



# The Temple Artisan

FEBRUARY-MARCH, 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.

Address **THE TEMPLE OF THE PEOPLE**, Halcyon, Calif.

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

# The Temple Artisan

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FEBRUARY-MARCH, 1938 Numbers 9 and 10

BEHOLD, I GIVE



UNTO THEE A KEY

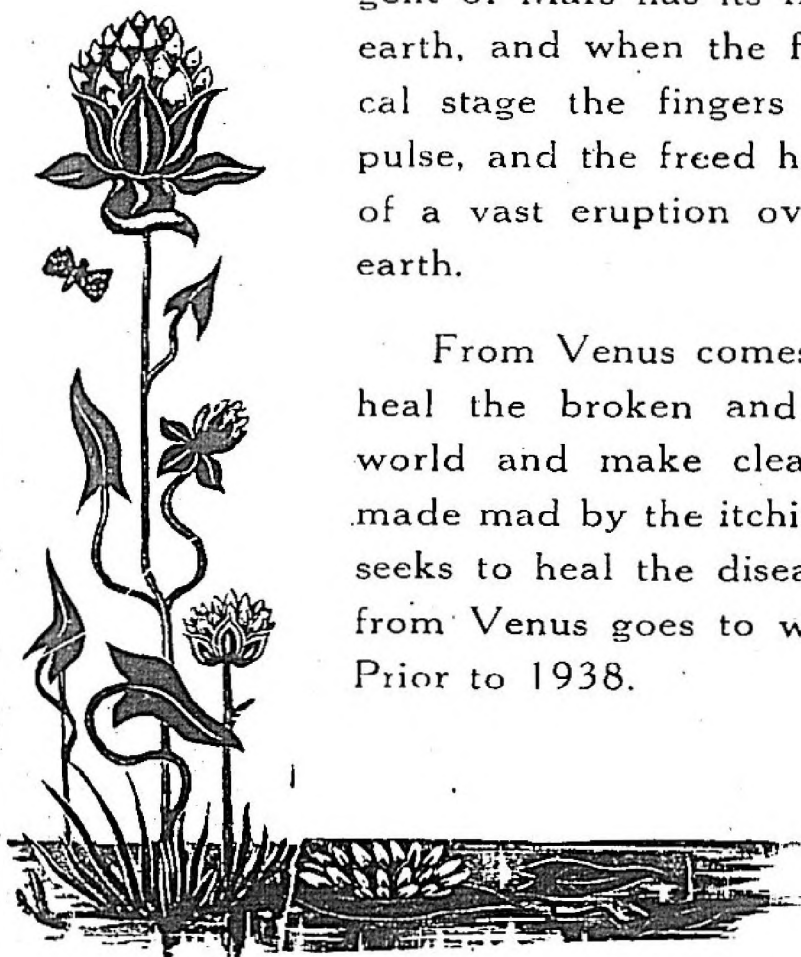
## THE FEVER

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Saturn has bred a fever in the vitals of the Dark Star. The disease seething in its body for long ages now appears on the surface. The Regent of Mars has its fingers on the pulse of the earth, and when the fever has reached its critical stage the fingers will be lifted from that pulse, and the freed hand will scatter the germs of a vast eruption over the face of the whole earth.

From Venus comes the Elixir that alone can heal the broken and scarred surfaces of the world and make clean its foul orifices. Man, made mad by the itching of the earth, ignorantly seeks to heal the disease by fire, and the Elixir from Venus goes to waste.

Prior to 1938.





# THE TEMPLE ARTISAN

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## EDITORIAL MIRROR

"I am the Resurrection and the Life."

Who or what is the "I AM" that is also the "Resurrection" as well as the "Life?"

It is fit at the Easter time we should inquire into this fact or process, whatever it may be.

We see Life being generated around us everywhere. Myriad lives within us and myriad without—external to our consciousness. Human lives and animal lives generating countless numbers of their kind in every part of the earth. Plant and insect lives exceed the animal and human, and the generation of bacterial life exceeds all other orders of life.

Life everywhere within and without us, encapsuled in form. And then—the form decays and "dies" and what of the life and the consciousness that was therein contained?

In the autumn the leafy personalities of the tree wither, die and fall to the ground; the sap life goes to the root of the tree and after a season it is resurrected, mounts upward, entering into every twig and branch, and myriad personalities—leaves—appear, all to help on the further evolution and functions of this tree entity.

