

The Temple Artisan

DECEMBER, 1929—JANUARY, 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.

The Temple Artisan

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Behold I give



unto thee a key

TRUE INDIFFERENCE

If you would have a clear concept of the state designated "True Indifference" as that state is reached by the Masters of Compassion, translate the words "True Indifference" into the words "Peace with one's own soul."

No man can be at peace with his own soul while there remains a desire ungratified or a hatred unappeased. No man can attain to Wisdom who has not tasted the Fruits of Experience.

He who has attained to True Indifference has won his Crown of Immortality, for death of body or of soul comes by the road of Desire.

Not until Desire is slain and from its ashes has arisen the Angel of Peace can man look upon the Face of God and LIVE.



H—[]

GOD WITHIN

I am the Light of the Seven Spheres,
 The Joy and the Glory of all years,
 The Hope that comes to inspire the mind,
 The Peace that seeking man will find.

I am the Hidden Man of the Heart,
 The Love that unites men far apart;
 The Truth that releases man from fear,
 The Mercy which quenches the fires that sear.

I am the Radiance on the Face of Compassion,
 The Ideal that transmutes the forces of passion;
 The Knowledge that comes to man through pain,
 The Water that washes away sin's stain.

I am the Law no man may evade,
 The Justice that none can escape;
 The Wisdom-Eternal that makes men holy,
 The Divine Presence of the Invisible Glory.

—C. H. EMMONS.

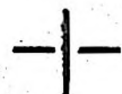
September, 1929.

THE LONG LOST PATH

From the Heart of the Wilderness speaks the Voice of God, saying: "Ye who seek for the Long Lost Path, for the well defined, straight-marked Way of Deliverance, **Stand** and list to my voice. Does it not fall upon your ears with a distinctness you cannot fail to recognize, with a meaning you must understand, with a readiness that shall guide your feet aright, shall free them promptly from the entangled growth, the massed shadows, the lurking, creeping things around and beneath, to the glad sunshine, the bright fields beyond?"

Hark! ye who have so long wandered, looking for sign, symbol, form, leading hand, or spoken word, might it not be well to pause, if but for a moment, to rest your weary selves? Within that Pause, that moment, you may find sweet realization, quick relief, if you allow yourselves to become One with the Hidden Depths within the Heart of the Jungle of Human Life, your own and others. Therein you may find the **Spark**, the **Ray of Hope**, the **Light** that shall lead you out, shall bring joy and peace, not only to yourselves but to all mankind.

February 1, 1930.



MENTAL MIRRORS

Temple Teachings

Open Series No. 237

The brain of man—the vehicle of Lower Manas—is in one sense a double reflector, a mirror to and from which definite thought pictures are reflected both to and from the Deific and Universal Mind as well as to and from the personal mind.

The hidden qualities and characteristics of the nature of man, whether they be good or evil, will flash out corresponding images from his own mirror to the mirror of another personality, or may unconsciously transmit the reflections from still other mirrors to the mirror of one with whom he is in special alignment. If a man senses love, sympathy, helpfulness or the reverse, anger, hatred, or revenge flowing toward him from the mirror of some other man, he may be sure he has reflected or transmitted images of similar nature to others.

If a mirror is distorted or spotted, i. e., if the brain is diseased or injured, the images cast thereon will not be true to life. They will convey grotesque or evil thought-forms. The light by which the forms are reflected has been deflected or separated from its natural course.

The Deific Mirror, the Mind of God, as reflected in matter is continually flashing the images formed therein upon the human mirrors of man, thus creating in privation of form all those things which eventually materialize as objective forms. Man uses his powers of mind and body to work out the details of the subjective forms he finds reflected on his mirror or has intuitively sensed. As a rule he calls this subjective form his own invention; but if he could consciously behold the images flashed from the Deific Mirror, he would learn that God was the real inventor, the Creator of the ideal form, and would better understand the intimate relation existing between God and himself.

Manas—Universal Mind—is both a reflection of the Absolute and the vehicle of Its manifestation. Lower mind—personal mind—is a reflection of Higher Manas. The action of instinct in the animal kingdom springs from a differentiation and a partial reflection of Lower Manas. Sunlight is a reflection of spiritual light—the light of the Central Spiritual Sun—and that light and electricity per se. Prana or life force, are identical. What sunlight is to the objective world the light of the Central Spiritual Sun is to the subjective worlds and to the souls of mankind.

There never was a beginning, nor can there be an end of life. There is only incessant change of vibration and radiation of pranic life force, and Prana is dependent for manifestation in the objective

worlds on alternate periods of light and darkness. Darkness is the result of the indrawing of light.

It is in darkness that all generation of life sparks takes place, but the growth and development of those life sparks take place in light. They are transmitted from one world to another by the energy of light from the Sun of the solar system to which those worlds belong.

Believers in the modern scientific theory of evolution do not accept the teachings of the Masters of Wisdom regarding the immortality of certain orders of Spiritual Beings—Beings whose lives are coexistent with the light of the Central Spiritual Sun and who are the generators of all forms of life on the physical plane. In different systems of philosophy they are termed Gods, Rishis, or Dyan Chohans.

It is difficult for the mind of man to conceive even a hypothetical idea of the Absolute. It is less difficult and quite natural for him to think of a Supreme Being, a God who is Creator of differentiated forms in an objective world. It is to such a God that the Bible refers in the following words: "And God said, 'Let there be light,' and there was light." In one sense the words Light and Life are all but interchangeable, as life is dependent for manifestation upon the energy of light.

