

by being born over and over again in new bodies that it gradually attains the perfection towards which it is aiming. This re-embodiment of the soul is generally known as re-incarnation, and it explains how people enjoy or suffer in their present life the consequences of good or bad actions done in previous lives, consequences which, without this explanation, would seem quite unjust. As the soul becomes wiser and stronger by experience it is able to control the body it inhabits to a much greater extent than is usually supposed possible, and to use it as a sort of battery or centre of forces by which it can control the operations of physical Nature in a way that might seem marvellous. Men who have advanced to this degree by their purity and goodness have been known as prophets, or seers, or adepts, or initiates, or Masters. They devote themselves to helping other men to perfect and purify themselves as they have done. In most religions the greatest of these great souls are spoken of as Saviours or Redeemers. The Lord Krishna, who lived 5,000 years ago; the Lord Buddha, who lived 2500 years ago; the Lord Christ, who lived nearly 2,000 years ago, are examples of these. These Blessed Masters never cease their exertions for the benefit of humanity, and in those summer seasons of the race when it is possible to give direct public help, messengers are sent to teach and instruct the people in the forgotten truths of life. To those who have the desire it is given to know the mysteries of the Kingdom of God. Those who overcome in the struggle shall inherit all things, even as They did who overcame and who have promised that the victors shall sit with Them in Their Holy Seat.

BEN MADHIGAN.

Do not to others what you would not like others do to you.—Hillel, 50 B.C.

What you wish your neighbours to be to you such be you to them.—Sextus, 406 B.C.

Act towards others as you would desire them to act towards you.—Isocrates 338 B.C.

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.—Gautama Buddha, 500 B.C.

RAYS.

The Sun suffers not in splendour if all the blind unanimously say that there is no Sun.—*Indian Proverb.*

* *

Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—*St. Bernard.*

* *

If an Asiatic were to ask me what Europe was, I must needs answer him: It is that part of the world which is entirely possessed with the incredible and unheard of illusion that the birth of man is his absolute beginning, and that he has been created out of nothing.—*Schopenhauer.*

* *

How can we be just to any other who are not just to ourselves? In the Law a man suffers as much from injustice to himself as to another; it matters not in whose interests he has opposed the universal currents; the Law only knows that he has endeavoured to deflect them by an injustice.—*Jasper Nicmand.*

* *

This commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, "Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?" Neither is it beyond the sea, that thou shouldest say, "Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?" But the Word is very nigh unto thee, in thy mouth, and in thy heart. That thou mayest do it.—Deuteronomy xxx: 11-14.

* *

Our loving yearnings are our golden vases, full of water—that is, of truth and righteousness—we shall plunge into them our burning wicks, the acts, that is, of all the virtues which we have practised; we shall plunge them in and extinguish them, by commending ourselves to His righteousness, and by uniting ourselves to His adorable merits; without this the wick of all our virtues would smoke and would have an evil savour before God and before all His saints.—*Jean van Ruysbroeck.*