Is the above the analogue of the "I AM" who is the "Resurrection" and the "Life?" Are we all "leaves" on the Eternal Tree of Life which is God—the very Root of our being? And what of the Resurrection power? If God is Life generated then He is also life Resurrected or Regenerated.

In Nature, it is the Sun Force that generates, causes the seeds to germinate and life to appear. In the human the analogue of the Sun Force is Love. If it is the Sun Force that brings about resurrection—regeneration—of life in the spring, then it follows that Love must be the generating force in the human.

And this Sun Force and this Love Force IS THE CHRIST—the I AM referred to. It is the Redeemer and Regenerator. It is the spark of life in every atom and is liberated by molecular dissolution called Death, and finds its way then to a Central Place for

regenerative uses—wherever Desire, Aspiration and Will are found perfectly sexed in the Holy Creative Breath that alone can build the immortal, incorruptible body of the Higher Ego.

When by repeated deaths of body cells, the atomic life sparks have assembled in the Sun Centre of the body, the atoms combine—group into form—by laws of attraction, cohesion and affinity, and thereby become immortalized. Death now has "lost its sting" for there is no longer death for such an one; mortality has put on immortality. And this redeeming force is in every one, also in the trees, the rocks and the flowers. IT IS THE CHRIST.

The body of the man Jesus attained to this great height by becoming identified with this redeeming regenerating principle, the Christ.

Jesus said unto Martha, "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. . . . And whosoever LIVETH and believeth in Me shall never die."

Note that belief will only bring the dead back to life, but does not abolish death. Death, however, is abolished for those who live in the Christ, that is, for those who actually realize this regenerating power in themselves, and whose life is one with that great inner central Law of Regeneration—the Law of Light and Love that without pause on all planes incessantly generates and regenerates all forms of life. W. H. D.

In commemoration of Dr. William H. Dower, Red Star, our beloved past Guardian in Chief, whose birthday anniversary is March 22, the above Editorial Mirror is reprinted.

The process of nature undisturbed moves to perfect expression, from the lowest life to the greatest Star in the heavens fulfilling the Divine plan. Be true to Nature, and Nature will be true to you. P. F. D.

### FROM AN INTERVIEW WITH MASTER HILARION

My Children: You have had to wait for me, for I have come from a center of terrible force. . . .

There is much that I must say to you in relation to the movement. The Temple is to be what was commonly called the E. S. of the old movement. Each member entering the same will pay dues. This is a necessary thing, not only on account of the need, but because people do not prize what they get for nothing. That money may be used, as indicated by B. S., for the purpose of distributing the necessary circulars and for the maintenance of Headquarters here at the spot where you were initiated. That means a great deal more than I can tell you now. The outside movement which has for its aim the political work will be common-

ly called the Brotherhood of Man. You will find that when the movement is started with the force that we command and the work that we have already done, things will swing into line in very short order. **Under no circumstances are you to permit yourselves to be made a branch of anything.** You are now the real center of the White Brotherhood, and there is none other beside you. I mean by that, in the same degree. The forces of the Sun brought to the earth through the meteoric showers have raised the ordinary humanity to a higher step, and the masses are in many respects where the E. S. was in evolution. They will accept the teachings as they could not have done before. . . .

I can give advice, it remains for you to follow it. You seven are in as close communion with me now as it is possible for those in your condition to get just now. You have my full permission to say that you have heard from me directly through and with the center I have established. I know you will—none of you—abuse the privilege. If you are asked if you are of the Seven, each of you may say you are one of the Seven who are selected to give out our directions, but you need not say who the rest are. You will sometimes be puzzled to account for more than seven entities, but you must know one thing that has been kept from you heretofore: the Square, the Seven, are two different degrees. There are more than four that belong to the Square, there will be more than seven that belong to the Seven. But these are things that concern initiations that cannot be given out as yet. . . .

You may all have the words spoken to you on the night of your initiation, but I bid you all treasure them as sacredly as anything that ever came to you. They were:


"Warriors of Light, Warriors of Truth, I salute you in the name of the Great White Brotherhood, and pronounce you members of the First Degree. Go forth to battle with the powers of darkness, armed with the Sword of the Spirit of God, the Breastplate of Righteousness, the Helmet of Eternal Truth. See to it that no stain rests upon that armor, no rust on that sword, that ye may become **ONE WITH US** on that Great Day **BE WITH US**. The blessing of God, the Father Almighty, of Christ the Son, and of the Holy Spirit, be with you now and forever more."

