


The Temple Artisan

December, 1939--January, 1940

CONTENTS

Come Forth Thou Christ	49
Editorial: Man—	50
Communication by Master Morya	51
God in Man, T. T. No. 184	52
Worship in the Inner Temple	54
Spiritual Victory	55
Blavatsky Department	59
Occultism for Beginners	60
Temple Builders Department: Life Stories, No. V	61
In Memoriam,  Lura St. Claire	62
Temple Activities and Notices	63

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS, these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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

The Temple Artisan

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BEHOLD, I GIVE



UNTO THEE A KEY

COME FORTH THOU CHRIST

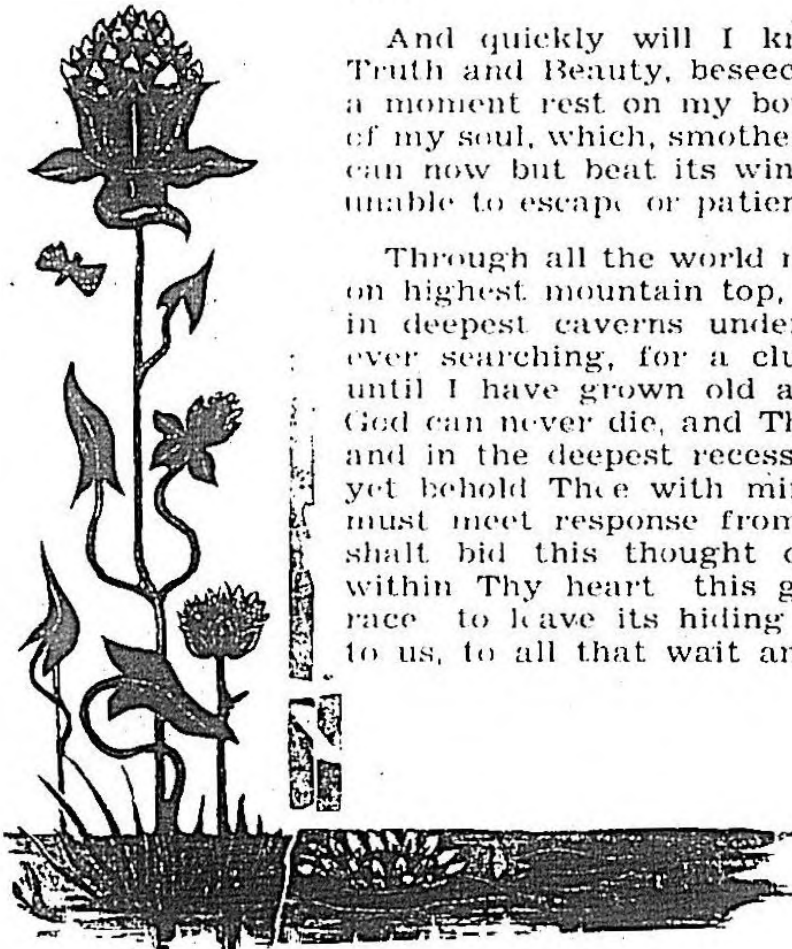
Come forth, O Thou Who livest as does Thought in the eternal heart of God; Thou Christ of God, come forth to bless this star we call our home, for yet Thou art not manifest to holden human eyes.

My spirit broods in ecstasy of pain o'er that ideal of Thee which is my life, my hope, my all.

Springing from the fathomless, the mystery of life and love, again shalt Thou in power and glory stand upon the threshold of this world and beckon to Thee.

And quickly will I kneel before Thy Grace, Thy Truth and Beauty, beseeching that Thy hand may for a moment rest on my bowed head to still the longing of my soul, which, smothered in agony of yearning love, can now but beat its wings against this earthly cage, unable to escape or patiently endure.

Through all the world my weary feet have strayed—on highest mountain top, in vale and in clefts of rock, in deepest caverns underneath the earth, searching, ever searching, for a clue to guide me unto Thee—until I have grown old and feeble in the quest. But God can never die, and Thou art God and God is Love, and in the deepest recesses of soul I feel that I shall yet behold Thee with mine eyes. For love like mine must meet response from Love like Thine, and Thou shalt bid this thought of mine which dwelleth yet within Thy heart this great ideal of all the human race to leave its hiding place for a space and come to us, to all that wait and pray.



