

The Temple Artisan

APRIL—MAY, 1930

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Mysticism, Occultism, Ethics

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS; these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

Address **THE TEMPLE**, Halcyon, California.

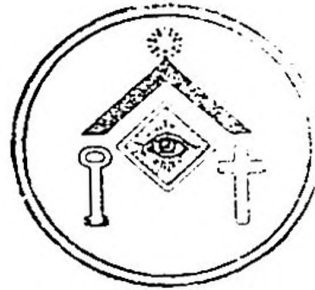
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Behold I give



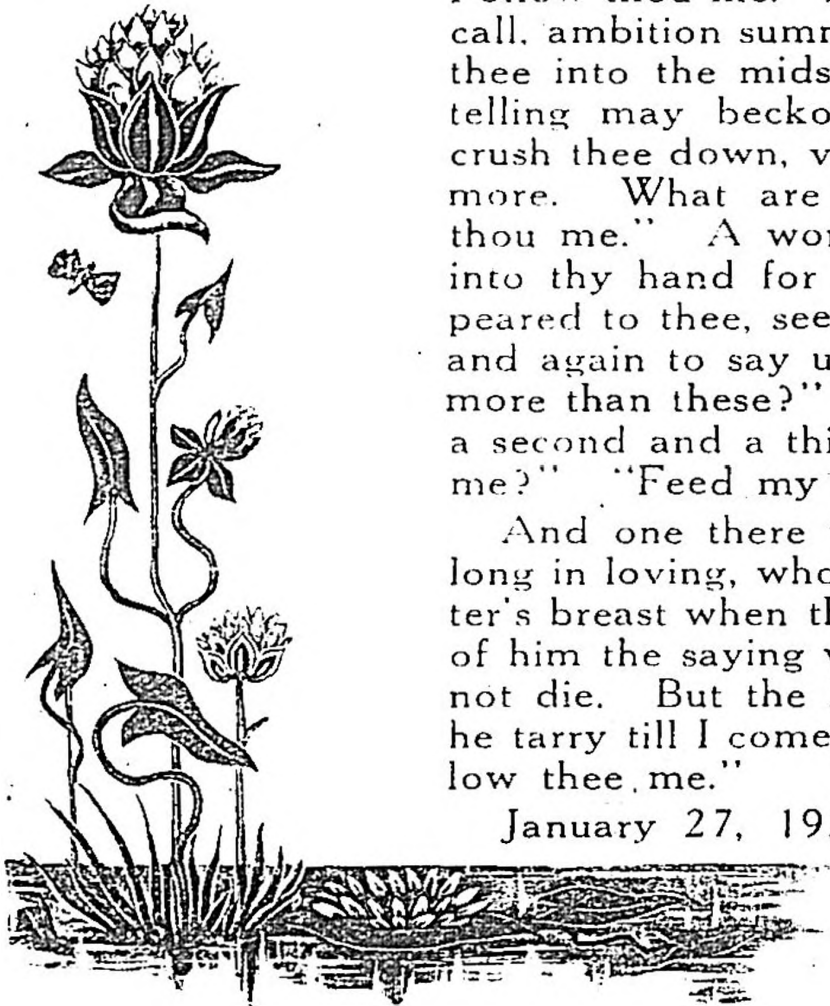
unto thee a key

WHAT IS THAT TO THEE?

"What is that to thee?" Thus spake the Master centuries ago. Thus speaks He again today to thee. "What is that to thee? Follow thou me." Fools may flatter, love may call, ambition summon, urge thee on and press thee into the midst of strife. Joy, bliss past telling may beckon thee, betrayal cast and crush thee down, vengeance spur thee up once more. What are these to thee? "Follow thou me." A work, a purpose have I given into thy hand for keeping. Have I not appeared to thee, seeing thou wouldst know me, and again to say unto thee, "Lovest thou me more than these?" "Feed my lambs." Yea, a second and a third time say I "Lovest thou me?" "Feed my sheep."

And one there was that loved and tarried long in loving, who also leaned upon the Master's breast when they did sup together. And of him the saying went abroad that he should not die. But the Master said, "If I will that he tarry till I come, what is that to thee? Follow thee, me."

January 27, 1927.

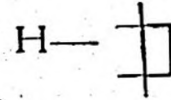


THE MOUNTAIN

"And Moses went up unto God, and the Lord called unto him out of the mountain."—Ex. 19:3.

I, even I went unto the mountain to pray, and ere my feet touched its summit, lo, the heavens were darkened and the sun refused me light. Like unto a great bat a cloud settled over my head, while sheets of lightning played about my feet. I sank upon my knees and cried aloud, "O, God, forgive my sin in that I have dared set foot on this Thy holy mount while my soul was black with sin. Of Thy mercy lend me of Thy strength, that I may seek the valley of repentance."

I lifted up my heart in agony of supplication, and even as I prayed the cloud lifted, the sun poured forth its light. Then came a voice sweet past all telling, saying: "The mountain and the valley are alike to me. Both have I made with my own hands and both are mine. Man himself doth make the mountain holy and the valley a place for weeping. No place on this my footstool have I placed a ban or made a holy shrine. Pride alone doth plunge the pilgrim to the valley. Humility doth raise him to the mountain top. No place holds power to raise or lower him who treads the path of life."



TO ALL THOSE WHOM IT MAY CONCERN

Temple Teachings

Open Series No. 239

The coming karma for your disobedience to the Law of Brotherhood and evident repudiation of the obligations assumed by your Higher Selves upon your entrance into the Orders of the Great White Lodge (which above all other degrees of universal life demand unity of purpose and endeavour) is coming upon you with terrific effects unless they are materially changed. For you have attained to understanding beyond that of the masses of humanity and therefore have much more responsibility for the conditions existing as a result of the ignorance of your fellow beings, the conditions of friction between the members of family, group or nation which have made way for the diabolical forces set free by the Great Disintegrator and his minions. Therefore it is upon you that the results of their efforts will fall the heavier.

