

# The Temple Artisan

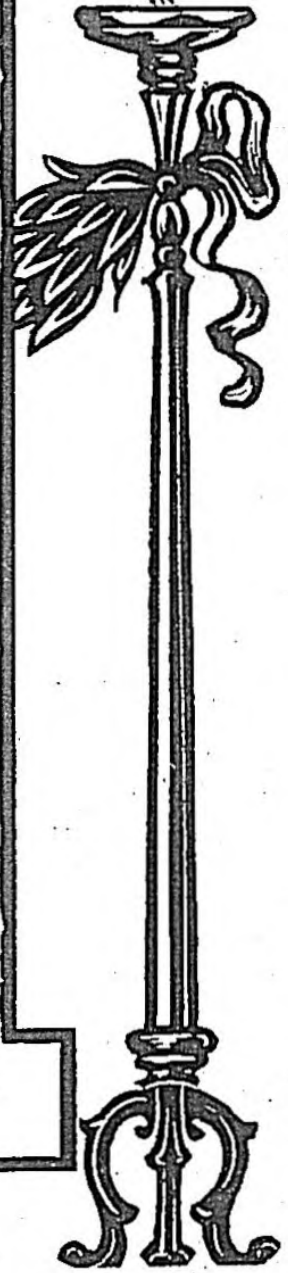
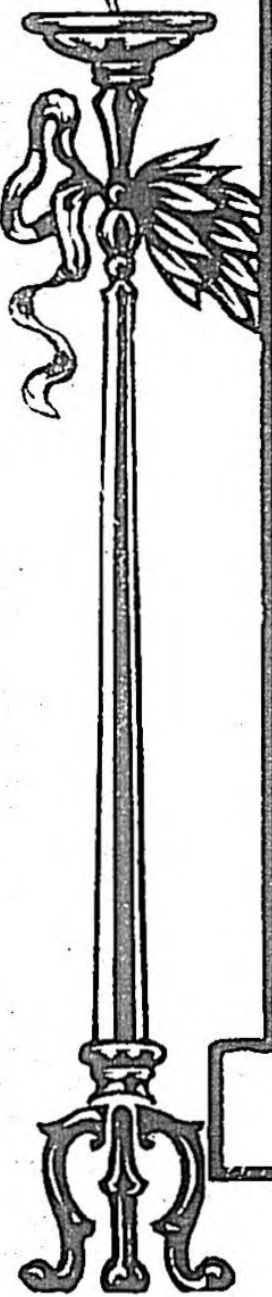
APRIL-MAY, 1940

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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

VOLUME XL

APRIL-MAY, 1940

Nos. 11, 12

BEHOLD, I GIVE



UNTO THEE A KEY

## THE TRIMURTI

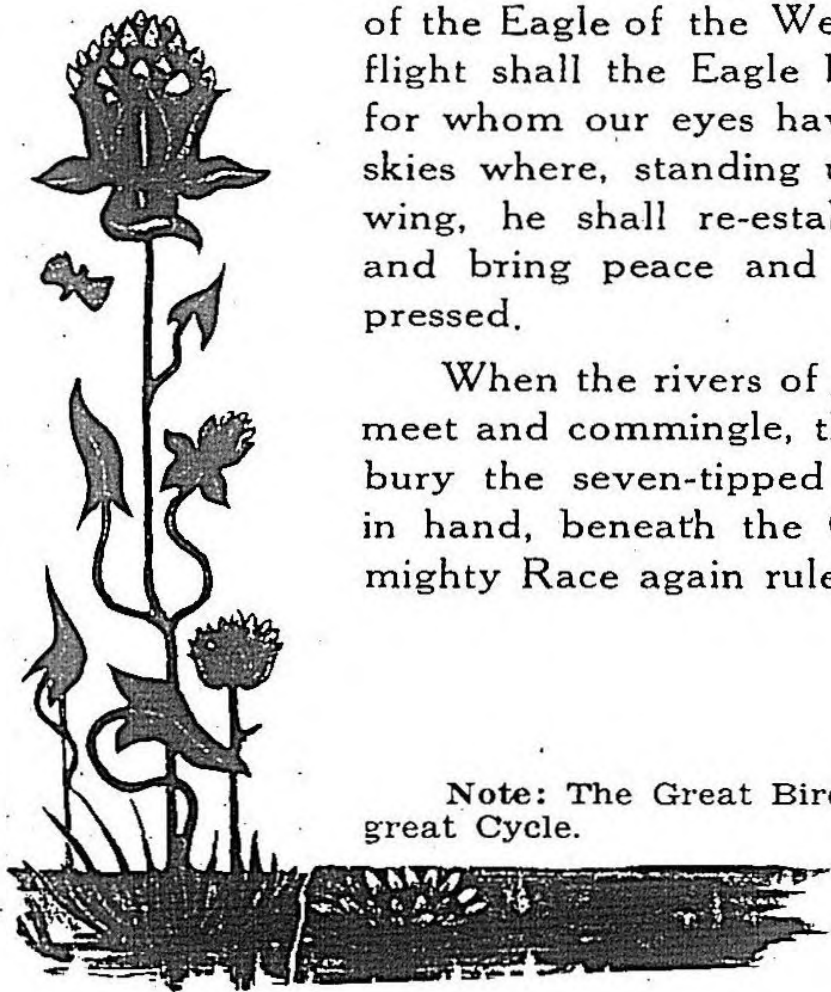
Thou, the Wonderful, The Trimurti, Brahma, Vishnu, and Shiva, hast now revealed to thy servant a mystery:

The first-born son of the God of War hath passed from his Father's side between the wings of the Great Bird Garuda—the Bird whose talons wield the thunderbolts of Heaven—to the back of the Eagle of the Western mountains. In swift flight shall the Eagle bear the Great Deliverer, for whom our eyes have long waited, to Aryan skies where, standing upright on the Bird's left wing, he shall re-establish the Lunar Dynasty and bring peace and plenty to a people oppressed.

