

# The Temple Artisan

APRIL-MAY, 1926

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Mysticism, Occultism and Ethics

Published at  
HALCYON, CALIFORNIA.

Price, 20 cents.

\$2.00 twelve numbers.

# THE TEMPLE

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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 re-vivified 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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Vol. XXVI.

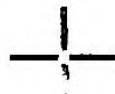
APRIL-MAY, 1926.

Nos. 11, 12.

*Behold, I give unto thee a Key.*

## OCCULTISM

Occultism is, first of all, good common sense. The first necessity for the disciple is greater love for his brethren than for himself. He who prefers the satisfaction of his own desires to the first good of his brethren hath not lifted his foot from the first step of the Path. He who maketh his brother to offend against the Law, by precept or example, hath flouted the Law, and its vengeance will be visited upon him. God is not mocked with impunity.



## FAITH

Temple Teachings

Open Series No. 207.

Tenderly, pityingly dost thou smile at the futile efforts of a child as it carefully places a dead and broken twig in the ground and stands eagerly watching for the first signs of growth to appear. Its faith in the resident power of that twig to grow, to blossom and fruit is sublime. You deplore the disappointment which may stain that little face with tears and other signs of sorrow, but alas! you are ignorant of the great nature secrets which, if revealed to the child, would change the sorrow into joy. You do not realize that the faith of that child in the outcome of its act is bringing to birth something infinitely greater than the childish imagination could conceive.

Just as tenderly, as pityingly, but even more hopefully do the Angels watch the futile efforts of broken, sin-stained man as he plants his little broken twigs of ambition, business success, his mad search in the garden of his soul, hoping for fruition, only to turn away discouraged and heartsick as he realizes that he has only planted dead things or poisonous things that kill. But his Angels know that whatever measure of faith he possessed in the power of earthly things to bring him happiness, even that faith was the germ of a greater faith, and that when the effects of his self-sought punishment had done their work of purifying the soul of that garden in his heart, the seed he would plant in that greater faith would grow into a tree which would blossom and fruit in profusion, not alone for himself but for all.

But ah! the wasted years, the blossoms and the fruit that might have made the world a garden of the heart for all mankind, if but a tithe of all the faith a little child's heart holds might be transferred to man full grown! If fear of imposition could be replaced by willingness to suffer for a time, that faith might do its perfect work, the hosts of those who wait and long for man's redemption from the curse unfaith has laid upon him would fill the aisles of Heaven with paeans of praise.

H—[ ]

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"Put together all the tenderest love you know of, the deepest you have ever felt, the strongest that has ever been poured out upon you, and heap upon it all the love of all the loving human hearts in the world, and then multiply it by infinity, and you will begin, perhaps, to have some faint glimpse of what the love of God is."

## THE "I WILL NOTS" AND THE "I CANNOTS"

Temple Teachings

Open Series No. 208

A large majority of neophytes who find themselves facing a decision in reference to the acceptance and use of advice and directions given them by the White Lodge may be divided into two classes, the **Will Nots** and the **Cannots**. This is especially true in regard to such advice and direction as concerns the building of a center for the assimilation and distribution of truth, the initiatory preparation for a blessing of incalculable value and a place of refuge from the fast gathering storms.

Among the **Will Nots** there has been a strong tendency to belittle the importance of the given opportunities and possibilities and to repeat the acts of the majority of the lesser disciples of the Master Jesus by excusing themselves or refusing to obey directions and injunctions or take advantage of offered opportunities for furnishing protection for the disciples in the foreground of the battle. Though it be unconsciously, they neglect to open wide the doors of their hearts through which the Divine Forces may flow out to the whole world, thus preventing loss of life and incomparable suffering, and may even be partially responsible for the final elimination of the great Wisdom Religion for centuries.

How much the **Will Nots** of the last Messianic age were responsible for the crucifixion of Jesus, no one dare say, but a little thought may enlighten us to some degree on that point. Just suppose, for instance, that the multitudes who listened to Him and were convinced of the divinity, the power, and the possibilities which His teachings so plainly indicated had had the courage of their convictions. Suppose they had not abjectly yielded to their own selfish desires by cowardly running away at the first sign of danger, saying, "I will not dare the vengeance of the priests; I will not give up the things I like for the sake of others; I will not run the risk of injury from a mob in order to protect another human being." Imagine that, instead of all these **Will Nots**, they had straightened up their inner and outer spines and sent a great roar of "I WILL!" rolling out from the throat of every man and woman in those great multitudes. Then suppose that each one of the throngs had turned to his own individual occupation, whatever that might have been, civilian, soldier, merchant, laborer, teacher, or standard-bearer, subject to the discipline and rule of that great Leader, obeying His orders implicitly, and standing by each other whatever might come. Could a few priests and soldiers have crucified that body of a Christ? Could a small mob have tortured and killed the brave man who stood by Him, or could they subsequently have destroyed every evidence of His mission on earth that could be found? Would a class of the natural descendents of the instigators of such crimes centuries later have burned at the stake the bodies of the greatest souls that had entered the earth's sphere since that former era of crime?

Then again, as to the **Cannots**. Imagine other multitudes, other groups or individuals, the countless listeners to the gracious words, the pleadings for brotherly love between man and man, the recipients of promises of heavenly bliss, of healing, help, eternal watchfulness, divine compassion, and forgiveness of sin, and suppose they had uttered a deep consecrated, thrilling, will-born "I CAN!", instead of the weak, selfish, fearbegotten murmur, "I cannot". Upon such an utterance there would have welled up from the heart and lips of each one an unconquerable force which would have bound together the throngs which pressed close upon Him as He sat by the wayside or spoke in the Temple or those who had stood by His side at the carpenter's bench.

If these combined **I Cans** and **I Wills** had never been driven from the purpose then generated, and each one had carried out his or her part of the plans then made, do you think that the conditions now existing in the world would have been possible? Can you not see that the Divine Force of Brotherhood, the recognition of the natural relation of man to man, would have gathered force from age to age and rolled down the centuries in ever-increasing power and energy? Would it not have swept everything antagonistic to it out of the way, making the world a habitation fit for the Gods, instead of the stamping ground of the demons of hades it has been becoming?

What I have said in relation to the action of these four great forms of energy, the **I Cans** and the **I Wills**, the **I Cannots** and the **I Will Nots**, is as true and the energy is as powerful for good or evil today as it ever was. It is they, the **I Wills**, who will make the Temple the power in the world it is possible for it to become; or it is the **I Will Nots** who will make it an abject failure that will bow the heads of the Initiates of the White Lodge in utter hopelessness for many eras to come.

