

The Temple Artisan

FEBRUARY-MARCH, 1925.

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THE TEMPLE



PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and outer walls are now being laid preliminary to the work of the roof-builders—the humanity of the sixth great root race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires of the altars of the Ancient Temples have been permitted to die out; but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages becomes manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more appears to claim his own, He will find a place prepared for him by those who, having heard his call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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Behold, I give unto thee a Key.

THE GREATEST FRIEND

Hast thou compassed the riches of him thou callest friend, the riches that thou canst draw upon to any extent when karma forces thee to pay some heavy debt? He who holds the gift of friendship in his hands and withholds his hand is a miser indeed. His riches will vanish, and his heart, the storehouse of his wealth, will fill with evil germs which will eat out the riches and leave only refuse.

From high and low, rich and poor rises the smothered cry, "Oh that I had a friend!" Christ alone makes answer, "Here am I". Then thou knowest the greatest friend.



WORDS

Temple Teachings

Open Series No. 197.

It is only another proof of the unwisdom of a man that he fails to comprehend, or at least to take advantage of his knowledge, if such he has, by shortening his vocabulary and repressing the desire to use many words indiscriminately and unnecessarily. He clouds the intuition of his listener, he expends an immense amount of energy requisite for better purposes, and the natural tendency to exaggeration in the case of the average man is increased, owing to his over-expenditure of the forces required for directing an idea of his subject to the right point in the mind of his hearer.

In the majority of cases the over-fluent, irrepressible talker is but the mouthpiece of an irrational, irresponsible elementary force, the nature of which is noise, noise, and more noise of any and every character. The finer the nature of the instrument through which sound may be expressed the finer is the force behind the expression. Consequently the sounds issuing from the vocal cords of man are finer in quality and timbre than are the sounds produced by the animal creation or by means of metals or other coarser forms of matter.

The loudness and intensity of expression noticeable in the language of the average man is in inverse ratio to the general truthfulness of the speaker and his depth of understanding of the subject of his speech.

You will find in countless instances that the man who is continually and bitterly condemning another for a supposed or real offense is in reality in fear of the perpetration of a like offense by himself or has already committed the offense and, fearful of arousing suspicion in others, feels impelled to protest at all times and so to prove his abhorrence of such offenses in toto by words, words, and more words.

The deeper the realization of the nature and results of an offense the more silent and reserved grows the average offender against natural or man made laws. His fear of discovery lends him the power of self-protection, and through use of the latter he learns that he cannot trust even his own tongue.

The truly wise man knows that he cannot afford to trifle with or waste the power that is his only while he can use it wisely. So his words are few and mild, unless necessity urges him to the more vigorous use of that power in defense of principle, and wisdom guides his expression of that power.

THE MANASIC PLANE OR SPHERE OF THOUGHT

Temple Teachings

Open Series No. 198

No plane of life and being is of more importance to the student of occultism than the one now under consideration, for whether he be studying practical or theoretical occultism, a vivid impression and intuitional knowledge of the greatness and power of the laws that govern the Manasic plane are essential.

First of all, a mental image of it as an existing reality is necessary. In order that some such conception be formed I must ask you to consider the following, which is an exact reproduction of a vision recently shown to one of your number for this express purpose: I imagine yourself standing on the outermost verge of the zone of light that encircles the world on which you dwell, and capable of gazing with spiritual eyes into the plane of mind, which is in reality a plane of substance. You would see, not the light of the physical sun, but a light far more intense. You would see no physical earth, but one vast sheen of sapphire splendor, cylindrical in general outlines, through which is moving in spiral currents another force dazzling white in color, and through the whole mass still another mode of motion parallel to the waves of the ocean, the vibratory ripples of which flow outward from the central point of what we on the physical plane call the earth, but which is in reality the sphere of energy which moves to action every atom of the chain of worlds we inhabit.

Unclose those spiritual eyes a little wider, and you would behold that vast expanse peopled with every conceivable form that human mind has ever called forth, some marvelously beautiful, some grotesque, others horrible, some half formed, others but just commenced, mingling and intermingling, and carried around by those rapid currents of white, electrical force with such rapidity as to appear to one looking at the whole as changing waves of formless color.

The waves of this vast ocean of mind convey the thought and make operative the laws of thought transference, for the battery of the human brain throws the image of the idea on the crest of a wave put in motion by the energy of will, and by the law of affinity or attraction the first brain is placed in sympathy with another brain battery, and if the second battery is in a state of inactivity or subjection, it will receive the image on its own individual reflector and become translated into images or words through the lower brain mind. Thought transference is supposed to be an act of individual will alone, but this is not true, for it is one of the great laws that govern the whole mind sphere. There is here, as elsewhere, interchangeability of atoms, and the forms, pictures, or ideas of the World Soul are conveyed to all alike, though not all are conscious of the law.

THE TEMPLE ARTISAN

I have said these are living forms. I must not be understood as meaning that thought creates matter, for matter is eternal, as is spirit. But thought does create form, which form is at some period of a manvantara externalized on the physical plane, incased in matter. But we are now considering only the mind plane of a single chain of worlds and the action of human thought on that plane as it might be observed by one using spiritual sight, and as all that we have been and may be has and will pass through and live on that plane for uncounted ages, there is not much danger of bestowing too much thought on the subject.

Within the zone of light that encircles the earth and all other worlds is an aura of spiritual substance that to the spiritual eye would appear as the most intense sapphire, the atoms of which are in a state of vibration inconceivable to mortal man. This substance is the mind essence of the earth and constitutes one of the globes of the chain of worlds of which the physical earth is another. To one on the physical plane capable of watching the action of the laws governing the Manasic plane on this substance a most wonderful phenomenon would appear, to which some correspondence may be noted in the screen on which biograph pictures are thrown, for thoughts and ideas fully or partially developed are indelibly impressed thereon, or rather interatomic action of the substance itself with the electrical energy from the brain battery of man takes place, which interaction forces those thoughts and ideas into lasting, living forms. Every thought, whatever its nature, however immature, lives in this mind-sphere through the manvantara that gave it birth. There is also an interaction between these forms and the mind that originated them, as well as with the minds receptive to their influence. It is this interaction that occurs when one, holding his own mind in subjection, permits these so called fancies to float through the individual aura.

While this is the thought sphere of the earth, the human being has a corresponding aura of thought essence, and this it is that constitutes his individual memory, as the former constitutes the memory of the earth; and the collective auras of worlds and races is the Book of Life, out of which all shall be judged. Each is attached to his individual aura by spiritual law, and consequently each must judge and condemn himself when his spiritual eye beholds what is written thereon. No action of atom or molecule of the universe but is recorded in this way.

