

The Temple Artisan

December, 1937 - January, 1938

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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.

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

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BEHOLD, I GIVE

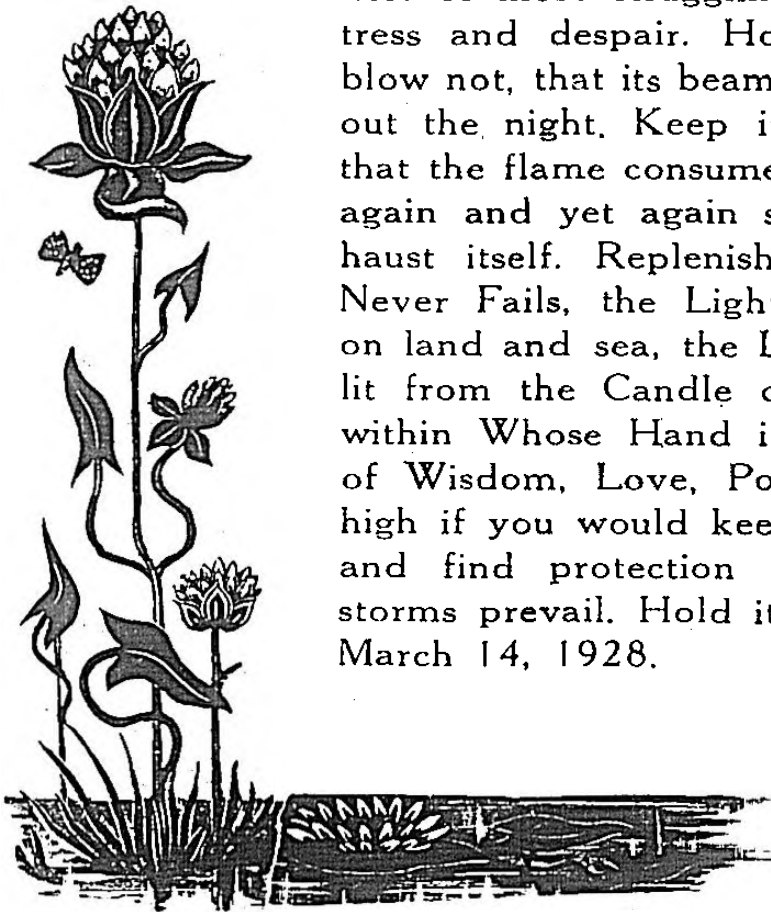


UNTO THEE A KEY

THE WHITE CANDLE OF HUMAN SYMPATHY

Light the White Candle of Human Sympathy. Hold it high that it may lighten the outer darkness of those struggling in bitter travail of distress and despair. Hold it high where winds blow not, that its beams may shine afar throughout the night. Keep its waxen whiteness pure, that the flame consume it not hastily. Replace it again and yet again should it threaten to exhaust itself. Replenish it with the Light that Never Fails, the Light that shines unceasingly on land and sea, the Light of the Soul of Man, lit from the Candle of the Infinite, held safe within Whose Hand it radiates a steady glow of Wisdom, Love, Power and Peace. Hold it high if you would keep your own path lighted and find protection when winds sweep and storms prevail. Hold it High!

March 14, 1928.



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EDITORIAL MIRROR

The ideals and teachings of The Temple of the People are of Universal character and apply to all times and all peoples of the earth. It is an American embodiment in its corporate existence having, so to speak, incarnated in the United States and thus being an American entity through which the Great Lodge Forces flow outward to all the world. Being an entity born under the laws of the United States and protected in its existence by these laws, it has always given and continues to give unswerving loyalty and devotion to the high ideals and principles of the United States.

Likewise it will be our duty as far as we are able to do so to prevent the Temple organization being involved with the personalities or personal opinions that run counter to that which the United States has a right to expect of every loyal man or woman in the country in all affairs. We recognize the right of individual members to think for themselves and to have their own opinions; but if such opinions are contrary to what we have set forth above as to the attitude of the Temple organization, we only repudiate such opinions as contrary to what the organization stands for, and thus do not permit such opinions to be set forth on our platform or through our literature. All constructive efforts along governmental lines must eventually attain Universal Brotherhood of all the races of the earth, as each constructive effort is a step towards that goal.

W. H. D.

The above was written for the Artisan some years ago by our past Guardian-in-Chief Dr. William H. Dower. It is as applicable today as when written, and The Temple still holds the same attitude today.

