

The Temple Artisan

FEBRUARY-MARCH, 1929.

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Mysticism, Occultism and Ethics

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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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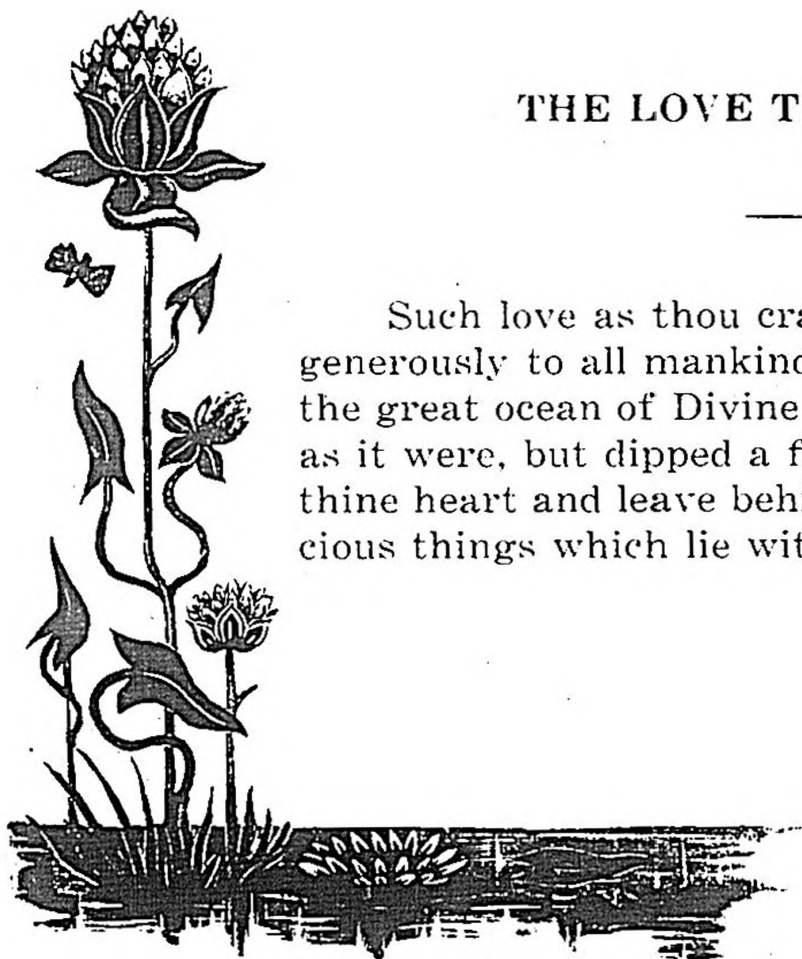
Behold I give



unto thee a key

THE LOVE THOU CRAVEST

Such love as thou cravest for thyself yield thou generously to all mankind, and thou wilt find that the great ocean of Divine Love into which thou hast, as it were, but dipped a finger will rise and overflow thine heart and leave behind full measure of the precious things which lie within that ocean's depths.



THE ILLUSION THOU DEEMEST THYSELF.

Despite what seems, there is but One
 One Life unchangeable,
 Eternal Source of All that Is,
 That in each heart doth dwell.

And yet, although there's naught but God,
 In our dark minds we deem
 There's such a person as oneself!
 Real do the shadows seem!

But, the illusion's purpose served,
 The husks of self will pall;
 We shall behold our Father's Face,
 And know that God is All.

—Anonymous.

From New York City.

THE MIRRORED FACE

Search where thou mayest, in the cosmic heights or in the depths, for the God of thy longing, thou wilt never behold His face until it hath been first pictured in thine inmost heart.

When once thou hast beheld that face ever after thou wilt see it mirrored in dewdrop, star, and sun, on the wings of a gnat, and in the eyes of thy fellow men.

However brutal or distorted, however pure or beautiful these forms and faces seem to other men, thou wilt only see the face of God therein when thou hast fixed that mirrored face within thine heart.

If thou couldst see the face of God reflected in the eyes of woman whom men have tempted by lust couldst thou turn away from her in scorn? If thou couldst hear the voice of God in the plea uttered by the twisted lips of thief, of murderer, or wastrel couldst thou harshly sentence him to death or prison?

Couldst thou trample ruthlessly the wayside flower if thou couldst sense the breath of God wafted to thee in its perfume, or thoughtlessly bring down a bird if thou couldst see God's pleasure in its flight?

I say thee nay, for thou wouldst know His measuring line was laid against the garment Life was weaving for thy wearing in the time to come.



HOW LITTLE WE KNOW.

Temple Teachings.

Open Series No. 232.

Have you ever thought as you jostled along life's crowded highway whom you might be elbowing in the crush of the moving throng, by whom you might be standing in train or busy market place, by whom you might be sitting in auditorium, station, or temple of worship, by whom you were living day after day, year after year?

The question does not refer in outer sense to name, family, position, or standing of those whom you pass or meet by chance or otherwise. It is intended to call attention to the fact of the carelessness and superficiality with which you regard the human contacts of life, contacts which you should and must regard in time as with actual parts of your own other selves.

You have become so accustomed to considering and looking upon yourselves as confined to, imprisoned, as it were, within the one insignificant personality in which you have incarnated during this present cycle of manifestation, that you fail to realize almost in entirety the Grand Self of that personality in the complete remainder of the whole human race and so obtain, or attain to but the merest fraction of experience and mental and spiritual illumination which were intended should be yours by the ensouling, energizing forces of the Ego which sent you forth once more into the world to conquer, assimilate, master, in all forms imaginable, that which is existent on this plane of manifestation.

True, you may return again to earthly spheres as often as you wish. You may take all the many hundred incarnations extending over the longest periods of time you like to gain the necessary knowledge, wisdom, and experience demanded by the soul. Nay, furthermore, it shall be required of you by the Law of Exact and Eternal Justice that it shall be so, if you will not do it otherwise, and there can be no escape, though you may try your best to retract. But is it possible, can it be that you desire to place yourselves in the category of those who have no soul ambition?

Of worldly ambition you have plenty. You would even urge yourselves and your sensitive children beyond normal capacity and strength to make the grade next higher and first among many contestants, regardless of serious consequences which might fall later, that notoriety, praise, and attention be given and acquired.

