

# The Temple Artisan

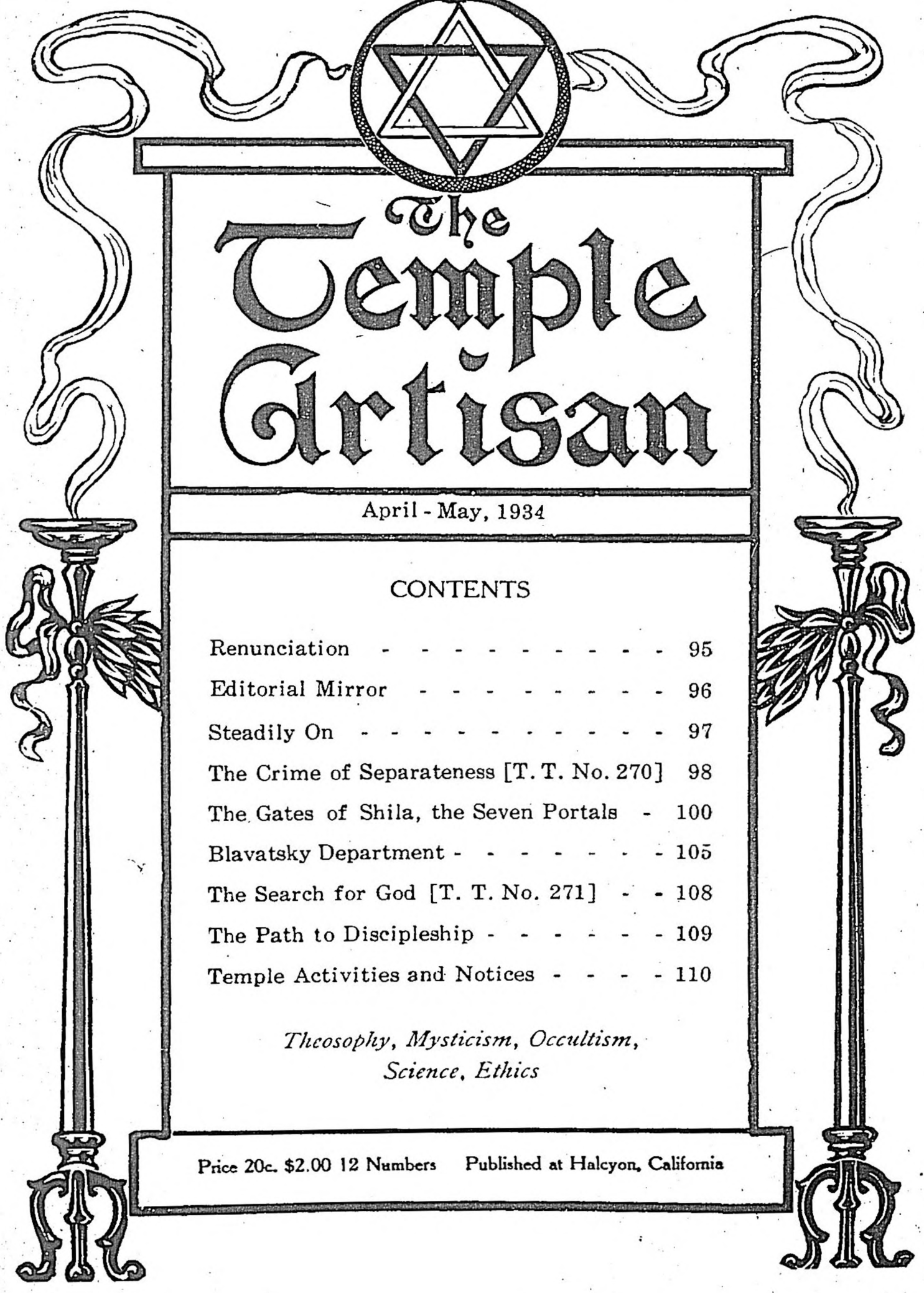
April - May, 1934

## CONTENTS

Renunciation - - - - -	95
Editorial Mirror - - - - -	96
Steadily On - - - - -	97
The Crime of Separateness [T. T. No. 270]	98
The Gates of Shila, the Seven Portals -	100
Blavatsky Department - - - - -	105
The Search for God [T. T. No. 271] - -	108
The Path to Discipleship - - - - -	109
Temple Activities and Notices - - - -	110

*Theosophy, Mysticism, Occultism,  
Science, Ethics*

Price 20c. \$2.00 12 Numbers    Published at Halcyon, California



# THE TEMPLE OF THE PEOPLE

---

## Name and Objects:

The name of this Society is:

### THE TEMPLE OF THE PEOPLE

The Society of THE TEMPLE OF THE PEOPLE is an autonomous and continuous part of the THEOSOPHICAL MOVEMENT organized by Helena Petrovna Blavatsky, in New York City, 1875 A. D.

The declared objects of the Society of THE TEMPLE OF THE PEOPLE are:  
**First:**—To establish a nucleus and a vehicle for the essential UNITY of all life.