These auras are often confounded with the lower astral light, but the latter is yet another of the chain of globes that constitute the whole world. The astral light is the reflection of the true mind sphere, which is what is sometimes called the higher astral. The lower astral is deceptive because it is only a reflection, as when two concave mirrors are placed in juxtaposition, every image, defect, or blemish on the surface of one will be reflected in the other. So, as the very nature of the lower astral light, or the "anima mundi", is

deceptive, being the opposite pole to true light, real images in the mind sphere are distorted when thrown upon it. The reflection or shadow of physical man is also analogous to the process by which the reflections in the astral light are produced. The confounding of three aspects of what has been collectively termed the astral light has been the cause of much confusion in the minds of students, for many use the term indiscriminately, and the consequence is one often hears such applying the term to the sphere of mind which is in opposition to the same.

The perfidiousness of beautiful images of the lower astral does not lie in the beauty of these images, but because of the incompleteness of the substance of which they are composed. The reality of those same beautiful things exists in the mind sphere where conditions are altogether different, and where they are as real as anything in manifestation is real. They are deceptive because they lure the person witnessing them to believe them within the grasp and reliable, while the reality is yet much further inward. The lower astral corresponds to the human soul of man, the mind sphere to the Divine Soul or Ego.

H—[]

MEDITATIONS

Of Francia A. La Due (B. S.)

VII.

The Woman Clothed With the Sun.—Revelation 12.

“And there appeared a great wonder in heaven, a woman clothed with the sun”. This symbolizes that there suddenly appeared or manifested the exaltation of the feminine aspect of life in contradistinction to the masculine, in other words, the feminine cycle clothed with all the power of the sun, which is more manifestly dominated by the masculine pole.

“And the moon under her feet, and upon her head a crown of stars”. The moon here symbolizes the objective forces of generation. Its being under her feet symbolizes the suppression of the menses, the interior power of which is the medium of the generative forces, and here typifies the temporary obscuration of woman’s divine mission of child bearing, as in the present era, through lack of understanding, typified by the feet. The crown of twelve stars typifies the powers the feminine sex has won in the past, also power over the Angels of the twelve signs of the Zodiac, astrologically.

“And she, being with child, cried, travailing in birth, and pain-

ed to be delivered." Being with child typifies the holding within the eternally feminine the power of reproduction of species. The woman in this instance was in pain, stress, distress of putting forth the energy which is to bring a new race to generation and birth in this age when all exoteric powers oppose such an event.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads". This typifies the appearance of the lower masculine force, which had been dethroned. The lower aspect of red typifies anger, hatred. Hence it was an angry force, or dragon, having seven heads, that is, seven intellectual powers, and ten horns, which symbolize earthly powers, and seven crowns on the heads, the victories won through the exercise of the intellect.

"And his tail drew the third part of the stars of heaven and did cast them to the earth." That is, the negative, antagonistic desires drew down to a lower level of earth the powerful forces symbolized by the stars in heaven.

"And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." This typifies that this lower embodied force is ready to swallow up the child and so keep it from its rightful inheritance.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to His throne". The man child symbolizes a new humanity in which the masculine force was again dominant in an iron age. But being caught up to God and His throne typifies a baptism of spiritual fire, which would purify the lower nature of the race and fit it for a higher manifestation of power than any preceding race had.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." The womanly aspect would retire into the wilderness of the world, that is, would incarnate in the race she had brought forth, where it would be sustained throughout that special cycle.

There was war in heaven between Michael and the dragon; and the dragon was cast out to the earth, where he persecuted the woman, that is, dominated, controlled, and abused the women of the race in which he also incarnated as the masculine principle.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she nourished for a time, and times, and half a time, from the face of the serpent". To the feminine race were given two attributes which served to keep her in safety and sustained her for three thousand and sixty solar years—the attributes of intuition and magnetic charm.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

The masculine cast out or spoke the words which produced many changes in the lives of the women, that they might be unsettled

and less intelligent and self-supporting.

“And the earth helped the woman, and the earth opened her mouth and swallowed up the flood.” The earth, that is, the productions of the earth, opened up opportunities and made possible homes and protection and dwelling places for all creatures.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God.” The masculine force was angered at the woman’s demand for life and liberty of action and made war on the part of the race which had not yet reached the higher state of development that the rest of the race had reached, that is, on the ignorant and unprotected, the submerged tenth, the masses of the present human race.

THE THRALL

I wear around my neck no ring of brass,
As thralls, in days of old,
With graven letters, telling all who pass
Whose slave it holds.

I go not to my tasks, my duties, urged
By cruel lash and blow,
Nor seek at night a wretched pallet, scourged,
In uttermost of woe.

But Thou hast locked my fetters, oh, my Lord!
With love that passeth all,
And graven on my heart the bonding word,
“I am God’s thrall”.

And I go forth to serve Thee, oh, my God!
As eager hands arise,
With feet that haste, even when they have trod
The way of sacrifice.

And proudly, as a jeweled badge, I wear
His mark, Who’s Lord of all;
Deep graven on my heart the vow I bear—
“I am God’s thrall”.

—Henrietta Jewett Keith.

BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it we will publish, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subject.

Conducted by Ernest Harrison, Temple Scribe. Address Blavatsky Department, Temple Artisan, Halcyon, Calif.

QUESTION.—What are the Planetary Spirits and what does H. P. B. tell us about the Spiritual Ruler of the Earth?

We have endeavored to assemble some of the references made by H. P. B. to the Planetary Spirits, or Dhyan Chohans. In dealing with a subject so abstruse as this one, perhaps it will be more necessary than when considering a less deep subject to bear in mind H. P. B.'s warning that things of the spirit can only be comprehended by the intuition and that to arrive at the real meaning we must take them into the silence and brood over them.

.... "Every Spirit, so called, is either a **disembodied** or a **future man**, as 'Builder' (the inferior class of spiritual entities) all such are men having lived aeons ago, in other manvantaras, on this or other spheres; so the inferior, semi-intelligent and non-intelligent Elementals are all future men. That fact alone—that a Spirit is endowed with intelligence—is a proof to the occultist that that being must have been a man and acquired his knowledge and intelligence throughout the human cycle. The whole order of nature evinces a progressive march toward a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptation is a proof of this. The immutable laws that weed out the weak and feeble species to make room for the strong, and which insure the 'survival of the fittest', though so cruel in the immediate action, are all working toward the grand end. The very fact that adaptations do occur, that the fittest do survive in the struggle for existence, shows that what is called 'unconscious Nature' is in reality an aggregate of forces manipulated by semi-intelligent beings (elementals) guided by high Planetary Spirits (Dhyan Chohans), whose collective aggregate forms manifested **verbum** of the unmanifested Logos, and constitutes at one and the same time the Mind of the Universe and its immutable Law.