Every one of your number who has become a vehicle for the generation and action of those separative forces between yourselves

and others who rest under the same obligations has prepared conditions which have been seized upon by the Brothers of the Shadow to enlarge the conditions and take in many more of the same class of disorganizers as well as others who are on the verge of falling into the same snare.

You would not dare to become such a vehicle if you had the faintest idea of the karmic reaction which follows upon the acts which result in the creation of such conditions. Murder, rapine, fire, and torture are a few of these results, for remember these results are not confined to a single race or nation or even to the physical plane. The conditions are brought into form primarily by the elemental lives of the manasic and psychic planes and eventually materialize on the physical plane. It is those elemental lives which are the real builders of the conditions referred to, however much the human will is responsible for the direction of their labors.


If you have become a vehicle of inharmonious, disorganizing elemental forces in a family, nation, or race, you have opened the door to the action of elemental forces of the same character as that of the desires which inspired your action, and the end thereof cannot be told in words.

If you are a vehicle for the harmonious, organizing, creative elemental forces you are a blessing to those lesser lives and therefore to the whole world, as a result of the effects of your action upon those lesser lives. You are working with the evolutionary forces which are raising those lesser lives to higher degrees of life.

Man's ignorance of the nature of the interior forces which work in conjunction with his desires and will is appalling, and upon those individuals who are consciously directing the action of the elementary forces there is a responsibility beyond power of expression.

The meagerness of your exterior lives, the lack of worldly emoluments and position often blind you to the importance of your action on interior lines.

November 30, 1920.

H—

THE DIVINE ATTAR OF THE CHRIST

Temple Teachings

Open Series No. 240

He who deals in filth must expect to become defiled by it. He may escape soiling himself for a time through great care, but gradually carelessness comes upon him, and he unconsciously steps in its way and becomes bespotted thereby. Even if such does not befall

him during lengthy period of association with or dealing in the same, his vocation is made evident to those whom he approaches by the odor which clings to his garments and person.

A sensitive one can detect it afar off and, if wise, will turn his course otherwise if possible that he may not contact it. Or he will protect himself by some efficient method, if necessity calls him to cross its path, so that the evil or vicious elements thereon be translated or eliminated and a pure fragrance take its place. If sensitive but not so wise he allow himself to come in near proximity or contact with it, once, frequently, or at repeated intervals, he will without fail be thrown off his feet mentally, spiritually, or physically, unless he be the great exception of one possessing a motive so pure, a consciousness so clear that he be carried through in spite of all things. Such state of development is more than rare, if not impossible to be found on the plane of physical manifestation today.

Sweet fragrances, delicate perfumes float on the higher, thinner atmospheres and unite with heavenly ethers. Those odors which close the nostrils by nature of the heaviness of their stench belong to the Pit which has no flooring.

Time and disintegration raise them at last to the light where they may mingle with refined essences, but the process is long indeed. The Attar is already refined at birth and afloat to higher realms. Why not rise and greet the morning on the rare and delicate wings of its radiant perfume?

Know ye! there is more power in a single precious drop of the divine attar than in the entire sphere of defilement. Secure, then, that single drop. Keep it within the circle of your aura, and it shall not only hold you safe but shall dissipate all else of a lower nature.



November 1, 1928.

Note: The attar is the precious fragrant oil of the rose, and the rose is the perfectest flower, symbol in nature of the Christos.

FATHER, WHAT WOULD YOU DO?

Temple Teachings

Open Series No. 241

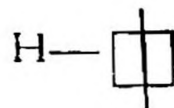
I looked into my Father's eyes and said, "Father, what would you do if the integrity of a comrade were questioned and innocence could not be proven by outer means?"

He answered, my Father answered me and said, "A comrade does not have to prove dishonor of a comrade, if he will not. He may offer a high testimony if he chooses. It depends upon how great-

ly friend or comrade be valued which choice be made. Wild beasts can be thrown back from attack by interjection of true moral principle. It then remains to sustain the stand through spiritual stability and allegiance to principle. The closeness of the friendship, the strength and power of the bond is the gauge used in such conduct and attitude. Man's puny justice recognizes this as point of law where closest ties of human relationship are concerned.

Real guilt can never be proved by outer means. It can only be surmised at best by clearest spiritual discrimination even when accompanied with outer evidence. Conviction belongs to the offender alone before the judge of his own soul. Confession alone makes it certain to the offended. Forgiveness still remains. Reparation may also follow. He who accuses should think deeply if he wishes not accusation to fall upon himself from unexpected sources."

March 1, 1927.



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, Halcyon, California.

THE DUAL ASPECT OF WISDOM

I.

It may be interesting in these days of occult, mystic, and psychic societies galore to hark back to the pioneer days of the latter part of the last century and notice some of the difficulties H. P. Blavatsky had to contend with in her iconoclastic work of tearing the crystallized shell from the fundamental germ of truth which is at the center of all religions.

The following extract was written in "Lucifer" magazine of September 15, 1890, by H. P. B. herself:

"..... It is in defense of the 'wisdom' of our century that we are taken to task, and charged with 'preferring barbarous antiquity to our modern civilization and its inestimable boons,' with forgetting that 'our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in philosophic wisdom even to the

age of Plato.' We are lastly told that we, Theosophists, are 'too fond of the dim yesterday, and as unjust to our glorious (?) present day, the bright noon-hour of the highest civilization and culture.'!!!