Everything is in such chaos now that but little can be done with the work for the children in the next two years. It will be possible by that time if what we hope for comes to pass, for effort is to be made in that direction. There is plenty of other work now for all of you who are in the Inner movement. . . .

Your questions are all answered by me, or rather by us, almost as soon as asked. Some of you do realize this, but you do not believe the answers when they come. I have warned you all so often, that I do not feel like repeating the warning, concerning your care of B. S. We are having all we can do to keep that soul

in that body, and unless you obey my instructions **literally** you will have no body there long. If it is possible for you to forget these directions, it would be of no use for me to repeat them to you. I will say no more.

November 21, 1898.

H—


## PLANETARY INFLUENCES

### Temple Teachings Open Series No. 294

It is a well known fact that the continuous rapid whirling of the body, as is done in the religious observances of the sect known as the whirling dervishes, will produce an exaltation which may end in a trance—a temporary separation of the astral and physical bodies. The common waltz movement of the dancer produces a lethargic dreamy condition of body and mind. Other movements in various dances produce different degrees of exhilaration or lethargy in the dancer according to the rapidity, the break or the decrease of motion. All of these varied movements tend to arouse different sensations in the mind and body by their action on the sensory nerve centers which have definite results on the lives of man. From the same or similar movements in time and rhythm there are set up in different bodies of a planetary system corresponding influences to those which result from the afore-mentioned movements of man, and it is these influences which, when transferred to the auric centers of mankind by the force of attraction, and left unchanged by man, increase, or modify, or decrease the vibrations and therefore determine to a great extent his life and career, for man is largely controlled by sensation. But man, the divine monad, is not at the mercy of any such influence, for he has the will and the power to change the vibratory impulses of his body, and therefore change the influences which control him.

The aura of man is a star in embryo: a star in process of evolution from the primary stage of a quiescent laya center to that of an active sun. To that primary laya center has been and is still being attracted the star dust, the stored up influences of long disintegrated suns and constellations, the regents of which have passed into spiritual states of being beyond possible computation by man, leaving their impress on the mass of matter which constitutes their visible vehicles of manifestation. The physical condensations of the afore-mentioned star dust, keenly alive to the spiritual impulse imparted to it by the departed regent, has been and is still being attracted to the environment of the human being, and serves to build up the various physical bodies of the spiritual monads which were the units of force of the original laya centers. In effect, the bodies of the human and animal kingdom are composed of the cast off garments of the present Gods and Archangels, and these bodies in turn will furnish vehicles for lesser spiritual entities as time passes away.

If the student permits the idea that he is being absolutely controlled by planetary influences to become fixed in his mind he will become a slave to, or a playground for, certain orders of the semi-conscious, irresponsible creatures which reside in all planetary spheres; and every such binding thought force he generates will serve to increase his bondage. It is only as he recognizes the nature of the dominant influences which control any one or more stars or planets of his solar system, and therefore the nature of the influences he must combat or attract to him, as the case may be, that he will gain by astrological research.

H— 

### SELF-EXAMINATION

A friend came to me a few days ago wishing to know just how a certain passage in a Master's letter applied to him personally. He was evidently much in earnest and left me feeling very much dissatisfied with myself in that I felt I had not given him the help he needed—and, worst of all, I could see no way by which I could give such help, as it seemed to be so truly one of those instances in which no second person could answer the question without at the same time seeming to benefit from the following of such advice as might be given. Somehow, I could not get away from the feeling of responsibility, and I began to search for something among the Master's teachings that would help me. I came across the following passages which I will quote, for they apply to us all: "Make sure of your purpose, your aim, before striving to enter the path of conscious at-one-ment with Divinity. If the latter is the case your path is clear cut. It is renunciation every step of the way. Spirit and matter cannot meet; one must disappear in the face of the other. You cannot reach the height of attainment with your back weighted with the heavy load which self-indulgence makes. You cannot gain purity by means of passion; you cannot gain selflessness by means of selfishness. If you are sure you have not the strength, the will power, the purpose to tread the harder path, be content with the easier path, keeping in view the greater ideal until you are able to tread the harder. If you do your best on a lower level the time will come when you will be able to take the higher level."