When the rivers of the far East and the West meet and commingle, then shall the God of War bury the seven-tipped arrows he now holdeth in hand, beneath the Ocean so formed, and a mighty Race again rule the Earth.



Note: The Great Bird Garuda is a symbol of the great Cycle.



# THE TEMPLE ARTISAN

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## EDITORIAL MIRROR

One of the contributing causes to the woes, suffering, distress, and hatred in the world today can be traced to broken promises, unfulfilled pledges, and violation of sacred vows to man and God.

According to the Law of Supply and Demand, when man persistently speaks falsely and lies to his Higher Self and his fellow beings by breaking promises and pledges, his progress and development are stopped until such time when he has retraced his steps in abject penitence and humility and made good all damage done to all those affected by the broken law.

When a sincere aspirant desires to assume a solemn and sacred pledge into an esoteric Order of the Lodge, which is a sacred covenant between the Master and the aspirant, he should think well before taking that step. Merely signing a pledge, without sincere effort to keep it, will bring little advancement, and refusal to obey given directions, or to keep vows, does not relieve the aspirant from that obligation but only delays his progress, keeps him farther away from the Master, and for a time all opportunities are closed to him. However, the motive for refusal determines the degree of punishment.

This vow is to God, to his Higher Self, and should be religiously kept, and if neglected, Karmic Law demands justice, quick retribution, and full reparation, and brings the necessary penalties and their enforcement. The Master must always work with the Law.

When the aspirant takes the solemn pledge, his plea goes forth and reaches the plane of consciousness of the Master, or to whomsoever sent, where it is registered and recorded by the higher light and sound waves. Making this demand, in accordance with divine decree, he has given a promise to fulfill it. The Great Law immediately begins to carry out its decree and demands its fulfillment. Those Higher Entities conscious of the demand endeavor to aid in carrying it out.

As a result, all forces of good and evil begin to work; the weaker traits become accentuated and the stronger ones grow stronger, until the aspirant can stand in the flame purified. In taking this step, he has started toward the central flame of his own being, and great will be the effects of the purifying process he will feel until the lurking deposits of his lower nature are transmuted.

This great immutable Law cannot be trifled with without bringing strong retribution and great suffering to the one who violates it. The pathway of life is strewn with the wreckage of those who have broken their promises, vows, and obligations to God and men.

A vow or pledge carries within itself all the power of higher development and unfoldment. Those devoted and obedient disciples ever receive help and are the torch bearers for all others.

All humanity, directly or indirectly, is affected by broken obligations; and when the world is full of them, pain, suffering, and distress are the inevitable result until the hour arrives when out of the ashes there arises a New Day, a New Order, a higher impulse—the Spirit of Universal Brotherhood.

Great therefore is the responsibility of every human being to religiously fulfill his promises to man and his sacred vows to God, the Higher Self, in obedience to the irrevocable Law of Supply and Demand. All are amenable to its enforcement now and in future lives.

P. F. D.

### THY TRUST

Royal prince of the Kingdom of God, Son of thy Father, the Thrice-Born! Great indeed is thy station, immeasurable the power that waits upon thy crowning—thy foot upon the dais of thy Father's Throne.

In the shadow of Infinity thou standest, Son of Suns, unknowing of thy future, all thy past unknown to thee. Thy serfs and vassals—thy passions and desires—now press thee close and plead for grace that thou hast power to grant or hinder.

Yet, notwithstanding rank and station, there is not a slave or minion in thy Father's Kingdom so poor as now thou art, if thou art recreant to thy trust. No thief locked in thy castle dungeon can be so hideous in thy sight as thou wilt be if thou art traitor in the sight of those to whom thy heart, in faith, was turned, when all the world was young to thee—when purity of motive, purpose, soul, looked squarely out from eyes that never wavered when they met the eyes of those who loved and trusted them.

A little thing it seemed, when, midst the glamor, clanging bells, and great rejoicing on that day which ushered in maturity for thee, thy Father gave His lance and signet ring to thee, and bade thee hold the outer Temple Gate, that so no enemy might gain the inner Wall—that Guardian Wall, each stone of which is chiseled and cemented by the brawn and blood of countless races of mankind—that Wall which guards the greatest treasure of His Kingdom, the holiest of Holy Things, the Sacred Fire, which, lit by God's own Hand, has never since been quenched.

Art thou a traitor, thou, the Son of Kings? Is thine the hand that pierced the Wall and led the foe within?

If so it be, thrice traitor then art thou. Thy Father's signet ring, thy Mother's bed, the Holy Fire—all jeopardized by thee.