.... "The invisible Deity is thus also the Dhyan Chohans, or the Rishis, the primitive seven and the nine without, and ten including, their synthetical unit, from which it steps into Man"

.... "The philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion.

Neither the old Aryan nor the Egyptian psychology is now properly understood, nor can they be assimilated without accepting the esoteric septenary or, at any rate, the Vedantic quinquepartite division of the human inner principles, failing which it will be forever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan Chohans, or Angels, on the one plane and humanity on the other"

"The Ah-hi (Dhyan Chohans) are the collective hosts of spiritual beings—the Angelic Hosts of Christianity, the Elchim and 'Messengers' of the Jews—who are the vehicle for the manifestation of the divine or Universal Thought and Will. They are the Intelligent Forces that give to and enact in Nature her 'laws', while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not 'the personifications' of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a 'host' truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life and its limited freedom of action and limited responsibilities, each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself"

"The seven sublime Lords are the Seven Creative Spirits, the Dhyan Chohans, who correspond to the Hebrew Elohim. It is the same hierarchy of Archangels to which St. Michael, St. Gabriel, and others belong in the Christian theogony. Only while St. Michael, for instance, is allowed in dogmatic Latin theology to watch over all the promontories and gulfs, in the esoteric system the Dhyanis watch successively over one of the rounds of the great Root-races of our planetary chain. They are, moreover, said to send their Bhodisatvas, the human correspondents of the Dhyani-Buddhas (of whom **vide infra**) during every round and race. Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed on to us, as we are still in the fourth round, and the world also has only had four Buddhas so far. This is a very complicated question and will receive more ample treatment later on"

"The 'Army' at each angle is the host of Angelic Beings (Dhyan Chohans) appointed to guide and watch over each respective region from the beginning to the end of a Manvantara. They are the 'Mystic Watchers' of the Christian Kabalists and Alchemists and relate, symbolically as well as cosmogonically, to the numerical system of the universe. The numbers with which these celestial Beings are connected are extremely difficult to explain, as each number refers to several groups of distinct ideas, according to the particular group of 'Angels' which it is intended to represent. Herein lies the **nodus** in the study of symbology, with which, unable to untie by dis-

entangling it, so many scholars have preferred dealing as Alexander dealt with the Gordian knot; hence erroneous conceptions and teachings, as a direct result"

"This sentence: 'The thread between the **Silent Watcher** and his **shadow** (man) becomes stronger'—with every reincarnation—is another psychological mystery that will find its explanation in Book II. For the present it will suffice to say that the 'Watcher' and his 'shadows'—the latter numbering as many as there are reincarnations for the monad—are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being, the shadow at the lower. Withal, the **Monad** of every living being, unless his moral turpitude breaks the connection and runs loose and 'astray' into the lunar path—to use the occult expression—is an **individual Dhy-an Chohan**, distinct from others, a kind of **spiritual individuality** of its own, during one special manvantara. Its **Primary**, the Spirit (Atman) is one, of course, with **Paramatma** (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the **Buddhi**, is part and parcel of that Dhy-an-Chohanis essence; and it is in this that lies the mystery of that **ubiquity** which was discussed a few pages back. 'My Father, that is in Heaven, and I are one', says the Christian Scripture. In this, at any rate, it is the faithful echo of the esoteric tenet"

"The true Buddhist, recognizing no 'personal God' nor any 'Father' and 'Creator of Heaven and Earth', still believes in an **Absolute Consciousness**, 'Adi-Buddhi'; and the Buddhist philosopher knows that there are Planetary Spirits, the 'Dhy-an Chohans'. But though he admits of 'spiritual Lives', yet, as they are temporary in eternity, even they, according to his philosophy, are 'the **maya** of the day', the **illusion** of a 'day of Brahma', a short manvantara of 4,320,000,000 years. The 'Yin-Sin' is not for the speculations of men, for the Lord Buddha has strongly prohibited all such inquiry. If the Dhy-an Chohans and all the invisible Beings—the Seven Centers and their direct emanations, the minor centers of energy—are the direct reflex of the One Light, yet men are far removed from these, since the whole of the **visible Kosmos** consists of 'Self-produced beings, the creatures of Karma'. Thus regarding a personal God as 'only a gigantic shadow thrown upon the void of space by the imagination of ignorant men', they teach that only 'two things are (objectively) eternal, namely **Akasha** and **Nirvana**', and that these are **one** in reality, and but a **maya** when divided. 'Buddhists deny creation and cannot conceive of a **Creator**'"

"The 'Sephiroth of Construction' are the six Dhy-an Chohans, or Manus, or Prajapati, synthetized by the seventh 'B'raisheeth (the First Emanation or **Logos**), and who are called, therefore, the Builders of the Lower or physical Universe', all belong below. These six, whose essence is of the **Seventh**, are the **Upadhi**, the base or fundamental stone on which the objective Universe is built, the **noumenon** of all things. Hence they are, at the same time, the Forces

of Nature, the Seven Angels of the Presence, the sixth and seventh principles in man, the spirito-psycho-physical spheres of the septenary chain, the root races, etc., etc. They all 'depend upon the seven forms of the cranium' up to the highest. The '**second Earth**' 'does not come into calculation' because it is **no Earth**, but the Chaos or Abyss of Space in which rested the paradigmatic, or model universe in ideation of the Over-Soul brooding over it. The term 'Curse' is here very misleading, for it means simply **doom** or **destiny**, or **that fatality which sent it forth** into the objective state. This is shown by that 'Earth' under the 'Curse' being described as 'without form and void', in whose abysmal depths the 'Breath' of the Elohim (collective Logoi) produced or photographed the first divine **Ideation of the things to be**. This process is repeated after every **Pralaya** before the beginnings of a new manvantara, or period of sentient individual being"