Our age, we say, is inferior in Wisdom to any other, because it professes more visibly every day, **contempt for truth and justice, without which there can be no Wisdom.** Because our civilization, built up of shams and appearances, is at best like a beautiful green meadow, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter; while offering prizes and premiums for every 'best thing' under the Sun, from the biggest lily and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of every cruelty to animals, and none with the object of preventing the moral cruelty practiced on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey, down to forced prostitution and theft brought on by starvation wages. Shock-like exactions, rents, and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and men has disappeared only to make room for slavery to things and self, to mere pleasures and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has resulted by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus turning modern man into duress vile, a slavish dependence on things animate to use and to serve which is the first bounden duty of every cultured man.

Where then is the Wisdom of our modern age?

In truth it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word 'wisdom?' Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that 'the first point of Wisdom is to discern that which is false, and the second, to know that which is true.' And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural history, to put forth a claim to 'Wisdom'?

But now as then, we have a right to analyze the terms used and enquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiatory rites: 'Where shall (true) wis-

dom be found? where is the place of understanding?' and to answer again in his words: 'With the ancient is wisdom and in the length of days understanding' (Job xxviii, 12, and xii, 12.)

Here we have to qualify once more a dubious term, viz: the word 'ancient,' and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabbalist, quite another; while in the Gnosis of the Occultist and Theosophy it has distinctly a third significance, the same which it had in the original **Book of Job**, a pre-Mosaic work and a recognized treatise on Initiation. Thus the Kabbalist applies the adjective 'ancient' to the manifested **Word** or **Logos (Dabar)** of the forever concealed and uncognizable Deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the 'Lord God' of the **translated Bible**. But the Eastern Occultist employs the mystic term only when referring to the re-incarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal **Higher Self** being an integral part of it, the **Atomic** light of the latter can be centered only in that which, though eternal, is still individualized—i. e. the noetic Principle, the manifested God within each rational being, or our Higher **Manas** at one with **Buddhi**. It is this collective light which is the 'Wisdom that is from above' and which, whenever it descends on the personal Ego, is found 'pure, peaceable, gentle.' Hence, Job's assertion that 'Wisdom is with the Ancient,' or **Buddhi-Manas**. For the Divine Spiritual 'I' is alone eternal, and the same throughout all births; whereas the 'personalities' it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the 'Ancient,' because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the 'first-born' of **Alaya-Mahat**, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read: 'With the Ancient (man's Higher Ego) is Wisdom, and in the length of days (or the number of its re-incarnations) is understanding.' No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—**Karmic Life**.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it any notion of the Divine Ego or the plurality of its births is 'heathen foolishness.' The Western world rejects these truths, and will recognize no **wise** men except those of its own making, created in its own image, born within its own Christian era and teachings. The only 'wisdom' it understands and practices is the psychic, the '**terrestrial and devilish**' wisdom spoken of by James, thus making of the real Wisdom a mis-

number and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even 'terrestrial' wisdom on our globe of mud—the real and the apparent. Between the two there is, even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for 'wisdom' in the profane world."

(To be concluded in next number)

FROM AN OLD NOTE BOOK OF B. S.'s

O! ye whose hearts are hardened by the virtues ye possess, listen while I plead for pity for those who have sinned and suffered for that sin until expiation has left a rack of sensitive, tortured nerves in constant expectation of still another call to expiation.

Someone has said that if pressure enough could be brought to bear on the material substance of the earth it could be compressed into a square inch of room. An oculist would go much farther. He might state that the same amount of matter could be compressed into room the size of a needle point and leave plenty of room for all the rest of the matter of this Solar System. Inconceivable as this may be to many minds, it is nevertheless true.

Every corner stone of every great Temple has been cemented with blood.

The Temple is a world work and needs force on account of the awful conditions of the world.

FROM "A LITTLE WHITE FLOWER"

I understand that through love alone can we become pleasing to God, and my sole ambition is to acquire it. Jesus deigns to point out to me the only way which leads to Love's divine furnace, and that way is self-surrender; it is the confidence of the little child who sleeps without fear in its father's arms.

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EDITORIAL MIRROR

The day of the New Dispensation is now upon us. The New Day is at hand. The Old Order is passing and the New Order is entering in, and all things spiritual, philosophical, scientific, political, and social will be profoundly affected by the forces representing the new states of consciousness that will influence this planet and its humanity.

The New Order of the Ages will usher in a condition almost the reverse of what has obtained throughout the old order. Instead of worshipping the forces of Mammon, the golden calf, so to speak, mankind will look for and endeavor to attune itself to the spiritual treasures of life and being. The power of the Spirit will take the place of the power of money. True brotherhood will take the place of hatred and revenge. Selflessness will take the place of selfishness; and all the peoples of the earth will realize that they are essentially one, having their root of being in the Godhead itself.

Naturally in the transition from the Old Order to the New there is bound to be much elemental disturbance in and with this planet, with nations, with organizations, and with people collectively and individually. But this is a state of fermentation and is an index of the Holy Spirit, the Regenerator, at work to usher in the reign of "the Perfected Man and Master for the help and comfort of all the races of the earth."

Therefore, this is the time to look within to find one's own true Self and the one True Light that is eternal and never ceases to shine, if we look for it above the selfishness of the lower nature, which means, if we look for it from the standpoint of the heart and not of the intellect. Our readers' attention is called to the communication on the first page of this issue of "The Temple Artisan" entitled "What Is That to Thee?" It is the Keynote at the present time.

Yet we find personal discussions and debates going on in the

world of politics and occult philosophy more heated than ever before. No use comes from argument and debate, as some of the great teachers have said. They are simply intellectual fireworks bearing no fruit whatsoever, except to burn up sticks, paper, and brains. As a truly said, also by a sage of the past, "There is no authority for truth except truth itself." "A tree is known by its fruits." Therefore, if one is wise he will refrain from debate and argument as to whether this or that one is right or wrong, especially in regard to spiritual and philosophical things, but will say as the sages did in the communication referred to, "What is that to thee? Let us work with it."