There is in the heart of every human being an intuitive perception of the existence of a Supreme Intelligence, and however man succeeds in temporarily smothering the belief so gained, he cannot utterly destroy it. It will assert itself in some subsequent period and will eventually demand his recognition of that Supreme Being.

No person is less able to make a satisfactory distinction in his mind between the Absolute—formless and undifferentiated Life—and the reflection of the Absolute in manifestation as differentiated form than is the average orthodox Christian; and one of his chief difficulties in the way of accepting the philosophy of the Wisdom Religion in this respect seems to lie in his fear that the God he worships would lose immeasurably in power and glory by the descent from pure Spirit—formless Life—into the substance of form. The reverse is actually the case. According to the philosophy referred to the Ego, whether it be the Ego of a God or of a man, cannot become self-conscious in all states of life until it manifests in individual form. There may be a vast difference between the form in which the Ego of God manifests and the physical body of man. The form must be indicative of the nature of the mind that has built the form.

The laws of Evolution and Involution do not obtain on the three higher of the seven states of consciousness. They are laws governing the ascent and descent of life in form on the four lower states or planes of manifestation.

BUILDERS OF FORM**Temple Teachings****Open Series No. 238**

My children, if you would have a well ordered future, search the backward track of your life-cycle. Wherever you find a broken link in the life chain you are forging, a wrong or unwise act you have committed, get into tune with the little lives, the elementary builders of form, and direct them to change the form which was built by your thoughts and their corresponding acts. Just as your thoughts of evil brought mental substance into a corresponding form and that form was materialized by means of your corresponding acts, so your thoughts of an opposite character concerning the same thing or person with whom those first thoughts were connected would wipe out abnormal or crooked outlines of the original form and straighten or fill them in in accordance with the pattern in the mind of God, the form which you had distorted.

The mind of man is not capable of formulating a mental image which does not exist in the mind of God. When man seizes upon a thought form in order to bring it into material form, in his ignorance of true proportions and of the character of the mind-substance it manipulates, he distorts and changes true outlines.

The personality or lower self does not realize that it is using actual, individual, elementary lives, even in drifting, careless thoughts. Then how much more effective must be his power when a definite idea is concentrated upon. To whatever degree man has intuitively caught the true ideal of a form in the mind of God can he perfect the details of the form he is trying to materialize or change for the better.

In order to remould the aforementioned broken links, i. e., to correct the effect of the wrong or unwise act committed by means of the elemental builders of form, you must do so constructively. You cannot do so by aid of the destructive agencies of life. In other words, the elemental lives you are directing by your will and thoughts must be of a building or reconstructive positive nature. You can no longer indulge in like thoughts to those which previously were responsible for the breaking of the links, the commission of the acts, the action of the elementary forces which have injuriously affected the form you had constructed after the pattern form in the mind of God. Your thoughts in relation to the object or person affected by your act must all be of a constructive nature if you would gain your purpose. For instance, if you had constructed an ideal form of Justice which you had willed to manifest in your individual life and had failed to manifest justice toward another, either consciously or unconsciously, you would have set in action the destructive force of the elementary lives, and your ideal form or plan of manifestation would be thwarted. You could only repair the injury by setting the constructive elementary lives in action by

thoughts and acts of reparation for your former injustice. Refusal to do so would lead to an increase of the tendency toward injustice, and karmic law would bring punishment for the act.

H—[]

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, Haleson, California.

Question:—A great deal has been written regarding the personality and peculiar qualities of H. P. Blavatsky. In some cases she has been attributed with miraculous powers such as precipitation of material objects, etc. Does it not seem puerile and silly that one who is said to have been a representative of the Great White Lodge should have descended to such parlor tricks as these?

Answer:—In formulating an answer to this question it will be necessary to hark back to the period in which Madam Blavatsky lived. At that time the western world was in great danger of being submerged by a wave of materialism, which was sweeping over England and other European countries and which had as its advocates many of the deepest thinkers and most powerful minds of the time. Men like Bradlaugh, G. W. Foote, and many others were lecturing in all parts of Europe in an effort to influence the minds of the race against the crystallized forms of religious belief, creed, and dogma which held them in thrall. Spiritualism had just made its appearance in the United States, and no doubt Spiritualism was a very strong factor indeed in counteracting the materialistic wave which threatened to swamp the religious nature in man, for a time at least. Most of the thinkers had become dissatisfied with the old dogmatic teachings of infant damnation, perpetual hell fire, etc., etc., and were groping in the dark in an effort to find something to satisfy the religious cravings which are the basis and fundamental things in every human being. Bradlaugh and the rest did a great deal to break up the crystallized shell of orthodox religion. Spiritualism exerted a powerful influence toward demonstrating the existence of hidden powers and unknown forces and entities on the inner planes of things. Materialism, while satisfying to a certain limited extent the intellect, was absolutely unprofitable and tasteless to the soul of man, which

has, deep down at the base of its nature, a subconscious knowledge of spiritual things.

