they had ever seen. The impression conveyed to them was that the inhabitants of this strange inner world had at some time or other in the far past belonged to the outer, though it would appear that the people themselves held rather the opposite idea, and thought of themselves as original, and of those who had escaped into the – outer world as men upon whom some dismal fate had fallen.

The men whom they saw were wild-looking, and somehow indescribably strange and inhuman. They seemed to constitute a numerous community, and there were many things about them which were inexplicable to our explorers. They had no means of communicating with them, except by gestures, but it was evident that their arrival excited great wonder. If these primitive cave-men

had ever had communication with any humanity on the surface of the earth it must have been long ago, for their characteristics at this day differed widely from those of any of the known races.

The utter strangeness of everything daunted the spirits of our explorers, and although their interest was naturally intense they often wished that they had never undertaken the adventure. The life in the midst of which they found themselves was in so many ways quite incomprehensible to them. The inner voice directed them only occasionally, and they had no means of obtaining the information on hundreds of points which they were naturally so eager to acquire. They were unable to form any opinion as to the nature of the diffused radiance which filled the vast cavern. The vegetables which grew in it, and the animals which moved among them, were alike strange to them. The people seemed to be in many ways what we should call savages, for they had no visible dwellings of any sort, nor was it clear that they engaged in any definite work, such for example as the cultivation of their soil. They appeared to live partly upon the flesh of certain semi-reptilian animals which they caught, and partly upon a huge fungoid growth which was exceedingly common, a sort of gigantic toadstool.

Our adventurers shrank with horror from the reptilian form of food, which the inhabitants devoured raw—indeed there was nothing whatever to show that they knew of fire in any of its forms—but since the stores which our friends had brought with them were running low, and they had no certainty of being able to replenish them, they did eat the fungus, and found it to be sustaining, though far from palatable. It seemed to have a curious exhilarating or almost intoxicating effects upon their unaccustomed organisms.

The people were evidently greatly astonished to see their visitors, and indeed at first fled from them in fear, but presently they ventured to approach and examine them more closely. Nothing in the nature of clothing was seen, and the colour of the people was an unpleasant and curious livid kind of lead-colour, probably produced by this strange diffused light. Women were seen among them and also, large numbers of children. They may have been a remnant of some early Lemurian race, for they had many of the characteristics of the blue egg-headed people, who at one time occupied a considerable portion of the Lemurian continent. Among other things, they were now somewhat below the ordinary height of men, though broad and squat in appearance, whereas the ancient Lemurian races from which they might have sprung were distinctly taller and looser in build than the men of later races. If, however, they did originally come from that stock, they must have been considerably modified by long ages of sojourn under these unearthly conditions. They may have belonged to a different evolution altogether, or perhaps to that of the Inner round, in which case they would afford an opportunity of human incarnation to those individualised animals for whom there is now no humanity sufficiently primitive on the surface of the earth.

These people still exist at the present day. There are many of these cavities and some of them are peopled by tribes much more advanced than those encountered by our adventurers. The mental body of these people is not at all highly developed. Their speech is an unholy compound of clicks and grunts, helped out with a good deal of clumsy gesture. No ceremonies have so far been observed among them. Marriage is between one man and one woman in

many cases, but in other cases not. There seems no sign of rank, nor any kind of government—indeed, there is nothing to govern. Sometimes there are quarrels, but all on a small scale. As regards property they may be said to own some sort of weapons. The majority of them have no clothing. There is no day and night with them; they mostly throw themselves down to sleep after taking a meal. The children sometimes amuse themselves with dances. There are plenty of rivers, and the people swim in them in a curious dog-like fashion.

Our two friends abode among these extraordinary savages for a period which, measured by day and night, would have been perhaps a couple of weeks. Their difficulties were considerable, and a great portion of each day had to be devoted to sleep, as they never both slept at the same time, feeling it always necessary that one should be on the watch. The savages seemed to have no evil intentions towards them, and indeed to be on the whole rather afraid of them, though full of curiosity, but at the same time they could not trust them, and it is also certain that some of the reptiles were carnivorous, and probably poisonous. There was a good deal of vegetation, specially in the neighbourhood of water; nothing of any great size, except what might be called a sort of gigantic grass, a kind of bamboo which could not support itself, but crept along the ground. There were also spiky plants of the general appearance of aloes, and various kinds of cactus and rushes and sedges and that kind of thing, but all of a curious bleached unhealthy colour, many of them darkish, but none really green.

After they had become somewhat accustomed to this weird and uncomfortable condition of affairs, the voice directed Alcyone

and his friend to proceed straight out into the cavity and to walk for many hours in a straight line, leaving the great wall. They soon lost sight of the wall in this curious diffused luminosity, and felt strangely lost in this nightmare of a world, with no certainty of getting out of it again. But they continued walking in spite of the difficulties of the atmosphere, and at last came upon a different type of people, who by comparison with the others might be said to be quite advanced, for they had places to live in, though they were only hollowed out of the ground—chambers in the rock. But these people wove a sort of matting. They did not seem to know fire, but they may be said to have kept domestic animals. They had a kind of goat, of which they drank the milk. Their settlement was pitched round a number of boiling springs or geysers, and in these boiling springs they cooked the flesh of their goats, also that of some turtle like creatures. It may have been the same race, but it was certainly a stage further advanced. They could draw to a certain extent, and also they engraved or scratched signs upon the rocks according to some primitive scheme, consisting entirely of round impressions (cup-shaped marks) arranged in a form which signified something—so many in a straight line meaning one thing, and so many arranged in an angle something else. These were not letters, but ideograms, or signs for certain things. The marks were produced by grinding a sharpened edge into the rock. They had thus a series of intelligible signs, but no idea beyond the making of these round depressions.

They made also a kind of string or rope out of their reeds, and the women were beginning to wear coloured stones. Our friends came in one place upon a kind of pocket of precious stones, and carried them away with them—fine specimens, splendid gems,



which proved on their return to the upper world to be of great rarity. These people, who might be said to be a little more advanced, sometimes smeared themselves with colour, for there was coloured mud to be found in connection with the boiling springs. We noticed a sort of rose-colour, green, and yellow (which may have been sulphur); it was something like the " paint-pots" in the Yellowstone Park. To swoop out the mud these people used flat stones.

Eventually our friends found their way back, with great difficulty, to the hole by which they had entered the cavity. They had still some of their original food, though it was hard and dry, and they also took with some of the fungus. They made a fresh bundle of torches out of the bamboo, but they were not satisfactory, as they often went out. However, they were able to relight them, as they carried with them the primitive instrument for fire-making which they had brought with them—a stick and string and a little cup. At last they struggled up to the surface again, but with great difficulty in climbing, and came out into the daylight dazzled and bewildered. Indeed, they had to remain in the cavern for more than a day, in order to get their eyes gradually used to the daylight. They had a curious feeling of sickness, arising apparently from the change in the density of the air; this sickness, lasted for a good many hours, but they were thankful indeed to get back again.

The voice told Alcyone that this experience was necessary for him, that now he had a wider knowledge of the possibilities of life and evolution, so that he might understand and sympathise more fully, and that later on he would know more about all this. But now he was to go home again, to rejoin his family, and to prepare himself for another great trial which was to come. The two friends agreed to

say nothing of their story anywhere in the places through which they passed, but to reserve all mention of it until they reached home. There they told the story to Alcyone's father and the family circle. The father said: " Yes, there is a tradition, not among us, but among the Atlanteans, of such underground races of men." Something of the story was also told by Demeter to some other people outside; but they supposed it to be mere fabrication. The family of course knew it to be true, and fully realised what a wonderful experience it was.

Alcyone did well in the temple life, and held some offices important for one so young. As time went on he more and more helped his father in his work, and the father grew to rely more and more upon him, the affection between them becoming steadily stronger. He also, in addition, obtained some recognition and fame on his own account. In 10,387 the great sorrow of his life came to him. He undertook a journey to visit some distant shrines in the south, of the sites of those now called Rameshwaram and Srirangam. His sons, Helios and Achilles, now splendid young men of twenty, begged to accompany him, and he and Ajax agreed, thinking that the experience of the voyage would be of interest to them. He took ship in a trading vessel, a large one for those times, and thus he commenced a leisurely voyage down the coast, calling at various ports on the way.

The interest of the voyage was great, and father and sons enjoyed it; but after they had been some weeks on their way a fearful storm arose, and lasted for many days, sweeping them far out of their course into quite unknown seas, and reducing their ship to a helpless wreck, leaking in the most serious manner. They

drifted for days in a desperate condition, keeping the vessel afloat only by constant work, so that all, sailors and passengers alike, were absolutely worn out. When they were at the last point of exhaustion they saw land ahead of them, which heartened them to make a final effort to keep afloat and to try somehow to reach it. The direction of their drift appeared to be carrying them some miles to the north of the land, which was only an island of no great size. They debated the advisability of casting themselves into the sea, but they were too weak to swim, and a number of sharks were already following the drifting vessel. They thought of breaking up some part of the ship and making a kind of rough raft, but while they were feebly trying this they saw a fleet of canoes put off from the shore. Soon they were surrounded by a horde of shrieking savages, who greeted them with a shower of arrows, and then sprang on board and massacred the exhausted Indians with clubs.

Alcyone's sons were murdered before his eyes, and he himself was also struck down, though only stunned. When he came to himself the savages were looting the ship; as soon as he was seen to be alive a savage rushed at him to kill him, but another, who seemed to be in authority, interfered, and he was bound with a piece of rope, and thrown into one of the canoes. He thought at first that he was the only survivor, and when he remembered the death of his sons, he wished that he died with them; but presently another living man was discovered, a member of the crew, and he also was bound and thrown into the canoe beside Alcyone. Alcyone had always spoken kindly to the sailors, and was known by them as a holy person, so this man was deeply sorry to see him in such a pass. He had small comfort to give, for he said that, though he did

not know exactly where they were, he had but little doubt, from the general direction of the storm, that they had fallen among a set of the most bloodthirsty and ferocious cannibals known.

The savages presently decided to tow the vessel to their island—a proceeding which they accomplished only very slowly, and with a prodigious amount of noise. They succeeded in getting it just within the entrance of a small cove before it actually sank, so that it remained resting on the sand, with its decks just awash. The savages, being expert divers, were able by degrees to break it up, and to take from it all that they considered of value. As soon as they had recovered from the labour of the towing, preparations were made for a great feast. The glad news of the capture of this great store of food was somehow communicated to other parts of the island, apparently by means of columns of smoke, so that large bodies of savages gathered. The bodies of the Indians who had been killed on board the ship were almost all recovered, and the savages proceeded to build an enormous fire and to cook them. The amount that these cannibals were able to eat was most surprising, and by the end of the second day of the feast they were all in a comatose condition.

They had however, taken the precaution to secure Alcyone and his sailor companion before they went to sleep. They were kept strongly under guard, but were not otherwise ill-treated, and they were plentifully supplied with food in the shape of a coarse kind of yam. It was painfully evident to the captives that they were being reserved for another day's feasting, and they felt that their only hope of preserving their lives was to escape as soon as possible, and they agreed that they would never be likely to find a better

opportunity than this time when all the savages were overcome with heavy sleep. An armed man was guarding the hut into which they had been thrown, but he also had eaten enormously, and they had good reason to hope that presently he might slumber like the rest. Unfortunately they were securely bound, as indeed they had been ever since their capture, their bonds being partially relaxed for a few moments only when food was brought to them. Also they were naked, and entirely without weapons of any kind, everything having been torn away from them.

Alcyone cared little for his life now that his sons were dead, and had he been alone he would probably have made no effort to escape the impending fate; but when he said something of that sort to the sailor, the latter—though speaking very hesitatingly and respectfully—tried to cheer him up, and asked whether there were not other dear ones at home in India for whom it might be worth while to live. This reminded him of his father and mother, his wife and Mizar, and he thought how sad they would be if death overtook him, so for their sake he roused himself to listen to the plans which the sailor suggested. The first necessity was to get free somehow from their bonds, which were very painful, and it had to be done silently, as the guard was only a few feet from them. The sailor had various schemes, but they all involved springing upon the guard (unless he accommodatingly fell asleep), overpowering or even killing him, and then making a rush for the shore, and seizing the first boat that came in their way; for they agreed that escape inland was an impossibility, as they could never maintain themselves, nor hide themselves from the savages.

Before attempting a hazardous voyage in an open boat a store of provisions was absolutely necessary, and also plenty of water, but they had no idea where to find either of these things, and they were unlikely to have time to search for them. Anyhow the first point was to free themselves from the ropes. As the guard looked in upon them at frequent intervals, this was an undertaking of no slight difficulty. But presently these intervals became longer, and at last he was absent so long that the sailor set to work to gnaw at the rope that bound him to the wall of the hut. After incredible labour he succeeded in severing it; Alcyone tried to do the same, but could make little progress. The sailor then rolled over to him, and began to gnaw the cord which tied his hands. After a long time and much anxiety this effort was at last successful, though at the cost of great suffering to the sailor; then Alcyone set to work to untie the sailor's bonds, and as soon as that was achieved they were both quickly free, though their limbs were swollen and painful, and they could not use them easily.

After rubbing and chafing other a little they peeped cautiously out and saw the sentinel crouched in a heap just before the door of the hut, evidently fast asleep. No one else seemed to be moving, so with infinite caution, inch by inch, they glided past him, Alcyone picking up the spear which had fallen from his hand and lay beside him. The savages lay about round the ashes of their fires like the dead upon a battle-field and, so far as our adventurers could see, no watch was being kept. They could see nothing eatable anywhere, so they were compelled to enter a hut in search of provisions, and unfortunately in doing this they somehow awoke a woman, who at once raised a warning cry. Two men started up at the door of the

hut, and barred their way, but they were still dazed with sleep, and before they could do anything effective Alcyone drove his spear into one of them, while the sailor sprang unarmed upon the other, bore him to the ground, and then stunned him with a blow from his own club. The woman's shouts, however, were awakening more savages, so our heroes started at full speed for the sea. Only one of the cannibals was in time to interpose himself between them and the object of their desires, and the sailors disposed of him with the club, which he still retained. They reached the shore, pushed off hurriedly the smallest of the canoes which they found drawn up on the beach, threw themselves into her, and commenced to paddle with feverish haste. A boat was put off after them, but they had a good start and both of them were expert rowers, so they were able to keep their distance until they got well out to sea. The pursuing boat persevered for some time; but presently, seeing that they did not gain upon the fugitives, the savages gave up the chase with a yell of disgust and hatred, and sent after them a final flight of arrows, one of which wounded the sailor in the leg.

The escape was thus an accomplished fact, but they were entirely without food and water, afloat on a great ocean in a small canoe, with no idea where or which way to steer. they knew only that India lay to the west of them, but they knew, also that it must be many hundreds of miles away, and that both wind and waves were carrying them decidedly eastward. they agreed that their only hope was speedily to reach some uninhabited island, for in this part of the world inhabitants meant cannibals. But meantime no island was in sight but that which they had left, to which they dared not return, and they were beginning already to suffer terribly from thirst. Seeing that

fish seemed numerous the sailor lay in wait in the bows of the boat, and after several attempts succeeded in spearing one with the weapon which Alcyone had taken from the sentinel. He offered his prize respectfully to Alcyone, who however refused to touch it, as he had never in his life eaten any living creature. When convinced that he would on no account partake of it, the sailor himself devoured it raw.

Shortly afterwards he began to complain of acute shooting pains in his limbs, and of strange lassitude, and presently he laid down his paddle, and collapsed in the bottom of the boat. Alcyone was much concerned, but there was nothing that he could do, and in an hour or so the sailor was dead. Evidently the arrow which had wounded him was poisoned. Alcyone sorrowed greatly for the loss of one who, though so different in rank, had become really a friend in these few days of crowded adventure and excitement. The swollen and puffy body soon showed unmistakable signs that the soul had finally left it, so Alcyone had to throw it overboard, and it drifted in sight of him until it was torn to pieces by sharks.

Night fell, and the wind freshened, and he had great trouble in preventing the swamping of his canoe as the sea rose. Dawn came at last, and he was still afloat, and the sea had gone down somewhat, but his sufferings from thirst were horrible. The day wore slowly on, the wind remaining steady. The heat of the sun was intense, and though he relieved himself a little by constantly throwing water over his head and body he had a day of great misery. Night came again, and there was at last a coolness, and as the sea was quiet he had occasional snatches of sleep; but he was nevertheless weak and faint when the second morning dawned.



When the sun rose he saw a faint blur of land, ahead of him but to the south, and the sight revived him enough to induce him to make an effort to paddle in that direction. Again he suffered much from the fierce heat of the sun, and the violent exertion of incessant paddling under such conditions; but he did manage to draw steadily nearer to the goal, and at last, about three o' clock in the afternoon, with a final struggle, he ran his canoe on the beach of a tiny island, and threw himself down on the sand.

After a short rest the remorseless glare of the sun forced him, exhausted as he was, to struggle to his feet again, and wander inland in search of water. This he did not at first find, but he saw a grove of coconut trees, and contrived to break open of the fallen fruit, and drank the contents. This refreshed him, and he made further investigations, first securing the boat by drawing it high on the shore, out of reach of the waves. He found a small spring and some fruit-trees—a kind of wild banana and some wood-apples; and he threw himself down in the shade b the spring, and slept the sleep of utter weariness. When he awoke the night had passed, and it was dawn once more. He felt much better, and started to make an exploration of his island. It was small, but thickly covered with trees, and it was dawn once more. He felt much better, and started to make an exploration of his island. It was small but thickly covered with trees, and there was a little spring of good water, so he thought himself fortunate, especially as it seemed to be entirely uninhabited. He soon saw, however, that there was only enough fruit to support him for a few days, and he debated within himself what he should do. His nautical knowledge told him that India lay to the west, and that it was impossible to reach it, not only because of the great

distance, but also because at this season of the year the prevailing wind and current were unfavourable. He could go only eastward, and he remembered vaguely that he had heard from sailor friends about these cannibal islands, and that they were much nearer to the east side of the bay than to the Indian coast. He did not in the least know how long it would take him to reach the mainland of the continent, so he felt that he must start as soon as he could, so that his provisions might, if possible, last through the voyage.

He determined to gather all the fruit, store it in his boat, and try to get off the following morning, thus making sure of one more good night's rest. He had the good fortune to find some yams, which added largely to his scanty store, so he finally decided to stay one more day in order to make a rough sail for his canoe by plaiting some palm-leaves. Being entirely naked he had of course no knife with him, but with great trouble he contrived to drag off a stick which would make an apology for a mast, and to tie it in its place in the canoe by knotted coconut fibres. His primitive sail had to be attached to the stick in the same manner, and the whole arrangement was absolutely insecure and unsatisfactory. But still he discovered by experiments that it would pull his canoe along as fast as he could paddle it, and that therefore as long as the wind remained light, it would at least save his arms, or slightly increase this speed. His most serious difficulty was that he had no vessel to carry water. The best that he could do seemed to be to take with him as large a number of coconuts as possible, but that number after all was only small, as the canoe was not built to carry much in the way of freight. He took with him then all the fruits and yams that he could find in his tiny territory, and added to this as large a heap of

cocoanuts as he thought safe, weighing down his boat merely to the water' s edge.

He started at daybreak the following morning and found that his sail acted on the whole better than he expected, but he was acutely conscious that at the first real puff of wind the whole thing would infallibly go over. He rowed for an hour or so at intervals, being exceedingly anxious to hasten the voyage as much as possible, and at the same time to economise his strength, because he knew neither how long it would last nor what kind of reception he would be likely to meet with at its end. During the day he made what he felt under the circumstances to be satisfactory progress, and the wind was so gentle and so steady that he was able to doze a good deal during the night. The next morning found him out of sight of his friendly little islet, and entirely alone in the centre of a vast horizon. All day long he moved on, with little of incident to break the monotony, though his store of food and cocoanuts was diminishing with alarming rapidity. Three more days and nights passed without any change worth chronicling, and by this time he had little food or water left, but yet there was no sign of any sort that he was approaching the mainland.

During the next night he was dozing as usual when he was suddenly rudely awakened by the rough movement of the boat, and in a moment found his sail torn away from its mast and carried off into space. It was a squall which lasted only a few minutes, and was accompanied by a heavy shower of rain, but nevertheless it had robbed him at one stroke of his principal means of progression. He still rowed at intervals whenever he felt equal to it, but did not press himself greatly, as he had after all no certain knowledge of the

directions in which he had to progress. The next day he suffered greatly from the sun' s heat, from which on the previous day the sail had to a certain extent protected him, and as the days passed on, and food and drink entirely failed him, he sank into a sort of stupor of weakness. He was almost too apathetic to be despairing, but he had little hope to be of good cheer, since all his suffering was karmic, and he would certainly be saved in the end. This encouraged him greatly and gave him strength to bear up for two days more, and at the end of the end of that time he entirely lost consciousness.

When he recovered it to be found himself on board a small trading vessel in a sadly weak and emaciated condition, but still alive and able with great difficulty to move and to speak a little. None of the people of the ship spoke any language which she could understand, and he wondered much how he came to be there, as he found himself unable to recall anything of his past, nor did he even know for the time his own name. The sailors of the little vessel were kind to him in their rough way, and shared with him such coarse food as they had, so that he became slowly somewhat more like himself again, but still he could not recover his memory. The phenomenon was a curious one, for it seemed as though his astral and etheric bodies had been somehow dragged awry by the long-continued suffering, and all his earnest efforts to remember were for the present unsuccessful. He could understand nothing that was said to him, and had to try to communicate with the kindly sailor by means of signs.

After some days they reached a port—a city of some importance, but the place was utterly strange to him, and everyone

there spoke this language which he could not understand. The people were not Indians, but were apparently of some Mongoloid race, with a sprinkling of darker men who had probably some relics of Lemurian blood in their veins. He was distinctly therefore a stranger in a strange land, and though his good-natured sailor companions took him before some person who was evidently in authority, and seemed to be explaining his case, he was left quite in ignorance as to what they intended to do with him. It was evident that many questions were put to him, but he could only shake his head, and indeed he felt that even if the language had been intelligible to him he could have told practically nothing about himself.

He did not of course understand what was passing, but it afterwards transpired that he had been assigned practically as a kind of slave to a certain man who employed him to do light work in his fields. He did willingly enough such work as was assigned to him, feeling grateful for the food and lodging accorded to him, and realising that, unless he himself could remember something more clearly, he must just take anything which came in his way. To speak of his recovering his memory is perhaps too definite an expression, for he did not actually realise that he must have had a past, just as other people had, but it simply seemed to be missing.

Then it came to him suddenly in the middle of the night, as he was sleeping with other labourers in a kind of large hut or shed. He seemed to wake from sleep and see his father, and with that came a rush of recollection of his home and of all his previous life. He father spoke to him, adjuring him to return to his sorrowing family, telling him that he himself was growing old and surely needed his help.

Alcyone sprang to his feet and rushed to embrace his father, but of course found nothing in the spot where he had stood. He was intensely excited by this sudden recovery of memory, and was most anxious to start at once for his home, but did not in acquaintance with the language of the people among whom he found himself made it practically impossible to explain to them so complicated and unusual a case. He could only assert clumsily and brokenly that he had seen his father, and must go.

It does not seem that any objection was offered to his departure either by his companions or employer, but he was confronted with serious difficulties in that he could not make himself understood, nor did he know to whom to apply for any sort of assistance. His knowledge of the geography of the country was limited. He realised that there was some kind of land connection somewhere to the north, and that it might be possible to return to India by that route but he knew nothing whatever as to the distance except that it must be great, nor had he any idea of the kind of country to be traversed, or by whom it was inhabited. He made his way from the inhabited. He made his way from the island farm at which he had been working back to the port once more, and there for some little time he made a precarious living by doing odd jobs in various ways connected with shipping. His idea was that, as he knew something of a sailor's work, he might possibly find a ship sailing to some Indian port, and might work his way at last to some place near home. He visited many ships, but found none that were going across the bay.

He encountered, however, one friendly captain who could speak a few words of his language, and consequently took a great

interest in him, and tried to help him. To this man he told the outline of his story, and the captain assured him that he might have to wait for the years before he met with a vessel going to his own part of the world, which indeed was only vaguely known to the captain, by reputation. This new friend strongly advised him to take any vessel which he could find going up the coast northward, to go with it as far as it went, and then to leave it and try for another one which would take him further along. In that way he said that by two or three stages he would certainly be able to get back to some port on the Indian peninsula, and might even meet eventually with a vessel which would touch at his own port.

He saw the wisdom of this advice, and when the captain further offered to come with him to act as interpreter for him and try to find him a berth on some ship that was northward bound, he fell in thankfully with the proposed arrangement. The captain was as good as his word, and he found him a berth upon a small trading vessel which, though in a slow and leisurely manner, carried him some hundreds of miles northwards. He left this craft at the northern extremity of her voyage, and contrived to ship himself upon another somewhat similar vessel bound still further north, and so in the course of a year he eventually got back to the mouths of the Ganges. When once more among people who spoke a variant of his language he felt himself not far from home, and with but little difficulty contrived to put himself on board a vessel which called at the port from which he had sailed on that disastrous voyage, now three years ago.

His wife and family greeted the long-lost wanderer with the wildest demonstrations of joy; they had given him up for lost, but his

father, Brihat, had always maintained that he was alive and well, and would return to them in due course, for he declared that on two occasions he had clearly seen him—once in a small open boat, apparently far out at sea, and on another occasion dressed as a labourer, and amidst a great number of other similar people lying sleeping in a kind of shed. After three years of such an entirely different existence it took him some time to accustom himself to the routine of the priestly work, but he was indeed glad to take it up again and to find himself once more among those who had so long mourned him as dead. The story of his adventures was soon noised abroad, and he had to tell his tale over many times to large numbers of enquires. No one knew what to make of the loss of memory, although there were some few who had vaguely heard of similar cases.

His extraordinary adventures made him a person of mark, and his great-grandchildren were never tired of making him repeat the story to them, the report of these adventures reached the ears of Orpheus, the ruler of that part of the country, and he sent for Alcyone in order to hear his account at first-hand. It impressed him greatly, and he decreed a pension to Alcyone as some sort of compensation for his sufferings

The rest of his life seems to call for no special comment. His father Brihat died in 10,378, and he was appointed as his successor. This naturally brought him into a continuous round of all the old temple ceremonies, and under these influences on several occasions the voice which had so often directed him during the earlier years was heard by him again, though it had apparently altogether abandoned him during the period of his adventures and



for some years subsequently. It manifested in these later years only rarely, but among other things it foretold to him the exact day of his death, which took place in 10,356.

Chart XXXV

Bengal

10,429 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

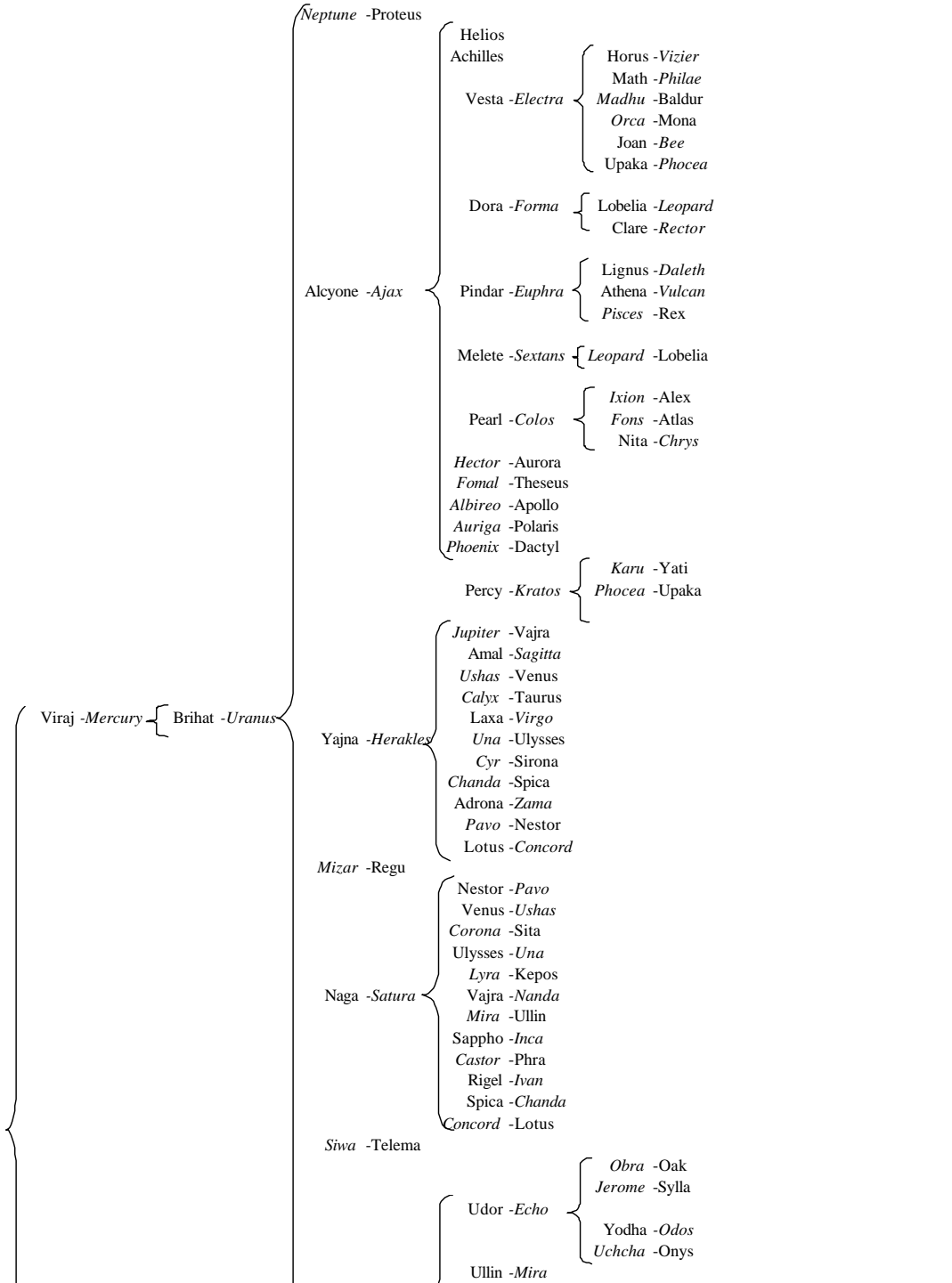


Chart XXXV

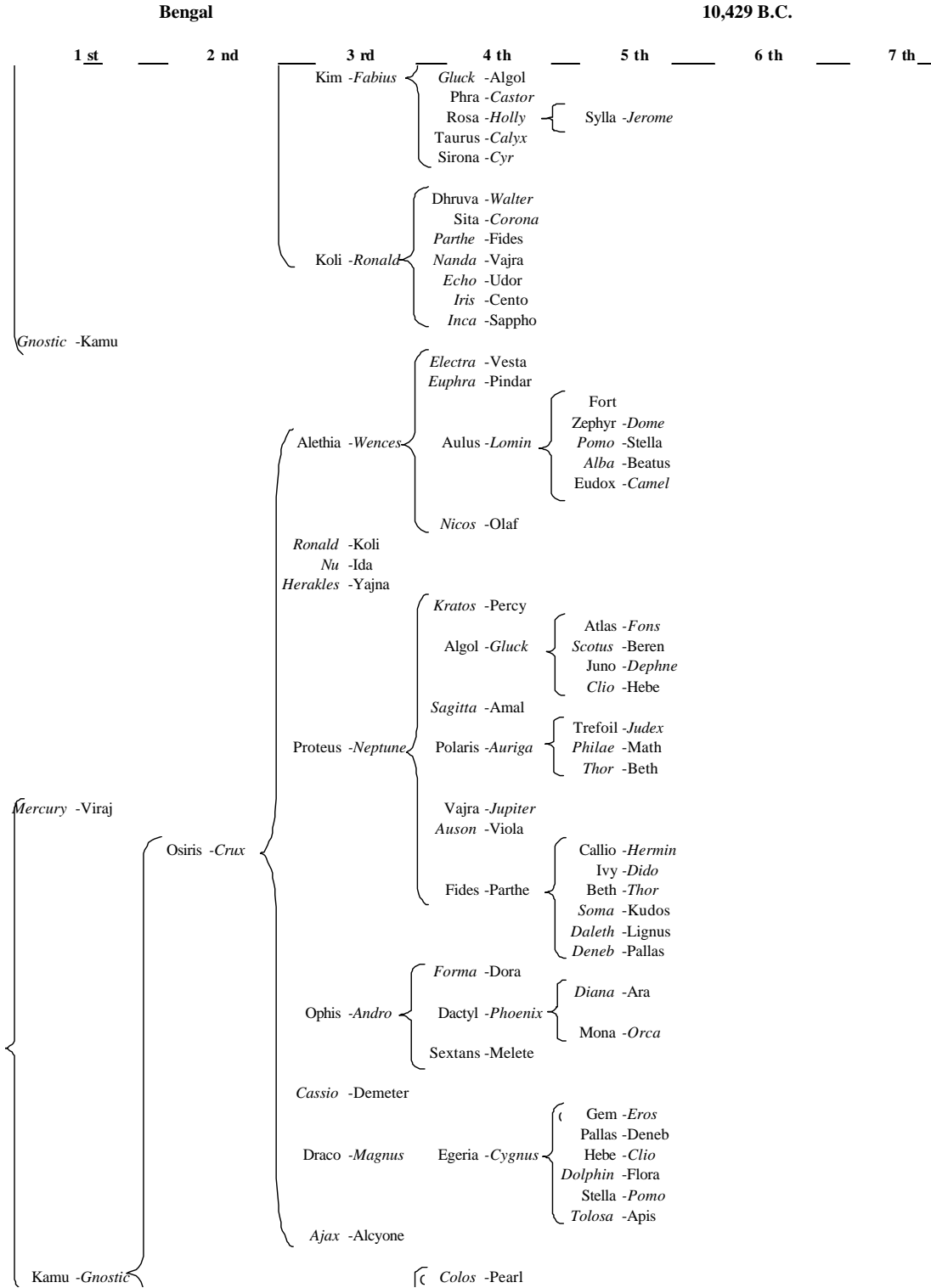
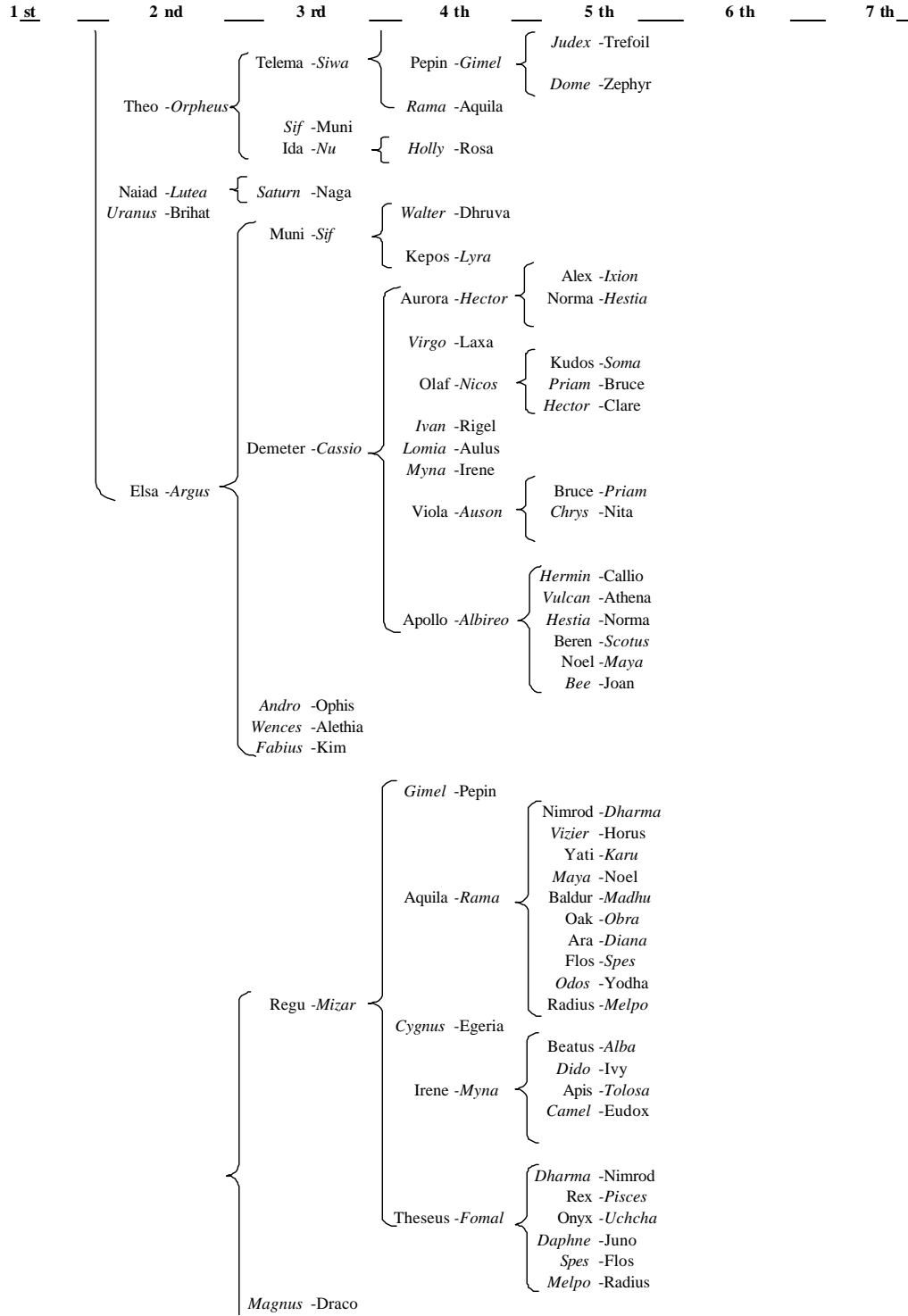


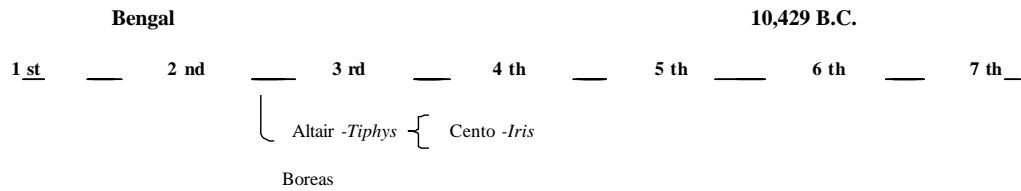
Chart XXXV

Bengal

10,429 B.C.



## Chart XXXV



In 9686 Orion was born in a female body in China, but was drowned at the age of thirteen. The only other of our characters to appear at this time are Theseus, a little girl friend of Orion., and Erato who was born nearly half a century later as the eldest daughter of Theseus; but Erato also passed away at the age of twelve. It is a little difficult to understand the object for which the two egos thus make a passing call upon the Turanian race; but evidently such a brief visit must have been in some way necessary for their evolution. One reason may have been that they were both needed in the following life in Poseidonis and that a small intermediate incarnation was necessary in each case to fill up the time.

*Orion*

*Theseus* { *Erato*

Our story now carries us back again to the great Atlantic island of Poseidonis, for this time Alcyone took a male birth in the white race which inhabited its northern mountains. He was born in the year 9672 B.C., only a little before the final catastrophe which sank the land. The general condition of the country was one of great corruption, and the majority of the population, the dominant races which inhabited the plains, lived dissolute and selfish lives, which involved the practice of a large amount of black magic. In these northern mountains, however, patriarchal conditions existed, and life in general was of a much healthier type than that in the plains below. The people had much less of the arts and refinements of civilisation,, but were certainly purer and nobler than those of the cities.

Some of the tribes inhabiting the various valleys of the great mountain range owed a nominal allegiance to the Toltec king below; others had independent rulers of their own. But in either case the owner of the valley was usually practically also its undisputed lord; for his allegiance was merely nominal, whether it was given to some monarch of his own fifth sub-race or to the Toltec sovereign. Quarrels between the Toltec government and the mountaineers as to the payment of the amount of tribute were more or less constant. Owing to the extreme difficulty of manoeuvring an army in such rugged country it was rarely worth while for the Toltec sovereign to try to enforce his claims; but now and then an army was sent out,

and usually it succeeded in devastating one or two isolated valleys, massacring the male inhabitants and carrying off the women and cattle.

The father of Alcyone was Neptune, and his mother Herakles. His elder sister Mercury became while quite young a postulant at a temple in the hills, and later was one of its priestesses; though this in no way interfered with her marriage and family life. All the younger children of the family adopted her, and she always gently protested, helped and taught them. The religion was a form of sun-worship, and all the great festivals were determined by the solistices and equinoxes. On the whole the life of these mountaineers seems to have been pure and healthy—a striking contrast to the utter corruption of the great cities of the plains. Neptune lived on his huge estate in truly patriarchal style; he practically owned a whole valley—for the land was all valleys divided by steep ridges. He had many dependants, but although they were respectful in a certain independent sort of way, they were really almost more like friends than servants.

We have here then a large group of people who lived happily together, and on the whole lived practically to themselves. They occasionally visited the men of neighbouring valleys and received visits from them, but these were always rather formal affairs, needing a good deal of preparation, because of the serious amount of climbing involved in crossing the intervening ridges. The character of the country was such that a detour of many miles was frequently necessary in order to reach a house which would have been less than a mile off if a tunnel could have been made through the hill. On the whole these valleys were fairly secure against attacks from

below, unless a great force was brought against them and an elaborate plan was made to close beforehand all means of escape. They had books, but not many of them; there was much recitation of bardic poems and much telling of legends, of which Alcione's mother, Herakles, had a wonderful collection—enough to make a modern folk-lorist green with envy. The people believed in nature-spirits, and there were among them many who had seen them.

The conditions in some ways rather resembled those of which we hear in mediaeval England; all the weaving and spinning were done at home, and there seems to have been an immense amount of house and farm work. The housewives kept great stores of linen and herbs. The men seem mostly to have lived on horseback, using a kind of surefooted mountain pony, which looked somewhat mule-like. Many of these valleys were loosely joined under a chieftain, and some of these chieftains paid, as we have said, a nominal tribute to the Toltecs, though most of them were independent, and among these last was the King to which this valley belonged. The Toltecs periodically attacked them, but rarely with success, because of the configuration of the country. Apart from the occasional menace of such attacks they lived peacefully and happily enough, with their harvest festivals and their festivals at the time of sowing the seed, at both of which races and athletic sports were prominent. These festivals were the great occasions of meeting between the people of the different valleys; and Neptune's men especially exchanged amenities with their nearest neighbours, the vassals of his brothers Naga and Yajna, who divided between them the next valley on one side, and those of Ivy, who dwelt in a little isolated basin far up the hills on the other. Their society was necessarily limited, but



harmonious. Education was simply, and was chiefly given at home, for in most of the valleys there was nothing in the nature of a school.

Alcyone grew up happily, and was a strong and healthy boy. He deeply admired his father and mother, but his love for his elder sister, Mercury, was the dominant factor in his early life. As a small boy he could not bear to be parted from her, and did nothing without consulting her; and indeed as long she lived she was the principal influence over him.

At a harvest festivity, when he was only ten years old, he first saw Vega, who was to be his future wife; he singled her out at once, and would play with no one else, and the small maiden, who was about his own age, was flattered by his attentions and reciprocated his affection. He never forgot her, though as he grew older he became more shy in expressing his sentiments. When she was sixteen she had grown unusually beautiful, and several suitors were already eagerly applying for her hand—among them Alcyone's elder brother, Albireo, who was the heir to the estate and therefore could offer a better position than Alcyone could as a younger son. This troubled Alcyone greatly; he loved his brother and did not wish to stand in his way, nor to prevent Vega from becoming mistress of the whole valley, as she would eventually be if she married Albireo; and yet he felt that he could not give her up.

As usual he confided in Mercury, who sympathised deeply, and told him that the matter must be left to the decision of Vega, who might after all have a personal preference which could take no account of wealth in hand or in flocks and herds. Alcyone kept himself in the background, and gave Albireo every chance, and only when Vega had definitely refused the latter did he venture to offer

himself as a substitute. Vega joyously accepted him, and they were married when they were just twenty, and lived the happiest of lives together. Albireo loyally accepted Vega's decision, though he suffered much at first. After some years, he consoled himself by marrying another lady, Concord, but they had no children, and a little later Albireo was killed in resisting one of the Toltec forays, so that after all Alcyone became the heir, and stood in the position of which he had feared that he was depriving her.

Alcyone and Vega had a large family—Sirius, the last and youngest of the flock, being born when Alcyone was already fifty-four years of age. Just at that time Neptune died, and Alcyone inherited the vast estate, which he directed with much wisdom, for while he kept the headship of the valley, and decided all cases himself, he yet left the practical management of the land almost entirely in the hands of his younger brothers Psyche and Leo, who were in many ways better at details than he was himself. For thirty-two years he held his position, hale, active and keen-sighted to the last, outliving most of his contemporaries.

The brothers who had assisted him so ably died long before him, but their place was filled by his eldest son Ulysses, who proved a most capable manager. Through all this time his life flowed on evenly, and on the whole happy, for the only variations were good harvests or bad harvests, fine years or stormy ones, with occasional rumours of Toltec raids. His children grew up and married, and he saw his grandchildren and even his great-grandchildren around him, and was always the best of friends and counsellors to all of them. The great sorrows of his life were the deaths of Mercury and of Vega, the latter fortunately taking place only a little before his own.

The long dreaded Toltec invasion, of which they had been hearing for years as harrying distant valleys, finally descended upon them in the year 9586. Old as he was, Alcyone gathered his people, and rode at their head to meet the enemy. Owing to the superiority of their position, the mountaineers were able to hold back the Toltecs for two days, and to slaughter many of them; but reinforcements from the plains arrived, and Alcyone and his faithful followers were overwhelmed by numbers. He himself was killed, as were all the men and elder women of his tribe, while the younger women were carried into captivity down in the plains. Sirius, at that time thirty-two years of age, was one of the latter.

She was assigned to the harem of a rich Toltec, and plunged into a life of servitude of a most intolerable character. She suffered much, but tried to bear it philosophically, hoping always for some amelioration of her condition. About a month later, Orion, who had lived in an adjoining valley, was captured in the same way and was bought by the same man, and so she and Sirius met for the first time in that life. Orion was less philosophical; she was filled with indignation, and was all the while in a condition of passionate protest against all the outrages offered to her. By the end of a week she was half insane with the horror of it all, and in fact had already made two attempts at suicide. Sirius was filled with pity for her, and contrived to some extent to protect her and to make her lot more bearable. Naturally, all their hopes were centred upon escape, though it seemed entirely hopeless. Sirius at last conceived a plan which, though desperate enough, seemed not quite absolutely impossible. To get out of the house at all was their first great difficulty, but even if that were achieved their white skins would at

once betray them as slaves, and they could not walk a hundred yards without the certainty of exposure and capture. Obviously, therefore, disguise was necessary, and Sirius contrived to obtain possession of some of the complexion paint which, being intended for a Toltec woman, gave the darker tint which would make the fugitives resemble the conquering race. One day Sirius contrived to purloin a suit of clothes which belonged to one of the male visitors. Hurriedly she applied the paint to her face, hands and arms, and also carefully painted Orion. Then she put on the male garments, dressed Orion in some clothes of the Toltec women, made her veil herself thoroughly, and then took her boldly by the hand and made her way into the more public part of the house, mingling easily with the guests and quite naturally walking out of the house by the front door amidst bowing servants. This happy audacity carried them safely into the street as they were the appearance of a Toltec husband and wife no one interfered with them. They had, of course, no money, but Sirius had some trifling jewels, which she had from her, but she thought it no harm to steal them back again before she started. Selling these they obtained some money, and later on they gained some by selling their fashionable garments and changing into ordinary dress of the respectable working people of the country. With all sorts of adventures and difficulties they made their way towards the hills where their home had been, and were very thankful when they came once more among people of their own race, even though these were only the tribes of the foot-hills, who had long been in subjection to the Toltec government. But at least among them they were able to wash off the horrible paint which it had cost them such ceaseless trouble to renew. To attain permanent safety

they must either reach some part of the mountains where the people did not owe allegiance to the Toltecs, or they must take refuge in a nunnery; for when the country had yielded itself to the Toltec government a special stipulation had been made that there should be no interference with the religious institutions of the country, and that the right of sanctuary should still remain to these. As Orion was in weak and nervous state they were practically forced to the latter alternative, and accordingly they applied to Helios, the abbess of a great monastery which lay near their route. To her they revealed their entire history, and she at once took them in and assured them of her protection. Here they lived happily for many years, the only incident of adjoining monastery, to obtain mesmeric influence over Orion for improper purposes. This attempt was defeated by Sirius, and Scorpio's trickery was revealed to Helios, who had him sent away from the monastery.

The sinking of Poseidonis was foretold by the priests of the northern race, and, though many did not believe or pay any attention, there were also many who did. As the time approached, the abbess called her great army of nuns together, and dramatically described to them what was coming. She stated that as money would soon no longer be required, all the great wealth of the convent was at the disposal of those who wished to leave the country, and all were left perfectly free to do what they chose. For herself she cared little about life, and did not care to begin it all over again in a new place as she was too old, and so she intended to stay and perish with her country, upholding the flag of her order to the last. Sirius and Orion, full of affection for her, and fixed by her enthusiasm, resolved to stay with her, as did a good many of the nuns. More than

half, however, took advantage of her offer, and eleven large ships were fitted out to convey them to other lands.

When the final destruction came the abbess called the nuns together and asked Orion, who was a fine musician, to play to them, to play as she had never played before. The nervous shrinking woman was absolutely transfigured; an ecstasy descended upon her and she swept the strings with a noble gesture and called forth such a volume of sound as no harp had ever before given. So tremendous was the power of that divine music that when the sea rushed in and swept all the nuns to destruction not a single cry was raised, for all were so rapt from the lower world that the passage into the next was unnoticed.

Another of our characters, Erato, also born in a female body among the mountains, had precisely the same experience of being captured and enslaved in the great city. In this case, however, the son Ursa of her owner Alastor fell in love with her and married her. Though a self-indulgent man, no better than the rest in that dissolute era, he was good to his young wife in a careless sort of way, and she was grateful to him for having saved her from the ordinary lot of the slave. When the time of the cataclysm approached, she was warned of it by the priests of her own people, and she announced their prophesy to her husband. He ridiculed the idea, but as many others were escaping to them, telling her that she would come back in a year or two and find him living just the same life under the same conditions. She thanked him, telling he that she would come back in a year or two and find him living just the same life under the same conditions. She thanked him, but declined his offer, saying that if he intended to perish along with his country she thought it her duty to

remain by his side. He was pleased with her decision, even though he had not the slightest expectation that anything would really happen. When the cataclysm came he acknowledged that she had been right, and regretted that he had not listened to her; but they died together by no means ignobly.

It would seem that with the life we come as far as Erato is concerned to the close of a minor cycle of soul-evolution ; in it we see the success of a kind of evolutionary experiment. In his earlier life in Chaldea he was thrown into surroundings which made a good life eminently probable for him. Born in the priestly caste, he encountered none but virtuous examples; virtue was universally expected of him, and in every way made easy for him. To have sinned seriously would have been difficult; it would have been to fly in the face of all comfortable conventions; it would have needed a determination in the direction of wickedness which our hero happily did not possess. So he succumbed to his fate, and was good. In the second life one may see the application of a test to the habit of goodness which had been set up in the previous incarnation. Here were circumstances distinctly less favourable than the Chaldean; would the ego prove strong enough to rise superior to them? He did; he came triumphantly through the ordeal, and thereby strengthened his character. In the third life a far harder test was applied, and he was plunged into the midst of a civilisation so unsatisfactory in every way that to lead a good life under the conditions would have been more difficult than to lead an evil one as a priest in Chaldea. He was not strong enough for this; he became the creature of his circumstances, and lived as did others around him. It may have been but natural for them, but for him it was a failure, for he had

known something far better. Consequently, his next life shows a distinct drop. There was here a certain amount of physical suffering, which no doubt toughened his fibre even while it discharged some portions of his heavy karmic debt. In the succeeding incarnation he had a great deal of emotional suffering. On the whole he bore it well and nobly, and came out of it purified and strengthened. The Peruvian life was clearly an opportunity for him to try his newly acquired powers under the most favourable auspices, thereby not only increasing them but setting up a habit of using them – creating a momentum along the line of good. When this had been accomplished, and when he had also achieved whatever result was expected from that quaint Chinese incarnation in which he did little more than leave his card on the Celestial Empire, back he came again to the very scene of the original failure in Poseidonis to try over again to the very scene of the original failure in Poseidonis to try over again that terrible test. But the intervening lives had not been spent in vain; they had done their work; this time he passed, and passed triumphantly, not only leading a good life in the midst of general iniquity, but even nobly sacrificing that life to an almost exaggerated sense of duty. Thus the object of the evolutionary forces was achieved and he was at liberty to pass on to the development of another side of his character.

Returning now to the valleys in which our story of this life opened, we find that Ulysses, the eldest son of Alcione, though left for dead upon the field of battle, afterwards recovered and, gathering together a few men who had contrived to escape to the hills, attempted a partial restoration of the ravaged estates. All the cattle had been captured and all the crops destroyed, but he made a



beginning again in a small way; and though he lived only for a few years, two of his children, Cetus and Pyx, whom he had hidden, carried on the work after his death, and had succeeded in bringing part of the estate once more under cultivation before the date of the sinking of the island. They were, however, among these who accepted the warning of the priests, and made their escape from Poseidonis in time to avoid the final catastrophe.

A considerable number of the children escaped the massacre. Some, like Cetus and Pyx, were hidden in caves which the Toltec marauders never discovered; others were sent away when the first rumours of the inland valley, the very existence of which was unknown to the soldiers of the plains. It happened that some twenty years before. Alcyone had sent his nephew Fides on a mission to the chief of that inland valley; and that chief, taking a great fancy to Fides, and seeing that he could be of great use to him and could teach his people much, had begged him to send for his family and settle there. Fides did, after obtaining permission from Alcyone; and so when wars and rumours of wars began to fill the air, a refuge among their own relations in that place of safety was ready for those children whose parents thought it wise to provide for them. Sirius, for example, made this arrangement for her two little daughters Ajax and Elsa, and consequently they grew up under the fostering care of Fides and Uranus, and in due course were happily married.

When the priests and astrologers of the white mountain race issued their warning of the impending destruction of the continent, Fides, though by that time an old man, gathered together those among his adopted people who wished to leave the country, and acted as leader of a considerable migration by sea to Northern

Africa. He was hospitably received there, and his followers were encouraged to settle among the Atlas Mountains, in a valley by no means unlike the home that they had left. There among the Kabyles some of their descendants are still to be found, though naturally there has been some admixture of other blood during the millenniums that have passed. One of our characters, Spica, had the honour of being the first baby born in the new settlement, the very day after the caravan had ramped there; and Fides declared this to be a happy omen, and specially distinguished the newly born infant by conferring upon him the title of " father of the new land" and taking him under his special protection.