When we see argument and debate taking place orally or by printed words it is surely an indication that those so arguing have sought the truth to offer the world, but in its place wish to offer some sort of spectacular sword-play, which does not help them or anyone else.

The Temple of the People wishes to be in harmonious attunement with all the churches and temples of the world, all cults and organizations of belief and people; and we are sure, unless they have some personal axe to grind, some material limitation or some ambition, we can always find some common ground of agreement with these of other faiths, because the essential unity of all life, the basis of brotherhood, is a fact in nature.

We are glad to be able to call attention to the fact that "The Temple Artisan" is not engaged in debate and argument about persons or creeds but fills its pages with matter that is helpful and inspiring and fundamentally true from the standpoint referred to above, that the only authority for truth is truth itself. That this is a policy that appeals to the highest consciousness of the people is attested by the scores of letters received from members and non-members alike, praising the helpful contents of the magazine, as well as by the steady number of new subscribers and members constantly coming in.

—W. H. D.

TEMPLE BUILDERS' LESSON NO. 215

A Twilight Song

"Let me live in a house by the side of the road
And be a friend to man."

Love in the heart reveals itself in no uncertain tones, and when so revealed it softens the hardest nature and opens every avenue in

glad response. No man or woman living but will respond to the soft tenderness of a heart touched by the Infinite Harmony of the Teacher of Life.

A strangely sweet note sounded through the stillness of the twilight hour as a few lingered upon the green benches on Central Avenue, one Sunday evening. They looked up to see a little Italian minstrel, a wanderer, testing his harp. He was seated on a little three legged stool before it, carefully tuning each string.

The setting sun shed its radiance over the harp, turning it into haloed gold, as the musician's fingers plucked the strings. Finally it was right. He threw back his thick white hair, smiled kindly and happily to those who had gathered. Then he played "When You Come to the End of a Perfect Day."

As he played a silence fell. The most famous opera singer could have wished for no more appreciative audience than those who listened to his evening song. As he played the familiar words came rushing back. Friendship and love were thought of. A flourish of his hand for the last chord and the audience burst into applause. He smiled his thanks and struck the plaintive notes of "O Sole Mio." It was too much, eyes were becoming moist; he had played away the harsh lines to leave only peace and happiness.

"Won't you play some more, please?" a shop girl pleaded. "It's been so long since I heard——" she broke off.

The gallantry of Italy answered her request with "Then You'll Remember, You'll Remember Me."

The Pied Piper of Hamelin played no more effectively. Autos came to an abrupt stop. Passers by on both sides of the avenue halted to throw coin into the small hat. The husky voice of the man supposed to know only notes which had credence in the bank, said "God bless you, sir," as he slipped a greenback after the coin. The return "Thank you" was no more sincere than to the little news-boy who slipped through the circle to drop in a few pennies.

"Oh, please play some more," and he responded. The request came from many a hungry heart. What sort of mar was this?

"Please tell something about yourself," asked one.

"You like my music?" he questioned. Then, too modest to speak for himself, he handed one a newspaper clipping. Somewhere before he had charmed—this man who had given up being a concert player to be a wandering minstrel. "Why did you do it, sir?"

"Me? Eet ees my joy to play by de side of de road. Dat is all," he added, as he smiled and shrugged his shoulders. "De people — my music, eet ees for dem."

—Mary S. Dutton.

SUN POWER

Through me sunlight shooting outwardly into the World-darkness;
 Through me warm, wholesome love to the Hungry-hearted;
 Through me balanced independence into the Serf-minded;
 Through me heart strength and endurance to the Lost.

From me happiness to the Sorrow-laden;
 From me courage to the Weak-souled;
 From me perception to the Blinded;
 From me expression to the Dumb.

Radiance to the World.
 Peace to the Earth.
 Truth to the Law.
 Love to the Folk.

—J. O. Varian.

REINCARNATION

Reincarnation Postulates

1. The fact of a self-conscious ego (soul) as the basic form-center of the personal human life, holding that it is potentially at one with the Creator-God of all life, and that it projects a portion of itself into the material plane innumerable times, appearing in the physical body of a male or female child each time and in the body, family, race, social, religious and political environment best suited to its immediate spiritual necessity.

2. The fact that the foundation of evolution is laid in man's spiritual nature and in the fundamental law of his being, rather than in his physical nature and its material expression—personality.

3. The fact that man's spiritual evolution in character development, through formative experiences, interior initiations and illuminations, eventuates in his progressive liberation from the inhibiting clutches of his lower or sense self to the freedom of his higher or spiritual self.

4. The fact that the eventual realization of all the Godlike potentialities of the Soul in the conscious at-one-ment with the Absolute results from deliberate self-sacrifice and purposefully rendered service, progressively extended for the general welfare through many successive incarnations in human form.

Reincarnation As a Theory

1. Assures one of the dominance of man's spiritual requirements as the initiative back of his physical birth.

2. Assures one of the fact of a definite process at work, un-

der the guidance of the Law of Causation, in effecting re-birth in human form.

3. Assures one that the causes subtending his or her reappearance on the physical plane, and effecting the organization of the environing circumstances in which one finds one's self on the physical plane, are self-created in previous physical lives.

4. Assures one that, though good or bad, joyous or sad, happy or miserable, bond or free, sick or well, rich or poor, wise or foolish, life is what we have made it.

5. Assures one of the fundamental necessity of a constructive attitude of mind and will, keyed in with one's spiritual possibilities and equipment, and harmonized with cosmic processes, cycles and laws, as the only way out for man.