G. W. Foote, who was one of the most powerful lecturers on the atheistic side at that time, had a favorite saying when attacking Faith. He said, "Faith is the power of believing in that which you know to be untrue." Theosophy teaches that Faith is the power of believing with your brain mind that which your intuition and soul tell you must be true, even though your brain mind cannot comprehend the reason for it. Theosophy teaches that the intuition is a life-line thrown out by the soul or Higher Self for the rescue of the lower self, which is sunk in a swamp of desire and reason controlled and actuated by desire, and that the path of salvation for humanity, both individually and collectively, lies in their ability to use this life-line and draw themselves up out of matter into the spiritual realms of consciousness.

To return to Madame Blavatsky and her mission. At the time she first became at all prominent in this work the Fox sisters were causing quite a furor with their demonstrations of spiritistic power, and we read of Madame Blavatsky attending their seances and meeting there Col. H. S. Olcott, who was the first president of the Theosophical Society and co-founder with Madame Blavatsky. H. P. B. demonstrated to Col. Olcott her ability to influence and change the form of the materialisations which appeared during the seances, showing that she had the power to control certain hidden and inner forces which are not recognized by the majority of mankind. At other times she demonstrated before groups of people, whose reliability is unquestionable, that she had the remarkable power of precipitating material objects, such as tea-cups, letters, etc. H. P. B. always ridiculed the idea that there was anything miraculous about this, and never at any time did she bring her ability forward as evidence of spirituality or anything of the kind. One thing, however, that was accomplished was the demonstration of the existence of hidden forces in humanity hitherto undreamed of. She showed in her experiments at the seances conducted by the Fox sisters that the apparitions which the deluded audience thought to be the souls of their dear departed relatives were in reality nothing but forms or patterns which existed in the memory of their own minds and which were brought into manifestation, visualized, and activated by elemental forces which were under her own control.

In the religious and philosophic world of her time she performed two distinct missions. Firstly she substituted a warm, glowing, life-giving philosophy and belief for the cold, meaningless blankness of materialism. Secondly she explained the phenomena of Spiritualism, putting that cult in its proper place.

Infinitely more remarkable than her control over certain elemental forces was her ability to write such a book as "The Secret

Doctrine." No human being ever lived who could have written that book from knowledge that he had attained during one life-time. No book has ever been written which begins to compare with it in the multitudinous variety of subjects covered. And yet Madame Blavatsky was not a highly educated woman. The explanation of this ability, it seems most probable, is that she had the power of reading with the inner vision and could draw at will from the records which exist in the Astral Light. Her life was of a very varied character. She suffered the extremes of poverty, at one time working in a factory in New York City, and at other times was surrounded by all that money can buy. She mixed with the lowliest and the most exalted at all times upon terms of absolute equality. She tasted life in all its phases, and in so doing became **en rapport** with humanity, and it is that quality which provides the link between the Gods and man. Learning will not do it nor intellectualism. These tend rather to isolate their possessors and place them on a pedestal. But compassion and brotherly love, in which she was enveloped and of which she was the channel, communicating these great cosmic forces from the Lodge of Masters to humankind, are universal forces and are the forces upon which the future evolution of the race depends.

So, in conclusion, we may say that the ability of Madame Blavatsky to control elementary forces was very secondary indeed and was only exhibited for a short time and with a subsidiary object. Her main work was to hand on to the western world the wisdom of the ages stored up by the Great White Lodge of Masters, to correlate these teachings to a certain extent with the teachings of science, and to substitute, in place of the hide-bound religions of the day, a religion with a scientific base, which satisfies both the mind and the soul.

THE INNER TEMPLE

The Temple teaches that before the disciple can enter the door of the true, the Inner Temple, he must lay down all purely personal desires and ambition, surrendering his all to the good of the whole. Yes, he must even be willing to renounce his hope of heaven if thereby he can better serve the race. Then, crowned with the diadem of Selfless Love, to him the Gates of Gold will open wide, as from his inmost heart he sings his consecration hymn, whose key-note is this:—

An Thou canst use me to help the race,
Gladly I yield mine all, the self efface.

L. S.

THE SUN'S SONS

The worlds, planets, suns, the heavens and great Space in which all are set—these all are not worlds, planets or suns, nor the life thereon beasts, men, rocks and shrubs!

Open thine eyes and see that all is the Ocean of Light—the Radiance which is He, and which He is—then thou in Him and He in thee!

Man is set a prism in which shall be naught but Light, from which shall radiate naught but the flashing of It's colors.

"I am come a Light to lighten the world."

The prism is! the Light is!

Bodies, forms, faculties, vestures—these are but the planes, the facets of the prism.

The prism needs but cleaning, needs but exploration of it's points, it's surface.

Light reveals. "If any man shall call I will come unto him."

Let the prism cry for Light and it shall know itself with the coming; and so again and again, until there shall be proved naught but Light and the Sons of Light. D. A.

SYMBOLISM OF HIAWATHA'S SPEECH TO THE IROQUOIS LEAGUE

It is understood by all students of the occult that there is a law of parallels and correspondences between the inner and outer worlds and that the outer form is but symbol of inner principles. In the speech of Hiawatha to the League, printed recently in the "Artisan," there is a remarkable amount of the obviously occult in both the formation scheme of the League and in what follows closely upon it in connection with the United States. It is chiefly the occultism of number that stands out. This, especially in some phases, is of such nature as to appear as idle fancy to the uninformed, or at least as being trivial. But the most real thing in the earth is not the stone; it is the atom. If one were to discover the atom all by itself it would appear to be trivial. He would hardly connect it with the structural substance of the stone, and would fail to see its importance in building trees and lands and men.