This was the first I found, and the following was the last: "Until a neophyte reaches the point where he can, figuratively speaking, set his lower self a prisoner in the dock before his Judge—his Higher Self, and answer each question put by the Prosecutor as well as by his Advocate specifically and truthfully, regardless of the injury to his egotism, regardless of his fear of consequences, regardless of the countless drove of stinging, troublesome demons in the shape of excuses and explanations evoked by his passions, pride and selfishness, and make up his mind to abide by the deci-



sions, and accept without questions the estimate of his judge as to his culpability, thereby facing his lower self fairly and squarely,—until he can do this, there is no possible chance for overcoming his limitations and reaching a point where it is possible for him to consciously reach to a Master. For until he is fully aware of the conditions to be met, the weapons he has the right to use, and the character and possibilities of the enemies he has to overcome, as well as willing to accept the estimate of the Master as to the possibilities for profiting by the personal supervision of that Master, the latter would be wasting his time and effort; and there is no other way by which such readiness for advance can be secured."

B. S.

### THE SIFTING

Surely this is the time of sifting. Never in the entire history of the globe were the forces of the Betrayer more terribly abroad than now. Everything—church, state, home, and the heart of man is being torn asunder. Even the forces of Light and Life now being poured out of the Heart of the Christ in unprecedented tides for the birth and regeneration of man into a new heart life, a new state of consciousness, fall upon this karmic world as a flashing scimitar that cuts asunder and divides. But these Forces cut the good from the bad, the false from the true, the shadow from the Light, and leave the chosen ones standing new born. It is a glory, a Love, a beauty, lighting the way for him who is willing to place his feet upon the path that leads upward. But its opposite force divides that it may destroy.

Probably, out of all those sterling, old, homely, but indigenous virtues in the soul of man that are today hurled with caecous disregard, even contempt, into the heap of the discarded by the betrayer forces of the world, none needs more to be upheld and clung to than does Loyalty: loyalty to Ideals. Only as each one is loyal to his own spiritual home; his leader, his comrades in that home; to the loftiest and purest dreams of good for himself and others; only as he is loyal to these, one and all, can he find the Lamp of the new day in his own life and that of his brother; and, finding it, keep it alight.

To this end great is the responsibility of every soul who has stepped into the light of the occult law, or who strives in his own way, or church, to be a true Christ-ian. To quote the Master in Teachings of The Temple, Lesson 208:

"As the basic truths of Occultism and those of Christianity are the same, the accepted disciples of the Masters are more responsible for the right presentation of those truths than are members of the various sects who have not had the same advantages, or the opportunities for demonstrating the verity of those basic truths.

They can never be proven by force. — Each one of your number must conscientiously determine his position on one side or the other of the path in the great trial by fire that is now on the human race. It is imperative that you take a stand for the salvation of the religion of the Christ regardless of individual differences. Is there to be one vast harmonious movement toward true Civilization, or must there be rapid destruction of all forms which have been hitherto built to that end? This is the most important and momentous question of the present age, and it can only be rightly answered from the religious point of view."

W.

### From "THE PATH TO DISCIPLESHIP"

H. Kazemzadeh-Iranschaeher

#### PATIENCE

My child, realize clearly, power to endure does not signify resignation to sorrow. Neither does it mean sitting with idle hands and harboring feelings of anger and discontent.

Endurance signifies bearing every sorrow bravely without grumbling.

Endurance signifies bearing the burden of fate with heroic courage and without complaint.

True patience is combined with contentment of heart and inner gratitude.

If thou imagine it possible to attain the rich blessing of redemption without suffering, thou mayest be sure that thy soul is caught within the meshes of delusion.

No ascent is possible without meeting obstacles and suffering.

Suffering awakens the soul, strengthens the will, stimulates the mind, and purifies and invigorates the heart.

Therefore suffer gladly the thorns and rough stones of the path which cause thy feet to bleed. Grateful endurance will transform the wreath of thorns suffered on the path into a garland of roses at its victorious end.

#### SELF-KNOWLEDGE

How long wilt thou tarry in the dreary wilderness of ignorance?

How long dost thou wish to wander with eyes veiled by illusion?

Oh come, confide in me! I will open the eyes of thy soul and lead thee into the holy city of Self-Knowledge.

Know then, thy body is not thy true being.

Recognize that neither mind nor intellect are thy real self.

Thou art the heavenly eagle who has descended in order to dwell a little while within thy body of clay.

Thou art that pilgrim from Eternity who hast taken shelter in thy body only for a day.

Bear this in mind and daily, hourly meditate upon this: I am not this body. I am not this earthly soul. I am not this mind. These are only my robes and my instruments, they will now be obedient and serve me. I shall govern them, refine them, love them as if they were my own children.