Chart XXXVI

North Poseidonis

9672 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

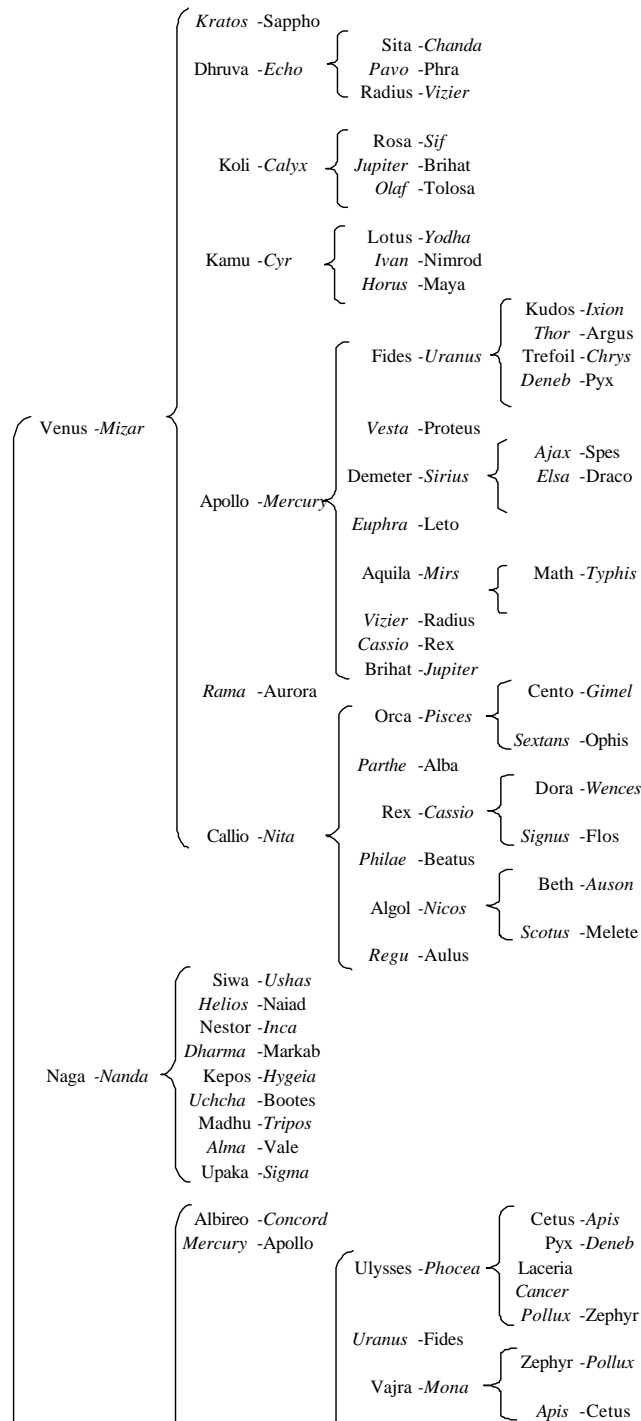


Chart XXXVI

North Poseidonis

9672 B.C.

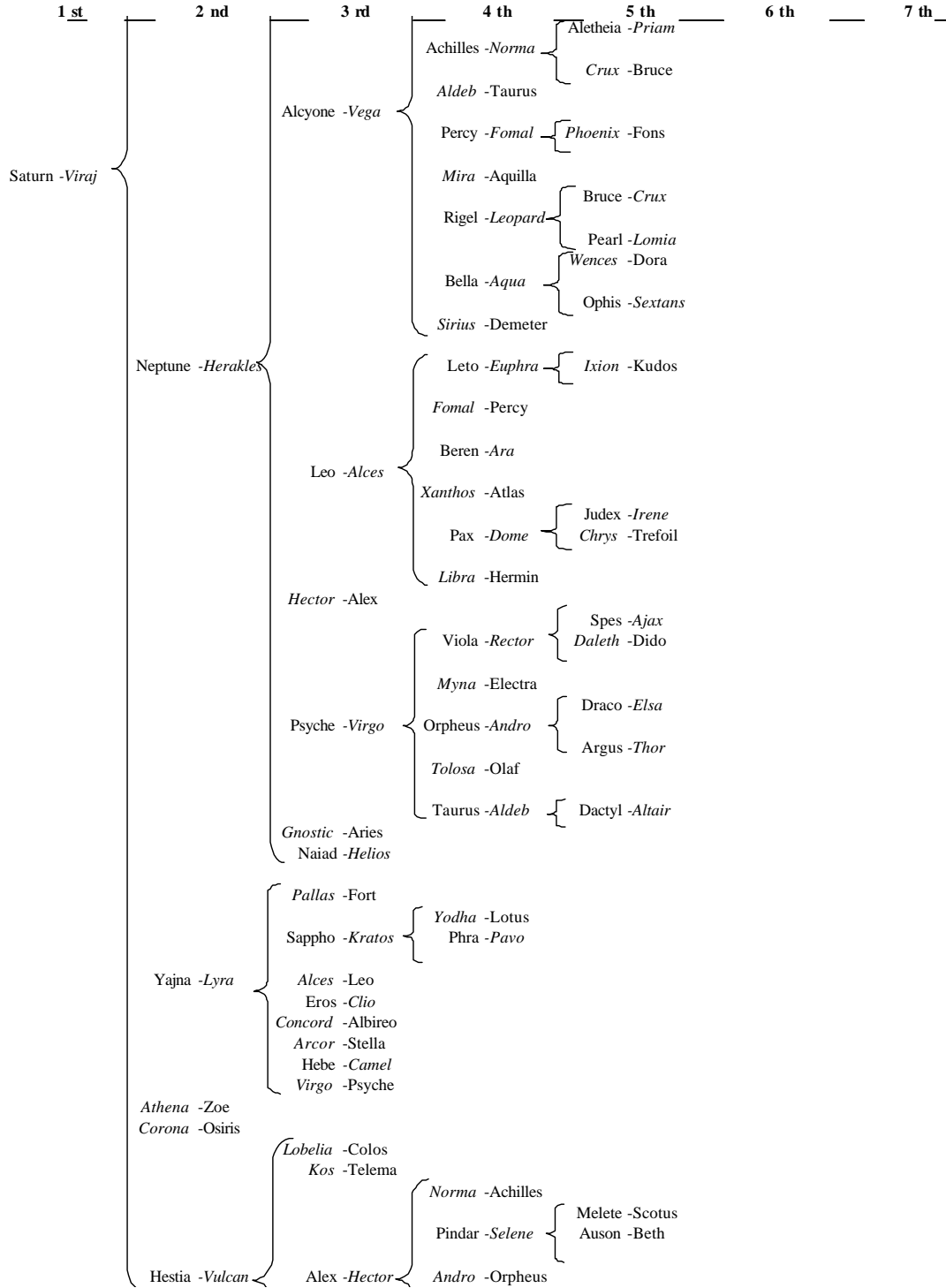


Chart XXXVI

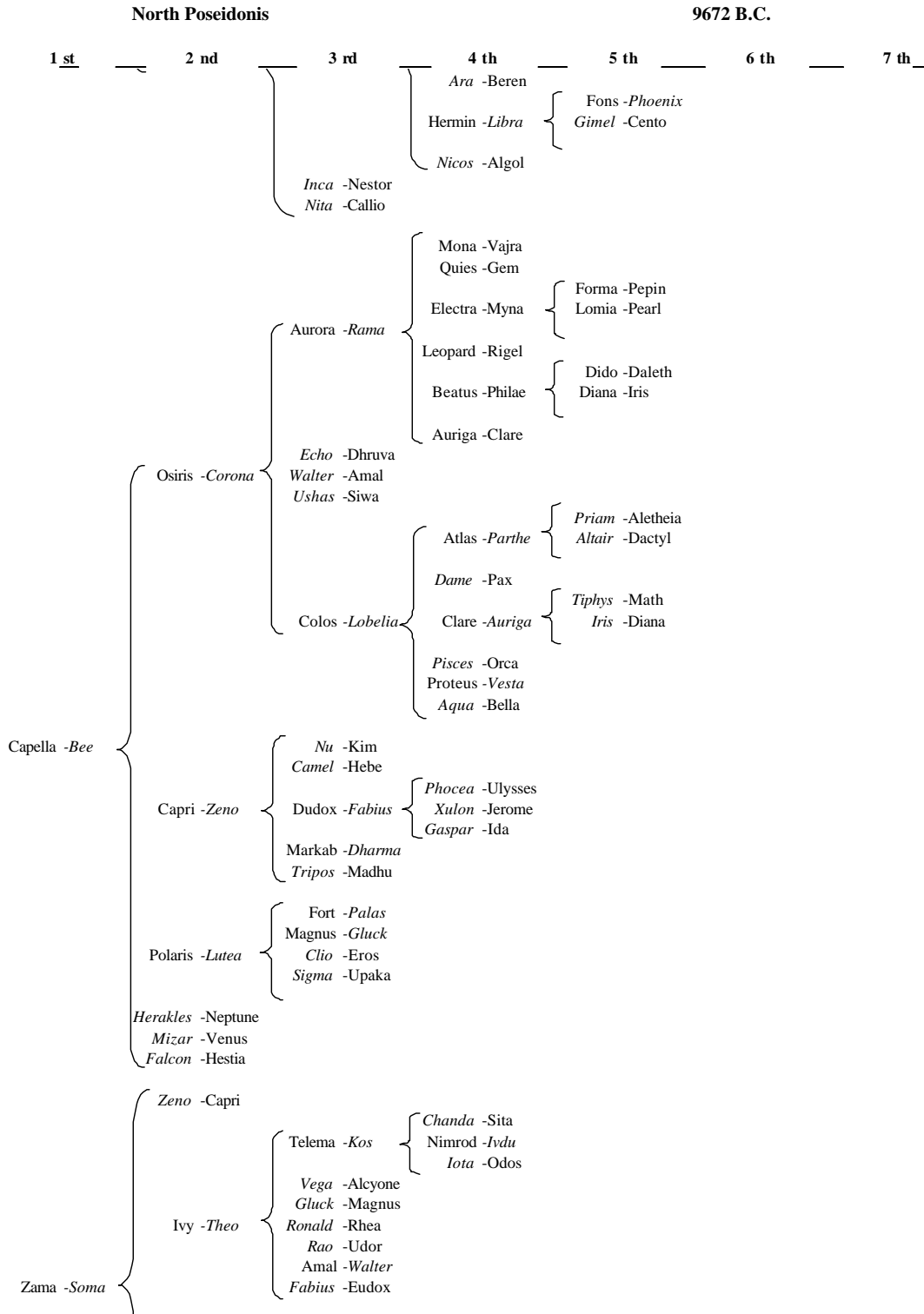
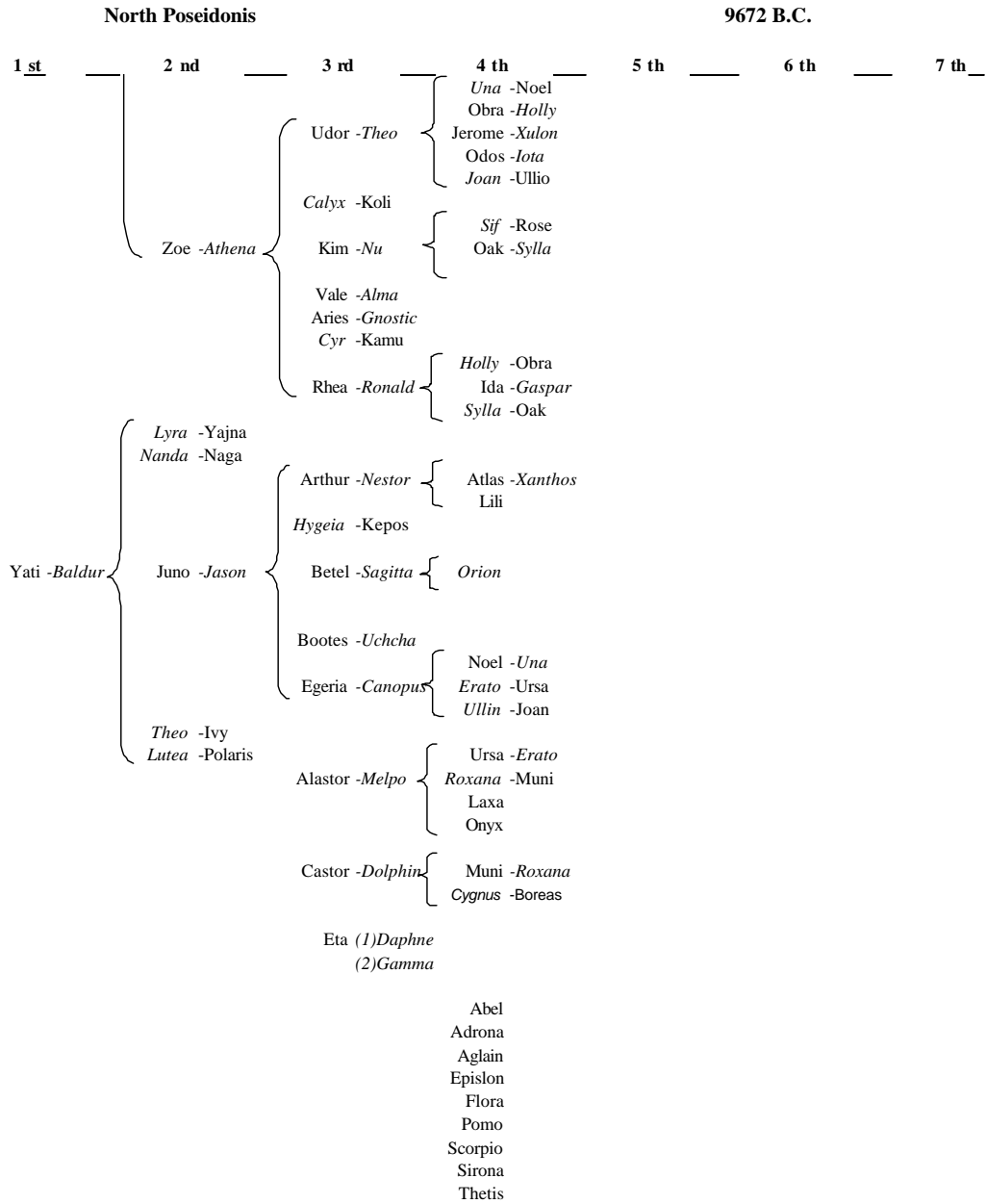


Chart XXXVI



Laxa appears in a female body in China about the year 8900.

Whenever he is not drawn elsewhere by absolute necessities of service or of evolution, our hero here seems to gravitate naturally towards the great motherland of India. It is there that we find him reborn in 8775 B.C. at a place called Dorasamudra (now Halebida) north of Hassan in Mysore. His father was Proteus and his mother Mercury, a most saintly woman, of high reputation for wisdom. He received what was considered at the time a good education, which consisted chiefly in memorizing immense numbers of verses on any and every subject religion, legendary history and folklore, law, medicine, and even mathematics. His mother had a marvellous knowledge of all these matters, and her influence was of the greatest value to him in every way. There was a vast amount of unnecessary ceremonial, but the mother took an eminently common-sense view of all this, and constantly impressed upon him that a virtuous life was more important than a thousand ceremonies, and that truth, honour, and kindness were the offerings most pleasing to the deity.

His father taught him a number of priestly invocations, into which he threw himself with great vigour, and was able to perform them effectively, really succeeding in obtaining a response from the various entities upon whom he called. His will-power as a boy was remarkable, though not always wisely exercised; for instance, he was once discovered in the act of tearing off a nail from one of his fingers just to see if he could bear it. Once again, as in Peru, he

acquired a reputation for writing temple manuscripts, and also for the extraordinary number of verses that he knew in proportion to his age, the latter being of course due to the influence of his mother.

When he was about twenty he married Uranus, the daughter of another of the priests. Although there was not yet at this period and in this place exactly a Brahman caste, there was a priestly class which already tended somewhat to keep apart, so that it was natural that a priest's son should marry a priest's daughter, although he was in no way bound to do so. The father of Uranus was a priest of considerable position, but not quite equal in rank to Proteus, who was a man of great power because he was in charge of the principal temple, a magnificent polished stone building with elaborate sculptures. The local Raja, Castor, attended and supported this temple, so that the position of Proteus as his spiritual adviser was one of great importance in the State. Castor owed allegiance to an overlord, Mars, who ruled a far larger kingdom, but he was practically independent, except as to foreign affairs.

Soon after the marriage of Alcyone a new factor was introduced into the case by the arrival from the north of Aries, a man with a great reputation as a magician—a reputation which was not altogether undeserved, for he really had studied deeply and acquired control over certain astral entities, and he also possessed a knowledge of some facts in chemistry and electricity, which enabled him to perform what to the men of those days seemed marvellous miracles. He had, too, some mesmeric power; and by the display of these various accomplishments he soon acquired complete ascendancy over Castor, and so became a formidable



opponent to the orthodox Proteus, whose influence and prestige declined as that of the new man increased.

Aries did not in any way set himself in open opposition to Proteus, and he was not at heart a bad man, though it must be said that he took every opportunity to feather his own nest. Perhaps even more than by thought of gain, he was actuated by the love of power and by the pleasure which he felt in working his wonderful experiments, and seeing the profound impression which they forced upon the people. Proteus was, not unnaturally, a good deal annoyed at the falling off of his revenues and the decrease of his influence and he was thoroughly persuaded that the influence of Aries was entirely an evil one.

This condition of affairs went on for some years, the friction getting worse as time passed. Castor built a great temple for Aries, and the two cults may be said to have been in open rivalry. Proteus really believed Aries to be guilty of various objectionable forms of magic, and did not at all scruple to say so and this was partly responsible for the fact that Aries acquired a somewhat unenviable reputation, and though his undoubted powers were much admired, he was also a good deal feared. Castor caused some trouble to Aries by always insisting on partaking in his secret rites, trying always to understand the working of the various forces employed, and even to attempt new experiments of various kinds with them. As his own knowledge was after all somewhat limited, Aries was always distinctly nervous about these experiments, and eventually his fears were realised, as Castor contrived to get himself blown up and killed.

Of course Castor's death was supposed to be attributable entirely to magic, and Proteus, not unnaturally, made the most of this accident and charged his rival with having intentionally compassed the death of the King; indeed, there is no reason to doubt that he really believed this to be the case. Aries indignantly repudiated the charge, and declared that Castor had come by his end through disregarding his warnings, and provoking the wrath of his attendant spirits. This unfortunate occurrence exasperated the feeling between the two rival sects, and the leaders actually began to hate one another and to enter into plots against one another, each feeling himself inspired by the highest motives and doubtless believing that his rival's success would mean disaster of the State.

As Castor had no heir, the overlord Mars sent his own son Ulysses to fill the vacant throne, and the two sects immediately began to scheme for the support of this new King. The showy miracles of Aries carried the day, and Ulysses, who was exceedingly eager after phenomena of this kind, became a devoted disciple of the magician. The success of the rival galled Proteus greatly, and it was chiefly through disappointment and baffled rage that he fell ill and speedily died, though his followers with one accord attributed this entirely to the workings of magic by Aries. Whether there was any truth in their surmise it is difficult to say. There is no doubt that Aries, firmly convinced that Proteus was a dangerous man, employed mesmeric and elemental forces and accelerated his death. Alcione, at any rate, believed this. Young as he was, he succeeded to his father's position as chief priest of the great temple, and he undoubtedly felt that in doing this he was taking up arms against Aries and his followers.

In the meantime the lot of Aries was by no means a happy one. His own immediate followers naturally accepted his statement as to the cause of Castor's death, but there was a good deal of doubt and suspicion among the majority of the populace, and people feared and distrusted him more than ever. Ulysses also gave him a good deal of trouble, though not quite in the same way as Castor had done it was not so much that Ulysses desired to perform all the experiments himself, as that he was constantly requiring to be entertained by new marvels, and would not believe when Aries told him that he had exhausted his repertoire. By this constant pressure Aries was forced into exhibiting experiments with which he was only imperfectly acquainted, gave rise to doubt in the King's mind.

To retrieve his position Aries employed all the magical arts which he knew, even some which were decidedly dark in complexion. By means such as these he wove kind of mesmeric spell round Ulysses, so that the latter eventually became a mere tool in his hands, and had scarcely any will of his own. But though in this way he had obtained complete ascendancy over the King, he was by no means free from trouble; in order to produce some of his effects he had resorted to trickery, and one of his subordinates, Scorpio, who knew of this, threatened to expose him to the King and the people, and so obtained a powerful influence over Aries, which he exercised mercilessly. Unfortunately his designs were more personal and less innocent than those of Aries, and the latter sometimes found himself involved in schemes which were intensely hateful to him.

Among these was a plot with many complications, an account of which is not essential to our story. One of its chief element

however was that Aries (or rather the schemer behind him) was to gain possession of Mizar, a young brother of Alcyone, and push him into some of the mysteries of the darker cult. The plotters had contrived to obtain a certain hold over Mizar in consequence of some small youthful indiscretions of his which they threatened to expose, and he was besides, somewhat dazzled by the splendid prospects of success and power which they held out to him. Mercury, however, was determined that no son of hers should fall under the their influence, and she strongly urged Alcyone to take a determined stand in the matter and to declare open war if necessary.

An appeal was made to Ulysses about the affair, and the case was so pressed upon him that, even though he was sunk into a kind of stupor under the constant obsession of some of the entities directed by Aries, he found it difficult not to give ear to Alcyone's representations. Aries, however, seeing his plans to be in some danger, appealed to the weak side of Ulysses by proposing a spectacular exhibition of magic, in which he undertook finally to overthrow Alcyone and dispose of his pretensions to knowledge. Ulysses, who had a great love for theatrical display of any sort, immediately consented to this, as it had every appearance of fairness, and yet relieved him from the trouble of coming to a decision; so at an appointed time he summoned all the parties before him, and contrived what practically amounted to a public contest in magic before his assembled court.

It seemed a very unequal contest, for Aries was a man of great reputation, thoroughly well-equipped with a certain amount of science on the physical plane and also with capable co-adjutors

on the astral—a man of commanding presence, hardly past the prime of life. Alcyone, on the other hand, was young and comparatively untried; he had none of the scientific knowledge, and his mantras, though effective in their way, were only of the orthodox kind. His will, however, was strong, and he was absolutely determined at all costs to save his brother. He took counsel with Mercury who urged him to undertake the struggle and promised him victory in spite of all appearances. The contrast between the two opponents was still further emphasised by the splendid robes in which Aries appeared, and the fact that he was surrounded by all his temple servants whereas Alcyone had simply presented himself unattended, and in the creamy white dress of a priest of his temple.

Ulysses was in his usual condition of partial obsession, and seemed somewhat dazed and hesitating in his speech, as he opened the proceedings by calling upon his friend and teacher Aries to state his case. Aries had had a tripod brought in, a sort of temporary altar, upon which he burnt great quantities of some special kind of incense, upon the stupefying effects of which he evidently calculated. He produced a number of his best miracles and worked up his auditors to a condition of great excitement and enthusiasm, though it must be admitted that some of them were also badly frightened. Finally he ended a long diatribe by calling Mizar out of the crowd of his followers to stand by his side, and asking him publicly to swear allegiance to him, which Mizar, being quite obviously under hypnotic influence, forthwith proceeded to do. Aries then called upon Ulysses and the courtiers present to witness this, and then, turning to where Alcyone was seated alone at the opposite side of the dais upon the upper part of which the King's throne was

set, he projected all his mesmeric and magical force against him, and adjured him also to come over at his bidding and to be his slave. The stream of force poured upon him made Alcyone's head swim for a moment, but as his sight cleared he saw the face of his mother before him. He rose and said:

" I come, but not as your slave!"

Bowing deeply before Ulysses, he strode across and confronted Aries, standing face to face with him, and challenging his mesmeric power. Aries raised his arm as though to curse him, and began rapidly uttering spells. Alcyone said nothing more; he spoke not a single word, but kept his burning eyes fixed upon those of Aries, and threw all the force of his will into a most determined resistance. For some minutes they stood thus facing each other amidst breathless silence. Then Alcyone became conscious that the power of Aries was failing, and with one great effort of will he raised his arm and, pointing straight at Aries, said with fell intensity:

" May the power that thou hast misused depart from thee!"

Even as he uttered the words Aries, realising his defeat, fell to the ground insensibly. Then Alcyone turned his will on Ulysses, and called to him:

" O King, awake! Rise, shake off this evil power and defy the demons who have seized thee! Come forth from darkness to light!"

With a great start the King sprang to his feet and came down the steps until he faced Alcyone, and said:

" What is this that you have done to me? A great change has come over me?"

Alcyone answered: " I have done nothing, O King; but the power of the deity has manifested itself, and thou hast been freed from the prison in which this man had immured thee."

And Ulysses replied, speaking to his courtiers: " Verily this which he says is true, for I feel as though I had escaped from some dark dungeon, and I know that whereas before I was bound, now I am free."

Turning to Alcyone he continued: " You, who have done this great thing for me—I transfer to you by this act all the revenues of him whose wiles you have conquered, and I ask you to instruct me further in a magic so powerful as to defeat so easily the greatest magician whom I have known."

" There is no magic here, O King," replied Alcyone, " but that of a strong will, a pure heart and a sense of right; yet I thank thee for thy gift, and if it be thy will I will gladly help thee to undo the wrong that has been done. But first let me call my brother."

With a look he called Mizar to his side. Mizar came willingly enough, for the fall of his quondam chief had caused a shock which had enabled him to throw off the hypnotic influence, and now he felt not the slightest attraction to the darker magic which before had meant so much to him. Now he too saw before him the face of their mother. And he gladly attached himself to Alcyone, unable to comprehend how he could ever have even temporarily left him. Ulysses dismissed the assembly and, calling Alcyone to him, began at once to arrange for a series of instructions from him. From that moment he transferred all his interest and support to the great temple over which Alcyone presided; and; with the advice of his mother, Alcyone was gradually able to lead him from love of magical

phenomena to a consideration of the mighty truths of life and death and to inspire him with an earnest desire to set his feet on the path which leads to perfection. Thus was fulfilled the prophecy-made---by Mercury in the thirty – first life, five thousand years before.

Ulysses on his part felt strong affection and gratitude towards Alcyone, and conferred him with honours. Young as Alcyone was, this triumph made him practically the greatest power in the kingdom, for Aries eclipsed entirely and ceased to be a factor in public life. Indeed, it would seem that his nerves were shattered, for he was no longer could command the entities with which he had formerly worked. His chemical and electrical knowledge appears largely to have abandoned him. It seems as though, in the tremendous effort of willpower, made on the occasion of the public test, something had snapped in his brain, so that ever after that his memory was defective and quite unreliable. Most of his fair-weather friends deserted him, and friends, who had now a complete revulsion of feeling, did not feel called upon to do anything for him, saying that he had already wasted over him a large proportion of his substance. This partial occlusion of memory may be regarded as merciful, for his life would have been a miserable one if he had fully realised the change which had come over his fortunes; but the weakness in the brain increased as the years passed, and he eventually sank into an almost animal condition. Now that Ulysses accepted Alcyone as his adviser he also came much into contact with Mercury, and felt the deepest respect for her, and it was in reality owing to her intercession that a sort of small pension was eventually assigned to her intercession that s sort of small pension was eventually assigned



to Aries, so that he was able to live out what remained of his life without actual anxiety as to food and lodging.

Ulysses sent to his father the Maharaja a highly coloured account of all that had occurred, which so interested Mars that he promptly ordered Ulysses to send both Alcyone and Mercury to his capital. The visit was duly paid, and Mars received them with great pomp, and after a series of interviews with them desired that Alcyone should settle in his capital, offering to put him in charge of one of the principal temples there. It was difficult to refuse this munificent offer; but, after long consultation with his mother, Alcyone respectfully begged to be allowed to return to his own temple, representing that he felt the carrying on of its work to be a duty which he owed to his dead father, and also urging his earnest desire to help and guide the Maharaja' s son Ulysses, for whom he felt a serious responsibility. Mars regretted this decision, but yet eventually granted the request influenced thereto principally by the strong regard which he had for Mercury. The most intimate understanding seemed immediately to spring up between them, and though Mars would fain have had them both remain with him permanently, yet he would not oppose the clearly stated wish of the lady for whom he felt so deep a respect. In due course Mercury and Alcyone returned home, but from that time onward constant correspondence was kept up between the Maharaja and Mercury, and the Maharaja more than once visited Dorasamudra in order to see her.

Alcyone' s influence over Ulysses was emphatically a good one, for without it the young ruler would certainly have fallen into dissolute ways. He had distinctly two sides to his character. Both of

them exceedingly strong. His interest in occult powers and phenomena , and also in the progress of his people, was undoubtedly genuine and strong, yet at the same time there was a streak of sensuality in him which led him sometimes into reckless disregard of the rights of others and of the duties of his position. Alcione' s advice and influence steadied him greatly, and much modified the occasional outbursts which occurred, so that on the whole the King was kept within reasonable bounds. The character of Ulysses changed greatly for the better under Alcione' s direction, and he formed and carried out many schemes for the good of his people, Alcione and Mercury being always the force behind the throne in these matters, so that eventually this little kingdom became one of the most flourishing in the whole of the south of India.

Many years passed in this way, and in the fullness of time Mercury died, to the lasting sorrow of Alcione and Ulysses. The Maharaja survived Mercury by a few years only, and then Ulysses was compelled to his turn repeated the offer which his father had made, begging Alcione to go with him to the capital, and saying that as all that he had been able to do in Dorasamudra had been with the advice of and largely under the direction of Alcione, he could not possibly take upon his shoulders the responsibility of this far larger work without the same help and guidance. Alcione resisted this persuasion for a long time, but as his eldest son Siwa had now grown up and was not only well able to take charge of his temple, but also quite willing to undertake that responsibility. Alcione at last yielded to the urgent solicitations of Ulysses, and they journeyed together to take up the new work. Alcione was at last appointed as chief priest of the principal temple in the capital, a post which he

filled with dignity and success; and although at every turn both he and the new Maharaja missed the sage counsel of Mercury, they were yet able to manage well by constantly applying the maxims which she had taught them.

His closeness to Alcyone remained until his death, in a position of great honour dignity and usefulness, in which he was succeeded by his brother Mizar yet in spite of all this he quite frequently had an irrational longing for the more active life of the world—a desire to go out with Ulysses in his occasional campaigns, and to live the life of a soldier rather than that of the priest and student. Nevertheless his life was on the whole a happy one, and one in which much good karma was unquestionably made. Finally he passed peacefully away at the age of eighty – three, leaving behind him a great reputation for wisdom and sanctity of life.

After Mizar' s death, Alcyone' s eldest son Siwa was invited to take charge of the Principal temple at the capital. He accepted, and brought with him his eldest son Brihat as assistant, leaving Alcyone' s original temple in the hands of his second son, Naga, who with the help of his wife Herakles had already established for himself a great reputation for administrative ability.

Chart XXXVII

Mysore, India

8775 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

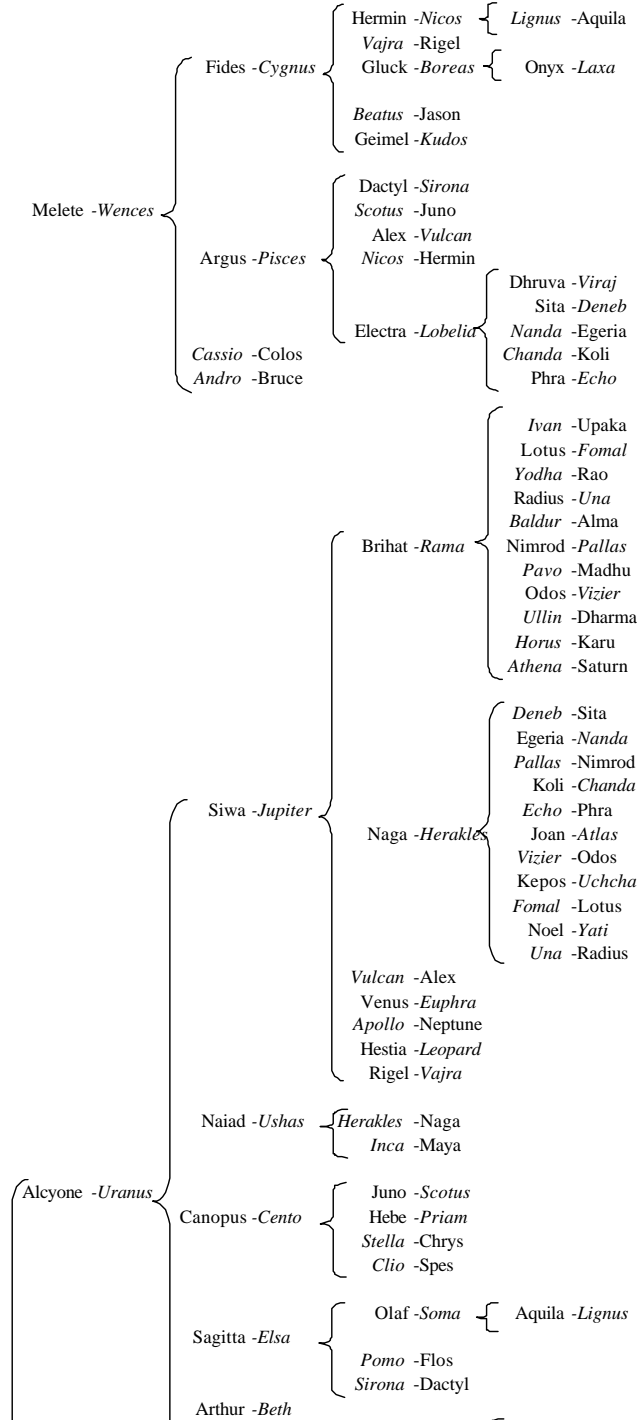


Chart XXXVII

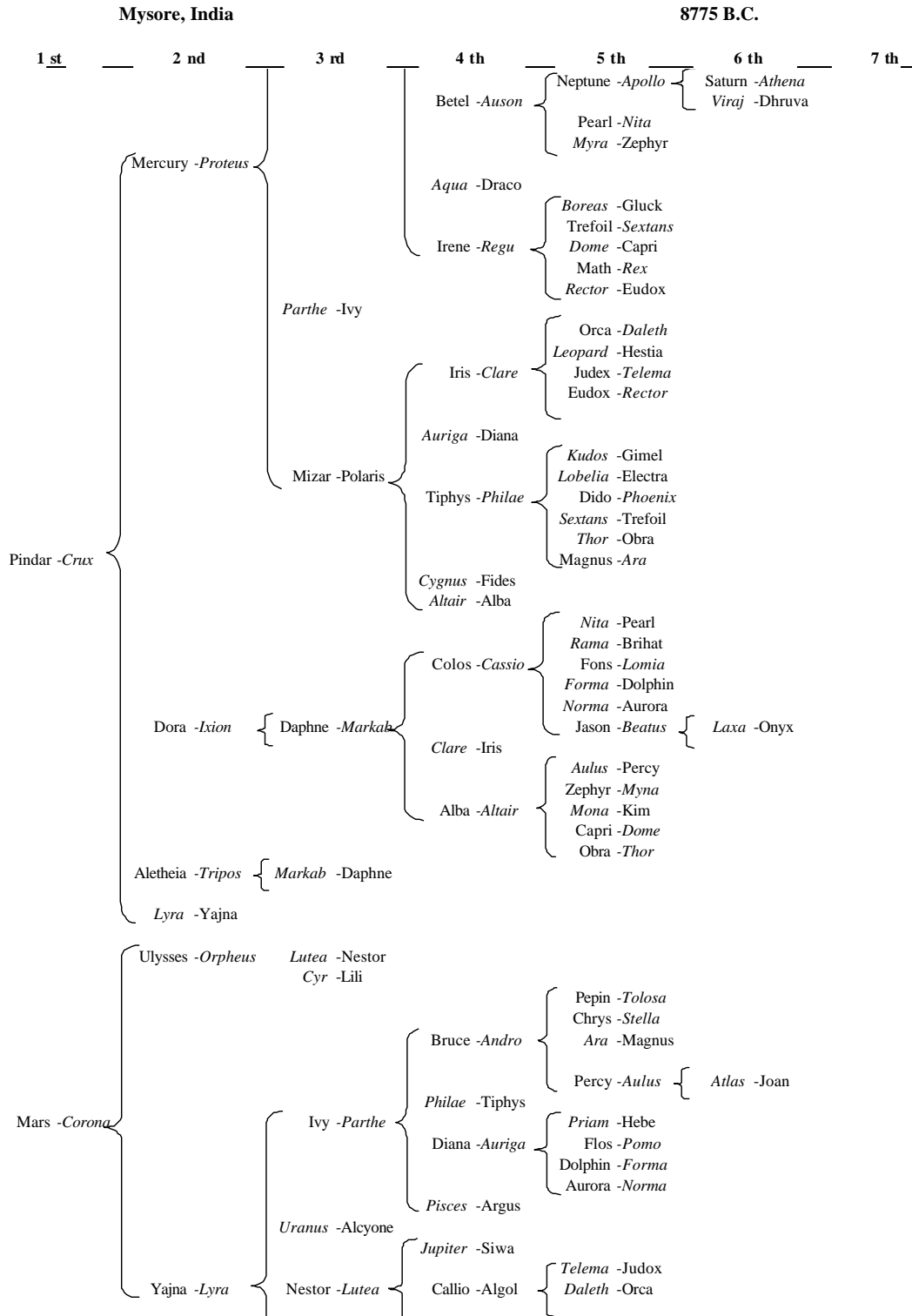
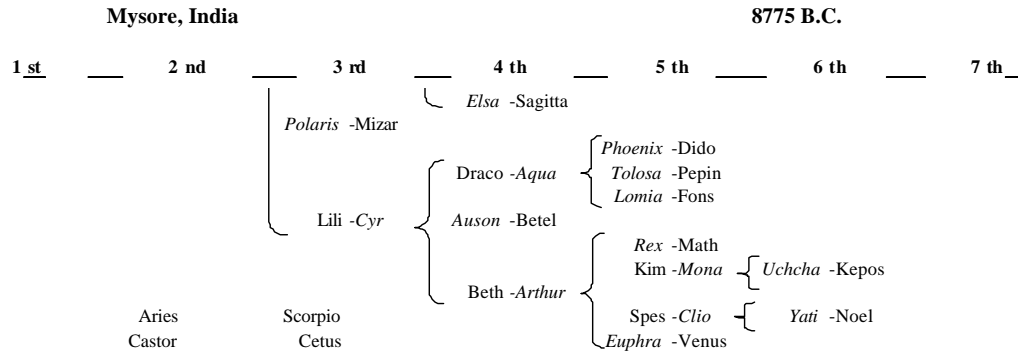


Chart XXXVII



Rhea and Vale appear in Syria about thee same time.

Rhea; *Vale*.

Erato appears alone in Etruria in the year 8569. He is the daughter of well to do cultivators who live in homely but comfortable way. The girl shows her artistic taste in the skilful combination of colours in weaving and similar work, but there are no events of importance in this somewhat monotonous life.

*Erato*

**Chart XXXVII a****Etruria****8325 B.C.**

Orion takes a female incarnation more than two hundred years later, in Etruria, not far from where Grosseto now stands. Her father Muni, is a man of substance, a rich merchant, though he also owns many vineyards. He is kind to his daughter in a general way, but distinctly puts his business as the first interest in life, and eventually sacrifices her to it, marrying her at the age of seventeen to Scorpio, a man of forty five who he thinks suitable for a business partner. Scorpio regarded the affair as merely a transaction which secured his entry into the firm, and both parties were well satisfied with their bargain until the father discovered that his brilliant partner was swindling him and misappropriating large sums of money. A furious quarrel occurred, and the dashing partner left the house, of course carrying his wife with him, and set up an establishment of his own in another part of the city. In this new locality his neglected wife made acquaintance with Achilles, a presentable but penniless young man, and at once fell violently in love with him. After a time they eloped, and lived on odd jobs in great happiness and picturesque poverty. The injured husband was furious, and threatened condign vengeance, but Orion's father chuckled over the misfortune of his former partner, and caused it to be publicly known that he would welcome his daughter and her lover if they would make his house their home. They accepted his offer, and Scorpio was more angry than ever; he was just taking the matter up in the most vindictive spirit when some further frauds of his on a still larger scale came to light, and he was banished from the country with forfeiture of his wealth and his rights as a citizen. This set his wife legally free, and she was formally married to the man of her choice. Her father took her second into the business in place of the swindler. Aldeb was born to them as a son--a handsome, promising boy who, however, fell from the rocks and was drowned at the age of thirteen. Orion was frantic with grief, and refused to believe that the boy was dead, declaring that she would not submit to fate and would have her son back whether gods willed it or not. Life did gradually return to the former form, and

## Life XXXVIII

Again we find ourselves in India, for Alcyone took birth this time in the Peshawar district, in the year 7852, in what appears to correspond to the Kshatriya caste, though it was then called " rajan" . I see evidence at this time of three castes only, brahman, rajan, and vis. They seem to have been originally clearly different races; the brahman was the almost unmixed Aryan, the rajan was the Aryan intermingled with the ancient ruling race of the Toltecs, and the vis was Aryan mixed with other Atlantean races, chiefly Mongolian and Tlavatli, with sometimes a certain intermixture of later Lemurian races. They were allowed at that time to intermarry among themselves, but not with any one outside of the three castes; and even already it was beginning to be thought more proper and fashionable to marry only in one' s own caste.

Alcyone was the son of Aurora, a petty chieftain of considerable reputation as a warrior. His mother was Vajra, a brave and somewhat masculine woman. Fighting seems to be the only business of this caste, and it was most persistently pursued. There was a vast amount of apparently needless bloodshed. The part of the country in which we find ourselves was divided into a number of tiny principalities, and among these perpetual warfare went on. occasionally a stronger man appeared among the princes etc and conquered several others, and thus made himself overlord for a time ,but at his death his kingdom almost invariably broke up, and the same dreary cycle of ceaseless war repeated itself.



On the whole it affected the mass of the population much less than might have been expected. Trade and agriculture went on to a certain extent all the time, and only the professional soldiers fought as a rule, though of course no man's life was ever really safe. It was a very curious state of affairs, the people being in certain ways so highly civilised, and yet life being absolutely uncertain. There was no really settled law or order, but endless years of combat—constant sieges, constant expeditions. The Aryans were not yet settled—in fact, it may be said that the final immigration was still pressing on. by about 9700 B.C. the last Aryan inhabitant had withdrawn from the Central Asian kingdom round the Gobi Sea; but India was already settled and thickly populated, and these later bands were by no means welcome. For two thousand years they were held back in Afghanistan and Baluchistan, and most of them only gradually, individually, peaceably, made their way down to the plains. Sometimes, however, raids were made by organised bands, and occasionally also there was an incursion of Mongols of various kinds, who massacred everybody. Certainly, at this period, this was an uncomfortably turbulent part of the country. A large kingdom, such as I have described, had just recently broken up, and determined struggles for the overlordship were still going on.

The belief of the time was in some ways not quite the same as that in modern Hinduism. There was a trinity, but it was of Agni, Indra and Surya, and the higher idea of Shiva, Vishnu and Brahma had not yet been reached or known. Sacrifices on a large scale were painfully common, and the Ashwamedha or horse sacrifice was highly esteemed. It was even said that a hundred such sacrifices would make a man higher than Indra.

Alcyone and his father and mother were in close association with a Brahman family who had a great influence over his life. The heads of this family were Saturn and his wife Mercury; their sons were Brihat and Naga, and Neptune, Orpheus and Uranus were their daughters. The close friendship of this family formed the one redeeming feature of this life; otherwise, however necessary it may have been for the evolution of the ego, it is not one that we can find much pleasure in contemplating. It will be recollected that in the previous birth Alcyone, though enjoying a wide influence as a spiritual teacher, used sometimes to yearn for the more active life of the soldier; probably this incarnation was a direct response to those desires, given in order to cure the ego once and for all of such dissatisfaction, by offering him his fill of the ephemeral glory of the battle-field.

He began with some little enthusiasm for the military life, but soon sickened of it, and when the reaction set in he would have been glad to return to that with which eight hundred years before he had not been fully content. Even when still quite a young man, he felt that he had had enough of this ceaseless slaughter; he was a brave and capable man, but he lacked the ruthlessness which is necessary for the great military leaders; he was too full of sympathy for the wounded and the suffering, whether they were on his side or that of his enemies. He expressed something of this to his mother, but she checked his further confidence by treating his scruples as effeminate; so he turned to his friends and companions Brihat and Naga, who, being Brahmans, fully sympathised with his feelings as to the usefulness and wickedness of all this organised murder. Brihat took him to his mother Mercury, who was always affectionate

and wise in counsel, and he had a series of long talks with her. She did not make the mistake of discouraging or ridiculing him, but admitted at once that his attitude was a reasonable one, and indeed agreed entirely with her own ; but she pointed out to him that he had been born in the rajan caste, not by chance but as the result of some previous thought or action, and her opinion was that, distasteful as it all was to him, he should yet uphold the traditional honour of his house, and fulfil the duties of his position until such time as the gods should see fit to release him from it, as they easily could if they chose; and she believed and hoped that they would do so when they saw that the time had come.

So he went on through many years of all sorts of stormy, horrible, impossible scenes, always tired of it all and yearning for a life of learning and meditation, till at last at the age of fifty he lost his right arm in a battle, and was in other ways so crippled as to render further fighting impossible. When he recovered, at the earnest invitation of Mercury and Brihat he took up his abode with them, and may be said to have passed practically into the Brahman caste—a change which was quite possible in those days. Thus began the really happy period of his life, and he felt rather thankful than otherwise for the accident which had forced him into retirement from the field. His experience of the soldier' s life had bred a permanent distaste for it, so that he never wished for it again in any future life, and though sometimes, when he had to do it as a matter of duty he did it bravely and honourably, he never again felt any delight in it.

His attachment to Mercury was specially strong, and when she died he mourned her long and sincerely. He remained with Brihat and Naga, taking part in the temple ceremonies(though

apparently there some form which his crippled condition was considered to debar him), and studying with keen interest such philosophy as was available, till in 7774, when he had already reached the age of seventy-eight, the Tartars once more descended upon his district, dealing death and destruction everywhere. Against a foe, so barbaric as this Alcyone felt it right to fight, and when after many days of siege and the most awful massacres it seemed certain that the town must soon fall into the hands of these savage marauders, he went to the fort and, old and crippled though he was, offered himself to share the fate of his old comrades in arms, and die—since all must die—fighting as well as a man in his condition could. When, however, the fort was captured and destruction certain, the rajans saved themselves from the disgrace of defeat by simultaneous suicide, and it was thus Alcyone died. His sons Percy and Mizar both perished with him.

Chart XXXVIII

Peshawar, India

7852 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

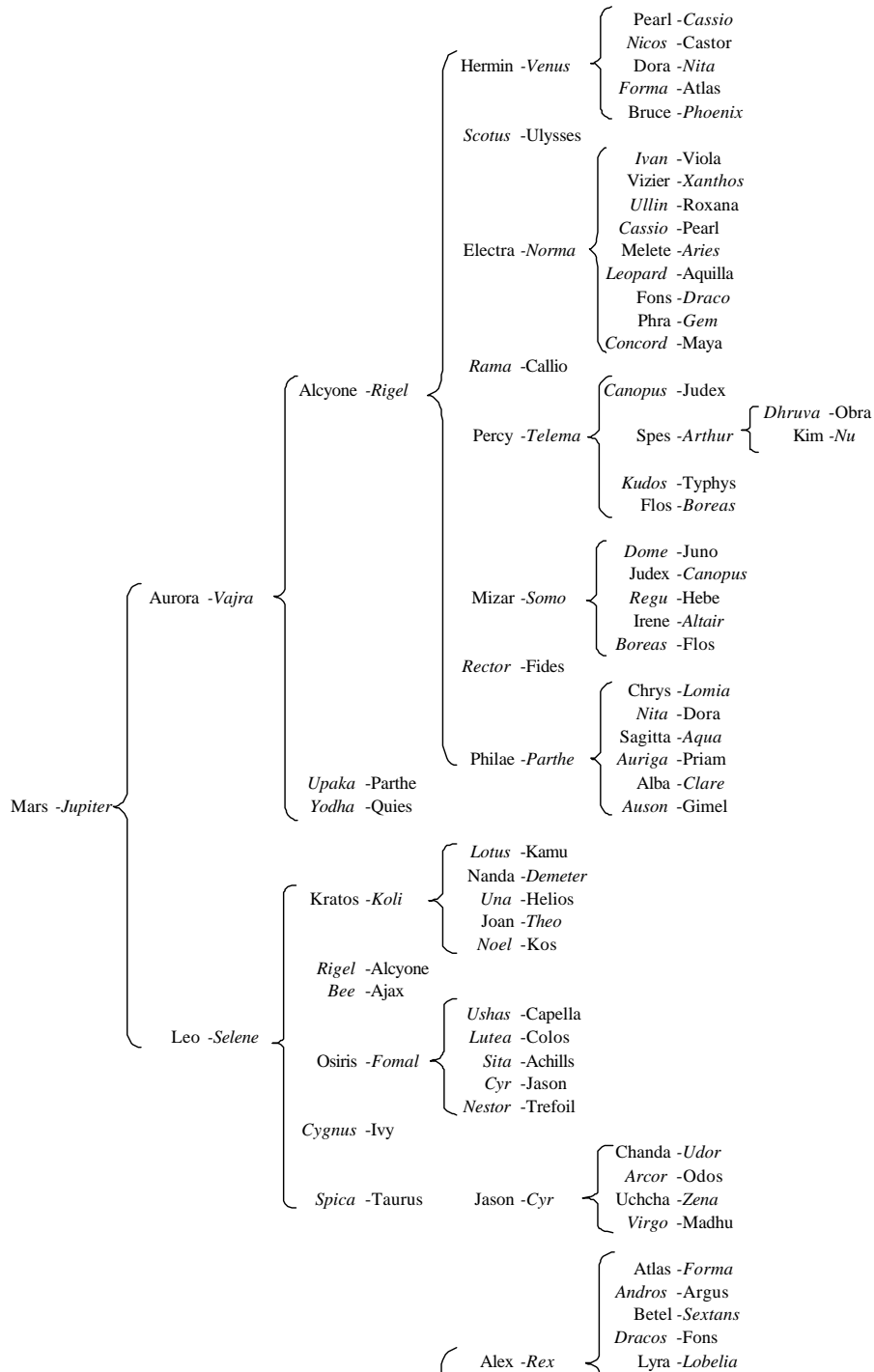


Chart XXXVIII

Peshawar, India

7852 B.C.

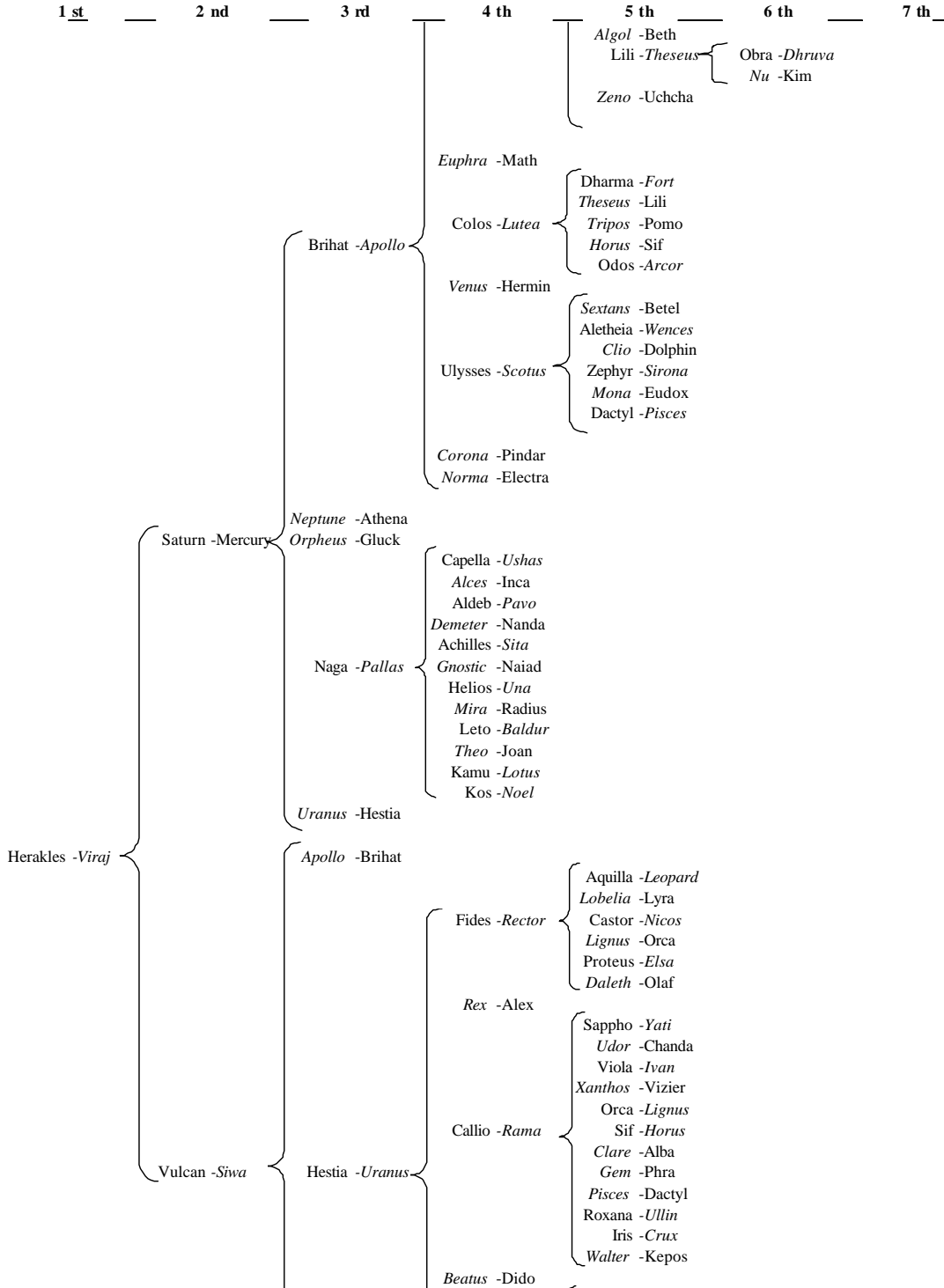


Chart XXXVIII

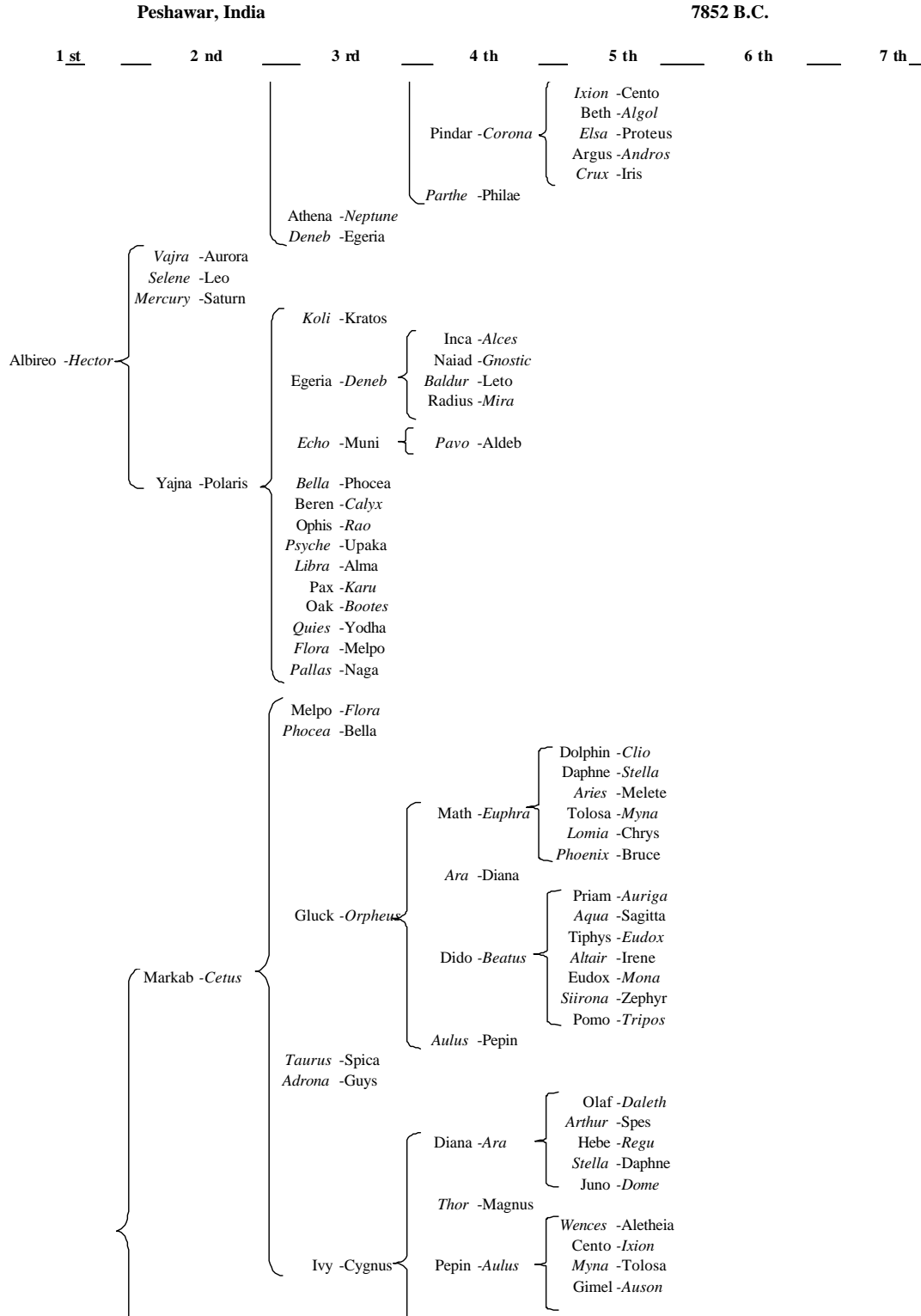
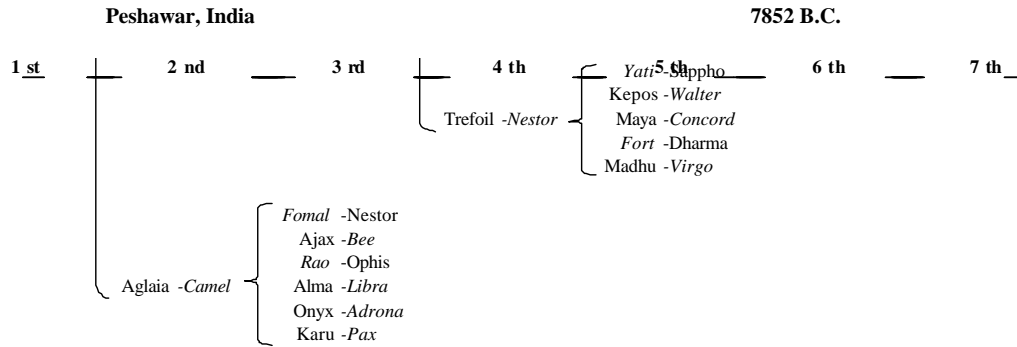


Chart XXXVIII



Laxa appears about 7500 B.C. in Chaldea, while Rhea appears in Turkestan. About 300 years later Vale also appears in Turkestan; and five or six hundred years later Calyx and Amal are noted in Assyria.