"The star under which a human entity is born, says the occult teaching, will remain forever its star throughout the whole cycle of its incarnations in one manvantara. But **this is not his astrological star**. The latter is concerned and connected with the **personality**, the former with the **individuality**. The 'Angel' of that star, or the Dhyani-Buddha, will be either the guiding or simply the presiding 'Angel', so to say, in every new rebirth of the monad, **which is part of its own essence**, though his vehicle, man, may remain forever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder 'twin Soul', and they know it, calling it 'Father-Soul', and Father-Fire'. It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright 'image'. How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his **Augoeides?**"

The **Logos**, or both the unmanifested and the manifested **Word**, is called by the Hindus 'Iswara', 'the Lord', though the occultists give it another name. Iswara, say the Vedantins, is the highest consciousness in nature. 'This highest consciousness', answer the occultists, 'is only a **synthetic unit** in the world of the manifested **Logos**—or on the **plane of illusion**, for it is the sum total of Dhyanchohanian consciousness.' 'Oh' wise man, remove the conception **that not-Spirit is Spirit**', says Sankaracharya. Atma is **not-Spirit** in its final Parabramic state, it is a compound unity of manifested living spirits. **Iswara** or **Logos** is Spirit; or, as occultism explains, the Parent Source and nursery of all the mundane and terrestrial monads, **plus their divine reflection**, which emanate from and return into the Logos, each in the culmination of its time. There are seven chief groups of such Dhyanchohans, which groups will be found and recognized in every religion, for they are the primeval **Seven Rays**. Humanity, occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual, and physical. The monad, then, viewed as **one**, is above the seventh principle (in Kos-

mos and man), and as a triad it is the direct radiant progeny of the said **Compound Unit**, not the breath (and special **creation** out of **nihil**) of 'God', as that unit is called, for such an idea is quite unphilosophical and degrades Deity, dragging it down to a finite, attributive condition. As well expressed by the translator of the 'Crest-jewel of Wisdom'—though **Iswara** is 'God' 'unchanged in the profoundest depths of **pralayas** and in the intensest activity of the **manamantas**' . . . still 'beyond (Him) is "Atma", round whose pavilion is the darkness of eternal **Maya**.' The 'triads' born under the same parent-planet, or rather the radiations of one and the same Planetary Spirit (Dhyani Buddha) are, in all their after lives and rebirths, sister, or 'twin-souls', on this Earth."

"This was known to every high Initiate in every age and in every country. 'I and my Father are one', said Jesus (John x. 30). When He is made to say elsewhere (xx.17), 'I ascend to **my** Father and your Father', it meant that which has just been stated. It was simply to show that the group of His disciples and followers attracted to Him belonged to the same Dhyani Buddha, 'Star', or 'Father', again of the same planetary realm and division as He did. It is the knowledge of this occult doctrine that found expression in the review of 'The Idyll of the White Lotus', when Mr. T. Subba Row wrote: 'Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages. . . . Every class of adepts has its own bond of spiritual communion which knits them together. . . . The only possible and effectual way of entering into such brotherhood. . . is by bringing oneself within the influence of the spiritual Light which radiates from **one's own Logos**. I may further point out here. . . that such communion is only possible **between persons whose souls derive their life and sustenance from the same divine Ray**, and that, as seven distinct Rays radiate from the "Central Spiritual Sun", **all adepts and Dhyani Chohans are divisible into seven classes**, each of which is guided, controlled, and overshadowed by **one of the seven forms** or manifestations of the divine Wisdom.' ('Theosophist', Aug. 1886.)

"It is, then the 'Seven Sons of Light', called after their planets and (by the rabble) often identified with them, namely Saturn, Jupiter, Mercury, Mars, Venus, and—presumably for the modern critic, who goes no deeper than the surface of old religions—the Sun and Moon, which are, according to the occult teachings, our heavenly Parents or 'Father', synthetically."

(Continued)

THE MYSTICAL MEANING OF JONAH

III.

At the beginning of the second part it says, "And the word of Jehovah came unto Jonah the second time, saying. Arise, go to Nineveh".

The word **Nineveh** seems to be compounded of **nin**, a son, and **evah**, or Eve. Incarnate man is the son of Eve, who is the mother of his mortality. The word **nin** also means **continuator** or **posterity**. Thus Nineveh becomes symbol of mortal mankind. As is the case with Adam, Eve is not the name of a first woman. The word, spelled in several ways, is found in the myths of many peoples. As Iye, Iie, Ave, Ivi it means Mother of Life or of life forms. It means Mother Space as Mother of the Cosmos, Mother Sky as Mother of the Sun, Mother Earth or Water as the source of terrestrial life forms. This is precisely the sense in which the word Eve is used in Genesis 3:20: "And the man called his wife's name Eve because she was the mother of all living." The word Eve stands in the Hebrew as Havvah, that is, Living or Life. The translation in the phrase "the mother of all living" is in direct line with the meaning of the word in the rest of the myths, tho the theological understanding of it is not. The sentence can well be translated: "The man called his wife Mother Life because she is the mother of all living things."

In Christian symbology we are acquainted with Eve as mother Water, tho some will be shocked to think so. As such her name is Mare or Mary, the Sea, the mother of the physical man. The Catholics say that the mother of Mary is Anna, tho they do not tell us why. In the Babylonian or Assyrian mythology the name of the sky is Anu, and in the Book of The Dead it speaks of the "undrowsy Watchers who lie in Annu," that is, the suns that lie in Space. Mother Space or Annu is the universal Mother, while Mother Water or Mary is the planetary Mother. As Mother Anna gives birth to the Universal Sun or Light and to the heavenly bodies, so Mother Mary gives birth to earthly life forms and to the Divine Sun who is the Light in the human race. It is thus that the name Mary becomes applied to the mother of the Master Jesus, whatever may have been the name of his own mother, and that Anna comes to be the mother of Mary.

In short, there are two universal principles, the one of the feminine or form-making principle, expressed as water or space, and the other the masculine or fructifying principle, expressed as fire or the sun. In the Bible these two are represented by Eve and Adam, altho Adam, as the active and therefore dominant principle, comes to stand for the human race also.

Because of its symbolic meaning the city of Nineveh was evidently chosen as the goal of the Man-fish, standing as it does for mortal man. But Nineveh symbolizes both the mortal man and

the dwelling place of the immortal man. As the dwelling place of the immortal or redeemed man it becomes the Celestial City, as we will see further on. At this point in the story we observe that Jonah is not only type of the Savior but symbol of incarnating mankind. If we translate the word *qo*, which is rendered "vomited out" in the text, as "spread out" or expanded, we discover the reference to the incarnate race. Into the nostrils of Adam is breathed "the breath of lives", and he sets out for the city of incarnations and earthly attainment. In his pilgrimages of growth he spreads out over the earth. This is done in two ways, by multiplying his kind and by expanding in consciousness, spreading out in understanding thru the pilgrimages and the experiences of the earth life.