6. Assures one of increasing ability, power, contentment, spatial consciousness, insight, wisdom, bliss, mastership, and co-workership with the Infinite, through a series of increasingly perfect human lives, culminating in the Christ-life of perfection in God.

7. Assures one of the possibility of achieving Saviourhood (being fully "begotten") eventually, by the deliberate rejection of the deserved reward of the bliss of heaven on the innermost levels of the spirit (to be enjoyed for countless ages and cycles) and the deliberate choice of a service career among men as a Religious Teacher, a Christ, with the glorious privilege of imparting a new Spiritual Impulse to mankind and thereby uplifting a race or races, as Jesus the Christ did.

Reincarnation As a Fact of Experience and Knowledge

1. Is based on certain interior correlations (in waking consciousness or in dream experience) of the individual consciousness with cosmic and personal memory-records that are established and maintained by Universal Law in a definite cosmic substance (probably a greatly attenuated form of the chemical used on photographic film for recording purposes), which automatically records every phase of vibration, motion and action comprising individual and collective human experience, with its accompanying environments, as an enduring light and sound registered record.

2. Is based on certain exterior effect correlations of present inclinations, habits, relationships, responsibilities, abilities, interests, status, vigor, with their appropriate causal basis in a previous life or lives.

3. Shows life as adorned or debased by one's own conduct, physical, mental, moral and spiritual.

4. Frees fate, circumstance and other human beings, however involved they may seem to be in our lives, from credit or blame for what we are.

5. Stresses the process by which life can be lifted up increasingly to higher levels of consciousness and character, and the event-

ual achievement of Masterhood. "I, if I be lifted up, will draw all men unto me."

6. Impresses a sense of responsibility, unavoidable, urgent, for the purposeful fulfillment of one's spiritual possibilities, the realization of one's spiritual potentialities, the organization and use of one's whole equipment, physical (cellular), psychic (molecular), mental (atomic), moral and spiritual (electronic).

7. Opens one's vision to a perspective of life broadening ever more and more, degree by degree, until it merges completely with the Infinite Life in a conscious unity, the bliss and joy of which are beyond the imagination of man, as he is now constituted, to conceive.

8. Indicates unmistakably that the "way of life" is the way of unselfish service for the general welfare, and that to "find one's life" one must "lose it" in the cause of human welfare, with the same abandon of personal equations as characterized Jesus the Christ and all of his spiritual kindred.

—Cardinal.

BITS FROM BLAVATSKY

Occultism is not magic, though magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word: for the first step is sacrifice, the second, renunciation.

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole. When it is otherwise disease and death enforce the lesson.

Occultism is the science of life, the art of living.

When the unit thinks only of itself, the whole, which is built of units, perishes, and the unit itself is destroyed.

So it is throughout nature on every plane of life. This, therefore, is the first lesson to be learnt.

What the **true** occultist seeks is not knowledge, or growth, or happiness, or power for himself; but having become **conscious** that the harmony of which he forms part is broken on the outer plane, he seeks the means to resolve that discord into a higher **harmony**.

This harmony is Theosophy—Divine or Universal Wisdom—

the root whence have sprung all "religions," that is all; "bonds which unite men together," which is the true meaning of the word religion.

Therefore, Theosophy is not a "religion," but religion itself, the very "binding of men together" in one Universal Brotherhood.

—From "Lucifer", Sept. 15, 1887.

THE BEAUTIFUL VERSUS IRRITATION

15. The poison resulting from irritability is called Imperil—a commanding danger. This poison, quite substantial, is precipitated against the walls of the nerve channels and thus spread through the entire organism.

If modern science would attempt impartially to examine the nerve channels, giving heed to the astral currents, it would encounter a strange decomposition of the astral substance during its passage through the nerve channels. This is the action of Imperil. Only rest can help the nervous system to overcome the dangerous enemy which can call forth the most diverse irritation and painful contractions of the organism.

He who is afflicted with Imperil must repeat: "How beautiful is everything!" And he will be right because the flow of evolution is rational, in other words beautiful. The more subtle is the nervous system, the more painful is the precipitation of Imperil. The identical poison, by the addition of one ingredient, contributes to the dissolution of matter.

31. It is necessary to discern between indignation of spirit and irritation. The fire of irritation must be divided into two kinds. When irritation has an impersonal cosmic character, its poison may be removed by a current of prana. But if conceit or self-pity intensify the irritation, then the sediment of poison will be precipitated upon the centres. Then there is no means to eject it; perhaps, alone, to wear it away by cosmic perception.

The quality of perception must be realized as a curative. The quality of gratitude is also the finest purification of the organism. He who has found the seed and realized the care of the Sender may project gratitude into the space. Great is the healing power of the emission of gratitude. One must transform the all-abstract into reality.

—From "Agni Yoga."

THIRTY-FIVE YEARS AFTER

And now the World's Fair at Chicago came on with its famous Parliament of Religions in the Art Institute on the lake front. Many orientalists were to be in attendance at the Parliament, and the Theosophists made arrangements to hold a Congress in the Art Institute at the same time. They secured the south end hall of the building and arranged for all oriental members of the society to participate in the activities of the Congress.

Will made arrangements to attend the World's Fair, but the time he was in Chicago was mostly spent at the Parliament. Among the orientals in attendance at the Parliament, but not identified with the Theosophical Society, were Vivikananda and Dharmapala. The young student of the occult and mystical was fascinated by the enthusiasm of the former, and after listening to his addresses at the Parliament read his speeches again as published at length in the Chicago papers. The theory of involution as accompanying and a part of evolution impressed him deeply when he heard it expounded by Vivikananda, and upon his return home from Chicago he became the owner of many of Vivikananda's books.