**Second:**—To bring about a greater understanding of UNIVERSAL BROTHERHOOD and the enlightenment of all people.

**Third:**—To promote a universal understanding and toleration of TRUTH by a diligent study of comparative religion, making science religious and religion scientific. Since TRUTH is an integral part of the nature and being of all WORLD RELIGIONS, there never can be, except by faulty understanding a conflict between the religions of the world.

The Society owes no allegiance or subordination to the authority of any power, body or office outside its own sphere of administration, vested in the Guardian-In-Chief, except that due respect is declared for every requirement of civil law.

**The Temple Of The People:** situate in the County of San Luis Obispo, State of California, U. S. A., shall be known as International Headquarters of the Society of THE TEMPLE OF THE PEOPLE. Here shall be established the permanent residence of the Guardian-In-Chief and members of the Temple Synod.

### MEMBERSHIP

**Members-At-Large:**—Shall consist of all who have signed an application blank for admittance into the Temple Of The People, and pay the annual dues of six dollars. These members are considered in the light of probationers for the Order of the 36.

**Templars:**—Shall consist of those members who have served the specified time (not less than one year) as members-at-large, and have been admitted into the Order of The 36, or Esoteric Section of the Society, upon the approval of the Guardian-In-Chief. These members are known as full participating members. The annual dues are seven dollars.

**Temple-Square-Members:**—Shall consist of those members who are non-resident at Headquarters, but active full-participating members of the Society through a chartered Temple Square.

**Temple Square:**—Seven members may make application for a Charter to organize a Temple-Square.

**Inner-Orders:**—There are various Inner-Orders of the Society. Information regarding these Orders is not given out publicly.

(The above information is from the By-Laws of The Temple Of The People, as re-organized in Syracuse, New York, 1898 A. D.)

(The Society of The Temple of the People is not responsible for any statement in this Magazine, unless made officially.)

Address THE TEMPLE OF THE PEOPLE, Halcyon, California.

# The Temple Artisan

Vol. XXXIV

APRIL - MAY, 1934

Numbers 11 and 12

BEHOLD, I GIVE

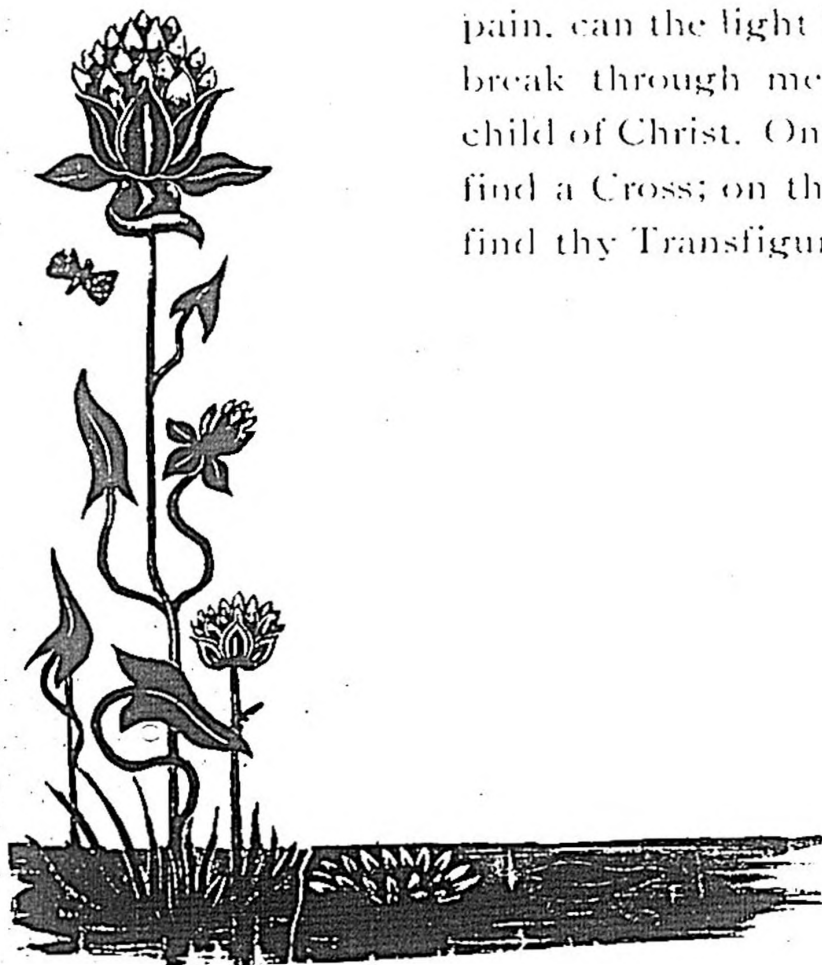


UNTO THEE A KEY

## Renunciation

Only by renunciation, only by waiting in the darkness when there is no light, until the way opens and the shadows flee away; only by bearing the pain, loving the causer of the pain, can the light from the great Father love break through me, the Christ, to thee the child of Christ. On the first Mount thou shalt find a Cross; on the second Mount thou shalt find thy Transfiguration.