Each stone that fell through cause of thine will cry for vengeance from the ground it touched. By king or beggar, prince or slave, a trust betrayed is all the same, and bringeth recompense in full.

Art thou thy Father's first-born, His beloved Son?

Then stand behind His Throne. Sharpen thy sword if it hath rusty grown, and keep it drawn. That Throne is thine, and thou must hold it in the days to come. As thou defendest it, so shall it be thine own defense, when kingdoms fall like rain, and men in terror flee.



### CAUSE AND EFFECT

From TEMPLE TEACHINGS, Open Series, No. 245

"As ye sow, so shall ye reap."

When, by means of culture and concentration, the door of spiritual perception (the concentrated energy resident in the pineal gland) has been opened and aroused to action by that vibration of the "Great Breath" which operates through the pituitary body, the consciousness of man passes unimpeded into and through the various states of critical matter which separate or, rather, join the several distinct states of consciousness or matter, and may observe at will the semi-intelligent individualized lives which have their habitat in those states of matter, and which are sometimes called the handmaids of Karma. The law of Karmic action has been so little understood, and its phases of operation have been so travestied, that I have determined to make another effort to bring to your attention the existence of innumerable grades of living creatures which were originally created by yourselves and others, and which are under the control of the Seven Sublime Lords of Karma—godlike beings with a cosmic mission of creating, adjusting, and balancing all forces in manifestation. Once having been created by the human race by means of thought and word, these lives naturally rise or sink to the level of the beings who created them.

Many ancient myths or legends refer to spoken or written words as jewels and flowers or poisonous plants and malignant elves. Few among modern interpreters would admit that such myths and legends conveyed wonderful scientific and spiritual truths, and are therefore unable to see any connection between them and the law "As ye sow, so shall ye reap," or cause and effect as applied to the words, whether spoken or written, or to the deeds of man, owing to their inability to observe the actions of their own creations, the Karmic handmaids.

In order to throw a little light on the subject, we shall take certain portions of the pledge given by chelas to the Lodge on entering one of its degrees: "I promise to give of time, money, and

thought all I conscientiously can for the support of the Temple work." First consider to whom or what these words are addressed. In nearly all cases they are addressed to the highest Being or Beings of whom the chela is capable of taking cognizance, and they are carried and registered by the higher light and sound waves into the consciousness of that Being. Invariably, before the chela has brought himself to take such a pledge, he has, consciously or unconsciously, made a demand for help for personal development, and in making the demand he has given a promise to pay, for such is the law, and it is a foregone conclusion that the Lodge will give such help, whether or not it is apprehended by the chela. If the chela repudiates or neglects to fulfill that promise, the law itself compels its fulfillment by setting in action the handmaids which he has created. The Being to whom the promise has been made is a conscious, active part of the Godhead—a World Builder—and the Temple with its constituent parts or members is a part of It.


On the higher planes, substance is interchangeable; therefore a debt contracted between any two parts of the Temple puts the World Builder in the position of creditor to itself and its constituent parts. And since, on the plane of real life, personality as you know it disappears, such debt, if not paid to the personal, lesser creditor, will be collected by the greater Creditor, and, when collected, may assume entirely different characteristics. Therefore the repudiated debt of time, thought, and money will be collected perforce: it may be paid by shortened life, by lack of power for thought, by loss of money, or by some corresponding method.

These Karmic handmaids—elementals—live a certain definite time; that is, as long as the force which has precipitated them into being endures, and this is long enough to permit them to accomplish the purpose which the law has determined. Then they return to a state of undifferentiated substance to be recalled in other forms, on demand, until their particular cycle of necessity is exhausted.

Thinking it of less importance, another chela may fulfill all other obligations but neglect or refuse to fulfill the one which claims love, protection, and obedience for and to the representatives of the Lodge. Such refusal or neglect, however, incites to action other grades of the same class of Karmic handmaids, and the love, protection, and obedience refused to such a representative and bestowed unworthily, or where they are not appreciated, only serve as a whiplash to punish the recreant, or rather to awaken him to a sense of neglected duty.

Do not mistake or imagine there is anything unjust or arbitrary in such action of Karmic Law; it is simply the fulfillment of the law of justice or equilibrium, for by your pledge of chelaship you have called for the precipitation of Karma, and it is in response to that call that Karma acts so unerringly and swiftly. The unpledged portions of the human race are as amenable to the Law as are the pledged chelas, but the action of the Law is slower, and

consequently less violent in effect. A chela who comes under the personal direction of a Master of the White Brotherhood for the purpose of developing more rapidly than the balance of his race always provokes more rapid precipitation of Karmic action.

H—

## MAKE FRIENDS

My children, I hear your inner cries, and I answer you. If you would win your souls' highest desire for the future, search the backward track of your lives through this incarnation, pick up the broken links in that chain of lives and remould them into perfect links, in order that the chain may bear your weight when you swing off into the great abyss of your final initiation.

Make friends with the little lives you turned to foes by your misuse of them, as man has ever done when he has changed the pattern of a thought form of the Eternal Mind. When you have thus made friends of them, they will aid you in the remoulding of those broken links.