But what about yourselves, your children, your neighbor in respect to spiritual progress, development of inner consciousness and status? This is the all-important subject for consideration, is it not? This is the vital reason for your being in outer form of expression today, for the surroundings, environment, and conditions in which you find yourselves. The soul, not of your personal ego alone, but humanity's soul also has placed you where you are, urged

into incarnation again that you may recognize and comprehend yourselves more perfectly in relationship with and as one with all the myriad parts of yourselves which heretofore you have cast down, held under foot, placed outside of or exalted too far above your power to reach.

And this brings us to the subject in question with which this discourse started. How Little We Know! How much time is given for consideration of your other selves, those with whom you may be related in business or otherwise, your friend, your neighbor, as to who or what they may be in reality, their true relationship to your smaller, individual selves, your relationship to the Great Whole of Life, human and otherwise?

Have you considered how you stand spiritually today in comparison to a week, a month, a year ago?

Did you chance to notice the Christly manifestation in time of trial and testing in him who lives but a stone's throw from your doorway? Have you read the name upon his door-plate, or has your vision been too dim to see it clearly? Maybe if you cannot decipher it you may be passed by when a Higher One comes to your threshold to see if you can read the name engraved upon the card He shall present as He enters to sit a brief moment with you. Above all, have you endeavored to render in deepest consciousness the gratitude for service rendered you in time of stress and need? Have you given thought, had any clue or inspiration as to who your servitors were in truth? By any means was their power or status revealed to you? Or did high angel messengers miss your recognition because of appearing in humble, homely form before your bedside?

Shall we not say again, How Little We Know!

HILARION.

January 12, 1929.

THE PREDOMINATING SIN.

Temple Teachings.

Open Series No. 233.

Three times in a single quarter-century have we emphatically assured three different bodies brought under our direction by or through the labors of H. P. Blavatsky that ingratitude is not one of the besetting sins of the Initiates.

Three times have we pleaded with the units of those same bodies to stand firm in their allegiance to those individual disciples who were chosen to direct those bodies, not that any advantage would come to the Initiates through the allegiance of those bodies.

but because of the perfect futility of any effort to reach and direct them in still higher degrees if they wavered in allegiance to the lesser degrees and orders established by us and thereby cut off communication between themselves and us. They can no more afford the personal satisfaction of ingratitude than we can.

The apparent ease with which some of these pledged disciples have determined the worthiness or unworthiness of some established link with us is truly remarkable, in view of the fact that notwithstanding all our thousand of centuries of experience to draw upon for data, we could not accurately determine the same questions until the supreme trial of each such individual was over, and when this occurs in any given instance, no question remains, the answer is all too obvious.

The colossal egotism of the self-righteous individual who can presume to designate the cause, the time, and the extent of the failure of some fellow pilgrim to pass some predetermined test is as indefensible as is the characteristic line of offenses according to which he brazenly condemns his fellowman to forfeit his (or her) connection with that Initiate or the Lodge as a whole, when in fact there is but one offense that is irremediable, i. e., treachery.

Truly there would be but little encouragement for those who must weigh and sift the wheat from the chaff or must select the stones for the building of a Temple from among a group of disciples, the majority of whom were limited to such a degree as I have intimated. Were it not for the one here and there among said groups whose fidelity, humility, obedience, and courage, like jewels set in a crown, shine out vividly by comparison with the qualities expressed by the former we would be of all men most hopeless (when the memory of the) a tremendous task is set for us (came over us) in those periods in which we are forced to review the varied remnants of our scattered flocks, those periods sometimes referred to as eras of selection, when empty places are to be filled or broken lines are to be reformed.

It takes the great majority of the human race a long time to appreciate the fact that but a very limited number of its units have evolved to the degree where it has become possible for them to determine the exact truth regarding any phase of nature or any act of man.

The last word on any subject is seldom spoken. The basic cause of any action is very seldom determined. Irrefutable evidence is supposed to be furnished when a number of persons are agreed as to what was seen and heard by them at some given time. Yet such evidence would not be sufficient to justify condemnation of a fellow being by an Initiate of the right hand path, for such an one would know that the whole array of testimony might be truthfully refuted and all the premises upon which it was founded safely rejected by some other observer whose eyes and ears were open to higher and lower wave-lengths of light and sound and who, therefore, had

been able to catch some word or tone or perceive some less prominent intermediate act between two pronounced acts or scenes which would change the whole character of the evidence.

Countless numbers of people have gone down to disgraceful death or imprisonment perfectly innocent of the crimes for which they were condemned, and the lives of countless others are now being made wretched beyond power of description by similar unjust proceedings. Allowance for such possibilities is seldom made, even in this day when scientific research has openly revealed the fact that the eye and ear of the average man is blind to the color vibrations beyond the violet in the scale of colors, and deaf to corresponding vibrations of the scale of tones, and therefore is unfitted for exact judgment.

A very slight change in the construction of the eye and ear would make a radical difference, and such changes have already occurred in the eyes and ears of those who have passed beyond the degree of life where the average man of today functions the greater part of the time.

If it be granted that the above statements are true, it is evident that nothing will justify a fixed and therefore an inaccurate opinion or decision in any case dependent alone upon the eye and ear when the life or honor of another is at stake, until such time as perfect sight and hearing are attained, and these are dependent upon the evolving of the pineal gland and pituitary bodies.

But bear in mind, I would not have you rush to the other extreme and refuse to act upon a given conclusion in the ordinary affairs of life, for as a general thing such conclusions come within the compass or the range of the sight and hearing now possessed by the average human being.

Knowing the facts in the case, it behooves all students to keep an open mind on all subjects and to acknowledge the necessity for obedience to the behest of those who have evolved the organs by and through which righteous judgment may become possible, in order that they too may come into their birthright of clear sight and hearing.

The present races of the earth are not as yet perfectly human. They still retain many animal characteristics and qualities. When their evolution as perfect human beings is complete they will have become something altogether different from any race of beings that has ever inhabited this planet, and the foul evils springing from ingratitude and unjust judgments will vanish from the earth.

Keep a sharp lookout for the hydra-headed monster ingratitude. Nothing else can so blunt your intuition and your perception of spiritual truth. However lowly the individual who opens your inner eye to the perception of some spiritual reality, cultivate the natural impulse to gratitude and show your gratitude in some perceptible way. You will find that you will be the gainer each time.