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EDITORIAL MIRROR

The question has been asked, is there any connection between Earthquakes, Volcanoes and Man?

Scientists tell us Nature builds up the crust of the earth by the action of internal fires. This process is originally started by large quantities of water gaining access to the metallic deposits of sodium and potassium and when the waters reach the smouldering fires steam is generated and the gas becomes ignited and earthquakes occur. The radius of the shock depends upon the intensity of the degree of energy liberated. Volcanoes are the result of water flowing through some fissure in the bottom of the sea into the fiery molten mass generating gas and steam which causes the volcanic eruptions. Earthquakes are often followed by volcanic outbursts in active volcanoes.

From the occult and cosmical standpoint the Master tells us: "An earthquake is due to an explosion which is caused by the confinement of certain great forms of energy which in essence are composed of substances created by Man in his moments of anger, hatred and revenge." Volcanoes are also vents for forces, as various organs are vents for forces in the human body. Individual use of these forces of treachery, hatred and anger reacts upon the generator of same and causes serious ailments, such as "bursting blood vessels, ruptures, apoplexy, paralysis and other diseases due to ruptured blood vessels." Any one human being as a generator of these negative forces can produce great harm. "If a vessel is full another drop will run it over, and that one drop might be the force that would fill the measure of karmic retribution."

Nature's forces from the positive aspect are beneficent and helpful, ever silent and harmonious, while the disintegrating forces which belong to the negative pole of things are noisy and inharmonious. They are always generated by the negative aspect of mind or matter. Through selfishness, hatred and treachery the mind of man individually or collectively has awakened in the Astral Light Astral Forces, and when these forces have been aroused and maintained for a great length of time they materialize on the physical plane as a Material Force in and within the Earth. As long as the Earth is governed and controlled by these lower forces it is necessary to have earthquakes and volcanoes at intervals, otherwise the Earth would break to pieces. The confined energy so created by man's inhumanity to man has set in action these explosive forces, and to preserve this or any other planet the Mind of Man must be purified.

These great earthquakes and volcanoes in the physical earth are correspondences to what may be called quakes and shocks going through all degrees of life, politically, socially and economically. The same causes and the same forces are at work all over the world.

For a time after each earthquake or shock men are drawn closer together in the area of disaster due to the fact that the shock has released a higher force, and the results are very noticeable at first until the opposite forces of negation enter in and neutralize part of the good.

This process of cosmic disturbances between Man and Nature must go on until the work which has been set out to be done by divine decree has been accomplished; and until the hearts and lives of men have become purified and cleansed, the Souls of Earth must suffer again and again until the great lesson has been learned and a harmonious balance between Man and Nature has been restored.

So we find from the study of correspondences the connection between Earthquakes, Volcanoes and Man are true and exact.

P. F. D.

COMMUNICATION FROM MASTER M. September, 1901

The social-political situation in the United States daily becomes more complex. The members of the industrial organizations are at length awakening to the necessity for unanimity of action in the exercise of the rights of franchise and perceive the futility of warring with single corporate bodies when the real issues are national in scope.

Not until the last laborer is enrolled in the ranks of organized labor can the final settlement of the vexed questions of the rights and privileges of that particular class be made. The false pride which prevents a man or woman from acknowledging that he or she belongs to the class of service, because he labors with brain or pen instead of with bare hands, will keep up this struggle until it is broken down by suffering.

The masses are now separated from each other either by priestcraft of the temporal church or by specious partisan leaders, and the cohesive force of right understanding is requisite for their amalgamation.

You have been urged to associate yourself with any and all bodies of people that you might plant the seeds of unity.

It would seem nearly time for a change in the attitude of those students who have been the recipients of our thought and care as well as instruction for such a length of time. They should have learned ere this that the term unity implies more than united study of works on philosophy and occultism, that right action in one phase of life presupposes right action in other phases or states of life. Right political or social action should be the corollary of right philosophy.

Not many more years will elapse before they will be forcibly brought to concur in the above statements and to realize that this is an age of action instead of selfish seclusion. The fact that even the higher degrees of Brothers have been forced to leave their seclusion, to some extent should indicate the present necessity, as well as the cowardice of flight or isolation.