March, 1920



## SPIRITUAL VICTORY

Continued from the February-March ARTISAN

We saw above that B. S. referred to the "seven-pointed star," and the "seven points at different places in the world." To state a very difficult subject fragmentarily, this "star" consists of the seven colors or rays—and Regents of those rays—that function throughout the sevenfold cosmos from the greater to the lesser. The "points" are plexi, or magnetic centers within the earth, through which these rays function, and in the radius of which disciples are centered in greater or lesser numbers, each in his own ray. If we call to mind the law of centralization, and also of primogeniture and hierarchy, it stands that some particular ray of the seven must be central to the "star" at any given cycle. Then, if we look at this "point one" as being the objective, or exoteric, point of action for the Lodge work or "line" at a given time, we must first look at the present yuga of the race in question to find the ruling ray; and that yuga for our race is Kali Yuga, the age of iron, whose ruler is the red Mars. But this is not merely the physical planet Mars. It is the cosmic ray of which the physical planet is a body, a distinction to be carefully noted. Hence the Lodge nucleus at "point one" for the present time and race, is red.

The Red Ray has necessarily ruled—embodied—the Lodge movement for this cycle from its beginning in 1875, and for the past 5000 years, for that matter, to mention no more. However, since it is the Fifth Root Race that is in its Kali Yuga, and that race is ruled by the Spirit of Mercury, the Buddhic or Yellow Ray, then with the coming of the cycle of this ray, the Red Ray



forms the matrix, the nucleus, for the functioning of the Golden Son of the Fifth, which ray is the prime ray of the Redeemer, the Avatar. But, it must be added, these Two are One in this racial work of redemption; no nucleus can function the forces of the Avatar without "living" the Avatar.

The Red Ray is the life ray, the ray of the beginning of life upon this planet. Hence it is pure energy, vitality, organization, inception, generation. And it is also regeneration. By its power man is born into physical embodiment, and by its power he is "born again," and from above, into his immortal body or Nirmanakaya Robe. In this aspect the Hindus call Mars "Lohitanga," the "fiery bodied" one; and with them he has several other names, one of which is "Kartakeya," the god of "war," but whose sword is the sword of Spirit and whose "war" is the struggle of the souls of men, to win the light of pure Truth by conquering the shadow lands of ignorance that lie in time, matter, and space. As Kartakeya, he is referred to as "the nursling of the Pleiades," in which constellation is Alcyone, the Christ star of the universe.

Since Divine Love is the source and beginning of all that is, Mars, as regent of the sign Aries (or Ares, as the ancients spelled the sign and planet), purifies and redeems the Heart of man, and rules or instructs the head as well. And since nothing is born without sacrifice—and Love is eternal sacrifice that man may have life, both temporal and eternal—Mars appears among the ancients as the Red Christ, hung upon the equinoctial cross. It is upon the other cross that the Avatar is hung, the cross that symbolizes the form of man. In the Bible, Mars appears as the Lamb (Aries) of Revelation.

This is to mention only some of the aspects of this Entity that figures so prominently in the physical and spiritual life of the earth. It is well to pause and consider these points as they become particularly significant in connection with the quotation from "Teachings of the Temple" which is given below. Also, they will in some measure counter the gross popular misunderstanding of the true functioning of the Red Ray in this world, tho to do this subject justice would require much greater space than is available here. That man has horribly misused and perverted the forces of this great Red Ray is no evidence against its true meaning and high spiritual functions in the evolution—and involution—of the humanity of this globe, and of the very globe itself, as has been thoroughly understood by every instructed soul in the past ages.

So, placing the foregoing as the spiritual background and keeping in mind the fact that we are viewing vast cosmic forces in present action in the aura of the earth and in the souls of mankind, struggling on toward final redemption, let us turn to Lesson 85, given by the Master H. in "Teachings of the Temple." To quote:

A very important cycle, the last of the seven lesser cycles of seven years each, which compose a larger cycle of forty-nine years, is now closing. There have been better results shown in the line of individual psychic (soul) development during this last lesser cycle, especially among

conscious disciples of the White Lodge, than during any other similar period of the present two-thousand-year cycle. These results are due to the persistent exercise of the newly developed power of equilibrium by said disciples, which has enabled them to hold themselves in a more balanced condition of mentality while a stronger and higher vibratory key was being struck by the Infinite, during which time many things and conditions evolved in previous cycles were changing and adapting themselves to the higher vibratory key, and so falling into lines for future action.

Twenty-one years ago there were but three disciples out of forty-nine, divided into seven groups of seven individualities each, and located at different points of the western hemisphere, who were strongly enough fortified exteriorly and interiorly to bear the effects of the action of opposing forces of the age, and so enable the Lodge of Initiates to form fixed auric centers in their immediate vicinity for use in the connecting of three or more planes by such Initiates. Two of the three mentioned have now left the physical plane; the third one will leave it at no very distant date, but their sacrifice and unselfish, intelligent work for humanity have resulted in the formation of nine similar auric centers by the Initiates through which may be sent and received the lines of force which will furnish the initiate substance for building and sustaining great numbers of vehicles--astro-mental bodies--capable of bearing the vibrations of newly incarnating Egos of greater age and experience than those now incarnated, during the period of gestation which precedes physical birth.

To the uninitiated the formation of nine auric centers, impossible of contact through the physical senses, would seem of little importance, but to "Those Who Know" it is the greatest event of the present manvantara, for it means the advancement of the human race at a rate hitherto unimagined, and whatever be the cost in the way of material loss, the gain will be immeasurably greater.