BLAVATSKY DEPARTMENT

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, Haleyon, California.

Question:—What is the origin and meaning of the crucifix and cross used so much in the Christian churches?

Answer:—The usually accepted idea that the cross is a purely Christian symbol and is used only to commemorate the crucifixion of Jesus is an erroneous one. The cross and the figure of a man crucified thereon is a very old symbol and one which may be found among the most ancient relics of the past civilizations.

On page 321, Vol. I, of "The Secret Doctrine", original edition, we read as follows: "The Stanzas show the cross—playing a prominent part in archaic cosmogony. Meanwhile we may profit by the evidence collected by the same author to show the identity of symbols and their esoteric meaning all over the globe, which he calls rightly the 'primordial vestiges of these symbols.'

'Under the general view taken of the nature of the number forms—it becomes a matter of research of the utmost interest as to when and where their existence and their use first became known. Has it been a matter of revelation in what we know as the historic age—a cycle exceedingly modern when the age of the human race is contemplated? It seems, in fact, as to the date of its possession by man, to have been farther removed in the past from the old Egyptians than are the old Egyptians from us.

'The Easter Isles in "midPacific" present the feature of the remaining peaks of the mountains of a submerged continent, for the reason that these peaks are thickly studded with Cyclopean statues, remnants of the civilization of a dense and cultivated people, who must have of necessity occupied a widely extended area. On the back of these images is to be found the "ansated cross" and the same modified to the outlines of the human form. A full description, with plate showing the land, with the thickly planted statues, also with copies of the images, is to be found in the January number 1870 of the London **Builder**.

'In the "**Naturalist**", published at Salem, Massachusetts, in one of the early numbers, is to be found a description of some very ancient and curious carving on the crest walls of the mountains of South America, older by far, it is averred, than the races now living.

The strangeness of these tracings is in that they exhibit the outlines of a man stretched out on a cross, by a series of drawings, by which from the form of a man that of a cross springs, but so done that the cross may be taken as the man, or the man as the cross; thus exhibiting a symbolic display of the interdependency of the forms set forth.

'It is known that tradition among the Aztecs has handed down a very perfect account of the deluge—Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up at least as the 42nd parallel north; whence, journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north become the elegant stone pyramidal and other structures whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known—Attwater, from examination of hundreds of them, is convinced that they had a knowledge of astronomy. As to one of the most perfect of the pyramidal structures among the Aztecs, Humboldt gives a description to the following effect:

'The form of this pyramid (of Papantla) which has seven stories, is more tapering than any other monument of this kind yet discovered, but its height is not remarkable, being but 57 feet, its base but 25 feet on each side. However, it is remarkable on one account: it is built entirely of hewn stones, of an extraordinary size, and very beautifully shaped. Three staircases lead to the top, the steps of which are decorated with hieroglyphical sculptures and small niches arranged with great symmetry. The number of these niches seems to allude to the 318 simple and compound signs of the days of their civil calendar.'

'318 is the Gnostic value of Christ,' remarks the author, 'and the famous number of the trained or circumcised servants of Abraham. When it is considered that 318 is an abstract value, and universal, as expressive of a diameter value to a circumference of unity, its use in the composition of the civil calendar becomes manifest.'

Identical glyphs, numbers, and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea, and Central Asia. Crucified men, and symbols of the evolution of races from gods; and yet behold Science repudiating the idea of a human race other than one made in our image; theology clinging to its 6,000 years of Creation; anthropology teaching our descent from the ape; and the Clergy tracing it from Adam 4,004 years B. C.!!

'Then, in "Teachings of the Temple", page 227, we read this regarding the cross of crucifixion: "You have not yet gained the power to 'lie still on the horizontal bar of the balanced cross, while the perpendicular spear passes through your vitals, to raise the vibrations of the Solar center and enable you to win the reward of crucifixion.'"

These words by the Master Hilarion indicate that the process of crucifixion is a universal one—part of the process of soul evolution.

Primarily the cross is the symbol of two forces, one passing downward and one flowing at right angles, horizontally. And this is the foundation of all religion—Spirit descending into matter, God incarnating on earth—the human soul in the carnal body. In this sense each human soul is nailed on the cross of matter; and the upward path of each human soul is clearly defined in that beautiful message from the Master Morya entitled “The Perpendicular Path of Discipleship”.

“Perpendicular is the Path of Discipleship to the disciple who would reach the Cap Stone of spiritual attainment. True, the outer trail winds round the mountain on incline, in and out between thick underbrush and high, to avoid the hardest steeps, the roughest climbs; and each one passing over makes it easier for the one who next shall follow. Hard and strenuous is the climb at best. Many fall exhausted on the way. The few who reach the top, for purpose whatsoever, be it for mere view, test of outer strength, knowledge of things material or scientific, are worthy of reward, and receive it in substance, in accord and on plane, in exact correspondence to the will, motive, and effort put forth. Each attains his own particular degree of mastery, realizes the result of his efforts in his final step upon the mount, and in his findings as he progresses along the way. The amount of conservation, determination, and unselfish purpose he acquires determines the extent and grandeur of his illumination. To him alone, however, who takes not the outer path, however difficult, however noble, strong or true the purpose of his will, but who instead takes the perpendicular one, the inner one which follows the Plumb Line of ‘Thy Will Be Done’, which drops from point of apex to center base, which holds form and figure of the mount together, to him alone shall be given full illumination, **complete** outlook, synthetic realization, understanding, and power over himself and the whole. For he shall have climbed not by outer trail and incline, but by the ‘Lo Here’, the ‘Right There’, the ‘Straight Ahead’ of the Actual Living Command of the God Within His Own Soul. He shall have been in contact with and in response to the God within All Other Souls as well as in renunciation of all that would obstruct the consummation of final union with his own Higher Self and the particular Master directing his individual soul’s evolution in the hierarchal scheme of the universe. That command he would follow, whatsoever be the cost. To him alone is given power to stand upon the Pinnacle of His Own Spiritual Victory, to realize Liberation through the Light of His Own Higher Principles. He alone can behold the complete view from the synthetic point of his myriad selves which have builded up the pyramid of lesser lives upon which he stands, and recognizing himself in each and all, pour

forth on every side the clear white streams of healing, refreshing waters that shall give life and power of growth to all beneath who would make that climb over selfdom and reach the solitude where is found the Open Doorway to all Life, Light, and Consciousness Universal."