H—[ ]

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### THE GLORIFIED TRIPLE STAR.

O Thou divine, Thou glorious brilliant Star,  
 Since cons gone Thou art a mystery,—  
 And yet Thy triple signs reveals to me  
 High symbols of Thy virgin trinity.

Eternally shine on, oh radiant Star,  
 For long I've watched Thee o'er the distant height,—  
 While on mine inner sight bright scintillations fall  
 Thy triangles are filled with whitest light.

Thou Father, Mother, Son of God in One,  
 Thy form alone the triune Entity makes,  
 And when into the four the Three shall fall,  
 To Earth a Spirit its swift flight takes.

Oh Star of Love, blessed Eros, by Christ named,  
 Lead us to scale the heights, nor break our fast,  
 Drive Thou the dark from pathways we have gained,  
 And give us rest in Devachan at last.

So glorify all souls, thou lovelit Star,  
 Pale each deep scar and heal the ugly wounds,  
 All hail to Thee, Thou strong constructive Light,  
 And shed Thy peace upon our earthly wounds.

—Florence Gay Currier.

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## BLAVATSKY DEPARTMENT

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This department will be confined to the teachings of H. P. Blavatsky. In it will be published, 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 subjects.

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

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**Question:**—If God is Goodness, and in the beginning God alone was, how can there be evil?

**Answer:**—“The problem of the origin of evil can be philosophically approached only if the archaic Indian formula is taken as the basis of the argument. Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way. It attributes the birth of Kosmos and the evolution of life to the breaking asunder of primordial, manifested Unity into plurality, or the great illusion of form. Homogeneity having transformed itself into Heterogeneity, con-

trasts have naturally been created: hence sprang what we call Evil, which thenceforward reigned supreme in this 'Vale of Tears'.

Materialistic western philosophy (so mis-named) has not failed to profit by this grand metaphysical tenet. Even physical Science, with Chemistry at its head, has turned its attention of late to the first proposition, and directs its efforts toward proving on irrefutable data the homogeneity of primordial matter. But now steps in materialistic Pessimism, a teaching which is neither philosophy nor science, but only a deluge of meaningless words. Pessimism, in its latest development, having ceased to be pantheistic, and having wedded itself to materialism, prepares to make capital out of the old Indian formula. But the atheistic pessimist soars no higher than the terrestrial homogeneous plasm of the Darwinists. For him the *ultima thule* is earth and matter, and he sees, beyond the *prima materia*, only an ugly void, an empty nothingness. Some of the pessimists attempt to poetize their idea after the manner of the whitened sepulchres, or the Mexican corpses, whose ghastly cheeks and lips are thickly covered with rouge. The decay of matter pierces through the mask of seeming life, all efforts to the contrary notwithstanding. . . . .

The Pessimism of the Hindu or Buddhist Pantheist is metaphysical, abstruse, and philosophical. The idea that matter and its Procrustean manifestations are the source and origin of universal evil—and hence is a very old one, though Guautama Buddha was the first to give to it its definite expression. But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and malicious tenets upon! The Sage and Philosopher, who sacrificed himself for Humanity by **living for it, in order to save it**, by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide. His efforts were to release mankind from too strong an attachment to life, which is the chief cause of selfishness—hence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow: in living, not in running away from life. His doctrine shows evil imminent, **not in matter** which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life—because these changes are conditioned and such life is ephemeral. At the same time these evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two. While Buddha's philosophy points, in its dead-letter meaning, only to the dark side of things on this illusive plane; its esotericism, the hidden soul of it, draws the veil aside and reveals to the Arhat all the glories of **Life Eternal in all the Homogeneousness of Consciousness and Being**—another absurdity, no



doubt, in the eyes of materialistic science and even modern Idealism, yet a fact to the Sage and esoteric Pantheist.

Nevertheless, the root idea that evil is born and generated by the ever increasing complications of the homogeneous material, which enters into form and differentiates more and more as that form becomes physically more perfect, has an esoteric side to it which seems to have never occurred to the modern pessimist. Its dead-letter aspect, however, became the subject of speculation with every ancient thinking nation. Even in India the primitive thought underlying the formula already cited, has been disfigured by Sectarianism, and has led to the ritualistic, purely dogmatic observances of the **Hatha Yogis**, in contradistinction to the philosophical Vedantic **Raja Yoga**. Pagan and Christian exoteric speculation, and even mediaeval monastic asceticism, have extracted all they could from the originally noble idea, and made it subservient to their narrow-minded sectarian views. Their false conceptions of matter have led the Christians from the earliest day to identify woman with Evil and matter—-notwithstanding the worship paid by the Roman Catholic Church to the Virgin.

But the latest application of the misunderstood Indian formula by the Pessimists in Germany is quite original, and rather unexpected, as we shall see. To draw any analogy between a highly metaphysical teaching and Darwin's theory of physical evolution would, in itself, seem rather a hopeless task. The more so as the theory of natural selection does not preach any conceivable extermination of **being**, but, on the contrary, a continuous and ever increasing development of **life**. Nevertheless, German ingenuity has contrived, by means of scientific paradoxes and much sophistry, to give it a semblance of philosophical truth. The old Indian tenet itself has not escaped litigation at the hands of modern pessimism. The happy discoverer of the theory that the origin of evil dates from the protoplasmic **Amoeba**, which divided itself for procreation, and thus lost its immaculate homogeneity, has laid claim to the Aryan archaic formula in his new volume. While extolling its philosophy and the depth of ancient conceptions, he declares that it ought to be viewed 'as the most profound truth precogitated and **robbed** by the ancient sages from modern thought.'!!.....

The seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law on nature. Neither good nor evil would exist were it not for the light they mutually throw on each other. **Being**, under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to **Ego**-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (psuche), was henceforth regarded as the

scapegoat and victim of unconscious Over-Soul. But it is not to Pessimism but to Wisdom that it gave birth. Ignorance alone is the willing martyr, but knowledge is the master of natural Pessimism. Gradually, and by the process of heredity or atavism, the latter became innate in man.

It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse life of it, to feel life a burden, and often to curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance. As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but **within himself** and centered his point of observation on the **inner man**, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases."

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Quite often we are asked:—What does the Temple teach regarding so and so? And we answer each according to the peculiar constitution of his own mind, reflecting that angle of the facts which alone can be reflected by that facet of the crystal which we are. The perfected man alone can reflect the truth as it is mirrored in every facet.

There is, however, one fundamental rock on which the Temple philosophy is founded, given to us by the Master at the beginning of our work, and which has always been our key note and our motto: "Creeds disappear, hearts remain." This means always and only one thing and is reflected from every facet as meaning the same thing.