The separative forces are so very much in evidence in the world today, wars—strikes—agitations—depressions; all countries quivering under an inflammable state and uncertain restlessness, which works for separation and ultimate destruction. There is remedy, a plan greater than man's to bring about a true order of Universal Brotherhood. When the Avataric Force can manifest, and inject itself into the vital issues of the world, and thus elevate the consciousness of humanity to higher levels, then the Lodge Light will shine forth in Power and Glory. The debris and rubbish must be swept aside, that the hearts of men may become attuned to realization of Love, Unity and Brotherhood.

So let us develop the constructive forces of kindness, joyousness, justice and wisdom; in other words, practice the art of

spiritual living, and work with the Divine One in fulfilling the Great Plan of the Lodge—the Application of UNIVERSAL BROTHERHOOD. P. F. D.

FROM AN INTERVIEW WITH MASTER HILARION

I greatly wish that I could draw you closer to each other. I have no words to express the pain I feel when I see you drifting away from each other even in the slightest degree. Any dissention that takes place between any two of you means so much more to you than I can possibly express. It does not make any difference that you are now placed in somewhat antagonistic circumstances, one to the other. You have been in the past—and may be in the future—united members of a group—united members of one family, with power sufficient to wield a world. I have told you in the past of your relationship to me; I have also told you that there is a present limit to my own evolution; that I must bring **you** to a certain point before I could go forward; **that** of course you do not comprehend, for I am not able to make it clear to you now. But a vital division between any of you may work harm that cannot be remedied in many lives. You have come to a point in your evolutionary career where two ways are open to you, one down, the other up, but you cannot go up **alone**, you must go together if you would succeed, unless any one of you should willfully elect to go down.

If you would be more patient with each other, if you tried as hard to see the good in each other as you try to see the faults and failures, you would accomplish much more than you have any idea of. I know you do not do things with the intention and design to hurt each other or the work. You are in a manner victims of the powers we are combating; there is nothing in the world that will give these opposing entities such supreme delight as to put a stone in your way that you may stumble and so hurt yourselves or the work. It is not so much you, on the physical or lower planes, that they aim at as at US; they strike you also in your Spiritual nature and cause a separation between you.

Oh, my children! I wish for one instant you might be capable of seeing the expressions on those malignant forces turned toward US in glee when they have caused a breach between you that may mean centuries of work for US. I have never been able to make you, or any group under my care, understand for a moment the truth of what I have told you over and over again: that if we could get 7 people—only 7 of our children to love each other, be patient and bear with each other, and obey US, we could move the world.

September 12, 1902

H.—

DEVACHAN

Temple Teachings, Open Series, No. 293

The Auric Body and its Atmic centres are seldom discussed

or even referred to publicly by the Initiates of the White Lodge. It is such a sacred subject and withal is the vehicle of such power that its mere discussion is liable to precipitate uncontrollable forces of good or evil. In common terms, it is that essence in which the Godhead in each person is first embodied or manifested. To the eyes of a mortal it would appear as an elongated, egg-shaped, iridescent, tenuous spheroid, radiating many colors more or less brilliant according to the era in which it was manifesting and the power and cosmic position of the Ego manifesting therein, and what I have termed the Atmic centres in combination would be the Sutratma or silver thread, upon or within which the different incarnations of an Ego may be combined somewhat as beads may be strung on a string. The spiritual aroma exhaling from every personality used by the Ego, that is, the essence of every good deed and thought, arises as a definite color or force, which being still further purified by its contact with the fires of the spiritual plane, ultimately becomes spiritual indestructible substance, and it is from these purified colors that the radiant white light is reflected—the basis of the individual Aura. From this auric essence are created by means of the Spiritual Will the Nirmanakaya bodies, the vehicles or bodies of the Great Masters. This substance can be controlled only by the Spiritual Will, and it is the highest degree of potential substance. It is a-sexual, eternally masculine and feminine; every differentiation of such substance manifesting on the planes of differentiation as man and woman. The vehicle of a single Ego first descended into manifestation at the beginning of a Manvantara as one entity having one Aura, though each individual is, as it were, surrounded by a portion of that auric substance which would appear to mortal eyes as a single Aura. But the Aura can never be really separated, no matter which sex its manifesting personalities may choose to represent in any incarnation. Sooner or later they must be united, for neither can reach fruition without the other.

In the case of the death of a normal human being, the soul, when fully released from the body, ascends into Devachan, but the Aura leaves behind sufficient vitality to continue to give form and substance to the Linga Sharira (astral body) for a certain length of time. When this vitality is exhausted the astral body fades away. While the terms "arise" and "ascend" seem to be absolutely necessary in order to convey any idea of the movements of the soul, the student must disabuse his mind as much as is possible of all thought of space and time as regards the future existence of a released soul. Do not attempt to locate the dwelling place of such a soul save as you can partially do so rightly by "thinking inward".