A CLINIC IN HUMAN CONSCIOUSNESS AND CUSTOMS.

The clinic for the diagnosis and treatment of physical ills is of great service to humanity; but the clinic in human consciousness and customs, which considers the entire man, is of much greater importance. The stream of Life and consciousness is a continuous flux, and if its forward flow is obstructed then, for a time, it must be still and stagnant or move backward. To fulfill the destiny of being and promote constant progress we must ever take inventory of our mental states and tendencies and adjust them with fundamental principles of life and being.

The first laxity and darkness in human consciousness and customs that we will consider is in relation to food. Natural food is the physical basis of well-being, and disregard of natural food prepares a soil for all manner of sickness. True food contains all elements necessary to build and sustain the physical body. For the soft tissues there must be protein, which we find in whole grains, lentils, nuts, fruits, eggs, milk, fish, and meat. There also must be starches, sugars, and oils to supply body heat and support physical activity. And earth salts, chiefly lime, magnesium, iron, phosphorus, potassium, and sodium must be had for the building of bones, blood, and brain and also to maintain a chemic balance in the system.

Then there are those vital and obscure substances the vitamins which are so necessary as activators in the functioning of the body, for without the vitamins all other elements of food would not suffice. Again, the importance of plain, pure water in keeping the organism fresh and free for the play of life is not fully appreciated and usually is disregarded. Varying with different persons and different circumstances, from two to four quarts or more of fluids should be taken daily, and to gain greatest good from the fluids they should be sipped or drunk slowly, thoughtfully, and appreciatively.

These foods containing the elements so necessary for the system can easily be had by giving a little attention and thought to their selection and preparation. The flours used should represent the entire grains and should be cooked only sufficient to burst the starch cells. A wide variety of vegetables should enter into the dietary, and they should not be over-pared nor over cooked, nor their

juices, which are rich in earth salts wasted. Potatoes are best baked always. All fruits are best when fresh or sun-cured and preferably should be eaten raw. Likewise an ample supply of plain raw salads should be taken daily to supply the vitamins and earth salts in abundance. The things especially rich in vitamins and earth salts would be included in summer spinach, lettuce, cabbage, celery, carrots, baked potatoes, apples, figs, prunes, raisins, oranges, grapes, raw milk, eggs, etc. These natural foods combine easily and in accordance with natural taste, and unlike the refined flours, refined sugars, and devitalized fruits and vegetables, the natural foods prevent the common state of acidosis, and they nourish the system fully.

Just as necessary and important as natural food is the air we breathe. To purify and vitalize the system we should breathe regularly a full supply of pure air; but our sedentary habits, our **acquired tiredness**, and our speeded-up intensity have weaned us away from natural breathing and greatly at the expense of physical, mental, and spiritual normality and efficiency. We are also too innocent and indifferent regarding sunshine and proper ventilation of buildings, and when to this is added the pernicious practice of polluting the air with tobacco smoke we are forcibly reminded of the robust remark of Shakespeare, "What fools we mortals be!" But perhaps the importance of this point will be better realized when it is stated that the nicotine in tobacco is as deadly a poison as prussic acid, and there is enough nicotine in one or two cigars to send a hardy man to "the happy hunting grounds". Careful experiments have shown that from thirty to thirty-five per cent of the nicotine in tobacco escapes with the smoke and that about ninety per cent of the nicotine in the smoke is absorbed into the systems of people who are obliged to breathe it. Still, through slavery to custom, weakness of will, and indifference to the wishes and welfare of others, we go on hugging this harmful habit.

Another vital requisite of normal life and progress is natural exercise of both body and mind. Lack of physical exercise tends to stasis of bodily forces and fluids, which results in impairment of tissues and functions; while neglect of mental activity in solving and serving the needs of evolving life results in fixation of ideas, intolerant ignorance, and incapacity to perceive and appreciate truth. It is indeed a painful experience to hear people who are perched on the band-wagon of cross-cut cults openly boast that they have no need or use for objective knowledge. Such minds seem to be wholly oblivious or innocent of the fact that the universe is a unit and that all knowledge pertaining to the universe is likewise a unit and indispensable in the gaining of full and necessary consciousness.

It is through objective knowledge that we conquer the outer objective realm, and then through contemplation of cause and principles we are impelled inward to the super-physi-

cal. Thus inner potential consciousness is functioned and understanding is clarified and magnified. Physical science and philosophy, when followed inward to their ultimates, lead toward the super-physical states. Not that objective mentation becomes the tool of spiritual understanding, but that objective mind exhausts the field of objective facts and then naturally gives way to the more spiritual means and modes of understanding. Already physics has resolved matter to its unit of force, and chemistry is now flirting with the same fact; and biology also declares an ENERGY PATTERN back of all forms and processes. And astronomy and all other departments of phenomenal knowledge see matter, masses, and forms coming into expression and going out of expression; and to make the claim that the cause is confined to the process is to say that the process before it existed caused itself, which is a SELF-EVIDENT ABSURDITY. Then in mathematics are embodied the basic order and formulae of the universe. Mathematics reaches into infinity. It embraces lower and higher dimensional thinking. It underlies all processes and forms, organic and inorganic, and it is the key to the nature of music, color, motion, and rhythm. Very significant it is that Old Man Pythagoras required his pupils to understand arithmetic, geometry, astronomy, and music before attempting to take up his teachings. Now clear seeing physical scientists are beginning to say that Pythagoras was quite modern. Rather it is that a few of the modern scientists are becoming quite Pythagorean. Wake up, empty dreamers, or near-sighted physical science will beat you to the goal in the comprehension of the problem of life and the universe.

And now what is to be said about our common, every-day mal-thinking; our colossal conceits; our schemes in cunning; our make-believe methods; our cowardice toward unpopular fundamental truth; our greed and graft; our mental laziness, weak will, and chronic excuse-making; our selfishness, ill-will, envy, and all that army of mental imps which beset our path and hound us daily? All these we must meet and master before we can know and function in the states superior, is the declaration of evolving Life and Being. Then there is that state of consciousness called character. It is the structure of truth that makes us individually responsible and morally accountable. It is the real bulwark of spiritual progress, both here and hereafter and, in its perception and love of truth, is the dynamo that drives us forward in the fulfillment of the principles and purpose of existence.