It is interesting to find the following extract from the writings of H. P. B. in "Lucifer" of October 15, 1887, which deals with the fundamentals:

"The letter killeth, but the spirit giveth life,' this is the key note of all true reform. Theosophy is the vehicle of the spirit that gives life, consequently nothing **dogmatic** can be truly **Theosophical**.

It is incorrect, therefore, to describe a **mere** unearthing of dead letter dogmas as 'Theosophic work'.

When a word, phrase, or symbol, having been once used for the purpose of suggesting an idea **new** to the mind or minds being operated on, is insisted upon irrespective of the said idea, it becomes a dead letter dogma and loses its vitalizing power, and serves rather as an obstruction to, than as a vehicle of the spirit; but alas, this insistence upon the letter is too often carried on under the honored name of 'Theosophy.'

A man cannot acquire an idea **new to him** unless it grows in his mind.

The mere familiarity with the **sound** of a word, or a phrase, or the mere familiarity with the **appearance** of a symbol does not, of necessity, involve the possession of the idea properly associated with the said word, phrase, or symbol. To insist, therefore, on the contrary cannot be Theosophical; but would be better described as untheosophical.

It would certainly be Theosophical work to point out kindly and temperately how certain words, phrases, and symbols appear to have been misunderstood or misapplied, how various claims and professions may be excessive or confused as a consequence of ignorance or vanity, or both. But it is quite another thing to condemn a man or a body of men **outright** for certain errors in judgment or action, even though they were the result of vanity, greed, or hypocrisy; indeed such wholesale condemnation would, on the contrary, be untheosophical.

The one eternal, immutable Law of Life alone can judge and condemn a man absolutely. 'Vengeance is **mine**, saith the Lord.' "

Were I asked how I would dare attempt 'to dethrone the Gods, overthrow the Temple, destroy the law which feeds the priests and props the realm, I should answer as the Buddha is made to answer in the **Light of Asia**: "What thou bidst me keep is form which passes while the free truth stands; get thee to thy darkness." "

'What good gift hath my brother but it comes from search and strife (inward) and loving sacrifice.' "

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"God is never so far off as even to be near;  
 He is within! Our spirit is the home  
           He holds most dear.  
 So all the while I thought myself homeless,  
           forlorn and weary,  
 Missing my joy, I walked the earth—  
           myself God's sanctuary."

## THE WHITE CITY OF THE CENTRAL SUN

By Francia A. La Due.

## Preface

The following pages contain the record of a vivid soul experience, which the recorder hopes will be of value to all students of occultism who face the Unknown. It is not a figment of the imagination of some sensational writer, but is truly a record of an actual experience of a temporarily freed soul. The city described is believed to be the city referred to by St. John in the Book of Revelation as descending from the heavens, the "New Jerusalem", in other words, a levachanic city into which the freed soul enters at some period of its evolution.

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"And there shall enter into it nothing that defileth."

I had turned one page in my Book of Lives. With vital energy fast ebbing from an exhausted body, I had lain down to rest and closed my eyes to sleep, as I then thought, the sleep of death. The page just turned contained a record of the saddest of many sad episodes. To the last letter of the last word, the record was full of pictured anguish and despair, poverty, and heart sickness, interspersed here and there with a single word of hope for the far-off future. I thought of a poem I once had read wherein a dying mother had expressed the desire that, before entering upon the glory of Heaven, she might just be permitted to lie in her grave and rest for a time. I, too, had wished for a like blessing, for I was oh so tired!

A sound of far off music fell upon my ear, and as I listened, lo, all things had changed in the twinkling of an eye! I could not distinguish objects very clearly at first, for my sight seemed to be dimmed by the tears I had shed, but here, before me, was a glory unspeakable! Little by little the glory unfolded, and I saw first an atmosphere tinged with the delicate rose tint of an ocean shell and so filled with the Life Essence that my first thought was, surely I can rise and float, the law of gravitation must be suspended.

I then saw that I was in the midst of a large city and that I was standing on a clear white transparent substance, below and through which I could see the starry constellations in the heavens with which I always had been familiar. My sight no longer was limited. Obstacles no longer impeded my vision, and by a definite act of will I could control and direct that vision.

On all sides of me ran avenues, on each side of which stood buildings of a pure white substance. The roofs of the buildings were golden, and instead of walls, huge columns of many designs supported the roofs. Many of the columns were connected by filmy

white curtains caught up in the center by large golden stars or other geometrical devices. The floors of the buildings were of the same opalescent white substance. Between some of the columns were allegorical groups of statuary, each one of which was seemingly carved from a single rose-tinted pearl. Between the other columns were mystical figures of the most delicate shades of violet, blue, and rose, each glowing as with a hidden light.

In the center of one of the buildings made by these curtained columns, on a pedestal, stood a silvery white transparent globe, from which radiated innumerable rays of light. I understood that these rays of light were in some mystical way related to human beings who inhabited the city, but whom I could not yet see. Then I found myself before a series of columns forming a square and enclosing a triangle. I entered an opening between two of the columns which were capped with masses of flowers, and I caught a glimpse of the light from a huge sphere, or sun, in the center of the triangle, and I felt an unaccountable desire to enter the light which emanated from it. I did so and found myself in that darkness which is yet absolute Light.

Words are wholly inadequate to describe the sense of oneness with all objects and beings that came to me. It was as though my hand was laid on the Pulse of Creative Power, and I could realize perfectly that only one Heart was beating in perfect rhythm throughout the universe. But I also knew that I must withdraw at once. The power generated was too great for me to endure.

I walked on a short distance and found myself before what seemed at first to be a large circular dome of pure white crystal. As I gazed at it the dome became more dazzlingly luminous, and I saw it covered a spiral staircase, which grew smaller and smaller until it neared the dome. At its apex was enthroned an immense Eye. The Divine Light it radiated I could not bear to look upon and so closed my eyes. Then I heard a low voice which apparently came from the Eye, saying: "My child, like as I have ascended by rounds of suffering, so must thou climb to Me."

I then cast my eyes on the ascending stairs and saw that on each round were huge crimson spots which flashed and glowed like living fire. I went nearer and stooped to examine the spots, when I perceived that they were splashes of human blood. With a sorrowful heart I turned away, thinking that it was impossible I should ever be able to reach such a height as must have been reached by those who had climbed the stairs.

And so I passed on until I came to what appeared like a single narrow long white stone bridging an immense chasm. I started back in terror for a moment, but soon saw that what seemed to be evil spirits in torment within that chasm were really spirits of fire, or fire elementals at work in their own element. They seemed to be engaged in separating minute particles of gold from some red sub-

stance, and the fine gold rose in immense sprays of glittering beauty, rising and falling in perfect rhythm.