+



# THE TEMPLE ARTISAN

PUBLISHED BI-MONTHLY BY THE TEMPLE OF THE PEOPLE

Subscription, \$2.00 for 12 Issues. Single Copies 20 Cents

The sole right of translation into German and publication in German is reserved to the German Section of the Temple of the People.

Entered as second-class matter July 1st, 1908, at Post-Office, Halcyon, California  
Address all communications to THE TEMPLE ARTISAN, Halcyon, California

---

## EDITORIAL MIRROR

We recently received a letter from a Temple friend on the Atlantic Coast asking us to give light on some very intelligent and deep questions. This was done, and we feel that it would be well to use the answers given in the Editorial Mirror, as they involve the fundamentals of the Temple and the Wisdom Religion. They are as follows:

In reference to what you found in *Light on the Path*—"Seek in the heart the source of evil and expunge it"—we must realize that every force and organ has its two poles, the higher and the lower. The heart in its highest aspects is a vehicle for transmitting spiritual forces, but if the thoughts and desires are inverted, the heart becomes hard and blackened. If all evil which comes from personality and ambition is removed from the heart—as *Light on the Path* says—"the feet will be washed in the blood of the heart." The "feet" is understanding, the mentality, and being "washed in the blood of the heart" means that the personal man will be lost in the Impersonal Man or Higher Self, and become one with the whole Universal Lodge of Life and Nature.

The "Life in the Eternal" means the life in the realities, eternal truths, on which the universe of matter and spirit rests.

Relative to the personality, it is made up of the four lower principles which are impermanent, namely, the physical, the astral body, the lower mind and the lower passions and desires. The three higher principles are the Higher Manas or the Higher Mind; the Buddhist principle, which is the vehicle for spiritual discrimination and intuition; Atma, which includes all and is DEITY—ALL IN ONE AND ONE IN ALL.

The Higher Self is always and eternally one with Deity. The personal self with its four lower principles can never know God, because it is dominated by intellect, lower desires and passions, and it is caught in the glamour and glitter of outer things. To know and become one with the Higher, the impersonal and universal Self, the personal self must be transmuted, or we might say, eliminated, or be under the perfect dominion of the Higher Self. Therefore, we have the distinction

of the personal and individual Self. The sentence, "The whole life of man seems to be utterly dissolved" means the personal man.

In Tennyson's great poem he utters an eternal truth when he says that only one of the knights, namely, Sir Galahad, was able to see the Cup of the Holy Grail, which is the Christos and even that required him to give up his personal life, which was in effect utterly dissolved. But he found his larger life by making the correlations with the Wine of the Cup of the Holy Grail—the Christos. In other words, if we attain great heights or truths, we must pay the price in some way or other.

As to the relation of the Auric Egg to the Innermost Heart, every one of the seven principles has its heart, from the physical on up. Therefore the Auric Heart would not be a physical organ, but rather an electro-magnetic or spiritual organ, which is connected with all of the hearts of the seven principles. As the personality makes correlations with the higher, beyond the four lower principles, we become more and more conscious of this Innermost Auric Heart, and corresponding light, knowledge and wisdom is ours. A high spiritual force in the Auric Egg corresponds to the blood in the physical body.

He who can make these correlations referred to, transmutes the lead of the personal man into the spiritual gold of the Higher Self and finds the Elixir of Life which means unity with the Inner Deific essence and with the Eternal Truths, Love, Power, Will and Wisdom.

W. H. D



## STEADILY ON

Hither and yon, hither and yon, flit the forces of sentient life.  
Steadily on, steadily on, flows the stream of the Eternal. The point of  
their crossing—the hour mark of the Law.

Hither and yon, hither and yon, the arm out of center. Behold the  
Cross of the Crucifix with its suffering inevitable.

Steadily on, steadily on, the center held strong, the balance made  
true, sound the Chimes of Liberation.

Hither and yon, steadily on! From which cross do you gauge your  
acts?

Steadily on, steadily on! Hear ye the Hour and the Day—the stroke  
of the Time Piece of Cosmos?

*July 8, 1926.*



## The Crime of Separateness

Temple Teachings. Open Series No. 270.

It is deplorable when the masculine aspect of any evolutionary line, the Red Ray of a line, has willfully or ignorantly permitted a separative force to break the essential harmonic vibrations between itself and the feminine aspect of the same line, the Blue Ray, for many sad results must inevitably ensue. But it is disastrous in the extreme if the feminine aspect of an organized body be overcome by such a separative force and break the connection between itself and the masculine aspect, thus leaving the lesser units of such a body in a position corresponding to that of a nest of unfledged birds deserted by the mother bird.

The feminine aspect—the mother force—of a race, nation or family, is the very center of its existence. If the mother and father of a family have descended in a straight line from the Founders of the racial family through many generations, and the mother is incapacitated for bearing, protecting and nourishing her children through the action of the separative forces of death or evil upon the father of that family, she can bear no more children for that family group and would find it difficult to retain her influence over those already born as time passes.

