

His sheep; it is this life that Jesus speaks of laying down; this life is never referred to as eternal or æonian and belongs to the lower physical nature.

The life, *zoe*, which implies motion, activity, the realization and knowledge of which leads to the continuous consciousness known as immortality, is the condition of existence which all the religious teachers exhort men to attain. "Strive to enter in," says Jesus of the way leading to this life, marking the distinction between that state and the other of which men are to take no thought.

Now keeping these two different kinds of "life" in view, it is, or should be easy to understand what is meant by reincarnation, whether one believes it or not. Re-embodiment is a somewhat simpler term and indicates the process more clearly. For the manifestation of life is a process on this earth-plane, very real to those who know the five thousand years old teaching of the Hindu Christ—"I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be," so beautifully versified by Sir Edwin Arnold :

Never the spirit was born; the spirit shall
cease to be never;
Never was time it was not; End and Begin-
ning are dreams;
Birthless and deathless and changeless remain-
eth the spirit forever;
Death hath not touched it at all, dead though
the house of it seems.

Men have come to think of themselves in Christian countries so entirely as "bodies" that they have come to confuse the house, the earthly habitation or tabernacle of the spirit, as Paul calls it, with the spirit itself. In other words they confound the real man with his clothes. It is true that the body of flesh is not the only garment of the spirit, there is a psychic body (the translators say "natural"), and a spiritual body, as well as the physical one in which the spirit clothes itself. But the outer "coat of skin" is enough to consider at first. A little reflection will enable anyone to realize that the body may be controlled and directed according to the will of the owner. This control did not always exist and babies may be observed making frantic efforts to use their limbs in an unsteady, aimless kind of manner, the result of the first attempts of the spirit within to exercise its will in controlling

and utilizing the various organs and members at its disposal. The last organ of which the real man gets full control in ordinary cases, is the brain, and when this is accomplished the age of reason or intelligence is said to have been reached. The brain is then enlightened by the experience gained by the man through previous brains in his own past lives, and he is enabled to go on acquiring new experiences. There are some other organs beside the brain which comparatively few men are able to use, but as the evolution of the race proceeds these will be brought into use and corresponding faculties developed.

The two kinds of "life" will now be appreciated. All that pertains to the mere bodily manifestation during the seventy years more or less of earthly existence, the period of embodiment, is the *psuche*-life; while all that pertains to the higher existence on spiritual planes, and to aspects of consciousness higher than can possibly be attained through the ordinary brain, is spoken of in the Testament as the *zoe*-life. When the mortal man as we know him is able to reach up to and unite himself with this higher condition, or, in other words, combine his human with his divine nature, what is called the regeneration or "new birth" occurs, and this must not be confounded with the descent of the spiritual divine man into his house of clay, which is spoken of as re-embodiment or reincarnation. All men are potential gods, and they may enter into their inheritance, they may ignore it, they may barter it for the desires of the flesh, or they may deny it, but they all come under the operation of the law of re-birth, whether they believe it or not.

BEN MADIGHAN.

The Past is over and fled;
Named new, we name it the old;
Thereof some tale hath been told,
But no word comes from the dead;
Whether at all they be,
Or whether as bond or free,
Or whether they too were we,
Or by what spell they have sped.
Still we say as we go—
"Strange to think by the way
Whatever there is to know
That shall we know one day."

—Dante Gabriel Rossetti.