"Now Nineveh was a city great in the sight of God, of three days journey". Again the occult **three** takes us inward, our attention in this instance being directed to Jonah as the evolving soul and causing Nineveh to become type of the spiritual mother of man, the heavenly city of his initiations. A day in occultism is always a period of time, the length and significance of the period depending upon the connection in which the term is used. The three days' journey to this city of initiations are the days of Discipleship, Adeptship and Mystery. As Disciple the soul is bid to "Go forth into the byways and hedges and compel them to come in" by preaching the given teachings; as Adept he enters into the most intimate relationship with his Master, coming in time to be overshadowed by him; in the final stage he graduates from him, becoming a Master himself.

Into the city of Nineveh Jonah began to enter "a day's journey", which phrase indicates his return to the period and work of discipleship. As disciple he hears the divine command to "preach", to "cry the good tidings" of immortality to the dwellers of Nineveh, the mortal city of the sons of Eve. As such the city stands for passionate man in the condition of following the desires of the flesh. But in contradistinction to Sodom and Gomorah, in which the inhabitants were lost in evil, the king and the people of Nineveh symbolize man at the point of awakening. Only when the soul has neared the "line of demarkation" between the earthly man and the spiritual, only when the clod-conscious has become the God-conscious is the soul able to hear the good tidings of the Sonship of man with God and enter into the Path that leads to redemption.

When Jonah came to Nineveh "He cried and said, Yet forty days and Nineveh shall be overthrown." Perhaps nothing in the Bible is more cryptic in meaning and difficult to understand than its statements of periods of time. As we discovered in connection with the "three days", such expressions are not in the least chronological. They are the carriers of arcane truths, which truths are accessible only to those who have the key.

The 360 degrees with which material science measures the girdle of the earth come to it out of the mysteries. When applied oc-

cultly to the earth the 360 degrees represent the complete cycle of man's earth life. It is the number of his terrestrial incarnations from dawn to Mastery. In the scale of numbers there are just nine numbers. Hence the number 9 is the complete number. This gives the two-fold key with which to unlock the number mystery within the "forty days." 360 is the number of the complete cycle, and 9 the number of the complete or perfect man; and since man passes thru time to his perfection, encompassing the earth as he goes, we divide 360 by 9 which yields up 40. This 40 is the door to an inner truth, which door is discovered and opened by a number system as unintelligible as Senzar to exoteric man.

Thru this number door we are conveyed into the information that the message of Jonah to the people of Nineveh was the call of the Spirit unto their redemption out of the earth life; it is symbol of the last lap of the evolutionary passage of man thru mortality. This cycle is treated elsewhere in the Bible as the forty days and nights of rain or precipitation from heaven when the first-born into Sonship with God entered the Ark of the Covenant, and the forty years in the wilderness as symbol of the liberation struggle with the lower self. Beyond this place of intense struggle, this period of discipleship, lies the Promised Land. This Promised Land is the state of perfection, the place of Mastery, from which, as John tells us in Revelation, the soul goes out no more.

(Continued)

—FREDERICK WHITNEY.

THE LAW AND THE REDEEMER

Life is motion, motion is change, change is evolution. Evolution is a passing from a point that is lesser to a point that is greater along the line of a Purpose. There must be a mode of motion; there must be a method by which one point follows another in the sequences of growth. This method the Ancient Wisdom calls karma; it is cause and effect.

Karma is like a man walking; one foot is **cause**, the other **effect**. Place a foot on the ground and it becomes the **cause** by which the other foot is brought forward. The foot brought forward is the **effect**, but when it, in turn, reaches the ground it becomes the **cause**. Thus do we move cause by effect and effect by cause along the paths of becoming in time, matter and dimension.

Tho karma is causal it is not the Cause. There is no compulsion in karma as such, it causing not anyone to do anything; it is not primal. As one may not walk without feet, so may he not move

evolutionally along the paths of becoming without karma. But karma is the method; I AM the Walker. I AM the Power and the Will, the Desire and the Mind; I AM the Mover. Before my karma was I AM; it is the servant of I; it belongs to time, matter and space, but I to eternity. Karma is the feet of the Lord, passing thru the fields of life.

Out of the storehouse of one's past actions and wealth of the present hour must he live and choose. His decisions are the causes by which he departs on new lines of action; his fortunes the effects which he overtakes; his fate the sum total of these all.

The I is the Center that moves on the circumference; the Agent that moves on environment. From the Center flows the act to its objective, and to the Center must return the result. This must be so or the Universe would be cleft in twain and dissolve; separation would destroy it. If the eater may not have the strength from his food and the drinker may not have refreshment from the water he drinks the body will perish. If the thinker may not have his thoughts, if the learner may not have his learning the mind will perish. If the lover may not have his love, if the server may not have the blessings of his service they must be as that body whose blood may flow out from the heart but not return; death is the end of it. If the liar may not have the blight of his lies, the lustful the rot of his lusts, the hater the curse of his hatred, the murderer the blood of the murdered upon his soul, where shall the weight hang that balances the beam of Life?

Whatever goes up must come down, whatever goes out must return. If one send out evil and it hurt another the evil will return to him, bearing itself and the hurt inflicted upon that other; they are his. If he send out good and it bless another it will return, bearing itself and the blessing, for they are his. All he does he has, and all he has is his own. That is the Law.

The Law is the balancer; it renders up evenly. It renders its decisions to the mortal man with a stern face; Thou hast sinned, thou art damned; an eye for an eye and a tooth for a tooth.

No one is perfect; none has not broken the Law. Under the Law all are condemned, and to the refractor it returns evil for evil, pain for pain. The Law gives each his own; but it does not give him his own in order that he may suffer, for then there would be nothing for him but that he just suffer. It gives him suffering that he may find the Law. Like a chastening mother the Law gathers the offender into its arms and turns his face to the Light—when he will.

The mortal man believes in evil and clings to the pain of it. But to him who has ears it says: "My child, dwell not on me. I am not the Way nor the Truth nor the Life. There is another one whose name is Compassion. He is the Great Lover; I am the shadow of God. Let go of the shadow; let go of me. I must call you My child, when you cling to me, but I am illusion, I am born of the

dark and the dark will pass. Look at your shadow lying on the ground at your feet. The body, dense and dark and mortal, casts the shadow. But the shadow is only a speck on the ground, the body but an atom. All around the body and all around the shadow shines the Light that fills the world. Look up and behold the Light of the World. It is the Light of the Angel who is the Immortal One, dwelling in this mortal house. As truly as the Light shines will this mortal become that Light. Then will the dense thing that sheds shadows become the radiant thing that shines light; and that is the end of the Way."