She might possibly bear other children through union with the prospective father of another family, but the main line of descent for the first family would be broken. In occultism such children—step-children, figuratively speaking—are not considered by the Masters as belonging to the first mentioned race. They would come largely under a different influence, a different hierarchy, for, while the descent is always reckoned from the feminine side, if the father is not in the right karmic position toward the mother the children do not occupy a similar position on that hereditary line to that occupied by the children of the straight hereditary line.

All these correspondences are repeated unchangeably in every department of human life from the highest to the lowest, whether they occur within a planetary system of worlds, a single world, a race or a family.


It is the vital responsibility for the spiritual and moral welfare of a race or family, the absolute necessity for purity, faithfulness and unselfishness of the feminine aspect, the mother, which makes the willful or ignorant yielding to the separative forces by the woman of the Blue Ray such a calamity to all under her influence or dominion, and at the same time it makes her such a target for all the opposing forces. The

guiding entities of those forces well know that the very heart of a movement, a race or a family receives its death blow with the yielding of the feminine aspect to the separative forces, unless the masculine aspect of the feminine is strong, wise, brave and faithful enough to stand in the breach and receive the brunt of the blow directed at the mother or to ward it off. If he is remiss in this respect, both are inevitably doomed to disaster sooner or later.

What I have said in relation to the action of forces between hierarchal lines, the heads of movements, nations and families is equally true of the disciples, the individuals and the children of either. All Temple units of the feminine sex are aspects of the Blue Star. All Temple units of the masculine sex are aspects of the Red Star. If the former are not pure, unselfish and faithful to the cause or family to which they belong, and if the latter are not strong, brave and wise enough to protect and sustain the former, that movement, race or family will become the prey of its natural enemies. When a nation or race begins to ignore these universal laws, the very laws of its existence, its death blow has fallen. No amount of sophistry, no supposed revelations can lead to repudiation of these truths without opening wide the doors to disintegration and death.

The mismating of the men and women of the present races of the earth, resulting from the karma of past races, is the cause of the spiritual bastardizing of the children in the case of the great majority. Therefore, clear descent along hierarchal lines is out of the question, save in the comparatively few instances where souls have recognized each other and taken up their married lives where they dropped them in former incarnations.

*Prior to 1922*

H—

## MEDITATION AND CONCENTRETION—A FRAGMENT

Endeavor to cast every thought out of your mind except the one of obtaining perfect tranquility of mind and body. Do not hold your will rigid. Do not make a strong effort at what so many of you term concentration, for you frequently defeat the desired end by awakening too much energy. Try to reach the condition between sleeping and waking, as far as possible, though listening with the inner ear.—H.

## The Gates of Shila, the Seven Portals

By THOMAS DUNCAN FERGUSON

This lecture is dedicated to three women. It is a significant fact that the three greatest theologians of the race have been women. Singularly enough, viewed from the generally accepted standpoint of earth life (not the theosophical idea of reincarnation) they have all lived since the sixteenth century.

The first, St. Theresa of Avila, (not to be confused with the Little Flower of Lisieux) was born in the year 1515 and passed October 4, 1582. Like all great souls, she was humble, and her humility sometimes causing her to experience a sense of awe in her periods of perfectly conscious and natural illumination, she confided, childlike, in her confessors—a mistake to be sure, but considering her environment, quite the thing to expect. They, for the most part, pitifully unable to grasp her message, dammed the well-spring, and the world is poorer, her full message dissipated in a sea of ecclesiastical banditry.

However, enough remained to stamp her a voice of the Lodge and in a measure to keep the channels open for the advent of another great soul, equally as humble but whose environment was not to her a matter of serious consideration; it was cosmic and there was too much of it to be bothered with petty relationships. One cannot imagine her awed by anyone or seeking advice and guidance from those spiritually and intellectually her inferiors. And so the world is richer because, totally disregarding canon, creed, custom and convention, she kept her mind and soul open to the messages of the Masters of Wisdom and with magnificent indifference flowed onward to the sea.

Sanskrit, Bengali, Punjabi and kindred tongues are not readily rendered in modern terminology and it took the Mercurial mind, the Venusian tongue and the Jupiterian spirit of Madame Blavatsky to make it possible. So, in the works of H. P. B. we reach the profound heights of theological reason, lyrical elegance and symphonic grace.

It but remained for these two natures to be blended and form an illuminating trinity in the person of Francia La Due, first agent and co-founder of The Temple of the People. Whether it is generally accepted or not is of no moment. It is of moment that she glorified the message which is its own argument, defense and justification. Each presented *The Gates of Shila, the Seven-fold Path of Initiation*, the keys to the gates being the seven major virtues or paramitas essential to adeptship.



Now there has always been a sense of confusion in the mind of the race regarding the figure seven. Not fully grasping the truth, it has attributed a sort of magical significance to the figure. There is nothing magical about it any more than that of the figure nine or eleven or the compounding of either. For other planets whose stages are set to meet the evolutionary needs of man, there may be, and probably are a greater or even less number of virtues prescribed. It just so happens that for the earth man there are seven, and there being a congenital awareness of the law, he senses a significance in the seven days of the week, the seven golden candlesticks, the seven spirits before the divine throne, the angels of the seven churches and so on. The confusion is due to the fact that for ages man, except in individual cases, has mistaken the letter or figure for the spirit of the law.