Instead of such a separation of principles as takes place in the ordinary individual after death, the Initiate, who has passed through all lower degrees of the Lodge, and who has reached the point where a physical body, strictly speaking, is no more necessary to him, parts with the Linga Sharira and the physical

body voluntarily when he desires, and remains clothed in the spiritual body above mentioned, on the Astral plane. He has no more need of Devachan, or rest. While he has the power to condense and concentrate the spiritual forces which form that body to such a degree as to create an illusionary body which to all intents and purposes will seem to be a physical body to the senses of the ordinary observer, and may live in that body for a short time, it will only hold together as long as his will is fixed upon it, and that would not be for any great length of time. It is such a body as this that Jesus used after his resurrection.

It is a crime in Occultism to waste force and energy, and one cannot conceive of such a Master as was Jesus as using that sacred Auric force for common purposes such as materializing to prove he still lived, or to give directions to his followers, especially if a medium could be found in the shape of a prepared agent through whom such desires might be accomplished, and accomplished by means of the use of lower forms of energy.

We have as a rule but little knowledge of the tremendous power of the Spiritual Will. It has all power over all forms of force and matter beneath itself in the scale of being.

The Theosophical teaching in relation to the plane of Devachan has never been fully understood by the masses of humanity. At the time H. P. B. came to us there was good reason why the old idea of heaven should be dissipated or temporarily obscured, for the minds of the majority of the human race had been so long fixed upon the idea of a place of sensuous gratification when there was a surcease from all pain and sorrow, and the longing thus awakened so turned desire away from the more important phases of active development that only too many weary, sorrow-stricken souls would literally "throw down their arms", and give up the battle of life, unnecessarily.


The plane of Devachan has been termed "the plane of illusion", while in fact it is no more illusory than is the physical or any other plane of being. Devachanic life really consists of the fully realized ideals of all the races of people that have ever lived. A mental image of those ideals is, as it were, impressed upon the auric essence from age to age, and the Ego lives in those ideals during a devachanic period, as it lives in its materialized ideas during earth life.

The law of compensation always provides that for every pain or sorrow there is a corresponding peace and pleasure, and Devachan gives opportunity for the realization of the latter which earth life cannot give. A great Initiate renounces this compensation for the time being that he may add to the sum of his rightful compensation by helping his fellow pilgrims, and by means of that great renunciation he wins the power to enter the Nirvanic state where no more incarnations in flesh await him. Each mere Devachanee must return to earth at the close of a definite period of time, and take up another life cycle. Having

reached the Nirvanic condition there is no more bondage to form and matter for the incarnating Ego.

The orthodox doctrine of the future meeting of friends and attainment to a place of peace and perfect understanding has therefore a true basis, although such a state is not eternal, and the oft quoted statement that we carry heaven and hell within ourselves is equally true.

It may help us to understand the Devachanic condition somewhat to consider the degree of happiness a number of people in perfect sympathy and affinity may experience when, actuated by a single high motive, they meet to lose themselves in considering the beauty, strength and joy of some ideal which has been the motive power of their gathering. All sense of time and space under such circumstances would be annihilated and they would really be a group of souls "with but a single thought", and that thought would be, as it were, an epitome of the higher ideals all were capable of conceiving. No mere sense gratification could begin to confer such unalloyed happiness, for there is "a worm in the bud" of every gratification of the senses.

H—

WHAT MATTERS IT?

What a pity it seems that we poor, struggling, sinning, suffering souls have not yet attained to the height of development requisite to enable us to speak to each other heart to heart, without being misunderstood, barely endured or ridiculed, and, what is of infinitely more importance, without being denied the help it is possible for one sympathizing, experienced, intelligent soul to give another, in climbing the rugged path of life. But, almost invariably, we are either too cowardly, too reserved, too suspicious and egotistical, to open the inner pages of our souls to the criticism and inspection of another, or too selfish to meet the demands made on us by the confidences of that other, inspired by our own outbursts. And so we go on, heart-starved, soul-sick, hungering and thirsting for the love and intelligent understanding of others, while all around us are countless numbers of people in exactly the same state of spiritual desolation. Writhing in an agony of yearning, in the stillness of their leisure moments, crying out to whatever ideals of God they may have formed, or, in desperation and despair, almost cursing that God whose ears seem deaf to their cries, some of our fellow creatures go on, permitting their faith to be filched from them by other poor souls, who at heart are just as hungry as they. Stifling the still small voice in our souls that would lead us home to our Father's house if we would permit it; filling our lives with the things of the flesh or of mind; building up barriers between ourselves and others, which cannot be passed, by them or ourselves; attributing motives to each other, which, be they either true or false, react upon ourselves by making us morbid, mentally unbalanced, or combative—while all the time great waves of the ocean of divine

love are beating up against our souls, striving to break down the walls we have made, and give us power to launch our frail crafts on its bosom, and drift sweetly and peacefully out into its depths, and on, on to the port where all old things are made new.