On either side of the Way stand the two pillars; positive and negative, good and evil, pleasure and pain. Back and forth between these two pillars of the Law the mortal is thrust by passion and desire. Blinded by the illusions of mortality, he mistakes the two pillars for the end of the Way and loses his successes to defeat and his pleasures to despair. Forever would he be thrust thus back and forth; forever would he believe his creations to be greater than is he, who is their Creator and the end of it all to be death, if it were not for the Great Lover.

Down in the depths of mortality the strings of His Heart are fastened in the heart of the pilgrim whose every rise brings him nearer to the heart of Compassion and whose every fall brings him nearer still. Age-long and patiently bends the Great Heart, turning the face of the pilgrim away from the two pillars, which are the good that he calls evil and the evil that he calls good. The Way step by step changes its direction. Avarice, ambition, cruelty and lust drop from his mind, and his limbs go free. He finds the line of a Purpose, he perceives the Law. Then the Law that was evil and pain becomes the Law that is Love; hate becomes weakness, and compassion power. The Lord of Light bends over him and fills his heart with the radiance of Life. Along the Way run his feet and up the Ladder until his eyes gaze into the eyes of Him whom once he hated. Then he beholds his own Other Self, a Son of the Sun Eternal. And that is the end of it all. The circle is closed, the seal is fixed, the mortal has become Immortal. I AM.

—A. M.

SOCIAL SCIENCE

GREGARIOUSNESS

That we so easily become creatures of habit is a platitude as old as the twisted live-oaks on the hillside. Like the twisted live-

oaks, too, a man may become bent and warped out of whatever shape it may have pleased nature to intend for him when he was born. The live-oak, however, stands alone. It enjoys a solitary communion with the rocks, the rains, and the crafty wandering coyote.

Individual and national habits are hard to cure. Even habits that are intensely foreign to the nature of the child at birth soon become apparently a part of his very germ-plasm. This habit of being crowded, of mass life, of spending one's days in the closest imaginable proximity to tens of thousands of other people, very soon takes on the force and impregnability of a drug. It becomes one of the hardest habits to overcome, while at the same time it is one of the most potent agencies of degeneracy and human decay.

A boy who has been raised in a very crowded tenement district has the tenement habit infused into his blood. If he leaves the city and goes away into an intense solitude, say to the desert or the mountain, he becomes afraid, his consciousness fills with dread, sometimes with terror. His nervous system, accustomed to noise, to words, to the touch of other human beings, to their presence by night and day in such persistent, such overwhelming contiguity, losing temporarily these props, becomes unstrung. Very frequently such a boy, suddenly removed from the unnatural but habitual environment of the tenement into a natural and healthful life will plead to be sent back to the slum. The silence frightens him, empty spaces appear monstrous, the distance between him and his city home appals him. To be alive for half a day without seeing several thousand people makes his world appear empty, and his mind is fixed, not on the oak trees and the cloudbank, but on the tenement he has recently left, in which dwells safety, assurance, and habit.

But more than this. Such a boy in the solitudes of the hills becomes afraid of himself. He is now, just where every boy and man was intended by nature to be a considerable part of his time—alone. No man has ever been accounted truly great by his fellows over any great space of time, who did not have in his boyhood and youth at least, long periods of solitude. The boy inheriting his due share of isolation from his fellows comes to realize that there is a world within himself that does not need to be reinforced by the presence of other people. He is in little danger of becoming neurotic, he doesn't become unhinged. No habit of constant gregariousness has weakened his power to be alone with himself; he is not afraid of himself nor of nature. The man who goes temporarily demented through being left alone away out upon the plains of Montana is a town raised being whose inner centers have been taught to depend for their fortitude upon the constant proximity of his fellows. The man who knew solitude in his boyhood is amenable to no such contagion. He is unafraid of himself.

If the very greatest men are those who have had their rightful share of detachment from the herd, it is also true that the very

worst men, at least the most degenerate of men, are those who have never known life apart from their kind, except possibly in jail, which is no solitude. This habit of moral and psychic dependence upon the crowd makes the true crowd-addict dependent upon the particular kind of entities that he is with at a given moment. The shepherd among the sage-brush is dependent on no one's urge but his own, either to virtue or to crime. The mob-addict feels incapable of virtue or of crime or anything else, even of life itself without the complicity of his friends. In the vast silences his mind ceases to function. It has become the lodging house of his neighbors and will not operate without their stimulus. The closer he comes to nature and to God the more uncertain he is that he is an entity at all. In sloughing off the crowd from his consciousness he has actually thrown away some of his soul with them. Hard-habit has made him an integral part of the racial stock, and the thoughts, loyalties, virtues, and felonies of the stock are his.

Of course there have been numbers of men from the world's remotenesses who have committed crime. But their lapses are those of a positive, self-directed, self-energized entity. The misdemeanors of the crowd-addict are those of a negative, mob-directed, mass energized being, and are often the result of the gregarious habit as of anything else. The social system has infinitely less difficulty in dealing with the former than with the latter. The positive man, acting upon the dictates of his own nature will give up crime as soon as he sees no reason for it in his own cosmogony. The gregarious boy will always continue to obey the mandates of the gang rather than give up the gang. He must be one of the team even though he go to jail with them.

Unless the power of self-determination be acquired in youth it is hard to seek. A boy with the plow handles in his hands is never a prey to the wandering fancies of his horses. But a boy running the city streets as one of a gang is a prey to the criminal imaginings of any of them, or of all of them. Alone with the cattle and horses, a man may someday ask himself, "Who am I?"—and there is a small voice waiting to give an answer. But the voice doesn't speak unasked. Its tonal quality is such as easily to be drowned out when someone else is busy speaking. The herd-addict never asks what is his relation to the universe. He is unconscious of the universe and is concerned only with his relations to his fellow-addicts.

In solitude, a man may, and almost always will eventually, come to realize that he is one thing and nature another, while all the rest of human kind fades momentarily from his horizon. As a gangster, and in the presence of the gang, no such idea is possible.

It is well to give every boy his share of solitude. Let him have his chance to be alone. And the younger the better.