At this point we must seemingly drop the thread in a digression.

Perhaps the best way to arrive at a definition as to what constitutes religion, which is another way of saying "the seven-fold path," is to eliminate what it *is not*. It is not that sickening fear of an erratic God who waits just around the corner to annihilate you because you do not achieve at once a state of omniscience. It is not a belief in a sadist monster who, knowing you would not make the grade, placed a hell conveniently at the foot to receive you when you fall back. It is not to subscribe to some dogma or creed which leaves someone out because, temperamentally, environmentally or possessing a fine sense of discrimination he cannot accept it. It is not that mid-Victorian, prudish, half-mad conventional era unable to discriminate between obscenity and the naked truth. Nor is it a self-appointed ecclesiastical system of morality reading into the everlasting gospels of the Christs of the ages, the words of a God who favors one class and damns another.

In a recent survey of a thousand youths, average age, thirteen years, released from schools of correction, it was found eighty-two per cent returned to their unlawful practices and two-thirds were sentenced for serious crimes, largely felonies. Since this could be multiplied many times throughout a nation calling itself Christian, we must admit something radically wrong with our preachment. It is not wished to convey the idea that Christianity has failed. Christianity, like the other great religions of the world, is an irresistible force which would sweep everything before it if it were truly tried. The fault lies in the failure to recognize that religion is a technique of life, not preachment, not criticism, not judgment and sentence, but *living*. This is what Jesus meant when He said, "And if I be lifted up I will draw all men unto me."

He was not speaking of Himself but of the potential Christ in the race continually amplified by examples of a technified religious life.

Ramakrishna, upon seeing a prostitute, fell into an ecstasy, literally exclaiming, "Mother of God." Vivekananda, his disciple and successor, gave voice to these words indelibly stamped upon the immortal soul of India, for in a sense he is the soul of India: "May I be born and reborn again, and suffer a thousand miseries if only I am able to worship the only God in whom I believe—the sum total of all souls—and above all, my God the wicked, my God the afflicted, my God the poor of all races!"

This is to see a libertine and a scarlet woman, sensing in one the Christ and the other the incomparable Madonna. This was the technique of Theresa of Avila, of Helena Petrovna Blavatsky of Russia, of Francia La Due of Halcyon, California, in America.

Does it shock and frighten you? Then read it again and again until it thrills you with the mercy and the indefinable love of God. And when it has done this, then read "Fragment 3. The Seven Portals" in H. P. B.'s *The Voice of the Silence*, which brings us again to the "Gates of Shila."

To each of these gates there is a key, and over each a Planetary Lord or Lady, which is the case with the first gate, called Dana. The key word of this gate is Charity. Charity is Love's motivation characterized by: Kindness—recognition of kinship. Beneficence—active kindness of kinship. Benevolence—posture, disposition. Generosity—from *genus*, the nobly born. Lenience—from *lenire*, to soften. "Charity suffereth long and is kind." Forgiveness—Anglo-Saxon, to hold no resentment, remission. Helpfulness—standing by with a definite relief. Liberality—liberality is defined as the highest expression of freedom from prejudice. Favorable—graciousness. Favorability is the grace of lenity. Indulgence—Divine courtesy. Over this gate is Our Lady of the Moon whom the ancients revered as Diana of the Ephesians.

The second gate is called Shila. The key word of this gate is Harmony characterized by: Adaptation—from *armos*, a joining. Concord—from *concordia*, literally the melodious heart. Shila's key is the only key which will open all the gates, the symbol of the Bodhisattva, and which he always carries. Over this gate is the Lord Mercury, who is revered as the Lord of Reason.

The third gate is called Kshanti. The key word is Patience, singularly misunderstood, for it is characterized by: Passivity—the middle Path running between submission and resistance. Endurance—the abil-

ity to hold until the issue is solved. Constancy—from *constare*, to stand steadfast. *Constare* implies more than holding a point. It implies an intelligent awareness of the issue at stake. Resignation—heroic. It does not imply the acknowledgment of defeat, but the *will* to resign one's *will* to the Great Law. Composure—patience dignified in repose. Over this gate is Our Lady of the Sun, revered as the Goddess of Beauty, Venus, the Altogether Lovely.

The fourth gate is called Viraga. The key word is Indifference, also rarely understood and characterized by: Neutrality—incapable of partisanship, looking only to the *summum bonum*, the chief good. Impartiality—incapable of prejudice. Without Bias—the ability to visualize the perfect opposite of a fault in Perfection. From this name we derive our “virago,” which we have vulgarized until we associate it with termagancy. In truth, she is the Hindu goddess Durga in whom is found all the good qualities of the masculine and feminine, of great stature, strength and courage, a female warrior. Over this gate whom other would one expect to find than the Lord Mars—at first hated, then feared, then loved?