My terror was banished, and I passed over the narrow bridge and soon heard a sound like the murmur of the sea. I followed a side path and came to a body of water like an inland sea. Its waves seemed never to quite reach the white sands surrounding it, but were thrown back by some interior force and went rolling and tumbling back to a common center, dashing huge sheets of white spray into the rosy atmosphere. The spray took on the semblance of a veil partially hiding a misty human figure.

Again I heard a low murmur of voices and, turning back, I soon reached a section of the city where masses of vegetation altogether indescribable were growing. Such flowers, trees, ferns, and grasses surely were never seen on earth! There were no very deep-hued flowers. They were largely white, faintly tinged here and there with blue and rose, violet and gold. The green leaves of the trees and grasses scintillated as though covered with diamond dust. Each blade of grass was a little conscious life, and while I heard no words, there was an interchange of thought between them and myself. I walked along a little way and noted that my footsteps made no impression and that each blade of grass sprang up from under my feet with a sound like a low ripple of laughter.

(Concluded in Next Number)

(The above is reprinted from a booklet bearing the title shown, "The White City of the Central Sun", published in 1921, and is now being given through the pages of the Artisan.)

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## THE SPIRIT OF MARS

Our universe is stamped with the image of Divinity. The soul of man is divine, but knows not her divinity until she frees the body—her servant—from the laws of time and space. The soul must set free her divine capacities in the human form. Now Mars is the divine and particular economy which excites the lower that it may merge and separate. Everything in the universe has its order or work, and is a part of the divine order of Divine Nature.

This glorious fiery Mars gives fire to matter. Fire is motion. Suspend motion and matter ceases to exist. Fire is the chemical power of the spirit in matter, and the soul is to learn the laws of form and matter, after which lessons she escapes back to spirit. The soul has to learn proportion, order, harmony. This she cannot do

when weighed down with materialism and things of sense. So we can understand what is meant when Mars was called the God of War, or the source of division.

He separates contrarities in the universe. Just as fire separates the dross from the gold, so in like way he stirs up the unredeemed, the unpurified in man, that he may separate it. He calls in the assistance of Venus to mould over again that which he has disturbed. Hence Venus is called his opposite. When we have suffered under the fires of Mars, we often see the truth with clearer perception.

The Sanskrit word for Mars is Ava, which signifies anything sharp or cutting. He was called Nergal, or Bel-Nimrod in old Chaldaea, where a city was dedicated to him named Cutha. In II Kings 17:30 the men of Cuth were transported as colonists to Samaria by the Assyrians. We read they made Nergal their God. His picture was of a winged man and lion, the impersonation of human intelligence and physical strength.

We know that in the language of celestial correspondence Mars rules accidents, cuts, wounds, and fevers. Yet we know there are no accidents in life. The word is a misnomer. There is no chance, no accident. The mystic knows that when an accident, so-called, occurs, the soul has failed to advance in self-knowledge. Should the native wish to advance too impetuously without that real earnestness demanded by the Divine, then he falls under Saturn's constricting ray. So these two planets, Mars and Saturn, have always been associated as evils, or malefics. We suffer under Mars' rays and under his directional aspects only when we fail to divide or purge from the mind that which is contrary to the soul's unfolding of divine perception.

We suffer under his rays when timid, when through a lack of enthusiasm we fail to perceive faith working in this beautiful universe. Faith we must have if the soul would take her flight upward to diviner planes of consciousness and power. Faith strengthens the timid. Mars assists faith. Contemplation brings purification; Mars aids contemplation when the will is not rash, or uncontrolled.

The soul learns in time to act with Deity. So Mars, then, is that mystic fire that burns freely when illumination awakens. When this state dawns on man, then we see Mars' divine nature—openness, generosity, frankness, and nobility. In animal signs, Aries, Taurus, Leo, Scorpio, etc., his nature is seen to be selfish, combative, and contentious. When the animal instincts are present his nature is perverted. In the scientific signs Gemini and Aquarius he gives alertness, quickness of speech, perception, and mental acuteness generally. In these signs we find mental resentment, particularly in Aquarius, very destructive. The etherial body suffers, and suicidal spirits often enter the astral aura, bringing fearful depression and much nervousness. In watery signs the will is excessively change-

ful, especially in Cancer and in Pisces. Mars' home is in Aries and Scorpio. In the latter sign he gives the surgeon, dentist, and physician and endows much magnetism to the native.

As a rule he gives a strong, wiry body, dark eyes, dark or red hair, a commanding manner, and the native is fond of rule and will not be dictated to or ruled by others.

Uncontrolled and rash thinking brings on the Martial diseases and his accidents.

Mars' worst conjunctions are with Venus and Saturn. Often in conjunction with Saturn we have excessive malice, leading even to murder, or the wars of a nation.

His colors are blue, black, and crimson red. Astronomically his color is orange. His note in music is G. Mercury is nearest unto the nature of Mars.

The number of Mars is nine, corresponding to the Hebrew letter Teth, which means a serpent, to roll, or to curve and twist. The number also stands for antagonism. Mars opens and closes the Zodiacal cycle, ruling the first decan of Aries and the last decan of Pisces. Nine is the number that opens and closes the cycles of a Life-Wave.

Students in mystic correspondences know that nine stands for divine wisdom and the mysteries. The native of Mars should let prudence guide the will, being circumspect in all actions. It has been said "prudence is the armour of the sage, and circumspection causes him to avoid the breakers of life." A man should take this as a guide to life, even in the merest trifles. Let the Mars man, above all, learn silence, and he will learn to know the mystery of the Veiled Lamp

—Coulson Turnbull.

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You will find the true disciple of the Mystery School out doing things in every walk of life, whether it is driving stakes, carrying girders, building homes or cleaning drain pipes, he is at work. He sings at his labors while the weak and the lazy sigh at their inertia. His body is strengthened by toil, his hands are blistered with the world's work, and ever in his heart he is the master mystic. For his hands have built the dreams of his soul into the things his brother needs! He has built homes to shelter the children of men; he has cleaned the drains that they might be well. His own work is carried on as a menial, but he is the one who has won the game. Many a god has bowed in humble servility to one far less than he, while many a fool has stood on his hind legs to sneer at the divine.

—Manly P. Hall.