### DIVINE LOVE

In thy childish ignorance thou art asking: "Is there one among the flowers whose color and perfume are everlasting?"

No, my child. There are no such flowers growing in this earthly garden. Here everything is transitory and mortal. All things come and go. Everything has its rise and fall. Everything has its bloom and decay. Earthly flowers have their beginning and end even as mankind has sorrows and joys.

But there exists a heavenly garden where sometimes a wonderful flower grows that remains fresh and blooming forever.

Thou art wondering where this garden is and if everyone may enter there.

Every human being has this garden within himself and it is called the heart. And the rare, wonderful flower whose seed has descended from heaven is called, "Divine Love."

Its everlasting colour is Faith and its never ceasing perfume is Sacrifice. Blessed is he in whose garden this magnificent flower is unfolding to blossom.

## 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.

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As Templars and students of Theosophy we are often confronted with the question—"What have you to offer the people which is good enough to induce them to forsake the religions in which they have been reared?"

This question naturally presents itself whenever an attempt to propagandize is made. The adherent of any of the orthodox faiths may be quite satisfied in his faith. It may be all-sufficient for him. If this is the case what good could be accomplished by an attempt to shake his faith? If he is content in it, and derives spiritual food from it, is it not presumptuous and unnecessary to make an effort to overthrow his belief? Would it not be better to let him go his way, giving him the same freedom to follow his lights as we demand to follow ours? It would seem that in the process of mental evolution, when the time comes for a man to

break through the shell of orthodoxy and the chrysalis of creed and dogma, an impulse from within tells him so. He feels impelled, by a mysterious inner power, to expand; and like the baby chick which has been brooded over in embryo for the allotted period of twenty-one days, he begins to stir around in his shell and, when the impulse grows strong enough, as he turns he pecks and cracks the shell and at last off comes the lid and out he pops. Is not this a complete analogy to the process of transition experienced by the man or woman who grows out of orthodoxy? Perhaps the analogy may be extended further. Anyone who has experimented in the hatching of baby chicks knows how dangerous it is to interfere in the natural process. If we break the shell much too soon we kill the chick—if we break it a little too soon we have, at best, a weakling or a crippled chick. Nature knows how and provides all that is necessary. She has endowed the mother hen with an instinct which impels her to brood over the eggs for the necessary period and she has provided the chick with the instinct to find its way out of the shell when the proper time comes. Could one ask for a more perfect analogy?

The zealot could be compared to the enthusiastic poultry-man who opens the shell for his chick before it is ready, and the shock which follows the chick's emergence out of the closed shell into the open air is too great. He is anxious for his chicken to "see the light"—his light. And in his enthusiasm he maims or kills it. His motive may be the finest possible—it usually is—but his judgment is poor and wisdom lacking.

Granting this, what should we do with our philosophy and the many truths, and the great illumination which H. P. Blavatsky has willed to us? Shall we say, "Hands off, you can only do harm by interfering"? I do not think so.

Suppose we pursue our analogy a little further, not too far though, for all analogies become ridiculous if carried to extremes. How does the experienced chicken raiser help his flock of embryo egg-layers? He has found by bitter experience that to interfere too soon or too much will result disastrously and he has learned by careful experiment just what will help and what won't, so he uses his judgment and the wisdom which experience has given him, and he supplies the correct temperature and degree of humidity and what other conditions he knows to be necessary. He supplies what is needed from the outside and if the baby chick on the inside has the vitality which would justify its being born it does the rest from its side of the shell—and out it comes.

We do not wish to imply from this that any help we might give would be unwarranted. Far from it. But it would seem that in order to really be of service it is necessary to use all the experience we can command—or we may do greater harm.

All through the teachings of H. P. B. we find this thought

accentuated. All growth comes from within. "Better thine own work is, though charged with fault, than doing other's even excellently." But of course this warning is only to be interpreted as **unwise influence**. There are many ways in which help may be given **wisely**.

It would seem as though the mission of H. P. B., so far as it can be stated in a few words, was to present to the Western World the accumulated Wisdom of the East and to present it in such a form that it can be applied in the details of the every day life of the rank and file of the peoples of the West. These teachings of Karma, Reincarnation, the Evolution of the Human Soul, the Fatherhood of God, the Brotherhood of Man, cannot but be elevating in their influence and broaden and make richer the lives of all who can take them into their philosophy.