The fifth gate is called Virya. The key word is Dauntlessness, characterized by: Virtuosity—spiritual nobility. Daring—Blessed indeed is he in whom is found the daring of Virtue. Virya is the gate of Daring, and from the name we derive our Latin word *vir*, the Higher and Nobler Self as opposed to *homo*, the lower self. This is the gate of Boldness and Fearlessness, born of Benevolence, which knows no defeat. Over this gate is the Lord Jupiter, the planet of Benevolence and Brotherhood.

The sixth gate is Dhyana. The key word is Adeptship, which is its own characterization, being the sum total of all the virtues. Narjol, which has come down to us through the Latin *Adeptus*, and now: Adept—One who has obtained or attained. He who has reached the realm of Sat Eternal, whose only approach is The Middle Path; He who has perfectly merged the lower and the Higher Self in one glorious entity. Over this gate is the Lord Saturn, the Angelic Elder Brother whose function is obstruction and whose divine diversion is the fashioning of the crowns of St. John's Apocalypse engraved with the words: “He Hath Overcome.”

The seventh gate is Prajna. The key word is Creativeness. He is only a creator who has become so one with the whole that he may create any and all things from his own likeness, give of himself to ensoul them and still remain complete in himself. The Sons of the Dyanis—

the Bodhisattvas, Sons of Wisdom: they are Atma, the Pure Spirit of the Flame; they are Alpha and Omega, the beginning and the end, which becomes again the beginning. These Sons of the seventh gate form the Guardian Wall of the Temple not made with hands, eternal in the heavens. "Saints and Adepts are they, self-doomed, unthanked and unperceived by man."—[H. P. B.] Over this gate is Our Lord the Sun, "the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." These are the seven gates beautiful, the Gates of Shila on the Seven-fold Path of discipleship.

For, O Disciple! before thou wert made fit to meet thy Teacher face to face, thy Master light to light, what wert thou told? Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in self. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in His divine compassion: "For others sake this great reward I yield," accomplishes the greater Renunciation. A SAVIOUR OF THE WORLD IS HE. Voice of the Silence.

Such Sons of the Flame were Rama, Krishna, Hermes, Buddha, Jesus, Hilarion, who BECAME, and countless millions in the process of becoming, priests forever after the order of Melchisedek—kings and priests unto God and joint heirs with the composite Christ of the ages.

Delivered in The Temple of the People, Halcyon, California, March 11, 1934)

---

## A VOICE OUT OF THE PAST AGES

The Biblical story of Joseph in Egypt teaches us a great lesson for present-day needs. During the seven fat years (seven years of plenty) he built great warehouses all over the land in which were stored all the grain and foods that were not needed or used in the seven years of plenty. Then when the seven lean years came, the filled store houses supplied the needs of the people, and thus saved them from starvation. The labor of the whole people had filled the warehouses and when the need came, the whole people were given free of cost that which their labor had produced.

This is true and worthy communism. Shall this wonderful, practical lesson be passed by when so much needed—a lesson that when put into operation would lift humanity out of its misery and assure us all of a better, perfect civilization?

BENEFACTANT

---

Effort of will brings peace in the end, but not until the soul has advanced to the right point.—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, Halcyon, California.

*Question:* What is the teaching regarding the Avatar?

*Answer:* We find in *The Secret Doctrine* the statement that the Buddhas, Rishis and Avatars are the personifications of powers and are, mark you, a universal and common property.

During this cycle of manifestation the incarnation of five Dhyani Buddhas or Gods of the great root races has occurred and two more will come, one for the sixth and one for the seventh root race. Branching out from, receiving their nourishment from, and overshadowed by all these great spiritual beings are other celestial entities who, in their higher essences, are identified with them, and below these is a still lower grade and so on until we come to man, with his Higher Self which is identical with the Master who guides him and who is the sublimated synthesis of the group soul of which he is a part.

As an illustration of this great mystery and profound truth we find in *The Secret Doctrine* the statement that in the year A. D. 1355 there was born a man named Tson-kha-pa who was the founder of a religious sect named the Yellow Caps. We do not know much about this sect except that it was a body of religious men whose teachings and lives greatly influenced for good the community and from thence the country, Eastern Thibet, in which they lived. They are the Mahatmas of Thibet and their teachings are now gradually seeping into and permeating the whole world. Now, the Higher Self or Master of this man Tson-kha-pa was also the Higher Self of Gautama Buddha, and has incarnated many times and in many places. The spiritual enlightenment personified in the various saviors and teachers flows down from the secret and hidden sources from which the Dhyani Buddhas acquire *their* force, into the hearts of humanity, drawing them and guiding them upward in their path of evolutionary progress.

“Out of the darkness shineth the light of the Glorified Triple Star into the hearts of humanity.” What is the Glorified Triple Star? Is it not Love, Will and Wisdom pouring into our hearts and animating our actions and impelling us upward in our evolutionary career toward the spiritual attainment which will be the goal of this cycle of experience?