The reforming forces cannot begin work at the top of the present political mountain. It has grown too high. It must be undermined to bring the whole pile down. Do not mistake me. This does not mean rebellion and anarchy, but education, righteous conduct, and brotherly love. The spirit of unity must pervade and possess the masses of the people who form the foundation of the mountain. A perfect whole cannot manifest until its parts are perfect. Your best work should be given to your neighbor, to your own wards and cities.

Meet your neighbors with the request, "Come, let us reason together," rather than in a spirit of dictation or coercion.

Those who stand aloof from the vital issues of the day, either because they are hopeless of better things, or deem themselves degraded by contact with existing methods, will eventually have reason for regret. The door will not always stand open for them.

Some of you are waiting for directions from us. You already have directions enough to cover a vast area of land.

The work is yours, and no sincere effort is lost.

I have refrained from referring to the conditions in other countries for the reason that America will ultimately be the controlling world power; it will be a beacon light towards which all other nations will look for precept and example; and as your chief interests are now centered here, it is most necessary that your attention be called to those evils which must be remedied and the methods by which the remedies are to be applied.

The ancient civilizations were far in advance of any now in operation, and their fall, dismemberment and final annihilation were due to the same canker at the root, which now threatens the present civilization; that is, confiscation or combination of all power and wealth into the hands of a limited number belonging to state or church and the consequent degradation of all the rest.

With the advantages of education and opportunity now offered to all alike, there is apt to arise a fancied security which, like the poison of the Upas Tree, will lull its partakers into a stupor from which they cannot be aroused until it is too late to make effectual resistance.

Morya

GOD IN MAN

From Temple Teachings, Open Series, No. 184

The blatant materialist or atheist knows in his heart he is not what he would have other men believe him to be; he has either built up a mental image, endowed it with the negative qualities of matter, and endeavors to convince others that he is that image;

or he is trading on the weakness of the self-indulgent curiosity-hunter who is ever seeking some anomaly in nature or in man. A bona fide materialist, one who disbelieves in Deity, is an utter impossibility in a universe created in, of, and by Deity, whatever be the name, form or nature that Deity takes in the mind of man.

By his very nature man must have a God, whether that God is a Supreme Being, a sun, an image made by his own hands, or an ideal of a perfect human being, it matters not. The first cry of an awakened soul for light, whether that cry was smothered in terror of the unknown, or was loudly uttered in a plea for guidance, comfort or help in a time of need, is an unconscious recognition of Deity. Possibly the cry may be an expression of admiration for exquisite beauty or grandeur, or for some exhibition of phenomenal power; whatever the exciting cause, it is the God in him crying out to the God who created him, for readmission to the Garden of Eden—the state of equilibrium, perfection, from which he was driven by divine law in order that he might return clothed in immortality.

Every unsatisfied longing for love, devotion, truth; every wave of admiration for beauty, in whatever form that beauty is clothed; every ambition for strength, power and ability to build some lasting monument of his own skill, is a half-recognized cry to the God the materialist claims to disbelieve in. His unbelief is negative belief, and every effort he makes to prove his unbelief to others but drives him farther on toward final—positive—belief and recognition of Deity.

The mouthings, cursings and invectives of the atheist, or his silent contempt for others who loudly profess their faith and belief in God, in reality spring from the revolt of the outraged God in himself. The man who believes his faith in God, and therefore his hope and courage have departed owing to the evils perpetrated by some human being, is mistaken. It is not his faith that is gone; his temporary doubts are due to the partial numbing of a single center of the brain by hard usage, like as a portion of an arm or leg may be numbed from repeated blows from the outside, and that center will not respond to the call made by the inner man. But it is not a permanent injury to the center. Either in the hour of death, or at the coming of some great unexpected joy, the numbness will depart and he will find himself saying something like the following: "My God and my King," or "Thanks be to thee, O God."

The man who has trained his mind to unbelief by reading atheistical works or by placing himself under the influence of the so-called "free thinkers"—the most abject slaves—has weakened his will by coming so entirely under the power of negative suggestion, and is of all men to be sorrowed over, for he has entered the path to annihilation. There is no life outside God, and man has been left free to choose whether he will have life or death, in the end.

The recognition and acceptance of the Higher Self which

comes to the student of philosophy, after he has passed a period of what he believes to be atheism, is the result of the soul's effort to bring the lower self back into close communion with Deity, for God and the Higher Self are one. The terminology applied to the Supreme Self by different expositors of religion and philosophy has given rise to much confusion.