## THE COMING AVATAR

Whenever the subject of "The Coming Avatar" comes up for discussion in a mixed audience, there invariably arise the questions, when, where, and how will the expected Avatar appear? Will it be at some designated time or place? Will He come in some super-human body accompanied by some wonderful exhibitions of supernatural phenomena? Will He be born of woman and grow to maturity in circumstances similar to those which environ each one of the children of the present human race, only to meet with similar affirmations and denials to those which met the last Avatar when He announced his mission to man?

Strong assertions have been made as to the reincarnation of the last Avatar in the body of some child born within the present century. In a number of such instances the assertion is conscientiously made, and has been based on some apparently supernatural phenomena which were believed to have preceded the birth of the child, thus fixing the belief in the mind of the mother and her immediate friends, if they have forgotten or ignored the fact that many other mothers have had similar experiences and are even now making similar assertions.

Those who believe in a literal translation of the statement accredited to the Master Jesus by His disciples, after His crucifixion, to the effect that His Second Coming would be "in a cloud with power and great glory" find it difficult to accept the claims above mentioned. There appears to be a direct contradiction between the two methods of procedure. These contradictory claims have been given the widest publicity and have proven great stumbling blocks in the way of a general acceptance of the belief in the reappearance of the Avatar. If it is not possible to reconcile these contradictory claims, the world will be no nearer to a solution of the great Mystery in the present cycle than it has been in past cycles.

It would not occur to the average person that two such apparently irreconcilable beliefs were possible of reconciliation by the introduction of a third and, up to the present time, a strictly esoteric teaching concerning the possibility of the appearance of a Great Soul to the senses of physical man.

The student of occultism who has accepted the teachings of the Masters of Wisdom anent the illusory character and the impermanence of all matter on the physical plane and the reality and endurance of the three higher of the seven states of manifested life, namely, Atma, Buddhi, and Manas, is prepared to accept the statement that the Christos, or Buddhi, "the first born Son of God", is in fact a state of energy, although far beyond the investigation or even the imagination of man in his present state of existence. It is taught that this state of energy is actually Spiritual Light, the original Source of all Light, and that it is reflected within the mental-

ity of man and also in that of every living creature in varying degrees. Therefore every man is a potential Christ.

The brighter the illumination of mind resulting from the reflected light of the Christos, the more rapidly does the mentality of the normal human being absorb or assimilate and generate that energy and approach the state of evolution which makes possible his admission to one of the highest orders of manifested life, the Avatars Order, in which he is prepared for open avowal of his mission to the world. A fully prepared Avatar has gained full power over physical life and death and over all matter which constitutes form in the lower orders of life. He has passed through myriads of lives in those lower orders, as well as through many of the higher orders of Adeptship ere he reaches the Buddhistic state, from which he enters the state of perfection—wherein he becomes an individual Christ, a "Saviour" of the race to which He belongs by evolutionary right.

At the beginning of every great age in the earlier stages of a Manvantara, the Avatar karmically connected with the units of a previously great race reincarnates in the body of a child, grows to maturity, and eventually proclaims His mission as teacher and therefore Saviour of all those who may accept Him.

When the individual Ego of an Avatar has reached and possibly has passed into the Buddhistic order of life, it may not be necessary for It to reincarnate in the body of a child on earth or on any other planet of this solar system. It has evolved a form similar to that which the disciples of Jesus saw at the time of His transfiguration—a glorified body, sometimes termed a Nirmanakaya Robe, which is visible only to the interior sense of sight in the case of the physical man. The Nirmanakaya body of a great Buddhi would be like unto a Sun in brightness to the psychic sense of the observer, and if, in the course of the evolution of the race, a change in vibration had occurred which had unsealed the interior vision of the units of that race, they might envision the Buddhi, or Christ, as clearly as they might now behold an Avatar in a physical body, were one upon the earth.

H—[ ]

(Quoted from "Teachings of the Temple".)

To be concluded.

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# The Temple Artisan

Published bi-monthly by THE TEMPLE OF THE PEOPLE.

Subscription, \$2.00 for 12 Issues.

Single Copies, 20 Cents.

Entered as second-class matter July 1st, 1908 at Post-office, Halyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halyon, Calif.

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## EDITORIAL MIRROR

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Our readers are referred to the Teachings of the Temple on another page of this issue entitled "The I Will Nots" and the "I Cannots", the subject matter of which was given to the Temple some years ago, but which is of particular significance and importance at this time. We are in the Messianic cycle, and according to all the prophecies and revelations given by the seers of the age, as well as what is known to be written on the Inner Light, another and great manifestation of Deific Force and Energy is to be precipitated into the world and into the aura of humanity in the near future.

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That is to say, the inner forces all point in that direction. Yet, as the article referred to shows, in obedience to the law of supply and demand a negative force can well up from humanity, animated by selfish interests, and delay the universal constructive work and blessings that would otherwise come.

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And in this process it is not necessarily numbers that count, for a few united souls may collectively create a matrix or channel that will permit the forces to flow and bring about a balanced manifestation on the outer planes, or otherwise.

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It is, in fact, a problem of the balancing of forces. Sometimes, as we know, the scales are so easily tipped that a grain of sand will turn them one way or the other, and this psychological condition we usually find in great crises. A grain of sand, a touch, the right word at the right time, the right person in the right place will turn the scales, and the forces of evolution are sent upward, uplifting all humanity with them, instead of stagnating or going downward.

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Nothing is impossible, and if a nucleus of souls can be gathered together under the Temple banner and make sympathetic lines with

humanity generally, stand solidly on the affirmative rock that they will clear the way, put aside all the rubbish of selfishness and personality, and permit the Great One, the Avatar, to come to His own, then indeed shall we have performed our mission and been true to the ideal and charge given us by the Master many years ago.

In other words, by this positive, unselfish, altruistic attitude, seeking nothing for ourselves individually, we become literally hands and feet of the Masters of the White Lodge on the physical plane, doing Their will perfectly, and throwing into the chaos of worldly selfishness the divine order of the inner realms.

The law of supply and demand is an occult law, even though it may operate mechanically in material things. Nothing comes without sacrifice, nothing comes without making a demand, and everything comes from within, from the seed germinating in the ground to the planet, sun, or solar system. All is born from within and seeks outer manifestation by processes of growth and development. And so it is in this Messianic cycle. The Great One, the Master of Masters, cannot manifest or send His representative unless there be a sincere, earnest, and unselfish demand on the part of a sufficient number of the units of humanity to fulfill that law known in occultism as the law of supply and demand. Occultly the astral channels are cleared by this demand made in the right spirit. The emotional channels of the world are thrown into order, and the mental preparation is of such kind that opposition is reduced to the minimum. Even physical nature responds when all of this is accomplished, and the path of the Avatar from the celestial realms to the earth plane is made possible. The manifestation can then take place at the right time and under the right conditions. In other words, as we have shown in previous articles, a place and a people have been prepared, and the Christly consciousness developed in the hearts and beings of those prepared brings a cosmical response from God the Father, who sends the Son, an emanation of Himself, to fulfill the law, for the good of all creatures.