We note first that the League was divided into eight tribes, which corresponds to the eight-pointed star of the Gnostics, which was symbol of the Central Spiritual Sun (Son) and the Seven Rays emanating from it, or the Source and the Seven Planes. Eight tribes and five nations (8×5) yields the occult forty, symbolizing probably that cycle of human evolution in which the individual is mortal-minded, the forty years in the "wilderness" of material and earthly interests as against the "three-days" cycle in which "the mortal becomes immortal." The five is significant as being the

number of man, the pentagram, the star of his Being. Thus the League symbolizes the human race, both in its numerical foundation and in the alignment which Hiawatha gives to the Five Nations, which is as follows:

Of the Mohawks he says they sit under the shadow of great trees that spread wide branches, deep-rooted, and that the nation is "warlike and mighty." In the Bible it states that Abraham, who is the Father of nations, "came and dwelt in the plain of Mamre." Mamre means, **firmness, vigor**. It was also the "plain of oaks." And thus the Mohawks were made to stand for the patriarchal tribe, "warlike and mighty," full of "firmness and vigor," laying the foundation of the League. They were "great trees, whose roots sink deep into the earth, and whose branches spread over the vast country." First comes the nation and then the laws that govern it. The Oneidas, the second nation, were "counselors," thus symbolizing the function of government, "leaning against" those fixed principles within which all true political and legal bodies are built. The Onondagas were the third nation. They were said to be "gifted in speech." Three is the number of the manifest Logos, of the Word. Consequently the Onondagas symbolize the teachers and priests, the revealers. It is said they dwelt "by the side of the great mountain" whose crags overshadowed them. Mountains symbolize spiritual altitudes, and the overhanging crags Divine protection.

The Cayugas, "whose dwelling place is the dark forest and whose home is everywhere, shall be the fourth nation because of your superior cunning in hunting." Four is the number of the physical plane which is the plane of darkness through which man wanders with his home "everywhere." This represents the Esau stage of man's development. He is not now Jacob the "perfect man dwelling in tents" in remembrance of his divine nature, as he did in his Edenic state of consciousness, but Esau, "a man of the field" who has forgotten his own divinity and become a "hunter" after the knowledge which comes through experience had in his wanderings "everywhere." The Fifth Nation represents the stage of man's evolution whereat he has come to "possess much wisdom" as the fruits of his mortal experiments. His state of enlightenment is symbolized by the "open country" in which he is said to dwell. He is no longer a mere hunter, but has become a husbandman and a craftsman, entering the stage of the "art of building cabins."

It is said that, after a time, a sixth nation was added to the League. This gives the symbolism an added racial significance, making each nation stand for a racial division of mankind and placing America exactly in the line of development. The Fifth Race landed on this continent in 1620, but it was near its end when it arrived. Consequently the formation of the Fifth Nation of the League symbolized the completion of an epoc. From the settlement

by the Fifth Race the Sixth Race after a time comes to be evolved. Hence the Sixth Nation was added to the League in true alignment with the inherent symbolism.

While the position of any great Initiate who appears in the race at any given time may not be divulged, yet it is known that the Logos or Manu of a Race appears again and again amongst his people, laying down laws, launching movements and founding nations at crucial times and places and His hand never lets go of the helm in the fate of His nation and His people. And it is a momentous and remarkable fact that this League was the exact prototype of the United States, which is a league of "nations" built out of the common consent of the "nations" to the contract, a thing unique in the fortunes of the human race so far as profane history is aware. The League was formed by its members at a time of peril for their better protection which is precisely what was done by the thirteen Colonies which formed the foundation of this present federation of States, which are forty-nine in number.

And this brings us to the occultism of numbers in this connection, which is little short of marvelous. America is distinctly the land of the Avatar, for an Avatar always appears at the founding of a Race. In America the Aryans come to their spiritual fruition with the completion of the Fifth Root Race. Westward their course of empire has taken its way to the shores of California, the sum of whose letters is 10, which is the number of fulfillment, of ending and re-beginning. Here the Fifth Race ends, because across the waters of the Pacific is the brown man.

It can well be said that the Seal of a nation is its **Divine index**. On one side of the Great Seal of the United States is the Latin phrase. "Novus Ordo Seclorum," the New Order of the Ages. The phrase itself tells the story of the destiny of America, the land of the New Order wherein a "New Humanity" is to rise out of the amalgamation of peoples. But more remarkable than this from the purely occult point of view is the fact that this phrase in both the Latin and the English carries 17 letters. This number is compounded of 7, which finds its correspondence in this instance in the Seven Sub Races of the Fifth Root Race, and of 10 which, as we see, is the number of Divine fulfillment, and new beginning.