E. H.

### SUN POWER

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

From me happiness to the sorrow-laden;

From me courage to the weak-souled;

From me perception to the blinded;

From me expression to the dumb.

Radiance to the world,

Peace to the earth,

Truth to the Law,

Love to the folk.

J. O. Varian

## TEMPLE BUILDERS DEPARTMENT, LESSON NO. 131

### (Simplification of Temple Teaching) Part 3

We should feel neither surprise nor anger at the sorrow that sometimes rests upon our hearts, nor the longing for something we cannot have, the tremendous desire that comes over us often-times, making it impossible for us to go on with our work rightly, no matter how we try.

It is because of things that have happened with our souls centuries ago, and have not been made right. These things keep our eyes bent to the earth, to selfishness, unkindness and unhappiness, instead of lifted to heavenly beauties above, purity, happiness and peace.

We cause our own wretchedness by doing some unkind act to those about us. Every time we wrong another we stir up the gnomes of evil somewhere, and sooner or later they turn on us with fury and we find ourselves in some great trouble and wonder what caused it all. We forget when trial comes to us that it is because we have some time brought trouble to others.

We see the story of the soul in the story of Psyche. Psyche



was the youngest of three daughters of a king. She was so exquisitely beautiful that people thought she was the goddess Venus, and did not dare to simply love her, but fell down and worshiped her. This made Venus jealous, so she sent Cupid to cause Psyche to admire the most contemptible of all men, but Cupid himself found he loved Psyche as much as ever he had caused others to be loved, and so could not do for Venus what she wished.

Psyche's father in the meantime began to wish his daughter were married and went to Apollo to inquire what should be done about her. Apollo told him to carry Psyche in funeral robes to the top of a hill, and to leave her there alone, as she was to be the bride of a huge, all-destroying snaky monster that terrified both gods and men.

Amid loud crying and wailing Psyche was taken to the dreadful spot and left there trembling in horrible loneliness, when suddenly a light-winged breeze flew around her and carried her off to a beautiful place of pleasure belonging to Cupid, who visited her, unseen and unknown, every night, and left her before morning.

Here Psyche would have enjoyed constant delight had she followed the advice of her unknown lover, who warned her never to try and find out who he was. But her jealous sisters whom she had allowed to visit her against Cupid's wish, worked upon her curiosity, and made her believe it was a monster that embraced her in the darkness of the night. So Psyche lighted a lamp when Cupid was asleep, and saw to her delight that her lover was the most handsome of the gods.

In her excitement she let a drop of hot oil fall on Cupid's face, who awoke and reprimanded her for her mistrust, and vanished.

When Psyche found Cupid had vanished she gave way to terrible grief and even thought of drowning herself. After wandering about for some time she came to the palace of Venus, where she was seized by the goddess and kept as her slave. Cupid, however, still loved her, invisibly helped and comforted her, taught her to love his mother, and was finally married to her, never to be parted again.

The story of Psyche shows the progress of the soul through earthly pain and misfortune to celestial happiness.

It is not God that sends pains and helplessness upon us. It is the evil make-believe of the gnomes that brings sorrow and trouble. God is Love and Justice. It is by listening to evil as Psyche listened to the jealous sisters that we must endure suffering and loss, without any way to defend ourselves.

Only by great effort, little by little, with the help of the fairy playmates, can we regain the Sword of the Spirit of Truth, which alone can give us power over our make-believe enemy, fear—such

as tormented Psyche and destroyed her joy, leaving her sad and desolate, so she could no longer see the wondrously beautiful love of her own soul.

(Reprint)

Jane W. Dower

(To Be Concluded)

### WHO AND WHAT IS GOD

(Conclusion)

It is a strange law that makes it necessary for each soul to begin its search for God all over again in each incarnation. Even Gautama Buddha, the Great Enlightened one, sought and suffered for many years before his illumination took place. When the Truth of the Great Reality dawns upon the soul, the smallness or greatness of the Realization and the manner in which it manifests will depend upon the evolutionary degree of the individual. All knowledge and understanding of previous incarnations will come back in such a moment plus the added light earned in the last incarnation. All illumination is progressive; it is, to our finite minds, endless in its expansion. "Veil upon veil will fall, but there must be veil upon veil behind."

Contrary to the claims of the many spurious teachers who promise cosmic consciousness, there is no shortcut to knowledge. First Golgatha, then the crucifixion of the personal self, and then only transfiguration. Such is the Law.