If disciples could bear in mind one great truth it would tide them over many deep streams of doubt and unbelief; that is, the truth that the highest concept of any human mind is a concept of some one or more aspects of Deity. It is of no permanent consequence whether he terms that concept God, Brahm, Jehovah or the Higher Self, for the time being. It is the recognition of the Supreme whether he places it inside, outside, or both inside and outside of his physical self. That Supreme Self knows, for it is Knowledge, when any aspect of Itself is raised to recognition of Itself. The more perfect that recognition, the more complete the identification, the union, of the human will with the Supreme Will, the more wisdom, knowledge and power is at the service of the individual Ego. The sooner man realizes that there is but one Will active in the universe—the Will of God—and that it is on his use or misuse of that Will that he is dependent for power, the sooner he will come into his divine inheritance.

WORSHIP IN THE INNER TEMPLE

With awe, in silence, I approached a sacred, abandoned temple which was once dedicated to the sun.

The kind hand of grace had led me to it. Sunlight flowed through its windows and illuminated it within, as if it were lighted by a thousand lights.

Inexpressible bliss filled my heart and it cried aloud:

"O Sacred Temple of Light!

Take me up into Thy sacredness!

In thy court, with the dew of thy lotus flowers

I have cleansed my heart and mind,

And now I enter, filled with awe,

To worship at Thy shrine."

In deep silence I approached the fiery altar. My eyes were fixed with admiration on the wonderful symbolic pictures which adorned it.

I meditated on the Inner Light, asking the Creator for enlightenment.

My soul trembled in this place of holiness, and from its sacred silence arose these questions in my breast:

"Blessed art Thou, O Holy Temple of the Sun! Who may have built Thee? Who worshipped first within Thee? Who was present at this first and sacred service? And when wilt Thou be consecrated and revived again?"

From within the altar sounded a voice sublime; and it said:

"GOD—LOVE—hath built me! And GOD—WISDOM—hath

held its first devotional service within me—devotion in the silence.

Only the SON of GOD was present—the SACRIFICE.

Therefore, I AM the THREE IN ONE—Love, Wisdom and Sacrifice.

And I am consecrated to the SUN of TRUTH!

I shall be revived and re-consecrated only when thou, O pilgrim, seeking for salvation, wilt find Thyself: Thee in Me and Me in Thee! For I am, in Truth,—Thine Own Heart!"

Degersheim, Switzerland.

H. Kazemzadeh-Iranschaeher.

SPIRITUAL VICTORY

Many a purported movement for the good of humanity has been started with a high-sounding pronouncement of principles, but because those principles lacked real bases in cosmic law, either of themselves or in the souls of those pronouncing them, they have been chiseled away in a few short years by the undermining forces at work in the lower self that is in all humans, and gone down; or else, by the action of these same forces, the principles are traded for popular success, riches, esteem in the eyes of men, psychic phenomena, or more ease of soul.

Truly rich is that organization which, standing in the present, can look back to its foundations through the decades of struggle to maintain its original bases and find them still intact and unshaken. And such is the case with the Temple. Any comprehensive look back and forth through its bases finds them firmly intact and uncompromised. The Teachings stand four-square. The standards of procedure and the requirements that were laid down at the beginning are those of today. No one becomes a part of the work because he is already perfect, but because he is ready of his own free will to undertake the self-conscious steps that lead to higher states of Being. And for this he must pay the price.

This brings on a great struggle in the soul of the individual—and the group—which oftentimes jeopardises the fate of the movement itself. But there is no other way—no way out but THROUGH. To quote the Master:

"As soon as a man is brought into contact and association with a Master a change takes place in every fibre of his being. The keynote is raised, and all that is in him of good or evil comes to the surface, and the work of separating the sheep and the goats of his nature begins: the testing as to whether or not he can stand on an elevated plateau and breathe the rarefied air without losing his equilibrium and being drawn into the vortex beneath. If he can endure this test he is prepared for a higher degree. It is not the Master who determines his fate but the man himself."

The aspirant in every true Lodge movement must not only fight the fight of self-conquest, but must carry the movement forward by the very victories won within that conquest, for the success

of the movement can consist of no other than the sum total of the successes won by the units of that group.