At the Theosophical Congress Mrs. Anna Besant was the star attraction. Mme. Blavatsky having died two years before the date of the Fair.

The young student, having spent many hours in the study of symbolism, felt moved to place a symbol upon the speaker's stand at the Congress. So one day an attendant placed a large five-pointed star made of yellow roses resting stably upon two prongs upon the speaker's stand. No card was attached to show from whom the token had come, so the donor was filled with the spirit of the injunction proclaimed in "Light on the Path," kill out ambition, kill out thoughts of self.

The foregoing brief exposition is necessary to show the background and causes precedent to what is to follow.

"Brother of the Third Degree"

The young student of the occult and mystic returned to his job, but his mind was not on his work. A state university had been destroyed by fire and was being rebuilt, and he became a clerk of the works under the architect for the new buildings. The university library had been partially saved and was stored in one of the smaller buildings that had not been destroyed.

Delving through these books one day, the student came upon "The Sacred Books of the East" by Max Mueller, many volumes bound in silk with uncut edges. No knife had ever opened the precious contents to an inquiring mind. The books had evidently been received and placed upon the shelves without being opened. Now he began to dig into this new gold mine. Then followed the pur-

chase of a Sanscrit grammar and the committing to memory of many Sanscrit verses. The comparative study of religions was showing the unity of all religions when freed from the accretions of those who are unconscious of the spiritual interpretation known only to the spiritual.

One spring morning while rambling over the wooded hills surrounding the town the student began to soliloquize and talk and discuss with himself. A story began to take form in his mind, and characters began to converse with each other. He had no intention of writing a book, but he returned to his office and began to write down the conversations that had taken form. And in this manner daily for two months he would walk about his job talking to himself and returning to the office to write with great speed what had been going through his mind. In this manner "Brother of the Third Degree" was written. When writing time was not taken to look up the spelling of words. The writing was done in a hurry.

After the manuscript was finished it was sent to the publishers. It is not recalled how many returned it as "unavailable," but one day the author got the idea of sending it to "The Arena," the magazine that had first opened the portals of his mind. In due time Mr. Flower, the editor, wrote that they would publish the book and advertise and distribute it, using "The Arena" as a publicity medium, if the author would advance the cost of the plates, which amounted to \$525.00. But the author had no five hundred dollars. He had been so absorbed in his mystical studies that he had been quite indifferent to the accumulation of money.

One day he casually mentioned the situation in the presence of the architect with whom he was working and the contractor for the new buildings. They asked him to read some from the manuscript. Complying with their request, he was interrupted by the architect with the question:

"Where did you get all of that Masonry?" both listeners being Masons.

The author replied: "From the fountain head, India, where Albert Pike resided for many years before he wrote his great work on Masonry."

The listeners looked at each other, and the contractor asked to see the correspondence with the Arena Publishing Company, and after reading it said he would advance the money. The author had not even asked for a loan and did not anticipate such an offer; but the money was duly advanced, and thus "Brother of the Third Degree" got into print.

Incidents have arisen from time to time since the first publication. Only those provocative of thought will be mentioned.

In a short time a letter was received by the author from a lady in Kansas, who said she recalled meeting and knowing him in a pre-

vious existence in the Middle Ages. The author replied that he could neither deny nor affirm but that he would be glad to have a demonstration if possible. She replied that if he would take her prescribed course it was possible. Again he wrote that if she knew enough about him to trust him, to go ahead with her course, and if there were appreciable results he would compensate her. Several long typewritten lessons followed, but the course soon ceased without appreciable results.

An elaborately engraved and decorated diploma arrived from Grand Rapids, covered with seals and written in several languages, with many hieroglyphics intermingled and with the author's name finely lettered thereon, making him a member of the "Hermetic Brotherhood," but there was no reaction.

A Christmas greeting came from Washington, D. C., even more finely and artistically engraved than the last. A woman's face with piercing dark eyes leans on clasped hands over an Egyptian pylon; her head dress is the striped cloth of the Pharaohs; and in the background are the Sphinx and pyramids with some palm trees relieving the stretches of burning sand that form the distant horizon. The languages are even more prolix than in the first diploma, containing Greek, Latin, Arabic, Sanscrit, English and French. It was just a greeting of love and peace.

A telegraph operator, K. H. Von W., who, with the passage of years, has become a world famous correspondent, especially with the Germans during the Great War, wrote to inquire how the book came to be written. The author replied in the form that has just been given. A short time afterwards an article appeared in a Cleveland occult magazine by the inquirer, in which it was stated that the author was simply an amanuensis for others. Who those others were was not stated. The author, being questioned, neither denied nor affirmed other than to say that he had never thought that he was the least mediumistic, was not aware of any dictation, certainly did not go into any trance, and left it at that.

A Pennsylvania author wrote a history of the Rosicrucians under a Latin title, "Militia Evangelica Cruciferae," and put the oath from "Brother of the Third Degree" in his history as a part of the Rosicrucian ritual in the Middle Ages. The author was asked about this plagiarism. He replied that he was distinctly conscious of the morning on which he formulated the oath on the way from his boarding house to work, that he certainly never read it knowingly in any book, and was confident that it was original. This reply was sent to the Pennsylvanian, and he answered that the author was certainly impressed and got it, knowingly or unknowingly, from the original source.

The author wrote to a prosperous and wealthy Theosophical School relative to tuition for his daughter, not knowing that a former

secretary to Wm. Q. Judge would answer his letter. In due time the reply came with the requested information and a postscript regretting that the author saw fit to reveal the secret teachings of Mme. Blavatsky in his book "Brother of the Third Degree," and saying further that the author might try to justify his act by citing the third volume of "The Secret Doctrine" by Mrs. Besant, but that Mrs. Besant's was so obscured that the comparison did not hold.