This structure of truth, character, also compels responsibility in social, national, and international affairs. We cannot remain apathetic or apologetic toward injustice and wrong-doing. We must think and work earnestly for the establishment of institutions, domestic, industrial, educational, governmental, and religious that will favor and forward higher consciousness and better civilization.

The light of advancing consciousness compels, also, the regulation of animal passion in man. The fuller understanding reveals the fact that animal passion is but a lower and temporary expression of the higher, creative energy in fundamental spirit, and that misuse of the animal passion hampers and hinders activities of the higher and retards the progress of human life.

In concluding we will now consider the religious element in man. Essential religion is just as natural and necessary as is breathing. Essential religion is the soul-sense of the reality of the spiritual basis of our being. This soul-sense realizes constantly our relation and responsibility to our potential cause in Spirit and strives to express it in manifest physical life. It is the hidden power or sense that has inspired man through all the mental darkness of the past and that is still drawing him onward to greater and grander realization of spiritual reality.

Creeds and dogmatic doctrines, with their long ages of crudities and cruelties, are but the misinterpretations and distortions by limited objective mind in men of fundamental and essential religion. When the objective mind realizes its own limitations and its potential Source in Spirit—of which it is but a specialization—then creeds, dogmas, and objective doubts will disappear to give place to rational and righteous religion. In the last analysis righteousness is but rightness, the infinite order of things, and understanding perceives and appreciates and appropriates of truth to the extent of its unfoldment in truth.

The clinic in consciousness is a review of existing states and tendencies in human life to see if they accord with the demands of evolving Being, and if they do not accord, then to offer rational means of life alignment. The fuller consciousness leads to this one conviction and slogan: "Physician heal thyself!"

Jay W. Ach.

FROM MASTER HILARION.

I know as you cannot know that you cannot go up the Path separate from each other. You must go together or not at all. You must go together because you are a part of myself, and I cannot go without you.

If your strength seems to fail at any time enter the Silence and wait, and I will try to help you. I place my trust in you.

Without such perfect consecration as to neutralize the negative forces, perfect obedience, perfect charity and unselfishness, no one, not even the highest Initiate, could do anything to save the people

from the effects of their own misdoing.

Be careful of your motives, whatever you do. Do all things with a single eye to the glory of God, which means the glory of your own selves as well. Be careful of your dealings with others, for what you do to others that you surely will receive for yourselves in return.

I want to warn you especially of your treatment and dealings with those of your brethern who may be weaker than you. It matters not what your opinion is, as I do not ask you to close your eyes to what would seem wrong, for that would not be right; but wait and watch for an opportunity to draw that brother or sister back to the fold if they have gone astray. They are part of your own vital essence, and the degradation of any one of them means a much longer wait for them and for you. Again I say, watch ever within and without yourselves and be careful of your motives in everything that you do.

A LETTER FROM A COMRADE.

Dear Guardian in Chief:

I received your kind letter, also the "Artisan", and appreciated its inspiring thoughts.

You asked me to write you, and it is a joy to do so, as I think of the Temple people and your work much and am practically meditating upon its truths during all my waking hours, whether at work or at rest physically. Should all people realize its truths, what a change would occur in the present tendencies of mankind!

Mechanical science has brought us into, or at least unto the threshold of spirit. What a great upward impulse will be given to all human endeavor when the human intellect comprehends that **unity** of the electrons forms the crystal of rocks and the cells of vegetable, animal, and human forms, and that ether is the basis of the electron or, in other words, that both ether and electron are spirit in electric expression—that "dust and mud" are electricity, and electrons but focalized ether, that Akasa is the basis of ether, and Akasa electricity. Therefore crystals in any expression, whether "dust and mud" or diamonds, are the same substance, electricity—electricity Akasa, Akasa spirit, the Omnipotent and the Omniscient Eternal One. All states of matter are focalized spirit differentiated by rates of vibration, as material science has proven. Therefore each is the One, each is surrounded and the interstices are filled with the One in higher vibrations, and so on through the various planes down to forms: and forms constitute the manifest

universe, whose planets and suns are the One, all interstices being filled with the same etheric state of spirit.

The soul is focalized spirit, and as ether is the electron and penetrates and interpenetrates the electron, and so on down to the lowest vibration and expression, the soul is focal spirit, penetrated and surrounded by spirit, or rather is omniscient Omnipotence and Omnipresence, the Eternal Power and Consciousness. The lower vibrations, called cells, organs of the body, while surrounded and interpenetrated by pure spirit, can have phenomena called by man change and death. Death cannot touch the Ego nor its Akasic body, but is confirmed to the realm of matter.

What change these truths, if known by people, would make in every-day life, and how they would alleviate grief for departed friends and dread of death! These truths have greatly changed my life trend and given me positive assurance of man's divinity. I am that I am—Divinity, and I am continually trying to swing all my thinking into this positive realization; and as with all souls, my urge is to make known that which has quickened me to such realization. I do give out whenever I can, but I find many indifferent ears.

Pardon me for speaking so at length about that which has so long been your realization. I somehow this morning wanted to pour out this great realization to you, my Guardian in Chief. Oh! the joy of knowing my soul's consciousness is cosmic and eternal, although the physical vibrations of my brain cells make it impossible at present for this consciousness to flow into my mind as a self-conscious realization of it! Divine love is flowing to you, to all comrades, to all creatures.

Yours in the love of comradeship.

E. J. Williams.

FROM A LETTER

Time flies, or rather "duration" does. When philosophers say time is nothing and would not exist without the universe I do not see it. To my mind time is duration, and duration must exist regardless of anything existent or non-existent relative thereto. It is inconceivable that the universe can become non-existent. It must exist either as manifested to the senses or in pralaya, and in either event duration will go on just the same. Absolute non-existence would mean annihilation of the Deity, or All. Even if that were conceivable, which of course it is not, duration or time would exist just the same.

Kant argues the existence of the Deity by considering time and

space. As I remember his conclusion, because time and space are unlimited, therefore there must be a Deity or God.