O, my comrades! What matters it if we are sometimes deceived in each other; what matters it that some one has robbed us of a good name, a little gold or silver, or a few jewels!—things, that are but chains that bind us to this car of Juggernaut we call "our world"? What matters anything, everything, save the God within, over and around us—the God that dwells in our sin-diseased brother or sister, just as surely as in us!

Our settled convictions of Time and Space have made slaves of us all. If we had the patience to wait for that God to do its perfect work in our brother and in ourselves, it would alter our course of action, alter our feeling toward that brother. Even if he did not respond to our advances, even if he did not at once change the whole tenor of a life time at our demand; we would know that all is well with us and with him, because Law rules, and those particular experiences are teaching us both some necessary lessons.

If we could gain the faintest idea of the real nature of that Love which we call "God", but which we have clothed in a form a little larger, a little better looking and more powerful than ourselves, or believe to be an unthinkable, unconscious, unfeeling force—if we could even conceive of the real character of those attributes of the Infinite that we call Mercy, Justice and Loyalty—would we be content, would we even endure, to be robbed of our right to profit by the exercise of these attributes to attain to them, for the sake of clinging to the poor truck we have loaded up our consciousness with, in the line of material things, intellectual advantages, fleeting joys and pleasures? The very stones—the hard places in our souls—would cry out against this robbery of our birthright. And yet the great majority pass on, with eyes bent over the mud in which they are partially engulfed, searching for some tawdry thing that will make them appear of consequence in the eyes of the rest of the poor slaves of desire, passion and greed.

Oh, would to God that something would awaken us from the lethal state, the poppy dream, that most of us are in, and bring us to a realization of the truth as it exists; something which would make us realize once for all that we have sold our birthright for a mess of pottage, and give back to us the faith, the trust, the purity of motive, and, above all, the Love we had when the world was young and fresh-made from the hand of the Infinite. Without these, all things else, ourselves included, are as sounding brass and tinkling cymbals—mere creatures of noise and confusion. But, if we get them back, it must be in the way we lost them—little by little, moment by moment.

But, thanks be to God, it is something to know that we once had them, even if they be lost; something to know that we have not always been as we now are, and that hope and longing may again set our feet on the narrow path which leads to life eternal; something to know that hell must deliver up the riches it has filched and hidden, at the earnest cry of the tortured soul, and unloose the strands of the rope it has woven about our forms, and let us go free to seek our Home and our Father's face.

B. S.

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.

THE INFLUENCE OF H. P. BLAVATSKY

It is many years since H. P. B. brought to the notice of the Western World the teaching of the Eastern philosophers in matters of an occult nature and introduced into the life of the peoples of the West a new and broader outlook, and an interest in things deeper and of greater value than the material developments which occupied them almost exclusively. H. P. B. came at a time when the world was on the verge of a plunge into the depth of a materialism which threatened it, this materialism being the natural reaction from the narrow sectarianism and small minded dogmatism of the religious sects of the day. At that time there were good people and bad people and mediocre people, as there are today—but religion was largely a matter of "Thou shalt and thou shalt not." The good people more or less obeyed certain rules of conduct as outlined in their respective creeds and according to their beliefs, and were punished or rewarded in the hereafter in accord with their obedience or disobedience to these creeds. At the end of their lives the books were balanced, and if the balance tipped a little bit to the left they skidded downwards to perpetual torment, and if it tipped to the right up they went into heavenly bliss. Self-righteousness was the key-note of the faithful and those who did not believe were classed with those who consciously chose the left-hand path. The attitude of the country squire of those days typifies their religious attitude. He went to church each Sunday—ground the last ounce of work out of his servitors—and sent his wife and daughters with a little basket of groceries at Christmas time to show how benevolent he felt. There was no effort to bring about better conditions nor indeed any real interest in doing so. While the days of the torture of the unbelievers by physical means had passed away, the torture was still applied upon another plane, and the unorthodox were regarded as outcasts and treated accordingly.

Many of the brighter and more enlightened minds of the day rebelled against this narrowness of creed and dogma, and the bravest of them wrote and preached a more tolerant attitude and a broader outlook.