A letter came from Berlin asking permission to translate the book into German, another from Calcutta asking the same privilege to translate it into Bengali, still another from Porto Rico for privilege to translate it into Spanish, and another from Helsingford, Finland, for permission to translate. All these requests were freely granted without any asking for royalties.

Many are the inquiries if the author knows of such an organization in reality as depicted in the book. In reply he has said that the book giving the nearest answer to the question is Eckharthausen's "Cloud Upon the Sanctuary," supplemented with the remark that the life one leads together with the thoughts he thinks and the emotions he gives expression to automatically determine his connections with the invisible.

The question has also been asked if the marveious and supernatural were not unduly present in the book, and the author's reply has been that when he has sought to eliminate some marvelous incident he always found some truth attached in symbolic form that would be lost if the part were eliminated. Why, he remarked, even the Himalaya Mountains were symbols of the Heights Spiritual and Lhasa symbolic of the Forbidden City. Obscurity causes the student to ponder: pondering causes concentration: concentration stills the fluctuations, sounds, and ripples, until out of the calm stillness within the Universal Master speaks.

With this brief explanatory note let the Thirty-Fifth Anniversary Edition of "Brother of the Third Degree" go on its way: and may Peace and Truth abide with all who read.

—Will L. Garver.

SACRIFICE

From its beginning to its end, the manifestation of the Christ-life in form (the Universal Soul) is a perpetual sacrifice, as is the life of all in whom that principle is most active. It is born of its Mother-Love, and with her holds the scales of justice in the light of self-sacrifice.

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 cover 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 members and should be addressed to The Temple Artisan, Halcyon, California.

DEFINITIONS OF THE MONAD

(By Temple Study Class, Halcyon, Calif.)

The "Teachings of the Temple" gives the following definition of the Monad: "It is the immortal part of man, which re-incarnates in the lower kingdoms and gradually progresses through them, raising at the same time all grades of matter with which it is associated by imparting a higher rate of vibration."

Webster says: "It is an ultimate atom or simple, unextended point—something ultimate and indivisible." In biology it means "a simple minute organism, a primary cell, a germ."

The word itself in Latin means a "unit," in Greek, "alone."

In the philosophy of Leibniz the Monads are the elementary, indestructible units which were conceived of as endowed with the power to produce all the changes they undergo, and thus determine all physical and spiritual phenomena.

There has been and still is much controversy between material science and occultism concerning the Monad and its evolution. Blavatsky says of Leibniz that he came several times very near the truth, but defined monadic evolution incorrectly, which was not to be wondered at, since he was not an Initiate; yet no psycho-physicist ever came nearer the truth than he has to the general outline of evolution.

The human Monad is poetically called "The Silent Watcher," "Eternal Pilgrim," "Angel in the Heart," "Pilgrim of Days," etc.

It is the life spark in which resides the power of Be-coming.

In the Christian Scriptures we read, "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding," which could be applied to the human Monad and its involution and evolution.

As to the Secret Doctrine, the Monad is beyond the seventh

principle. It is ATMA, going out from the Absolute in the Beginning of every new Cosmic Activity, as a Ray or Breath of the Absolute, shot down, so to speak, through the formless realms of manifestation.

The Universal Monad radiates from within itself all cosmic Monads that become the centers of activity, the progenitors of the numberless Solar Systems as well as of the yet undifferentiated human Monads of planetary chains and every being and life form thereon.

The Monad appears on earth first in the mineral, then goes through all the states of the vegetable life, slowly segregating, then through the animal life, it is differentiating and bringing out Self-Consciousness in the human life.

It is the sixth and seventh principles in man—the dual soul (Atma - Buddhi)—and thence blossoms forth by evolution into the Divine Monad, with greater and ever greater forms of manifestation, etc. "It is always one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or partial or total obscuration of matter, as it ascends into the realms of mental spirituality, or descends into the depths of materiality." The differences in the developing life forms are due to the progression in going forth of the Monadic Essence into manifestation.

Says the Secret Doctrine again: "The Monad cannot either progress or develop or be affected by the changes of state it passes through. It is not of this world or plane, and may only be compared to an indestructible star of Divine Light or Fire, thrown down onto earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it, and thus partaking of its Divine nature, obtain immortality."

The Monad—the Unity—coming from the Trinity Atma-Buddhi-Manas, is without beginning and eternal, immortal. It does not change, according to the Secret Doctrine. It goes through all the forms of the mineral, vegetables, animal, and human kingdoms. It differs only in its incarnations, and can be traced through the course of its pilgrimage and its changes of transitory vehicles of the kingdoms. It gradually progresses through them, raising at the same time all that it contacts, and imparting a higher rate of vibration, as it descends into the depths of materiality, or ascends in the realms of spirituality throughout the succeeding cycles.

Monads are everywhere. The human soul is a Monad, and every cell in the human body has its Monad, as has every cell in animal, vegetable, and even in inorganic bodies. H. P. B. says: "It is that homogeneous spark."

By means of instinct alone the reincarnating Monad makes its way through the kingdoms of Nature until its form is ensouled. The

Higher Self or Human Monad has the divine intelligence, whereas the animal Monad shows only instinctual faculty.

The Monad is a Ray or Breath of the Absolute—the Divine Spark—the God within, the immortal part of man. Each Monad is a distinct life whose identity is never lost, no matter what form or combination of forms it may create. It is always the same, differing only in its incarnations.

The personality clothes the Monad when it goes through human life on earth, and it is for the personality to partake and absorb of its divine nature and in the evolutionary process gain immortality. In moulding the human form the Monad requires the spiritual mould, the material to shape it, and an intelligent consciousness to guide and direct its evolution.