It is self-evident that there is a Deity, or God, because of what exists. Really the power back of what exists or is manifested is the consciousness of the whole at all times, whether acting or in pralaya.

That consciousness now is the total consciousness as developed to the present, and we are modifying that consciousness by our thoughts and actions. Hence we have responsibility, no matter how little we are in the universe—responsibility as to what effect we have upon the total consciousness.

It seems that what we perceive to be material is, as it were, congealed consciousness for our use now, and that in some future time what is our consciousness then may be used in a congealed condition for the benefit of that which we have used.

—John W. Taylor

Pittsburgh, Pa.

THE NEW DAY.

There has been a night of time; "Gross darkness covered the earth."

The gray dawn is passing, the edge of the New Day has touched the horizon;

The sword of Light is in the east, shooting, stabbing the darkness into nonexistence.

Fear is in the hearts of Death Gods, in the Gods of Disintegration, in the Gods of Doom and Despair, for the Sun of the New Day is at its rising.

Those savage hearted night-minded Darknesses, They are gathering in their fear for their last great battle against the Great Day inevitably rising.

Every weakness will be bitten unto death before the morning passes.

Within the fulness of the shining sunlight there will be no weakness of Death.

The Dark Gods will destroy every weak thing in the savage, fearful battle for existence they are entering.

The New Day is upon the Temple, Brotherhood also.

Thirty years of teaching, of drilling have passed.

The raw recruits are ready to become an army.

An army of volunteers to follow the orders of the Rising Sun, the Lord of the New Day.

Some are thinking to go into the New Day on a bed of roses and a Master of Men keeping the fleas away.

Some are talking as if war with the Darkness is a jazz dance or a dreamy waltz.

Don't think it, brothers.

There never was a New Day in Humanity came that road. For the earth changes its crust and humanity its civilization and form and type when the New Son comes.

Enduring reliability, heroic service, quick, careful, intelligent action, common consciousness, an armed, drilled unity against the Disintegrator who is The Death is the only possible manner of survival.

For if we are what we pledged ourselves to be, we must **now**, when the Sun of the New Day is charging the New Humanity with light, be unified and concordant to receive that Great Charge.

Let us forget our dislikes, hates, repugnances, personalities, what we call personal justice, even—

Drop the shadows of the Dark Age off our shoulders.

The Master said "To Arms!" Thirty years he told us to drill and sharpen our weapons.

He said, "Let there be no stain on that armor, no rust on that sword."

Listen! We are to be the Army Wonderful.

Who can fight for the Lord?

That is the idea.

Now who will stand the brunt of the battle for the Sunrise of Humanity?

Tragedy is before and behind us.

Lift up your hearts, children of the New Covenant.

Forget your wounds, your personal comforts, what you think your personal rights or wrongs.

Lift up your hearts and let the Rising Sun fill them with love.

Whiners and grumblers, stop it! There is no more time for that. And be sure, half-souled crawler over there, you cannot creep into the New Day. Only the strong-souled, sturdy-footed folk will be able to stand in the Sun.

Fagah Bolyagh!

What the devil about the Devil!

It is the New Day is in the east!

Halcyon, Calif.

—J. O. V.

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EDITORIAL MIRROR.

The new folio of Master messages and communications, which we will call the Red Folio because of its red backing, is now being assembled and will soon be ready for distribution. It will consist of about fifty pages single-spaced typewritten matter and will contain a series of high Master messages received since the issuance of the Yellow Folio about two years ago. This Red Folio will have an index for convenience and reference and also in the back part a glossary of unusual terms used derived from the Sanskrit or other languages. The cost of this to members is one dollar, which will about cover the expense; and members should remember that in sending these out a single copy at a time costs fifteen or more cents through the mail, as it must go as first class mail matter according to post office rules. If the copies can be sent out in quantity, twenty or more at a time, we get a different rate, but that is not always possible.

The Yellow Folio was highly appreciated by our members as well as by non-members interested in the Temple work, as it contains so much that is inspiring and instructive as well as throws so much inner light on outer world conditions. The Red Folio will be equally illuminating, instructive, and inspiring. Some time, of course, we hope to put these into printed form and have another volume that will enhance the value of mystical literature sent out through the Temple of the People. But all things come in time, and we need not hurry about it.

The output of helpful and uplifting teachings from the Temple is being appreciated most highly, not only in this country but in foreign countries as well, as scores of letters testify. Even many non-members use our books as text books in their classes on occult

philosophy and mysticism. This is sufficient evidence of the good wholesome work the Temple is doing from both the educational and religious standpoints, and we are still very young from the viewpoint of material years.

A constructive movement is now going on at the Center and will have to do with reducing many of the teachings of Wisdom Religion, which include "The Secret Doctrine", to simple, clear, and concise terms. This will also take in symbology, the law of correspondences, and the fundamentals of healing, as well as the general principles on which all the great religions and philosophies of the past and present have been built. The plan is to show the thread or light of unity running through all these systems; and if this can be done, and we are sure it can be done, we will have the foundation of a universal religion for all humanity based on the eternal truth that all science must be religious and all religion must be scientific. And the application of these great truths in daily life leads to mastery from the standpoint of unselfish endeavor and altruism, for the good of all.

The year 1929 is a very important one, as it is the culminating year, and therefore it has been and will be a hard one for humanity generally as well as for all religious and mystical organizations earnestly striving for the truth for the betterment of their fellowmen. This is because the adverse forces are opposing the good forces sent forth by the Masters for the help of the world in this critical year. It is the endeavor to block the path of the Great Light that is coming, that is, in fact, near at hand. This Light cannot be blocked, however, nor prevented from coming; and underneath the outer turmoil and stir-up, confusion, and misunderstanding the great Christly Forces of reconstruction are working in accord with the New Dispensation and the New Order of things on which a higher civilization will be built. The old will pass away, and the new will remain. All worth-while elements of the old will be saved, redeemed; but those that are not worthwhile will be left behind, cast into the outer darkness, so to speak, or left to wander, as the Master has put it, on the outskirts of their own divinity.

When you get the Red Folio, read it from the angle of inner understanding and intuition in accord with what has been suggested above, and you will get not only the light on your own and world conditions but a new understanding as well.

—W. H. D.