In view of such struggles, and the preservation of unshaken ideals in the fate of a movement, let us turn back for an instance to the Convention report of 1907, and quote Francia A. La Due, the then Guardian-in-Chief:

"My Comrades All,

I believe that every true and loyal Templar has the real interest of the Temple work at heart, and if they seem to fail in any respect it is because they do not appreciate the importance of some detail, or are limited by some personal idiosyncrasy which colors their minds temporarily. Believing this I ask them all to bear with me if I appear to be over emphatic in speaking of what to my mind are some of the most vital issues we are facing. Pre-eminently among these are the preservation of the essential unity of all phases of the work, and the construction of each department of the plan outlined by the Masters, according to their specific directions. Personally I feel that the work would prove an egregious failure if we refused or neglected to do so.

If we have any realization of the importance of the work as a whole and the necessity for obedience to directions in regard to any specific part, if it is to fit into the great Mosaic—the Lodge plan, we can understand how we could only hinder, instead of help, if we come to this place determined to work out some individual plan of our own, which is in opposition to some detail of the greater plan. Our plan might be all right individually, under other conditions, among other people; but if in opposition to the Temple plan would have a corresponding effect to that which would result from drawing a straight line out of one side of a square figure, when the square alone was required for some definite purpose. Then there is another aspect to the subject which is of as great or greater interest to all who revere and love the Masters. Think for a moment what it must mean to those who are concerned with the evolution of systems of worlds, to give to a few mortals on one of those worlds a plan by which they could work out the spiritual and material welfare of themselves and many others, at a time when even a limited outlook clearly shows imminent disruption and great changes in all phases of life all over the world, and then have to stand by and watch those mortals quarreling about trivialities, perhaps over the place or position some one of them would like to occupy, the tools they would like to work with, or disputing as to whether or not someone temporarily has a little harder task to perform than others; or demanding why their wishes have not been consulted; and so keep themselves in a condition of uncertainty as to whether they would come into real heart touch with their comrades in the work; or would stand off on one side and criticise the actions of others who have done so, and so jeopardise the interests of the whole plan.

We cannot serve God and Mammon, or the forces typified by Mammon, any more than could the disciples of Jesus. We must

give to God the obedience we have promised to give, or fall under the power of the Beast. —There is enough of everything that humanity requires to support life for every human being in the world, but there is only one way by which every man may have his share, and that is by each one doing his own part in the organic center of which he is a constituent part. Knowing the laws which control the distribution of life forces, how can we expect that the Executors of those laws are going to force us to take the privileges which we may have by simply obeying the laws and directions given by those executors? . . .

Where in the wide world can we find what we are all longing for: peace, communion with the Higher Self, and development of the latent powers we know exist within us, unless we take advantage of the opportunity given us, and give ourselves up to bringing to outer expression the spiritual counterparts of our desires? . . . Constant recrimination, bitter hatred, bondage to all forms and false conditions, deceit, and a smattering of what the world calls civilization; these are what the world offers us in contradistinction to what the Masters have offered us. Which is it to be? We have got to choose, and that right soon. If we choose aright we have to hold up the hands of those who are doing the work we cannot do as yet, (it may be because of obligations already assumed), and sustain them by all means in our power; for they must bear countless burdens which do not yet touch us if we are not in the front of the battle where they now are. . . . If you permit someone who literally knows nothing of the real facts, someone who is disappointed because he or she has not been permitted to use the Temple for personal aggrandizement, to throw the seeds of suspicion and distrust into your minds, and accept their estimate of people and conditions here instead of going direct to those who do know the facts and will tell you the truth, you simply cut the ground out from under your feet, break your solemn obligations and stultify the work others are now doing for you. . . . And of most importance is it that we should all remember that no one of our comrades is so far advanced beyond the rest as to be able to entirely dominate the negative, the evil side, of their natures. We are all liable to stumble and fall, and even to fall over and over again; we will probably make mistake after mistake in some one or more directions, but if we have the higher part of ourselves developed to any extent we will get up and go on. . . . We will remember what the Master has said, i. e., that 'no teacher or leader could be very far in advance of the race to which he or she belongs.' . . . If we are expecting supernatural things from a natural man or woman we will be disappointed, and such disappointment will tend to lead us astray. . . . And of all things let us remember that 'sure growth is slow growth,' and so not lose patience with ourselves or others."