In every new Manvantara there must be a limited number of Monads evolving inward and upward in order that the human Monad may return to its Source. The Monad is the Divine Spark in everything, seeking expression in every possible form and on all planes of being. It will finally bring back to its Source—Deity—the spiritual fruit of all its experiences.

When the Monad is sent out from the Godhead on its way downward through the Cosmos into the outermost planes of dense matter it is for a purpose. What then is the Monad and what the purpose of sending it out on such a long journey? Divine Mind, the Father-Mother of all things created, sends out the Monad clothed with love, a force inexhaustible, indestructible, therefore enduring, pure, and with all the qualities of the Divine, capable of drawing all things unto itself and storing them away for future use, growth, and expansion. In order to do this, the Auric Egg is created and is used as a storehouse.

When the downward journey is completed and it starts back to its starting point, the Godhead, the experiences gathered on the downward course are drawn on to overcome any obstacle that may present; and having in itself all the divine qualities above mentioned, it proceeds back to its Source plus all the experiences gathered on the long journey, becoming again one with the All. The All is thus increased, benefitted, raised, or evolved and greater and stronger just to that extent. This is the purpose of sending out the Monad.

The Monad is the immortal part of man and can raise or lower the vibrations, enabling it to manifest on any plane.

In sending out the Monad, God sacrifices Himself unto Himself, and the Monad is the Light in that sacrifice.

The Monad, when first clothed in the form of a crystal, has alternately attracted and repulsed various vibrations of pranic energy, and incipient will has finally cohered and moulded the resultant molecular substance into a given form, first the form of a mineral,

then a vegetable, animal, human, and so on, until the Prodigal Son returns home to his Father.

Answering some questions concerning the Monad, in LUCIFER for August, 1890, H. P. B. wrote:

"The Monads are sparks from the one Fire, the Universal Life."

"The Monad is Atma-Buddhi Manas is not the Monad."

In answer to the questions: "Ought any difference to be made between the Divine Ego and the Monad? May we not say that the Divine Ego is the resultant of the friction of our lives and of our experiences, and that this Ego is the real individual, since the Monad is given us from the universal reservoir and is therefore impersonal?" she wrote, "The Ego is the Manas, and as our lives give it experience it is **partly** their resultant; but note that it is an independent entity, existing **before** incarnation. Do not confuse the Ego with the "Higher Self" which is Buddhi. The Ego is the individual, and you rightly say that the Monad is impersonal."

"All is impermanent in man except the pure bright essence of Maya (the Universal Soul, or Atma, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into It). Man is Its crystal ray, a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower self." ("Voice of the Silence.")

THE TEMPLE CONVENTION

The 31st Annual Convention of Temple members will occur beginning August 3rd next and will last to and including the 10th. An informal preliminary evening session will be held August 2nd, as is customary. All signs point to a splendid convention with many new members participating. In spite of the fact that the last year has been a hard one for the Temple and the world generally, the work has gone steadily on, and the adverse forces have not been able to halt it; and the nucleus at Halcyon, as well as the membership generally, are more unified and determined to carry on the plans entrusted to us than ever before. There will undoubtedly be a great outpour of spiritual forces at the 31st Annual Convention, and all loyal members whose circumstances permit should endeavor to be present and participate in person. If that is not possible they should be present in spirit and help to swell the sum total of the high forces that will be assembled on the day above mentioned. If possible those intending to come should write to The Temple of the People, so that plans for accommodations may be made in advance.

TEMPLE ACTIVITIES AND NOTICES

We call our readers' attention to the conclusion of Mr. Carver's article in this number entitled "Thirty-Five Years After," being an account of how the author came to write the interesting book "**Brother of the Third Degree**" thirty-five years ago, which has been republished by the Halcyon Temple Press under the auspices of The Temple of the People. Those of our readers who have not read this book should add it to their libraries, as it contains many valuable occult fundamentals written in story form. The price is \$2.60 postpaid. Sold by the Halcyon Book Concern.

Under the head of "Hermeticism" we offer something very unique in this number, being "Definitions of the Monad" as made by the members of the Temple Study Class which was organized about two months ago and which meets at 8 o'clock every Wednesday night. The class is given a subject in advance by the chairman, and the plan is for each one to write a brief and condensed paper which can be read in from three to five minutes. These papers are then collected and will be used from time to time as circumstances will permit. Members will notice the various definitions of the Monad, all illustrating the same truth but approached from different angles.

We also wish to call attention to a very interesting booklet of poems by John Varian entitled "Tirawa", which is a collection of Indian myths set forth in Mr. Varian's inimitable poetic style and has a force in it that is more than appealing because based on natural truths. There is an interesting introduction by Ella Young, the well known author and lecturer on nature forces from the inner or mystical standpoint. In this introduction she says, "This story, 'Tirawa,' is the cosmic genesis of a cycle of Western Red Indian myth, designed both to combine the Indian versions of creation, myth, and folk tales into one continuous cycle and carry them over to the White Race with as much of the old method of thought, habit, and life of the Indians saved as possible, and also to make them an inspirational factor in our own thought and literature." This first edition of "Tirawa" is limited to 300 copies and is numbered and autographed by the author. The price postpaid is \$1.00, from the Halcyon Book Concern.

"Teachings of the Temple" members should help to circulate as widely as possible—very helpful and inspiring. About 700 pages with good index, cloth, gold stamped. Price \$3.00 postpaid.

For other Temple publications look on the inside cover of this magazine.

Erratum: On page 115 of the last number of the "Artisan," fifth line of the fourth paragraph, the words "HE IS HE" should read "HE IS HERE."

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