*Laxa*                      *Rhea*                      *Vale*                      *Calyx*                      *Amal*

Erato takes birth in Japan in a female body in the year 7457. Her life is uneventful, but her artistic faculties show themselves in her skill in painting upon silk. Her talent is employed to produce decorative hangings for the temples.

*Erato*



## Life XXXIX

As our hero had now had seven successive lives in male bodies, a change of sex takes place. We find Alcyone born this time in the year 6986 B.C. in the mighty kingdom of Egypt. Her name was Sebek-neferu-ra, and her father Sirius was the governor of a province and a man of importance in the country; he was of an old family, and stood high at Court and in the confidence of the Pharaoh, Mars, whose son Herakles was all his life his closest friend. Indeed, upon the death of Lutea, to whom Herakles had been married in his youth, it was Naga, the elder sister of his bosom friend Sirius, whom the heir to the throne chose as his second wife. Thus in due course of time Naga became Queen of Egypt, and Sirius and Alcyone thus found themselves in very close association with the throne. Alcyone's mother, Ursa was a white woman—the daughter of a chieftain near the Atlas Mountains; but as he had been only a semi-civilised person no reference was usually made to this side of her ancestry.

Ursa was only tepidly affectionate to Alcyone, because she had hoped for a son, and was much disappointed; but the father loved the child dearly. When a son (Egeria) arrived eighteen months later, the mother was entirely wrapped up in him and therefore neglected the daughter somewhat; but the father and the daughter were only drawn the closer together by that. Ursa was very imperious and impulsive, but was evidently trying hard to control and

improve herself. Sirius, on the other hand, was quiet and steady-going.

The girl Alcyone was well-educated; she had a keen brain and was affectionate, sensitive and observant, but very shy and in certain ways timid. As she grew up the father had her much with him; she asked to be used as a secretary, and he found her really valuable in that capacity. When she was fifteen he had a tiresome illness, but she carried on most of the work very efficiently, deciding wisely, even when he was too ill to be consulted, and acting boldly in his name. She declined, however, to use the death-penalty under any circumstances, although she exercised all the other powers of jurisdiction which belonged to her father, using his official seal. Sirius, when he recovered, confirmed all her decisions where that was necessary, and applauded her actions. Two years later, her mother died after a lingering illness and much terrible suffering. Alcyone waited upon her and looked after her devotedly, while the son Egeria for whose sake Ursa had neglected her daughter, spent most of the time elsewhere and came to see his mother but rarely. During this final illness, Ursa recognised that she had not done full justice to Alcyone, and had been somewhat blinded by the intensity of her affection for her son.

A young man of her own rank presently sought Alcyone's hand in marriage; she was not averse to him, but she felt that she could not bear to leave her father, and Sirius on his side also felt that life would be empty without her. Still he urged her to accept the young man, as he seemed eligible and honestly in love. She obediently did so, and on the whole her married life was happy, though she always looked back upon her childhood as an ideal time.

The religious ceremonies of the period impressed her deeply, and seemed absolutely real to her while they lasted. The ornate ritual of Egypt, the splendid processions down the Nile, the hymns and dances in honour of the gods and goddesses, the magic that was worked by the priests, and the occasional materialisations of the deities—all these things had a profound effect upon her feelings, and played a large part in her life.

She had eleven children, to whom she was deeply devoted; they were all handsome, and made a beautiful picture when they were gathered round her. She lived chiefly for them, and she regarded social functions as tiresome because they took her away from children, although she played her part as a grand lady when necessary, and was just and generous to those dependent on her. As she was beautiful, several lovers made advances of various kinds to her, but she invariably rejected them, and remained faithful to her husband.

One day an old man, Thetis, turned up—a travelling merchant, who had known something of her mother's early history, which had not been free from blame. Ursa had been an impulsive and headstrong girl; she had refused to accept a husband whom her father had designated for her, and had run off instead with another man. Her chosen bridegroom, unfortunately, turned out to be a worthless fellow who was already married, and he eventually abandoned her. Now this villain Thetis, discovering from gossip Alcyone's position, threatened her with the exposure of all this history. Alcyone, being proud with regard to this, and not knowing how her husband would take an exposure (he being a conventional type of man) in a weak moment agreed to pay money to this

blackmailer, and therefore fell into his power. He was so mercilessly rapacious that she had to sell jewels to satisfy him.

However, one of her sons, Helios, a boy of fourteen, accidentally overheard one of her conversations with this extortioner, and, stung by a rude remark of the blackmailer, sprang out upon him and killed him. The mother was much shocked and startled, though of course from one point of view relieved also. There was great trouble as to the disposal of the body, and mother and son finally conveyed it by night to the river. The dread of discovery weighed heavily for some time upon Alcyone's heart, though, apparently, not at all upon her son's. Nothing further was heard of the affair, for the blackmailer's body was not found, and he was supposed to have travelled away again, as usual.

When Alcyone was thirty-seven years of age her father, Sirius, died. The loss was a great grief to her; indeed, a child about to be born then died in consequence. One of her other children, however, proved to be mediumistic, and could see and speak to the dead father, and this brought great consolation to Alcyone. Through this child (Demeter) Sirius was able to give her much good advice, and to reconcile her to his absence from the physical plane. During physical life he had been much interested in the service of the temple and its magic. And he had often conversed with her about such matters as he was allowed to share with her. Even after his death they still spoke of these things. Her husband, however, did not understand them or care for them, though he was usually kind and proud of his wife. He was a successful man, and had considerable influence; his ideas were more worldly and less religious than his wife's, though he often deferred to her judgement about certain

matters, and seemed to think that she might have some sort of inspiration.

No very conspicuous events were noticed as occurring in this incarnation; she met the ordinary joys and sorrows of life, but acted nobly and steadfastly a part which was not without its difficulties. She avoided all the little plots and conspiracies, political and social, which were so common at the time, and she attained a position of consideration and respect through a straightforward simple reliability. She lived to the age of seventy- seven, the head of quite a clan of children, grandchildren and great-grandchildren, retaining her faculties and power of affection to the last. Her husband had died some years before.

It would seem that, just as the dissatisfaction with life as a Brahman brought Alcyone into a life of constant fighting, so his intense disgust with the unreasonableness and uselessness of that constant fighting brought him (or rather her) into what was on the whole a placid and comparatively eventless home-life. So true is it that strong desires being about their own fulfilment.

It was in this life that Neptune and Athena crossed the sea to Greece in order to attend the Mahaguru in His wandering incarnation as Orpheus, in which He preached the Law to the Greeks through the medium of his glorious music.

Chart XXXIX

Egypt

6986 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

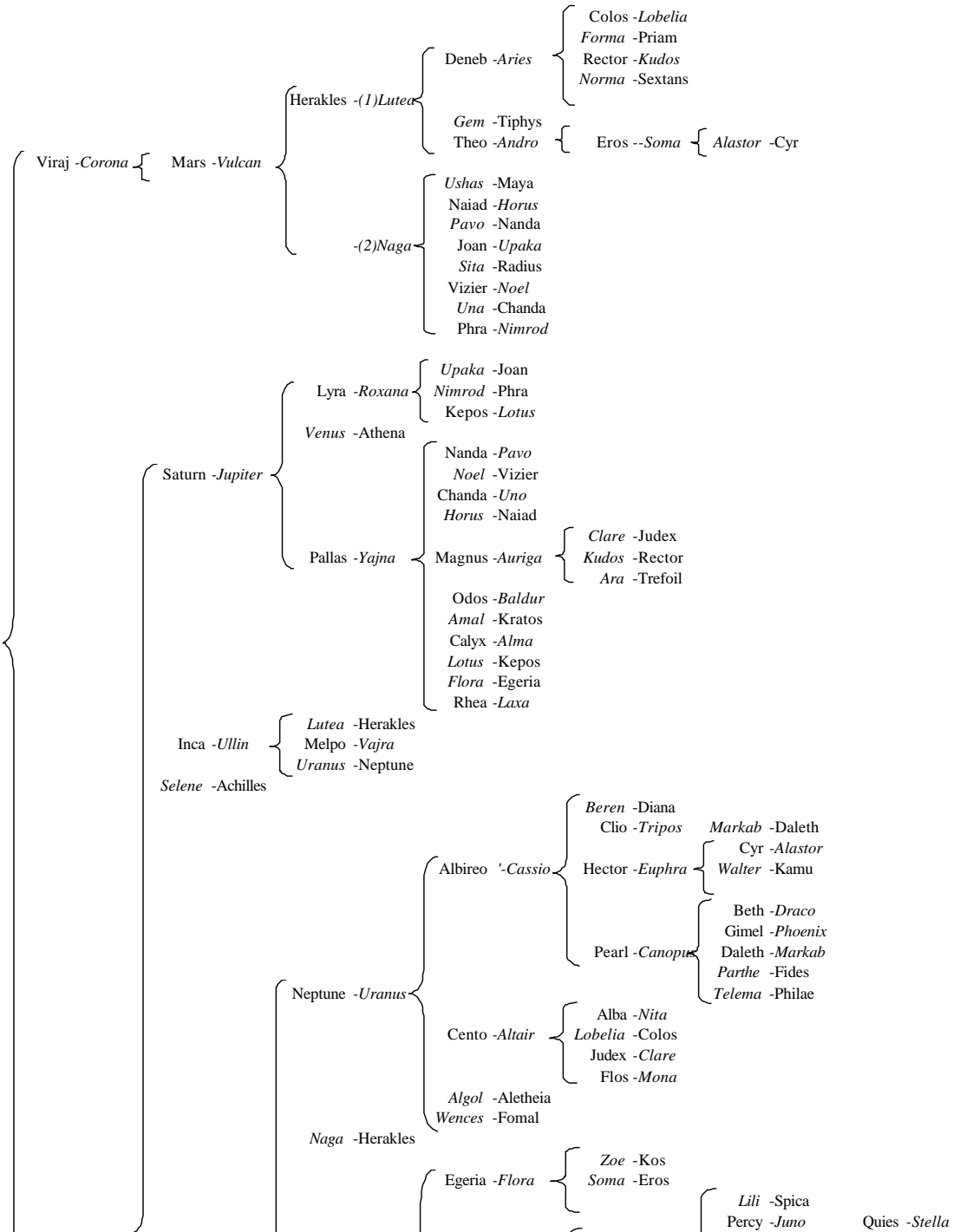


Chart XXXIX

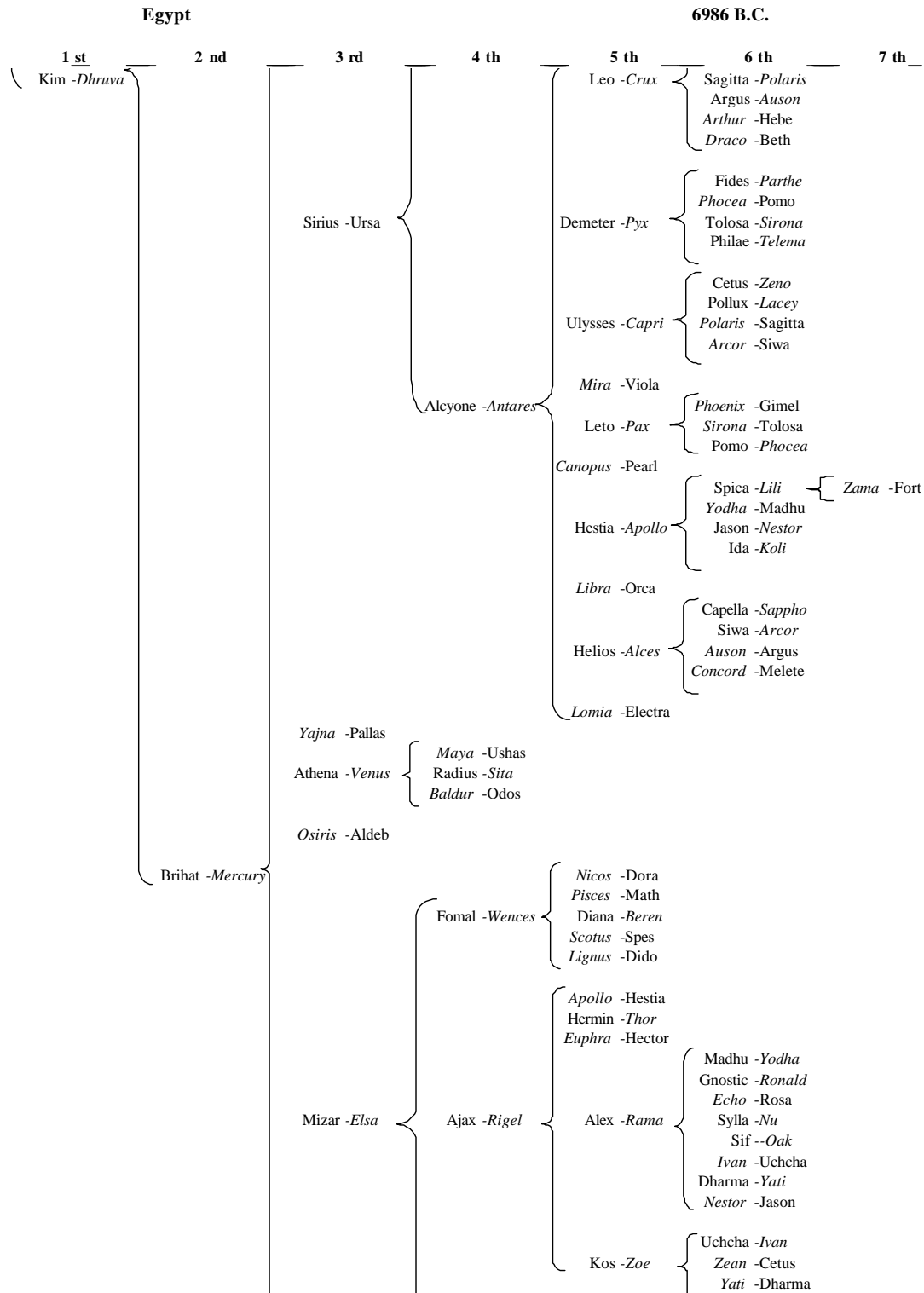


Chart XXXIX

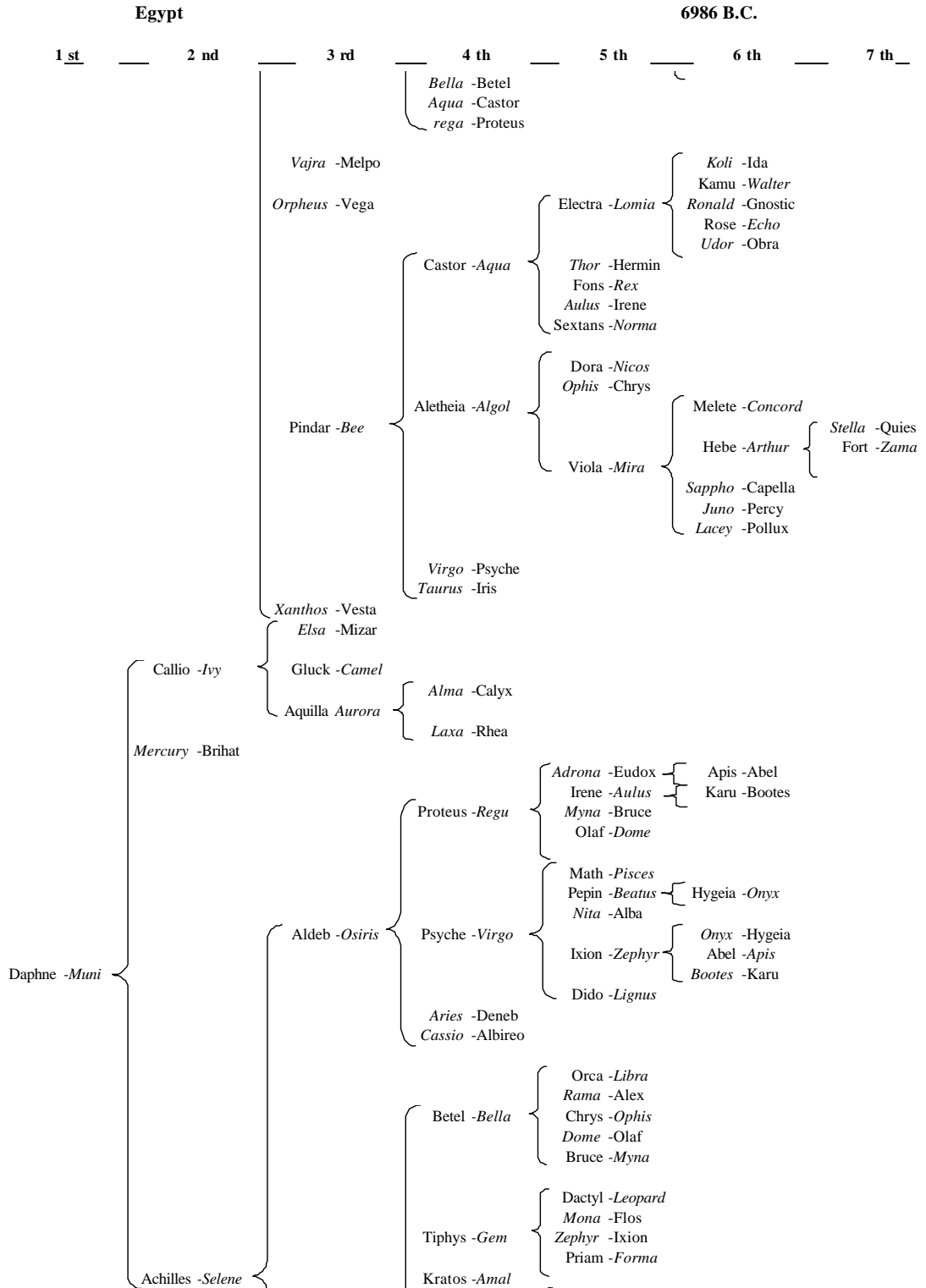




Chart XXXIX

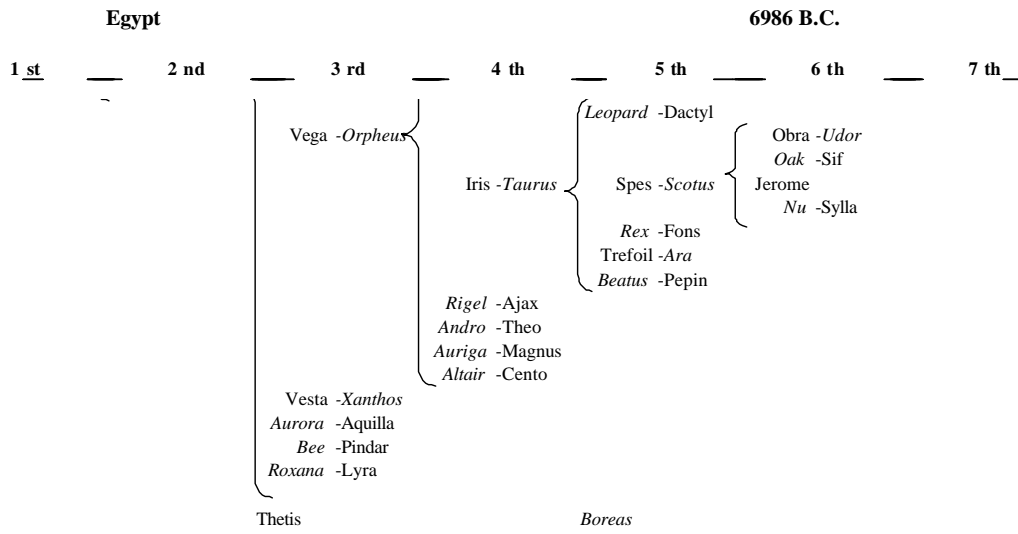


Chart XXXIX a

Tartary

6758 B.C.

— — — — — 4 th — 5 th — 6 th — 7 th —

In 6758 Orion took birth among the Tartars, as the daughter of one of the prominent members of a nomad tribe. There were some one of the prominent members of a nomad tribe. There were some unfortunate passages in her early life, but she eventually married Cygnus. Her early experiences gave her an especial sympathy for the unfortunate, and she therefore championed the cause of Cancer, who had been ruined by Aglaia, the son of the chief. She attempted at first to influence him by the occult arts to marry Cancer, but as this failed she went boldly to him and made a direct appeal. Aglaia admitted his responsibility, made a handsome provision for Cancer, but arranged a marriage for her in a neighbouring tribe. Orion was a good and careful mother to her children, and finally achieved a good position for all of them, though only at the cost of long-continued self-sacrifice, which so overtasked her strength that she passed away at the age of fifty-two.

1 st	2 nd	3 rd
Dolphin -Atlas	{ Orion -(1)Lota	{ Theseus -Gaspar
	-(2)Cygnus	{ Holly -Fabius
	Aglaia -Cancer	{ Hespar
Scorpio	Xulon -Rao	{ Gaspar -Theseus Fabius -Holly

### Chart XXXIX b

Central India

(Birth of Mizar)

6307 B.C.

We have one of the happiest lives with which we have met during our investigations a life in a highly developed yet distinctly spiritual civilisation; for by the efforts of a group of our characters the best traditions of Manoa were revived in a kingdom in Central India, a curious dual kingdom, the two parts of which were, at the period of the opening of our story, under the control of Ajax and Fomal respectively. These two rulers belonged to the same subdivision of the race--a haughty Aryan tribe called Saraswati from the far north, a handsome and usually light coloured people; but a dispute had grown up between their forefathers about the delimitation of the frontier, and there had been a certain amount of ill-feeling, which these two wisely determined to end once for all by making the strongest possible offensive alliance, in order that they might present a united front to the non-Aryan tribes of the neighbourhood. Each had a son and a daughter, and it was resolved that these should marry, and even that their offspring in turn should intermarry as far as possible.

When thus combined, the twin kingdoms were too strong to fear attack from any of the neighbouring potentates, so that an era of unexampled peace and prosperity set in, during which arts of all kinds flourished, and a high level of material progress was attained, of which the Powers behind took advantage to raise the spiritual tone of the race by a sort of religious revival--for the purposes of which, no doubt, the members of our group were brought into incarnation at this place and time.

In course of time Ajax and Fomal were gathered to their father, and Herakles and Athena reigned in their places. Round them grew up strong and sturdy children, who as they came of age fell in love and intermarried naturally enough, needing therefore little stimulus from the agreement made by their grandparents, for they were all friends of long ago, closely akin for thousands of years, instinctively recognising their affinity at first sight, just as many of them do in this present life.

From an early age, the royal children were trained in the art of government, much as in the eighteenth life; and as each came of age he was set to practice what he had learnt, being appointed to some Governership--in a small town first usually, then in a larger town, and then in a province. For it was part of the theory of Herakles to awaken strong personal loyalty by bringing members of the royal family into direct touch with as many of the people as possible.

The religion of the period differed from any that we have previously observed in India, in that the whole of the worship was directed exclusively to a goddess, instead of to any of the Persons of the Trinity. This goddess was not of the murderous variety, like Kali, but a beneficent

being called Uma Himavati, or often Uma Mai--a kind of earth -mother like Ceres, who was supposed to give good harvests to her votaries.

But from this exclusive worship of a goddess came the curious fact that at the temples there were no priests, but only priestesses. As the people were Brahmans, each man performed his own household ceremonies; but as far as the outer public worship went, it was supposed that Uma Mai would be served by own sex only. This gave the women a unique position and power in this civilisation; especially as it was of the essence of the faith that the goddess frequently inspired her priestesses, and spoke through them to her devotees. As a matter of fact there was a good deal of inspiration, but it chiefly came from Mahaguru, who was making use of this peculiar arrangement to bring about religious reform on a large scale.

The wives of these royal Governors were ex officio the Chief Priestesses of their respective provinces; and naturally the elder sisters Jupiter and Mercury, who had married the two heir-apparent, took the principal position. But after his eldest daughter Mercury, and his heir Mars, came in the family of Herakles the twin sisters Naga and Yajna, who speedily became celebrated for the frequency and accuracy of their inspirations, so that people came from a great distance to consult them. These twins, though bound together by the strongest ties of affection, differed so greatly in disposition that their views on any subject were usually wide apart--yet not so much divergent as complimentary. As their husbands Sirius and Leo held offices which obliged them to keep in constant touch with each other, these ladies worked together at the same temple, and it became their custom both to speak on the same subject from their different points of view. Yajna was full of questions, seeking to define everything by analysis and by differentiating it from other things, and appealing chiefly to the intellect of her audience, while Naga took always the synthetical view, sought to understand everything as an expression of the Divine Love, and appealed always to the higher emotions and to the intuition, which she called the voice of the goddess within the heart of man.

So these two superbly handsome women presented always the two sides of any subject, yet without the least feeling of opposition or disputation, each understanding perfectly the position of the other, for the inspiration of both came from the same source--limitless wisdom and love of the Mahaguru. Naturally their husbands were intensely proud of them, and they were all exceedingly happy together.

The husbands joined their forces to build upon the slope of a hill just above their town a magnificent temple for their wives--a temple on so grand a scale and with such splendid decorations that it was regarded as one of the finest in India, and soon became a goal for pilgrimage from distant parts of the country. Its consecration was a wonderful ceremony, for the Mahaguru Himself overshadowed Naga, and delivered through her a sermon so exquisite that all who heard it were profoundly touched and impressed, and great permanent effects were produced. Not only did many of the audience devote themselves thence forward entirely to the religious life, but a distinctly higher moral tone was introduced into the daily life of the town and district. The building so auspiciously inaugurated was known as the Temple of the Twin Sisters, and it remained as a venerated shrine for many centuries.

The tie between Sirius and his wife was peculiarly close, and their affection unusually strong; they understood each other thoroughly, and thought - transference between them was by no means uncommon. On one occasion, when there was war with a southern kingdom, and Sirius was away fighting, Naga and Yajna were sitting together in earnest conversation in the house of the former. Suddenly Sirius walked in at the door, approached them with a radiant smile, and -- vanished ! The ladies were greatly startled, and Yajna cried:

"O my poor sisters, he must be killed ! It is only at the moment of death that men come like that."

Naga was troubled at the saying, yet she replied,

" I do-not think he is dead; I am sure he is not, for I should know inside if he were."

She clung to this faith, even though presently news came from the seat of war that he was missing, and even an account from one who had seen him struck down, apparently at the very hour when he had appeared to her. But still she trusted to her inner conviction; still she affirmed, "My husband is not dead; we shall hear from him some day."

Surely enough, her confidence was justified, for after a long time came a letter from him telling her how he had been severely wounded, and how at the very moment of falling his one thought had been of her, and he had seen her and her twin sister, looking at him in glad surprise; but as he advanced to speak to them, they somehow vanished, and he sank into unconsciousness. When he came to himself again, he found himself a prisoner with Egeria, one of his captains; and he went on to say how Egeria had nursed him until he was strong again, and how they had then contrived to escape and rejoin the Army, which was now entirely victorious. Naga rejoiced greatly over the news, and still more when, a few weeks later, her husband was once more with her, strong, active, loving as ever.

In course of time Mars and Saturn succeeded Herakles and Athena. Still the covenant of Ajax and Fomal was religiously carried out, and the eldest son of each house married the eldest daughter of the other, and since all of them were intimate friends from of old, the arrangement always worked well. Thus Mizar, the eldest son of Mars, married Fides, and his sister Rama was joined to Brihat, and the destinies of those favoured kingdoms remained for many years in the hands of our band of Servers. Naga's Eldest daughter Selene, and Yajna's second daughter Euphra proved specially responsive to the influence of the Mahaguru, and so were able to take the place of their mothers when the latter grew older. The twin sisters and their husbands lived to a great age, and showed forth to the last the strong affection which had been the key-note of their lives. This was a life of great happiness for all concerned in it, of high aspiration nobly realised; for under the inspiration of the Mahaguru, the ruling families of whom we have written, set themselves to elevate the thought and life of a nation; and to a great extent that effort succeeded.

Chart XXXIX b

Central India

6307 B.C.

1 st    2 nd    3 rd    4 th    5 th    6 th    7 th

Mercury -Saturn

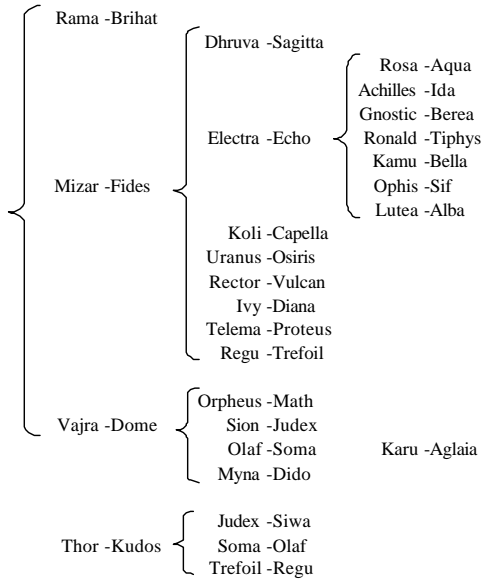


Chart XXXIX b

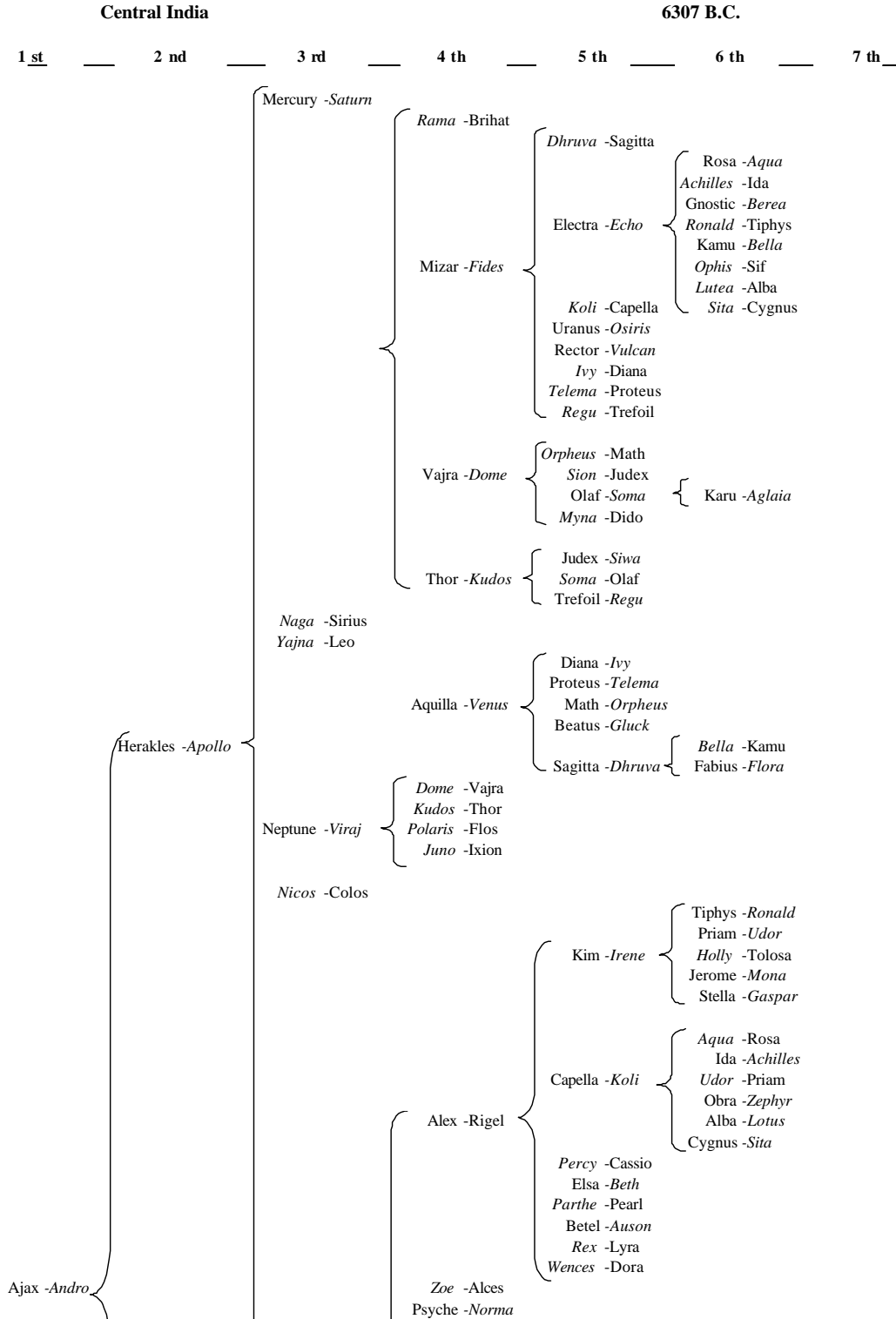


Chart XXXIX b

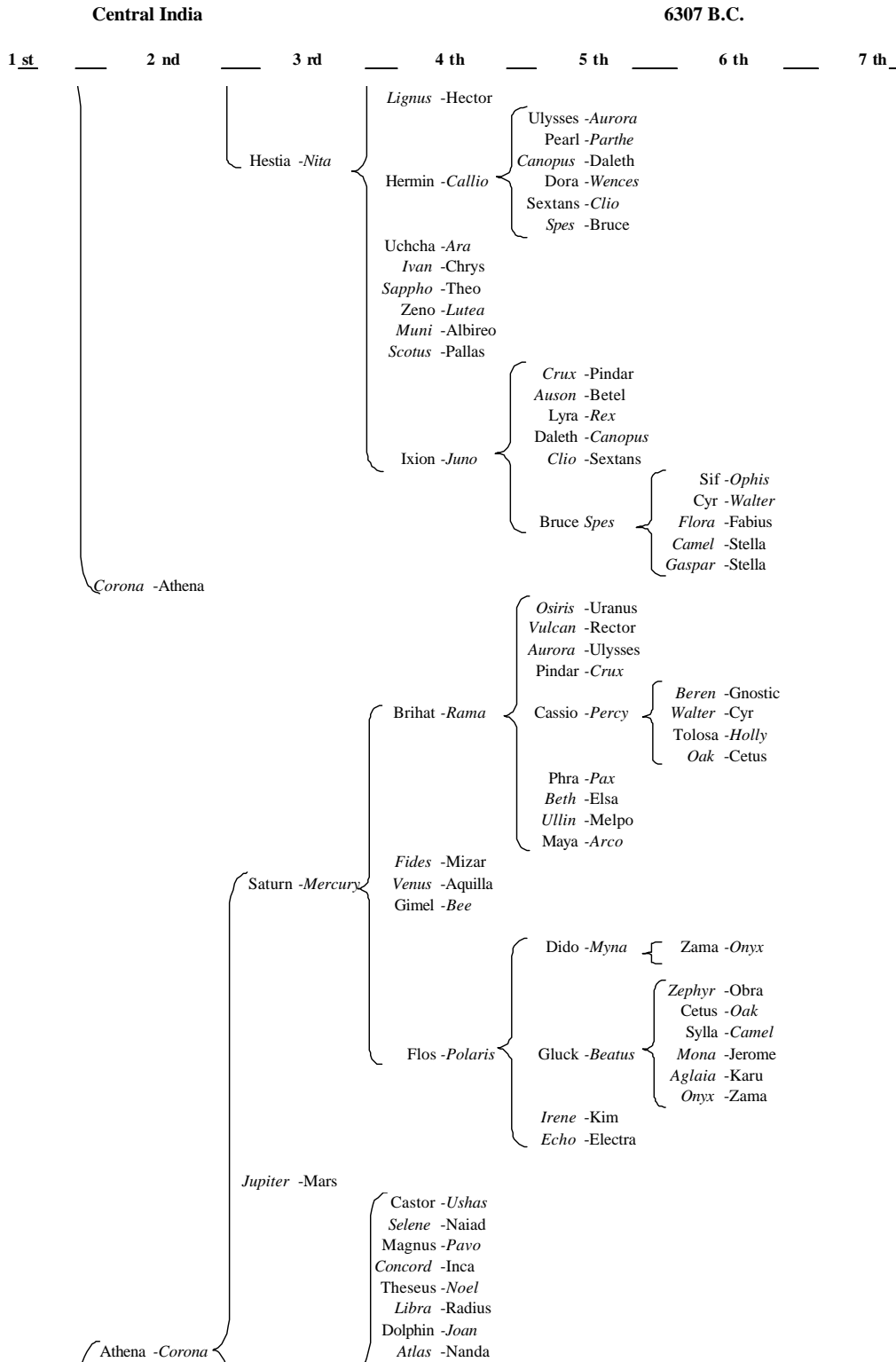
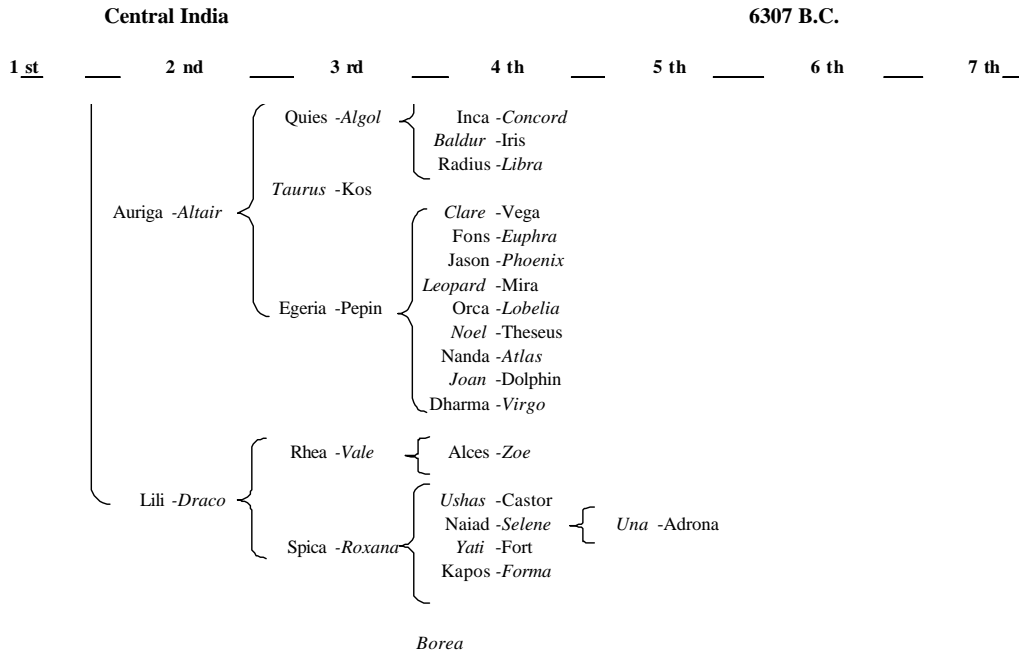






Chart XXXIX b



Ursa and Circe appeared in Japan about the year 6000. Ursa being female and circe male.

Ursa  
Circe

## Life XL

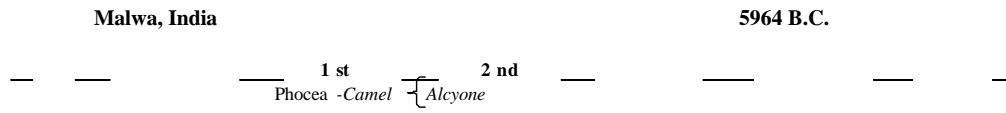
After a period of nearly a thousand years, Alcione appeared again in 5964 B.C. as a girl in a Brahman family at a small place called Atmapura, near Ujjain, in a kingdom called Malwa. Her father had a wide reputation as an astrologer, and many people came even from great distances to consult him. He appeared to have made a large percentage of successes, and on the whole he seems to have given good advice; but he was exceedingly imperious and tyrannical, and if any person once neglected any advice of his he would never receive him again, no matter how high a fee he might offer. He amassed much money, but was charitable with it—not a bad man, but a fanatic and difficult to get on with, because he would regulate every detail of his life and everybody else's by astrology.

On some day his household had no food during the whole day, because the influence were not favourable for cooking; at other times they were roused in the middle of the night, because of some evil stellar aspect, whose dire results could be averted only by prayers and ceremonies. He cast horoscopes for his children, and expected them to live up to them, which sometimes proved trying. He decreed that our heroine was born to a life of tremendous religious austerities, in order to atone for some supposed crime of the past, and also (in some way which was not clearly formulated in his mind) to win thereby the favour of the gods for the country, and prepare for a vaguely glorious future.

The child honestly tried to appreciate a life of incessant prayer and semi-starvation, but found it difficult, and sometimes yearned to be without a mission, just found it difficult, and sometimes yearned to be without a mission, just like ordinary children. At other times, however, she quite believed her father' s prophecies and entered into his enthusiasm, and there were occasions on which she was psychically sensitive and had gorgeous visions, and for the time those seemed to make up for every-thing. Still she was physically weak; and when she was about seventeen, during a seven days fast she caught fever and died. Her father was sorry, but I think even more indignant at the failure of his prophecies.

A curious little life , this, bearing no visible relation to those which preceded and followed it. it must have worked out a good deal of bad karma, but its principal use was probably as stop-gap. A period of nearly a thousand years had passed since the last life, and as that last life was not in any way highly distinguished, it may well be that the spiritual force generated could not readily be extended to cover a longer time. She was needed in Kathiawar three hundred years later to meet the group to which she belongs, and this quaint little intermediate incarnation, with the heaven-life which it earned, just carried her over to the required time. Her relations with the astrologer-father were probably the conclusion of some piece of karma, for they have not come into contact since; nor will they in this life, as the astrologer passed away from among us before Alcyone' s birth.

## Chart XL



In Mongolia about 5900 Castor and Laxa were brother and sister. Nu and Sxorio also appeared with them.

{ Castor  
Laxa

Nu

Scorio

**Chart XL a**

**Egypt**

(Birth of Erato)

**5879 B.C.**

Erato takes birth in the year 5879 in a large city not far above the apex of the delta of the Nile. His father Zeno held the office of architect of the royal domains, and naturally the young Erato grew up to take a great interest in such work, and to do a little modelling in private on his own account. His father desired him to join the army, which he obediently did, though he had no interest in military matters, and cared only for art. After taking part in one of the great expeditions sent by the Pharaoh into Arabia and Syria he left the army and settled down in life as a sculptor. Soon after this he married Melete, and one of his works was a fine group of Isis and Horus, for which his wife and his first-born son were the models. At his father's death he took over his office, but continued his work as a sculptor. Among other things he produced the celebrated statuette of the Scribe, which is now to be seen in the Louvre. His wife died before him, and his last work was a statue of her, after finishing which he peacefully passed away.

1		2
Zeno -Zama	{	Erato -Melete
		Zoe

After a short life spent in solitude, quite apart from her usual friends. Alcyone this time returned to the bosom of her group—to the very heart of it. Indeed, for once more she sat at the feet of Mercury, once more she married Mizar, and for the second time in the recorded lives she and Sirius were twins. They were born in the year 5635 at Girnar, in Kathiawar, and were the children of the local Raja, Corona. Alcyone had an extraordinary sympathy with her twin brother, always knew what was happening to him, and could sometimes foretell things about him, and could sometimes foretell things about him. When quite a little boy, Sirius once had a fall from his horse, struck his head and was insensible for a few minutes. At the same moment, at home, some miles away, Chandrakirti (Alcyone) cried, " Oh, he is falling," and herself fell in a faint. Again one day he was lost for a time, and his mother Leo was very anxious, because there was a suspicion that he had fallen down a well, and the mother began reproaching his attendant for not taking proper care of him. The little sister, however, lisped: " It is all right, mother, you need not scold Bru. My brother is on the mountain, and he is very tired. I am also just as tired, and as soon as he comes in we shall both go to bed; but he is quite safe."

The twins were always both ill together and recovered together, and they seemed each to know what the other was thinking—or still more they seemed to think together, always liking the same people and things. Perhaps as they grew up the rapport

was not quite so perfect in every detail; they still had the same thoughts, but one would emphasize some of them more than the other did. It was commonly said by the people that they had only one soul between them, though in reality they had evolved along quite different lines. They were exceedingly alike physically, except that the brother was a little taller; and one of Alcyone's great jokes was to dress in brother's clothes and see for how long she could deceive his servants into believing her to be their young master; and her aptitude was so great that she succeeded in this about nine times out of ten, and even several times went out for long rides with his grooms and attendants without being discovered.

Their characteristics, however, were decidedly different; the brother was slower and steadier, while the sister was brilliant but impulsive, and sometimes choleric and impatient. She insisted on being educated with him—on learning everything that he learnt, and so acquired a set of accomplishments somewhat unusual for an Indian girl. When, at the age of fourteen, he had his first experience of going to battle, she demanded to be allowed to go too. Naturally their father would not permit this, and even Sirius, in all the pride of his new armour, said that it was not proper for a girl to fight, and, much more, that he could not fight well himself if he knew that his dear sister was in danger.

She was indignant, and went and shut herself up in her room in high dudgeon; privately, however, she had determined to go in spite of them all, and go she did, disguised in the dress of a boy, Mizar (the son of Andromeda, a prominent noble at the Court) who was desperately but hopelessly in love with her, and so would do anything for her. He had been a play-fellow of the twins, and had



long worshipped the small Alcyone, without daring to aspire to the hand of the daughter of the King.

When Alcyone found herself in the battle she was distinctly nervous, but she kept as close to her brother as she could, and had the good fortune to be able to save his life, for while he was fighting with one man, another rushed at him from behind. Alcyone saw this, flung herself between them with a shout, and contrived in doing so to throw the assailant off his feet, though she too fell, entangled with him. In a moment he was on his feet again, with spear uplifted to kill her, but Sirius had recognised her voice as he was in the act of killing his previous antagonist. He swept round like lightning, and with the same swing of his sword cut off the arm which held the spear, but only just in time. Then he appointed some of his men to guard his sister, finished the battle (which he won) and rode home in triumph with her beside him.

He could not chide her for her presence, because after all she had saved his life, as he had saved hers, but he made her promise not to do it again by describing in her what a terrible shock it was to him when he heard her voice again and realised that she was in danger, and how it took the strength from his arm and from his heart—though, as she instantly remarked, "enough of it seems to have remained to cut off a man's arm". However, she kept her promise, and after this she never went into battle with him again. Though all such times were occasions of much greater agony for her than if she had actually been with him, for she seemed to sense whenever danger approached him, and she felt acutely that this time she was not there physically to ward it off.

When the time came for her marriage there was an eligible offer from the son of a neighbouring Raja, but she absolutely refused to leave her brother. Her father was annoyed, but Sirius joined his pleadings to hers, and eventually a compromise was arranged. The suitor was refused, but on condition that Alcyone should marry Mizar, the eldest son of an important noble of the Court. Naturally he was overjoyed, and Alcyone was well content, for she had stipulated that her husband should come and live in a wing of the palace, so that she might not be separated from her brother. Cygnus, a younger brother of Mizar, was also hopelessly in love with Alcyone, and devoted his life to her service, remaining unmarried until her death; but afterwards he married Egeria.

A few years later Sirius himself married, but fortunately Alcyone approved of the bride (Orion) who came all the way from Amer, in the Jaipur State. The years which followed were on the whole very happy ones, though Alcyone had anxieties when her husband and her brother were away fighting. Presently, the Raja (Corona) died, and Sirius became King, and was more than ever involved in affairs of State. Orion and Alcyone became bosom friends and were together; they were commonly called the two Queens.

Both felt a strong attraction for the wonderful temple on the great hill which towers above Girnar. It was—and is truly marvellous building, like a vast mediaeval castle of marble, court opening out of court, and hall out of hall, in bewildering confusion, with matchless carvings and lovely traceries on every hand. It was built on the side of a steep mountain, and the only entrance to it was through a single narrow gateway in a rugged picturesque gorge. So sharp were the

slopes that hardly two of its halls were on the same level, and when one looked down upon the huge building from the neighbouring summit, it had a curious effect of a forest of gleaming white marble domes, growing precariously up and down half-a-mile of steep hillside.

The stupendous temple had an absolute fascination for the two Queens; they were constantly having themselves carried up there in their palanquins, and when their dearly loved husbands were away from home, fighting in some of the petty wars of the period, they spent much more time up there than in their palace below, even though instead of their wide marble halls they had only a tiny guest-chamber hollowed out of the rock—with, however, a prospect from its little window of fifty miles of fertile plain. It was up there that Queen Orion insisted on retiring (much to the dismay of her court physicians) when her first child was to be born, and up there in that tiny rock chamber Alcyone nursed her through the affair. Alcyone greatly loved this temple, and built from her own private purse a new shrine for it, and a lovely marble hall with many pillars. Saturn was the Head of the great Temple, and under him as officiants were Mercury, Brihat, Vajra and Herakles. Helios, Naga and Achilles were eager young postulants in the same temple, but Helios died early. Mercury was the special advisor of the two Queens, and also of Sirius. The pious example of these two great ladies was widely followed all through the kingdom, and the cause of religion was greatly promoted thereby.

Sirius had a good deal of trouble with his eldest son Gamma, who was wayward and of bad disposition. Alcyone had no patience with him and thought he ought to be sternly repressed, but his father

was usually gentle and forbearing with him, and quite at the end of his life that attitude was justified. Though he caused trouble over and over again in the meantime and indeed was really responsible for his father's death. Because some dishonourable and treacherous actions of his had been discovered, he had fled from the court and had joined a hostile army which was invading the country. In the battle which ensued he wounded his father severely in the side with a spear, but fled in horror when he saw him fall. Sirius had himself put into a litter and still directed the rest of the battle, which was a complete victory for him. The son Gamma was captured, and was deeply repentant for his deeds.

When later the same enemy gathered a new force and again attacked the country, the reformed Gamma led the troops against them, and won a final victory over them by a desperate deed of valour, leading a forlorn hope to certain death, but thereby gaining the day.

When Sirius wounded by Gamma, had fallen from his horse in that previous battle. Alcyone also had fallen at home, crying : " He is hurt; He will die!"

She suffered just as he did, lingered on for months as he did, and finally died on the same day without any reason but sympathy with her wounded brother. She could not however forgive or receive her nephew Gamma, who had caused the death of his father Sirius; and even after Gamma died bravely in the effort to atone, she still said that it was the least he could do, and not half enough to expiate his wickedness. Alcyone herself had seven children, to whom she was a good and loving mother.