—W. H. D.

“We live in the eternal Now, and it is Now that we create our destiny. It follows that to grieve over the past is useless, and to make plans for the future is a waste of time. There is only one ambition that is good, and that is: so to live Now that none may weary of life's emptiness and none may have to do the task we leave undone.” —From “OM”, by Talbot Mundy.

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 TEMPLE BUILDERS' LESSON NO. 197.
 

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"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

We see about us every day those who are devoting their whole thought to gaining wealth, or perhaps some who are only trying to make a living but giving this effort their whole time and thought, and in very many cases failing. These are the things they are hungering after. But if they would only devote a part of their time to gaining harmony and love in their family relations, they would find that they had gained a real wealth worth more than large bank accounts. If they would correct their own faults instead of picking on the faults of those around them, they would be filled with righteousness, and Jesus tells us the more material things would be added.

—I. M.

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 Overcoming Fear
 

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Everyone advises against fear, but in spite of the good advice we find a number of people still beset by fear.

In the animal world fear is instinctive and prompts self-preservation. When fear is unaffected by misleading emotions and false beliefs, it is also instinctive in human beings. This kind of fear makes for prudence and caution.

Many people fear death, but if they would realize that it is only the body that we cast aside and that our spiritual self is continuous, they would see that there is no need for fear.

Fear of disease is also usually due to ignorance. Whatever we fear we tend to make for ourselves in our minds. To overcome fear we should try to grow in wisdom.

Some people always anticipate trouble and thus fear the future. But if we live in the right way there will be no need to fear the future, because what happens to us then will be the result of what we are doing now.

—V. T.

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 Hope
 

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I have chosen for my subject Hope. If it were not for Hope we could not go on nor get very far. Hope is one of the most needed qualities. Hope is the opposite of despair. If we have enough Hope, combined with Faith and Spunk, we cannot help winning out, but **we need hope**. We cannot have Faith without Hope or Hope without Love. And each of these, Faith, Hope, and Love, is God, so all these qualities are **one**.

—J. C. H.

### THE COMING GOLDEN AGE

In "The Secret Doctrine" we read that Gāutama Buddha was the twenty-seventh Buddha of the second group of Avatars of a certain cycle, that the first group of this cycle was composed of ninety-seven and the second group of fifty-three Buddhas, making 123 Buddhas in the two groups of this cycle up to the period of the incarnation of Gautama Buddha.

We also find in "The Secret Doctrine" that the words, **Buddha**, **Rishi**, and **Avatar** are practically synonyms and are the personifications of Powers and are an interesting point, this "a universal and common property."

There has been in the present cycle of manifestation an incarnation of five Dhyani Buddhas, and two more will come, one for the sixth and one for the seventh root race. Branching out from, receiving their nourishment from, and overshadowed by all great Spiritual Beings are other Celestial Entities who, in their higher essences, are identified with them. And below these is a still lower grade, and so on until we come to man with his Higher Self, which is identical with the Master who guides him and who is sublimated synthesis of the Group Soul of which he is a part.

As an illustration of this great mystery and profound truth we find in "The Secret Doctrine" the statement that in the year A. D. 1355 there was born at Amdo a man named Tzon-kha-pa who was the founder of a religious sect named the "Yellow-Caps". We do not know much about this sect, except that it was a body of religious men whose teachings and lives greatly influenced for good the community and from thence the country, Eastern Thibet, in which they lived. They are the Mahatmas of Thibet, and their teachings are now gradually seeping into and permeating the whole world. Now, the Higher Self, or Master, of this man Tzon-kha-pa was Gautama Buddha, who has incarnated many times and in many places. Gautama Buddha is overshadowed and inspired, in turn, by Amitabha. So we see the Force flowing down from the secret and hidden Sources from which the Dhyani-Buddhas acquire their Force, into the hearts of humanity, drawing them and guiding them upward in their path of evolutionary progress.

"Out of the darkness shineth the Light of the Glorified Triple Star, into the hearts of humanity, raising the pulse of the Cosmic Heart, and driving the shadows into the blackness of the Great Abyss." What is the Glorified Triple Star? Is it not Love, Will, and Wisdom, pouring into our hearts and animating our actions and impelling us upward in our evolutionary career toward the spiritual attainment which will be the goal of this cycle of experience.

In the early days of the Temple, when everything we said and did was even more misunderstood than it is now, it was customary at all meetings, both inner and outer, to grant entrance to those on-

ly who could repeat the password, and the password was: "The Light of the Triple Star falleth upon the sea; the sea gives up to the rising Star its wealth of humanity." Here is a real mantram, an arrangement of words which, if repeated rhythmically, will arouse the forces which identify us with the triple key of Love, Will, and Wisdom. Similarly, now and always, entrance into the inner Temple can be gained only by the awakening of the triple key, Love, Will, and Wisdom, in the heart and brain.

The collective wisdom of the Dhyani-Buddhas is in the holy inner cosmic Temple, and we may all own a key to the door, or rather the doors, for there are seven of them. The same triple key opens all the doors—Love, Will, and Wisdom.

"The Voice of the Silence" tells us that once we have passed through the first gate which leads to the Inner Temple, we have only seven more incarnations before us. The first gate is the entrance on to the Path, the actual essaying out with the object of reaching union with the Supreme Spirit. As soon as this step is taken, the disciple is, as a result of his own effort, plunged into a struggle between his Higher and his lower self, his unselfish and his selfish expression of self; and while on his travels along the Path this struggle between the two will always continue, yet the light will grow brighter as he journeys upward, and he will become stronger and stronger as a result of each effort he makes.

The key to the first gate along the Path which leads to the Inner Temple is Charity and Love. "The Voice of the Silence" says: "Before thou standest on the threshold of the Path, before thou crossest the foremost gate, thou hast to merge the two into the One and sacrifice the personal to self impersonal." "Hast thou attuned thy heart and mind to the great mind and heart of all mankind? for as the Sacred River's roaring voice whereby all nature sounds are echoed back, so must the heart of him who in the stream would enter, thrill in response to every sigh and thought of all that lives and breathes." Perhaps it means that the desire to unify ourselves with the welfare of the whole shall exist. We are exhorted to carry in hand the key of charity, to bathe our soul in "patience sweet that naught can ruffle", and so focus our mind on the end we are striving for that we become indifferent and unresponsive to both pleasure and pain, "Illusion conquered, truth alone perceived".