THE POWER AND RESPONSIBILITY OF THOUGHT

In its cosmic sense Thought would be the expression of the desire which lies dormant in the Divine Mind, the blossoming into terms of matter of the Holy Spirit. But we will not touch on that aspect of the question at the present time, but confine ourselves to the more usually accepted meaning.

In the dictionary we find **Thought** to be defined as "the exercise of the mind in judgment, reflection, cognition, also the faculty of making comparisons and relations". Philosophically it is defined as being "the capacity for the exercise of the very highest intellectual functions". It is therefore a faculty or power possessed by humanity which is more or less under the control of the individual and can therefore be used as an instrument for building up the future as the desire and will may direct.

This building power is exercised by man on each plane upon which he has evolved the ability to function, so that the cruder and lesser evolved grades of humanity will use it only upon the lower planes, and the more highly evolved will exercise it upon these and upon the higher planes also.

One who is interested only in the satisfaction of his bodily desires will exercise his thoughts in the arrangement of conditions so that they will afford greater and greater opportunity for the gratification of these desires. While in man's earlier stages of development he lives in a cave and eats wild berries and roots and hunts his prey, by the exercise of the power of thought he gradually works out a more complex and luxurious method of life. He now lives in a mansion or a hotel instead of a cave, and he eats choice foods prepared at the expenditure of much care and money, instead of the simple fare which formerly satisfied his needs. His senses of taste and smell are by this process gradually becoming more acute, and regarding the matter from the viewpoint of animal development alone, it seems fair to assume that he has evolved a more highly sensitized organism as a result. This, of course, is not presented as an argument in favor of more luxurious methods of life.

The evolution of the race brings new centers into activity, and we get as a result men whose desires assume a more complex form. They use their mental faculties in order that they may gain greater power. They perhaps desire to lead, and their desire guides and directs their will toward the accomplishment of this end.

"Behind will stand a Desire." Whether it be the Deity willing a universe into expression or a lowly ant struggling to carry home a morsel of food many times heavier than himself, the will which gives the ability to do is always put into operation and guided by desire.

So we see that Thought is a definite power at our command, which we are using daily and with which we are building up not only the conditions which will surround us in the future, but the con-

ditions which will surround and affect all the rest of the race also, for we are each of us an integral part of the race and as such are indissolubly connected with every other part.

Thought is to a greater or lesser degree under our control or direction, is always colored by our desire, and in everyday life is the expression of ourselves and the impression of ourselves upon our surroundings. We take the circumstances of life as they present themselves in kaleidoscopic array before the camera of our mind, arrange and flavor them in accordance with the desires then prevalent therein, and send them out into the surrounding aether influenced and colored by our auric contact.

With each thought which passes through our mind we have taken a little portion of the stuff the universe is built of, moulded it a little, impregnated it with a little of our personality, and sent it forth into the inner realms to influence therefrom the rest of humanity.

Now let us descend for a moment from the higher planes where the auras dwell and glance once more at Webster's dictionary in order to find out what the word **Power** means. We find that it is "strength, force, or energy in action". Thought, therefore, is "the exercise of the mind in reflection, cognition", and the making of comparisons and deducing conclusions from them; and the Power of Thought is the expression of this faculty in action. In the dictionary an illustration of the meaning of the word **Power** is the power of steam in moving an engine, and another illustration is the power of truth or argument in producing conviction, also the power of enthusiasm and fancy to sway the minds of others.

There is also a passive power in contradistinction to the active powers cited, "the capacity to endure suffering, the power of endurance". A faculty is a power or capacity in action; a capacity is a passive power.

Now all these qualities of mind which we have enumerated, fancy, enthusiasm, reason, and many others are instruments developed for our use with which we must build up the future world, rays shot downward by the Divine Mind for the illumination and gradual transmutation of chaos into order, and to the extent that we realize this fact we are responsible for their use. By responsible it is not here meant to imply that we are accountable to any person, but that our karmic sphere of influence is widened, and the action and interaction of forces playing through us become greater.

The man in a crude and simple state has a narrow and restricted sphere of influence, confined practically to the material plane, for his thoughts are very limited, and he has not yet developed the higher powers of the mind which will attune him with the more interior and spiritual forces. Just as the discovery of the radio has opened up to man a new and vast sphere of experience and thereby enlarged the circle of his influence, so the development of each new faculty of the mind attunes us with a fresh field of activity.

Lying dormant in our auric spheres are the centers which will some time become active, the capacities or passive powers which will eventually become active ones and guided by the desire and energized by the will. So we see that our responsibility for thought is, in its larger meaning, karmic, that we are responsible for each thought we bring into expression, that it is an active energy which we are sending out into the world, and that it carries with it the potential reflex psychic action which will bring back to us some time the exact result of the action of that thought.

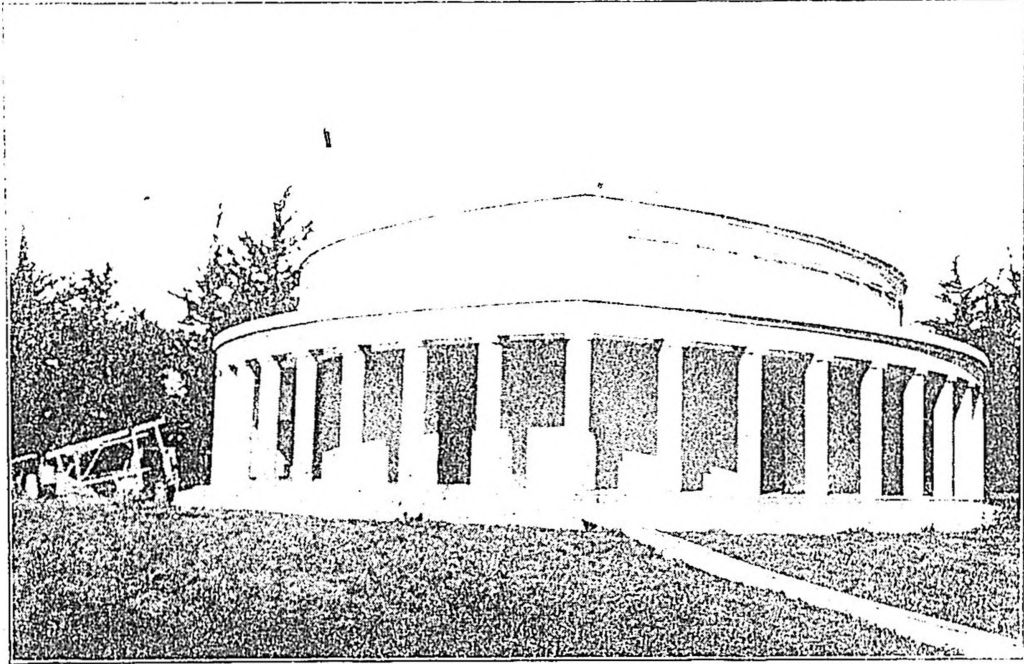
Once more we will consult our Webster and see what he has to tell us about the meaning of a word, this time the word **Responsibility**. It seems that to be responsible means "to be accountable or answerable, as for a debt, trust, or obligation". The responsibility of Thought is therefore the state of being accountable or answerable for our thoughts; and the question arises, to whom are we responsible? Are we responsible to our neighbors, to humanity as a whole, or to our Creator for the use of the Power of Thought? It would seem that in a sense we are responsible to all these and more, for the Power of Thought is one of the most potent of all powers, and as we exercise it we shape the universe.