In the early days of the Temple when everything we said and did was even more misunderstood than it is now, it was customary at all meetings to grant entrance to those only who could repeat the password, and the password was: "The light of the Triple Star falleth upon the sea; the sea gives up to the rising Star its wealth of humanity." Here is a real mantram, an arrangement of words which, if repeated rhythmically, will arouse the forces which identify us with the triple key of Love, Will and Wisdom. Similarly, now and always, entrance into the inner Temple can only be gained by the awakening of the triple key, Love, Will and Wisdom in the heart and in the brain.

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

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

The key to the first gate along the Path which leads to the inner Temple is charity and love. *The Voice of the Silence* says: "Before thou standest on the threshold of the Path, before thou crossest the foremost gate, thou hast to merge the two into the One and sacrifice the personal to self impersonal. . . . Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the Sacred River's roaring voice whereby all nature sounds are echoed back, so must the heart of him who in the stream would enter, thrill in response to every sigh and thought of all that lives and breathes." Perhaps it means that the desire to unify ourselves with the welfare of the whole shall exist. We are exhorted to carry in hand the key of charity, to bathe our soul in "patience sweet that naught can ruffle," and to so focus our minds on the end we are striving for that we become no longer involved in either pleasure or pain, "Illusion conquered, Truth alone perceived."

Now we will turn from *The Voice of the Silence* to *The Secret Doctrine*, and here we read that spiritual perception, Buddhi, wisdom, may

be gained by the drinking of the Soma wine. "Soma is the Mystery God and presides over the mystic occult nature in man and the universe." The aspirant prefers inner truth to outer form and creeds, so drinks of the Soma wine and thereby gains inner wisdom and vision.

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

The object of the preceding pages has been to show how the force which animates us as human beings reaches us, descending through the various saintly and angelic entities of the inner spheres, from the Dhyanis Buddha at the head of our ray through the lesser and yet lesser angels until it reaches the Master who is our guiding spirit, and from Him flows into and actuates us. The force flows into us and we use it as we will.

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

Here we will interpolate a brief extract from *The Secret Doctrine* regarding the rounds of evolution: "Every round brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale. . . . Thence it follows that those persons who,

like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our fourth round as the average man will be in the fifth round, whose mankind is destined to find itself, on its scale of evolution, immensely higher than is our present humanity."

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

(TO BE CONCLUDED)



## The Search for God

Temple Teachings. Open Series No. 271

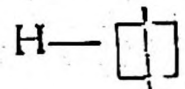
Search where thou mayest, in the cosmic heights or in its depths, for the God of thy longing, thou wilt never behold His face until it hath been first pictured in thine inmost heart.

When once thou hast beheld that face thou wilt see it mirrored in every dewdrop, star and sun; on the wings of a gnat, and in the eyes of thy fellowmen. However brutal or distorted, however pure or beautiful those forms and faces seem to other men, thou wilt only see the face of God therein when thou hast fixed that pictured face within thine heart.

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

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

I say thee nay, for when thou hast found thy God thou shalt know His measuring line was laid upon the garment Love was weaving for thyself.—*Prior to 1922.*





## The Path to Discipleship

By H. KAZEMZADEH-IRANSCHAEHR

### HAPPINESS

Thou art longing for happiness. It is the fruit of wisdom, which only thou canst gain if thou pursuest the path to its very end.

Happiness is a state of inner peace and of contentment of heart. Therefore do not seek for happiness in outer things. Do not seek it in material and worldly pleasures.

Whosoever is not satisfied with his own doings will look in vain for peace in the outer world.

Gratitude, contentment and sufficiency are three pillars which form the foundation for happiness.

Therefore the rare treasures of happiness and of peace are only to be found within thyself, for in thine own heart dwells the eternal source of happiness and wisdom—the God within thyself.

### WISDOM

I render homage to Thee. Thou art the goal of my striving. I adore Thee, holy tree of life!

How I crave for Thy fruits—knowledge, self-conquest and redemption. Whosoever followeth Thy heavenly light will not go astray on his earthly path.

Whosoever partaketh of Thy fruits will no longer desire earthly things. Whosoever seeketh shelter within Thy holy shrine will not be lost in the desert of corruption.

Thou art the refuge of all seekers after truth. Thou satisfiest the heart that thirsts for peace.

Thou art the home of the earth-wandering souls.

Blessed is he who has gained entrance into Thy Holy Temple.

Yet infinitely more blessed is he who is admitted into Thy Temple as Thy servant.

### COMPASSION

Compassion has two aspects: compassion combined with coldness, and compassion arising from the depth of a kind heart.

Compassion is combined with coldness if it leaves you enervated, weak and complaining. This compassion is negative and harmful, for it deprives one of the strength needed to relieve the distress of other souls.

Compassion arising from the depth of the heart is positive and creative. It strengthens the will, supports the heart and makes us ready to help and willing to sacrifice.

A Master who has gained perfect control over his passions and feelings will feel the sorrow of others much more deeply than you, but He will not be weakened by it. His compassion is glowing and God-like.