The human intellect and its capacity to understand is a growing thing, and in some of the better minds it had reached the point where it was no longer possible to keep what one knew in one part of the brain and what one believed in another part, with a leak-proof partition between, and a mysterious ability to switch the consciousness from one compartment to the other—as the exigency of the moment might require. Fear and Faith were the cement which held the church together—and what stood for faith in those days was well described by one brave pioneer for freedom of thought as “the power and ability to believe in that which you know to be untrue.” As a result of the efforts of the little group of which he was one, “Faith” now means something very different from what it did then.

But the iconoclastic efforts of this group resulted in more than a broadening of the outlook and a gradual changing of attitude in matters of religion. In many who were intelligent enough to realize the narrowness and injustice of the dogmas they had formerly blindly accepted as true, a complete swing of attitude occurred, and in their revolt from dogmatic religion they plunged into materialism. Like the swing of a pendulum the force released at one end of the course carried them over to the other extreme, passing in the center of the swing the middle point of balance. (This middle point, by the way—the place of balance—seems to be the key to progress always; it is the doorway to a higher plane.)

Materialism spread rapidly. It attracted the freer souls because they were no longer compelled by fear to subscribe to dogmas in which they did not believe. In some the bandages fell from their eyes and for the first time they could look out on life clearly and fearlessly. They were free to think their own thoughts and express those thoughts in their own words. The bugaboos of a devil and a sizzling hell no longer held their souls in chains. For the first time they were individuals in their own rights and could really be themselves without reservation.

But like every change, this release brought with it possibilities negative as well as positive. There were those who mistook liberty for license, and those who, being freed from the fear of Hell, saw no reason to curb their impulses or control their desires.

About this time various spiritualistic activities became noticeable. The phenomena of spiritualism attracted large numbers, both in America and in Europe. Mediums were many, and probably most of them were fraudulent,—but nevertheless, as a result of the interest aroused by their operations and the investigations which followed, a vortex was created in the mass-mind of the generation which had at least some influence toward inducing

the present wide-spread interest in things occult.

An analogy to illustrate this process lies in the experiences of the early days of H. P. B. It will be remembered that she often indulged in psychic phenomena. Many stories are told of her having by psychic power precipitated material things, caused objects to move, etc. When asked to explain these doings she said that they were mere psychic tricks with no spiritual value and if they had any value at all it was that they proved the power of mind over matter and demonstrated the existence of unseen psychic forces. But if she had not indulged in them, would she have attracted by her philosophy alone the attention which she got? It is very doubtful that she would. H. P. B. collated vast quantities of teachings which had existed for untold years and presented them to the world of her day in a language they could understand. The phenomena were to some extent the fancy wrappings which attract us to the package—but the contents of the package were in no way diminished or degraded thereby. They stand on their own merits, and this is what she wished them to do.

There is a peculiarly elusive something about all this phenomena proposition. It is always fascinating. One would walk miles and suffer all kinds of inconveniences if sure of seeing a tea-cup precipitate itself on a table, even though we could buy a better one in the ten cent store and at far less inconvenience. What is it? Perhaps it is an innate longing for a demonstration of forces we know exist but cannot prove—a verification of a Faith which is no longer the "power of believing in that which we know to be untrue", but has grown to be the "knowledge of something we know to be true, but cannot yet demonstrate or prove." Some day we will be able to both demonstrate and prove, as our knowledge of the laws which govern psychic phenomena increases.

Many experiments in these matters, such as in thought transference and hypnotism and kindred matters, have been conducted of recent years, and in many cases where the conditions were strictly scientific and so carefully arranged as to exclude all possibility of fraud the evidence is overwhelmingly conclusive that thoughts can be transferred from one brain to another. Further than this, an unprejudiced investigation of the possibility of communication with those who have passed on will convince anyone with an open mind that under some conditions this has been done. But what of it? Most of the messages given through mediumistic channels are of such a trivial and personal nature as to arouse little more than contempt and ridicule, and usually the results of such practices are very deleterious both to mind and body. The teachings of the Masters are full of warnings against indulgence in them.

At this point it may be well to bring out the thought that

the Spiritual evolution of all things is the desirable end. This is what the Masters are concerned in, it is what they spend their efforts in assisting, and it is to further this end that The Theosophical Society and The Temple were inspired by them.

It may rightly occur at this point to ask the connection between spiritualism and its phenomena and the efforts of the Masters.