We are accountable for every thought to which we give birth, answerable for each as surely as we are responsible for each bill we incur, and we inevitably pay for the evil we inject into it and are blessed by the good we endow it with, for the Law of Karma draws a balance sheet the moment the thought is consummated and enters up a credit or a debit to our account in the book of Fate.

How much broader the outlook to rule our lives according to this law, instead of trying to mould it into this crystallized convention or that one, to act and to accept the karma of the act, come what will, knowing that our own must come to us out of the inner spheres, for with each thought we have created in our auric envelope center which will attract to it a force calculated to act upon and influence us in turn in exact proportion to the force of and with the same flavor or vibration as the thought sent out. "As ye sow, so shall ye reap".

When one acts from within rather than from without he may attune himself with the Inner Forces which are pushing the universe along its evolutionary path. When he listens to the Inner Voice, rather than the innumerable and contradictory outer voices, he is tuned in, for the time being, with the pulse of evolution, and the voices of usage and convention will mean little. He will realize that the Power of Thought is perhaps the greatest power he wields and that his responsibility for the exercise of it becomes intensified an hundredfold.

—ERNEST HARRISON, Halcyon, Calif.



THE BLUE STAR MEMORIAL TEMPLE

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EDITORIAL MIRROR

Those in charge of the Temple Artisan desire to express their gratification over the many good words of appreciation received from members relative to the subject matter contained in our official organ. One member recently wrote that he considered the Artisan better than it ever was before, and there have been many similar words of praise and appreciation from various quarters. Readers at a distance should understand that all such words are helpful and are like a fragrant fresh breeze to those of us who are striving to do our best, very often under difficult and trying circumstances.

In this number of the Artisan members will notice a picture of the Blue Star Memorial Temple. This was taken from a snap-shot many months ago and shows the exterior of the building completed. The interior needs only regular auditorium chairs, cork carpet, and other furnishings, which will cost perhaps \$500 or \$600 all together. The next item will be chairs. It should be remembered that the picture of the Temple is taken from a mere snap-shot and therefore is not a good one. In the near future we expect to have a good photographer come with a larger camera and get a good picture.

In the meantime, we are laying out grounds. In front of the Temple is a sunken garden planted to a lawn grass known as Lippia Repens. This will be bordered with flowers, with a circle in the center. Walks intersect the garden at right angles, leading from the road to the Temple steps and an intersecting walk between two other roads. These will eventually be concrete walks, but at present there is nothing but a wooden border to mark the boundaries. The Exotic Nurseries of Santa Barbara, Calif., conducted by Mr. E. Lejeune, who is in sympathetic relationship with the work, has contributed twenty-five palms known as Eugenia Hookeriana. These will be planted at a distance of twelve to fifteen feet apart on

each side of the walks that run from the front angles of the Temple to the road, forming thereby a formal cachet, which will undoubtedly be very attractive. Some Arizona cypress and other shrubs and trees have also been donated by Mr. Edgar Cheetham and are planted; and within a year undoubtedly the Temple grounds will begin to show interesting lines of beauty that will become the most pleasing setting for the Temple itself and show its lines, proportions, and design to even better advantage than at present.

All who visit the Blue Star Memorial Temple are impressed by the beautiful force within its walls, and many have said it is like coming home. Meetings are held there every day in the week except Saturday, and occasionally there is a Saturday evening meeting. The beautiful picture of Egyptian Temples and symbols that adorn the walls add greatly to the interest and force of the interior. These pictures are done in colors, being the exact colors as found on the walls of the Temples and in the tombs of the ancient rulers, and are not only of great interest but of exquisite beauty as well. The pictures were printed in London in 1820, and we are informed that there is probably no other set like them outside of some public museum.

The Blue Star Memorial Temple is, in fact, a center of great Forces, and it is quite interesting to note how many people are being attracted to Halcyon as a result. The Sunday meetings in the afternoon are invariably attended by visitors from nearby towns, non-members or friends of members coming from quite a distance to attend our services. The new Temple thus dignifies our work and is a light in itself that attracts those who are looking for inner things. There is no glare at night, as the lighting is by what is known as the indirect method; and when so lighted at night with its many windows aglow and the brilliant porch lights, the edifice indeed is a sight worth seeing; and every member thus seeing his beloved Temple aglow with light must feel an added inspiration and a higher aspiration to do better service in and for the Great Lodge of Masters, of which the Temple stands as an inner force and outer symbol and sign.

BOOK REVIEW

New Edition of "The Secret Doctrine".—The United Lodge of Theosophists have just issued "a Semi-Centennial Edition of the Secret Doctrine"—an exact facsimile word for word, line for line, and page for page of the Original Edition of 1888 written, edited and published by H. P. B. herself. This new 1925 edition is printed on paper very similar to that of the Oxford Bible, making it possible to have the two original volumes bound in one." This edition is the handiest that has appeared, and although splendidly printed and bound, sells for a lower price than any that have preceded it, retailing at \$7.50. It may be bought from the Halcyon Book Concern at \$7.70, postpaid.

Two New Temple Pamphlets.—The Halcyon Press, Halcyon, California, has printed two attractive pamphlets, one entitled "The Place of Silence", and the other "The Christos", all taken from teachings of the Master Hilarion. They are well worth having and should be very useful to put in the hands of those who are seeking the light and wish to come closer to the Force of the Great Lodge. The price of the booklets is 5c per copy.

Temple Correspondence Courses

By Master H.

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An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A. MYSTICISM AND MUSIC. Jane W. Dower

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