Chart XLI

Kathiawar

8635 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

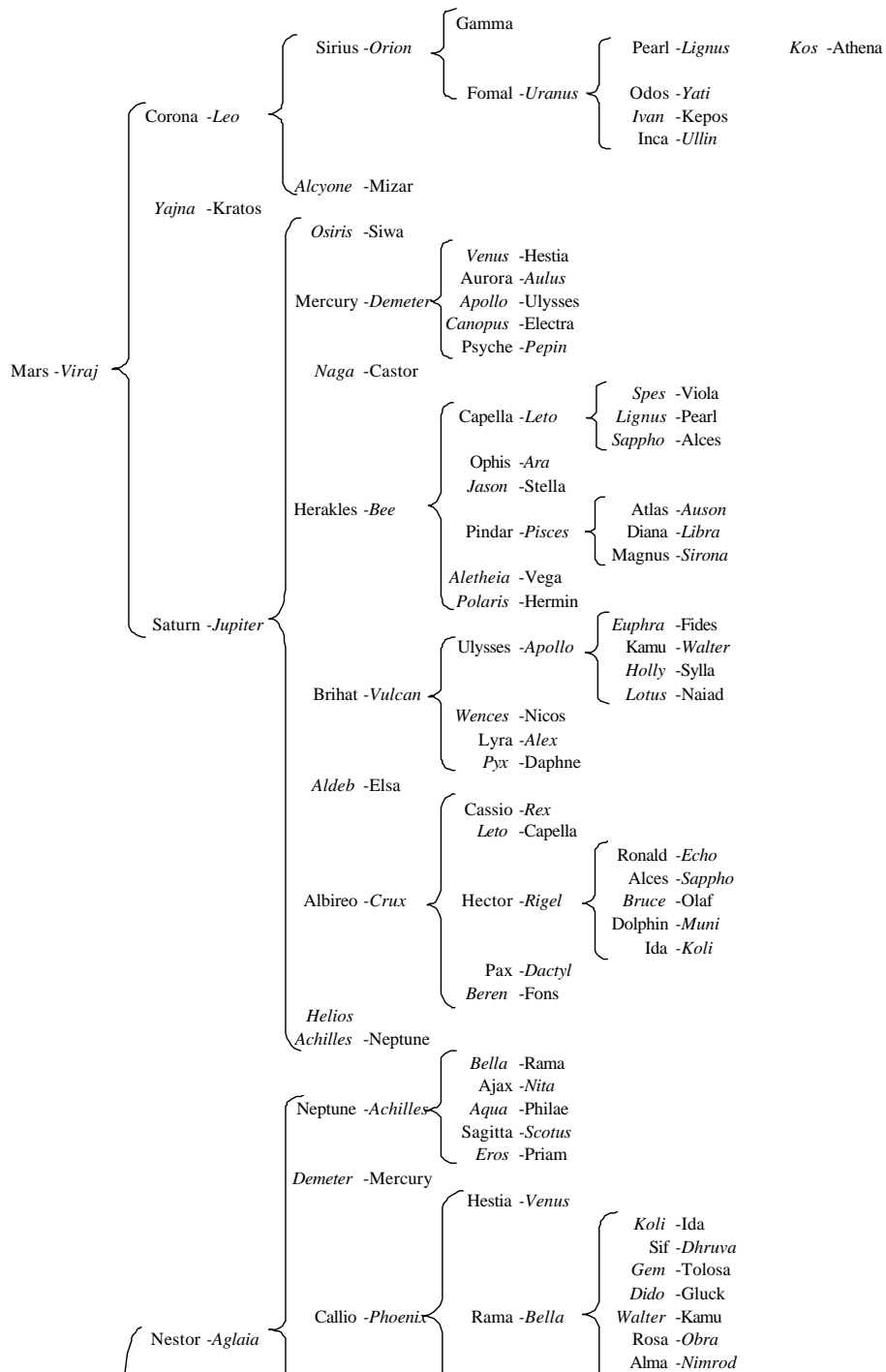


Chart XLI

Kathiawar

8635 B.C.

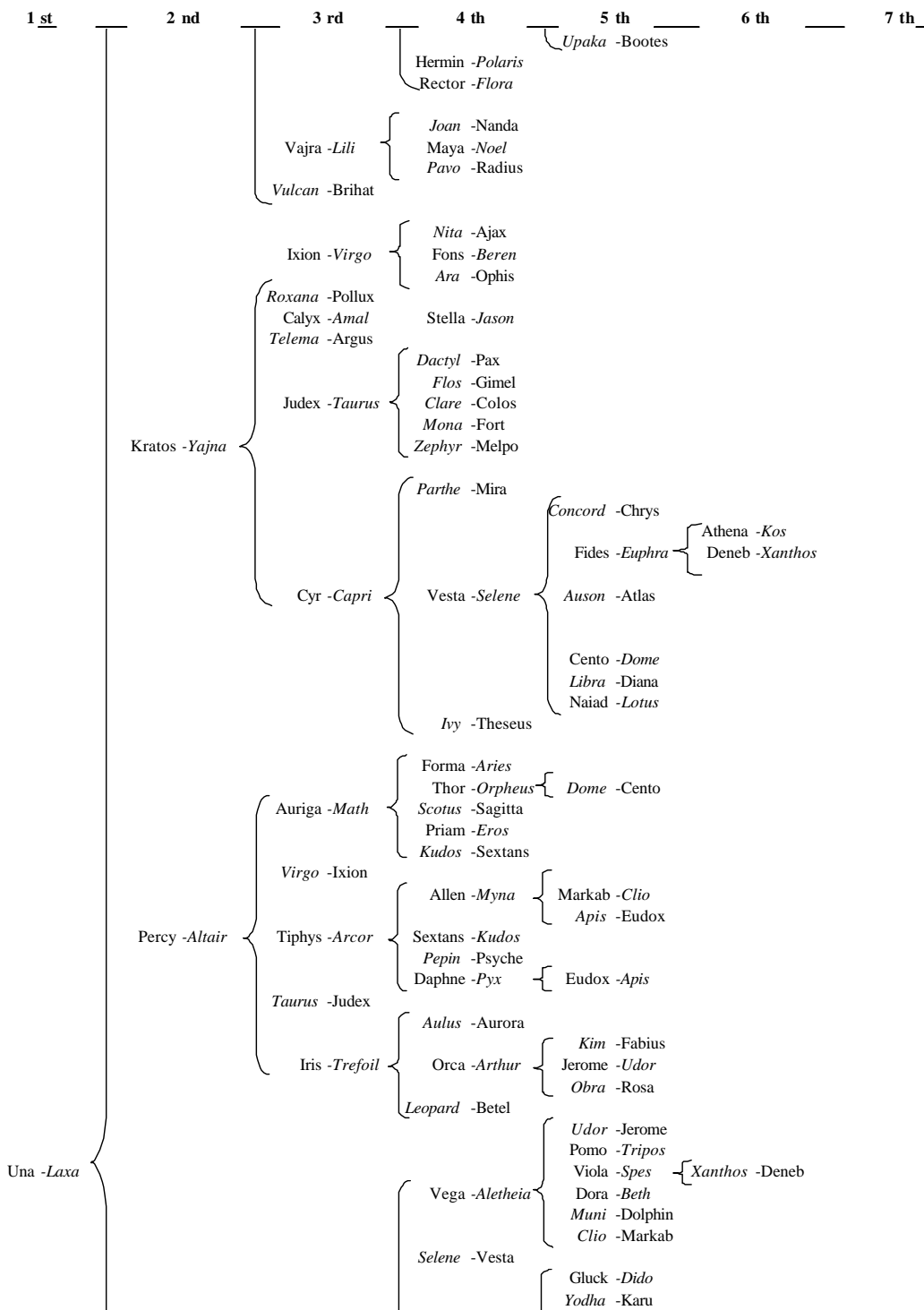


Chart XLI

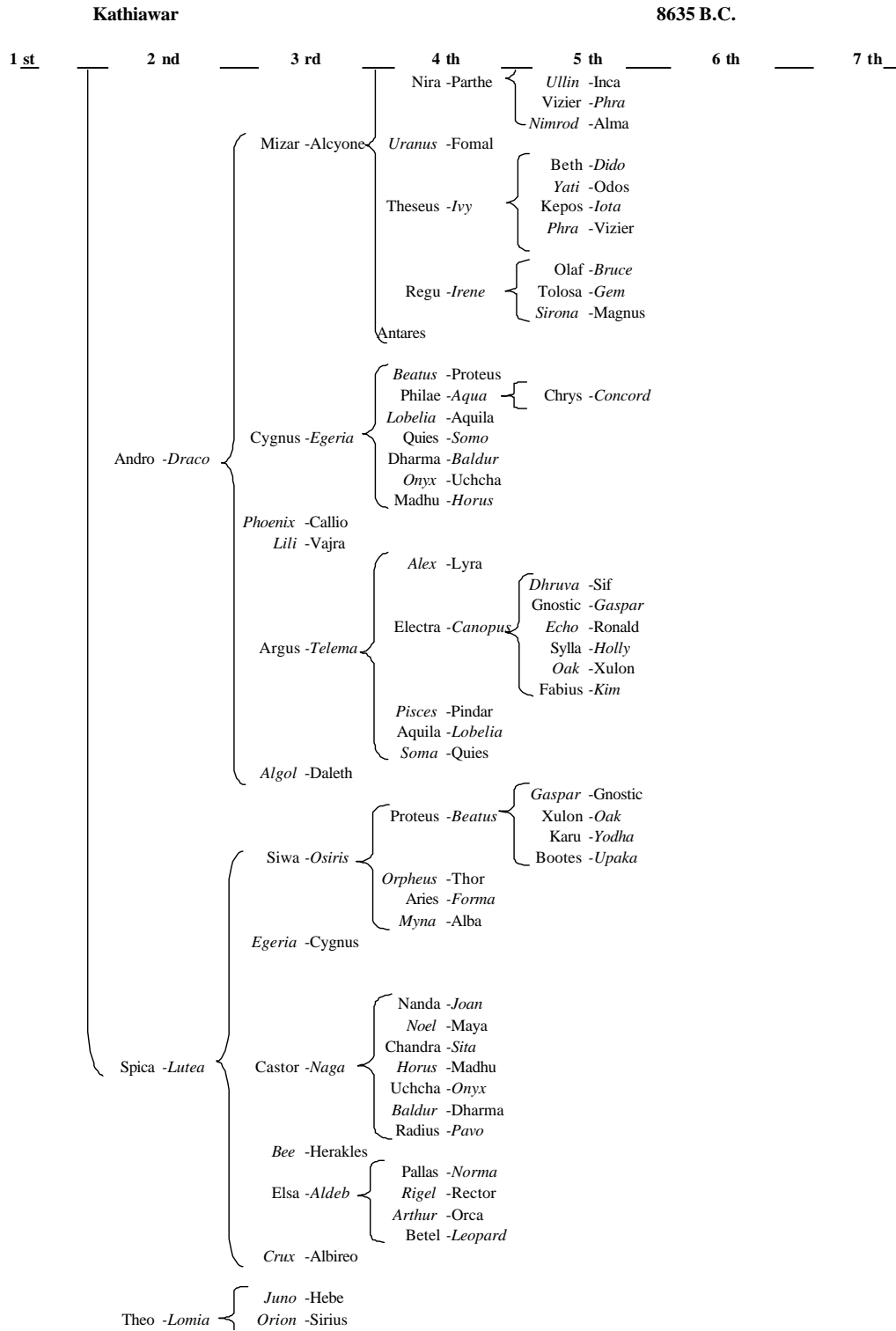
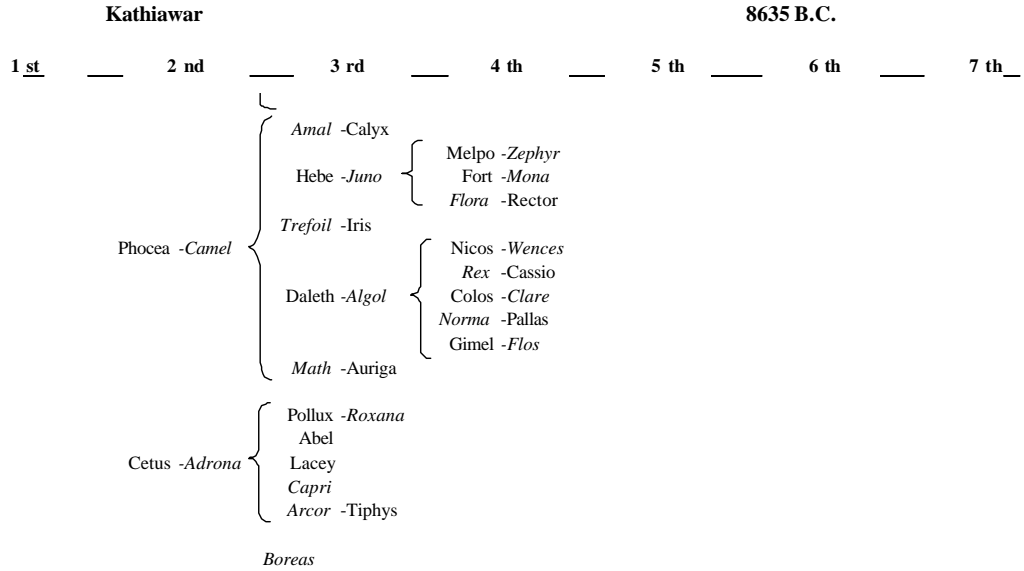


Chart XLI



About 5000 B.C. Vale appears in a Keltic tribe in Britain, while Rhea is born in the North of Europe.

Vale -Rhea



We come now to a set of four lives, three of which were spent in India, which were devoted entirely to the working out of past karma. The Great Ones, though usually in the neighbourhood, took a less prominent part in these than in the earlier lives. In a general way I think we may regard these four principally as a preparation for the four which followed them.

Alcyone was born this time in the year 4970, as the daughter of an old and noble house, in a small kingdom called Tirganga, which was under the suzerainty of protection of the Maharaja of much larger district called Sravasthi. Alcyone's name was Manidevi. Her horoscope foretold that she would suffer much, and also said that she would be the mother of a king. As a child she was boyish and impulsive. Her education seems to have been limited in scope, and included little but reading and writing and the recitation of innumerable texts; though she also learnt weaving and cooking and housewifely duties of various sorts, as well as the science of herbs and of compounding unguents and salves for wounds, and indeed medicines generally.

She did not at all wish to be married, but her desires were little consulted; when her father and mother saw in this at least a possible step in the direction of the fulfilment of the prophesy, and when a fine son (Helios) was born to her she naturally had her hopes, though it did not seem likely that he could come into the line of inheritance.

After some years a daughter, Rigel, was born, and then a second son Hector; and soon after that her husband died, and her hopes therefore much diminished. From the outer-world point of view this practically made the fulfilment of the forecast impossible, but she still cherished in her heart the feeling that somehow the Gods would carry out their decree, and so she tried to train her handsome son in riding and swordsmanship, and everything that would make him a striking and suitable figure in the popular eye.

Presently the old Raja, Cetus, who had seemed likely to live on indefinitely died suddenly, and the son, Cancer, who succeeded him proved to be weak and inefficient ruler. His wife, Alastor, the new Queen, was a scheming and ambitious person, and having no son herself, she looked with an evil eye on Alcyone's handsome boy as a possible claimant in the future. Alcyone had to keep very quiet, for Alastor was suspicious and unscrupulous, and only sought for some pretext to harm her. Her hopes, however, had again risen; for although at any time the present Raja, who was still a young man, might have a son, he seemed no stronger in health than he was in will, and neither he nor the Queen was popular; so she thought that, in some turn of the strange kaleidoscope of an Indian court, some opening for her own boy might presently appear.

When her son was eighteen, however, all these hopes were dashed to the ground in an entirely unexpected manner. She was a religious woman, and when **Herakles**, a holy man of great reputation in the country, was passing through the town, she eagerly offered herself for the privilege of entertaining him. **He stayed with her for some weeks, and she felt deep affection and reverence for him; and the nobility of his life and the beauty of his teaching appealed so**

strongly to her son Helios that he begged the holy man to accept him as a pupil, and his mother to allow him to go.

A great struggle took place within her; for this would mean the entire sacrifice of the one great dream of her life. And yet, on the other hand, she knew well that this was a high honour, for the holy man was willing to accept her son, saying that the boy would do well and would go far, and that he had links with him from a previous life. The sacrifice of all her affectionate ambitions was a great strain, but after many days at last she agreed; and Helios went with the holy man on his journey towards the hills. But having parted with him she shut herself up to mourn, and would not be comforted.

After some days of this, the younger brother, Hector, at last resolved to break in upon her solitude, telling her that though his brother was gone it was to a higher and grander life, and that he himself was still left and would endeavour to take his place. She had never thought of him in that way, though always kind and loving towards him; she had been so entirely engrossed in the elder brother and the prophesy, that she had thought of Hector only as a little boy.

Alastor maliciously rejoiced when she heard that the handsome son had adopted the ascetic life. About this period she determined that it was quite imperative that she should have a son, so she contrived a plot by which she presented Scorpio, the illegitimate son of Hesperia, one of the servants, as her own, bribing the real mother to silence. This required an elaborate and complicated plot, and although it was undeservedly successful, she was never free thereafter from devouring anxiety and suspicion. Now that she had thus provided a pretended heir for herself, she

seemed more than ever desirous to remove by any means all possible rivals. Still uneasy about Alcyone, she made various plots against her, and especially made an effort to murder her second son. Hector, by night by her own hand; but through a mistake she stabbed the daughter Rigel instead, and escaped without being recognised. Though Alcyone suspected her.

This attempt having failed, Alastor brought an accusation of plotting against Alcyone, and contrived to manufacture sufficient evidence to get her driven away from the city with her son. Alcyone knew that not only her present misfortunes, but also the death of her daughter, were directly attributable to Alastor, and therefore felt great resentment against her directly attributable to Alastor, and therefore felt great resentment against her, and vowed in a moment of anger to be revenged upon her some day. Being exiled in this way she lived in great poverty in a neighbouring State, earning a living for herself and her son by making and selling sweet-meats.

Some years passed in this way, Alcyone all the while harbouring bitter feelings against Alastor. Cancer presently died, and his wife succeeded in getting her pretended son crowned, but he proved dissolute and unmanageable. Among other evil deeds he outraged a girl, Thetis, who was his own sister, though he did not know it. His real mother, Hesperia, in anger betrayed his origin. The queen-dowager, of course, denied it, and had Hesperia poisoned, but the rumour had spread and found general acceptance.

There was much murmuring and rebellion among the people, and the story eventually reached the ears of Mars, the Suzerain at Sravasthi, who came down in person to investigate the case and found ample proof of the charge, whereupon he deposed the

servant's son Scorpio, and caused enquiry to be made for Alcyone. After some trouble she was found, and her son Hector placed upon the throne, it became her duty to look after and advise him, and she rose nobly to the emergency, making determined efforts to check the impulsiveness of her former life, and to be always patient and gentle with him. For sometime she practically governed the little State wisely and well, and by admirable prudence and restraint she made it happy and flourishing.

There was, however, a strong party of the supporters of the previous corrupt court who, having been dispossessed, were inwardly disloyal to the new regime, and opposed her effort to do justice whenever they dared. Presently the young King married Regulus, but his wife did not prove satisfactory. She had much personal ambition, and was jealous of the influence of his mother over him, so that she worked against Alcyone, and tried to undermine her power and to inveigle the young King into taking action which his mother disapproved. For some years this unsatisfactory condition of affairs went on, the new Queen trying to make a party of her own.

Eventually she had a long and serious illness, following upon the birth of one of her children. Alcyone nursed her through this, and took such unremitting care of her little children that Regulus began to see her true character, and came to love her. After her recovery, therefore, she entirely withdrew her old opposition, and everything worked much more smoothly. The Queen-dowager, Alastor, the supposed mother of the deposed King, who had been sent away into exile, returned secretly and stirred up a plot to restore that

unworthy pretended son. She was however detected, taken prisoner and brought before the Raja, who then sent for his mother, and said:

“ Here is your ancient enemy, against whom you vowed vengeance for the death of my sister. Now I give her to you. What will you do with her?”

But the defeated plotter looked so abject that Alcyone could not retain her anger against her, so she said:

“ Her misery and failure are punishment enough. I forgive her. Let her go.”

But the woman came immediately afterwards and asked to see her, and threw herself at her feet, and wept over all the evil that she had done, saying:

“ Now I die, for when I heard that I was to be delivered into your hands I at once took poison, feeling that you could not forgive me, but would torture me for all that I had done made you suffer.”

“ No,” said Alcyone; “ since you have thus repented you shall not die,” and she sent for her own court physician and asked what antidote there was for this poison. The administered it, and though Alastor was already deeply under the influence of the drug which she had taken, by long and careful nursing they succeeded in saving her life. She afterwards devoted herself to an ascetic existence of meditation and works of charity, to atone for her previous evil deeds.

Herakles, now grown rather old and feeble, arrived one day at Tiraganga, and brought terrible news to Alcyone, the news of the death of her eldest son—the son whom, in her heart, she had always loved the best. Herakles told her, with unaffected sorrow, how he had loved the young man, of the swift progress the latter had

made along the line of inner development, and how at last he had died heroically, defending his master from the attack of a party of robbers. Even though Alcyone had long ago made up her mind to give up her son, the news of his death was a great shock to her, and caused her deep grief, but Herakles comforted her by reciting again and again the praised of his nobility of life, his courage and his devotion, and explained the good karma that such a life and such a death could not but make for his own future advancement.

Herakles had half-doubted whether the sad news that he brought would not make him an unwelcome guest to Alcyone; but instead of that she was more strongly drawn to him than ever, and begged him to make his home in Tiraganga, persuading her son the raja to provide for him such modest establishment as he was willing to accept—though indeed he needed little persuasion, for he himself also felt deep reverence for him. Alcyone herself visited him daily and learnt much from him, trusting much to his advice in the education of her grandchildren, to whom she principally devoted the closing years of her life. The king and Queen fully recognised how much they owed to her loving care and prudent management, so that the concluding years of her life were passed in calm happiness, and she was regarded by all with great reverence and affection gratitude. She finally passed away peacefully in the cold weather of the year 4901, at the age of sixty-nine.

Chart XLII

North India

4970 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

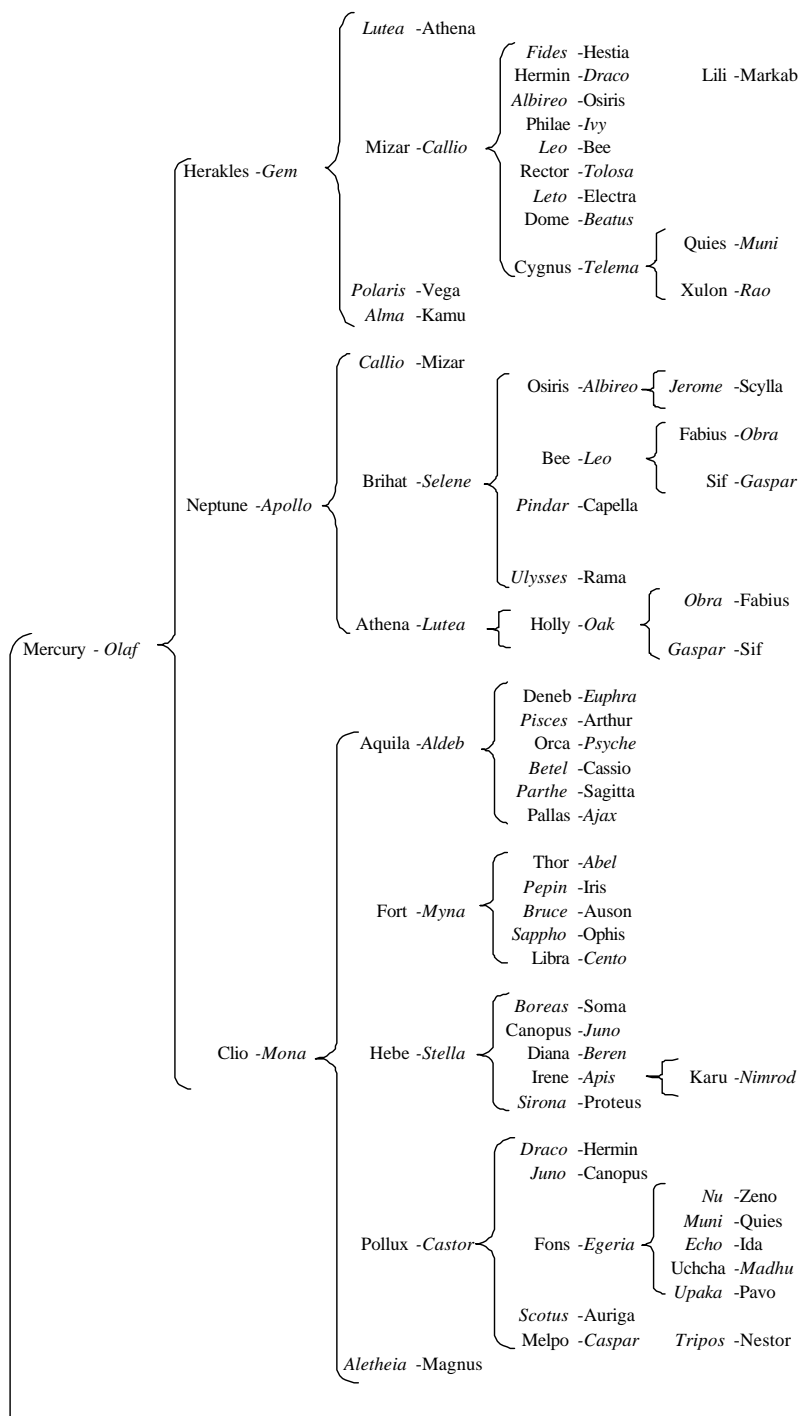




Chart XLII

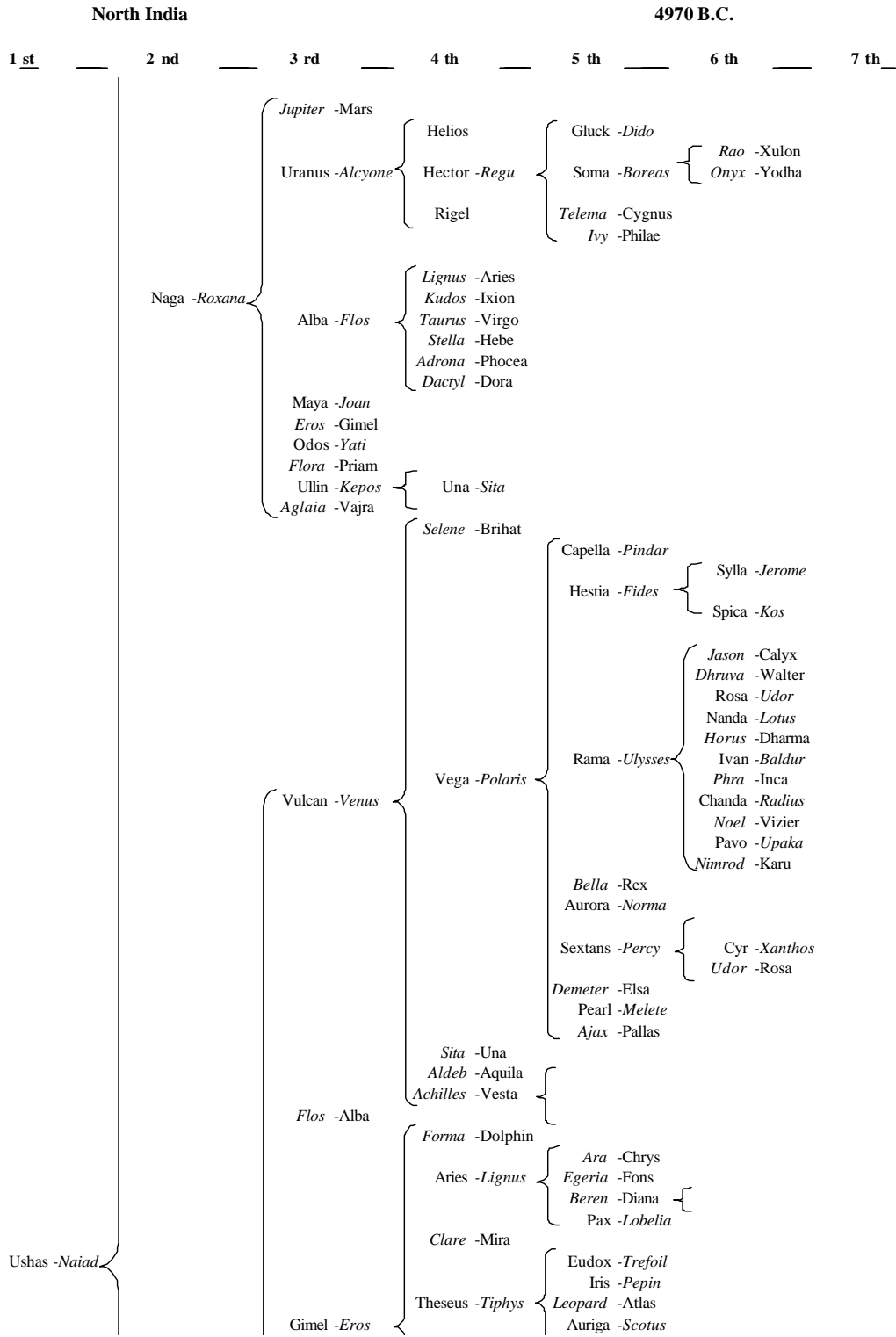


Chart XLII

North India

4970 B.C.

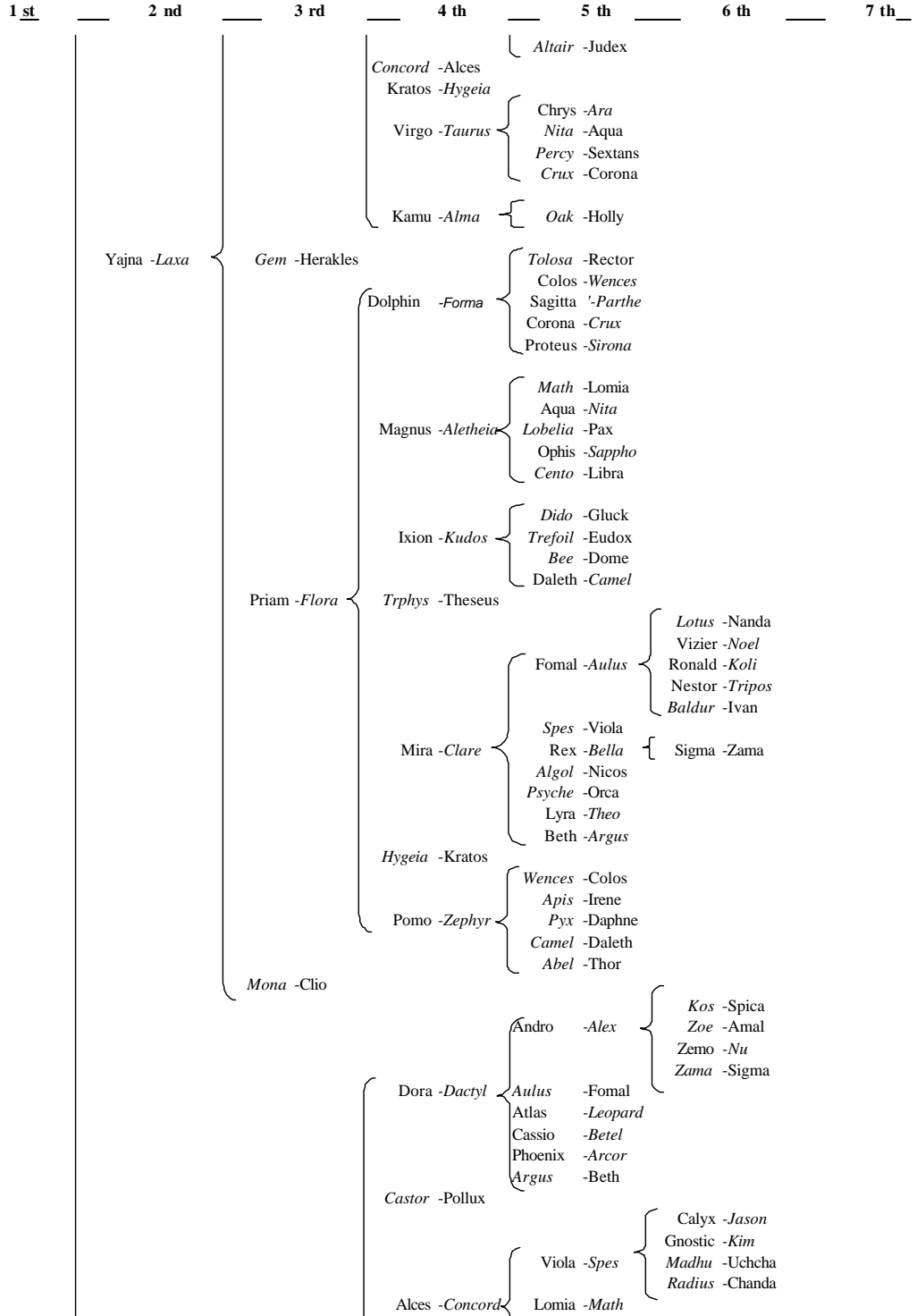
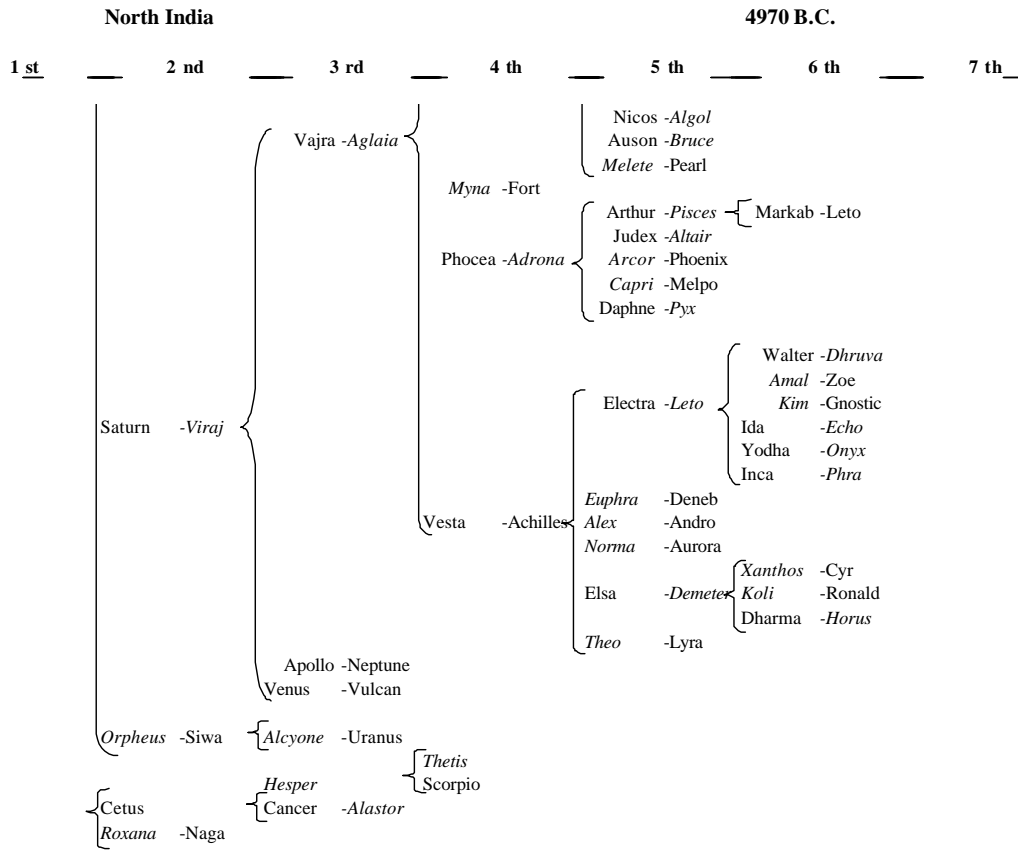


Chart XLII



We find ourselves once more in that most wonderful of the old civilisations which had its seat on the banks of the Nile. It was in the reign of the Pharaoh Unas, the last sovereign of the fifth dynasty which ruled over the joyous sons of mighty Khem, that Alcyone was born as the daughter of Ajax and Bellatrix. Her name was Hatshepu. Her father was the nextdoor neighbour of a great Court official, named Anarseb (Markab), and Markab' s eldest son was Sirius, whose name this time was Menka. The comradeship of previous lives soon asserted itself, and Sirius and Alcyone, being playmates, became much attached to each other.

Alcyone' s elder brother Uranus was very kind to them, and gave up much time to teaching them various things. Demeter, another little girl about the same age, a cousin of Alcyone, was also a great friend—a partially clairvoyant child who had wonderful visions. Sirius and Alcyone liked to listen to the descriptions of what she saw, and Alcyone was several times able to see these things too, by touching Demeter. Sirius could not do this, so the girls told him that boys were not fit for such privileges, being too coarse and masculine!

They played together amidst the lovely gardens for which Egypt was so famous—gardens which contained cleverly arranged artificial hills, dales and lakes. There was water everywhere, surrounded often by marble or polished granite steps and pillars; there were flowers growing on every foot of grass and hanging over

every wall, while the huge blossoms of the lotus covered many of the ponds. The children were as thoroughly at home in the water as on the land, and enjoyed their early life immensely under the warm Egyptian sun.

Naturally Sirius and Alcyone had long ago arranged to marry as soon as they grew up, but unfortunately an unforeseen obstacle presented itself. There was among the chief priests of the city a man whom few liked and everybody feared—a man against whom nothing was certainly known but a great deal was suspected. Everyone who offended him or opposed his will invariably died shortly afterwards, but the deaths could never in any way be traced to him. He had a son (Scorpio) who was decidedly a chip of the old block; he had all his father's unpleasant peculiarities and was vulgar and offensive in addition.

When Alcyone was a well grown handsome girl of about fifteen, Scorpio happened to see her; his passion was aroused by her beauty, and he made some approaches which she rejected with scorn. He drew off with some sort of muttered apology, but with an evil look. The difficulty thus placed in the way of their gratification only intensified his wicked desires and he determined to obtain possession of her at any cost, even if he had to marry her. He soon saw that marriage would be the only way in which he could hope to attain his wishes, and so he prepared an elaborate plot. He worked at his scheme for a long time, until it was diabolically ingenious and complete. He got hold of certain letters of her father's, and by skilful forgeries and interpolations transformed them into evidence of complicity in a plot against the Pharaoh.

Then he sought an interview with Alcyone, and explained that these documents had fallen into his hands, and that his duty and interest alike demanded that he should at once place them before the King, by which he would obtain much credit and great reward; but that because of his great love for her he was willing to take the risk of suppressing them, if she on her part, by giving herself and her wealth to him, would indemnify him for the loss of this reward, and make his interests identical with those of her family. It, however, she said a word about this to her father or anyone else, he would instantly lodge the documents in the proper quarter.

This troubled Alcyone greatly; for her father's seals and signatures were undoubtedly genuine, and she knew that he was in the habit of expressing rather revolutionary opinions, and although she had occasionally a doubt, she feared that the letters must really be his. Also this seemed an opportunity to do something really heroic, such as she and Demeter and Sirius had often talked about—to save the family at the cost of what to her was more than life. She felt herself precluded from consulting anybody, and she saw no way to escape, so she yielded to this fellow's representations and announced to her astonished family that she intended to marry him. But she did not trust him, and so she stipulated that she must have those incriminating letters in her hands before the marriage ceremony.

The whole thing was a horrible business for her, especially when her mother questioned her as to whether she really liked this man, and she had to pretend that she did, while all the time her heart was full of loathing. Sirius also was much shocked and pained when he heard the news; he said that, though he could never love

anyone but Alcyone, he was quite willing she should marry someone else if she really wished it, and if it was best for her, but that he could not believe that she could commit such an outrage on good taste as to marry that particular person. He insisted upon hearing her decision from her own lips, and even then he told her that he could not really believe it, but thought that she must be under some enchantment. He came near guessing the truth, which terrified her greatly, and made her try the more earnestly to deceive him.

Her elder brother Uranus was away from home at this time, or it is probable that he would have solved the difficulty. As it was, she carried out her bargain and resolved to make the best of it, but her life was never really a happy one, though so far as the physical plane was concerned she had luxuries enough. Her husband disliked Sirius and was jealous of him, so she could see but little of her old lover. In 4017 Sirius' mother died, at the birth of a little son(Vega). Not long after this Markab died also, and Sirius had the household upon his hands, and as he also succeeded to some of his father' s offices he was immersed in business affairs. He still remained faithful to the memory of Alcyone, and refused to consider the question of any other marriage, though there were many advantageous offers.

Alcyone had two children, Taurus and Virgo, and obtained some consolation in loving them, but was always haunted by the fear that they would grow up like father. Her life was really a long martyrdom, for she never forgot her love for Sirius, and never could learn to like her husband, though she tried to do her duty to him. When her brother Uranus returned he was amazed and indignant about her marriage; he questioned her closely, and discussed the

matter with Sirius, and his suspicions came near to the truth. His sister begged him not to press her any further as the deed was now done and could not be undone, and they must all make the best of it.

She had other children, but they all died, and her dreary life dragged on for twenty years. Her husband's fiery passion had died away long ago, but he never ill treated her, and she preferred his neglect to his attentions while she had no objection to any other intrigues in which he might engage. Now that he was quite careless as to what she did and where she went, she contrived to see Sirius much more frequently.

Some change had been introduced into the life of the latter by the circumstances connected with a certain military expedition to the far south, in which a young noble named Ramasthenes (Mercury) had been taken prisoner. This young captive was entertained in turn by several of the Egyptian captains, and spent two years in the house of Sirius. His interest in philosophy and occult problems was marked, and as Uranus, Sirius and Alcyone all delighted in them also, there was much discussion. Now Mercury was introduced to certain high authorities of one of the chief temples by Castor, who was also an officer in Egyptian army, and had been with Sirius at the time when Mercury was taken prisoner. The father of Castor had been one of the most munificent patrons of this temple, and had held certain important lay offices in connection with it, to which Castor had succeeded, so that he was a person of great influence with the priests, and his recommendation carried Mercury at once into the heart of things. The latter at once became an enthusiastic



student of the Mysteries, in which he immersed himself for years, though still keeping in touch with his friends.

In 3998 Alcyone was at last released from her long penance by the death of her husband, and of course Sirius immediately wanted her to marry him. She resisted on some theory that she was now unfit, being polluted by contact with her late husband, but the persistence of Sirius overcame her scruples, and she at last consented to marry him as soon as the year' s interval after the death of her previous husband (which custom demands) should have expired.

Sirius was happy in the prospect, but once more his hopes were dashed to the ground. His younger brother Vega got into serious trouble; he had forced a connection with a woman of low type, discovered her in infidelity to him, and killed her and her paramour, and then ran away and hid himself to escape the consequences of the murder. Sirius gave up all business, and devoted himself to searching for Vega, and after the expenditure of much time and trouble he succeeded in finding him in a state of illness and destitution in a far-away city. A death sentence had been passed upon him by the Pharaoh, and it was only with great difficulty, and much distasteful reference to his own services that Sirius was able to get this commuted for a fine so heavy that he had to sell the ancestral home in order to pay it. He was thus reduced to comparative poverty, but he recovered Vega, who had entirely reformed, and they lived together happily enough in their obscurity.

Under these circumstances he could no longer ask Alcyone to marry him, as in order to do so she would have been legally compelled to give up the small pension which was all that her first

husband had left her. She would willingly have shared poverty with Sirius, but feared to ass to his burdens; and they both felt that since such unforeseen obstacles had twice arisen to prevent their union, perhaps the Gods did not wish them to marry.

Alcyone attached herself to the chief temple, and studied under Mercury, who had made wonderful progress in mystic lore, while Sirius devoted himself to the uncongenial task of trying to make money in order to buy back his ancestral home. It took him nearly twenty years to do this, but he succeeded at last, and then once more, at the age of sixty, he discussed with Alcyone the subject of marriage. She had long been devoted to the temple services and studies, and had made great advancement in them, and in order to marry she would have had to give up the position which she had gained in the temple work, so after thinking the offer over carefully and consulting Mercury and Uranus, they both agreed, though with certain pangs of regret, that they would still continue to offer their lives separately as a sacrifice to the Gods, as they had done hitherto. Cygnus, one of the students in the temple, had long ago fallen in love with Alcyone, and had several times asked her to marry him, but without success.

Vega married an old playmate of his childhood, Ursa, the daughter of an Indian king who had been driven from his kingdom and had taken refuge on the banks of the Nile. They lived happily and had two beautiful children, Andromeda and Draco, and Sirius and Alcyone hovered over these children as though they had been their own. Quite a class of students were by this time working under the direction of Mercury, and this was the principal interest of the latter part of Alcyone's life.

Sirius died in 3967, and Alcyone mourned deeply for him, until one day he appeared to her and told her that to mourn for him, was unworthy of a student of the Hidden Light, and reminded her of the teaching which the Mysteries gave them as to the coming forth by day. Often as they had talked over it all, it was now for the first time that he made her fully realise of how little importance death is, and how entirely the dead and the living are one family.

This cheered her greatly, and she could often feel quite clearly his presence near her, though it was only twice that she actually saw him, once as above described, and once just before her own death, which occurred in 3960, at the age of seventy five. He told her then that he had cast a horoscope, or somehow made a calculation, about the remote future, and had discovered that, because they both had sacrificed themselves in this life for the sake of duty, they would meet once more at the feet of Mercury, after the passage of nearly six thousand years, and after that they would part no more; so she passed away quite peacefully and happily.

Orion also appeared in this life, under the name of Keperen, as the son of Achilles, another near neighbour of the Indian king and the Anarseb family, in his childhood he played constantly with Vega, the little brother of Sirius. He was eight years old when the Captive Ramasthenese came to reside in the house of Sirius, and he used often to sit at the stranger's feet and listen to this talk. He was entered as a kind of day-scholar at the temple, and eventually became a pupil of Ramasthenes. Unfortunately, however, he formed some undesirable acquaintances, and was led away into the dissipations of the city life which for the moment he preferred to that of the temple. When it was definitely known that he had renounced

the temple, the Pharaoh Unas offered his daughter Helios to Orion in marriage, and the ceremony was celebrated with much pomp and magnificence. Orion ardently loved his young wife, but nevertheless he realised that he had made a mistake in giving up the temple, and he never ceased to regret this. His wife died young but left behind her three children of whom the eldest Ptah-hotep (whom we know as Selene) was an unusually studious youth. He later became a learned man, and wrote a widely celebrated book on *The Wisdom of Egypt*. He lived to an extreme old age, one hundred and ten years, and was much respected for his great erudition.

Orion's later days were somewhat lonely, as all the friends for whom he cared passed on before him. Towards the end of his life he came to poverty. Evidently this royal life in Egypt under such remarkably favourable conditions was intended to be the climax towards which many previous incarnations had led. But choice must always be free, and Kephren chose wrongly, thus postponing the designed culmination.

Erato also took his part in this life, though he was born far away at Ajmere in Rajputana, as the son of the chieftain Deneb, and married the daughter of the suzerain Mars. In his youth he went to the wars with his father, and was presently sent along with him by Mars on an important embassy to Egypt. Among the officers who received the embassy were Sirius and Castor, with whom Erato at once struck up a friendship. The embassy was housed on the bank of the Nile in the neighbourhood of the group of friends to which reference has already several times been made, and Erato was readily admitted to intimacy with it. After his return to India he again took part in the constant wars of the period, and eventually had the

misfortune to kill his own younger brother by accident in one of the battles. This sad occurrence induced him to leave his wife and children and become an ascetic. He wandered for a long time in the forests until at last he found an old man, Spica, living in a cave, who sheltered him and offered him instruction. Under his tuition Erato grew calm and resigned, and it was in that cave that he died at the age of forty-five.

Rhea was present in this life as the wife of Kallesarthon, the officer in charge of the expedition which captured Ramasthenes. The officer in charge of the expedition which captured Ramasthenes. The latter had been the pupil of Jupiter, an old man who was killed in that same expedition. His daughter Alcestis was taken prisoner at the same time by Kalesarthon, and was subsequently married by Castor, although he had already two wives living. Alces had a younger sister to live with her in Egypt, as they had no other relations living. When Pyx grew up she married Zeno, the son of Ulysses.



Chart XLIII

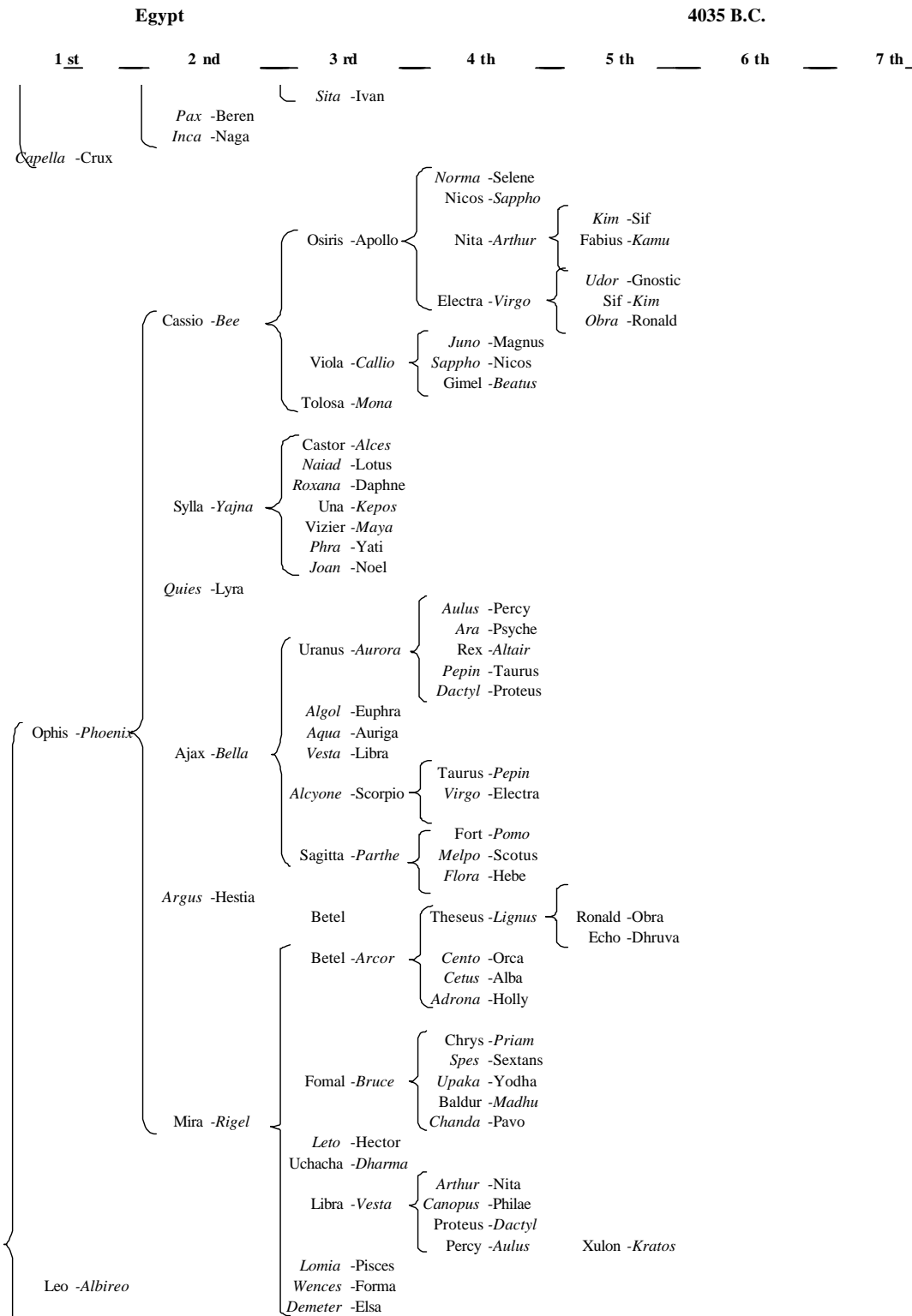


Chart XLIII

Egypt

4035 B.C.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

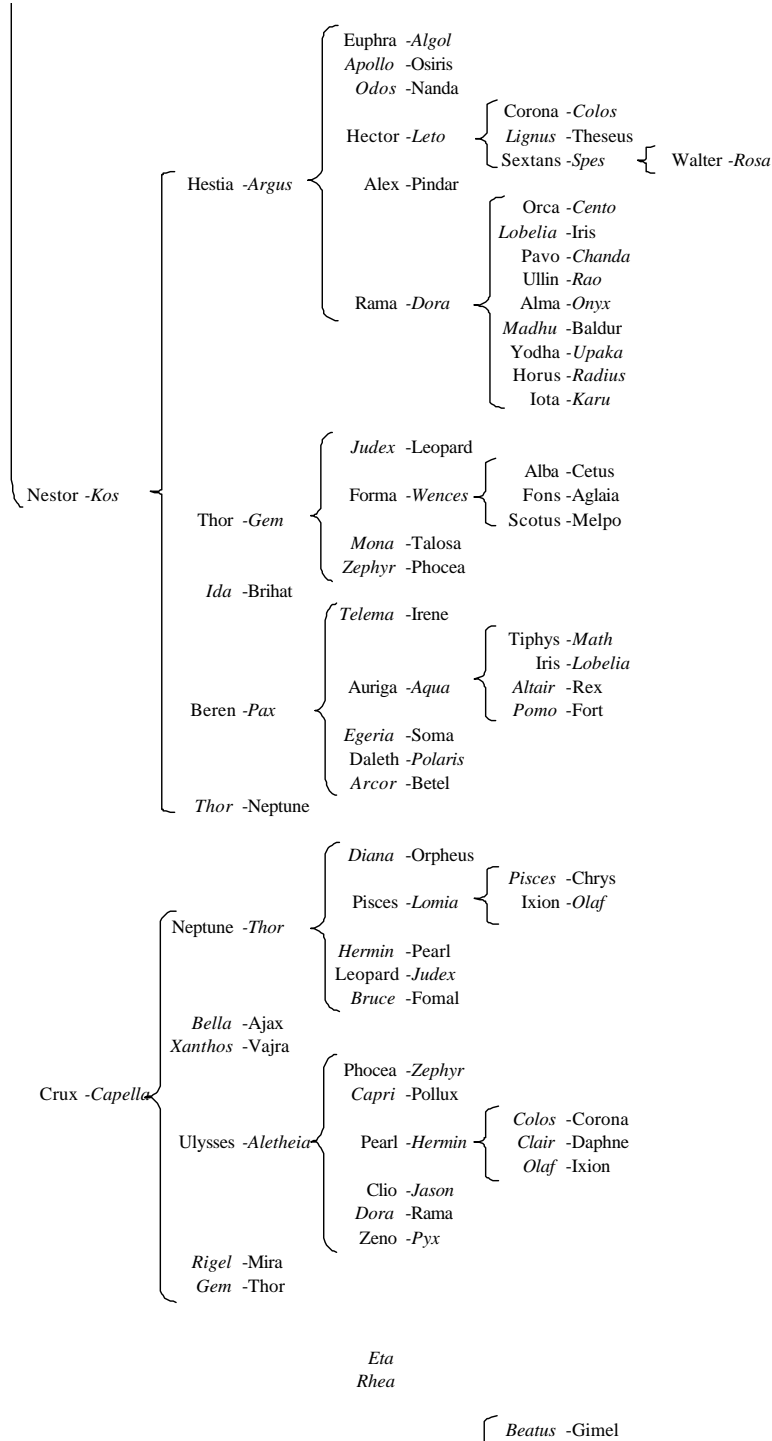




Chart XLIII

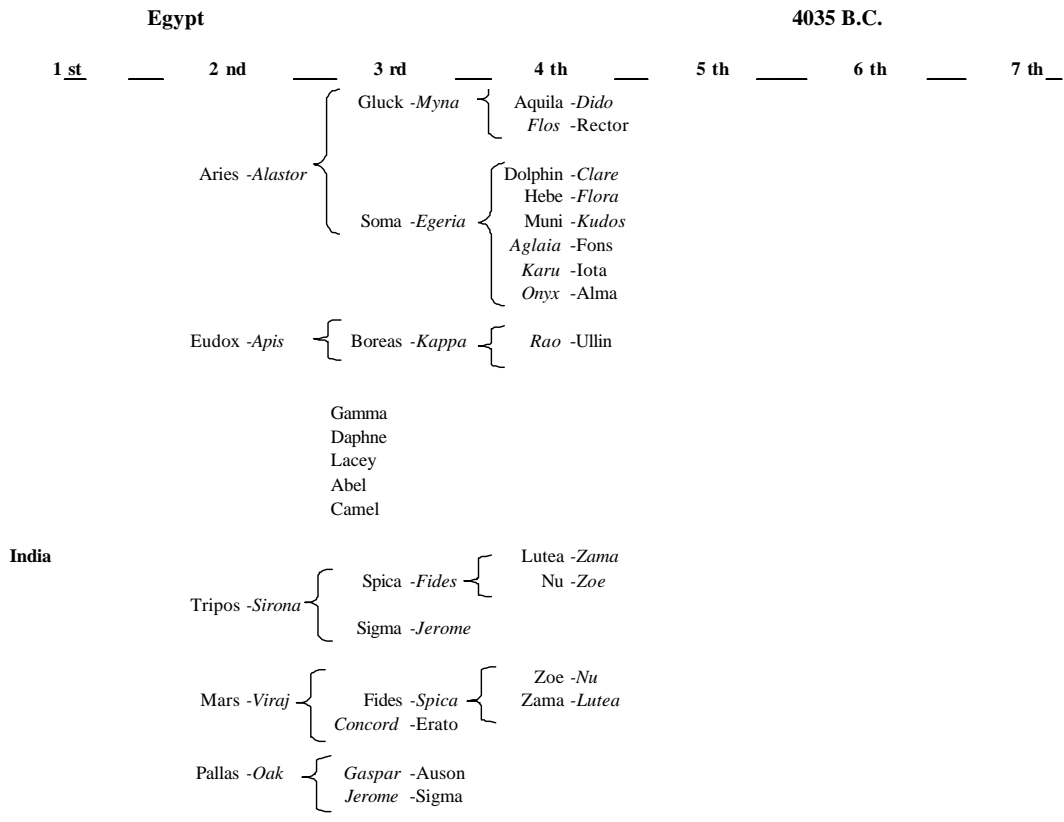


Chart XLIII a

India

3414 B.C

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

A considerable number of our characters appeared in India at this time. They were grouped chiefly in two large families, descended respectively from Jupiter and Pavo. These families intermarried in the usual way, Mars and Corona being the eldest sons. Jupiter had five sons, who being all huge men, were commonly called the five giants. They were all huge men, were commonly called the five giants. They were all remarkably alike in form and feature, though differing widely in disposition; Mercury and Naga resembled each other so closely that they were practically indistinguishable. They were all trained and expert warriors, and on the occasion of a tournament they challenged any twenty of the knights and nobles assembled there to fight simultaneously against them. Twenty experts promptly accepted the challenge, but were easily defeated; then twenty more tried hoping that the giants might be fatigued after their previous exertions, but this also failed ignominiously, and the five giants were left in possession of the field. They had one sister Yajna, as tall and stalwart as her brothers; indeed, she had been known to put on their armour and go forth with them with out being detected. She appropriately married Corona.