HERMETICISM

Under this heading there will be published with each issue of the magazine an article clarifying and explaining the teachings, messages, and communications received from the Masters back of the Temple and sent out to members and to the world generally. This clarification or simplification will be appreciated, we are sure, as the truths in many of these messages are very profound and fundamental and not always easily understood. The term "Hermeticism" is a good one as it stands for anything that may be written under the head of occult science, philosophy, theosophy, alchemy, and mysticism generally. The articles will be written by different members and students qualified to write on their particular subjects from time to time and not necessarily by any one individual.

Questions in regard to any matter in this department are invited from readers and should be addressed to The Temple Artisan, Halcyon, California.

THE BREATHS.

I.

A Study from "Teachings of the Temple". See Lessons 92, 171, 237, 239, 241, 242, etc.

"Not greater Light I ask, O God,
But eyes to see what is,
Not sweeter songs, but power to hear
The present melodies."

Turning the pages of the Teachings with a wistful hope of finding something which might be helpful to me in dealing with certain problems, my eyes fell upon the following:

"Imagination, the kingly faculty of the soul, has its seat of power in the Sixth Breath***. ***Breath creates images, and imagination arouses breath.*** All kinds of emotions which belong to the *** ructive state of being affect the breath, as in joy and sorrow, anger, fear, fright, deep concentration, and so on. When lower emotional phases manifest there is no control of the breath centers. The breath becomes deep, rhythmical, catchy or shallow according to the phase of emotion manifesting, as all such belong to the plane of the Fourth Breath. Control the Fourth Breath by the Sixth, however, and all disordering conditions disappear.

In all disturbing mental or emotional conditions, therefore, **indraw the consciousness by deliberate quiet breathing and seek to correlate with the Sixth Breath on its own plane of force and consciousness.** If this is done there will immediately

result a balanced state and a feeling of inner calm, with control of outer conditions."

The idea of being able to **control disturbing mental or emotional conditions** and of **arriving at a balanced state and a feeling of inner calm with control of outer conditions** was alluring and its realization the very thing needed. But I found my idea of the Breaths vague. Attempts to dig into the matter as presented by the Teachings had been disappointing. Disconcerting gaps and contradictions in continuity and statement confused me. Notwithstanding, I began to feel into the Teachings again and presently found a thread to string my ideas on. I knew, of course, that the Breaths were not synonymous with the facts of outer physical breathing, though a close relation and correlation and a distinct analogy do exist. The Teachings say that above all is the **GREAT BREATH** out of the Unmanifest, giving pulse, motion, life, reality, force, substance to all that is, manifest or unmanifest, seen or unseen, explicit or implicit, create or uncreate, inner or outer. This **BREATH** is from **BEYOND** the Beyond, yet it is ever and everywhere present in its pulsing enfoldment and unfoldment. The Teachings also say that there are the Seven Breaths, all functioning everywhere in the realm of the manifest, and numbered upward from the most tangible and elemental at the bottom to the least thinkable but most fundamental at the top. Here follows in sequential and axiomatic form what I have been able to gather and formulate from the Teachings in regard to these Seven Breaths and the **GREAT BREATH**:

The First Breath

- Is the Lower Astral Breath and by repercussion causes the function of **outer breathing through the lungs**;
- Is the lower pole of the Fifth or Higher Astral Breath;
- Is rhythmic Molecular Respiration;
- Is elemental and automatic;
- Is the Brooding Mother.

The Second Breath

- Is the Vital Organic Breath or Rhythm of the Microcosm;
- Is the analogue of the **GREAT BREATH** of the Macrocosm;
- Is an aspect of Atma and the Seventh Breath, whereby synthesis becomes differentiated yet retains synthesis;
- Is thus of the very essence, quality, force of the **GREAT BREATH**, of the Higher Breaths, the veritable "Blood of the Christ" shed for all;
- Is functioning where the **creature** may color, tincture, modify the image or **creation** of the **Creator** by superimposing his own inharmonious images or creatures,—hence the importance of holding this breath holy to the Creator, that is, pure, attuned, synchronized;

Is the **foot** of the Cross, as the First Breath is the **ground** where the Cross is planted, as the Seventh Breath is the **top** of the Cross, and the Third Breath and the Fifth Breath are the **arms**, and the Sixth Breath is the **Heart** crucified thereon, and the Fourth Breath is the **Crown of Thorns**, and the **GREAT BREATH** is the **FATHER OF ALL** holding the Cross and the Crucified close to His **Bosom**.

The Third Breath

Is Rupa or Formative,—building the Stable where the Christ Child is born among the cattle;
 Is where the "Horse of Fire", of which the Master so vividly warned us lately, is born and nurtured;
 Is the lower or positive pole of the Sixth Breath, which is negative in its higher aspects to the **ATMIC** or **GREAT BREATH**;
 Is by its respirations materializing the **Essence of Form**, by drawing from the Sixth Breath; and so keeps the Rupa or Form Principle in manifestation;
 Is therefore the place where Imagination, ensouled or made alive from the Sixth Breath, is given a Body or Form;
 Is that whereby we clothe our thoughts or ideas of any kind with form;
 Is that without which thinking would be impossible to the brain mind.

The Fourth Breath

Is Kama Manasic;
 Is the Motion or Mechanism of the Lower Mind;
 Is negative to the Third Breath and to the Fifth Breath;
 Is given the "important function" of Reflection, Reason, Discrimination, Balance, Coordination;
 Is a double faced mirror, reflecting the things of the **creature** from the three Lower Breaths and the things of the **Creator** from the three Higher Breaths;
 Is a "respiratory rate of balance" between higher and lower planes;
 Is inbreathing in all things and creatures the Light of Intelligence, the Knowing Principle, when negative and receptive to the Fifth Breath;
 Is, when unattuned, the Wandering Sheep the Shepherd seeks.

The Fifth Breath

Is Manasic, the Flame of Higher Mind, the Breath of the Over Soul;
 Is Higher Astral and of the Mountain Top, the Upper Room, the Father's House;
 Is the higher pole of which the First Breath is the Lower;

- Is negative to the Sixth and Seventh Breaths, which it in-breathes ;
 Is positive to the Fourth Breath, which it breathes upon and enlightens and in a sense ensouls ;
 Is Wisdom, Perception, Understanding, Intuition, Vision ;
 Is the Voice, the Garment, the Radiance, the Fragrance, the Presence of the Sixth Breath ;
 Is the Savior, the Shepherd, the Guardian, the Beacon Light. The Elder Brother of the Fourth Breath.