## Temple Activities and Notices

The thirty-fifth annual convention of The Temple of the People will begin on Sunday, August 5, and last until Sunday, August 12, inclusive. A preliminary reception will be held in Hiawatha Lodge on Saturday evening, August 4. On Sunday, August 5, at 11 a. m., there will be a devotional meeting in the Temple, followed by the noonday healing meditation. The first official and opening meeting of the convention will be held at 3 p. m. in the Temple. There is a promise of good attendance and all things point to a splendid gathering.

A meeting in the Temple on White Lotus Day, May 8th, was dedicated in commemoration of the passing of H. P. B.

If members who are in arrears for dues can send the same on just now it will help, as this is the time prior to our convention when we are put to extra expenses. Also any who may be able and wish to contribute something for convention expenses, may do so.

A new third edition of *Occultism for Beginners*, by Dr. W. H. Dower, is just off the press. Price 60c, postpaid, paper cover.

We recommend again the *Red Folio of Master Messages* (1927 to 1929) price \$1, postpaid.

Among the new books on sale we recommend *Hierarchy*, the continuation of the Agni Yoga publications, at the price of \$1, cloth bound.

Agni Yoga, Vol. I and II in one, \$1.50 postpaid.

*Fiery Stronghold*, eighth volume of Prof. Roerich's works, reviewed in December-January issue of *The Temple Artisan*, price \$3, postpaid.

Attention is also called to *The Torch*, official magazine of The Canadian Astrological Association, edited by our Temple sister, Mrs. Ada Muir, president of the association, 657 East Hastings Street, Vancouver, B. C., Canada. You may get sample copy of *The Torch* and full particulars of Mrs. Muir's *Just How Series* of simplified but comprehensive correspondence course lessons covering every phase of astrology, if you send 20 cents in stamps or cash to the before mentioned address.

We also recommend Mrs. Muir's books on Astrology and Health, Nos. 1 - 3, at 50c each. No. 1, Health and the Sun Sign; No. 2, Cancer; No. 3, Healing Herbs of the Zodiac; No. 4, The Book of the Nodes and Part of Fortune, also Pluto, the Redeemer, \$1 each, postpaid. Further, Food in Relation to Health, mimeographed, price 50c.

Copies of the paper, The Cross and Crown of the New Humanity, for distribution among friends, may be obtained from the Temple of the People without cost. Write us how many you want, enclosing postage.

# Temple Books and Pamphlets

---

Beacon Fires. (Cloth) .....	.70
Beacon Fires. (Paper) .....	.40
Coming Avatar, The. (Paper) .....	.25
Confession of Faith. I. J. H. ....	.25
From the Mountain Top. (Cloth) .....	2.50
From the Mountain Top, German Edition. (Paper) .....	2.00
Law of Cycles, The. B.S and W. Q. J. ....	.25
Mirror of Destiny. B. S. (Paper) .....	.25
Occultism for Beginners. W. H. DOWER, M. D. (Paper) .....	.60
Path Victorious, The. B. S. ....	.30
Seven Principles of Man, The. E. HARRISON .....	.10
Teachings of the Temple, German Edition. Vols. 1&2 each .....	1.55
Teachings of the Temple .....	3.15
Temple Builders' Booklets. Nos. I to X ...each .....	.25
Theogenesis. (Paper) .....	.25
White City of the Central Sun, The. B. S. ....	.25

We have the following booklets, nicely bound in paper, for 7c each: Her First Born; Karma—the Law and the Redeemer; Law; The Living Christ; The Recording; Self Responsibility and Farewell; Stewardship; The Upper Room.

The following leaflets are for sale at 5c each: — The Christos; Co-operation the Basic Law; The Cyclic Command; Foundation of the Temple; From the Place of Silence; God's Hospital; Karma—The Law and the Redeemer; Law; The Ledger of Life; The Living Christ; My Search; Power of Affirmation; Quotations from Temple Teachings, No. 1, Sex; To the Children of the New Covenant; The Temple.

**TEACHINGS OF THE TEMPLE**, 700 pages, cloth bound, stamped in gold. Instructions on problems relating to the mysteries of life and death; helpful and uplifting. Price \$3.15 postpaid.

### —Special Offer!—

A copy of the book **Teachings of the Temple** and twelve issues of **The Temple Artisan** for \$4.00. Send in your order at once while this offer lasts.

All orders to be addressed to

**HALCYON BOOK CONCERN**

**HALCYON, CALIFORNIA**

Lottie W. Ferguson

Halcyon, California

Teacher of Scientific Astrology

Horary

Mundane

Natal

# The Temple Artisan

DEVOTED TO  
Theosophy, Mysticism, Social Science

THE TEMPLE OF  
HUMANITY AND UNIVERSAL  
BROTHERHOOD



Circulates in all parts of the World. Each issue is replete with helpful teachings anent the great problems of Life:

---

This Magazine is renowned for the high messages of truth it is and has been transmitting to the World from Those Who know.

---

Published bi-monthly by THE TEMPLE. Price \$2.00 for twelve numbers: single copy 20c. Sample copy on application.

Address

THE TEMPLE ARTISAN  
HALCYON, CALIFORNIA