Over and over again we have been warned of the dangers of psychism. Many have been the instances of loss of mind-control, and even insanity resulting from such practices. The path of spiritualism is strewn with the mental and physical wrecks of those who practise it—but what is the record of those who adhere to the teachings of the Masters of Wisdom? Taking a broad view of the subject we find that basically the Universe is slowly evolving towards something so far removed from our present condition that our wildest effort of imagination cannot get a glimpse of it. Man as he exists today has been described as a partly developed organism being whirled around on a grain of sand in space,—and yet we take ourselves so seriously. Material progress and the discovery of the latent forces in Nature has been so rapid recently that it is only reasonable to think that in a few hundred years the human race will have evolved to a condition so far beyond our present one that we cannot even dream of the incidents which will go to make up the daily routine of that time. Science and the application of the discoveries of science in invention are bringing to our use conveniences and appliances which make life easier and pleasanter, and which are rapidly taking the sordid element and the drudgery out of our lives. It would be pessimistic to think that the sum total of human happiness is not increased thereby. A sane view would tend to make us believe that as the process of evolution unfolds the latent forces of Nature, a wise application of these forces will without doubt result in added happiness to the race. True, the destructive elements seize on what they can and pervert them to ends of destruction—but in the long run the good inevitably wins out and the evil proves to be only an incentive towards greater good.

It would seem as though the greatest impulse for good comes from bad. Witness the world war. Nothing that ever happened in the history of the world has done more to de-bunk the minds of men from the "Glory of a soldier's life"—and if a future war depended on the decision of those who took part in the last one—there would be no future war.

There is little doubt that conditions are bad in many phases of life and that much reform is needed. But to quote from a recent magazine "How about starting with YOU?—Are you part of the problem, or are you part of the answer?"

E. H.

"Theosophy is not a Creed,
 It is the Grace of God in one's life;
 It is the Power of God in one's work;
 It is the Joy of God in one's play;
 It is the Peace of God in one's rest;
 It is the Wisdom of God in one's thought;
 It is the Love of God in one's heart;
 It is the Beauty of God in one's dealings with others."
 W. Q. Judge

TEMPLE BUILDERS DEPARTMENT, Lesson No. 130 THE SOUL

(Simplification of Temple Teaching) Part 2

Good is life; evil is death. Building, constructive works are always good. They belong to the soul. Anyone that is engaged in constructive, creative work is keeping the soul awake, is preserving, saving the real part of life for himself. He is doing what some people call "Saving his soul alive."

Evil is destruction. Those works which tear to pieces, separate, ruin the higher things of life are always wrong. Anyone that engages in them has lost sight of his soul for the time.

If we fill ourselves with evil imaginings we have no chance of living the beautiful soul life we might live.

Evil always destroys itself at last. The soul lives forever and controls the happenings of life.

When people allow the gnomes of darkness to enter into their houses and blacken their thoughts, the individual light of the soul or ego is destroyed, when the time strikes the hour of Pralaya or rest.

Only the good can endure. There are some who think these things do not amount to anything important. They think all time is theirs, like one great cycle or circle, without beginning or end. They do not think about the terrible suffering the soul goes through while the work of destruction is being completed. Sometimes it seems like ages before the soul-mirror the gnomes have blackened can be polished again, so they can catch the clear heart-light of the fairies; or before the lamp be lighted so its radiance shines afar in the darkness of the elf kingdom.

Imagination has not been valued highly enough. It is a wonderful power, and has been thought too little of. It is the power which polishes or clouds the mirror of the soul. It is the make-believe game all children love so well. It has been played so often to serve the elf and gnome folk that we have almost lost the power to make-believe rightly.

Day after day, life after life has been so filled with impure, vain, and evil images that the heavenly bird of the soul can no longer lift its many colored wings and soar into these beautiful realms of thought. The life of the fairy world fixes the picture of Life Eternal on the soul-mirror so that it can not be taken away.

These fairy images are a gift that is ours at birth, and we must watch that we do not sell them to the elves of darkness for "a mess of pottage."

The fairy images that fill our thoughts are the Guardian Angels of our lives that hover over us, proving our relationship, our unity with the souls of the Masters of Wisdom and Light. It may be necessary to give years and lives and ages of effort of patient endurance and trial to bring back to the soul its earliest purity, but we must always keep trying as nothing else is worth while.

(Reprint)

Jane W. Dower.

(To Be Continued)

WHO AND WHAT IS GOD

(Continuation)

In the Bhagavad Gita the Lord Krishna says these well-known words to Arjuna: "I created the Universe with a fragment of Myself, but I remain." In other words, God is not knowable in His Essence, but He is knowable by his emanations.