Instead of acting as governors of Provinces, the king's sons in this incarnation rode up and down the country like the knights-errant of the Middle Ages, seeking for wrongs to redress, and endeavouring to see that justice was done in their land. When Mars came to the throne he sent his next brother Naga to be Viceroy of a vast new province which, owing to the failure of its original dynasty, had just been absorbed into the kingdom, and Naga spent the rest of his life there as practically an independent ruler, Mars visiting that part of his kingdom only twice in some forty years. Naga had married Electra, and they made a magnificently handsome pair; their numerous children were careful to intermingle with the other branches of the family, but we may notice that the grandchildren were already becoming exclusive, and marrying only among their own people.

The kingdom in which there had previously been a good deal of mal-administration and corruption was brought by the efforts of our group into a much better condition, and the Government remained strong, just and able for some centuries.

1 st      2 nd      3 rd      4 th      5 th      6 th      7 th

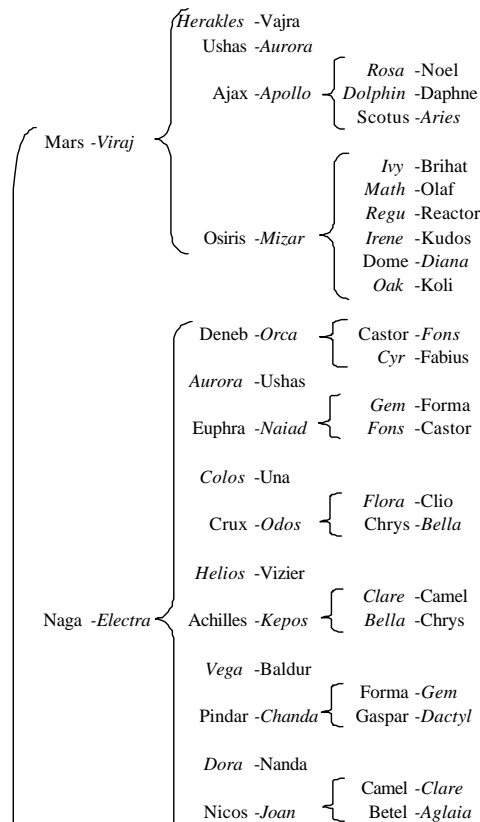


Chart XLIII a

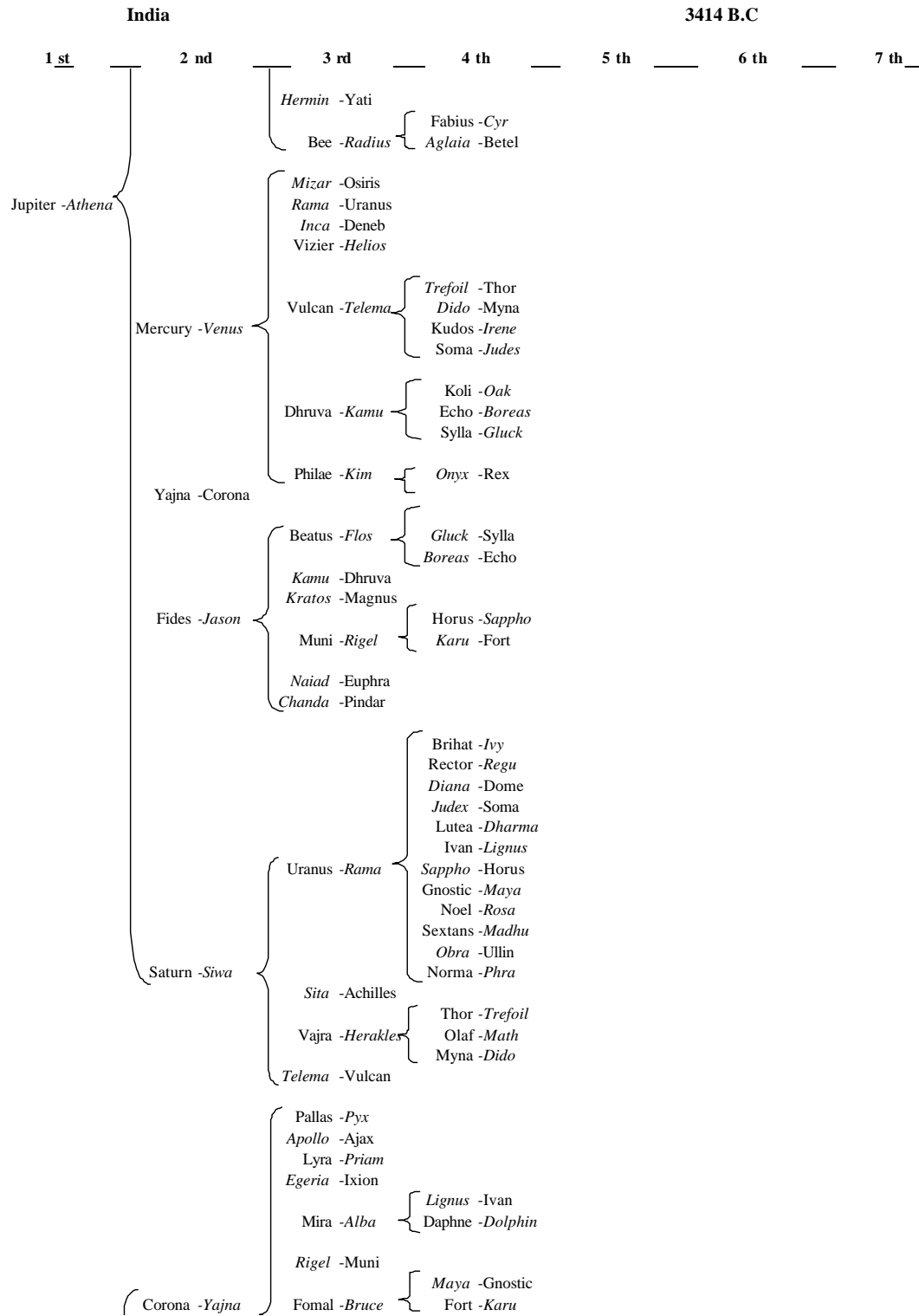
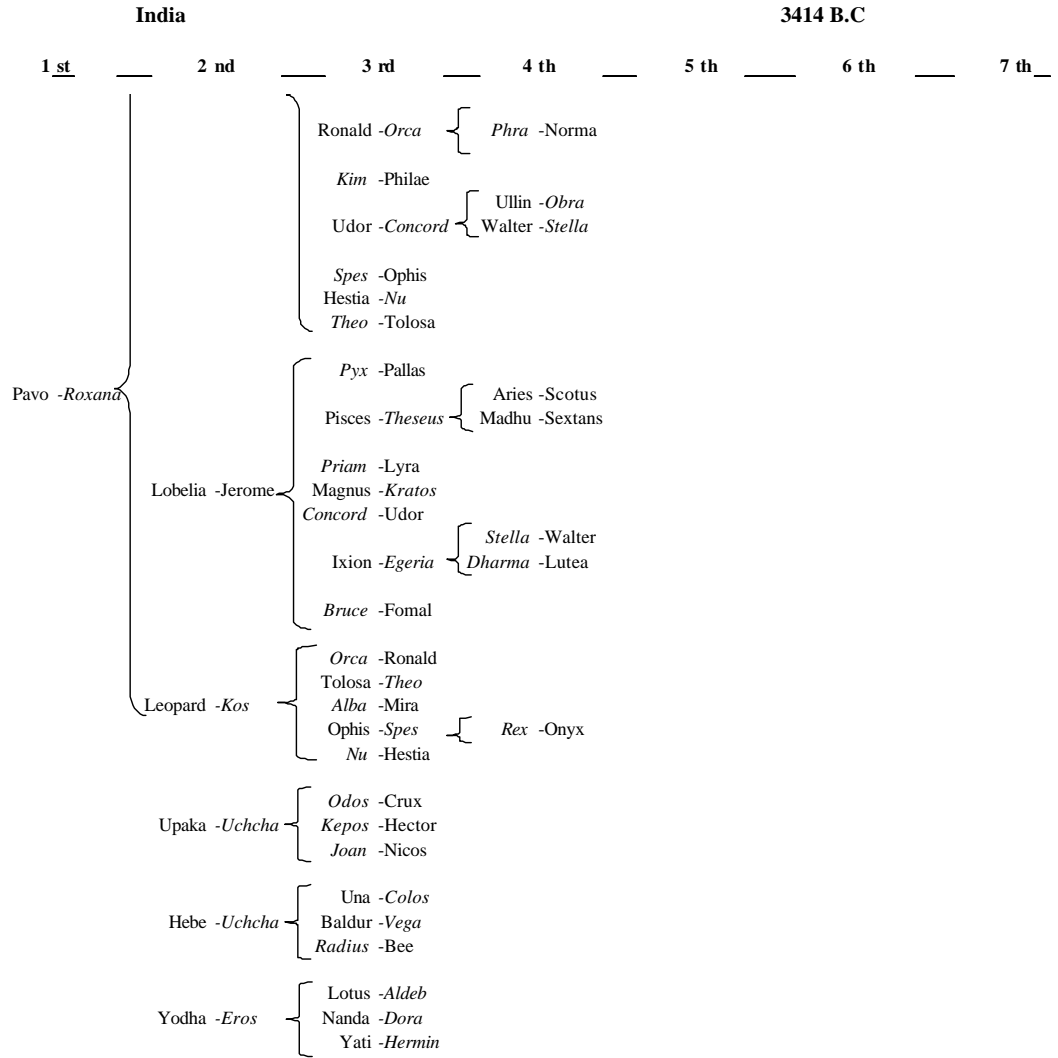


Chart XLIII a



## Life XLIV

This time Alcyone returned to his beloved motherland of India, and also to the male sex, having been five times feminine.

He was born in a town called Narsingarh, near the Vindhya Hills, the the year 3059 B.C. His name was Shivarshi, and he was born into an old and noble family, though much reduced in the world-poor but proud. The great traditions handed down from father to son were the memory of its ancient greatness, and imposed the necessity of maintaining the dignity and re-establishing the position. It still retained a considerable estate, but had no money to cultivate or stock it, and also money had been borrowed on it in some way.

Alcyone' s father Taurus was a good man at heart, but stern and proud; the mother Virago was rather weak and complaining, though well-meaning. Their life was one of a certain amount of privation because everything had to be sacrificed to the family pride. The old profuse charities could not now be lavished, but some scanty show of them must be; appearances must somehow be kept up before the outer world, even though food ran short. They lived in a rambling old castle, only a small part of which was really habitable, most of it being desperately in need of repairs. Alcyone was the second son, the eldest being Pollux; they were remarkably alike to face, though absolutely different in disposition. As they grew up Alcyone was deeply religious, reliable and painstaking, while Pollux was careless and dissolute, and a source of much trouble to his family.

Nevertheless it was to the eldest son that the father booked to mend the fortunes of his house, not by his own exertions, but by a fortunate chance. Pollux happened to have been born at a certain conjunction of the planets, on the name-day of the local ruler; and consequently by the advice of his astrologers that ruler had bequeathed great wealth to him, though he had seen him only as a baby, and knew little of his later life. In all ways, therefore, Alcyone had to be sacrificed to Pollux; for example, when they grew up Alcyone fell deeply in love and wished to marry, but could not do so because Pollux, being the eldest, must marry, in order to carry on the family, and a brave show must be made at his wedding, and there was not money enough for two.

So Pollux married Adrona, but did not long remain faithful to her; he got himself entangled in some disreputable transactions and finally disappeared with another woman (Melpo). The father felt that all this bad behaviour of Pollux, and also his disappearance, must at any cost be kept from the knowledge of the Raja, lest he should withdraw his legacy; so he ordered Alcyone to personate Pollux (which he could easily do, as there was a close resemblance between them), and, though this was most distasteful to him, he had to obey.

So it was given out that it was Alcyone who had gone on a journey, and that, because of that, Pollux had to change his mode of life and stay more at home, Alcyone entirely avoided the friends and the haunts of Pollux, and in this way escaped detection. He held the position of Pollux for some years, and gradually built up for him a reputation vastly better than his own. He entirely declined however to take his brother's wife, as the father wished him to do. When

Pollux returned penniless, and without the unfortunate woman, they forgave him and he resumed his place in the family—Alcyone, of course, being supposed to have returned from his journey; but Pollux did not live up to the reputation which Alcyone had made for him, and so caused much trouble.

Finally he committed a serious crime, and, for the sake of the family honour and the legacy Alcyone sacrificed himself and took the blame for this action upon himself. The result was that he was condemned and cast into prison. The family recognised his heroism on its behalf, and did all that it could for him; but even with their best endeavours he had a miserable time, for the prison was horrible in many ways; he had to herd indiscriminately with real criminals, and the prisoners were habitually left without proper or sufficient food. It was the custom that they should stand in turn at a grating and beg from the passers-by, and in that way they were usually able to eke out a precarious existence. His father contrived to send some little food daily to Alcyone, even though the store at home was frequently insufficient; but even this miserable dole—Alcyone could not take wholly for himself, when he saw the still greater suffering of some of the weaker prisoners.

This horrible imprisonment dragged on for some time; and in the meantime Pollux pursued his evil ways and got himself into still further difficulties; at last Aqua, a sympathetic younger sister to whom Alcyone had been especially kind, could not bear this condition of frightful injustice any longer, so she escaped from the house without her father's leave, went before the Raja, and told him the whole truth. This involved a terrible exposure, and brought great public disgrace on the family; the old father committed suicide

out of shame; the eldest son Pollux was banished; and the Raja removed Alcyone from prison and appointed him to an office in his service.

The father being dead and the elder brother away, Alcyone was now the head of the family, and inherited all its traditions and obligations, and also its debts and difficulties. The salary of his office was sufficient to prevent starvation and to keep the house going in a modestly comfortable way, but it was not at all enough to restore the long-lost glories of the family. Alcyone therefore pondered often over the state of affairs, and wondered what he could do to carry out the life-long wish of his father, which he regarded as a sacred charge laid upon him.

After a time he decided to go and consult Neptune, the chief Brahman of a neighbouring temple, who had a great reputation for sanctity and wisdom. The Brahman heard his tale sympathetically, and after much consideration advised him to undertake a short pilgrimage to a certain well-known shrine, and there to offer up a series of special prayers and meditations to the deity. This advice he accepted; he performed the necessary ceremonies, and prayed earnestly to the deity to help him in this matter, not for the sake of the money, but because of his father's command.

During these days of special prayer he had to live and sleep in the temple, as near as might be to the image of the deity. On the last night of his stay he had an exceedingly vivid dream, which told him to go home to his castle, to go down into a certain unused dungeon among its foundations, and there to take up the stones of the floor and to dig to a certain depth. He return home, but doubted whether he should pay attention to the dream; eventually, however, he



thought that because of its peculiar vividness it might have been sent to him by the deity in answer to his prayer, and that at any rate it would cost but little trouble to make the search as suggested.

He followed carefully the instructions given to him, and discovered under the dungeon floor a magnificent treasure of golden vessels and precious stones, which had presumably been buried by some ancestor when some danger impended, as so often happened in Indian history. This splendid trove put matters right for him, for its value was more than sufficient to enable him to free his land from its encumbrances, and to sow it and stock it; indeed it left him much over, wherewith to build a temple and some rest-house and to organise many processions in gratitude to the deity who had sent him the dream.

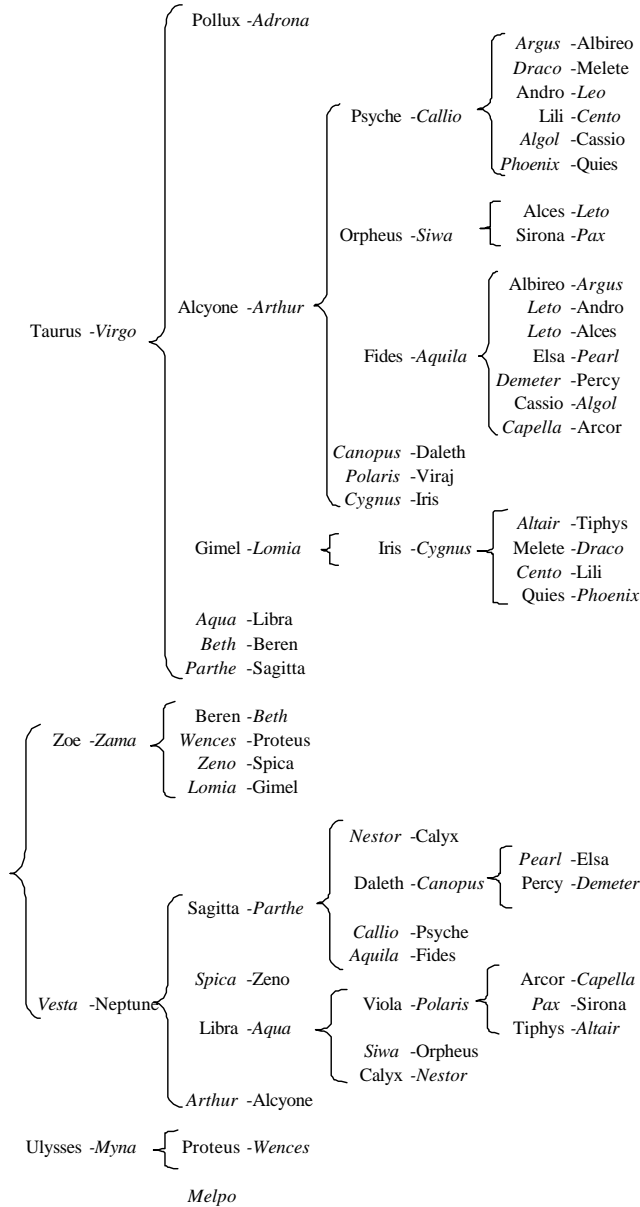
The rest of his life passed in his native city, but never left it for any length of time except for certain pilgrimages which he undertook. He was always a deeply religious man, of devotional type, kind and gentle with his family and dependants, and charitable towards the poor. As soon as he was relieved by the finding of the treasure of the immediate pressure of financial worries, he turned his attention to study and devoted to it a definite portion of time each day, and presently acquired a great reputation as a learned and holy man. When his eldest son grew up to years of discretion and had proved himself a wise and capable manager, Alcyone abdicated his position and retired to spend the remainder of his days in study, religious conversation and exercises, not in the jungle, but in a sort of small wooden house or shed in a garden upon his own estate. Here he died peacefully at an advanced age.

Chart XLIV

India

3059 B.C.

1<sup>st</sup>    2<sup>nd</sup>    3<sup>rd</sup>    4<sup>th</sup>    5<sup>th</sup>    6<sup>th</sup>    7<sup>th</sup>



## Chart XLIV a

**Crete** **2821 B.C.**

**1 st**    **2 nd**    **3 rd**    **4 th**    **5 th**    **6 th**    **7 th**

Like Gaul in the days of Ceaser, Crete was at this time cived into three parts or states--Knossos, Goulas and Polurheni. Jupiter was King of Knossos and Overlord of the whole island, for the rulers of the other states acknowledged him as their leader, although they were perfectly free to manage their own internal affairs. Mars was King of the great City and terrory of Goulas, near the eastern end of the island, and Corona was King of Polurheni. There was also, in the south of the island, an independent city with a few miles of territory attached to it, over which Vulcan ruled as hereditary Prince.

All these Kings were also ex-officio High Priests, as in Egypt, and the King's palace was always the principal temple of his State. The people worshipped a dual deity-Father-Mother-and these two were regarded as one, though some men offered their devotion more to the Father-aspect, and some to the Mother. The Father, when spoken of separately, was called Brito, and the Mother Dictynna. No statues were made of these deities, but great reverence was paid to their symbol, which was a curious object like a souble-headed axe. This was carved in stone and made in metal, and set up in the temples where one would naturally expect a statue, and a conventional drawing of it represented the deity in the writing of the period. This double axe was called labrys and it was for it originally that the celebrated Labyrinth was built, to symbolise to the people the difficulty of finding the Path of God.

Much of their religious service and worship was carried on out of doors. Various remarkable isolated peaks of rock were regarded as sacred to the Great mother, and the King and his people went out to one or other of these on certain days in each month and chanted prayers and praises. A fire was lit, and each person wove a sort of crown of leaves for himself, wore it for awhile, and then threw it into the fire as an offering to the Mother-God. Each of these peaks had also a special yearly festival, much like a Pardon in Brittany--a kind of semi religious village fair, to which people came from all parts of the island to picnic in the open air for two or three days and enjoyed themselves hugely. In one case we noticed that a great old tree of enormous size and unusually perfect shape was regarded as sacred to Diktynna, and offerings were made under its branches. A vast amount of incense was burnt under it, and it was supposed that the leaves they were carefully collected and distributed to the people, who regarded as sacred to Diktynna, and offerings were made under its branches. A vast amount somehow absorbed and retained the scent, so when they fell in autumn they carefully collected and distributed to the people, who regarded them as talismans which protected them from evil. That these dried leaves had a strong fragrance is undeniable, but how far it was due to the incense seems problematical.

The people were a fine looking race, obviously Greek in type, their dress was simple, for the men in ordinary life usually wore nothing but a loin cloth except when they put on gorgeous official costumes for religious or other festivals. The women wore a cloth which covered the whole of their body, but was arranged something like an Indian dhoti in the lower part, giving rather the effect of a divided skirt.

The interior of the island was mountainous, not unlike Sicily, and there was much beautiful scenery. The architecture was massive but the houses were curiously arranged. On entering, one came directly into a large hall like a church, in which the entire family and the servants lived all day, the cooking being done in one corner. At the back was a covered passage (as in the houses in Java at the present day) leading to what was in effect a separate building in which were the sleeping rooms. These were quite small and dark--mere cubicles--but open all round for about two feet under the rood, so that there was ample ventilation. Round the wall of this hall under the roof usually ran a frieze of painted bas-relief--generally a procession, executed in the most spirited style.

The buildings were of granite, and there were many statues of granite, though also some made of a softer stone, and some of copper and wood. Iron was used by this race, but not much; the principal metal was copper. The pottery was distinctly peculiar; all the commonest articles were made of bright yellow earthenware, painted with all sorts of figures. These figures were generally on a broad white band round the middle of the pot, and the colours used were nearly always red, brown or yellow--very rarely blue or green. These were the common household pots; but for the table they had porcelain and glass--both very well made. Most of the glass was of a bluish green tint, like some of the old Venetian glass--not colourless like ours. The people used many vessels of gold, wonderfully chased and sometimes set with jewels. These people were especially clever at jeweller's work of all sorts, and made elaborate ornaments. One sees among them no diamonds or rubies--chiefly amethysts, jasper and agate. But many ornaments were evidently imported, for they had statuettes and models in carved ivory.

These people had two kinds of writing, evidently corresponding to the hieroglyphic and the demotic in Egypt, but they were quite different from the Egyptian. A decimal system was used in calculating, and arithmetic generally seems to have been well understood. These Cretans were good sailors, and had a powerful fleet of galleys, some with as many as sixty oars. They used sails also--sails which were wonderfully painted; but apparently they employed them only whe the wind was almost directly astern.

Jupiter had for his queen Viraj, who was the chief priestess of the Mother-God Diktynna. Viraj was a very holy woman of high reputation and great power; in fact through her husband, she was virtually the ruler of the island, and her son Saturn held an important position among the priests, and was governor of the capital city under his father. Mars, who had married Herakles, had two brothers, Mercury and Brihaspati, who acted as assistant priests and relieved him of much of his work.

## Chart XLIV a

Crete

2821 B.C.

1 st    \_\_\_\_\_    2 nd    \_\_\_\_\_    3 rd    \_\_\_\_\_    4 th    \_\_\_\_\_    5 th    \_\_\_\_\_    6 th    \_\_\_\_\_    7 th \_\_\_\_\_

The relationship of various characters will be seen by reference to the list of dramatis persone, but two or three events of interest are worth mentioning here. Mizar, the youngest daughter of Mars and Herakles, was famed throughout the whole island for her wit and marvellous beauty, and, though she was still very young, a host of eligible young men were in love with her. It was an unwritten law that the daughters of the royal house should not, except under extraordinary circumstances, marry before the age of eighteen; so on her eighteenth birthday her father received four proposals for her, from Sirius, the son of Mercury; Crux, the son of Brihaspati; Pallas, the son of Corona; and Achilles, the son of Vulcan.

Mars did not know how to decide among all these young men, so he called them all together into his presence and told them to settle amongst themselves who should have the first right to offer himself to the fair one. The natural instinct of the time would have been that the swains should fight for the maiden, but this Mars did not desire, saying that they were all as brothers, and that a quarrel between them would inevitably weaken the royal house. Pallas proposed that they should decide by throwing the dice, but Sirius objected saying:

"I will never consent to dishonour so noble a maid by making her hand the prize of a gambling contest. We are all here together; we are all brothers of the King's house; why should one seek to go before the other, and why should we put the lady whom we all love to the pain of refusing any of us privately? If it please the King, let the Flower of Crete be called into his presence here and now, and let her say which of us she chooses--if indeed she will have anyone of us whom she has known all her life, for she may desire first to see strangers from other lands. Have I spoken well, O King?"

"You have spoken well," replied Mars. "Yet before she is called, I must have a promise from all that you will abide peacefully by her decision, and that there shall be no quarrelling later about this matter."

"That will I at least promise freely and fully, my lord King," said Sirius. "Let me offer yet one more suggestion. All we are bretheren, as I have said; let us be bretheren in another and different sense. All alike we love your daughter; let us bind ourselves by a solemn sworn agreement that whoever she shall choose, whether it be one of us or some other, we will loyally accept that choice, and will remain through all our lives true brothers to her and her husband, ready to render faithful service, and if need be to yield life itself for her and for him."

The idea caught the fancy of the others, so they all solemnly swore in the presence of the King to accept her choice and to be ever at her service; and then Mizar was called. But Mizar had guessed beforehand what was going on, and had concealed herself behind a curtain in an upper room the window of which looked down into the King's hall of private audience; she had heard what Sirius had said, and perhaps that may have influenced her choice; or perhaps she had made up her mind long before. At any rate, when her father concisely stated the case, she shyly gave her hand to Sirius, and then gathering courage from his grasp, she called to the others, who were turning away in dejection after bowing before the King:

"Princes, hear me! I love you all; I would that I could please you all. I heard your vow of brotherhood, and I honour you for it. Let me on my side tell you that my husband and I accept your service and your friendship. Brothers shall you be to both of us, and near our hearts, as long as life shall last, and even afterwards, if that may be."

The vow was kept, and no cloud of misunderstanding was ever allowed to arise between the members of that brotherhood. And Hector (who had also loved her, but, because he was the younger brother of Sirius, had not thought it proper to present himself along with him) asked to be allowed to join the brotherhood when he heard of it, and most loyally kept his pledge. Afterwards he married Dora, but she died in childbirth, leaving him three little babies. He found a foster mother for them in Boreas, the wife of Nu, a poor man, whose little child had died only a day or two before. A year later Nu also died, and Boreas became a servant to Mizar, to whom she was deeply devoted.

As will be seen from the table at the end, the other members of the brotherhood also married in due course, though they never forgot their vow. Much to the sorrow of Achilles, Ophis, his eldest son, was killed in his first battle, when they were repulsing the attack of an army of marauders from the island of Cyprus.

Before his marriage Sirius had been sent to Sicily on an embassy to one of the rulers there. On that occasion Achilles and Hector accompanied him, and they had a most interesting voyage, and were much impressed by the wonderful beauty of the island.

Soma and Regulus were the heads of a family of the merchant class, who devoted much of their wealth to charitable purposes, and so acquired the friendship of Sirius and Mizar, who were also much engaged in similar work. Some of our minor characters appear in this life as slaves--a rare event in the group of incarnations which has been examined. Soma's son, Camel, fell in love with Pomo who was one of these slaves, bought her, set her free and married her.

Orion took birth in 2736, in an Arab race in South Africa. His father owned land and flocks, but was at the same time a hunter and trader. Orion and his younger brother Scorpio fell in love with the same woman. Orion married her, and the younger brother,

## Chart XLIV a

Crete

2821 B.C.

1<sup>st</sup>    2<sup>nd</sup>    3<sup>rd</sup>    4<sup>th</sup>    5<sup>th</sup>    6<sup>th</sup>    7<sup>th</sup>

therefore, adopted a hostile attitude. Presently a rebellion arose in the country, and a usurper seized upon the throne. The younger brother took his side, while Orion, who had espoused the cause of the rightful king Sigma, was driven into exile with him. For four years they took refuge with a tribe of negroid race who lived in enormous caves. It was reported that a giant race existed in the recesses of these caves, and Orion promoted an expedition in search of these people, but did not find them. In the course of his exploration he acquired a number of fine diamonds, which he offered to his King, together with an idea which their discovery had suggested to him. In that kingdom the most valuable of the crown jewels was a remarkable diamond-hilted sword, supposed to be of great age, and to possess magical qualities. The legend was that whoever held this sword by its right the ruler of the country. The work on the hilt of this sword was wonderfully fine, and the most valuable part of its decoration was a huge diamond. The finest specimen in Orion's treasure trove was quite equal to it, or if anything rather larger, so the idea had occurred to Orion that it might be possible to prepare a duplicate of the diamond sword, and he thought that if his King suddenly reappeared among his partisans in apparently miraculous possession of what could hardly fail to be taken for the sacred relic, their faith in its mystical properties would so assure them of victory as to make them practically invincible. The king's imagination was fired, but he doubted whether it was right or wise to make a duplication of the sacred sword. Orion then suggested another plan. He offered to make his way back in disguise to their capital, manage somehow to steal the sacred sword and bring it to the king. The king accepted his offer, but he found the matter far from easy, and had to arrange an elaborate plot. He was successful, and fled one night with the sword in his possession, but its absence was discovered sooner than he had calculated. A pursuit was undertaken, and he and his servant Gamma were overtaken and captured. The captors then encamped for the night, and before morning the resourceful servant had contrived to free both himself and his master, had murdered the guard and stolen the sword from the officer in charge. The usurper endeavoured to conceal the fact that the sword was lost, but it became known in spite of his efforts, and the superstition of the people made them feel that his cause was already lost and his sceptre departed from him. So when the true king appeared with a strong but determined army of followers the resistance offered was only half-hearted, and the usurper fled in dismay. Orion was then placed by the king in a position of honour which he retained until he was killed at the age of forty-eight in a battle with a neighbouring tribe.

Sigma  
Orion -*Kappa*  
Scorpio  
Gamma

In 2695 Vega was born in a sort of Bedouin tribe, but at ten years old she was captured and carried off into Egypt as a slave. The person to whom she was assigned was Auriga, who was very good to her and took her as a personal attendant. A son of the house fell in love with her, and affairs presently came to a crisis. The mistress of the house discovered it, and turned out Vega and her little baby. The young man was sent away to reside at a distance for a time and forget his infatuation, but Vega contrived to follow him and presently there were two more babies. Then the young man was recalled to his home, forgiven, and married to a person of his own rank. Vega and her three babies being left behind in the country, where she worked for some years as servant. eventually, as the children began to grow up, she felt that she must have some education for them, and she consequently presented herself at the town house where there was naturally a great disturbance. Auriga, though very angry, felt that it was right to do something for the children and offered to take charge of them if the mother would let them go, and never see them again. This decision caused her great suffering, but in the end for the sake of the children she yielded, and went away never to return. Her mother who had been captured along with her and had all this time been acting as housekeeper to Auriga went away with Vega, and they lived together for the rest of this life, which ended at the age of fifty.

Vega ,Auriga

Proteus and Concord appeared as husband and wife in Arabia, about the year 2500.

Proteus -*Concord*

1<sup>st</sup>    2<sup>nd</sup>    3<sup>rd</sup>    4<sup>th</sup>    5<sup>th</sup>    6<sup>th</sup>    7<sup>th</sup>

Jupiter -*Viraj* { Apollo -*Vajra*  
Athena -*Jason*

Rosa -*Koli*

Trefoil -*Flos*  
Diana -*Rector*  
Holly -*Fabius*  
Sif -*Obra*  
Joan -*Upaka*

Chart XLIV a

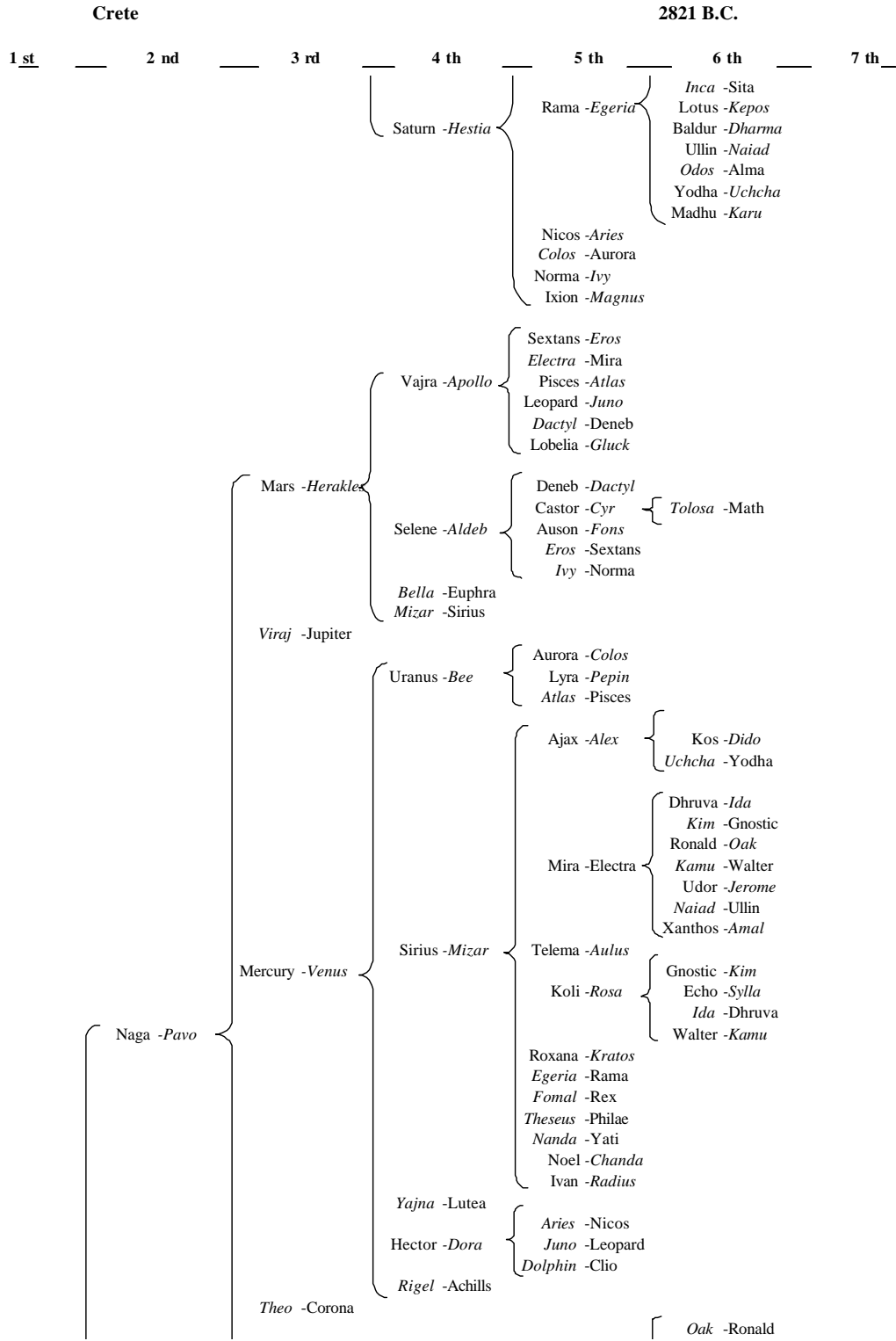


Chart XLIV a

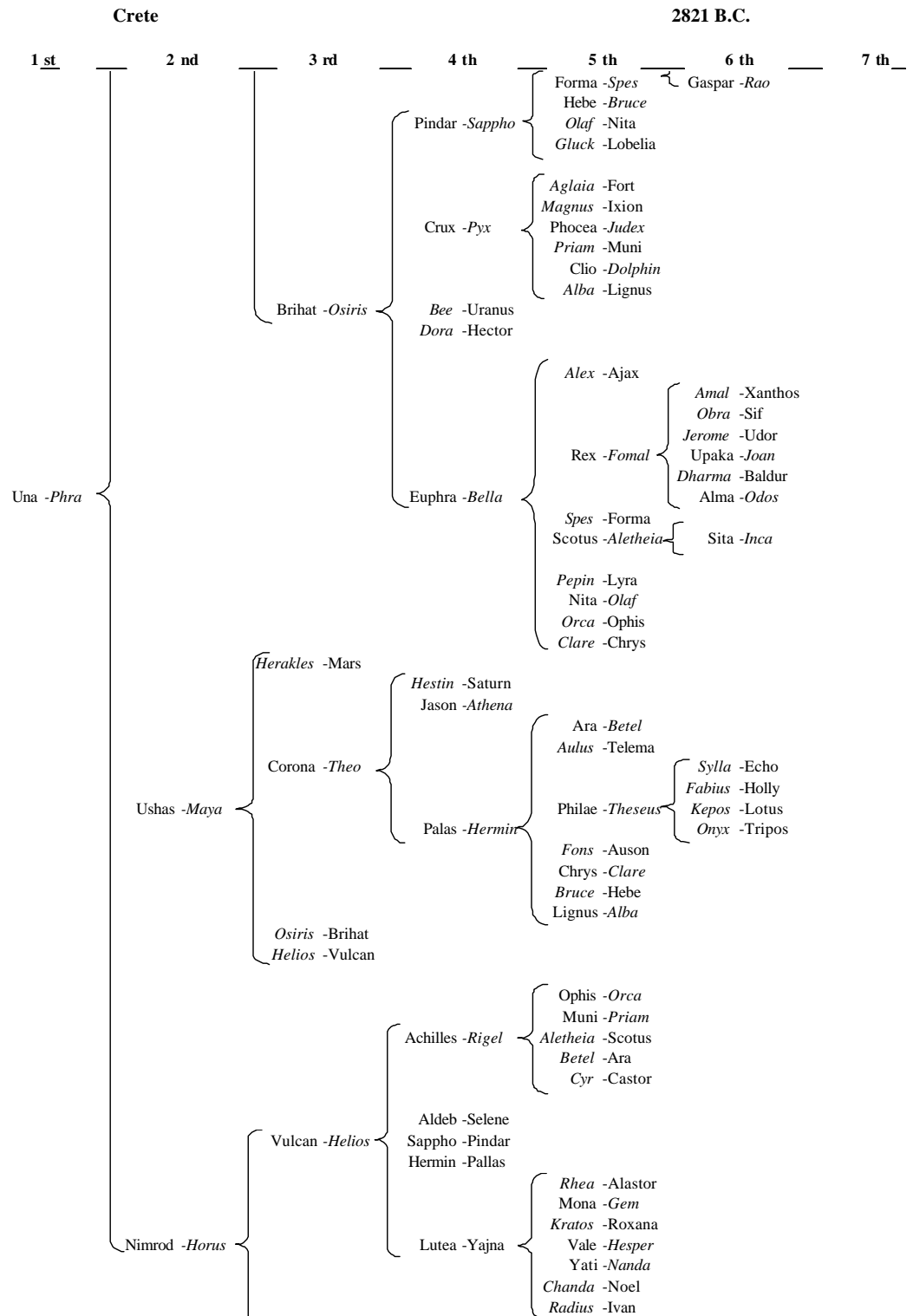
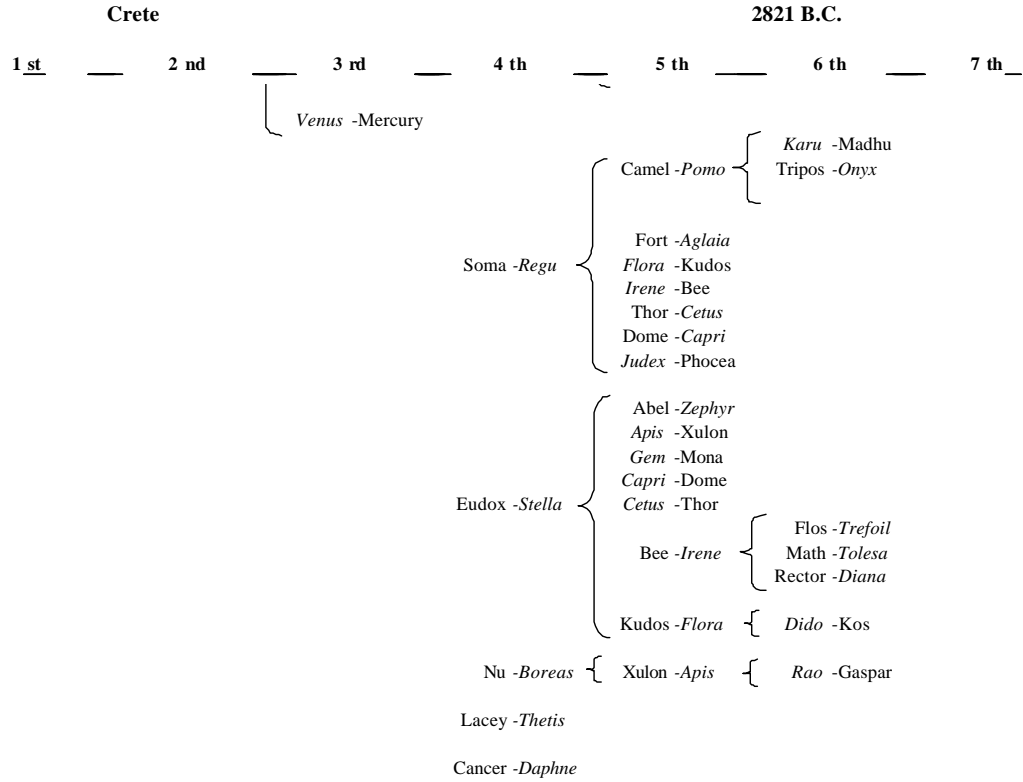


Chart XLIV a



About this time Laxa appeared in Arabia.

Laxa



Faithful once more to Hindustan, our hero took birth in the year 2180 B.C. at small town called Mopa, in the kingdom of Wardha, in what is now the Nagpur district. His name was Bhrojagohallamarshi, and his father, Albireo, was a Brahman of the highest type—a thoroughly good man, earnest, steady, persevering and charitable. His mother, Leo, was a worthy helpmate to such a husband, so Alcyone may be considered distinctly fortunate in his parents. His education was carefully supervised, and was of a somewhat more modern type than in the earlier incarnations. Enormous numbers of verses were still learnt by heart; indeed Alcyone acquired at quite an early age the title of Dwivedi, and later on that of Trivedi, for learning by heart two and three Vedas respectively—a stupendous task. But he also learnt grammar, geography, astrology, arithmetic and medicine—the last of rather remarkable character. He was considered a most promising boy, and later in life was respected as an unusually learned man. He spoke at least four languages—the older Sanskrit; some dialect derived from it, which was then probably aboriginal languages.

When he came of age he married a beautiful girl, Algol, and chose as his profession that of a schoolmaster, in which he was eminently successful. He was always kind and gentle with his boys, and was idolised by them; they would do anything for him, and take any trouble to please him, and he on his part spared no pains to make them understand whatever he taught them. He greatly

enjoyed his life and work, and as his home life was also happy one, this incarnation may be considered a propitious one in its earlier years, although it closed with disaster and undeserved disgrace.

In 2150, when he was only thirty years of age and had still quite young children, his country was invaded by some neighbouring king. Alcyone did not at all like fighting, and he regarded the whole affair as a ridiculous waste of time; nevertheless, he took his place in the ranks, and bore his part bravely in what had to be done. The Wardha army, however, was defeated, and Alcyone was compelled to take his young family and fly from his home to escape massacre. They wandered in exile for three years, sometimes suffering greatly from privations; but at the end of that time the invader was himself attacked from another direction, and a successful revolution restored the previous ruling line of Wardha, so that Alcyone was able to return to his beloved school.

The ravages of war had been followed by famine; his old pupils were all scattered, and only a moiety could be gathered together again. He had now another spell of quiet life, during which he gradually built up his school until it exceeded its former strength, and he was much delighted to find that his eldest son Libra had inherited his power of teaching and his love for that profession, and so made an able assistant.

The shadow that was to darken his life began to loom over him in 2127; his youngest daughter Mizar, whom he loved tenderly, was then fifteen, and an undesirable suitor appeared for her hand in the person of our old historian Scorpio—a man of more than twice her age, already noted for a life of debauchery, and credited with the possession of a most violent and vindictive temper. The man,

however, was rich, powerful, and a scion of a family which it was not well to offend; so though Alcyone was absolutely determined that he would not give his daughter to such a person, the refusal could not be made as abrupt and decided as he would have wished it to be. The undesirable suitor absolutely declined to take a negative answer, and persisted in thrusting himself at all times and seasons upon the poor girl, until his persecution became a nightmare to her.

Alcyone was at last driven to tell him in no measured terms that his proposals could not under any circumstances be accepted, and indeed to forbid him to enter the house. The man was violently indignant, and swore, with much abusive language that not only would he have the girl in spite of her father, but that his revenge upon that father for daring to insult him should be one of no ordinary character. Alcyone was much troubled about this affair, because, although he could not possibly have done otherwise, he still knew well that this man had powerful connections if he chose to use them, and that a rich and unscrupulous man is always a dangerous enemy. However, he heard nothing more of the matter for a time, and he hoped that the undesirable suitor had had his fleeting fancy attracted towards some other object.

But one night he heard screams proceeding from his daughter' s room, and, catching up a dagger and rushing in half-dressed, he found the villain, with two other men to help him, in the very act of carrying off his daughter, with evidence of peculiar outrage. Though only thus partially armed, and only one against three, he rushed at once upon the ravisher and stabbed him to the heart. The other men fled, although one of them wounded him in his flight. He could not seriously regret the act which had been forced

upon him, but nevertheless he knew that to kill a member of a rich and powerful house was a dangerous action, no matter how great the provocation may have been; so he judged it wise to have himself carried at the earliest dawn in a litter to the court of the Raja, so that he himself might state his case before a complaint could be made against him.

He told the whole truth to the king, exactly as it had occurred. The Monarch had little difficulty in believing the story, for the dead man's character was well known, and Alcione's reputation was a good one. The Raja expressed perfect sympathy and assured him that the law should not punish him for the deed, which he considered entirely justifiable; but at the same time powerful enemies, from the subtler forms of whose vengeance even he, the king, might not be able to shield him.

Meanwhile the Raja forestalled any complaint or criticism by himself issuing a notice announcing the death of the ravisher, and the circumstances under which it had taken place, adding a free pardon to Alcione, and an expression of his belief that no brave man could have acted otherwise than he had done. After that there was nothing more to be said, and the majority of his people heartily approved the manifesto; the injured family thought it politic to appear to agree with the general verdict, but at the same time they gave elaborate funeral ceremonies to their kinsman, and contrived in various small ways to make it apparent that they were by no means ready to forget and forgive the stain that had fallen on their name.

From this time onwards Alcione's life was never free from all kinds of intrigues and accusations; and he soon began to realise that this was due not merely to the physical persecution of a

powerful family, but also, and much more, to a determined attempt from the astral plane to compass his ruin. Indeed, the dead man showed himself to him many times in dreams, always threatening him with the absolute certainty of destruction at his hands. Alcyone was a brave man, but this perpetual pressure from unexpected quarters soon began to get upon his nerves. He never knew what would happen next, but he knew quite certainly that something would happen, that it would be something unpleasant, and that it would come upon him suddenly from the quarter from which he least expected it. Mysterious losses fell upon him;; pupils were withdrawn from him on the most flimsy excuses; and he began to see that shortly he would be in serious monetary difficulties.

It happened that he had a rich and childless uncle (Cancer), who had the reputation of a miser of the most pronounced type. As Alcyone was his nearest living relation, and it had always been understood that he was to be his heir, he bethought himself of applying to this somewhat unpleasant old man for financial assistance. The old man, refused him with contumely, and assured him that no single coin of whatever money he possessed should ever by any chance pass into his hands. Alcyone was not unnaturally indignant at this treatment, and perhaps spoke somewhat unwisely; but he certainly cherished no resentment against the old man, and he was much horrified when, the next night, he found a strong and almost irresistible suggestion coming into his head to go and kill this somewhat unworthy relation, and relieve his most pressing necessities by the use of the miser' s store.

Such a suggestion coming into his mind so strongly quite confounded him, and he could not in the least understand it, until suddenly he seemed half to see and half to sense behind it the form of the suitor whom he had been obliged to kill; and he realised that this diabolical suggestion was only another of that man's methods of trying to injure him. This once understood, the suggestion was instantly and finally repudiated, and he thought little more of it. until suddenly news arrived that his old curmudgeon of an uncle had mysteriously disappeared—and then, a little later, that his body had been found, showing clear traces of murder.

The next news that he had after this was brought by the officers of the law, who came to arrest him for the commission of the crime. He of course protested his innocence, but they simply laughed at what he said, and told him that he could explain all that to the judge, but that they did not think that he would succeed in persuading him to believe him. He lay in prison for some time, and was then brought up for trial. The case as represented against him utterly confounded him; his own dagger had been found concealed in his uncle's room, and the wounds upon the body had obviously been made by that, or some exactly similar weapon. Two men swore to having seen him enter his uncle's house on the night in question, and his uncle's servant testified to having admitted him, and afterwards having heard the sounds of a struggle of some sort, and heavy groans proceeding from the door closed in some way that made it impossible to open it, and when some hours afterwards he succeeded in making his way in, he found no one there, though the blood and the traces of the struggle were evident.

Other men testified to having clearly seen Alcyone carrying a huge load in a sack, which might well have been a human body, a few hours later during the same night; and he had been walking in the direction of the place where the body was afterwards found. The servant positively identified the body as that of his master; as it had been hidden under water, the face had been eaten away by fishes, and was not therefore actually recognisable, but there was no mistake as to the clothes and general shape and appearance of the corpse.

In the face of such circumstantial evidence the judge could scarcely hesitate; but when, even at the last moment, thinking of the unblemished reputation of Alcyone, he delayed to pronounce the sentence, another witness appeared who, passing beneath the window of the dead man's room, had heard a furious altercation, in which he had recognised the voices of Alcyone and his uncle, the latter crying for mercy and the former angrily refusing it. The witness declared that he had waited for a time to see what would come of it, and watched until he saw Alcyone come forth bearing the sack upon his shoulders as previously described, and with an expression of great fear upon his countenance and obvious bloodstains upon his clothing. A cloak of his with bloodstains on it was produced in court; and the judge reluctantly pronounced the death penalty, adding to it remarks of deep regret that one who had been so universally respected for many years should, in a moment of revengeful passion, have been guilty of so barbarous a deed. Alcyone of course protested his innocence all through, but as the proofs accumulated he seemed quite stunned, and at last he could only say: " I do not

believe that my uncle is dead; but at least his disappearance will kill me."

He was sent back to prison and condemned to die at daybreak the next morning. That evening in his cell he received a visit from a foreign priest who had passed through the town some two years previously, as he was making a pilgrimage to all the principal shrines of India. Alcyone had offered entertainment to this visitor on that occasion, and he had spent two or three weeks in his house. The stranger's name was Sarthon (but we know him as Mercury), and he was a priest initiated into the Egyptian Mysteries. He and Alcyone had many a time discussed religious matters and Alcyone had learnt much from him, being especially struck by the identity, according to Sarthon's explanation, of two religions which exteriorly differed as much as did the Egyptian and the Hindu.

On this last night of his life Sarthon, who was now passing through the town on his way back to Egypt, called upon him, and after condoling with him, gave him a peculiar message which he said was communicated to him by One who was of far greater power in the Mysteries than himself. It was to the effect that although his condemnation seemed unjust, in reality it was not so, for this death was not for the alleged murder of an old man (who indeed was still alive), but for other actions committed far back in the past; that he should make cheerfully and bravely this final payment of that ancient debt, since by it his way should be cleared of much that obstructed it, and hereafter the Path to the Hidden Light and the Hidden Work would lie clear before him; and, said Sarthon:

" I myself to whom you have shown hospitality, shall take your hand and conduct you along it; for this work is given to me by



Him whom none can disobey. Therefore have no fear, for all this is well, though it seems so ill; and those whom you love will not suffer through your death."

Saying this he left him with a gesture of farewell, and next morning at sunrise Alcyone was duly beheaded. Not three days had passed before the supposed victim of the murder was captured by some of the Raja's officers, and brought before him. Then the whole plot was revealed; but the old uncle declared to the last that this was no act of his, that the rejected suitor had appeared before him to hide himself, and to arrange everything so as to throw the blame of his disappearance upon his nephew.