In the Bhagavad Gita the Lord Krishna says:

Four sorts of mortals know me:

He who weeps, Arjuna.

And the man who yearns to know.

And he who toils to help

And he who sits

Certain of me, enlightened.

A man may intellectualize all his life trying to prove there is no God, but let a catastrophe fall upon him, a great sorrow that will strike upon an heretofore dormant center within him, and his quest for God will begin. The sorrowing ones know God, for in some one way, out of the billions of ways in which the Supreme can and does manifest, will man receive encouragement, consolation and a new hope.

The second category Krishna mentions are "those who yearn to know." God wants to be known, he wants to be understood, he asks us to "penetrate him with our understanding." Jesus gave these three injunctions to his disciples:

Seek! (God), and you shall find Him.

Ask! (desire wisdom), and you shall receive understanding knowledge and

Knock!--by means of a purified and dedicated heart and the door of initiation will be opened unto you.

The third class are those "who toil to help," those wonderful consecrated ones who in humility and simplicity serve and serve always with no thought of self. They are indeed the glory of the human race and undoubtedly very dear to God, and they will know Him face to face.

None of the four classes can attain unless their qualifications include a high measure of unselfish service. God and his hosts of Light serve unceasingly and give of themselves in order that man may have life, and have it more abundantly.

The three classes mentioned experience flashes of illumination, as it were, but those of the fourth class are certain. They have slain the Beast beyond resurrection. Their sight is dimmed no longer, their vehicles have become transparent and the radiant light within and

the light without meet and blend and are one. These are the Enlightened ones, the Mahatmas, the Masters of Wisdom and Compassion, the Chohans and Dhyan Chohans. To become certain of God means to become godlike, to share in His attributes of Love, Wisdom and Power.

The primary requisite for realization, whatever the path be, is faith—not faith which is superstition and credulity, but a faith which is the first awakening of the Soul. "Faith is the evidence of things not seen," said St. Paul—things not seen with the outer eyes, but evident to the Eye of the Soul. Unfaith, doubt, is the tool of the Disintegrator; it is the icy blast that kills the blossom of spirit. Let us guard against unfaith. Faith is the Light on the Path, the inner assurance that, as Mme. Blavatzky put it, "though there are no tinkling bells, know, that the Holy Power is about you." That faith, that inner assurance we must strengthen constantly and cling to as to a life-line until we reach the Gates of Gold and pass through the door into the world of Reality, into the Temple not made by hands.

Our teachings, I mean here the Temple literature, are full to overflowing with beautiful paragraphs that I could quote here. Let me read you just one of them:

#### "THE INNER TEMPLE

If all about thee seems to speak of sorrow, and the face of God is turned away from thee; if nowhere on the earth there seems to be a refuge for breaking hearts or minds unhinged by longing; if little children's cries awake the echoes in thine heart of long dead ages when the cries of other little ones ascended to the skies through sacrificial flames; if rest and peace have taken wings and flown away from thee and from thy kind; if music hath no longer charm, and art no solace, and the way to love seems closed to thee; if fear of death is swallowed up in fear of living, and all thy labor seems to be in vain;—then come with me, my child. Keep close to me until thy search is ended, and thou hast reached the place of silence—place of peace—the Temple in thine inmost heart.

When thou shalt reach that Temple's door and knock aright, then shalt thou find it opening wide into the heart of every other living thing; and in some one of all those wondrous spaces shalt thou find the answers to thy hardest questions, and surcease from thy deepest woes.

Nowhere else upon the earth or in the heavens can the key be found that will unlock God's Jewel case; but on its burnished sides in deeply carven letters, are the clues to that which lies within,—and they are hidden in the words, FAITH, HOPE, SERVICE."

And in conclusion, may I give you this poem by a modern mystic, based undoubtedly on inner experience:

"Long I sought Thee, Spirit holy,  
Master Spirit, meek and lowly;  
Sought Thee with a silent sorrow,  
Brooding o'er the woes of men;  
Vainly sought Thy yoke of meekness  
'Neath the weight of woe and weakness;  
Finding not, yet in my falling  
Seeking o'er and o'er again.

In unrest and doubt and sadness  
Dwelt I, yet I knew thy Gladness  
Waited somewhere; somewhere greeted  
Torn and sorrowing hearts like mine;  
Knew that somehow I should find Thee,

Leaving sin and woe behind me,  
 And at last Thy Love would bid me,  
 Enter into Rest Divine.