Now the first emanation of God that is cognizable is Motion or "The Great Breath"—the periodical outbreathing and inbreathing of a universe or, in a lesser degree, of a solar system, this outbreathing and inbreathing having been called "the Days and Nights of Brahma" or a Manvantara and Pralaya respectively. The Great Breath is identified in the Secret Doctrine with "Pre-Cosmic Ideation", the guiding Intelligence in the vast scheme of cosmic evolution—to be more accurate, it is the Essence, not as yet the manifestation of the guiding Intelligence. This supreme intelligence emanating from the Absolute comes into existence simultaneously with Pre-Cosmic Root-substance, the Great Mother, which, the S. D. tells us, is that aspect of the Absolute which underlies all the objective planes of nature. We have thus the first Trinity: the Absolute with its first two radiations: pre-cosmic root-substance and pre-cosmic Ideation: Father, Mother and Son.

God, as the Absolute, as repeatedly stated, is incognizable and unknowable. That which is accessible to perception is root-ideation or spirit, and root-substance, the darkest shadow of which is matter. From this first duality is born Fohat, the mysterious torch-bearer, the "Light that lighteth every man that cometh into the world", in other words, the Eternal Christos. In the words of the S. D. he is "the guiding power of all manifestation, the Thought Divine transmitted and made manifest through the Dhyan Chohans, the Architects of the visible world". The Temple Teachings define this Trinity as follows: "This threefold manifestation of life and being is 'eternal in the Heavens' and always has been and always will be in that state of consciousness commonly termed Nirvana or Heaven. It is inconceivable to think of It as withdrawing any part of Itself, for it is a unit, It is THE GOD".

In connection with Fohat, in his aspect of Christos we find this statement in the same article: "This aspect of the Son is the Christos, the Saviour, the Angel of Light that fell from heaven into manifestation, not because of evil, but to fulfill the desire of the Father-Principle's Will, which was the creation of matter, its evolution and final redemption".

Let us now turn to another aspect of the Wisdom-Religion.

In the Bhagavad Gita we find a rather strange statement made by the Lord Krishna, who stands here for the Godhead. He says: "Those who worship the gods, go to the gods; those who worship Me, come to Me!" What is the meaning of these cryptic words? Simply this:

Our teachings reveal to us that man such as we know him, is the result of a long and complicated process of evolution. The second volume of the S. D. enters deeply into these many complexities. There were many creatures or gods of lesser degree who gave something of themselves to make the creature called man the being that he is. The earth gave him his body, the lunar gods his astral form; the Solar Angels provided the mental principle—in fact, it seems there is not a being in the universe from which man did not borrow something and to whom man is not indebted in some way. Man has therefore a strange sort of Karma to work out. He must gradually give back what he received by transmuting himself as well as the vehicles he has been using and evolve from within himself his own permanent vehicle or vehicles so that he will become truly self-conscious, which is God-conscious.

Though man is the creature of many gods, he has within him the Flame of the Everlasting Godhead and to that flame he must work his way back by purification, love and knowledge.

It is often stated by skeptics that God does not answer prayer, but we as occult students should and do know that divine law cannot be abrogated and that ultimately the non-granting of certain so-called prayers will constitute a much greater and lasting act of love.

Another question that is asked again and again is this: If God is all perfection, all goodness, why do we have all this obvious imperfection? Why is there evil? The problem of evil is indeed a profound one. In the teaching we find clues here and there. The S. D. throws in the following passage some light on what we may call Cosmic Evil which, it would seem, is of a nature altogether different from human evil.

"If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the First Energy that proceeded from It, then every such thing would have been perfect, eternal and unconditioned, like its author. The imperfect works found in nature testify that they are the products of finite, conditioned beings—though the latter were and are Dhyani Chohans, Archangels, etc. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect gods. Thus it is not the

'Principle' One and Unconditioned nor even Its reflection that creates, but only the 'Seven Gods' who fashion the universe out of the eternal Matter, vivified into objective life by the reflection into It of the One Reality".

As for human evil, here is what we find in our Temple Teachings:

"Man has created and is creating his own environment in a much more specific way than is generally understood. He is responsible for all the pestilence, famine and plague which devastate the earth. He has given color to nature and determined the atmospheric conditions of his world. In other words, he has made his world what it is by the exercise of the all-powerful energies of Will, Desire and Mind, and he alone can change it. Until he can recognize this fact and turn his image-making power, fortified by Will, to work in the right direction, the forces of degeneration and decay will continue to hold him in their power, and the war god continue to hold sway in the world.

For many ages individual man has usurped the offices of Divine Law, and for his personal ends has continued to bring woe and suffering on the race."

Yes, man has the power of Free Will, the Will to choose, but with this power of free will has been given him self-responsibility as a natural result. If I am free to choose, I am also responsible for my choice. Law is eternal, even God subjects Himself to His laws, but man is free to act in accord with divine law and grow into an immortal entity "whose glory and splendor have no limit", or to work in opposition to it, and that opposition includes all wrongs, small and great, and opposition leads in the opposite direction, away from God and ultimately to self-annihilation.