There is a story that, a long time ago when the mysteries were about to perish out of the Race because there were no minds in incarnation fitted to carry them, certain Initiates got together and devised some simple means for keeping them in the mind of man. One of these means was the Tarot system. And when we turn to its card number seventeen in connection with the Novus Ordo Seclorum the fittingness of it is surprising. When one studies such matters as these it is impossible for him not to see that the Initiates are all one, and that within their possession is absolute knowledge

of those laws by which man works out his destiny, and that the map of his destiny is spread out before them as the stars over our heads. Card number seventeen has at the bottom of it the symbol of Saturn. Saturn rules barren and cold places, which was the sort of place in December of 1620, where the New Order began as New England, with its 10 letters. If we add to this 10 the 10 of the Novus Ordo and that of California, we have the beginning of a Race on one side of the continent and its ending on the other, completing the New Order, the sum of whose tens is the years of one revolution of Saturn, who rules the beginnings of America by the sun being in his quarter of the heavens when the Pilgrims landed. Thirty measures a sign of the Zodiac, which makes the years of preparation for the Coming One, and the length of an Astrological Age. The symbol of Saturn on the card is under a sea whereon is kneeling a virgin pouring water out of two urns held in either hand, obviously the symbol of Aquarius, the Water Purer, the Age we are now entering. The virgin must not be taken to be merely a young woman. It is the Androgyne. It is the "Man" of the cross of Enos, the other three points being held by the Bull, the Lion and the Eagle. Since this is the supreme one of the four arms of the cross and America is the land of Aquarius, we are entering a "Great Day."

Above the virgin's head is an eight-pointed star, symbolizing the four fixed and the four movable planes, the double cross, and other matters as we have already seen. In the center of this star is a diamond, symbolizing probably in this case the joining of the lower to the higher forces of a race in its culmination. Around this star are arranged seven four-pointed stars, which stand for a great Cosmic Order which will be powerful in the evolution of America. At the left of the virgin stands a tall lotus stem with three flowers. Out of the center one a butterfly, symbol of the soul, is flying upward to the symbol of the planet Mercury just above it. Mercury, the Messenger of the Gods, is the Lord of the Buddhic Consciousness, the center of **Spiritual Mind**, especially in a cycle of the Avatar.

There are twelve Signs of the Zodiac and twelve Orders of Life. Hence Jesus had twelve apostles as a symbol of the cosmos, one for each sign and one for each Order. The "United States" carries 12 letters; and our sacred motto, "In God We Trust" has 12 letters. Jesus as the central one, the Sun, or "Light which lighteth every man that cometh into the world," was numbered 13. The phrase for American unity is "E Pluribus Unum," which has 13 letters; its English translation, "One Out of Many," has 12 letters, Hiawatha's League consisted of 8 nations and 5 tribes, which, yield 13; and Massachusetts was the 13-lettered name that founded the 13 states that founded these United States. The pyramid may be said to symbolize structural grandeur. On the Great Seal is a pyramid 13 stones high. Above it is a triangular capstone carrying the All-Seeing

Eye, which stands for the Divine supervision over the destiny of America. And thus one might go on and on, but this is sufficient to indicate that upon a new continent the Name of the Race is written large amongst the stars.

FREDERICK WHITNEY.

BUILDING A BRIDGE

An old man travelling a lone highway
Came, at the evening cold and gray,
To a chasm deep and wide
Through which was flowing a sullen tide.

The old man crossed in the twilight dim,
The sullen stream held no fears for him;
But he turned when he reached the other side
And builded a bridge to span the tide.

"Old man," cried a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
And you never again will pass this way.

You have crossed the chasm deep and wide,
Why build a bridge at eventide?"
The builder raised his old gray head:
"Good friend, on the path I have come," he said,
"There follows after me today
A youth whose feet will pass this way.

This stream which has been as naught to me
To that fair-haired boy may a pitfall be;
He too must cross in the twilight dim—
Good friend, I am building the bridge for him."

—W. A. DROMGOOLE, from "Rare Old Chums."

My whole strength lies in prayer and sacrifice. These are my invincible weapons, and experience has taught me that the heart is won by them rather than by words.

From "A Little White Flower."

THE TEMPLE ARTISAN

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EDITORIAL MIRROR

The Temple sends the greetings of spring to all its members and friends wherever located. When these pages reach the eyes of our readers and the vernal forces will be outpouring everywhere.

* * *

Our work is going on steadily and constructively. Many good things have been accomplished, and more good things are to come. This issue of "The Temple Artisan" we think our readers will find interesting and instructive.

* * *

The two Master Messages entitled "The Long Lost Path" and "True Indifferenc" will speak for themselves, and they contain deep lessons of priceless value. The two poems "God Within" and "Building a Bridge" are also of great interior value with exterior correspondences. "The Sun's Sons" by D. A. is short and to the point, radiating inner light without a jungle of words to confuse.

* * *

We are sure that our members will appreciate the Temple Teachings in this issue, one entitled "Mental Mirrors" and the other "Builders of Form." Each one is full of spiritual substance and throws light on mundane existence and the whys and wherefores of things.

* * *

The article entitled "Symbolism of Hiawatha's Speech to the Iroquois League" by Frederick Whitney is a sequel to the article in the previous number entitled "The Iroquois League." From the standpoint of correspondences and fundamental qualities this article is intensely interesting. America belongs to the Red Men, whether in white bodies or red; and the plan of the United States is based on the Iroquois League as formulated by that great soul Hiawatha.

The Blavatsky Department conducted by Ernest Harrison is up to its usual quality of interest and instruction. As the Temple is a continuation of the work of that great Messenger of the Lodge, it is fitting that this department points out the fundamentals on which her work was based under the guidance of the Elder Brothers of the Race. We might say in passing that the Temple of the People has not deviated from the path of instructions and teachings laid out by Blavatsky and has not strayed from the path to worship strange gods, as have other organizations claiming to be based on her teachings.