Hatred, mockery, and reviling  
 Scorched my seeking soul, defiling  
 That which should have been Thy Temple,  
 Wherein thou shouldst move and dwell;  
 Praying, striving, hoping, calling;  
 Suffering, sorrowing in my falling;  
 Still I sought Thee, groping blindly  
 In the gloomy depths of Hell.

And I sought Thee till I found Thee;  
 And the dark Powers all around me  
 Fled, and left me silent, peaceful,  
 Brooding o'er thy holy themes;  
 From within me and without me  
 Fled they, when I ceased to 'doubt Thee;  
 And I found Thee in Thy Glory,  
 Mighty Master of my dreams!

Yea, I found Thee, Spirit-holy,  
 Beautiful, and pure and lowly;  
 Found Thy Joy and Peace and Gladness;  
 Found Thee in Thy House of Rest;  
 Found Thy strength in Love and Meekness,  
 And my pain, and woe, and weakness  
 Left me, and I walked the Pathway  
 Trodden only by the Blessed."

Rosa Gordon.

#### TEMPLE ACTIVITIES AND NOTICES

March 22 marked the birthday anniversary of Dr. William H. Dower, RED STAR, the past Guardian-in-Chief and co-founder of The Temple of The People. Mrs. Dower dedicated the Sunday services of March 20 to his memory by reading a most interesting, brief outline of Dr. Dower's life, with valuable quotations from personal interviews with, and letters from the Master Hilarion, to both Red Star and Blue Star, and from Dr. Dower's own diaries reaching back as far as to his boyhood, college and medical college years. His own diaries reveal his deep philosophical mind already during his youth. As a further tribute to Dr. Dower's memory, one of his splendid earlier Editorials on Easter and Resurrection is reprinted in this Artisan number.

Members and readers will appreciate the excerpts from an interview with Master Hilarion published in this Artisan. We hope to continue these excerpts in future Artisan issues.

The following lectures have been given during the Sunday services in The Temple: January 30, Louise Awerdick, "The Joy of Life"; February 13 and 20, Fred Whitney, "The Art of Meditation" and "The Power of Sacrifice"; February 27, Cethyl Mallory, "The Path of Light"; March 13, Edward Twistman, "Essentials of Discipleship"; March 20, Pearl F. Dower, G. i. C., "Red Star."

During February and March Sister Louise M. Varnot, R. N., has given a course of valuable lectures on Diet in the William Q. Judge Library from which great benefit has been derived.

Temple members, friends, and Artisan subscribers are requested to notify promptly The Temple of The People of change of address.

#### Concerning TEACHINGS OF THE TEMPLE

The first edition of the TEACHINGS OF THE TEMPLE is now

out of print. For some time we have planned a new edition of this most valuable and unequalled book. We invite members and friends who are interested in getting out a second edition to let us know if they would be able to assist in this undertaking. Some contributions for this purpose have already been received. Those who contribute to the fund for publication of the second edition will receive copies to the value of their advance payment. Send letters concerning this directly to the Guardian-in-Chief of The Temple of The People, Halcyon, California.

### THE HELPING HAND

Do not forget the Helping Hand Fund. You know what it means to support and sustain any work in these days. The expenses of printing the Artisan and maintaining the work are not covered by the dues. The Helping Hand Department must raise the additional means necessary. You will therefore respond according to the behest of your inner voice and outer circumstances, that the Law of Supply and Demand may be fulfilled between the center and the circumference.

Temple members are invited to unite with the Center at the time of the Devotional meeting held in the Temple the first Sunday of each month at 3 P. M., P.S.T., thus drawing in and sending forth the cosmic forces of Light, Life and Love pouring through the Temple Aura, for mutual helpfulness. Remember that this is the Voice of The Temple speaking to you directly each month in uplifting tones. Keep attuned and receptive that you may receive through this carrier of the Master Force that which is for you to receive.

All Helping Hand communications, contributions and dues should be sent to The Temple of the People direct. **THE NEED IS URGENT, DO IT NOW!**

We recommend the following **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 recommend "The Torch," magazine for health and astrological advice, edited by Mrs. Ada Muir, 657 E. Hastings St., Vancouver, B. C., Canada. Further, her books: 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.

Christ, the true esoteric Saviour, is no man, but the **DIVINE PRINCIPLE** in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the "sepulchre" of his own sinful flesh; he who has the strength to roll back the stone of matter from the door of his own Inner Sanctuary, he has the Risen Christ.

H.P. B.

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