When the Temple was founded forty-two years ago, we were told that the Armageddon of the ages was on in the humanity of this planet, and that the planet stood at the point of greatest opportunity for spiritual advancement possible in thousands of years, and, at the same time, at the point of deadliest peril that it had ever faced. At the time, these statements caused scarcely a ripple in the mind of anyone outside of the immediate circle of chelas, for the world was then relatively calm; all of the present vast armaments of the nations, the roar of battlefields, and the colossal struggle for world dominion were wholly undreamed of. All of this, however, was in the invisible background. Then came the planetary crisis in 1910, when the earth trembled on the brink of being torn to pieces and scattered in space. This, too, was in the background, and, though tremendous in import, only a few received knowledge of it with any degree of understanding. As to the wars, they are now visible, and are terrible proof of the truth uttered by the Lodge through the Temple in those now far-off days. Yet these wars, with their annihilating powers, are not all of the story; and if this part of the Armageddon has come true, that which is predicted in the above quotation from the Master and the Lodge will also come true. It is some of Their part in the "war." By the sacrifice and intelligent service of only three White Lodge disciples, placed at points in the star of the present cycle of Lodge effort, the nine beneficent centers were established through which shall arrive in the world a totally different class

of leaders: men and women of true ideals, vision, and devotion to the good of humanity. And they will bring with them the power that lives in true principles to win the hearts and minds of the people to a new and better world.

In the meantime the first 7x7 cycle of the Lodge movement has passed into history and a new one has been entered, bringing with it additional powers for the accomplishment of this great spiritual end that is under way. Within this 49-year cycle was embodied the 30-year cycle of the Avatar. These forces of Light, Love, Altruism, and true Unity poured by this cosmic Entity into the aura of the earth, and down into its very atomic structure, are now in their 40-year cycle. The Three of "the glorified Triple Star," rising into the four of its material expression in the strength of this higher keynote "struck by the Infinite," is bound to flow a flood of transforming Light, regenerating and redeeming the hearts and lives of mankind. When once these forces of the Logos are implanted in the earth and its humanity at the dawn of a great race cycle such as the one we are now in, they may be hindered and delayed by the acts of man, but they cannot be prevented from coming to fruition, for they are the life of the world's very life, and the soul of its being; and the right of this humanity to go on as a self-conscious evolving entity has been won on inner planes and on the outer by just such victories as the one set forth above. So we can take well to heart the statement that "whatever be the cost in the way of material loss, the gain will be immeasurably greater."

W.

## 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 ESOTERIC SHE

The Late Mme. Blavatsky—A Sketch of Her Career by William Quan Judge  
(Reprinted from the New York "Sun," September 26, 1892)

A woman who, for one reason or another, has kept the world—first her little child world and afterward two hemispheres—talking of her, disputing about her, defending or assailing her character and motives, joining her enterprise or opposing it might and main, and in her death being as much telegraphed about between two continents as an emperor, must have been a remarkable person. Such was Mme. Helena Petrovna Blavatsky, born under the power of the holy Czar, in the family of the Hahns, descended on one side from the famous crusader, Count Rottenstern, who added Hahn, a cock, to his name because that bird saved his life from a wily Saracen who had come into his tent to murder him.

Hardly any circumstances or epoch in Mme. Blavatsky's career was prosaic. She chose to be born into this life at Ekaterinoslaw, Russia, in the year 1831, when coffins and desolation were everywhere from the plague of cholera. The child was so delicate that the family decided upon immediate baptism under the rites of the Greek Catholic Church. This was in itself not common, but the ceremony was—under the luck that ever was with Helena—more remarkable and startling still. At this ceremony all the relatives are present and stand holding lighted candles. As one was absent a young child, aunt of the infant Helena, was made proxy for the absentee, and given a candle like the rest. Tired out by the effort, this young proxy sank down to the floor unnoticed by the others, and just as the sponsors were renouncing the evil one on the babe's behalf, by three times spitting on the floor, the sitting witness with her candle accidentally set fire to the robes of the officiating priest, and instantly there was a small conflagration, in which many of those present were seriously burned. Thus amid the scourge of death in the land was Mme. Blavatsky ushered into our world, and in the flames baptized by the priests of the Church whose fallacious dogmas she did much in her life to expose.

She was connected with the rulers of Russia. Speaking in 1881, her uncle, Gen. Fadeef, joint Councillor of State of Russia, said that, as daughter of Col. Peter Hahn, she was granddaughter of Gen. Alexis Hahn von Rottenstern Hahn of old Mecklenburg stock, settled in Russia, and on her mother's side daughter of Helene Fadeef and granddaughter of Princess Helena Dolgorouky. Her maternal ancestors were of the oldest families in Russia and direct descendants of the Prince or Grand Duke Rurik, the first ruler of Russia. Several ladies of the family belonged to the imperial house, becoming Czarinas by marriage. One of them, a Dolgorouky, married the grandfather of Peter the Great, and another was betrothed to Czar Peter II. Through these connections it naturally resulted that Mme. Blavatsky was acquainted personally with many noble Russians. In Paris I met three princes of Russia and one well-known General, who told of her youth and the wonderful things related about her then; and in Germany I met the Prince Emil de Wittgenstein of one of the many Russo-German families, and himself cousin to the Empress of Russia and aide-de-camp to the Czar, who told me that he was an old family friend of hers, who heard much about her in early years, but, to his regret, had never had the fortune to see her again after a brief visit made with her father to his house. But he joined her famous Theosophical Society by correspondence, and wrote, after the war with Turkey, that he had been told in a letter from her that no hurt would come to him during the campaign, and such turned out to be the fact.