The fifth key is dauntless energy to keep working toward our goal. The opening of the sixth gate leads one to Adeptship, and of the seventh into the place of the Gods. When he passes through this one he becomes a Buddha. In the words of "The Voice of the Silence", "He standeth now like a white pillar to the west, upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand."

Now we will turn from "The Voice of the Silence" to "The Secret Doctrine", and here we read that spiritual perception, Buddhi, wisdom, may be gained by the drinking of the Soma wine. "Soma is the Mystery God and presides over the mystic occult nature in man and the Universe." The worshipper prefers inner truth to outer forms and creeds, so drinks of the Soma wine and thereby gains inner vision and wisdom.

What is the Soma wine? Is it not the elixir of life, the Spiritual Essence which flows down from the Gods into us as we aspire and open our hearts for its ingress? Perhaps this mystic process, this draught of inspiring Force, is what is meant in mythology by the nectar quaffed by the Gods on Mount Olympus. Thus we see that the path to the Gods must be travelled through the gates enumerated and that a line stretches down along the path, a stream of Force which, when it leaves the Fountain-head, is the collective Wisdom of the Dhyani-Buddhas, and when it reaches us in an inspiring Force which may be drawn in by real prayer or aspiration. On another page of the "Secret Doctrine" the statement is made that the "Collective wisdom of the Dhyani-Buddhas is named by the Eastern Thibetans 'Dzyu', that it is occult wisdom dealing with eternal truths and primal causes", and that in one aspect and looked at from one angle, it is Fohat, Force, the animating principle which ensouls in some form all that exists, impresses mind on matter, and is the energizing and guiding Intelligence which impels evolution along its path.

The object of the preceding pages has been to show how the forces which animate us as human beings reach us, flowing downward through the various saintly and angelic entities of the inner spheres, from the Dhyani-Buddha at the head of our ray through the lesser and yet lesser Angels until it reaches the Master who is our guiding spirit, and from him flows into and actuates us. The force flows into us and we use it as we will.

Up until the last cycle the stream of evolution was headed downward out of spirit into matter. The lowest point of the arc has been passed, and from now on the stream of evolution of which we are a part will be evolving upward again toward spirit, having gained, as a result of its progress through the cycle of experience, "self consciousness". In its downward involution Spirit plunged deeper and deeper into matter, becoming more gross in each cycle and round until it reached the lowest point in the fourth round.

Here we will interpolate a brief extract from the "Secret Doctrine" regarding the rounds of evolution. "Every round brings about a new development and even an entire change in the mental, psychic, spiritual, and physical constitution of man, all these principles evolving on an ever ascending scale." "Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally, and spiritually, to the higher planes of evolution, were in



our fourth round as the average man will be in the fifth round, whose mankind is destined to find itself, on its scale of evolution, immensely higher than is our present humanity."

My object in reviewing these subjects of the evolutionary rounds and the descent of Spirit into matter and the various degrees of spiritual and celestial beings has been to show that each cycle necessitates the incarnation on earth of a new Saviour, for it is the force-body of the Saviour which is the inspiring force of the cycle in the upward impulse. The time, according to prediction and teaching, is rapidly approaching when a new Saviour is to arrive on earth, and we can feel, in our moments of exaltation, the heightened vibration which precedes him.

—Ernest Harrison, Halcyon, Calif.

(To be concluded in next issue.)

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## THE LOTUS AS A UNIVERSAL SYMBOL

(From "The Secret Doctrine", Vol. I, Section VIII.)

There are no ancient symbols without a deep and philosophical meaning attached to them, their importance and significance increasing with their antiquity. Such is the Lotus. It is the flower sacred to Nature and her Gods, and represents the abstract and the concrete Universes, standing as the emblem of the productive powers of both Spiritual and Physical Nature. It was held as sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and by the Buddhists after them. It was revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger, as do now the Christians, who have replaced it with the water-lily.

In the Christian religion, in every picture of the Annunciation, Gabriel, the Archangel, appears to the Virgin Mary, holding in his hand a spray of water-lilies. This spray, typifying fire and water, or the idea of creation and generation, symbolizes **precisely the same idea** as the Lotus in the hand of the Bodhisattva who announces to Maha-Maya, Gautama's mother, the birth of Buddha, the world's Saviour. Thus also were Osiris and Horus constantly represented by the Egyptians in association with the Lotus-flower, both being Sun-Gods, or Gods of Fire; just as the Holy Ghost is still typified by "tongues of fire" in the Acts.

It had, and still has, its mystic meaning, which is identical in every nation on earth. We refer the reader to Sir William Jones.

(See *Dissertations Relating to Asia*.) With the Hindus the Lotus is the emblem of the productive power of Nature through the agency of fire and water, or spirit and matter. "O Thou Eternal! I see Brahm, the Creator, enthroned in thee above the Lotus!" says a verse in the *Bhagavad Gita*. And Sir W. Jones shows, as already noted in the Stanzas, that the seeds of the Lotus, even before they ~~germinate~~, contain perfectly formed leaves, the miniature shapes of what they will become one day as perfected plants. The Lotus, in India, is the symbol of prolific Earth and, what is more, of Mount Meru. The four Angels of Genii of the four quarters of Heaven, the Maharajahs of the Stanzas, stand each on a Lotus. The Lotus is the two-fold type of the Divine and Human Hermaphrodite, being, so to say, of dual sex.

With the Hindus, the Spirit of Fire or Heat—which stirs up, fructifies, and develops into concrete form, from its ideal prototype, everything which is born of Water, or Primordial Earth—evolved Brahma. The Lotus-flower, represented as growing out of Vishnu's navel, the God who rests in the Waters of Space on the Serpent of Infinity, is the most graphic symbol ever yet made. It is the Universe evolving from the Central Sun, the Point, the ever-concealed Germ. Lakshmi, who is the female aspect of Vishnu, and who is also called Padma, the Lotus, in the *Ramayana*, is likewise shown floating on a Lotus-Flower at the "Creation", and during the "Churning of the Ocean" of Space, as also springing from the "Sea of Milk", like Venus-Aphrodite from the Foam of the Ocean.

.....Then, seated on a lotus.

Beauty's bright Goddess, peerless Shri, arose

Out of the waves....."

sings an English orientalist and poet, Sir Monier Williams.