The Sixth Breath

- Is Buddhic, the Christ Breath ;
 Is the expression of fundamental principle ;
 Is the "Essence of Abstract Form" ;
 Is synchronized with the **GREAT BREATH** ;
 Is the seat of that "kingly faculty of the soul", **Imagination**, which it ensouls, and which in turn is given form by the Third Breath ;
 Is that which makes of the man of clay a Living Spirit ;
 Is that through whose rhythmic impulses are aroused the breath-desire activities of the lower Ropic pole, so keeping Form in manifestation on lower planes, and without which all Form would disappear, though It Itself is formless ;
 Is that which brings quiet, poise, wholesomeness, correlation, control, completeness, competence, content when the Lower Breaths synchronize with it as it in turn synchronizes with the **GREAT BREATH**, and which otherwise brings "not Peace but a Sword".

The Seventh Breath

- Is Auric, the Breath of Heaven ;
 Is the Father's House, the Dwelling Place of the Presence ;
 Is the Overshadowing Auric All ;
 Is without organ, yet every atom and cell breathes rhythmically with this Auric All ;
 Is Self Creative ;
 Is the "Center of Divinest Mysteries" ;
 Is that through which, when active, all nature breathes in perfect unison with the **GREAT BREATH** ;
 Is the **identification** of the individual with the Universal, with the **Divine Consciousness** ;
 Is the true utterance of the **SACRED WORD**, the **INEFFABLE NAME**, when every plane of the lower self and every atom and cell on every plane of the **Higher Self** are in harmonized aspiration with the **Divine Consciousness**.

THE SIMPLE THINGS.

"The **simple** things, the **simple** words, the **simple** deeds of daily, hourly life hold treasures vast beyond computing, for in these treasures lie that faint shadowing, the first beginnings of the seed of all the flowers of spirit—the seed of life eternal."

—Temple Teachings.

In the December-January issue of *The Temple Artisan* the above paragraph on "The Simple Things" was inadvertently made a part of the article on "Hermeticism", whereas it should have been separate from that article and used simply as a quotation at the bottom of a page.

TEMPLE BUILDERS' LESSON NO. 210.

The Wishing Pool.

Have you ever read the story of the Wishing Pool? It is in the woods, just a little pool of green water lying in a low tree stump—the Wishing Pond, some folks call it, the birds, the bees, and the rabbits, for instance.

You have to go to it all alone. Sometimes you will find a little bird sitting beside it all alone by himself, or a white rabbit, a silly white rabbit wishing for wings that he has to wish off again after he gets them, for he doesn't know how to use wings, does he? A rabbit with wings, think of it!

Well, at any rate, you go all alone to the Wishing Pool, and there you sit very, very still and wish. Then you look into the Wishing Pond and see your face in the pond, turn around three times, and something happens. What happens? Why, your wish comes true, of course, if you do these things just right.

Now, you have to know just what you really do wish when you go to the Wishing Pool, for you must remember wishes come true. The white rabbit, you know, went home with his red wings; and his mother did not know him and would not let him in the house to sleep in his own little bed. She really, truly did not know him, for she had never seen a rabbit with wings, and red wings at that! And Mr. Bushy Tail did not know him either nor Miss Puddle-Duck, and they would not let him in their houses. So he had to go to old Mr. Ground Hog's hole to sleep, and he was not very comfortable sleeping on the beechnuts. And he did not know what to do with his wings either, and the next morning when he tried to use his wings

and fly he landed in a bush of prickles and got his four feet all mixed up with the twigs and couldn't get out. He had to call to Old Mr. Ground Hog to get him out. And you can imagine after that he hurried back to the Wishing Pool as fast as he could and wished his wings off again. And after he turned around three times he hurried home, and he never, never again wished to be something different from what he really was. He just wished to be a good rabbit, the very best rabbit that ever was, and to be helpful to all the other rabbits and little creatures he came across. And he was, and he grew very beautiful too, but he didn't know it. All the other rabbits knew it, though, and wished to be like him, and so they all carried good news, happy thoughts, spring joy and life everywhere, even to the children and to the grown-up folks too—if they would accept what was brought them.

Now then, what are the Temple Builders going to do about the Wishing Pool? Don't say you won't go because you're scared you might get wings and fall into a prickly bush and have to call to be pulled out. That wouldn't do. That would be cowardly, wouldn't it? Besides, when you are afraid the Wishing Pool comes to you and you have to wish just the same, and sometimes you wish the very worst thing then, for it takes you by surprise sure enough, and you can't think right and straight, and you're sure to wish wrong.

Come right along to the Wishing Pool is the best way, and be still, still, very, very still, and a bright, true, beautiful wish will come to you for the Builders' work. Look right into the pool and see your own face, and that will mean that you will help carry the wish through. Then turn around three times and see what happens. Be sure to turn around three times, for that means one turn is for **faith** and one is for **hope**, and one is for **love**, you know; and things won't happen unless you take those three turns.

The Temple Builders at Halcyon went to the Wishing Pool on Easter Sunday, and all through the Naming service and the Confirmation service they were very, very still. And when they sang "Temple Blossoms", and when they passed their flowers among the people, and when they sang the Easter Chimes,

"All the world is sweetly going
Forward with the spring;
All the world's great heart is panting.
Panting with the spring,"

all that time something was happening, happening, happening.

Now all of you, little Builders, big Builders, all of you, come to the Wishing Pool, be very, very still, look for your own faces in the pool, turn around three times, and see what happens. Oh, be sure, too, you go all, all alone, and the deeper the woods and the thicker they are the better you can see your face, if you are very, very still; and more things will happen, too, if you go all, all alone.

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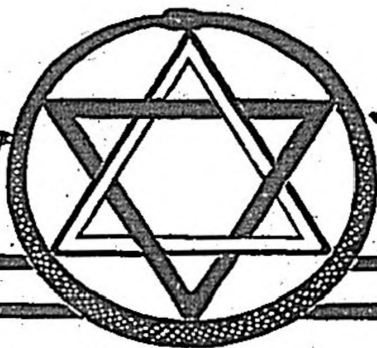
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