As a child she was the wonder of the neighborhood and the terror of the simpler serfs. Russia teems with superstitions and omens, and as Helena was born on the seventh month and between the 30th and 31st day, she was supposed by the nurses and servants to have powers and virtues possessed by no one else. And these

supposed powers made her the cynosure of all in her early youth. She was allowed liberties given none others, and as soon as she could understand she was given by her nurses the chief part in a mystic Russian ceremony performed about the house and grounds on the 30th of July with the object of propitiating the house demon. The education she got was fragmentary, and in itself so inadequate as to be one more cause among many for the belief of her friends in later life that she was endowed with abnormal psychic powers, or else in verity assisted by those unseen beings who she asserted were her helpers and not men living on the earth but possessed of developed senses that laughed at time and space. In girlhood she was bound by no restraint of conventionality, but rode any Cossack horse in a man's saddle, and later on spent a long time with her father with his regiment in the field, where, with her sister, she became the pet of the soldiers. In 1844, when 14, her father took her to London and Paris, where some progress was made in music, and before 1848 she returned home.

Her marriage in 1848 to Gen. Nicéphore Blavatsky, the Governor of Erivan in the Caucasus, gave her the name of Blavatsky, borne till her death. This marriage, like all other events in her life, was full of pyrotechnics. Her abrupt style had led her female friends to say that she could not make the old Blavatsky marry her, and out of sheer bravado she declared she could, and, sure enough, he did propose and was accepted. Then the awful fact obtruded itself on Helena's mind that this could not—in Russia—be undone. They were married, but the affair was signalized by Mme. Blavatsky's breaking a candlestick over his head and precipitately leaving the house, never to see him again. After her determination was evident, her father assisted her in a life of travel which began from that date, and not until 1858 did she return to Russia. Meanwhile her steps led her to America in 1851, to Canada, to New Orleans, to Mexico, off to India, and back again in 1853 to the United States. Then her relatives lost sight of her once more until 1858, when her coming back was like other events in her history. It was a wintry night, and a wedding party was on at the home in Russia. Guests had arrived, and suddenly, interrupting the meal, the bell rang violently, and there, unannounced, was Mme. Blavatsky at the door.

From this point the family and many friends testify, both by letter and by articles in the "Rebus," a well-known journal in Russia, and in other papers, a constant series of marvels wholly unexplainable on the theory of jugglery was constantly occurring. They were of such a character that hundreds of friends from great distances were constantly visiting the house to see the wonderful Mme. Blavatsky. Many were incredulous, many believed it was magic, and others started charges of fraud. The superstitious Gooriel and Mingrelian nobility came in crowds and talked incessantly after, calling her a magician. They came to see the marvels others reported, to see her sitting quietly reading while tables and chairs moved of themselves and low raps in every direction seemed to reply to questions. Among many testified to was

one done for her brother, who doubted her powers. A small chess table stood on the floor. Very light—a child could lift it and a man break it. One asked if Mme. Blavatsky could fasten it by will to the floor. She then said to examine it, and they found it loose. After that, and being some distance off, she said, "Try again." They then found that no power of theirs could stir it, and her brother, supposing from his great strength that this "trick" could easily be exposed, embraced the little table and shook and pulled it without effect, except to make it groan and creak. So with wall and furniture rapping, objects moving, messages about distant happenings arriving by aerial port, the whole family and neighborhood were in a constant state of excitement. Mme. Blavatsky said herself that this was a period when she was letting her psychic forces play, and learning fully to understand and control them.

But the spirit of unrest came freshly again, and she started out once more to find, as she wrote to me, "the men and women whom I want to prepare for the work of a great philosophical and ethical movement that I expect to start in a later time." Going to Spezzia in a Greek vessel, the usual display of natural circumstances took place, and the boat was blown up by an explosion of gunpowder in the cargo. Only a few of those on board were saved, she among them. This led her to Cairo, in Egypt, where, in 1871, she started a society with the object of investigating spiritualism so as to expose its fallacies, if any, and to put its facts on a firm, scientific, and reasonable basis, if possible. But it only lasted fourteen days, and she wrote about it then: "It is a heap of ruins—majestic, but as suggestive as those of the Pharaohs' tombs."

It was, however, in the United States that she really began the work that has made her name well known in Europe, Asia, and America; made her notorious in the eyes of those who dislike all reformers, but great and famous for those who say her works have benefited them. Prior to 1875 she was again investigating the claims of spiritualism in this country, and wrote home then analyzing it, declaring false its assertion that the dead were heard from, and showing that, on the other hand, the phenomena exhibited a great psycho-physiological change going on here, which, if allowed to go on in our present merely material civilization, would bring about great disaster, morally and physically.

(To be Concluded)

## OCCULTISM FOR BEGINNERS

### Second Series, No. X

#### CONSCIOUSNESS

The mystery of consciousness is the primal mystery. In consciousness are synthesized all qualities of the phenomenal world manifesting in endless diversity as colors, sounds, forces, elements, metals, electrons, atoms, molecules, minerals, vegetables, animals, humans, gods, and so on.