The Wisdom-Religion affirms that God fills every atom of space, but it has nevertheless been decreed that man can find God only WITHIN, not outside of himself.

Goethe knew well whereof he spoke when he put these words into the mouth of his Faust:

"The God that in my breast is owned
Can deeply stir the inner sources;
The God, above my powers enthroned,
He cannot change external forces."

Outside of us is the God-Principle; within us is, what we may term, the Personal God. The S. D. formulates this as follows:

"The Personal God exists within, nowhere outside the worshipper. That personal Deity is no vain breath, or a fiction, but an Immortal Entity, the Initiator of the Initiates. . . . We cannot attain adeptship and Nirvana, Bliss and the Kingdom of Heaven unless we link ourselves indissolubly with our immortal God within us".

It is because of the Great Reality dwelling in the silent depths of his own being that man, consciously or unconsciously, is filled with a yearning that nothing can appease. It may not always be a conscious yearning, but it is there nevertheless. Thousands of volumes could be filled with records of man's yearning for God. Goethe spent over 60 years of his life writing Faust, the story of the human soul in its search for God. Those who do not search are the dead in life. The mind and heart of man yearn for per-

fection; they feel there is Perfection somewhere—that perfection is God. If we know beauty, there must be a source from which all beauty emanates: that source of beauty is God. We know that somewhere there is perfect love—that perfect love is God. There is Everlasting Truth, and the source of all Truth, all Wisdom, all Holiness, all Righteousness is God.

Rosa Gordon

(To Be Concluded)

TEMPLE ACTIVITIES AND NOTICES

The Christmas and New Year Season brought its usual festivities in The Temple and Hiawatha Lodge. On Christmas Day, at 11:30 a. m., the sacred Feast of Fulfillment was celebrated, followed by the noon-day Healing Service. At 6 p. m. the Temple family and friends had a Christmas dinner in Hiawatha Lodge. A midnight watch service was held around the center altar on New Year's Eve.

Our thanks go out once more to all comrades and friends who have sent Christmas and New Year's greetings to the Center. We return them in fullest measure. May the Year 1938 find us all fit for loving service to the Masters and Humanity!

The article by Blue Star, "What Matters It?", in this number of the Artisan, is a tribute to B. S. in commemoration of the anniversary of her birthday, January 19.

The following lectures have been given in The Temple during the Sunday services of January: Jan. 9, Ernest Harrison, "The Influence of H. P. B.". This is printed in this Artisan issue under "Blavatsky Department". Jan. 16, Isabella Tarbox read "The Law of Cycles", by W. Q. Judge; Jan. 23, Jane R. Thompson spoke on "Brotherhood".

"The Law of Cycles" is on sale at the Halcyon Book Concern, price 25 cents.

Attention, Comrades and Friends: Do not forget to notify The Temple of The People of change of address. Send all dues and contributions directly to The Temple of The People. Do not forget The Helping Hand Fund. It means much to the Temple work. Give NOW all you can give to help the Master's Temple work.

TEMPLE CORRESPONDENCE COURSES: By Master H.: No. 1, **The Coming Avatar**; No. 2, **Chelaship**; No. 3, **Sex or The Law of Duality**; No. 4, **Metaphysics**; No. 5, **Sound**; No. 6, **Thought**. Also special courses of instruction: No. 1A, **Beginner's Course**. By F. A. LaDue and Dr. W. H. Dower; No. 3A, **Mysticism and Music**, by Jane W. Dower; No. 4A, **Basic Principles of Science**, by George Harrison. Six lessons in each course. Price. \$1.60 per course.

We desire to call attention especially to the book, "Brother of The Third Degree". (See special offer.) This would make a good gift book. A very fascinating occult novel, 380 pages, blue cloth cover, stamped in gold. The romance includes valuable instructions on many occult and mystic fundamentals which all students of life appreciate, the more so because of the attractive form in which the author has presented them.

We also call attention to Mrs. Ada Muir's books on **Astrology and Health**, namely: No. 1, **Health and the Sun Sign**; No. 2, **Cancer**; No. 3, **Healing Herbs of the Zodiac**, illustrated, at 50c each; No. 4, **The Book of the Nodes and the Part of Fortune**, 75c; No. 5, **Pluto: The Redeemer**, \$1.00; No. 7, **The Sons of Jacob**, a study in esoteric astrology, 50c; No. 8, **The Degrees of the Zodiac Analyzed**, \$1.00; **Food in Relation to Health**, 50c; **Ephemeris of Pluto, 1840-1935**, 50c:

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