* * *

"The Scientist and the Mystic in Modern Knowledge" is the conclusion of an article begun in the last number also and is of incalculable value to those who wish to keep their feet on the ground of physical science and take with them into the realms of the unknown the foundations acquired by a thorough assimilation of natural fundamentals.

* * *

The Temple Builders' Lesson in this issue, entitled "The Hand of Blessing," is illuminating and based on natural phenomena. The triple rainbow over the Temple was surely a symbol and a sign and a promise of the great Cosmical Constructive Forces working with the Law that Moves to Righteousness.

* * *

And so, dear comrades and friends, let us all attune our hearts to the outpour of springtime forces, the forces of resurrection, life, love and wisdom, power and beauty externalized in nature all around us in form, color, and fragrance. In all these qualities referred to God has a message for us if we can but read it, and we must read it with the heart and not with the mind. In other words, we must feel the message through what has been referred to as the Cave of Buddha in the heart of every human being, not Buddha the man but the illuminating Divine Principle which knows without reason or thinking.

W. H. D.

So long as his self-interest will lead him into injustice, so long is the path of power barred—for Justice is corollary with Divine Will. If he can store up memories of just, wise, compassionate acts performed by himself in any one incarnation he has stored up just so much energy for use in the following incarnation in overcoming the inertia induced by the negative aspect of the positive good in the acts above mentioned.

—From Lesson "Stored up Memories," "Teachings of the Temple."

 TEMPLE BUILDERS' LESSON NO. 214

The Hand of Blessing

At Halcyon, January 12, 1930.

The Little Child looked out of the window, and there was the beautiful picture!

Far away to the East the rugged outline of the low lying mountains rested against the sky. Mount Picacho lay in the middle distance, slightly to the right—Picacho, a gem in its golden setting—the jewel in the ring! Rain was softly falling, and she thought how glad all the trees and grasses on Picacho must be that the rain had come at last, so they and the thirsty soil could be refreshed; and she felt that even so far away she could hear a faint, rustling sound like a whisper of thankfulness to the Rain-God. So she closed her eyes and greeted the Mountain. She did not say the words with her lips—she said them in her heart, so that no one heard:

Spirit of the Mountain! Father Spirit!
 Vast—Still—Unutterable—Calm;
 Composed of Power—Endurance—Fire—
 We greet Thee!

Spirit of the Mountain! Mother Spirit!
 Soft—Brooding—Caressing—
 Wrapping all about Thee within Thy loving arms!
 Nourishing from Thy tender breast:
 Each twilight crooning Thy sweet Slumber-Song
 For all with ears attuned to hear:
 We greet Thee!

Children of the Mountain!
 Earth—Rock—Cave—Rill—
 Tree—Shrub—Flower—Vine—
 Bird—Beast—Insect—Dew—
 We greet Thee!

When she opened her eyes the rain had ceased, the Sun shone out brightly, and a beautiful Rainbow hung in the sky exactly over the Temple. It was so exquisite that she clasped her hands and scarce could breathe for joy! It slowly faded away, but only for a moment—then it came back again, and with it brought another—another even lovelier—that hung yet more closely over the Temple, with the first one just above it. Then the clouds wiped them both away, but still the Little Child stood there waiting, for she knew **something more must happen**—and yes, something did. Once more the Rainbow came—and this time the violet radiance of it

spread itself all over the Temple like the halo around the head of a Saint, lighting it like an amethyst! The violet radiance seemed to be a blending of the light of the Red Star and the Blue Star—and to show how **intermingled and inseparable they are.** And the Little Child thought of how the Rainbow had been called "God's Promise," and she knew that He was watching over and protecting His beautiful Temple which ever stands so white and gleaming, surrounded by its **thirty-six guardian pillars.**

Even after the Rainbow was gone the Window Picture was too lovely for the Little Child to leave. Quick dashes of rain! Flashes of sunlight—glimpses of blue sky—dark purple clouds! Over the Temple the sky cleared, and just above it, and in the same place the rainbow had been, stretched out a beautiful Cloud-Hand, perfect in form, majestic in power—and the Little Child knew it was held out in blessing.

And the fragrance was that of Sandalwood!

M. C. E.

HERMETICISM

There will be a regular column to be published with each issue of the magazine, giving, clarifying and explaining the teachings, messages and communications received from the Masters back of the Temple and sent out to members of the Temple. This clarification or simplification will be applied to the more difficult truths in many of these messages are very profound and fundamental and are always easily understood. The term "Hermeticism" is a good term as it serves for anything that may be written under the name of occultism, astrology, philosophy, alchemy and mysticism generally. The articles will be written by different members and students qualified to do so, and the material will be selected from time to time and not necessarily by the editor.

Persons who are interested in this department are invited from all parts of the world to write to The Temple Artisan, Hollywood, California.

THE SCIENTIST AND THE MYSTIC IN MODERN KNOWLEDGE

II.

Perhaps the best way to continue this discussion would be to introduce a few examples.