Consciousness is of two kinds, namely, Absolute Consciousness and relative consciousness. No finite mind can comprehend Absolute Consciousness because it is consciousness without conditions, limitations, or relations of any kind whatsoever. **Therefore all we know of consciousness is relative.**

Were you to awaken some fine morning and find that the universe had disappeared in the night, that this planet on which you lived had vanished, that the house in which you lived had been dissipated, that the room in which you had gone to sleep was no more, that the bed on which you slept was also gone, that your body also was no more, that even your astral and inner bodies on the plane of form had all likewise disappeared, you would certainly be bewildered, to put it mildly. For, if you were capable of thinking at all (which you would not be), you would no longer have any sense of proportions or relations, for all relativity would have disappeared with the disappearance of the phenomenal world, which is based on relativity or the relations of one thing to another (space), or the sequence of one event to another (time). Thus both space and time would also have disappeared, and you would then be in a state (which is no state) of Absolute Consciousness, which is exactly the same as a state of Absolute Unconsciousness, just as a state of Absolute Motion is the same as a state of Absolute Rest.

We may perhaps, by analogy, get a glimmering or a suggestion of what Absolute Consciousness is if we liken it to the White Synthetic Light. In that White Light all colors have disappeared. That White Light is no color, and yet has in it all color. It has in it absolutely all color because, in the Silence of that White Light, colors are without conditions, limitations, or differentiations.

Relative consciousness is entirely of the phenomenal world, and functions on the four lower planes of being. It is the result of a cognition of relations by the Light of Intelligence inhering in substance-matter itself, meaning the matter of all planes. This Light of Intelligence senses itself reflected—mirrored—from plane to plane, and between planes and sub-planes, and this reflection of intelligence is relative consciousness, or consciousness as our finite minds understand the term.

Thus everything we see or sense is a reflection of ourselves, or some aspect of ourselves, from one plane or another. When we look into the face of a friend or enemy, an angel or devil, or any one of the myriad units of humanity around us, we are simply cognizing a reflection of ourselves, or some aspect or phase of ourselves, as the same is reflected from various planes or sub-planes back to us, and the same is true of other units who sense our reflection on their own mirrors of mentality.

This brings us back to the basic primal truth that in the ultimate it is Atma, the White Light of Consciousness which is the Real Knower, which in the final analysis senses and realizes the phenomenal world synthetically—and thus perfectly.

W. H. D.

## TEMPLE BUILDERS DEPARTMENT, Lesson No. 108

## LIFE STORIES, Part VII

When boys and girls reach an age around thirteen or fourteen, they begin to change and become more like men and women. Their bodies change; their thoughts and feelings change too. They think and act more as older people do, and begin to plan their lives differently. They choose their friends more carefully, and show characteristics that were never noticed before.

This is one of the most important periods in a young person's life. The habits of mind, body, and heart which are formed then are the ones most liable to stay with him through life.

True association between boys and girls is most important at this time. As they learn to think of one another, work and associate together at this time, so will they learn to respect and honor one another when they grow into manhood and womanhood, or, later on, when they are more closely associated, more intimately related in homes of their own.

Between boys and girls around these ages a thought-force arises that might be likened to the action of force between the positive and negative poles of electricity. The force of each pole reaches out for the other and unites with it so that the resultant force may shine as a bright light. Thus the thoughts and efforts of girls are clearer and more effectual when they associate and work with boy friends and companions, and boys are better able to grasp a problem and put it to good use by considering the knowledge and intelligence of girl associates. Each helps the other and each needs the other to bring about the best results.

The important thing to remember while going to school, when characters are forming and bodies are developing, is for boys and girls to keep all associations among themselves so open and free that another friend can always be taken in at any time. Sometimes young people make the mistake of secret and unwholesome friendships, and so are led into difficulties and trouble without ever so intending. This can be the case between girls and girls, and boys and boys, as well as between boys and girls.

The different changes, sensations, and desires taking place in their bodies, thoughts, and feelings make them want to talk with others, and, instead of going to their parents or some true grown friend for knowledge, they are liable to talk to some younger person who may give them wrong information and start them in wrong habits which will wreck their bodies and lives later on—bad habits of self-contact that undermine body, mind, and health. This is because they are wasting and misusing the holy life forces which should be saved for building healthy bodies and organs so that, when they are grown and become fathers and mothers themselves, they will have strong, healthy children of their own.

(To be Continued)

(Reprint)

Jane W. Dower



**IN MEMORIAM**

In November, 1939, two of our devoted older Temple members passed from this plane: Mrs. Susanna Mayflower-Littlefield, of Santa Barbara, California, who was a Temple member of long years' standing, passed after a lingering illness to inner planes on November 30. Mrs. Emma F. Gaston, a member of The Temple since 1924, who had been ill for several years, was called from her loved ones on November 16. Both members visited Halcyon several times and endeared themselves to the comrades at the Center.

**TEMPLE ACTIVITIES AND NOTICES**

The Forty-first Annual Convention of The Temple of the People will begin Sunday, August 4. The usual preliminary social meeting will be held in Hiawatha Lodge on Saturday evening, August 3. We hope that all members and friends who may find it possible to come will be with us at this important yearly gathering.