The Raja (Orpheus), hearing this, ordered the arrest of all the witnesses, yet did not put them to death because, though examined separately, they all without connivance agreed in the same story, every one of them bearing witness that he had been forced into the part he took by the dead man, who was well known to them all. The Raja, however, made special offerings to the Gods in atonement for having put an innocent man to death, and decreed a large pension to the wife of the man who had been unjustly executed, with a special grant to the daughter in connection with whom all this difficulty had first arisen. So Mercury's prophecy came true, and as far as money went, those whom he loved did not lose by his death; but it was a terrible affliction to his sons, who held the family of the dead ravisher responsible for it, and commenced a bitter feud against them in consequence, which lasted for many generations. The other part of Mercury's prediction has also been fulfilled, for from the life which closed with this undeserved decapitation began the rapid progress along the Path of the Hidden Light and the

Hidden Work which has culminated in this present life in the ' entry upon the stream' , which has made Alcyone a member of the Great White Brotherhood which exists but for the helping of the world. And Mercury leads him still, in fulfilment of that promise made thousands of years ago.

Orpheus, the local King, owed allegiance to the overlord Rama, the grandson and Successor of Mars. Rama had married Alcyone' s aunt Osiris, so that it is probable that by appealing to family influence Alcyone might have obtained some further consideration of his case; but he had a feeling that as a matter of principle such influence should not be used. Also his father Albireo had in youth seriously differed in opinion from the other members of the family on certain points, and had gradually withdrawn himself from them. So Alcyone felt that it would be improper to claim relationship now just because he happened to be in undeserved trouble.

Chart XLV

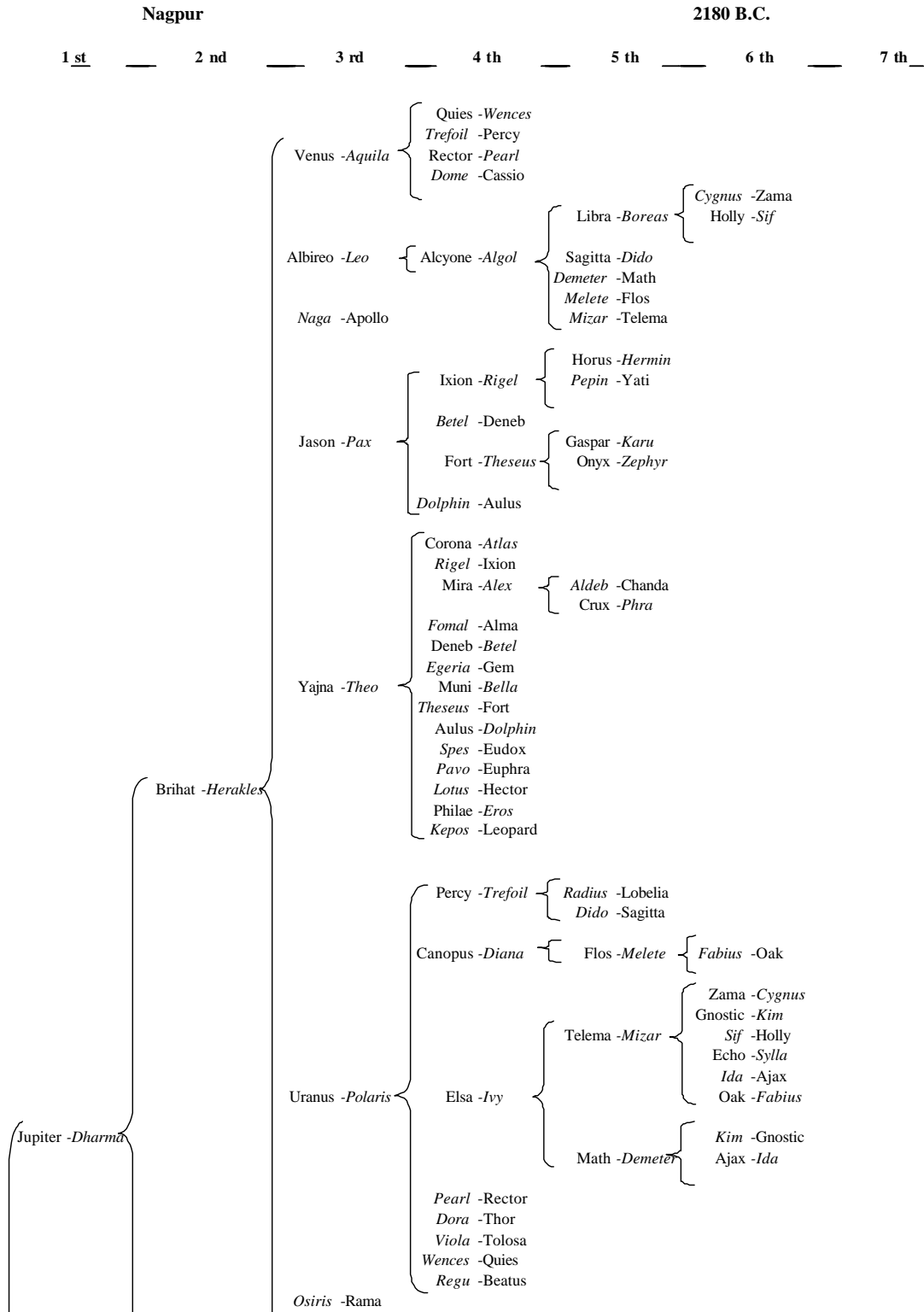


Chart XLV

Nagpur

2180 B.C.

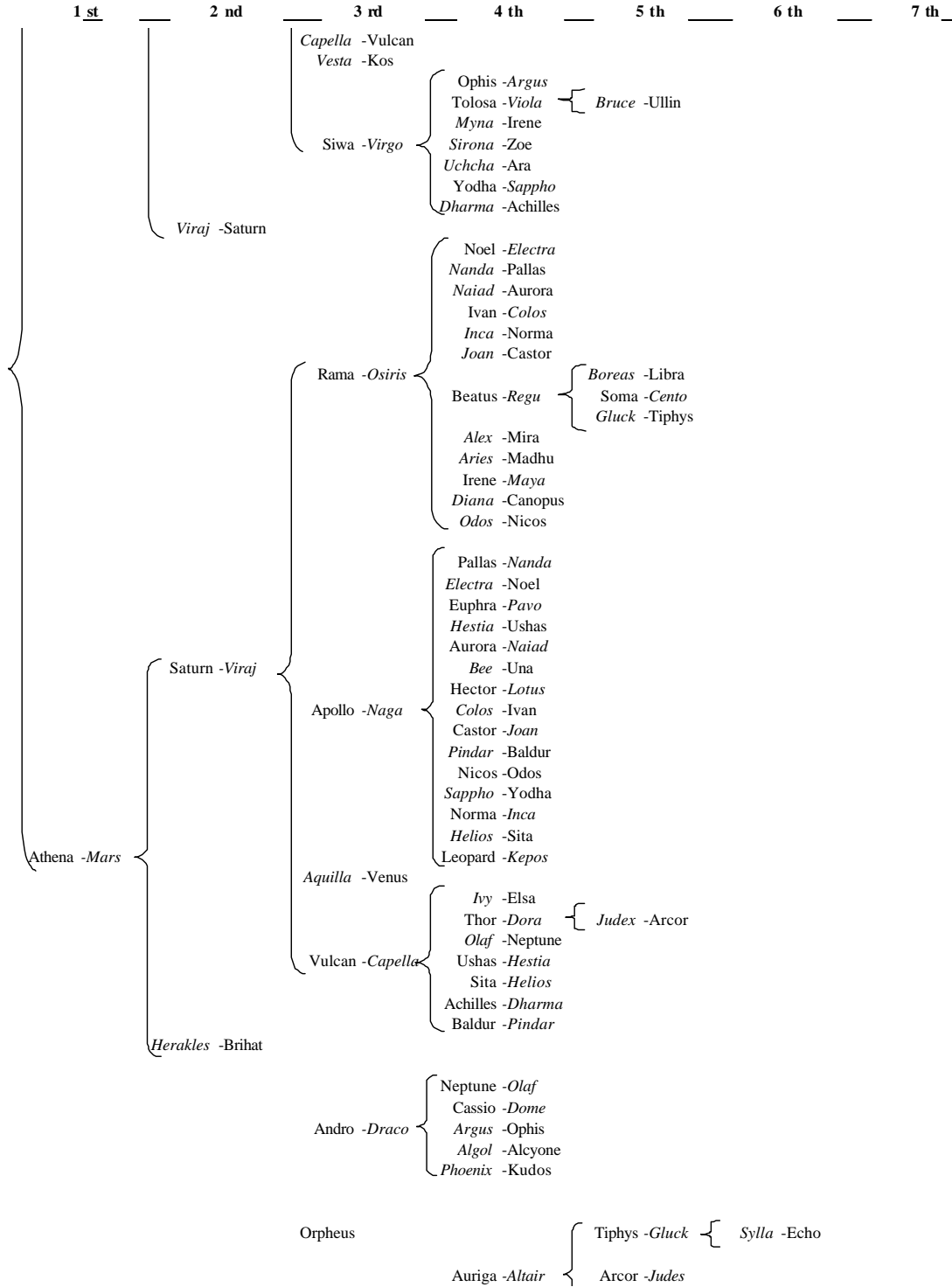


Chart XLV

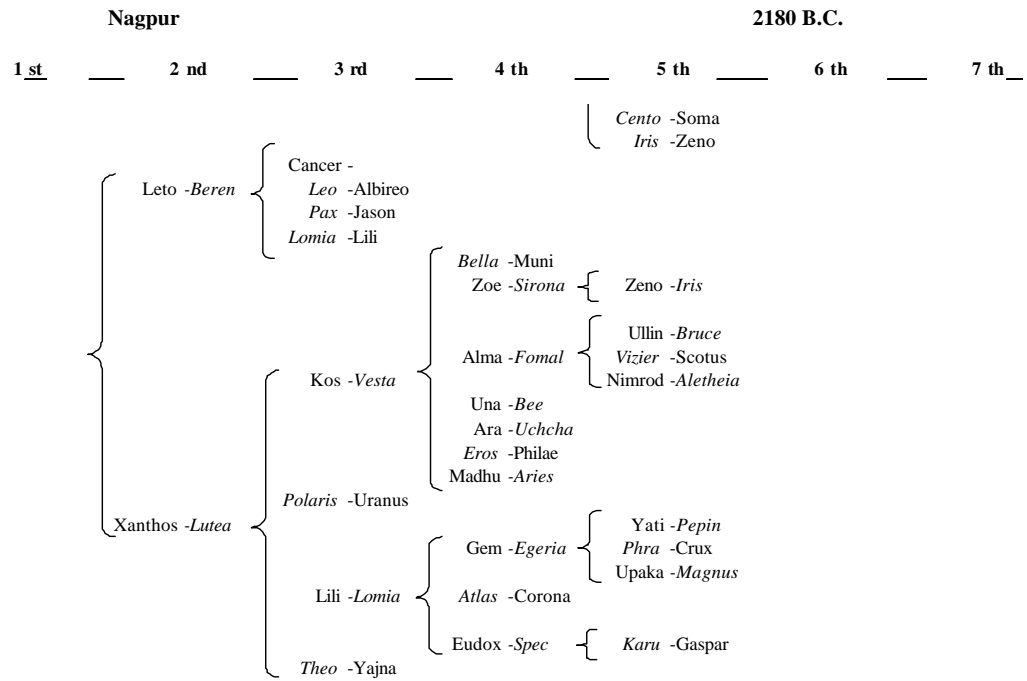
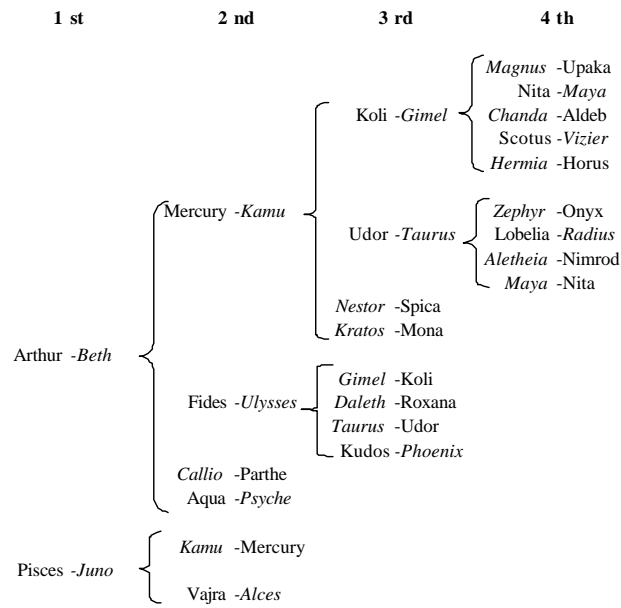


Chart XLV a

Egypt

2180 B.C.

At the same time some of our characters are born in Egypt where they worked under the leadership of Mercury. Ulysses, a Hyksos chieftain, married Mercury's sister Fides. Rhea was born in one of the Greek islands, but was captured by pirates and carried away into slavery, but fortunately for herself she fell into the hands of Alces, who was kind to her, and when the latter married Vajra she became a sort of secretary to him.



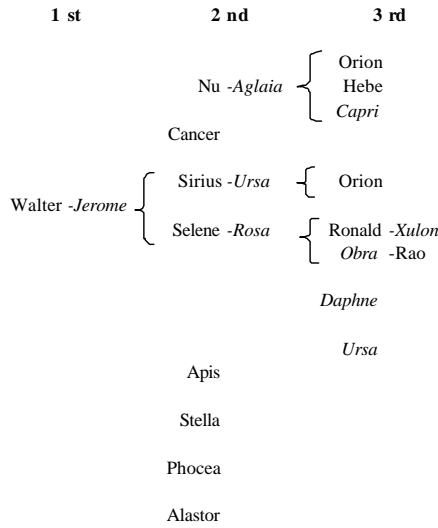
**Chart XLV b**

**Persia and Arabia**

(Birth of Orion)

**1879 B.C.**

Orion was born in the kingdom of Persia in the year 1879. He was the son of a rich merchant, who was killed in attack by a band of robbers when the child was about seven, Orion and his mother being captured. While the fight was still in progress another sma-ll caravan appeared on the scene, and its leader Sirius, the hereditary chief of an Arab tribe, seeing what was happening, hurried his men forward to the assistance of the travellers who were being attacked. He was too late to be of any use, for the fight was over before he could reach the ground, and the robbers got away with most of their booty, but left the orphan Orion behind-for his mother had been killed in trying to protect him. Sirius adopted the child and carried him with him on his travels which were und-ertaken for purposes of study. They had a happy life together for about ten years, but were then killed in a fight with some bedoin Arabs.



We come now to the most momentous lives of this long series—the lives to which all the others have been leading up. Even in these we will see much of suffering—the final clearing away of such karma as remains; but the Great Ones come once more into close and constant touch with our hero—never more to part from him through all the ages that lie before us, for he who joins the Great White Brotherhood can never again be alone. In this forty-sixth life and in the next we find him playing a humble part in the foundation of two of the great religions of the world; and so incidentally in studying his lives we obtain fascinating glimpses of some of the most important periods of human history.

The remnants of the great Persian empire, which had lasted for so many years, had been overthrown by the Mongol tribes, and the land which it had occupied had been devastated. But another Aryan tribe—the speakers of Zend—descended from the hills of the Susamir district and occupied the wasted territories, drawing round them such refugees as had escaped the massacre which had followed the victory of those savage Tartar tribes. In this country, still in quite an unsettled condition, Alcyone was born at a place called Drepsa, in Bactria, in the year 1528 B.C. His name was Maidhyaimaongha. (I may say that the names habitually used by this nation are the most extraordinary that I have encountered—more formidable even. I think, than those of the Atlanteans, which we had



previously supposed to bear away the palm for length and unpronounceability.) He was the son of a man of high family, named Arsati (Hector), who was the brother of Purushaspa (Siwa).

His mother (Bee) died while he was still young, so that he was chiefly in the care of his aunt Dughda (Vajra), who was the wife of Purushaspa, and had much to do with his upbringing. His chief companion was her son Zarathushtra, who was two years older, and Alcyone admired him immensely. Both families seem to have been wealthy—that of Arasti perhaps more so. They possessed wide lands, which were mostly devoted to agriculture. Religion was a strong factor in the lives of both of families. We may say that Dughda and Zarathushtra were the principal influences in modelling the boy's life, adding thereto their tutor Barzinkarus (Uranus), a man of strong character and wide learning.

The local king was named Duransaran (Aurora), but the King of all Bactria was Loharsp. The prime minister of the latter was a man named Jamaspa (Castor), who with his brother Phrashaotra (Aldeb) exercised great influence in the country. They were intimate friends of the brothers Siwa and Hector—indeed they all belonged to the same great family or clan.

The condition of affairs in the country was rather peculiar. A large part of it seems to have been only half-settled; there as a certain number of agriculturalists, but also large tracts were still given over to nomadic tribes. The interests of these two sections of the community were often opposed, so that as time went on they tended more and more to separate.

It seems that even their religious beliefs differed considerably. Both had developed curiously in opposite directions from a common

origin. Centuries before it would seem that some of the primitive Aryans, perhaps offshoots from the original first sub-race of our fifth Root-Race, had worshipped or revered two classes or types of entities, which they called respectively Daevas and Asuras. The Asuras were clearly at first regarded as higher and more spiritual, and Varuna, who was their head, as the principal of all their deities. The tribes of the great migrations which turned eastward into India gradually changed or modified these ideas, and they began to apply the title Daeva to all kinds of non physical entities, but on the whole in a good sense, while they thought of the Asuras as turbulent and on the whole evil. They gradually allowed Varuna to sink into the background, and substituted Indra for him.

The tribe which, after centuries of seclusion in the Susamir Valley descended and occupied Persia, on the contrary preserved their reverence for Varuna and the Asura, and they presently began to think of the Daevas as evil spirits, or at any rate as comparatively low and material. It would seem that the lower side of the Daevas became emphasised until they were mere personifications of the powers of nature, and were worshipped with animal sacrifices.

Unquestionably in Persia at this period with which we are now dealing, the Asura-worship had amalgamated with what remained of the teaching given by the original Zoroaster thousands of years before, and included far more spiritual conceptions than did the creed of the Daeva worshippers. The latter were at this time represented in Persia chiefly by the nomad tribes who killed and ate cattle, while the Asura worshippers were mostly settled agriculturists, who regarded the cow as a sacred animal, and its destruction as a serious crime. They themselves seem to have

offered fruit, flowers, oil or butter, and curious cakes. Here in Persia the Indra conception was distinctly the more materialistic, and the Varuna the more Spiritual. The Asura worshippers said that the Daeva men were degrading the idea of deity, while the Daeva men on their side said that the others were refining it to a mere abstraction, and so were atheistic. Thus a bitter theological struggle was raging, to intensify the opposition created by the wide divergence of interests.

Loharsp' s hold over his country does not seem to have been very definite, and Aurora was practically independent. Lohrasp' s son Vishtaspa (Ulysses) was of about the same age as Alcyone, and as he often lived upon a big estate which Lohrasp had at Drepsa, he was an intimate friend of the two cousins, over whom he rather domineered. A lovely little girl, a small orphan cousin, Thraetaina (Mizar), came to live with Alcyone, and of course all three boys at once fell in love with her. Ulysses was imperious and thought nobody could resist him because he was the son of the overlord; Zarathushtra was impulsive, eager, poetical, flaming with ardour, yet often, by reaction, in the depths of despondency; while Alcyone was shy and retiring, loving perhaps more unselfishly than either of the others, but far less able to express it. they all felt great respect and affection for the tutor, Uranus, and Alcyone idolised Zarathushtra with all the devotion which a small boy can feel for one who is a little older.

Zarathushtra was handsome, forceful, striking in every way—full of vitality, yet also a boy of trances and dreams . From earliest childhood he saw constantly in these dreams a man of commanding presence and of more than mortal power, surrounded always by

glowing fire—the great original Zoroaster, the founder of Sun-Worship, and the head of one of the great lines of human evolution. He frequently inspired and directed Zarathushtra, and on at least one occasion He so far materialised Himself that Alcyone also saw Him, and was profoundly impressed, taking Him for one of the great Star-angels about whom their religion taught them. This confirmed him more than ever in the conviction that his cousin was destined to be one of the greatest of men, and the sight gave him a burning enthusiasm for the higher work, and a living certainty of the reality of the unseen world which he never afterwards lost.

As they grew up together Alcyone's reverence and love for Zarathushtra steadily increased, and they talked for many an hour over the religious problems of the time. Zarathushtra was an enthusiastic supporter of the spiritual Asura-worship as against the more materialistic followers of the Daevas; and though Alcyone was disposed to see good on both sides, he always ended by agreeing with Zarathushtra. It is small wonder that even as a youth the latter's fiery eloquence obtained a reputation for him as a coming power among the priestly families; small wonder also that he captured the heart of the young Mizar.

Deep down Mizar really loved Alcyone best as a mere human being, but the greatness of Zarathushtra dazzled her and attracted her, even while it half-frightened her. She had had something of a preference for Ulysses, based frankly on his commanding worldly position; and something might have come of it if his father had not heard of it. As Lohrasp had other plans for his son, he at once withdrew him from this dangerous fascination, and as soon as possible married him to a princess of his own selection named

Hutaosa (Bella), a woman also beautiful but haughty, who at first reserved, but evidently soon realised the many good points in her husband, and wisely overlooked his faults and become deeply devoted to him.

Thus Mizar was reduced to two suitors; she was half-sorry and half-glad, for though she had coveted the position of Queen of Bactria she had really liked Ulysses least of the three. One day Zarathushtra, in a burst of confidence, told Alcyone how deeply he loved Mizar, and to poor Alcyone this open avowal came like a sentence of death. His heart was bound up with Mizar, yet he loved and adored Zarathushtra. He contrived not to show how severely the news wounded him, and went away and fought it all out with himself. He knew deep down within himself that Zarathushtra's mind was so full of mighty ideas, that for him love and marriage were in reality secondary matters, so that he did not really love Mizar as wholeheartedly as Alcyone himself did; but after a long and bitter struggle, he resolved to do at all costs what he thought to be his duty to his friend; so he withdrew himself entirely and went away on a visit for two months, and by the time he returned, the marriage of Mizar with Zarathushtra had been arranged.

The marriage took place in the year 1510, and turned out happily enough; for Mizar was altogether dominated by the vivid personality of Zarathushtra, admired him intensely, and lived only to look after him, and make his life smooth for him. Soon she had a beautiful boy (Ajax), whom she called Isatvastra, and later on three daughters in succession, the last being Purochista (Demeter). Unfortunately, in connection with the birth of Purochista in 1505 she contracted an illness which proved fatal, so that the wedded life of

Zarathushtra was at this time but short, and he was left with four young children upon his hands. He turned them over to the care of his mother Dughda (Vajra), which of course was exceedingly, fond of children, and spent a good deal of time over these, especially over the baby Puruchista.

Zarathushtra seems to have felt his wife' s death somewhat acutely, but he was becoming ever more and more engrossed in his religious ideas and theories, and was full of projects for the reforms of the old Iranian religion. Feeling himself to some extent set free by his wife' s death, or perhaps accepting it as a divine intimation to him, he betook himself to a hermit-life in a cave in a desert place, and set himself to most marvellous life for some ten years, a life which seems to have been an almost continuous succession of wonderful visions and ecstasies.

During this period he was under the constant, the almost daily instruction of the original Zoroaster, and was guided by Him as to the truths which he was to place before the people. He still maintained quite definitely his support of the Asuras as against the Daevas; in fact, as time went on, he tended to exalt the idea of the Asuras, or Ahuras, more and more, and indeed the title which he used for the supreme deity is made from their name, with the addition of the word Mazda, which appears to signify wisdom. Thus he obtained the name Ahura-Mazda, which mean the Supremely-Wise Spirit, or the Spirit of Supreme Wisdom.

It does not appear that at this period he had the conception of the personification of evil called Ahriman, which now holds so prominent a place in the Zoroastrian religion. He did to some extent personify evil, or at least the idea of opposition, such as showed

itself in the actions and worship of the Daevas; but to this extent Dhruj seems also to have represented matter, for it was a part of his theory that Spirit and matter as it were fight for man, and that every action of man counts on one side or the other. The contrast between his theories and those of the Daevas worshippers seems not unlike that between the philosophy of Phythagoras and the popular worship of such deities as Apollo and Diana.

He recognised the existence of good spirits, whom he called Ameshapentas, but there was some haziness about the conception, and they appear to have been partially personifications of the ethical ideals or principals. He quite understood reincarnation to be a fact, but seems not to have dwelt upon it, the practical side of his scheme being almost entirely the foundation or promotion of some sort of holy community, or agricultural State, in which thrift and settled tillage of the soil were the great social virtues.

During his ten years' sojourn in the desert Alcyone went out often to see him, and saw to it that his wants were regularly supplied. Zarathushtra was grateful for this, and on one occasion told Alcyone that he had seen him in a prophetic vision acting as his lieutenant in the preaching of his reform. Alcyone brought him frequent news of his children, and even sometimes took them to see him, but Zarathushtra was so entirely absorbed in his gorgeous series of visions that he scarcely noticed them, and they soon came to cling far more to Alcyone than to their own father.

At the end of ten years, in 1495, Zarathushtra was ordered by the Great One who appeared to him in his visions to return to the world, to take up the office of the priesthood, and to deliver to the people the truths which had been taught to him. It was prophesied to

him that he should spread the faith over the whole of the mighty kingdom of Persia, but that before he began to travel abroad he must await the arrival of one who should come to him from the West,, and certain signs were given to him by which he was to recognise this illustrious stranger. Meantime he was to return to the priestly life in his own country of Bactria. His re-entry was somewhat dramatic, for just as he had left his cave a volcanic outburst took place which destroyed it, and the flames of the eruption and the accompanying earthquake were taken by the people as in some way connected with his return to ordinary life.

By this time Lohrasp had abdicated in favour of his son, Zarathushtra' s old friend Vishtapa (Ulysses). After the death of his first wife, vishtaspa quarrelled with his father, and left the country in a fit of anger. He travelled into the western part of Persia, made friends with a local King there, married his daughter, and came back home at the head of an army. He practically forced his father into abdication, and then made many changes in the administration of the kingdom. He had, however, the wisdom to retain his father' s prime minister Jamaspa(Castor), and this gave the people a feeling of safety which reconciled them to some of his proceedings, to which they might otherwise have objected.

Ulysses eagerly welcomed Zarathushtra, and soon appointed him to the office of Zaohta, and later gave him the title of Dastur-I-Dastur. This gave him great influence, and he preached his reforms with splendid eloquence and fiery zeal. Since he had the vigorous support of the King, crowds of disciples gathered round him, and he had already a considerable following when the expected visitor from the west arrived in 1489.



Though Zarathushtra had returned to priestly work, he had by no means resumed family life. All this time his children had been growing up under the care of Alcyone, who was indeed now the recognised master and administrator of the household. All of Zarathushtra's children had turned out well under Alcyone's fostering care, and most of all his love had always gone out towards the youngest, Puruchista, who was now sixteen years of age, in the first flush of dawning womanhood, and physically the exact image of her mother. Indeed, just as in years gone by he had loved Mizar, so did Alcyone now enfold within his heart her daughter Puruchista. He yearned to make her his wife, but was restrained by the consideration of the great difference in their age. Her beauty brought her many suitors, but she rejected them all, telling Alcyone that she could never love anyone but him.

For some time he put from his mind these avowals, fearing lest he should be tempted to take advantage of her youth, her gratitude, and her inexperience; but at last one day his feelings were too strong for him, and he asked her in faltering tones whether she really meant that she would be willing to line her fair young life with that of a man so far advanced towards middle age as himself. She eagerly and joyously accepted him,, and it seemed as though at last his happiness was assured; **yet even now the strange karma which hung over him for so many lives overtook him once more**, for when they went hand in hand to Zarathushtra, hoping to receive his blessing, he calmly told them that he had just arranged for the marriage of Puruchista with Jamaspa Kherami (Mira), the son of the old prime minister Castor, and that this marriage was absolutely

necessary for the interests of his reform and the success of its propaganda.

This was of course a terrible blow to both the lovers; they at first had wild thoughts of rebellion, yet for both of them submission imaged as a religious duty and they felt that this sacrifice was required of them by Ahura Mazda. Under such circumstances there could be but one end to the struggle, and Puruchista dutifully became the wife of Mira, though with little expectation of happiness. Her young husband, however, who had at first been attracted merely by her unusual beauty, soon learnt to love her for herself, and proved a brave, honourable and devoted man; so that her lot, after all, was by no means as sad as she had expected, and after a time she became able to return at least to some extent her husband's deep affection.

Alcyone, however, had no such comfort, and for a long time he suffered keenly. Comfort was brought to him by Mercury, the stranger from the West, who had been handed over to his care by Zarathushtra. This stranger had been a great surprise to them in many ways; instead of appearing as a reverend preacher, he came to them in the guise of a young man in the dress of a Greek fisherman; instead of partaking freely of the princely hospitality which Alcyone was more than ready to offer him, he insisted upon earning his own living, and worked daily at the trade of a goldsmith.

A wondrous tale, too, he told them: how, until a year ago, he had been chief priest of a temple—the temple of Pallas at Agade, in Asia Minor; and now, when his city was ravaged by barbarians, that body of his had been killed, and in its place he had entered into this

vehicle of a young fisherman of the place, who had been drowned in attempting to escape the massacre.

By the arrival of Mercury Zarathushtra seemed doubly inspired, and they began to make arrangements for the preaching tour which had been so long foretold, Zarathushtra had, all this time, maintained the closest relations with the king Vishtaspa (Ulysses), and the King was now as eager as Zarathushtra himself that his prophet, as he called him, should be the leader of religion for the while of Persia. Zarathushtra subordinated everything to what he considered the needs of his work, and by no means neglected to make all possible use of worldly links that he thought might be of value to him. Not only had he in this way married his daughter to the son of the prime minister, but he himself in turn, and for the same reason, had married Kavihusrava (Achilles), a cousin of the King, and by her had already two sons, named Hvarechithra and Urvatatnara. This second wife, however, did not live very long, and eventually Zarathushtra married a third time, still further cementing his alliance with the family of Castor by taking to wife Hvoghvi (Pindar), the youngest sister of the premier.

So deep was the grief of Alcyone at his second terrible disappointment, so entirely was he filled with despair and weariness of life, that he thought seriously of suicide, and had all but decided upon it when Mercury's arrival changed the face of the world for him. Even at first he felt for Mercury a combination of affection and reverence, which from a proud Persian noble to one who was apparently a humble Greek fisherman was indeed passing strange. Almost at once Mercury spoke to him of the sorrow which so evidently sat heavily upon him, and drew forth from him the whole

story of his life. Then Mercury rose from his seat, and for the moment his figure changed, and he stood before Alcyone in radiant glory in that gracious form that we know so well, and spoke with glowing words of deepest love:

“ Great indeed had been your sorrow, not this time only, but many times; and even yet some sorrow remains, for he who moves swiftly must pay for his swiftness. But great in proportion shall be your joy. Yours shall be the bliss which no tongue can utter, for through you shall the nations of the world be blessed. This life of sacrifice is the culmination of many sacrifices; and because of this, even in the next life, your reward shall begin, and you shall take the vow which can never be broken. The path lies open before you, and upon it my hand shall guide you, and my blessing shall be with you in life and in death, until we stand in the presence of the King.”

So profound was the impression created upon Alcyone by this tremendous prophesy that from that moment his despair was gone, and though sometimes he thought sorrowfully of the mother and daughter whom he had loved so dearly, he turned always from that to the promise that through that sorrow they and all the world should one day be helped. In that faith he lived and worked through all that troublous time—through all the wars of King Vishtspa; through the Tartar invasion which Prince Isgandehar(Deneb) repelled; through the reign of Vishtaspa into that of his grandson Baman; through the forty years of Zarathushtra’ s preachings, wanderings and administrations. That faith sustained him even when after ten years of arduous labour Mercury left them and passed on into India, leaving behind him the legend of Paishotan, the teacher who never dies, but shall return to found a

new race and to lead his people to paradise. It helped to keep him brave during the dark periods of despondency which came not infrequently to the soul of Zarathushtra, when the prophet bewailed the lukewarmness of his followers, admitted doubts as to the success of his mission, or even the truth of his visions, and talked of flying the country because of the opposition of Prince Bendva, or the Grehma Clan, or other adherents to the older teaching; and it sustained him even under the news of the murder of his lifelong hero Zarathushtra, while officiating at the altar of the great temple at Balkh, when the city was stormed by the Tartars in 1449.

Some two years before this, Alcyone had given up constant journeyings and public preachings, finding himself scarcely equal to the strain of them. During the last ten years of his life he was well cared for by two of the children whom he had so loved—Phrem and Thrity (Regel and Betel), the widowed daughters of Zarathushtra and Mizar—the sisters of Ajax and Demeter. Demeter had died soon after her husband Mira had been killed in battle fighting against the Tartars; but one of her daughters, Haoshyagha (Fomal), also wonderfully like the long-dead Mizar, the love of his youth, came constantly to see and to cheer him. She was at his bedside when he passed away in 1441, and at the moment of his death Mercury once more stood visibly materialised before him in that same radiant form, smiling on him in tender love. He joined his hands in reverent greeting, and the last words upon his lips were the concluding words of the prophecy: Until we stand in the presence of the King."

And in the present life has that prophecy been fulfilled.

Chart XLVI

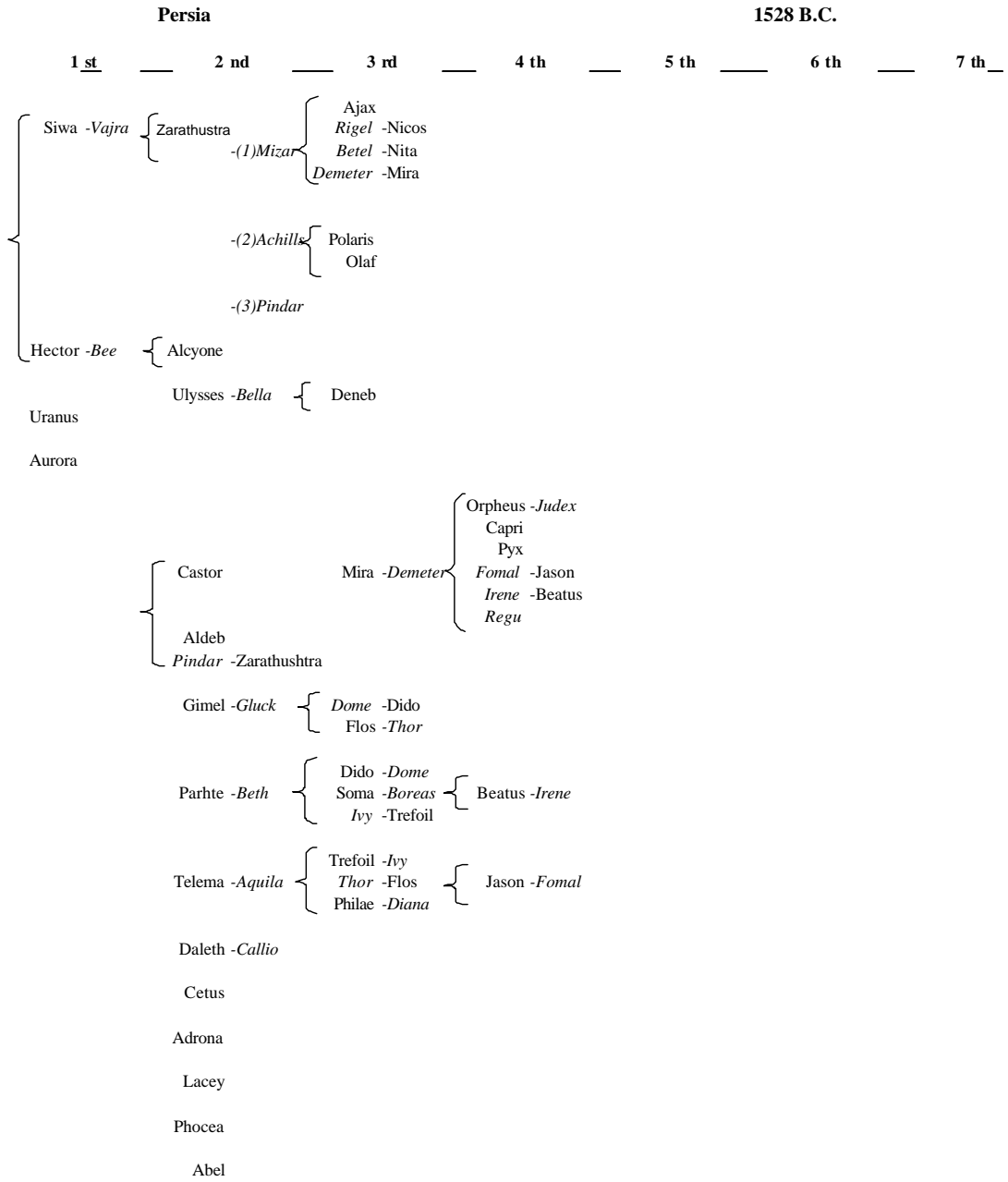


Chart XLVI a

**Agade** (Birth of Orion) **1521 B.C.**

**1 st**    **2 nd**    **3 rd**    **4 th**    **5 th**    **6 th**    **7 th**

We must now go back for a few years in time and turn our faces westward, to examine the great gathering of our characters at Agade in Asia Minor, the city whence Mercury had come. This city was situated in Asia Minor, the city whence Mercury had come. This city was situated in Asia Minor on the shores of the Dardennes, somewhere near the town of Lampski now is. It was built around a crescent shaped harbour, with two little peaks rising behind it, on one of which stood the great white marble temple of Pallas Athene, of which stood the great white two little peaks rising behind it, on one of which stood the great white marble temple of Pallas Athene, of which Mercury was then the Chief Priest. The ruling race of the city was Greek, of the old Ionian type, and it was to this white race that the temple of Athens belonged. The actual administration of the government of the city was in the hands of Yajna and Arcturus, two elected officials, who were called archons. The greater part of the population were of a much darker reddish race, probably Hittites, who had held the country before it was conquered by the early Greeks some centuries before. These Hitties were worshippers of Tammuz, and of the veiled goddess Tanais or Ishtar (the Ashtaroth of the Bible) and dawn in the city they had a great temple, of which Liovtai was a priest, where the religion was of a corrupt character and many undesirable magical ceremonies were performed.

In the temple of Athene the Divine Wisdom was worshipped, and a high and pure type of teaching was given. At the secret meetings of the initiated priests Dhruva, an Indian Adept who was the Master of Mercury, sometimes materialised and gave instruction. Many years before he had come over from India and settled in Agade, marrying Calyx, a Greek lady; Saturn, Corona and Naga had been his children, and the High Priest Mercury was his grandson. As he had taught them during life, so he continued to teach them after the death of his physical body. A curious and powerful magnetic centre had been established there. A spherical cavity had been hollowed out in the living rock, deep down directly under the altar. This cavity had no entrance whatever--no physical communication with anything else; yet floating in the midst of it there burnt always a steady electric looking glow or flame.

Above upon the floor of the temple, beside the altar stood a curious stone throne, which had been hollowed out of a huge meteorite and was regarded with great veneration as having fallen from heaven. There were some vestal virgins attached to the temple (Herakles and Rhea were amongst them) and at certain services the vestal virgins on duty used to sit in this great stone chair and pass into a trance condition under the influence of the tremendous magnetic force from below. When in this state the virgins delivered sermons to the people, or rather, sermons were delivered through them by the Adept Teacher or others. During these trances the High Priest always stood close by the chair to watch over the body of the virgin and see that no harm came to her. Frequently also special messages were given through the entranced virgin to individuals among the worshippers, and to receive such a message was considered a high honour.

There were ten of these virgins, though usually five were in active service, taking turns at the work, while the other five were younger girls who were being trained. These girls were bound by no permanent vows, and could leave the temple whenever they wished, though while there they were obliged to conform to strict rules. All had to leave on reaching a certain age, and it was customary for them then to marry and enter ordinary life. It was however open to them, if they chose, to return to the temple after a certain time and attach themselves to it permanently, and many did this. While they were in office the highest honour was paid to these vestals, and they seem to have been quite a power in the city; for example, they had the curious privilege of remitting judicial sentences if they thought fit, when appeal was made to them.

Orion was the son of Muni, a rich and dignified merchant and town councillor, good and indulgent, but not specially a religious man. The mother Helios was an eager, keen-faced woman, intensely interested in philosophy. Her children were well educated, though the curriculum was different from ours. They all learned modelling in clay and the making of pottery, which was very effectively ornamented with figures of animals. They were taught various elaborate forms of writing, and the making of pottery, which was very effectively ornamented with figures of animals. They were taught various elaborate forms of writing, and the illumination of books was carried to a very high level. The books were usually parchment scrolls rolled on ivory sticks, and the writing was archaic Greek, but running from right to left. The children played many games, especially a ball game which they called sphairike. They wore light and graceful linen garments in summer, and furs in winter, with an under-garment of soft leather. The poorer wore chiefly a kind of gray felt. Among the wealthy merchants were Camel, Hebe and Dolphin.

Orion was at quite an early age much interested in his mother's philosophy, and in the services held in the temple of Athene. He had unusual veneration for the High Priest Mercury, and the High Priest often noticed him and spoke kindly to him.

As he grew up he began to assist his father in the business; he took it up keenly and seemed rather avaricious, but he liked best the more adventurous part of the work--assisting in the loading of the strange-looking ships with bright blue sails, and sometimes even sailing in them to some neighbouring port. Proteus was then the controller of the port, and his son Selene, though four years younger than Orion, was his friend and frequent companion on such little expeditions, and they constantly discussed the philosophy which attracted them both so deeply. The interest in this continued steadily to increase, and at last quite overpowered Orion's business instincts, so that he went to the High Priest and asked whether he might resign worldly affairs and devote his life altogether to study and to temple work under him. A few days afterwards Orion was called up during one of the services to the meteorite throne, and one of the highly prized messages was delivered to him.

Chart XLVI a

Agade

(Birth of Orion)

1521 B.C.

1 st    2 nd    3 rd    4 th    5 th    6 th    7 th

"Not yet," it said, "Can you have your desire. Once before your Master called you, and you would not come. There will come a time when He will ask you again; work now that you may be ready to answer then, so that through you the world may be blessed."

Orion was tremendously impressed, and resolved that, though he might not enter the temple service, he would at least devote the greater part of his time each day to the study of philosophical truths.

In a way his life was eventful, yet it developed self-control and self-reliance, for it was on the whole a distinctly good life, though lived amidst much of corruption and temptation. He had reached the age of thirty-one when the city of Agade was destroyed by an incursion of warlike barbarians from the interior, probably Scythians, and he was killed in the general massacre of the inhabitants. The priests of the temple of Athene were warned through the sybils of the impending catastrophe, and Mercury and Venus were ordered to send their sons (with their wives and families) to a city twenty miles away in order that they might escape it. But they were not allowed to tell the ordinary members of their flock; of course they might have saved themselves, but they preferred to stand with their countrymen to the last. The priests of the temple of Tammuz had been privy to the barbarian invasion, which was secretly invited by the Hittites in the hope that it might enable them successfully to revolt against the Greeks; but when the attack came, the savage instincts of the robber hordes were too strong for them, and they slaughtered and plundered both races indiscriminately.

Orion's mother contrived to fly from the barbarians, and hid herself in a cave for a while, but unfortunately the roof of the cave collapsed and crushed her, so that she died with great suffering. The High Priest Mercury was killed with the rest, but his power was sufficient to enable him to take the body of a young fisherman who had been drawn in the effort to escape, and in that body he made his way by degrees to India, staying for some time in Persia en route, working there as a goldsmith, and taking a prominent part in the founding of the modern form of Zoroastrianism, as has already been described. In India he joined in the physical body his Master, who had already reincarnated there. There also he found his cousin Brihat, who had already reincarnated there. There also he found his cousin brihat, who had departed from agade long before in search of Dhruva's physical abiding-place-an event which happened in this wise.

Naga the daughter of Dhruva was a girl of transcendental beauty, and two brothers Jupiter and Lyra simultaneously fell in love with her. Though she felt most kindly towards them both, she preferred Jupiter, the elder, and they became man and wife. In a year's time a son was born to them-Brihat, a handsome boy; but soon after his birth Jupiter died suddenly, in order that he might reincarnate over in India. Before he left Naga, he called to his bedside his brother Lyra, and solemnly commended her to his care, telling him to marry her as soon after his own death as custom permitted. Though Naga understood and willingly offered the sacrifice asked from her, she suffered much from the parting; but Lyra was assiduous and loving, and presently there came other children to occupy her attention. They saw a great deal of their grandfather Dhruva, and all of them loved and admired him; but Brihat was drawn to him in an especial manner. He attached himself to his personal service even at quite an early age, and would not leave him for any consideration. When Dhruva died, Brihat was inconsolable, and felt that he himself would die too unless he could find him again. He told his mother quite frankly that this was the case, and represented to her that as he had already resolved to devote to a celibate life, she might just as well allow him to depart at once for the mysterious and far-away country of which Dhruva had often spoken so longingly as his home. This was an additional trial for Naga, but she faced it bravely, and persuaded Lyra that it was best to let the young man have his way. So he departed for India, and his place at Agade knew him no more.

Selene was also killed in that massacre at the age of twenty-seven and took birth next near Benares in the year 593 B.C. as Chatta Manavaka, but lived only for thirteen years, so that he was ready to return with the rest of our characters to the next life in Greece.

1 st    2 nd    3 rd    4 th    5 th    6 th    7 th

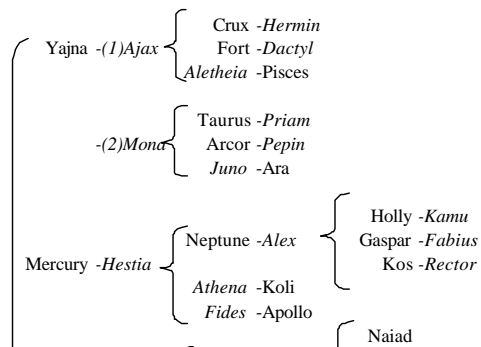




Chart XLVI a

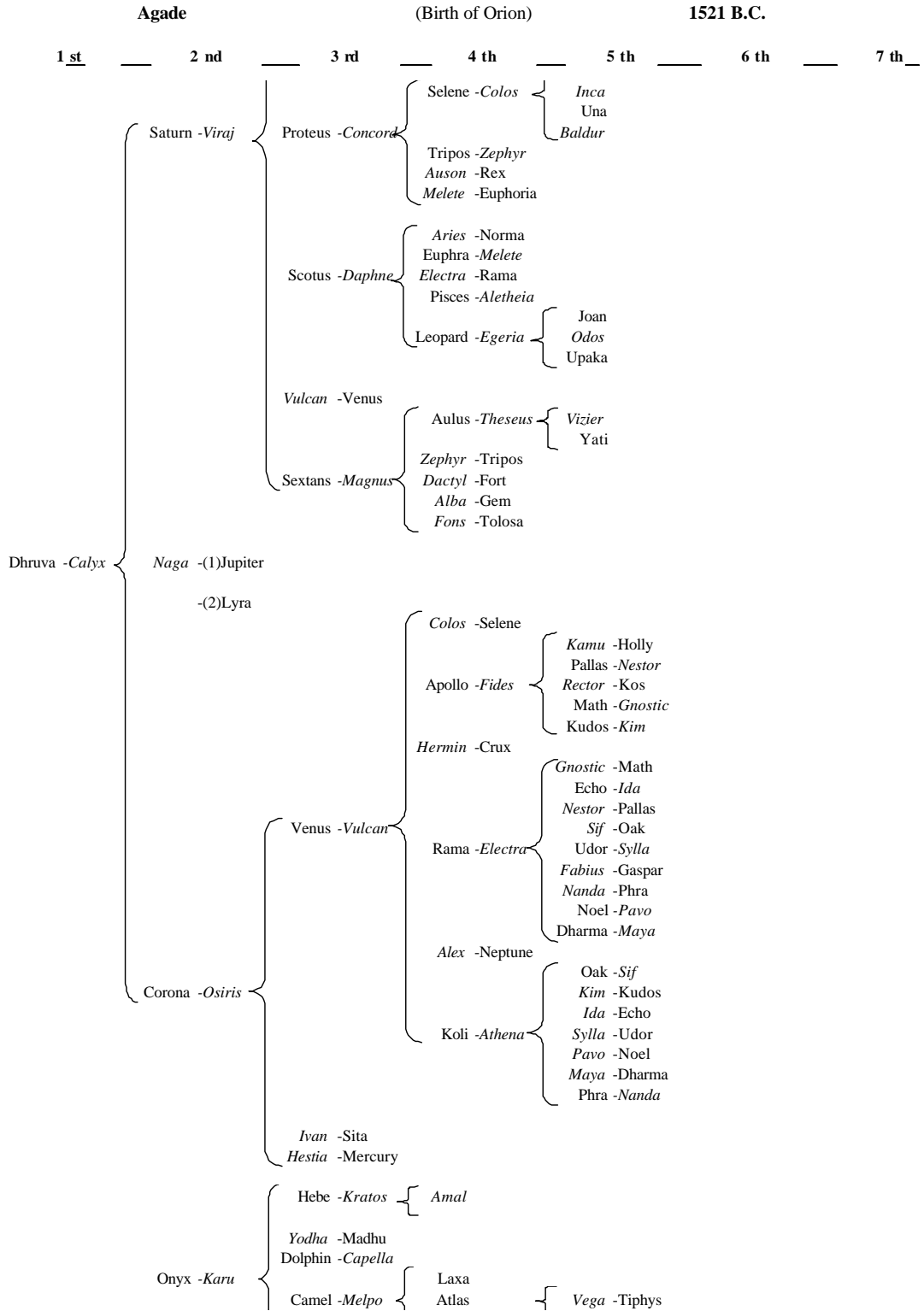
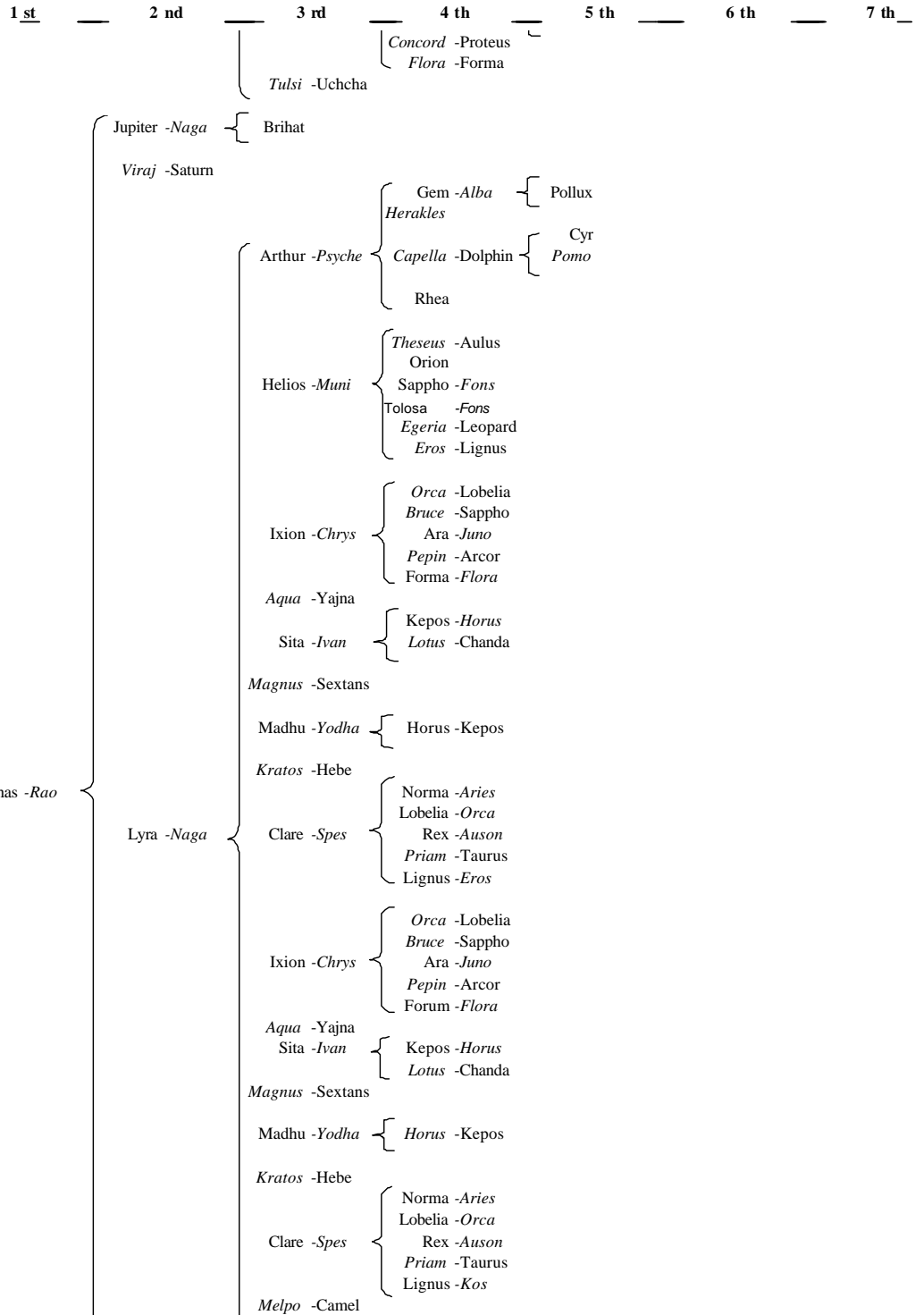


Chart XLVI a

Agade

(Birth of Orion)

1521 B.C.



**Chart XLVI a**

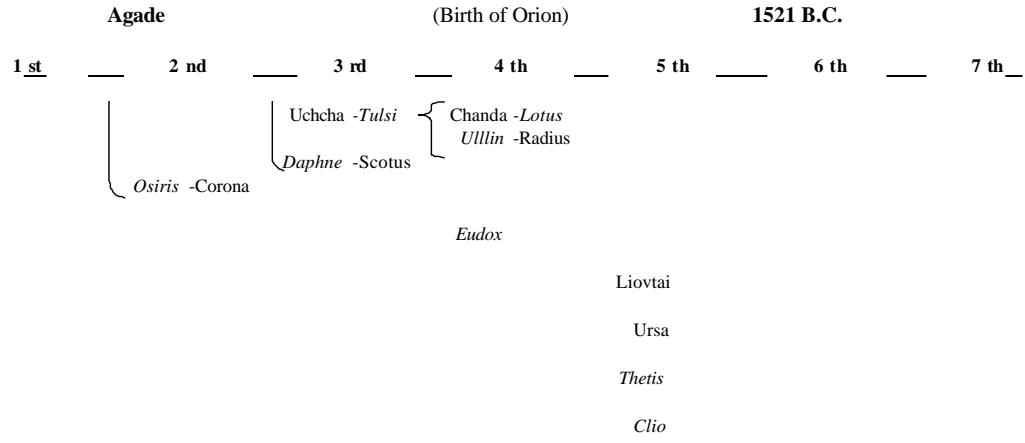


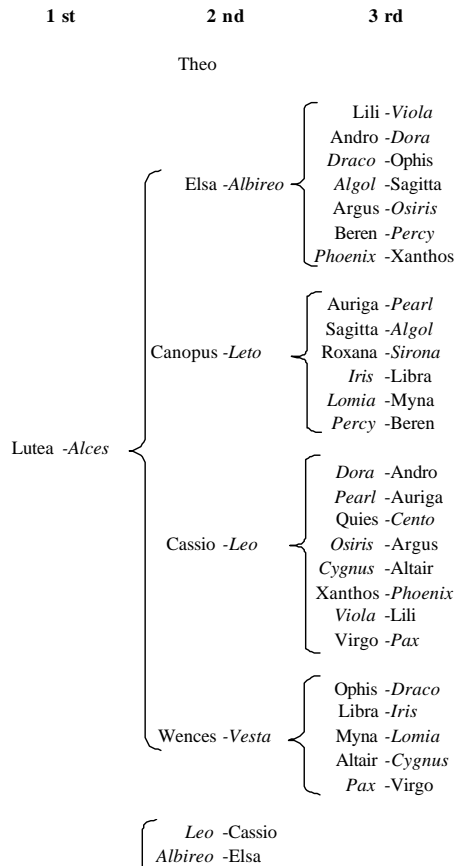
Chart XLVI b

Damascus

1310 B.C.

A group of our characters appear somewhat unexpectedly in the Hittite Empire of King Sereper(Theo), who then ruled over Syria, a considerable portion of Asia Minor, and also part of Mesopotamia, having his capital at Damascus. This is the only time in which any group taken from our band of servers has been known to enter into the Hittite nation. They were a strange-looking people, different from all others who we have encountered-brachycephalous, with dark eyes and dark hair, and long aquiline noses, showing a curious mixture of Aryan and Mongolian characteristics. Their architecture was low and heavy, and they built their walls enormously thick. They were clever people in many ways at metal work of all kinds, and it is noteworthy that their inscriptions were all carved in relief instead of being cut into stone. They wrote in clumsy hieroglyphics, which read backwards and forwards in alternate lines--the top line running from right to left, the next from left to right, and so on.