Suppose we wish to speculate on "Evolution." A vast number of facts have been accumulated which point, most people who are familiar with them consider, quite definitely to the existence of progressive change from lower to higher types in the universe. This evolution is confined not merely to the vegetable and animal kingdoms, but to inanimate matter as well. Atoms, molecules, men, and stars all evolve, and apparently pass through definite life cycles. The picture is by no means complete, and much must be interpolated to fill it out. The scientist is generally too occupied with determining the exact position of the solid lines of the picture to look

at the whole canvas; the mystic is too prone to sketch in the dotted lines without bothering to connect them up with the solid ones. But the scientist, like Eddington, who sees the advantage of both reason and imagination can survey the whole great work by putting in the solid lines and sketching in the dotted ones to join or extend them. It is in this way that the leaven of mysticism lightens the dough of ratiocination. I am perfectly willing to admit that unleavened bread is better than a cake of yeast, and I would rather be a hardened scientist than a too-soft mystic. Many people prefer as a steady diet the proper mixture of the two, however.

To go back to our picture of Evolution, we have to begin with empty space. This means merely empty of physical matter; it may be crowded full of thoughts or spirits or what not, for all we care. But physically it is empty. We then introduce, or produce from this space, two new things, one of which is the opposite or lack of the other, positive and negative electricity. We call the first a proton, and the second an electron. The evidence is becoming very definite that a proton and an electron can annihilate one another, with only energy resulting. (Probably the heat of the stars originates in this way). So if you wish to visualize creation you can suppose the hand of a Creator of some sort to have stirred up this empty space or ether into little whirlpools. Those whirling one way are protons, the other electrons.

Now these two types of entities combine to form atoms. Atoms of hydrogen are known to consist of one proton and one electron; of helium, four protons and two electrons together, surrounded by two more electrons; and so we build the whole set of 92 atoms of which all matter is composed. Certain of these atoms show attractions for one another and hang together to form molecules. Very complex molecules cling together into colloidal substances and may form protoplasm. This in cellular form unites with other cells to form a body which can support life.

No living principle has been introduced into this picture. A man could be thrown into a hot furnace, when his cells would be dried up and burned. The complex molecules would separate until only simple types of molecules would result; and you would have in place of your man a heap of carbon, oxygen, nitrogen, water, calcium, and other molecules, worth about 87c in a drug store. Yet nothing whatever has been done to this man except to make the molecules in his body move faster by heating them up.

If now we heated the molecules still hotter, they would eventually decompose at high temperature into single atoms. At still higher temperatures the electrons from the atoms would be flung out, and at temperatures around 40,000,000 degrees nothing but a mass of protons and electrons would exist. Under these conditions a man, a monkey, a chair, a mountain and any other material thing

you wish to mention would be indistinguishable, since each would consist merely of a highly excited mixture of electrons and protons. (This is not mysticism but cold science.) Now, if the temperature were increased still further, the protons and electrons would unite with a burst of energy, and nothing would be left but waves travelling off through space, to eventually be dissipated. Hence every particle of matter in the universe is like every other.

Now do you think this is a complete picture of a man? If it is, how does he differ from a chair or a mountain? The mystic could suggest several ways:

(1) A man consists of something else besides physical matter; or (2) matter has certain properties in certain states which it does not possess in other states. In other words, particles of matter (electrons and protons) possess in some way or other the power of collaboration. The second statement is obvious, but if terms are defined rigorously enough it leads, in the final analysis, to the same conclusion as assumption (1).

Let us trace through the steps which must occur, or at least have occurred, before an indiscriminate mass of protons and electrons can become the body of a man.

It is evident that temperature must have a great deal to do with the process. Temperature depends merely on the rate of motion of molecules, and hence on their kinetic energy. We thus see that energy relations must come in again in the relation of protons and electrons, entirely apart from the fact that they are nothing but energy originally, according to the best modern scientific belief. So we must take a number of protons and electrons and, pairing them off, form a quantity of hydrogen gas. But you can't make a man of hydrogen gas; so we fashion more complex atoms by combining different numbers of electrons and protons. At a low enough temperature some of these will hang together in the solid form; others will hang more loosely, in the liquid form, while others will not cling together at all but will form a gas. We are going to need all three of these physical states for the man's body, so we must be careful to have the proper temperature for all three states. If we have a temperature in our man's world above 4000 degrees C all the atoms will exist in the gas form; if it is below—200 degrees C all the will be in the solid form. But you cannot make a man's body out of mere atoms. A pile of carbon, nitrogen, etc., is not a man. So your atoms must combine to form molecules, and these are much more tender than the atoms. A number of carbon, oxygen, and hydrogen atoms are willing to form a molecule of sugar only in a very limited temperature range, say below 600 degrees C. So the complex molecules in the body of a living organism cannot exist except at temperatures below about 100 degrees C, and cannot function except above about 0 degrees C. Out of an infinite range

of temperatures, then, we are limited to a very small one, which we may call the "living range." It is evident, then, that we must produce a world for our man to live on which is kept at this temperature.

But bodies at any temperature are constantly losing heat. Consequently, we must provide a source of energy to keep this world warm, so our world must have a sun. Once we have provided this we can stock it up with a great deal of energy, turn it on, and let it keep the incubator of life, the world we have created, warm.

But we find that another requirement besides electrons, protons, and temperature exists. We need time. Herding protons and electrons into atoms is a slow process; herding the atoms into molecules is almost as slow; herding molecules into cells and teaching these cells to cooperate in a multicellular organism is slow. Therefore we must arrange that the sun shall maintain the world at this limited temperature range for a very long time, and this means providing a thermostat. For if we don't provide enough energy in the sun it will be too cold, and if we provide a lot so that it will not get too cold it will be too hot at the beginning. The annihilation of matter and its conversion into energy in the center of a star forms an ideal thermostat for this purpose.

