

play, however great to us, in the great cosmic drama, and such a view should save many worthy people much anxiety, and prevent not a few from calling one another harsh, unpleasant names.

It is good to keep well in mind that each individual, great and small, and each body of individuals is subject to Karma. This should obviate personal worry over the blemishes of the bodies of which we are not members, and prevent an over indulgence in self-congratulation over the perfection of the one in which we are particularly interested; and to be vain over the fact that we do not belong to any Organization, but stand serenely apart from all, is not an evidence of superior wisdom.

Even a Dhyan Chohan (I like Sanscrit occasionally) has to become, and the Teachers have unanimously declared that cultivating the virtues which result in unity of purpose and feeling is the surest way to reach that high degree.

Persons come and go, but ideas live on. Think of the age of Theosophy! We can only recall the names of a few of its chief exponents for a few centuries back. Even they may be forgotten after a while, but Theosophy shall never die.

Are Theosophists always going to be small minded, and refuse to forget and forgive? Do they intend to perpetuate differences over names, persons, and form? If so they have not learned to take their own medicine.

If we spread the ideas of Theosophy earnestly and intelligently, wherever we are, no matter what body we belong to, working always towards unity, we may be sure that the quality of our work will tell in the end.

And some day it may be possible to have a Brotherhood of Theosophists without distinction of Organization.

IAN MOR.

MARK TWAIN remarked: "There are 869 different forms of lying, but only one of them has been squarely forbidden: Thou shalt not bear false witness against thy neighbour."

MEDITATION.

There is no question so frequently asked by students as—What should one do in meditation. This is sufficiently indicative that none of the rules so far made public are satisfactory to those who have tried them. It is easy to state the fact that the difficulty lies in the student himself, but this does not remove it. Recognition of rules is necessary, but much depends on the point of view. All the occult or semi-occult bodies of the day, and most of the pseudo occult bodies, have recognized the fact that meditation is the road, and the only road, whether a royal one or not, to the awakening of higher states of consciousness. This, then, is the object: to attain to a higher, and really a different state of consciousness. This may be either a passive or an active condition. If passive, the experience of all the ages declares it dangerous, provocative of all kinds of evil, both physical and psychic, and as leading to the most painful and disastrous results, both before and after death. Some discrimination is required here in distinguishing between a general condemnation of every unusual manifestation of psychic power as being mediumistic, the result of black magic, of astral delusion, and so forth, and the unhesitating acceptance of every result of this kind as in the nature of a revelation direct from God or from a Master or a guardian spirit. There are two things to be remembered in this connection. One is that in every case the only final test is the touchstone of reason,—reason unbiassed and impersonal, reason clear and pure and free from every earthly stain. The other is that no one, not even a Master, has any right to impose his revelation upon another. The Law deals with those who accept and those who reject Truth, and the Law is the Truth to Master minds. Only in this way is the eternal freedom of the Soul preserved to humanity. And this also is the Law.

What the student seeks by meditation, then, in the higher consciousness, is light upon his own path, in regard to