We call the attention of our readers to the article under the heading of the Blavatsky Department, "The Esoteric She"—a sketch of the career of Mme. Blavatsky, by William Q. Judge. This article has been taken from the New York "Sun" of September 26, 1892. We are reprinting it in this and the following number of the Artisan in commemoration of White Lotus Day, May 8, the anniversary of H. P. B.'s passing.

The following lectures were given in the Temple during the Sunday services: March 31, Jane R. Thompson, "Aspiration"; April 14, Outer Guard Fred Whitney, "Selections from Temple Artisan, 1903"; April 21, Patricia Mallory, "Character"; April 28, Emilie B. Byrne, "Limitations"; May 12, Herman Volz, "The Temple"; May 19, Bernard Lentz, "The Mission of The Temple"; May 26, Fred Whitney, "Spiritual Forces of Construction." April 7 and May 5, the Feast of Fulfillment and Devotional Services were held; Temple Builders' meetings, on March 31, April 14 and 28, and May 12 and 26.

**Concerning A New Edition of THE TEACHINGS OF THE TEMPLE**

Inquiries continue to come in asking when the Second Edition of The Teachings of The Temple will be printed. The Temple is collecting the means for a reprint of this most illuminating and inspiring book given by the Master Hilarion through the Temple channel to humanity in preparation for the present important evolutionary cycle. Small contributions are coming in, but much more is necessary to complete the required amount for reprinting it.

Contributions to this fund will be gratefully received. Send all letters and payments direct to the Guardian-in-Chief of The Temple of The People, Halcyon, California.

**BOOKS**

We call attention to the Temple Books and Pamphlets and Temple Correspondence Courses advertised inside the cover of the Artisan. We especially recommend the Yellow and Red Folios of Messages given by the Masters to the Temple and through the Temple to humanity. We also recommend the following books by Mrs. Ada Muir, Vancouver, B. C., Canada: Health and the Sun Sign; Cancer; Healing Herbs of the Zodiac; Food in Relation to Health; Ephemeris of Pluto, 1840-1935; The Sons of Jacob, a Study in Esoteric Astrology; at 50 cents each. The Book of the Nodes and the Part of Fortune, 75 cents. Pluto, the Redeemer; The Degrees of the Zodiac Analyzed, \$1 each.

**HEALING MEDITATIONS AT THE TEMPLE CENTER**

Through healing meditations and devotional meetings for years past, a powerful center of high spiritual forces has been created in the Blue Star Memorial Temple at Halcyon. We hold healing meditations daily at high noon (12 M., P. S. T.), sending out healing vibrations into the

world, for the good of humanity. All who are interested may tune in at this hour to receive the healing forces and help a distressed world. Humanity never has been in greater need of spiritual assistance than now. Let us bear in mind that all the forces of Light are at our command if we ask sincerely for them.

### HELPING HAND

The importance of the Helping Hand Department is again brought to your attention. All contributions, however small, will be greatly appreciated as the pressing expenses and material needs continue.

From the center of its being to the circumference of its sphere of action flows the Life Force of the Great White Lodge in steady pulsating rhythm. Back to the center flows a return wave of gratitude clothed in garments of unselfish service, devotion, and sustaining support.

"There are no little things." Even a small contribution given with the desire to help will support the work more than you can realize and bless the giver.

"That which thou givest me I will give back to thee full measure. Seek in my gift for the overflow."

Send all Helping Hand communications, contributions, and dues to The Temple of The People direct.

### THE TEMPLE

To Those Who Seek Illumination:

1. Has a consciousness of the Avataric Forces working in the affairs of men and nations dawned upon you? If so, can you perceive the necessity of combining the known principles of Science, Religion, and Sociology for the establishment of righteous laws, thus helping to bring about an Era of Justice which offers equal opportunities to all who truly serve their fellow men?

2. Are you open to consideration of, and conviction concerning, the unalterable Law of Cause and Effect?

3. Have the fierce struggles between the spiritual and material—the seeming injustices and inequalities of life—roused within you a longing for conditions which reflect the beauty of spiritual truths in material forms that truly embody them?

4. Can you perceive that only by a return to a greater simplicity of life is it possible to weed out the fungus of false and fleeting ambition and plant the seed of a great and wise purpose, to serve in all loyalty and love the whole human race?

5. Can you accept the fact that the Omnipotent, Omnipresent God-head can and does communicate consciously, by means of perfected men or Masters, with human beings who have correlated the higher with the lower self, when some great spiritual or national purpose is to be served; and that you, as a component part of that God head, are capable of evolving and correlating such senses and qualities in yourself by rightly directed effort, thereby becoming a link between the spiritual and the physical Man?

6. Are you great enough, spiritually, to extend the right hand of fellowship to every true aspirant for a better life, regardless of anything the past may have brought to such a one, understanding that the Law of Cause and Effect may place you, in the great tomorrow, in the same position your brother may have been forced into today?

If the foregoing questions are of sufficient interest to awaken response, and if you are prepared to sacrifice the time and effort required for entering into closer relationship with those who are trying to serve their fellow men intelligently, and worthily, will you write for further information to

**THE TEMPLE OF THE PEOPLE**

Halcyon, California

**MAY ENLIGHTENMENT, PEACE, AND UNITY COME TO HUMANITY!**

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