The underlying idea in this symbol is very beautiful and, furthermore, shows an identical parentage in all the religious systems. Whether as the Lotus or water-lily, it signifies one and the same philosophical idea, namely, the emanation of the objective from the subjective, Divine Ideation passing from the abstract into the concrete, or visible form. For, as soon as Darkness, or rather that which is "Darkness" for ignorance, has disappeared in its own realm of Eternal Light, leaving behind itself only its Divine Manifested Ideation, the Creative Logoi have their understanding opened, and they see in the Ideal World, hitherto concealed in the Divine Thought, the archetypal forms of all, and proceed to copy and build, or fashion, upon these models, forms evanescent and transcendent.

## PERTINENT PARAGRAPHS

**"The Masters** of Wisdom can not class themselves as Brahmans, Christians, Buddhists, nor by any other special distinctive religious title. To use the words of Paul, they must be "All things to all men." T. T. pg. 40.

**"Nothing** is so difficult for the average person as the point of view of the Masters, for even in our greatest moments our minds are sectarian. If it is not our minds it is our emotions that make exclusions and set up divisions. We see life at an angle and work along that angle, while the Masters see life as a circle and work all round it from the lowest beginnings to the highest endings. We behold saints and sinners, likable and unlikable people, Brahmans, Shintoists, Christians, atheists and criminals, and some of these we leave outside. But the Masters look upon all thru the eyes of the Christ—who is the One-in-All and in whom the all are one—and see no outside."

**Because** of the fundamental unity of all Life and Being and the common goal of redemption open to all humans alike, the Masters are confronted with the necessity of lifting humans up the ladder of life by taking hold of any handle of virtue whatsoever that may exist in a character otherwise loaded down with vice.

**"It is frequently** stated—that the Masters never could use such and such a person, for he has been guilty of this, that or some other great crime against society: therefore he is not capable of use by the pure and holy."

**This error** arises from our proneness to take all life in the light of the cross section which time presents to us at this particular moment. Viewing life in its entirety "all are equally guilty, it being a mere matter of different incarnations."

**If it is true** that no heights are shut away from any of us, it is equally true that no depths are shut away from any of us. We all have been and are still in the depths more or less. We learn by trying, we know by doing; and if the Masters were to wait until we are perfect before giving us responsibilities, how should we ever become perfect?

**There is no way** for the dark to be lifted into the Light excepting that the Light—which is the Divine in each and every one of us—shall go down into the bottom of the dark. "Love of evil or darkness—dead, buried, resurrected and transfigured—becomes love of God or Good, love of humanity, Selflessness." T. T. p. 11.

**Thoughts** are things, living things. Clouds have form, and likewise thoughts have form; but clouds are mist, thoughts are

power. Shout a word to someone at a distance, and he gets the word just as much as if you had thrown him a ball and he had caught it. The word has a form or body of sound which he catches. The sound body is alive with your thought. Shout **No** at him with anger and he will get **No** alive with anger in its body of sound. Shout it at him with mirth, and he will get it filled with mirth. If you do not utter it at all only think it, invisible, intangible sound is the body of the thought. The Universe is God's thought robed in matter.

**Unto Itself** the Great Life sacrifices Itself that It may have life, runs the ancient saying. This is illustrated by a flower. The plant, dying, sacrifices itself to the seed. But it has only sacrificed itself to itself, for it will rise again from the seed tomorrow. So do we pay ourselves into life and take ourselves back again, from angel to mortal and from mortal to angel. We say man is born of woman, but there is no birth but self-birth. We bring ourselves to birth anew in soul, mind, and body in ceaseless self-creation by ideas, deeds, and desires. Sex is neither causal nor effectual for the I. It is only the medium thru which the I returns to itself into the fields of action and creation.

—F. W., Halcyon, Calif.

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## APPRECIATION OF THE NEW BOOK

### "Teachings of the Temple"

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"The Temple Teachings have called forth such love and desire to serve that Temple that I feel more than ever my unworthiness."

—Mrs. A. E. S., Worcester, Mass.

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From the founder of an occult organization the following is received: "It was a great pleasure to receive a complimentary copy of your 'Teachings of the Temple'. I have often voiced a mental desire for further information on 'The Temple' activities; and now comes your book of wisdom, which I will take great pleasure in adding to our 'Occult Brotherhood' library. What a vast storehouse of enlightenment you have collected within the covers of this remark-

able book. It answers the questions that all soul-hungry mortals are ever propounding. Many thanks for your kindly gift, and if you feel so inclined, we should like to know more about the practical workings of your organization.

—W. C. H., Jamaica, N. Y.

“Having secured the ‘Teachings of the Temple’, by which I am much impressed, I should be glad to have further information and a sample copy of ‘The Artisan’ sent.

—J. W. J., Llandudno, North Wales.

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 TEMPLE ACTIVITIES AND NOTICES
 

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In our present issue we give the first of a series of essays on the spiritual meaning of the planets by Dr. Coulson Turnbull, the eminent astrologer, writer and lecturer on four continents. We hope to have something from his pen in each issue of the Artisan, and he plans to give us a series of studies on esoteric astrology. We are sure they will be read with much interest and profit.

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**H. P. Blavatsky Souvenir.** A pencil sketch made by H. P. Blavatsky in Union Square, New York City, in 1874, came into possession of the Temple of the People many years ago. An unsigned description of this sketch was put on it at the time by someone, describing the effort. At the bottom of the sketch, however, and bearing her signature, is the following: "Result of half hour's 'trying' in a dark room. Presented to her friend Epes Sargent by H. P. Blavatsky." The picture is full of interesting symbols; and some years ago B. S. interpreted it as a picture of the Path. We have recently had photographic copies made of the original, mounted on heavy cardboard 12x15 in. This is a most interesting and instructive souvenir of H. P. B. A copy of this pencil sketch, which has been copyrighted, will be sent, with typed interpretation referred to above, post paid on receipt of \$5.00. Address all orders for copies of the pencil sketch to The Temple of the People, Halcyon, Calif.

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### THE CHOICE THAT DECIDES DESTINY

Pizarro, in his earlier attempts to conquer Peru, came to a time when all his followers were about to desert him. Drawing his sword he traced a line with it from east to west. Then turning toward the south, "Friends and comrades," he said, "on that side are toil, hunger, nakedness, the drenching storm, desertion, death; on this side are ease and pleasure. There lies Peru, with all its riches; here Panama with its poverty. Choose, each man, as becomes a brave Castilian. For my part I go to the south."

So saying, he stepped across the line. One after another, his men followed him. This was the crisis of Pizarro's fate.

Christ stands among us bidding us to choose whether we will follow him, not knowing whither or to what; or whether we will withdraw ourselves from his company and take ease and self. Choose ye whom ye will serve.

—From "The Healing Messenger".

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