Sereper was a mighty king, who treated on equal terms with the Pharaoh of Egypt, and concluded an offensive and defensive alliance with him. The connection of our group with him and his race is practically confined to one family--four brothers, cousins of the king, and their children--some forty people altogether. The speed work for which they appeared in this incarnation is not clear, though there can be no doubt that they were good citizens, and eminently useful to the nation of which they form a part.



## Life XLVII

In the forty-sixth life of our list Alcyone had much mental suffering, but yet he had remarkable advantages in his close association with Mercury and Zarathushtra. In this forty-seventh life, which we have now to consider, his advantages were to be greater even than those; yet his birth was by no means a favourable one. It took place in the year 2472 of the Kaliyuga (630 B.C.), the fourth year of King Kshatranjas, near the town of Rajgriha.

It is true that his father Jagannadha was a Brahman and a rich man, but his character left much to be desired. He was a grasping man, who had all kinds of ways of making money, some of which came perilously near to the verge of dishonesty.

With some other Brahmans he owned a temple, and the arrangement was that each of these joint owners took sole charge of the temple in turn and managed it for a certain specified time, and during that time all the offerings made by pilgrims and others came to him, and were his private property. This curious system led to a great deal of sharp practice on the part of these Brahmans; for example Jagannadha had agents along the main tracks in all parts of India, who were instructed to warn him far in advance when any rich pilgrim, or any specially large party of pilgrims, was setting out. When he received the news, he tried to arrange it so that such pilgrims should arrive during his period in charge of the temple, and he directed his agents to contrive some pretext for hurrying or delaying them so that this might be managed. It was in this way that

he had succeeded in amassing much wealth, though its possession was, strictly speaking, contrary to the rules of his caste. He also owned a good deal of land, and stood well in the favour of the King, to whom he now and then made politic presents. Jagannadha was by no means unkind, and he gave his children a good education; but unfortunately, as soon as they were old enough, he also trained them zealously in his own peculiar methods of increasing the family fortunes. The mother was a kindly and gentle woman, careful and thorough in fulfillment of her household duties, but with little interest in anything beyond them—religious as far as the punctual performance of ceremonies went, but not capable of comprehending metaphysics or philosophy. She had had several children, but only Alcyone (whose name this time was Shivashankara) and his sister Muli survived. Jagannadha had also adopted another boy, Mizar, who was the son of a cousin of his, and had been left an orphan at an early age. Mizar's name this time was Nirvana, and he was two years younger than Alcyone. The affection between the boys could not have been stronger if they had been brothers, though their dispositions differed widely. Alcyone was dreamy and romantic, with high ideals, while Mizar was keen and practical. But not always scrupulous. While they were still young their mother died, and they were left much to their own devices, as Jagannadha was always occupied with his schemes, or at least so full of them that he could talk of nothing else, which made Alcyone think him rather an uninteresting companion. Mizar entered much more fully into them, and even sometimes made ingenious suggestions, whereby the gains could be increased.

At the age of eighteen Alcyone married Irene, a good and spiritually-minded woman, and in a year's time a son was born to them. A year later his father died, and Alcyone consequently became the head of the family, and inherited the father's duties and possessions. He had therefore to take his place in turn in the administration of the temple and its sacrifices. He strongly disliked the sacrificial work, though since the duty came to him he did it for a time as a matter of course, as his father had done. It involved a large amount of slaughter, as the offering of animals to the deity was supposed to be meritorious. The sacrifice of a horse was thought to be in some way especially pleasing; goats were even more frequently offered, but were not considered so acceptable.

All Alcyone's feelings revolted this wholesale slaughter and he inwardly doubted whether it could be pleasing to any good God. Also, he further disliked intensely his father's methods of attracting pilgrims to the temple. He quite understood the advantage of the arrival of large parties of rich people during his tenancy of the office; but his father had frequently resorted to direct trickery and shameless falsehood in order to produce this result, and Alcyone felt a strong repugnance for this; in fact, he absolutely declined to engage in it. He therefore made by no means so good a thing out of the temple revenues as his father had done.

His cousin Mizar did not at all agree with him on these points. The father's teaching had deeply impressed him, and he watched all this with a somewhat jealous eye, regarding Alcyone's scruples with some contempt, and often telling himself how much better he could manage affairs if he were the head of the family. He often urged Alcyone to follow in his father's footsteps, and intimated that

not to do so amounted to a kind of disrespectful criticism of the father which ought not to be possible for a well-regulated Brahman. Alcyone could only reply that Mizar might do what he liked in these matters, but that he himself did not feel that he could carry on the old customs. He cared little for money or for ostentation, but was much engrossed in domestic affairs, while Mizar on the other hand, though equally well intentioned and kindly in disposition, still thought it a duty to carry put the plans of Jagannadha, and so set it before himself as a paramount object to have as much money as possible in the family.

About this time Mizar married Thetis, and unfortunately his wife was not at all the right kind of woman. She exercised a great fascination over him, and much increased his growing discontent, for she was essentially a schemer—an ambitious woman, who longed intensely for wealth and power. The young couple often discussed these affairs, and they both felt that if only they were at the head of the family they could contrive to accumulate wealth much more rapidly. Naturally Alcyone's wife Irene always had to take precedence, and Thetis was distinctly envious of this, and as time went on felt more and more that she could not bear it, and that she was not finding a opportunity to show what she really could do and be, though Irene was always kind and gracious to her.

Another point was that Thetis has a son, and she wanted so to arrange matters that he should in due course inherit the temple and its revenues, instead of the son of Alcyone. She brooded over all these until at last she began to plot and plan to bring about her wishes. A vast amount of intrigue was always going on in the Court, for the King could give or take away property as he chose, and



everything depended upon his favour. Thetis therefore began cleverly to set afloat rumours of different kinds against Alcyone and Irene, her hope being to undermine them in the favour of the King. She also caused a great deal of trouble in various ways in the household, managing by various ingenious schemes to cause friction between the two cousins, and even sometimes to get them an open quarrel.

The other Brahmans who shared the charge of the temple with Alcyone were not especially well-disposed towards him, because of the attitude which he took both to their sacrifices and to their methods of squeezing money from the pilgrims; so that they were quite prepared to accept the rumours which Thetis set afloat, and when the King, hearing these over and over again, began to think there must be something in them to make enquiries, these Brahmans were quite ready to express their doubts, and to give Alcyone a somewhat indifferent character. All this plotting was cleverly managed by Thetis, and such a net of constant intrigue was woven round Alcyone and his wife that finally this child were all banished from the court and the city. This was in the year 598, when Alcyone was already thirty two years old.

Thetis was exceedingly triumphed over this result. Mizar was not in the secret of her plans, and was much distressed at his cousin' s exile; but he certainly did think that he could manage the temple and its revenues much better than Alcyone, so that as far as that went he was half glad of the opportunity which was afforded to him by the latter' s disgrace. He had to take Alcyone' s place , and he and his wife thus gained the fulfillment of their long-cherished desires, and were happy in the opportunity thus given to them,

though Mizar never ceased to regret Alcyon' s banishment, and presented several petitions to have him recalled.

Alcyone felt that he had been badly treated, especially as the country house to which he was banished was an unhealthy and malarious place. His son caught a bad fever here and was ill for a long time. He finally recovered, but was never really strong again, as the disease had left a weakness of the chest. Alcyone and Irene always blamed Mizar and Thetis for this, and Irene at least bore a grudge against the latter for it, and never ceased to think of it secretly.

Four years later, in the year 594, King Kshatranjas died, and Bimbisars came to the throne. Alcyone, who had known him well when he was a young prince, immediately applied to be restored to favour. The new King at once granted this, so Alcyone was once more put in charge of his share of the temple, returned to his town house, and took his original position. There was then a great scene between the two cousins, and Mizar for the first time came to know some of the things which his wife had said and done, and they shocked him terribly. The feeling between families was somewhat softened for the time, and Alcyone permitted Mizar and his wife to continue to live with them in the town house. Though the ladies were still to some extent distrustful of one another, and even Alcyone could not quite forget that Thetis had been instrumental in procuring the banishment which led to the ill-health of his son.

Thetis , however, was still dissatisfied, and continued to try secretly all sorts of plans for the purpose of securing the succession for her own son in place of Alcyone' s. She hoped that the latter would die but as he did not oblige her, she formed a scheme to kill

him gradually by slow poisoning so that she should not be suspected. She therefore, began to introduce the poison very cautiously into his food, increasing the dose little by little. Before the nefarious plot had fully succeeded, Alcyone one day discovered it, and was violently angry. His first instinct was to expose the whole affair, and deliver Thetis to his friend the King for judgement, but Mizar, though much horrified at the discovery, begged him earnestly not to do this. Eventually Alcyone consented to say nothing about it, but declared that he could never again feel safe in the same house with Thetis, so he stipulated that Mizar and his wife and child should retire to their country house, to which he himself had previously been banished. Mizar thankfully accepted this as a comparatively satisfactory arrangement, and at any rate more than he could have expected after Thetis' s treachery. Unfortunately the discovery had come too late to save Alcyone' s son, who lingered on for some time, but could not be cured by such physicians as were then available, and eventually died in the year 590. Alcyone was inconsolable, full of despair, and sometimes almost of hatred for Thetis, he seemed to lose his hold on life, and no longer cared for anything.

In the first year of the reign of King Bimbisara the Lord Gautama came to Rajgriha and was asked by the King to preach; but He would not then do so, and went on His way to attain Enlightenment. After He became Buddha the Lord Gautama remembered King Bimbisara' s kindly request, and came and preached at Rajgriha in the year 588. He was then thirty-five, having been born in the year 623. Alcyone went to hear Him, and was immensely impressed, and lifted clear out of his hopelessness and

depression. The Lord Buddha preached about sorrow and karma, and much of what He said exactly fitted Alcyone' s case and wonderfully relieved his aching heart.

He went again and again to hear those wonderful sermons, and one day the Lord spoke strongly about the necessity of kindness and compassion. The man who wished to enter upon the Path must put away from him even the slightest shadow of anger and of hatred, and must show nothing to friend or enemy but all-embracing love. Alcyone thought long over this, and the result of it was that he went out to the country house to fetch back Mizar and his wife and child. He spoke to Thetis, whom before he had refused even to see, and told her that he regretted his hard feelings towards her, for he knew that in all that she had done she had been only the instrument of his own karma. She was utterly overcome by his unexpected kindness, and thus it happened that both she and Mizar were brought back again to share the home which she had desolated.

Alcyone on the first opportunity took Mizar to hear a sermon of the Lord Buddha. The scene was one never to be forgotten. Perhaps two thousand people were gathered there among the trees, most sitting on the ground, some leaning against the trunks, men and women together, and little children sitting with them or running about between the outlying groups of people. The Lord sat on a slightly raised platform—a grassy bank in the midst of the garden, surrounded by a band of His monks in their yellow robes, and with His glorious musical voice made all that crowd hear without an effort, and held them entranced day after day as they came to listen to Him. Of Him it was indeed emphatically true, as was once said of

another prophet, that " never man spake like this man" .

The influence of His magnetism upon the people was incalculable. His aura filled the whole garden, so that all the vast crowd was directly under its influence—actually within Him, so to speak. The splendour of the aura attracted vast hosts of the higher devas of all kinds, and they also helped to influence the audience, so that we cannot wonder when we read in the sacred books that often at the close of a single sermon hundreds or even thousands attained the Arhat level. Many of the people then born in that part of India were those who had followed Him in previous incarnations in far-away lands, and were especially born in India in order that they might have this inestimable advantage of direct contact with Him after His enlightenment had been gained.

Those whose vision was confined to the physical plane saw only a gracious Prince of commanding appearance and of winning manner, who spoke to them with a clearness and directness to which they were not at all accustomed from their brahman teachers. The latter had for many years taught little but the necessity of frequent offerings to Brahmans, and of constant sacrifice to the Gods, which of course always involved heavy fees to their priests. But now came this far mightier Teacher, who told them in the simplest and most direct language that the only sacrifice pleasing to the Gods was that of a pure and gentle life—that not animals but vices were to be destroyed and cast out, and that the great necessity was not gold for the temples, but purity and kindliness of life among the devotees.

On this occasion when the two cousins went to hear Him, he took for His text the subject of fire. He pointed out to a fire which

was burning near, and told them how it was no inapt symbol of delusion, in that the flame looked like what it was not; it seemed solid while it was not so, and it burned the man who touched it. Then He explained how all passion and all desire were like the burning flame—how with them, as with it, no half-measures were useful, since the fire was never safe until it was utterly stamped out--never certain not to reappear and cause devastation until there was no single spark of it left. So, He said, must anger, passion, desire, delusion, be stamped out of the human heart. Only then could peace be attained, only then could man enter upon the Path.

The impression produced upon both the cousins was indescribable. At once Alcyone announced his intention of giving up everything in the world, and devoting himself entirely to following the Lord. His wife Irene immediately agreed with him, and he proposed to turn over to Mizar his share in the temple, the headship of the family, and all his worldly wealth. Mizar, however, refused to receive this, and declared that if Alcyone devoted himself to the religious life he would do so too, and even Thetis approved of this, though she said that she could not dare to offer herself for it, after all that had happened. Alcyone thought that the family should be perpetuated and the office of manager of the temple should be carried on, because of their promise to the father Jagannadha; and finally they went together to the Lord Buddha, told Him all that had happened from the beginning to the end, and put themselves unreservedly in His hands. The Blessed One heard their story, and to Alcyone He said:

" Are you sure that there remains now no taint of hatred in your heart—that you forgive to the uttermost, even the death of your

son, and that for all created beings you can feel nothing but love evermore,, even for those who have injured you ?”

And Alcyone replied: “ Lord, this indeed is so; if my cousin’ s wife has injured me, I have forgotten it. I give him freely all my wealth, for I need it no longer. I have now in life only one desire, and though it take me a thousand lives, I vow here at Thy feet that I will never cease the effort until I shall have accomplished it. I vow to follow Thee, to give myself as Thou hast done to help the suffering world. Thou hast freed me from my sorrow, and brought me to eternal peace. To that peace also will I bring the world, and to this I consecrate my future lives, even until I shall be as Thou art, the saviour of the World.”

And the Lord Buddha bowed His head and answered: “ As thou sayest, so shall it be. I the Buddha, accept that vow which can never be broken, and in the far distant ages it shall be fulfilled.”

And so He stretched out His hand and blessed him, and Alcyone fell prostrate at His feet.

Then turning to Mizar, He said: “ You also shall follow me, but not yet. There is still much for you to do. Take up this charge which my new pupil has laid upon you. Take this which he gives you, for he needs it no longer, for the riches of the good Law excel all other wealth. Do justice and be merciful, and forget not that your time also shall soon come.”

So He dismissed him with a blessing, but Alcyone remained with Him, and followed Him thereafter in all His wanderings up and down that fair northland of India.

Mizar after this returned home to fulfil his duties, as the Lord Buddha told him to do; but because of the Buddha’ s teaching of

mercy to all he steadfastly refused ever again to kill any animals for sacrifice, or to adopt any of the mean tricks by which. Jagannadha had amassed so much wealth. Thus he lost much money, and made himself very unpopular with the other temple Brahmans, especially as he several times publicly announced his adhesion to the Buddha' s saying that a Brahman, who does not live as a Brahman should, is not in reality a Brahman at all, no matter how high his birth may be, whereas even a Shudra who lives the life of a true Brahman is worthy of the respect accorded to a Brahman. The other Brahmans therefore plotted against him, and reduced his revenues still further. Nevertheless, the King being pronouncedly Buddhist, they could not procure his depositions, though they often lodged complaints against him.

He had a good reputation among the people for humanity and kindness, in spite of all the stories which the Brahmans were constantly circulating against him, so as years rolled on he grew richer in popularity, though poorer in pocket. It was a great triumph for him when King Bimbisara, moved by an eloquent sermon from the Lord Buddha, decreed that there should be no more slaughter for the sacrifice. The other Brahmans, though greatly incensed by this order, dared not disobey it, and because of the determined propagation of these ideas in earlier days Mizar stood well in the King' s favour. Still there were many who distrusted him, because the hostile Brahmans had somehow come to hear a distorted version of the story of the poisoning of Alcyone' s son and of course they made the most of it.

Mizar still used some part of Jagannadha' s organisation to bring large bodies of pilgrims into his period of management of the



temple, not now in order to make money out of them, but in order to save them from the rapacity of his compeers—which naturally increased the hatred of the latter for him. His position was therefore always a precarious one, for though he had the favour of the King and the gratitude of many people, he had to face ceaseless intrigue and scarcely veiled malevolence in all sorts of small every-day matters. Still, for more than twenty years he contrived to carry on the work, and in that time introduced many useful reforms into the administration of the temple, in the teeth of much opposition. He was all the while quite openly and professedly a follower of the Buddha, and was living according to His teaching, though still remaining an orthodox Brahman; and in this he was by no means singular,, for the Buddha did not take people away from the older religion, and no one except those who actually assumed the yellow robe attached themselves exclusively to Him.

The end of Mizar' s life was from a worldly point of view unfortunate. In 566 Bimbisara was murdered by his unnatural son Ajatshatru, who thus seized upon the throne. His plot had been carried out by the aid of the Brahmans, and he therefore favoured them and their religion, and was openly opposed to Buddhism. So, when the Brahmans of the temple preferred a complaint against Mizar, the new King readily gave ear to them and deposed him, and confiscated most of his property. He still had a little land, and he retired and lived upon this in comparative poverty and obscurity until his death in 562 at the age of sixty-six.

Meanwhile Alcyone had attached himself to the Lord Buddha, and never again left Him until death, but travelled with Him up and down the ganges valley for many years, drinking ever more and

more deeply at the fount of His wisdom, and partaking in the private teaching which He gave only to His monks. He formed a close but reverential friendship for an older monk named Dharmajyoti, who was very kind to him, and helped him much along the road to perfect peace. This monk Dharmajyoti is known to us as Uranus; he was later Aryasanga, and is now the Master Djwal-kul. The name selected by Alcyone upon assuming the yellow robe was Maitribaladasa, which means " the servant of the power of kindness" ; and the Lord said to him: " You have chosen well; that name is prophetic."

For Maitreya is the name of the Bodhisattva who succeeded the Lord Buddha in His office—the Christ who is to come; so the name may also be rendered " the servant of the power of Maitrey" . Following thus in the train of the Lord Buddha. Alcyone naturally bore part in many interesting and historical scenes; for example, he was present when, in the year 580, Chatta Manavaka (Selene) was called up by the Lord and taught the beautiful verses immortalised for us in the sacred books. Whenever the great Master' s travels took Him to Rajgriha, Mizar invariably came to welcome Alcyone, and the affection between the cousins grew ever stronger as the years rolled on. Alcyone died in 559 at the age of seventy one, sixteen years before the death of the Lord Buddha in 543. The latter part of his life was passed in unalloyed peace and happiness.

A year after Alcyone' s death came the great King Mars to hear the preaching of the Lord. With him he brought his son Herakles, who listened to the Lord and followed Him thenceforth, and after His death became one of His great missionaries, carrying His Law into Burma and the East. Herakles in his turn had many

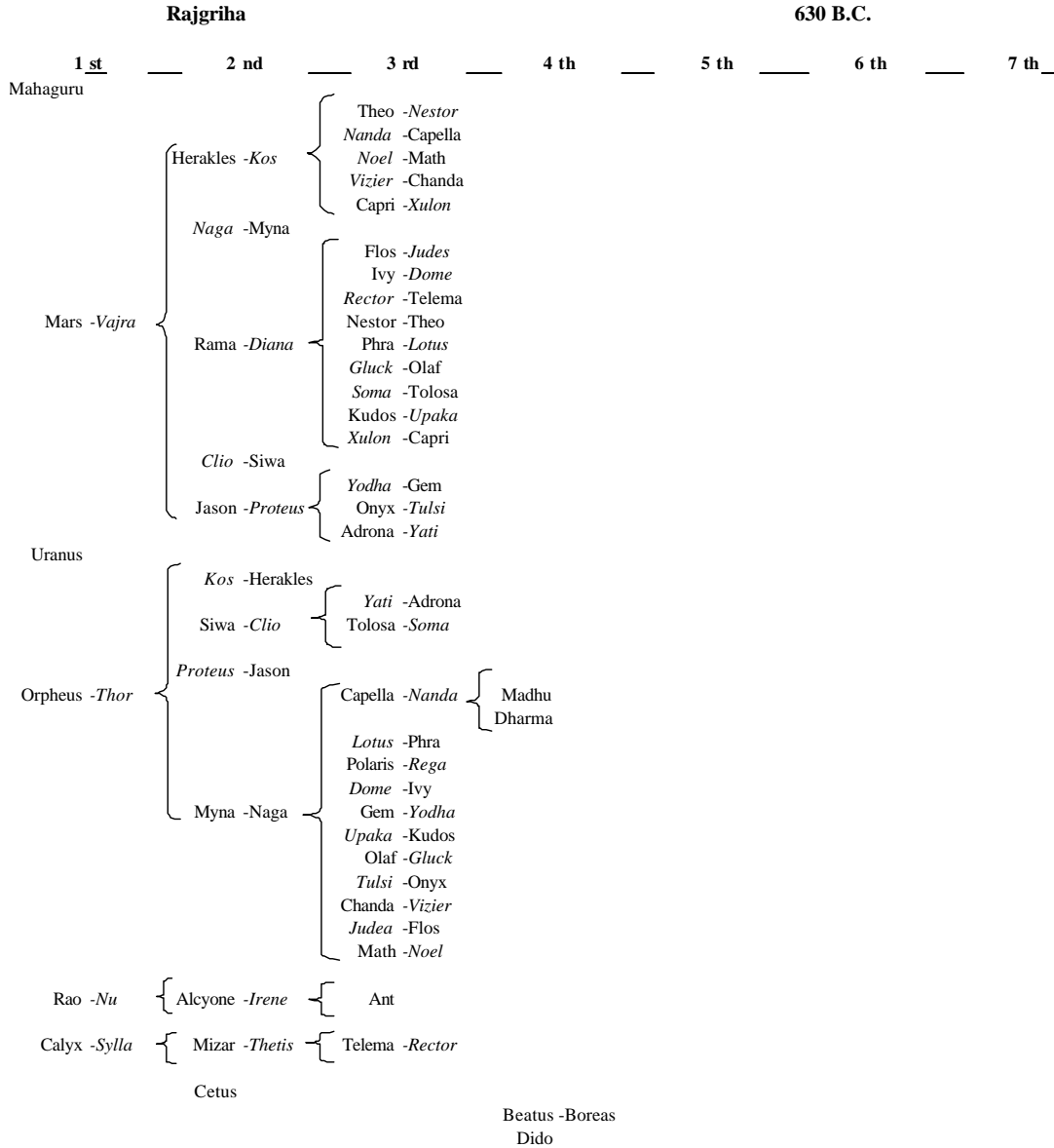
enthusiastic disciples—his own son the disputatious Capri, and his nephews, the eager, earnest Polaris and Capella, the impulsive and blundering Gemini, and the ever smiling Adrona. The latter was, however, drawn away from him by the arguments of a wonder-working brahman, Cetus, who had been acting as chief-priest at the court of another Raja, Orpheus, whose daughter Herakles had married. An entire breaking up of the religious arrangements of that little State followed, for, after Adrona had pledged himself irrevocably to Cetus. Herakles succeeded in converting King Orpheus and his sons Siwa and Myna. Cetus was very angry about this, and eventually he had Adrona left the country with a small band of followers, and took up their abode in a neighbouring State, which they tried unsuccessfully to stir up into war against Orpheus. The first and closest follower of Herakles was his nephew. Ivy, with whom he had always a peculiarly strong sympathy, born of intimate relationship in the far-off past.

King Orpheus himself would have followed the Lord, but that the latter told him that he had a primary duty towards his Kingdom, and that he must hold it on His behalf. The two kings, Mars and Orpheus had an agreement between them that their children should intermarry, and they carried this out as far as possible, as will be seen from the accompanying chart. In this combined royal family it was not only Herakles who was so deeply affected; his brother Rama and his sister Naga were moved as profoundly, and both desired to offer to the Lord as followers not only themselves but their entire families—all their sons and daughters. Rama's wife Diana heartily agreed with him in this, but Naga's husband Myna hung back and was unwilling to make so great a sacrifice. Eventually the

burning love of his wife overbore his scruples, and the two families were left entirely free to throw themselves at the feet of the Lord, Mars stipulated only that his grandson Theo should be left to succeed to his throne, and the Lord ordered that this should be so.

The effect of this life upon the characters of Alcyone and Mizar was enormous—as well it might be when they had earned so great a favour as to be born upon earth at the same time as the Buddha, and to come under His benign influence. Every vestige of anger and revenge was wiped from the heart of Alcyone, and the qualities of compassion, forgiveness and true affection were developed in him to the utmost. How deep and essential in its nature was the result produced by this most fortunate of lives may be seen by the fact that the average interval between his lives has been entirely altered by it. Before this the average was about seven hundred years and since then it has been twelve hundred. Mizar too was powerfully affected, for in the beginning he had had some scheming and selfishness in his character. Now most of that had disappeared for ever, and much of earnestness and love had taken its place, while valuable links had been formed, the result of which lies yet in the future. In his case, however, the average interval was not changed, and he therefore does not appear in the forty-eight life.

Chart XLVII



After the Lord Buddha resigned His physical body, the office of World Teacher passed to his successor, the Lord Maitreya. Taking advantage of the tremendous outpouring of magnetic power left in the world by the Lord Buddha, he soon incarnated himself in the person of Sri Krishna in India, and almost simultaneously he sent Lyra to appear in China as Laotze, and Mercury to teach the Greeks as Pythagoras. A little later still he sent Pallas to Greece as Plato.

Surya                      Lyra                      Mercury                      Pallas

Erato and Ausonia appeared in the Persian Empire in the year 573, as twins, the children of wealthy and influential parents. They lived on the shores of a lake on which they frequently sailed in a curious flat bottomed boat with a lateen sail. Unfortunately one day when they were twelve years old a sudden squall upset the boat, and the children and the boatman were thrown into the water. They were about a mile from the shore and the water was very rough, so that although the boatman made a determined attempt to swim ashore and carry the children with him, he found the task impossible. Erato then persuaded him to make the effort with his sister alone, alleg-

## Chart XLVII

**Rajgriha**

**630 B.C.**

**1 st** \_\_\_\_\_ **2 nd** \_\_\_\_\_ **3 rd** \_\_\_\_\_ **4 th** \_\_\_\_\_ **5 th** \_\_\_\_\_ **6 th** \_\_\_\_\_ **7 th** \_\_\_\_\_  
ing that he could quite easily hold on to the overturned boat until he could return to fetch him. The boatman at first refused, but as there seemed nothing else to do at last consented. He succeeded in reaching the shore with the little girl, still alive but unconscious, the boatman himself being utterly exhausted. Nevertheless, he sent back another boat to rescue Erato, but before it could reach the spot both had disappeared. Thus he saved his sister's life at the cost of his own, and as the sister was the same ego whom he had killed by accident in Life XLIII, it may be that there is here some karmic action.

Erato  
*Ausonia*

Chart LXVII a

Greece (Birth of Orion) 499 B.C.

1 st    2 nd    3 rd    4 th    5 th    6 th    7 th

Many members of our group took birth among the families of the Eupatriadae at Athens at a troublous and exciting time of Greek history about the year 500 B.C. Orion, for example, was born in the year 499. His name was Theodoros; his father was Kleomenes(Sirius) ; his mother Philippa (Koli) ; his eldest brother Philalethes (Selene) ; his younger brother Kleon (Mira) ; and his little sister Agatha (Fomalhaut). They were an especially happy and united family, and the ties of affection between them were strong. The only weak spot was the second son Anaximandros (Ursa), who did not seem quite to be one of them, had spasms of dislike for his home, and gave a good deal of trouble in various ways. Sirius took his share in the politics and fighting of the period, but his greatest interest was the Pythagorean school of philosophy. In his youth he had seen the great Pythagoras himself, and had been specially helped and instructed by his pupil Kleinias (Uranus), who afterwards came and settled in Athens and founded a school of philosophy there, of which allour characters were earnest students.

Uranus himself had as wife Vesta, and Agathokles (Erato), the uncle of Orion, married Demeter, one of his daughters, so that he families were practically one family. Erato was a celebrated sculptor, and has been mentioned in exoteric history; he attached to most of his works the assumed name of Kalamis. He had married Demeter, daughter of the philosopher Uranus, and his boys and girls were naturally prominent in the life of Orion, though most of the were a good deal younger than he. The girl Vega, for example, was nine years younger than Orion; she was an exceedingly beautiful child and all the brothers were fom of her. Some grandchildren of Uranus were also among their playmates.

In spite of the constant wars and turmoils their life was a gree and happy one, filled with a joy of living in the sunlight which it is difficult fo us in these modern days to realise. The Greek race was a beautiful one, and great attention was paid to physical culture. Orion was hand-some and graceful, full of life and vigour, and good at sports and games. He had a fine intellectual head, and learned quickly and easily. The education of the period was curiously different from ours, limited in certain directions but excellent in others. There was not much actual bc ok learning, and but little was known of the laws of nature as exemplified in such sciences as chemistry or astronomy. The endeavour was to wake up the faculties of the children rather than to load them with dry facts--to make their daily life bright, happy and to appreciate the best in art and poetry, to sing and to play upon the lyre and the double flute, and Orion did well in all these lines. The maxims of philosophy were directly taught, but great reliance was also placed upon the influence of surroundings, and beautiful pictures and statues were always kept before the eyes of the children, and they were encouraged to try to reproduce them.

Orion excelled in clay-modelling, and was very often in his uncle's studio across the court. He studied under him later, and did some good work, making copies in marble of some of his uncle's statues--notably of the boys upon horseback which Kalamis added to the great bronze group of Onatas at Olympia. These specially attracted him because he himself had taken parts in the games at Olympia. He was successful in these games, both as a boy and as a young man, and once he won the crown of wild olive which was the greatest honour Greece had to give. He was a kind hearted and sympthetic child, always anxious to relieve any suffering he saw; wayward and contrary sometim es , but capable of a glorious wealth of affection.

An unfortunate accident in early boyhood produced a considerable effect upon his character. He was always a peaceable child, and shrank from seeing anyone hurt, but on one occasion he lost his temper in some little quarrel and gave an angry push to a playmate when they were standing at the top of the steps in front of his father's house. The other child fell over the side of the flight of steps to the ground beneath, and was seriously hurt, so that he was lame for some years. The grief and remorse of Orion were great, and he vowed again and again that he would never strike a blow in a personal quarrel, no matter how great the provocation might be.

He kept his vow, though in later years he had to take part in the defence of his country like the other nobles. He was only nine years old at the time of the battle of Marathon, in which his father and uncle took part, so he naturally had no share in that great feat of arms, in which a army of over a hundred thousand Persians, under one of the best generals of the time, was defeated with great loss by a body of ten thousand Greeks. Many thousands of the Persians were slain, but fewer than two hundred of the Atlanteans, and Greece was left in peace for a short time.

The occasion on which Orion won the olive crown was of course one of great rejoicing for his family--the more so as it coincided with his initiation into the Mysteries of Eleusis. There was a splendid procession in which the handsome boy, covered with garlands of flowers, was the prominent figure. His mother Phillipa, who was always gentle, tender and sympthetic to her children, watched with keen delight and pride. With her was Fomalhaut, and also Helios and Achilles (the two granddaughters of Uranus) who had both fallen deeply in love with th young athelete. He quite reciprocated their affection, and might have found it difficult to choose between them, but presently the elder sister died, and when he was twenty-two he married the younger.

Before this, however, he had borne his part in some stirring events. His father was one of the Atlantean delegated to the celebrated Congress at Corinth in 481 B.C. and both Selene and Orion accompanied him on this historic occasion. In the next year Xerxes advanced upon Athens with his mighty army of a million men--drawn, he boasted, from forty six nations; and as successful resistance was impossible all the Athenians had to withdraw from their homes, and take refuge on beautiful mansion, and no doubt the thought of it made them fight with ad itional valour at the great naval battle of Salamis. In this the Persian fleet was totally defeated, and Xerxes hurriedly marched his army back into Asia, leaving, however, thirty three thousand men under his general Mardonius. Orion was brave enough in the battle, though horror se







Chart LXVII a

Greece

(Birth of Orion)

499 B.C.

1 st \_\_\_\_\_ 2 nd \_\_\_\_\_ 3 rd \_\_\_\_\_ 4 th \_\_\_\_\_ 5 th \_\_\_\_\_ 6 th \_\_\_\_\_ 7 th \_\_\_\_\_  
 conjectural attempts (mostly inaccurate) have been made at its restoration. Its left hand appears to have originally held an olive branch, while the right, resting upon a tree-stump, held some kind of belt. Part of the original is still preserved at Athens, and is far superior to the copies.

A temple to Athena Nike was erected at Olympia from the plans and under the supervision of our hero; and the statue of Athena which it contained was the work of his own hands. For some reason he chose to make it a copy in marble of an ancient and sacred wooden image called the Xoanon, which was preserved at Athens. This statue was commonly called Nike Apteros, and held in its left hand a helmet, and its right a pomegranate.

Another work which brought him much fame was a statue of Aphrodite (called the Sesandra) which was placed at the entrance of the Acropolis at Athens. The face of this figure was particularly charming. It was executed to the order of a rich man named Kallias, who offered it to the Goddess in fulfilment of some vow connected with his marriage. His name appears, curiously written, at the head of an incomprehensible inscription on the base. In at least two cases Agathokles seems to have collaborated with other sculptors: once with the elder Praxiteles (grand father to the better known artist of that name) the latter supplying the figure of the driver for an elaborately worked bronze quadriga or chariot executed by Kalamis, and set up in the Acropolis in memory of the victory of the Athenians over Chalcis; and on another occasion with a man named Onatas, who received a commission for a bronze chariot-group at Olympia--a group which our hero completed by adding on each side a race-horse with a naked boy as rider. These boys and horses remarkably graceful, and altogether surpass the work of Onatas. Some other figures of boys in an attitude of prayer--also at Olympia--are specially beautiful.

Another remarkable work of which some traces may still be found is a statue of Hermes erected at Tanagra, and popularly called Kriophoros because the God is represented as bearing a ram upon his shoulders--the idea being perhaps suggested by an archaic and roughly executed image in which the same deity is seen bearing a calf in similar fashion. This Hermes Kriophoros was largely copied, numbers of smaller reproductions being made, not only in marble but in terracotta or some similar substance, and even still smaller images in gold, silver or ivory, which were used as amulets. A copy of this exists in the British Museum--It was also stamped upon the coins of Tanagra.

At the same town Kalamis also produced a statue in marble of Dionysos or Bacchus. At Thebes, too, they had two of his works, colossal figures of Zeus Ammon and Herakles (the former commissioned by the poet Pindar), both in his best style, and each remarkable for the wonderful success with which it expresses the special characteristics of the Great Ones--in the first case serene dignity and consciousness of power, and in the second, the easy self-confidence and joyousness of youth in perfect health and strength. He seems to have been specially fond of sculpting horses, and was always successful with them; he often represented his subjects driving chariots, and occasionally as riding. Among his less celebrated statues may be mentioned an Alkmene, a Hermione at Delphi, and an Asklepios (Aesculapius) in gold and ivory holding a pine-cone in one hand and a staff in the other; also a gilded Athena, standing on a bronze palm-tree at Delphi, holding a staff, and attended by an owl. This was erected to commemorate a victory over the Persians.

He is mentioned in an encyclopaedia as a contemporary of Phidias, but this is somewhat misleading. Certainly they were on earth at the same time, but Phidias was twenty or thirty years younger than Kalamis, and studied under him for some time. Kalamis himself studied art under Antenor, having for his fellow-students: Nestiotes and Kritias among others; but none of these attained the fame of Kalamis. He really held a peculiar and important place in the history of Greek art, for it was he who first ventured to break through the stiff conventional methods of the archaic school. His work shows in this respect a marked improvement over that of his master Antenor, though it still bears obvious traces of the latter influence. Still, to our hero belongs the honour of initiating that reform in sculpture which culminated so gloriously in the works of his successor Phidias. Praxias was another successful pupil of Agathokles.

Both the brothers married, and brought up their families in opposite sides of the original paternal house, in which there was plenty of room for all. Indeed they formed a wonderfully united household, and their residence was quite a centre both for philosophers and artists. Stormy though the times were, there was much in them that was noble and elevating; and our hero took his part in the vivid life of Athens at its best, even though his art and his higher studies always came for him before political considerations. The death of Sirius left a gap in their knowledge of what death meant, and in their certainty that in a future existence they would meet again. Erato survived Sirius by some five years, and when he in turn shuffled off this mortal coil he passed through the astral plane with great rapidity, and had a long and elevated sojourn in the heaven-world.

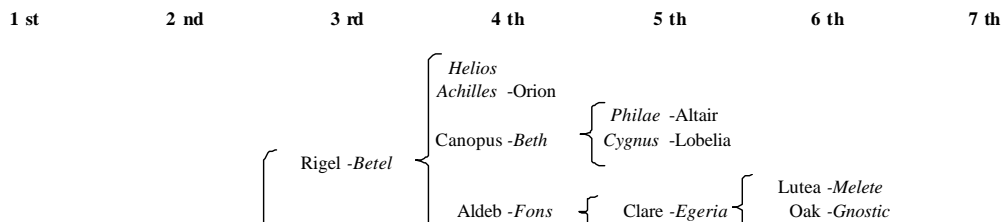


Chart LXVII a

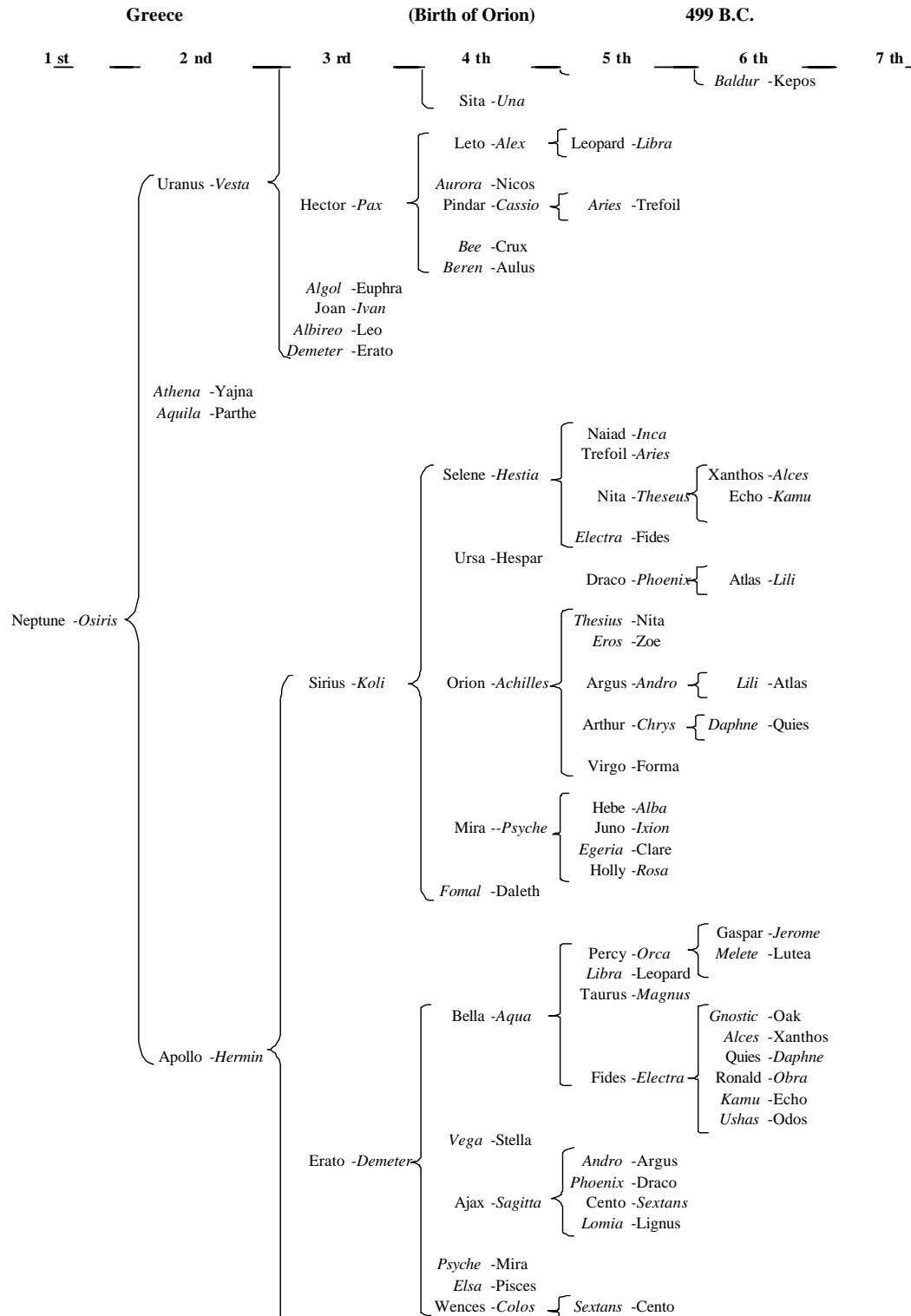


Chart LXVII a

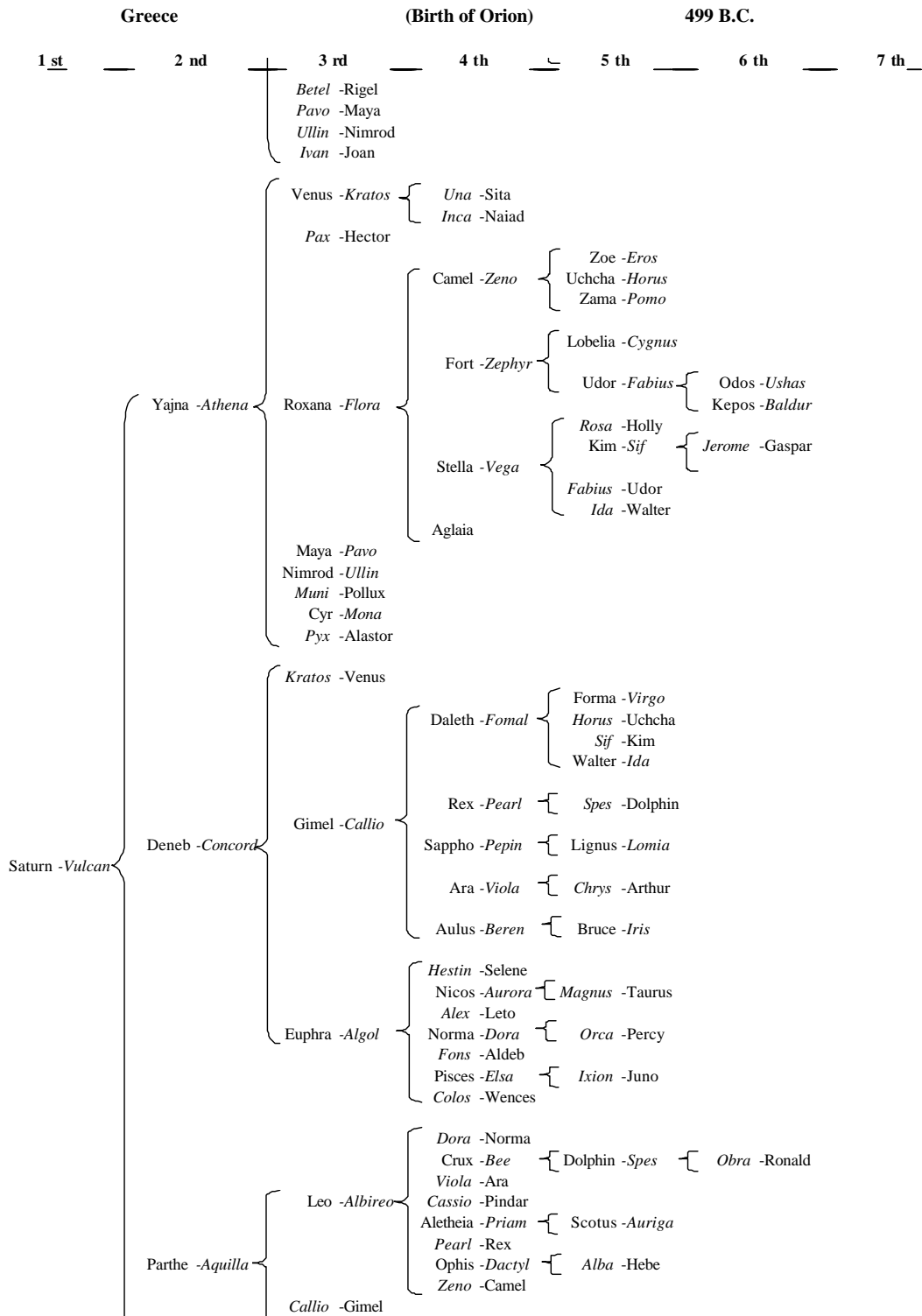
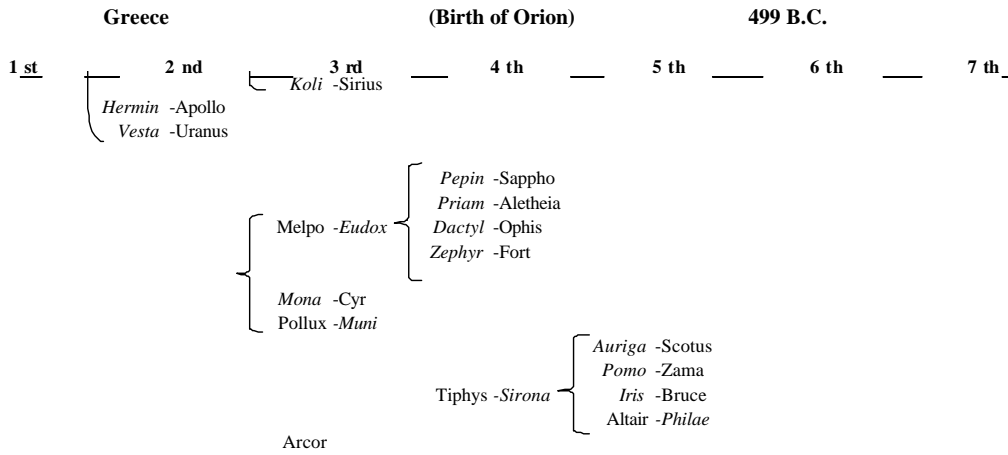


Chart LXVII a



Ulysses was born in the early part of the third century before Christ in a huge city in northern India, called Palibothra. The city was in six miles square, and had eight gates in each of its four sides. The foundation of its wall was built of wood carefully embanked. The empire was a great one, and inclined the whole of India down to the level of Pondicherry, and included also Nepal and Bhutan. This empire had been largely built up by Chandragupta who was the grandfather of Ulysses. Ulysses had an older brother Susina, who was heir to the throne, but while they were still quite young he met with a serious accident. The two boys were out on hunting; a wounded tiger sprang upon the heir; the younger defended him and threw a javelin which struck the tiger in the eye and killed him. Susina did not die, but he never recovered from his injuries, and was always lame. Later on a palace intrigue drove Ulysses away from Palibothra, and he became Governor of Ujjain. During his stay there a certain woman of bad character obtained great influence over him, and even induced him to dismiss the teacher Kanishka, who was a pupil of Mars. Later on he transferred his activities to the Hindu Kush, and we find him there fighting victoriously against Greek soldiers. A false heir had been put forward by one of his father's old ministers; but in the course of the fighting he was killed by an arrow through his throat. Hearing that his father Vidusara was dying Ulysses returned to his bedside, but the father fell into such a rage at the sight of him that he burst a blood vessel and died at once. Ulysses being on the spot took possession of the throne. The woman of evil influence tried to reassert her power over him, but as he was now married to a pure and noble wife she found herself unable to do so, and in her impotent rage she allowed herself to be instigated by Phoece, a pariah-hanger on of the palace, to make an attempt to poison Ulysses then recalled his teacher.

About this time he undertook a war of conquest against the Kalingas, who inhabited the country extending a considerable distance along the shores of the Bay of Bengal. In this he was entirely successful, and he annexed the country to his Empire, thus extending it clear across India from sea to sea. But what he saw then of the horrors of war impressed him so forcibly that he determined to undertake no more conquests, except absolutely in self defence. Consequently he sent out an embassy to a Bactrian Greek king with whom there had been some quarrel, and concluded peace with him on advantageous terms. Although the woman of bad character had removed herself from his life, her evil influence still remained, for her father had taken up a feud against the king in consequence of the suicide, and he was supported by a number of the priests who were perpetually plotting against Ulysses.

About this time his teacher Kanishka took him with much ceremony and after long preparation to a cave in which the Master Mars appeared to him, told him of his relationship to him, and showed him a picture of a birth long ago in Atlantis in which the connection between them was first formed. He further told him that although he had still much trouble and suffering in front of him he should yet work under him for all time as the tie which had been formed could not be broken. This interview changed the life of Ulysses, and he began now to put all his energy into works of utility--the making of roads and the founding of colleges. About this time there was an outbreak of plague, and when it was suppressed he issued an edict that henceforth stores of medicine should be kept at certain specified places, so that they should never again be taken unawares by such an epidemic. In the zeal of his new resolutions he attacked the Brahmans vigorously with reference to their many corruptions: he deported many of them, and eventually openly declared himself a Buddhist, and issued edicts after edicts proclaiming his new faith. The people began to murmur against him, and the Master Mars appeared to him again and instructed him to use greater tact in the carrying out of his reform. He called together a council of Buddhist monks, sending out his edicts with a procession of elephants to carry them. All the way through he was fighting against the priests, and doing his best to weed out, both from among the Brahmans and the Buddhist monks, those who were unworthy of their position.

He had a beautiful son and daughter, Mahinda and Sanghmitta. All through this period the Master Mars appeared to him now and then in visions, and in one case at last he had a long interview with him, during which the Master promised that as reward for what he was then doing he should on his return have the opportunity of doing further great benefit to his beloved country India. He also told him that from birth to birth he should continue to work under him, and ended the interview with a solemn blessing. Ulysses was so deeply affected by this that he abdicated in favour of his son and retired to a country house near the cave in which the Master had appeared to him, and spent his remaining

**Chart LXVII a**

**Greece**

**(Birth of Orion)**

**499 B.C.**

**1 st      2 nd      3 rd      4 th      5 th      6 th      7 th**

years in meditation. He wished to be allowed to retire at once into the jungle, but permission was refused to him until he reached the age of eighty. He meditated much upon the Master's prophecy, but could not fully understand it. He finally died under a tree at the age of eighty tv weary of life and glad to leave it. His master was present with him during his last moments, and in order to make the passage easy for him he showed him a splendid picture of the work that he was to do in the future in connection with the founding of the Sixth Root Race in Califor nia. His name in this life was Ashoka, though he frequently spoke of himself as Piyadasi, "beloved of the gods". His son Mahinda converted the island of Ceylon to Buddhism and became an Arhat there, and is now far advanced.

Ulysses      Phocea

Abel appeared about 200 B.C. at Baghdad as the son of a rich merchant.

Corona was born 100 B.C. as Caius Julius Caesar, and Brihat 105 B.C. in Palestine--the incarnation in which he bore the name of Jesus and yielded up his body for the use of Surya.

Corona      Brihat

About 95 B.C. Aurora appeared in Rome as Cato Uticeusis.

A few of our characters appeared in Rome during the last half of the first century. Castor was Nouius Asprenna, and was Consul in A.D. 94 in the reign of the Emperor Domitian. Mercury was at this time Flamen Dialis, and Apollonius of Tyana (Brihat) visited the eternal city in th course of his travels.

Calyx -Amal

Castor  
Rhea

Brihat   Mercury Vale      Ushas Alces      Melete Laxa

Mercury appeared in India about 180, as Nagarjuna.

Chart XLVII b

<b>South India</b>	<b>(Birth of Mizar)</b>	<b>A.D.222</b>
1 <u>st</u> ___	2 <u>nd</u> ___	3 <u>rd</u> ___
4 <u>th</u> ___	5 <u>th</u> ___	6 <u>th</u> ___
7 <u>th</u> ___		

It is evident that the tie between Alcyone and Mizar is of an unusual character; for in almost every life they have been associated. They were together in the presence of the Lord Buddha, and after the wonderful events which characterised that incarnation, they separated for a time because the regular interval between their lives was entirely altered in Alcyone's case by the tremendous influence exerted over him by the Lord Buddha. Mizar was undoubtedly influenced also, but apparently not to the same extent or perhaps in a less fundamental manner. We find that he retained the ordinary seven hundred years' interval which was so largely extended in the case of Alcyone; so that while the latter next appears in A.D. 603, Mizar was born in the year A.D. 222, at a place called Kaveripattanam in the Chola country in the south of India.

Mizar's name --most unexpectedly--was Lucius Fabius Coculus, a patronymic which it is difficult to associate with the south of India. Equally remarkable is the fact that he was the son of Roman Senator named Caius Fabius Lentulus. This apparent incongruity had a fairly simple explanation. Some years before, this Roman Senator had been enjoying position and dignity in his own land; but at this period there were constant internecine wars between various claimants for the imperial purple, and Lentulus was unfortunate enough to espouse the losing side in one of these contests. Claudius Albinus had been proclaimed Caesar by his Legions in Britain, almost at the same time that the same honour was conferred upon Septimius Severus by those who fought under his standard. Now Septimius Severus was a man of a rough soldier type while Caludius Albinus was far more aristocratic and refined both in character and in bearing. As Lentulus had been a friend of his, and indeed was himself a man of similar type, he naturally took his side and openly maintained his rights. After some years of diplomatic fencing the rivals came to open warfare, and Albinus was defeated and overthrown in a great battle in France. Septimius Severus then thoroughly established his authority and showed little mercy to those who had been prominent in their support of his defeated rival.