So we first collect our protons and electrons into atoms, and then these atoms coalesce into vast nebulae. These then pass through the normal evolution of stars, beginning as vast cool stars of low density, getting hotter and smaller, and finally beginning to cool off again. Examples of young, middle-aged, and old stars are to be seen everywhere in the heavens, so that the scientific basis of stellar evolution is very definite. We can draw full curves for the whole evolutionary path of a sun from its birth to its final death as a star, and very little line dotting is necessary.

We have gone a step in advance, however. For there is also apparently an evolution of atoms themselves, as evidenced in radioactive decay. An atom of radium is apt to blow up any minute, and this property is shared by all of the more complex atoms. In fact, every known atom containing 84 or more electrons outside of its nucleus is apt to be unstable and may blow up at any time, so far undeterminable, between immediately and eternity. This breaking-down process, when viewed with so many other cyclic processes such as stellar evolution, tempts the imaginative person to suppose that we are seeing only a small portion of a very vast evolutionary cycle, beginning when the first simple atoms were formed from protons and electrons, and building up more and more complex atoms, until extremely complicated structures were reached. There is some evidence that in distant parts of the universe such atomic synthesis is even now going on, as evidenced by the so-called cosmic radiation recently discovered. But the atoms with which we deal directly are

certainly breaking down, at least the more complex ones. What more logical than to suppose that at some time the conditions in the universe gradually changed so that the most complex atomic forms were no longer stable and hence began to break down. Eventually, as this condition changes still further, the simpler atoms may begin to break down, until finally we have no atoms possible but only electrons and protons.

We thus see a vast cycle from simple physical forms to complex ones and back to simple forms again, occupying a vast expanse of time which can be described as the life of one universe. Other universes may exist before and after this, or simultaneously with it, but we are talking now about this one only.

While these complex atomic forms are stable, complex molecular forms must be built up from them, which we saw could take place provided stars could be built up of the atoms which would give proper energy surroundings. While these molecules are stable cellular forms must be built up; while these exist complex organisms must be evolved, or rather have been evolved. Each one of these lesser cycles is built up on another as a foundation, and hence must occur before its parent cycle is completed.

Out of the course of this organic evolution emerges man, distinguished from other organisms by his power of reason and his imagination. Now, says the mystic, why not extend our picture further? So far it has been purely physical, but we have as yet no physical explanation of mind or of those things which we call spiritual. Protons and electrons had to learn to cooperate to build atoms, atoms to build molecules, molecules to build cells, cells to build organisms. A man's physical body is a vast collection of cells, each with its own work to do. Yet each specialized cell is nothing physically but protons and electrons, or in other words energy. We need some higher form of energizing principle to guide the relations of those protons and electrons to form the man's body.

Now men are learning to collaborate so as to build up social and mental structures of reason and imagination. Where is the differential and integral calculus when a protozoon is the highest form of living matter?

We can thus sketch in a vast drama of the evolutionary march of life, of which enough details can be readily verified to show its basis in fact. Where we have filled in or extended the picture it may have been done incorrectly. This induces us to increase our effort, i. e., provides a scientific stimulus. We find that imagination and reason complement one another.

BENEVOLUTUS.

TEMPLE ACTIVITIES AND NOTICES

The book "**Brother of the Third Degree**" is now on sale, and we are receiving many letters of commendation concerning it. It is a book of about 400 pages, bound in dark blue cloth, gold stamped, published by The Halcyon Temple Press under the auspices of The Temple of the People. This is the 35th Anniversary Edition of this popular occult novel. Price \$2.60 postpaid.

We also wish to call the attention of our readers to the **Red Folio** of Master messages and communications, which will be sent postpaid for \$1.00 per copy. Every member should have a copy of this important series of communications.

We also wish to call attention to "**Leaves of Morya's Garden**," written down by Nicholas Roerich, price \$1.00 per copy postpaid. Also "**Agni Yoga**" by the same author. Vols. 1 and 2, price \$1.25 each postpaid.

We again call attention to "**The Religion of Love**" by the Grand Duke Alexander of Russia, bound in blue cloth gold stamped. This book is highly recommended by students of occult and religious philosophy. Price \$2.00 postpaid.

"**Astrology and Health**" by Ada Muir, editor of "The Torch," is a very interesting booklet of about 45 pages and deals with cell salts and uses that correspond to the various signs of the Zodiac. Price postpaid, 75c.

"**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.

"**Occultism for Beginners**" is one of the Temple's best sellers, paper 40c, cloth 80c postpaid.

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

All of the above books may be ordered from The Halcyon Book Concern, Halcyon, California.

ERRATA

Readers of the "Artisan" will please note that in the previous issue, which is the October-November number, on the outside front cover page it is printed "November-December." Please change this so you will not be misled by looking at the cover.

Also on the inside of the front cover, giving a definition of the Temple, in the third paragraph the capital letter M was left out of the word "Masters."

Also readers should make correction on page 58 in the text of the article entitled "The Holy Spirit," where a repetition occurs in the second and third lines. In the second line strike out the words "has been familiar owing to the Biblical references to."

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