Fortunately for himself, Lentulus succeeded in escaping from Rome and took ship for Alexandria, where he remained for some little time. Presently he discovered that the emissaries of the conqueror were upon his track. Once more he saved himself from them with difficulty, and this time being thoroughly frightened he determined to fly so far that even the power of Imperial Rome should be unable to reach him. He took ship down the Red Sea and eventually crossed to India where he landed at this port of Kaveripattanam. This place seems to have been the principal port of Kaveripattanam and the fugitive was fortunate enough to find a little colony of Roman merchants who were rapidly making fortunes in this far-away land.

Now Lentulus, though a patrician (or perhaps because he was a patrician) had a fair idea of the relative value of gems and rare silks, and he also knew precisely what was the taste of his countrymen in such matters. He was wise enough to see that in this foreign land it was useful to stand upon his birth and dignity; so he placed at his disposal his special knowledge and his undoubted good taste. He quickly became a person of importance among them; he soon entered into partnership with one of them, proved himself indispensable to him and rapidly raised the profits of the firm to perhaps ten times their former amount. Instead of peddling cautiously and making frequent mistakes, he launched into much larger speculations, but always guided them with a sure hand and unerring judgement. In a few years he was one of the richest men of the kingdom, and his previous acquaintance with politics enabled him to use wisely the influence which his wealth gave him. He married Glaucus, the daughter of Iphigenia, an official who held a high position in the Chola court, and our present hero, Mizar, who held a high position in the Chola court, and our present hero, Mizar, was his first born son. His father gave him the name of Coculus, but his mother gave him the name of Coculus, but his mother gave him the nickname of Manikyam--which is perhaps after all only a translation into her language of the pet name given by the father.

Mizar was a precocious child, and seemed to combine within himself the good qualities of both the races whose blood was intermingled in his veins. He lived in an atmosphere of politics, and it is little wonder that, as he grew up, he began to take a keen interest in them. The country was in a disturbed condition; for its King, Chenkuddeva, was perpetually at war with a neighbouring King, Ugraperuvalathi, who reigned over the Pandya country and held his court at what is now Madura. Although there was this constant state of warfare, the common people of the country were affected by it less than one would suppose possible, and the merchants succeeded in procuring their goods and despatching their vessels almost as regularly as though the land had been in a condition of profound peace. For example, Madura was the seat of a Kind of University, or perhaps rather a great school of poets and philosophers, which had a wide reputation over the whole of the south of India, and was considered far better than anything that existed in the Chola Kingdom. In spite of the frequent wars, it never seems to have occurred to anyone that there was the slightest danger or difficulty in Mizar's attaching himself to the Madura University, which he accordingly did, and even apparently took part in certain Court functions in that town, being a person of some consideration in consequence of his wealth as his father made him an unusually large allowance.

At that court he met the poet Tiruvalluvar, the writer of the Kural, and was present on the occasion when the latter received the public honour which was adjudged to him because of the excellency of his poems. Tiruvalluvar seems to have been born at Mylapore, within a couple of miles of our Headquarters, but was a man of low caste--a weaver or something of that sort. Consequently he was not at all well received by the authorities of the University, and, at first, they declined to allow him to present his poem for the competition which was taking place. He contrived, however, to persuade one of the authorities to read it before condemning it; and this man was so much struck by its excellence, that he somehow managed to get it accepted. The judges pronounced it by far the best that had been sent in, but still the terrible caste prejudice prevented its author from receiving full recognition. It appears to have been the custom that the successful competitors should occupy an elevated seat where they were the observed of all observers. Because of his low caste, Tiruvalluvar was not allowed to take his place with

Chart XLVII b

South India

(Birth of Mizar)

A.D.222

1 st    2 nd    3 rd    4 th    5 th    6 th    7 th

the other victors, but the manuscript of his book was put upon the elevated seat in his place. When however the successful composition can to be read in public, it was so emphatically the best that it took the popular fancy by storm and in spite of his caste he was called by acclamation to occupy the seat which his work had earned. Much interested by all this, Mizar made friends with the poet, saw a good deal of him and kept up a correspondence with him after his return to Mylapore.

Mizar was distinctly an able young man and distinguished himself at the Madura University--so much so indeed, that King Ugraperuvalathi offered him the opportunity of entering his service and of residing permanently in the Pandya Kingdom, instead of returning to his own country. He was wise enough to decline this dangerous honour, and indeed he lost nothing by doing so; for when his own King, Chenkdeva, heard of it, he at once offered him an equivalent position in his own court, which Mizar promptly accepted. He had a keen delight in the exercise of diplomacy and even when quite young he had developed, to a high degree, the art of persuading and managing people, so that he was useful in politics, though he was much disgusted with some of the political methods which he encountered. His father, Lentulus, took eager interest in all this work, though he himself, being of foreign birth and besides fully occupied with the business which he had taken up, bore no direct part in it, but only advised and guided his son..

Before he was thirty years of age, Mizar had already been sent on several important missions to arrange delicate matters with neighbouring monarchs, and in all these cases he was able to carry through his negotiations with success. About this time, he married the daughter of a high official, and this further established the position which he had already gained through his own cleverness and through the wealth of his father. On the occasion of his marriage his father bought for him, as a wedding present, a large and beautifully situated estate, and the King presently gave him a title of nobility in acknowledgement of the services rendered. Thus he was actually the founder of what afterwards became one of the great families of the country. On the whole his career was smooth and fortunate. His rapid advance brought upon him a certain amount of envy and jealousy, but his adaptability seems to have enabled him presently to disarm all those who had at first looked askance at his progress.

When his father Lentulus died, he was accorded a public funeral just as though he had been a noble of the country. Mizar still just as though he had been a noble of the country. Mizar still nominally carried on the business, but had in reality nothing to do with it as his time was entirely taken up with the work of his political office. He was fortunate enough, however, to have a very capable manager in the son of one of the colony of Roman merchants, among whom his father had originally settled. He left the commercial part of his affairs entirely in the hands of this man, and eventually took him into partnership.

Mizar was a man of cheery disposition--not especially religious in type, although he gave liberally to various temples and considered religion an important factor in the well being of the State. A detailed history of the latter part of his life would be simply a record of the various operations in which he was engaged and the various posts which he held, which would be scarcely helpful for our purpose. Let it suffice to say, that though his career was so successful, he made wonderfully few enemies, and that the experience in dealing with men, which this life gave him, was distinctly valuable as preparing him for the part which he will have to play in future history. He died, much respected and lamented in the year 293, at the age of seventy one.

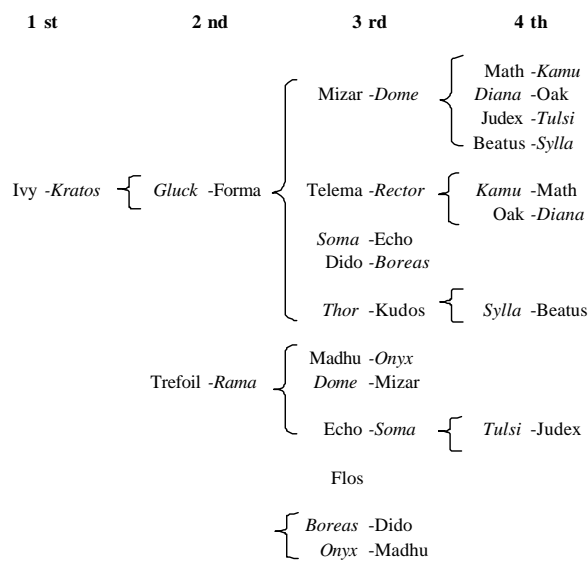






Chart XLVII c

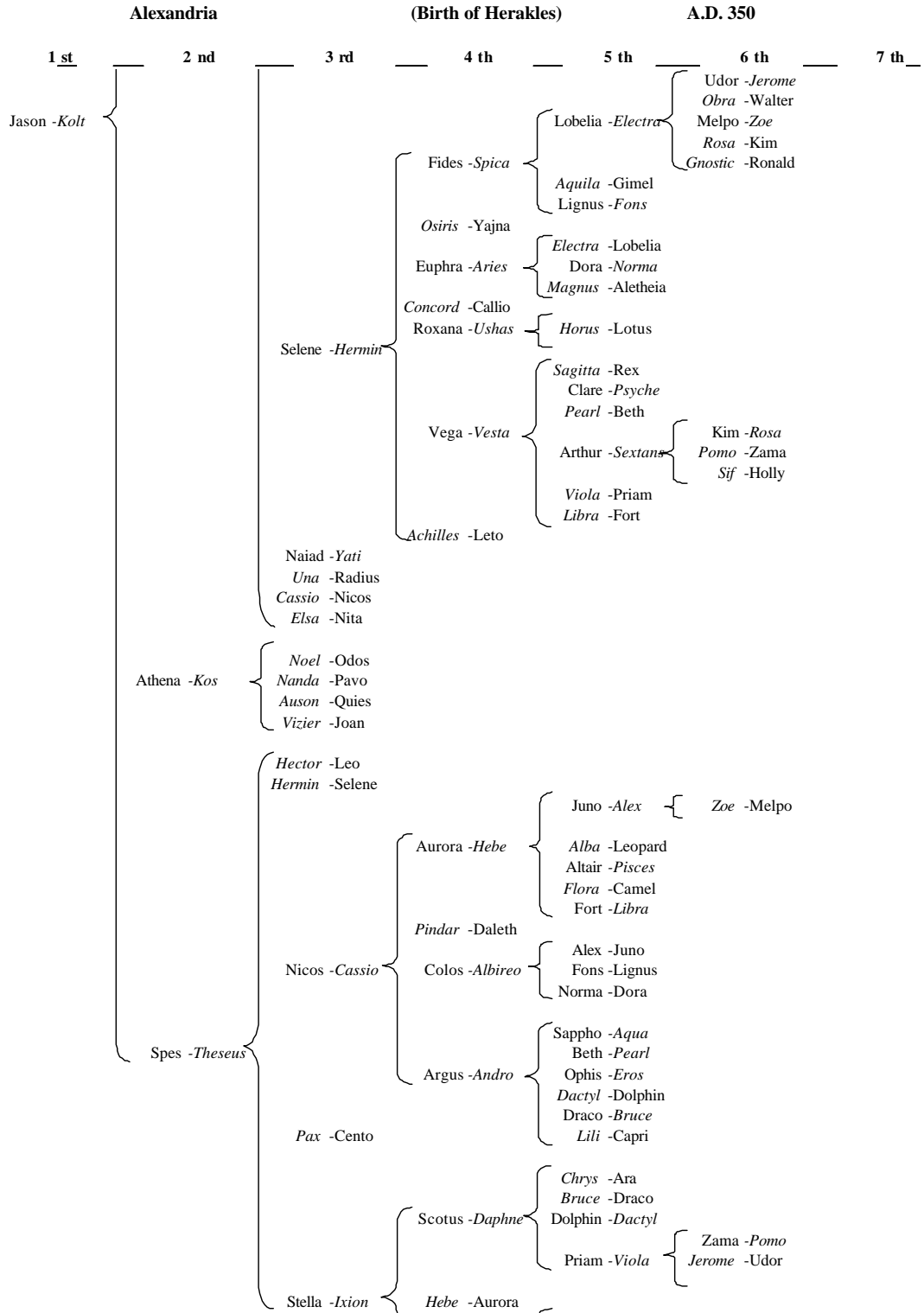
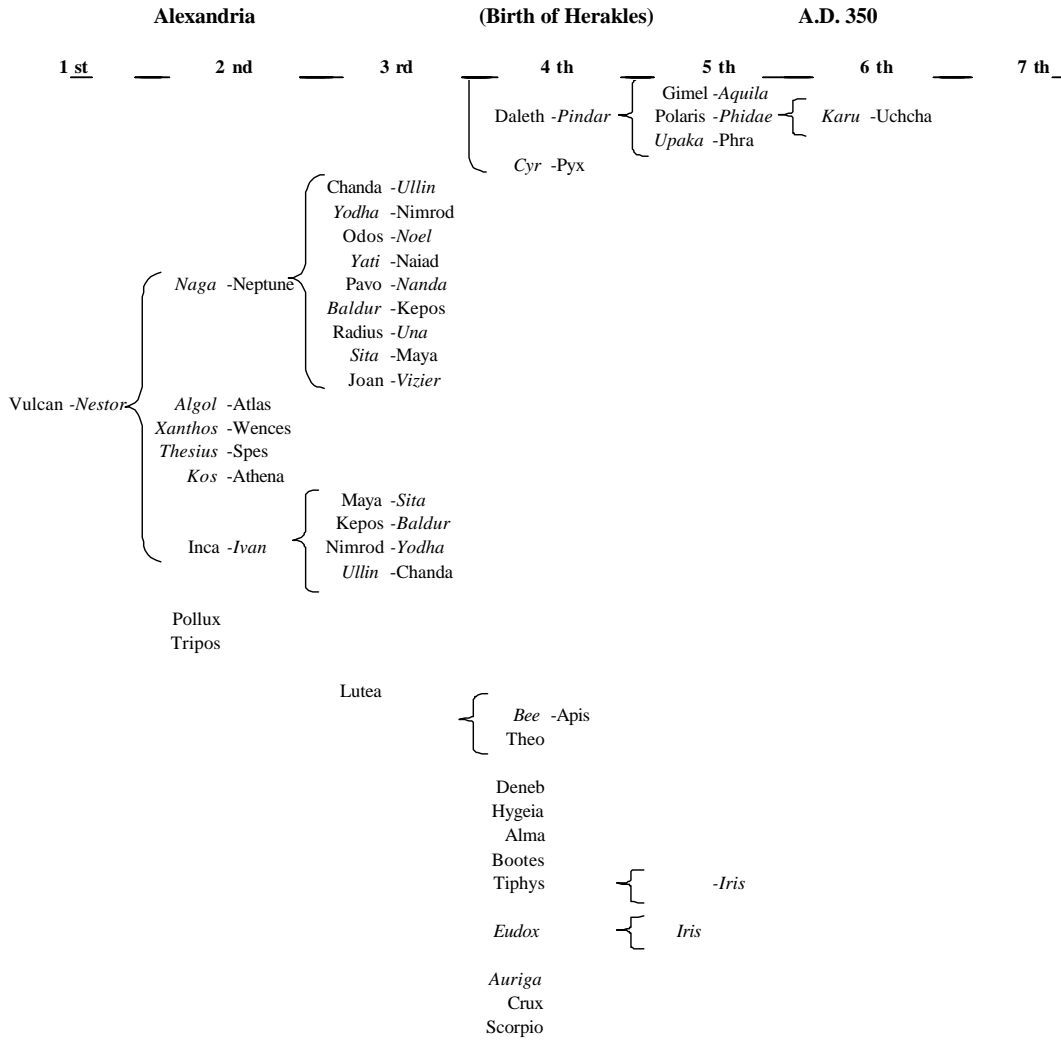


Chart XLVII c



Herakles took an immediate reincarnation in India as the daughter of Mars, and had a son, Capri. Vajra also appears.

Mars                      Herakles                      Capri                      Vajra

Arcor was born in Norway, about A.D. 250, among the Vikings, and after many adventures, in the course of which she met Markab in Byzantium, she at last went to India, and finally died from wounds inflicted upon her by a tiger. On several occasions in the course of this life a white lady(Herakles) appeared to her in times of difficulty.

The wonderful influence of the Lord Buddha changed for Alcyone the length of the interval between his lives, but it in no way affected the tendency to spend these lives in India. Once more we find him in the sacred land—born in the nineteenth year of the reign of King Harsha (3726 Kali Yuga, or A.D. 624), near Kanyakubja, now Kanauj, on the Ganges. King Harsha was also called Siladitya; he came to the throne in the year A.D. 606. Alcyone was the son of a brahman named Jayasekara (Ant); the family was Buddhist by religion, though Brahman by descent.

Large numbers of people of all castes had at this period definitely embraced Buddhism as their religion, and they did not therefore recognise caste as such; but notwithstanding this, those among them who were Brahmans by descent were still socially recognised and treated as Brahmans by the others who held their ancestral religion. The bonds of caste were strong, but yet the restrictions were not so irksome as at present, because these Brahmans who became Buddhists certainly did not in any way lose caste by doing so, even though it involved receiving and eating with men of other castes who also professed Buddhism. The Brahman families who still held the Hindu religion intermarried quite freely with those Brahmans who embraced Buddhism, each party to the contract keeping to his or her religion without interfering with the other. However, those Brahmans who became Buddhists do not

seem, as far as I can see, to have intermarried with people of lower castes, although socially they received them quite freely.

The period was a somewhat curious one, for in many ways it had the marks of an effete and worn out civilisation. Everything was highly specialised, and there was a great deal of luxury, while the virility which had characterised the race so markedly in the time of the Lord Buddha seemed to be absent. Everybody lived by rule down to the minutest circumstances of daily life; the civilisation was still a good and a noble one, but the people were doing things far more because it was the custom to do them than because they felt strongly moved towards goodness themselves. King Harsha was a man of tremendous energy and a great conqueror; he tried to reconstitute the empire of Ashoka, but succeeded only very partially. He was, however, a great patron of Buddhism, and gave huge donations to its monasteries and temples.

Alcyone' s name in this life was Upasena, though he was far better known by that of Dhammalankara, which he took afterwards, upon assuming the yellow robe. His mother was a good and pious woman, and he owed much to her early training. He had a strong religious sense, and as a boy he was always planning what he would do for Buddhism in the future. Another side of him which seemed somewhat incongruous was that he had a curious mechanical genius, and invented for the use of the household several useful little machines.

It was the fashion of the time for fathers to talk about dedicating their sons to the monastic life, and greatly to applaud any young man who adopted it; but the strange artificiality of the period showed itself again in the fact that though almost every boy born of

Buddhist parents put on the robe for a year or two, and lived during that time in the monastery as did the others, the number who really made this permanently their life was comparatively small. In Alcyone' s case, however, the pious mother was eagerly enthusiastic for the life of the Order, and at an early age she fired her son with the same enthusiasm, so that he promised her to make this his vacation.

That promise stood him in good stead in a time of trial, for he was scarcely more than fifteen when he fell deeply in love with Ajax—an unusually lovely young lady who was some sort of cousin of his. The girl reciprocated his feelings, for he was strikingly handsome boy. Their affection was deep and true and passionate, and after their mutual confession of it and their pledges of undying love it would certainly have followed the usual path, but for the boy' s recollection of that promise to his mother.

He said nothing of the matter to his father and mother, but he had a long and terrible struggle with himself, principally because though he felt clear as to the direction in which his duty lay, inclination was clear to point out to him that perhaps he had no right, even though prepared to make the sacrifice himself, to force similar sacrifice upon Ajax. It cost him much to make his decision, and caused him many days of great mental anguish; but at last he decided that at all costs to himself his true vocation must be followed, and the promise to his mother must be kept, and that against the disappointment of his cousin, if he took one course, he must set the even greater disappointment of his mother, if he took the other.

So he spoke to Ajax and told her all; and though at first with many tears she tried to shake his resolution, when she found that it was unalterable she also rose to the height of the sacrifice, and declared that since he intended to join the Sangha she also for his sake, since she could never forget him or love another, would take up the religious life and become a nun. This she did, and she faithfully kept her vow.

Young as he was, this love affair had an enormous influence in his life. In many ways it made a man of him, there and then; and when the scene was over, and vows of eternal fidelity—yet also of eternal separation—had been exchanged, he went straight to his mother, told her the whole story from beginning to end, and announced that he could keep his vow only if he were allowed instantly to become a *samanera*, or probationer, and so were permitted to enter the monastery. The mother understood, and though she wept for the suffering through which her son had passed, she at the same time rejoiced that he had been strong enough for this great act of renunciation, and that now he was really resolved to dedicate his life to the noblest of all objects. So the boy went with her to his father, and rather announced his intention of assuming the yellow robe than asked permission to do so. The father applauded the idea, though he himself was far from wishing to imitate it, and the great ceremony of the *upsampada*, or consecration, took place as soon as possible.

It was very different in its ornate ritual from the simple yet most impressive ceremony by which the Lord Buddha Himslef had received him during his previous birth. Then he had simply bowed before the Lord, had answered searching questions, and made

some promises; he was then taken aside by Dharmajyoti, and he cast off his ordinary dress and put on the yellow robe of those that help the world. Then, dressed in that symbol of his new life, he returned and prostrated himself at the feet of the Lord, who blessed him solemnly as His new pupil, and told him to see to it that his life proved worthy of the robe which now he wore.

That was the custom of the Lord, but by this time the whole affair had become an elaborate ritual and the occasion for a great feast, to which all friends of the family were invited. The candidate was dressed with the greatest magnificence, all the family jewels being heaped upon him; he wore the crown of a prince, and robes made in imitation of the state dress of the King. In all this uncomfortable finery he held a kind of final reception, at which all his friends came and congratulated him and offered him presents, he presiding for several days over the feasting, and all honour being paid to him.

Upasena went through all this because it was expected of him, yet in the midst of all this apparent triumph he had no feeling but utter boredom and the keenest impatience for the time when all should be over. One feature which caused him much of suffering was that the cousin whom he loved so dearly was compelled by family custom to take part in all this entertainment, and to offer her congratulations with the rest.

At last came the day of the ordinance ceremony, when he appeared before the head of the monastery. Aldebran who sat to receive him with all his monks mustered around him. One by one he took off all his jewels, his crown and his gorgeous robes, and cast them at the feet of the chief abbot, announcing that he had done



with them for ever and with all that they symbolised. Bending before the abbot, clad in one simple white robe only, he then had to submit to a long and weary catechism, and to hear the recitation of a great number of texts; but at last the vow of the Order was solemnly administered to him, and he was allowed to go with his chosen teacher (for every applicant must choose one among the elder monks for his responsible teacher) into a sort of vestry, where he cast off even his white robe and put on instead the beautiful robe of the Sangha.

That dress at least had been unchanged through all the centuries of his sojourn in the heaven world; and even as he endued himself with sojourn in the heaven-world; and even as he returned himself with the three robes which were henceforth to represent all his worldly possessions, the act seemed somehow strangely familiar to him, and there came to him a half-memory of the glorious Presence in which ones before he had performed the symbolical act. Then he went out again into the great hall of monastery, and prostrated himself at the feet of the chief abbot, even as twelve hundred years before at the feet of the Lord Himself, and so once more he took upon himself the life of the ascetic, though this time at the age of fifteen instead of forty-two.

He plunged into his new studies with ardour, in order to help him to forget his love—or rather, not to forget but to sanctify it, and to raise it to a higher level. The monastery to which he belonged was a great and rich one, and among other things it was noted for its magnificent library. Dhammalankara devoted himself to this, even beyond the studies that were expected from him. He seemed to have a love for the books, and applied to the librarian for permission

to arrange them and keep them in order, and in a surprisingly short time he knew the title and the exact place of every book in that vast library.

So passed some years of eager work, his mother coming often to see him and to talk with him, though now as a monk he might not even touch her hand. Some natural maternal sorrow she felt, that she could no longer embrace her boy; yet this was far outweighed by the solemn joy that now he had entered upon his upward course, and that her richest hopes had been fulfilled. Once it had been she who blessed him and breathed her vows over him; now she rejoiced to receive a blessing at his hands, and loved to recite her daily precepts at his dictation.

Though she might no longer embrace him, there was no law to prevent her from looking at him when he passed through the streets unconscious of her fond regard. She watched him then with a joy and pride which had perhaps a certain amount of justification, for he was certainly by far the handsomest monk in the monastery, and the beautiful primrose colour, though as that fades with constant washing and they are dyed again and again, they become a rich deep orange, and eventually if not renewed, a rather dirty brown. His father too came occasionally, but had little to say except platitudes, though he also was gratified at the appearance of his son, and at the reputation for diligence and sanctity which he had already acquired.

Unfortunately others besides his mother were attracted to his handsome face, and among them Scorpio—a woman of considerable notoriety in her own line of life and of doubtful—well, no, scarcely doubtful—reputation. She saw him passing in the street, and was smitten by an unholy affection for him; she came to

hear him preach and tried to catch his eye, but without success. Then she came to consult him privately and to seek for advice, for which however he referred her to older monks, not seeming to observe the various obvious hints which she threw out.

Finding this ineffectual, she invited him to her house to recite the texts of blessing for a sick person—a call which he could not refuse to obey; and while there she tried in various ways to entrap him, contriving to expose herself before him as a temptation to break his vows. The young man, however was filled with disgust, and made his escape at the earliest convenient opportunity, so that Scorpio' s lust was turned to hate, and she vowed to compass his disgrace and overthrow. Many men were in her toils, and were quite ready to help her in her schemes, so she worked out an exceedingly ingenious plot, inducing a certain girl to accuse him, and herself (with every appearance of reluctance) bearing false witness against him, and bringing several men to support the charge from different sides.

Alcyone of course indignantly denied the whole thing, but the case was pressed, and brought before the chief abbot. He however, being an astute man, and somewhat shrewd questions, which exposed contradictions in the story of the accusers. He soon discovered sufficient to warrant him in laying the matter before King Harsha, who promptly enquired into it, laid bare the whole nefarious plot, and banished the woman and her fellow-conspirators, confiscating all their wealth and transferring it to Alcyone' s temple. The chief abbot, though thus entirely convinced of Alcyone' s innocence, still thought it desirable to remove so handsome a young monk for a time from the place where such plots were so easily

possible, and so he sent him out upon a pilgrimage to the great Buddhist shrines, which occupied him for more than a year.

A year or two before this, when he was just twenty years of age, his monastery had entertained a celebrated Chinese pilgrim. Hiuen Tsang, who had been received as a distinguished visitor, to whom every possible honour was paid. On that occasion Alcyone was one of hundreds of monks who joined in a great procession which was arranged by the King himself—an extraordinary procession, many parts of which must have seemed to the spectators in no way religious. Although the monks and the gorgeously caparisoned temple elephants took part in it, there were also men dressed as wild beasts, and others dancing and showing a curious sort of sword-play with long sticks, at which they were extremely clever. Still others were dressed to imitate aboriginal tribes, hillmen and foreigners, some apparently being intended for Greeks or Romans, with faces painted white.

The great procession was undoubtedly effective, though the rejoicings of the occasion came near to being marred by an appalling accident, for some Hindu fanatic (probably insane) rushed at the King and attempted to kill him. He was however seized and disarmed before he could effect his nefarious purpose, and King Harsha at the time took no notice whatever, but ordered the cortege to proceed as though nothing had happened. Afterwards, however, he made strict enquiry into the affair, and banish a number of Brahmans who were accused of complicity in the plot.

The King went in great state to Prayag (now Allahabad), and there went through a curious ceremony of renunciation, or extravagant charity, giving away to the poor or to the temples all his

jewels, his crown, and even his royal robes. Unfortunately, only a few years later, in the year 648, King Harsha died, and the great Empire, which he had built up so labouriously and at the cost of so much bloodshed, fell rapidly to pieces.

Immediately after his death his prime minister, a man of the name of Arjuna, seized upon the supreme power. He was, however, able to assert it over only a small part of the country that had owned Harsha' s sway; and in less than two years he was summarily suppressed by a Mongolian army. After that there seem to have been several claimants to sovereignty, and presently a prince named Vasudharman ruled for some time—not, however ever Harsha' s Empire, but over a far smaller state or subdivision, or it called Panchala. Through all this disturbance the city of Kanyakubja seems to have been strangely little affected; its temples at any rate were entirely uninjured, and experienced no greater trouble than certain fluctuations in revenue, the Buddhist or the Hindu temples reaping the greatest profit according to the religion of the ruler who happened to be uppermost at the time.

When Alcyone was sent on his pilgrimage he visited all the important Buddhist shrines in the north of India, and therefore naturally to a great extent retraced the steps of his previous incarnation, though he knew nothing of this. Twice, however, he had a curious vision which involved the recollection of some of the more striking scenes of that previous incarnation. The first time was at Buddha Gaya itself, where, meditating in devotional ecstasy under the Bo-tree, he had a very clear and vivid presentment of the wonderful scene of the Illumination. The other occasion was in the

garden near Rajgriha, where on two successive days he was able to recall two pictures from the past—his own solemn pledge of future attainment given to the Buddha, and that scene in the garden when first he took his cousin Mizar to hear the teaching of the Lord. He visited Sarnath also, and found there a magnificent grey granite lion pillar erected on the spot where the great Master used to preach. This pillar was at the centre of a huge semicircle of other pillars facing towards the great dagoba, while behind them, outside of the curve of the semicircle, were arranged the enormous and thickly populated monastery buildings.

Alcyone regretted the death of King Harsha, who had been a good friend and patron of his monastery; but, as I have said, the political troubles and disturbances of the next few years made wonderfully little difference to the temples or the monasteries. It is true that they missed the active patronage of the King, but the crowds of pilgrims came and went in spite of the wars, and even the Mongolian army felt as deep respect for the temples of the Buddha as did the ordinary inhabitants of the country. Some six years after King Harsha's death, Alcyone's old friend and helper Dharmajyoti visited the monastery, but this time he was the celebrated teacher and preacher Aryasanga. He remained for some time in Kanyakubja, attracting huge crowds by his eloquence. Indeed they would fain have had him settle there altogether, but he had set his heart upon carrying the purer teaching of the Buddha into the highlands of Tibet, and so he would not tarry on his way.

Naturally the old tie at once reasserted itself, though however it may have been with Aryasanga, Alcyone at any rate did not know the reason of the compelling attraction which instantly and at first

sight drew him to the feet of the great revivalist. Aryasang smiled upon the younger man and drew him quickly into close relations with himself, and when in a few months the time came for his further journey towards the hills, Alcyone was one of those whom he chose to accompany him. The good abbot Aldebran also thought much of Alcyone, but was quite willing to let him go upon an expedition as this.

For many days they travelled, far up into the mountains, in the leisurely fashion of those days, making halts of weeks in duration at various monasteries on the way, Aryasanga always preaching to the monks and the people, and inspiring them with his own fiery zeal and enthusiasm. Many a time on such occasions he appointed Alcyone to speak to the people, and he always acquitted himself well. Their first long stay was at a monastery in a beautiful valley in Nepal, and here Aryasanga and his band remained for nearly a year, teaching the monks, organising the religion generally over a large section of the country, and making this monastery a kind of headquarters for their reformed faith. It was at this monastery a kind of headquarters for their reformed faith. It was at this monastery that Arayasanga left to his successors that wonderful book of extracts which he called *The Book of the Golden Precepts*, which commenced with the Stanzas of Dzyan, and included many quotations from the writings of the great Nagarjuna included many quotations from the writings of the great Nagarjuna included many quotations from writings of the great Nagarjuna (Mercury), of whom in an earlier life in Greece he had been so devoted a follower when he was Kleineas, and Nagarjuna was Pythagoras.

Then after staying there for nearly twelve months he went on over the mountains to Lhasa, he left Alcyone at the Nepalese monastery to help and direct the studies of the community which he had reorganised; and it was Alcyone who prepared and added to that book the reports of the discourses of Aryasanga, three of which Madame Blavatsky has translated for us in *The Voice of the Silence*, so that we owe that priceless volume to his care in reporting, just as in this present incarnation we owe to him our possession of the exquisite companion volume, *At the Feet of the Master*.

For some two years he remained there, and then returned to his own monastery at Kanyakubja, in 657. The old abbot was unfeignedly glad to see him and received him with great honour. Though still quite a young man, he was regarded with great respect because of his close association with the revered Aryasanga. He gradually acquired a considerable reputation of his own, both for learning and for intuition. People came even from great distances, and after hearing their stories (if the case was difficult one and beyond his own judgement) he would pass into a condition of deep meditation, from which he always emerged with some inspiration as to what he should say to the people. The advice which he gave was always sound and wise, and it produced a great impression upon the minds of his visitors. He retained still his early love for books, and in addition to his other work he held for some years the post of librarian to the monastery.

In 667 there came to him an embassy from the temple in Nepal, praying him to return thither and become abbot of that monastery, since there was no one among the monks who felt himself worthy to take his place. Alcyone was much divided in mind,



and hesitated long with regard to this matter; he loved his work and his books in Kanyakubja, and he could not but feel that he was of use to the many who came thither to consult him. But at the same time the temple in the hills represented the work of his great friend and teacher Aryasanga, and to help that also seemed a duty. After long consultation with the chief abbot, who had always remained his firmest friend, he decided to accede to the summons. The old abbot blessed him sorely, but yet that he thought on the whole that it was his duty to go.

So once more he entered the wonderful hill country, and dwelt for ten years in that lonely monastery, directing the work, keeping alive the organisation of Aryasanga, and guiding and stimulating the faith of a great mountain district. All this time, however, one of his chief objects was to train the Nepalese monks to manage their own monastery; from the first he selected Phoenix, the man whom he thought most suitable, and prepared him to take his own place and to set him free to return to India as soon as might be. There was much work, however, to be done, and it was not until 677 that at last he turned his face southward again. Even then it was only upon receipt of an urgent message from Aldebran, his own chief abbot at Kanyakubja, who was by this time ninety years of age, and wrote that he found himself no longer able to administer the complicated affairs of that great monastery, and that there was no one into whose hands he could so confidently deliver his charge as those of his dearly loved pupil.

So Alcyone solemnly installed as abbot of the Napalese monastery the successor whom he had been so carefully training, and giving them all a final and solemn benediction, he turned his

back for the last time upon that wonderful snowy range, and journeyed into the warmer country of the plains below. He was received with a popular ovation, and treated with the greatest reverence by all. The chief abbot welcomed him with tears of joy, and would have delivered at once into his hands the insignia of office. Alcyone, however, preferred to arrange that though he himself would do all the work and take all the responsibility, his old teacher should retain the nominal position as long as he lived. The old man lingered on for some happy years, but Alcyone practically ruled everything, and ruled it wisely and well, so that when Aldebran died there was really no break in the continuity of the management.

Alcyone in his old age remained as enthusiastic as ever, but was gentler than in the days of his youth, and though he preached constantly against the great luxury of the times, he contrived to do so without alienating his audience, because he never attacked it fiercely or characterised it as wickedness, as did so many other reformers, but simply gently and persistently reminded his hearers that all this also would pass away, and that attachment to objects leads always to sorrow. He established and extended the influence which his old patron Aldabran had gained for his temple, and he made it distinctly a powerful factor for good, not only in the town, but in the whole of this Kingdom of Panchala. The times were troubled and there was much disturbance, but the influence of Alcyone and his predecessor aided much to hold steady a large proportion of the more influential of the people of the city.

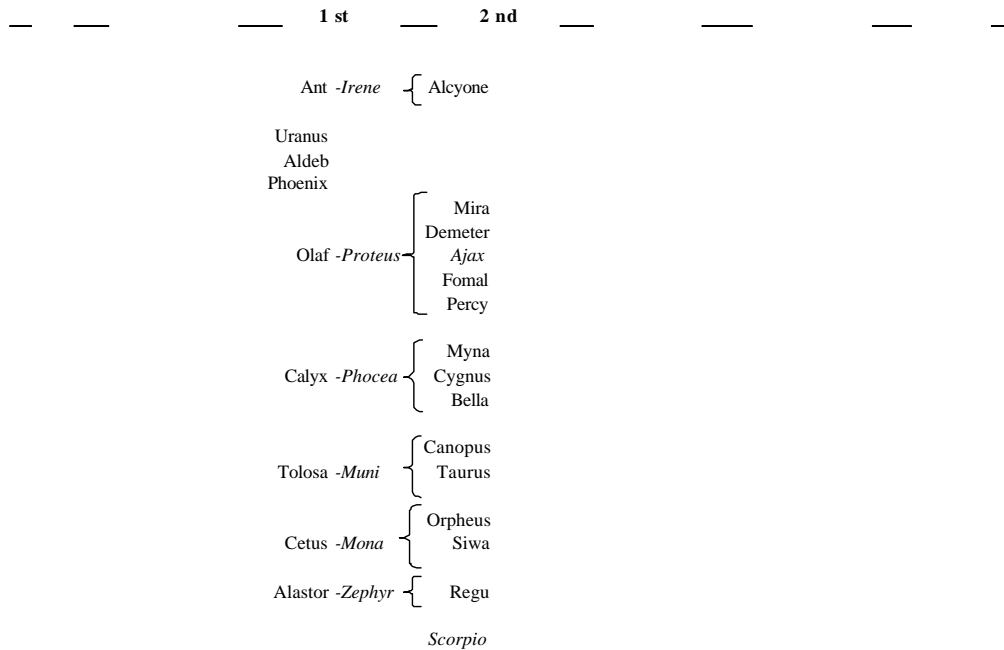
Often the leader of some of the rival factions would come to him to plead the justice of their cause and ask for his blessing upon their warfare; but his answer was always the same—that no cause

however good , could make wrong right or justify slaughter and oppression; that the teaching of the Buddha was clear, that men should live together in peace and in love, and that it mattered little who bore the burden of ruling the country, so long as its inhabitants lived according to the precepts of the Good Law. So he died at last in the odour of sanctity in the year 694, and though in the line of his successors there were few men who were not more worldly than he, the prestige which he and his teacher had given to the monastery clung round it like a halo for some centuries to come, and even the barbarous invaders from the north usually respected the lives of its monks, though sometimes they robbed it of its treasures.

Chart XLVIII

North India

A.D. 624



In this present life Alcyone was again born in the south of India, and at thirteen years of age was brought under the fostering care of the President of the Theosophical society. Soon after this the Master admitted him as a probationary pupil, and after only five months (the shortest probation yet known) passed him on to the second stage--that of accepted discipleship. After only a few days in this degree he was received into the still closer union of the third stage, and became a 'son of the Master'; and at the same time he took the most important step which a ego can take, for he 'entered up the stream'-he attained that first of the Great Initiations which not only makes a man safe for ever, but also admits him as a member of the Great White Brotherhood that rules the world. What shall be the future of a life which opens thus? The Theosophical Society may indeed rejoice that it has been counted worthy to receive such an one into its Headquarters.

The faithful Mizar is his younger brother this time, as he has so often been before. Many of those whose names have been mentioned in this chronicle have gathered round him to help and to be helped; and though in this life but few of them are related to one another by consanguinity they are drawn together by the far closer tie of their common love for Theosophy and for him.

-----  
 Wences appeared in Bohemia about A.D.800 as King Wenceslass. Aurora was his Prime Minister.

Wences                      Aurora

-----  
 Spica appeared as a Saxon in Kent in A.D. 825 and again in A.D. 1278 in India, in each case in a female body.

**Chart XLVIIIa**

**Conjiverum, South India**

**(Birth of Mizar)**

**A.D.1070**

**1 st    \_\_\_    2 nd    \_\_\_    3 rd    \_\_\_    4 th    \_\_\_    5 th    \_\_\_    6 th    \_\_\_    7 th**

Time does not permit us to do more than glance at the last life of Mizar, though there is much connected with it that would repay more detailed investigation. He was born at a city called Kanchi (now Conjiveram) in the south of India, in the year A.D.1070 just after King Kulottunga came to the throne. His father was Telema, a statesman high in favour of the monarch, and his mother was Soma. His childhood seems to have been a happy one, as his parents were more sensible than most, and consulted his comfort rather than their own prejudices.

He grew up into the atmosphere of an Indian court not the best school, perhaps, for so receptive a mind. But the father and mother were people of remarkable probity, honest among a host of intriguers, so that the home influence, at any rate, was always good and pure. His great friend during school and student days was Gluck, the son of Ivy, a neighbouring chieftain, almost independent, although nominally owing allegiance to the same King. The two friends were inseparable until a matter of religion divided them --not that they ever quarrelled on religious subjects, but that Gluck was absorbed into the circle which gathered round the great new preacher Ramanujacharya, while Mizar, though admiring him immensely and feeling nothing but the deepest friendliness and reverence for him, yet would not leave the Shavite form of worship in which he had been brought up.

For a long time this made no difference to the two friends, but presently King Kulottunga, stirred up by his family priests, became violently hostile to Ramanujacharya, and the latter found it politic to retire to Srirangam, whither his devoted disciple followed him, and thus for the first time the friends were separated. Mizar inherited his father's political genius, and held important positions both under King Kulottunga and under his son Vikram Chola who succeeded him after his death in the year 1118. He had to conduct some delicate negotiations with Ceylon whose King at that time was one Wijayobahu, who had undertaken a great war against the Tamil invaders of his country, and had finally driven them back to the mainland.

Mizar was entirely successful in the mission which he undertook, and gained great reputation and substantial reward as the result of his skill. He married, though not early in life, and his wife was gentle and unobjectionable--a careful helpmate and a good mother to the six children whom she bore him.

Mizar died in the year 1148 at an advanced age. Having spent the last few years of his life in retirement from active service, though occasionally advising his successor when special difficulties arose. These two administrative lives may be regarded as probably intended to serve as preparation for the far more important executive work which seems likely to fall to his share in this present life.

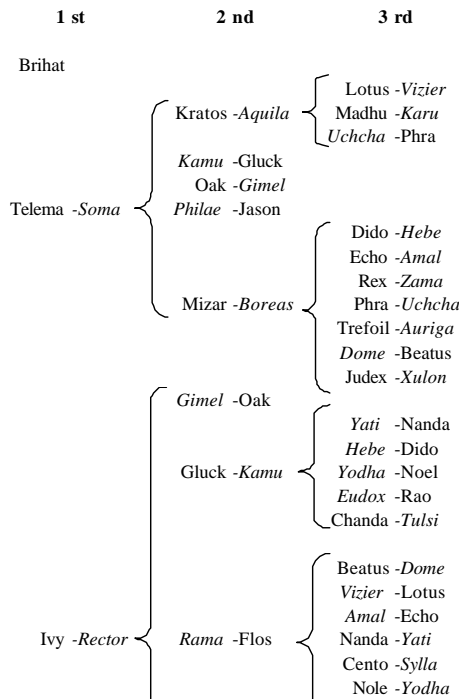
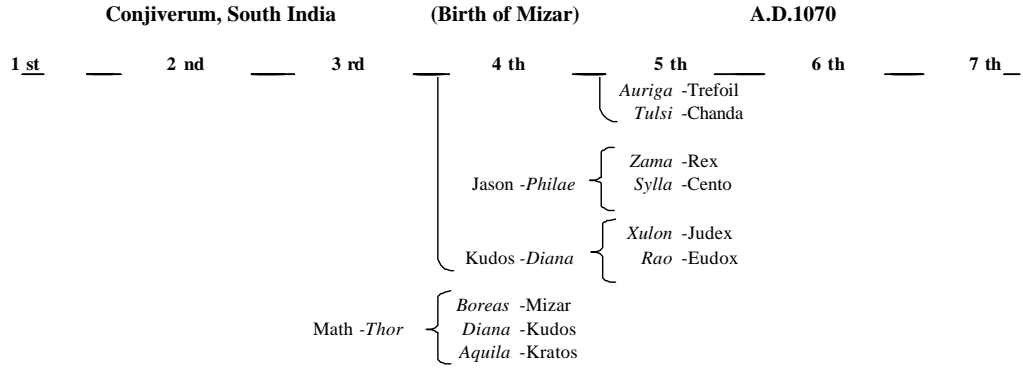


Chart XLVIIIa



## Chart XLVIII b

1 st    \_\_\_\_\_    2 nd    \_\_\_\_\_    3 rd    \_\_\_\_\_    4 th    \_\_\_\_\_    5 th    \_\_\_\_\_    6 th    \_\_\_\_\_    7 th \_\_\_\_\_

We find a small but important group of our characters gathered in Central France towards the end of the eleventh century, Colossus, who in that life bore the name of Tecelin, was a man of distinguished family, a knight and vassal of the Duke of Burgandy, living at Fontaines near Dijon. He married the Lady Aleth (Vesta) who was also of a noble family of the name of Montbard. This couple had six children, all of them characters in our story. There were five brothers: Nicos, Pavo, Naga, Crux and Quies, and one sister Algol. Colossus was killed in the First Crusade while his children were still young, and some ten years after Vesta also passed away, though not until she had ineffaceably stamped her piety, her fiery religious zeal and her wonderfully loving nature upon her young family. Her two elder sons had taken up the profession of arms as a matter of course, and had married; but the mother's devotion found its fullest reflection in the third son Bernard, who in our history is called Naga.

He was born in the year 1090, and from an early age declared his intention of consecrating himself absolutely to the service of God in the world, through the endeavour to guide humanity towards Him. He devoted much of his time to meditation, chiefly out in the woods, for his love of nature was only less a passion with him than his love for humanity. In later life he wrote: *Experto crede; aliquid amplius invenies in silvis quam in libris: ligna et lapides docebunt te quod a magistris audire non possis.* "Trust one who knows; you will find something wider in woods than in books; the forests and the rocks will teach you something which you cannot learn from the professors." His great ideas as the means of helping humanity were: first, to set them the example of a stainless life, and secondly to become a monk and preach to them, and he began expounding this doctrine to those nearest and dearest to him with such wonderfully persuasive power that his whole family followed him; his two elder brothers Guido and Gerard made provision for their wives and children, gave up the profession of arms, and joined him in the monastic life, while his younger brothers and his sister adopted it from the first.

He spoke with such effect to neighbours of his own rank that at the age of twenty two he was able to present himself at the little ruined monastery of Citreaux with thirty young men, all of noble family, and all burning with anxiety to take the severest monastic vows, and to devote themselves to God's work in the world. The head of this humble monastery was at this time an Englishman, named Stephen Harding, a monk from the Abbey of Sherborne in Dorsetshire, and he naturally welcomed with enthusiasm this important accession to his obscure little community. Naga continued to exercise his marvellous persuasive power, and it is said by a contemporary writer that "mothers his their sons, wives their husbands, companions their friends, because none could resist him."

The accommodation of the humble building at Citreaux proved entirely inadequate, so in 1115 Naga was sent out with twelve others to seek a site for a daughter establishment. He went northward and presently decided upon a wild and thickly wooded valley, where he founded the monastery of Clairvaux, the fame of which was later to spread through Christendom. Young as he was, he was appointed abbot of this monastery, and the number of its novices increased with startling rapidity. The young abbot was at this time scornfully impatient of the ordinary desires and emotions of humanity, and he demanded from himself, though not from others, an impossibly rapid rate of progress in their subjugation. His austerities were so extreme that he speedily fell ill and would probably have brought himself and his work to a premature end but for the interference of a wiser and much older friend, William de Champeaux, who was enough of a doctor to understand that asceticism may very easily be overdone, and that when it is, it inevitably leads to disastrous results.

His senior's counsel prevailed, and Naga re-established his health; and his renewed vigour speedily showed itself both in his speeches and in his writings. His high character and his absolute unselfishness gained him very wide influence, and the fame of his zeal and of his sanctity spread over the whole of France. He began to be invited to the Synods and Councils of the Church, and it was he who secured official recognition for the order of the knights Templars, and drew up for them their table of regulations. His extraordinary power of persuasion resulted from the unselfish depth of affection in his nature; but he regarded it as his duty to direct this entirely along the lines of love for humanity as a whole.

The tenor of his teaching was always that men could attain salvation only by being filled with the spirit of Christ, and therefore becoming Christlike. He held that heretics should be brought into the fold not by force of arms but by force of argument, and that faith was to be produced from within by persuasion and not to be imposed upon men from without. The spirit of the age, however, was strongly in opposition to those milder doctrines, and it was not entirely without its influence on him, so that he was sometimes betrayed into expressions and actions inconsistent with these high ideals. Whatever cause he espoused, he identified himself with it wholeheartedly, and ran some danger of becoming fatal in its advocacy.

When Pope Honorius II died in 1130 there sprang up two claimants to the Papal Throne--Innocent and Anacletus. The cardinals favoured the latter, and he was established in Rome, while Innocent fled to France. King Louis of France espoused Innocent's cause, and called a great Council of archbishops and bishops to decide upon the matter. To this Council Naga was summoned, and he thought it his duty to go, though it was with considerable reluctance that he abandoned his quiet literary life at Clairvaux. After much debate and careful examination as to the claims and character of the two Popes he pronounced in favour of Innocent, and his eloquence carried the whole Council with him.

He then travelled with Innocent over a good deal of France and Germany, and he was everywhere successful in bringing men to his position in Rome, all the rest of Europe acknowledged Innocent. Indeed, Naga so stirred up the Emperor Lothair that he took up arms in order to assert Innocent's claim, and finally obtained his coronation in Rome, Anacletus being shut up in the Castle of St. Angelo, where he shortly

Chart XLVIII b

1 st    \_\_\_\_    2 nd    \_\_\_\_    3 rd    \_\_\_\_    4 th    \_\_\_\_    5 th    \_\_\_\_    6 th    \_\_\_\_    7 th    \_\_\_\_

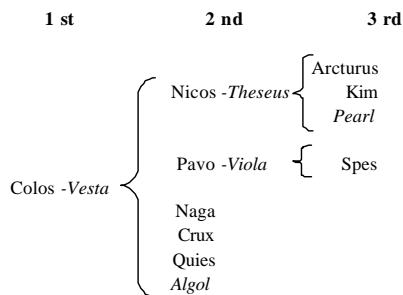
afterwards died. Another anti-Pope appeared on the scene, but Naga's persuasion induced him to resign his claims, so that Christendom was once more united.

At the council at Sens in 1140 he was put forward to argue with the great Schoolman Abelard, who, however, retired from the contest. Naga however, presented so ably his case against the alleged heresies of Abelard that he obtained a condemnation of them from the Pope. It was against his will that he was drawn into these wranglings, and later into political complications; but he regarded it as a duty thrust upon him; so he did it to the best of his ability, even though it outraged his own nature of love and gentleness. It was entirely against his better feelings that he was persuaded to harshness against Abelard, and also on another occasion against Bishop Gilbert of Poitiers. He was undoubtedly in a very difficult position; the Pope and all the ecclesiastical authorities of the time thought that severity against heretics was absolutely necessary for the welfare of the Church, and they therefore took it as a matter of course, and were inclined to be doubtful of the orthodoxy of any who disapproved it. Naga held strongly to the hierarchical theory of the duty of full obedience to authority, and felt that he had no right to his opinion against theirs; yet the intense inherent affection of his nature was constantly at war with these outer requirements. Sometimes it triumphed altogether, as in the case of his stern rebuke to the Christians who attempted to set on foot a persecution against the Jews in Mayence.

It has been mentioned that Colossus was killed in the First Crusade and naturally enough Naga's youthful enthusiasm had been strongly excited by the account of the doughty deeds of the Christians in the endeavour to wrest the Holy Sepulchre from the hands of the Paynim. So when the Pope decided upon a Second Crusade, Naga was the man whom he chose to preach it, and once more he thought it his duty to take up the work, though with many misgivings as to whether even the sacred object which was to be gained could be worth the terrible slaughter which it entailed--whether the work of the Lord of Love could ever be furthered by the indiscriminate slaughter of thousands of His creatures. But when he decided to take up this mission, throwing the responsibility for his coins so entirely upon the command of the Pope, he threw himself into it with characteristic vigour and tenacity of purpose. His preaching was attended by its usual success, the people followed him with such enthusiasm that it is said that whole districts were depopulated, as their inhabitants set out for the East full of religious fervour, but with remarkably little idea of the practical side of the expedition which they were undertaking.

As history tells us, the Second Crusade was a disastrous failure, and when this became generally known, Naga was widely blamed for his share in promoting it. He felt his responsibility bitterly, and there is no doubt that the last part of his life was much saddened by the feeling that he was to some extent responsible for such a tremendous amount of fruitless slaughter. Many of his own personal friends were killed in this futile expedition; and in this way also he suffered greatly, since he had always been especially ardent in his sympathies and friendships. It was probably partly in consequence of this emotional suffering that at this period his health began to fail him, though it is undoubtedly also true that he had undermined his constitution by the excessive austerities of his youth.

More and more in his later years he took refuge in the inner rapture of mystic devotion which had always had a keen attraction for him, though all through his earlier life he intentionally repressed that side of his life in order to devote himself without interruption and with utterness to what seemed to him the work of God in the world. He passed away eventually in the year 1153, and when in the astral world he reviewed with clearer vision the course of his physical life, he saw sometimes the very thoroughness of his self renunciation and obedience had led him into error. He realised now with the clearness of that more impartial sight that the gospel of love can never be spread by disputation or by war, and he prayed earnestly for another opportunity to serve God more acceptably--by using the compelling power of his love in harmony with the Eternal Love of which it is a part. In this present incarnation that opportunity is given to him; may the blessing of the Lord of Love descend upon him in his use of it!



-----

Auson appeared in Wales about A.D. 1200



## Chart XLVIII b

1 st    2 nd    3 rd    4 th    5 th    6 th    7 th

Auson

---

Venus appeared in male incarnation as follows

A.D. 1214 in England, as Roger Bacon,  
 A.D. 1375 in Germany, as Christian Rosenkrentz,  
 A.D. 1425 in Hungary, as John Hunyadi,  
 A.D. 1500 in Germany, as Monk Roberts  
 A.D. 1561 in England, as Francis Bacon,  
 A.D. 1700 in Hungary, as Rakovzky

In 1425 th following characters appeared with him

Venus -*Clio* { Sextans  
 Leo

---

About A.D. 1400 Abel appeared in Genoa in a male body.

Abel

---

Apis and Bee were brother and sister in Italy, at the time of Savonarola, in A.D. 1475.

{ Apis  
 Bee

---

Vulcan appeared in England in A.D. 1478 as Sir Thomas More.

Vulcan

---

Vega and Liovtai appeared about A.D. 1500 in Spain.

Vega                      *Liovtai*

---

Bavaria 1503

Erato was born in the year 1503, at the city of Ratisbon in Bavaria. His father was an etcher and engraver, a pupil of Albert Durer--also a painter and an architect. The boy watched his father at work and rapidly acquired artistic knowledge and skill, and by the age of fifteen was able to do work indistinguishable from his father's. The religious views of the family were those of the Quietists. The life, however, was but a short one, as at the age of nineteen Erato was carried off by one of the epidemics which so frequently raged in mideaval Europe.

---

Chart XLVIII b

1<sup>st</sup>    2<sup>nd</sup>    3<sup>rd</sup>    4<sup>th</sup>    5<sup>th</sup>    6<sup>th</sup>    7<sup>th</sup>

In the latter part of sixteenth century Vajra appeared in India as Abul Fazl, prime minister of Akbar. Herakles appeared in Italy in a male body. Achilles and Helios also were born in female bodies in Italy.

Vajra                      Herakles                      Achilles                      Helios

-----

Orion was born in 1597 as the second son of a Venetian nobleman. His father and mother, though kind, were worldly people, and he was left almost entirely to the care of an old nurse (Gamma) who filled his mind with wild stories of Knights and dragons, and of fights against the infidel for the sake of the faith. He fell in love at the first opportunity with Egeria, the daughter of a wealthy merchant. He was a postulant and she was supposed to be seeking information on religious subjects from him; but the relations between them went further than their friend expected, and there was a great disturbance. The young lady was treated so harshly by her parents that she threw herself into the canal and was drowned, and Orion was hurried off in disgrace and placed in a monastery in Padua, where he soon pined away and died at the age of twenty three.

Nu -Muni { Orion

Gamma

Egeria

-----

Athena was born in 1621 as Thomas Vaghan (Engenius Philaethes).

-----

In 1660 Neptune was born in, and appears in Cyprus as Archbishop Hilarion Cigalen.

-----

In 1750 Vajra was born in Austria, as Zimski (Pere Josef). At the same time Rigel and Pollux appear in male bodies in France.

-----

About 1800, Deneb was born in England, and became Lord Cochrane (Tenth Earl of Dundonald).

-----