We recall that in 1907 an international money crisis nearly disrupted the world, forecasting the holocaust to come, and all such crises let loose forces that are hurled against those who stand

on a Lodge line for human betterment. The need of help from those who "have ears to hear" and Hearts to respond, both for their own eternal good and for the good of others, was great then and is infinitely greater now. But whatever anyone who looks to the higher walks of life may choose to lean upon in the storms now swirling round the earth, the Temple goes on, formed as it is by children of Light, "drawn together in a cordon of Love," at a magnetic spot on the face of the earth, for a great work.

To quote B. S. again from these same pages:

"Someone has mentioned the small number of the Temple membership, and it has brought to my mind a statement of the Master that it was possible, time and time again, for the membership of the Temple to be reduced to almost nothing; but that if the seven points of the Star were held, the Temple work would never fail, and that he could always use that nucleus regardless of numbers. He told us of the importance of the work that is being done in the world, simply because they had those seven points at different places in the world, where it was possible for them, as it were, to open a line and pass a power into the world which has enabled them to do what they otherwise could not have done. If we would remember that, it would help us to be patient with the slowness of our growth. He also said it did not make any difference as to numbers, because in any event it is They who are doing the work. We are not doing it except in so far as we are able to do the little primary things."

And the chief of those "primary things" is the winning of a purified heart. With that all things good and true become possible, and the whole world is stepped up on the path of its redemption.

To quote R. S. (the second Guardian-in-Chief) from this same issue:

"No matter how great or small the exterior dimensions of the work may be, the great fact remains that through the Temple the Great Lodge has established a stable center, a heart center which, tho all the outer limbs or members of the body might be lopped off, would yet retain its complete heart integrity, and has the power to grow limbs, branches and members, as necessity may require, so that there is never any interruption in the flow of the cosmical forces through the Center of Light the Great Lodge has established on this plane for the helping of the world."

And further on in the same issue he says,

"The Temple is the direct continuation of the work started by H. P. Blavatsky in 1875. The same forces are back of it, and it is keeping alive in the world the truths proclaimed by that Messenger. The Temple was organized on this plane in 1898, since which time it has grown steadily. Its most important growth has been in strength, with added ability to hold fast to the great principles entrusted to it by the Lodge. . . . The Temple is now a coherent, strongly organized body, on the principle of centralization, and is made up of various degrees and orders. . . . Our link with the Great Lodge remains intact and unbroken. This is a fact of tremendous importance."

F. 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.

When H. P. Blavatsky came on her monumental mission to this western Aryan Race, as Channel for the Spiritual Leaders of the cycle, in restating the Ancient Wisdom, "the Primordial Teachings" of humanity, and adapting them to the times and the particular needs of the Occident, three main lines were followed:

First, the Wisdom was stated in cryptic Stanzas as brought forward from ancient records with commentaries to make them understandable to the mind of today. In doing this, the divine and long forgotten correlation was reestablished between the spiritual and natural worlds: between God, man and nature.

Second, it was stated that this Wisdom—the Secret Doctrine—is the one authentic Teaching, divinely given to every race, nation and tongue that ever was.

Third, in evidence of this truth, teachings, myths, symbols, and various other records from all corners of the earth were brought together, analyzed and compared, challenging thereby the vaunted scholarship of the day with its shifting conclusions in its several ologies, dealing with the life of man and the world he lives in.

So in reading the works of H. P. B. one must be patient with the many unusual names brought in, realizing the need and purpose in using them. Also, because of a still deeper purpose, there occur many digressive passages attacking the conclusions and contentions of materialism, in an endeavor to free the mind of man from its stultifying slavery to a physical man, a dead earth and a godless universe.

He who reads meditatively with his Heart aglow with the fires of spiritual desire will find the Light of Understanding that shines through it all. That Light is the supreme gift of the Lodge to man. Without it all learning is in vain.

As one instance of the aforesaid correlation of the most ancient of man's extant teachings with that vast and unchanging lore of the Gods, which is the terrestrial source of all Truth for man, we quote from the Secret Doctrine, V. II:640 et seq.

"We have to go to the very source of historical information, if we would bring our best evidence to testify to the facts enunciated. For, tho entirely allegorical, the Rig Vedic hymns are none the less suggestive. The seven Rays of Surya, the Sun, are therein made parallel to the seven Worlds of every Planetary Chain, to the seven Rivers of Heaven and Earth, the former being the seven creative Hosts, and the latter the seven Men, or primitive human groups. The seven ancient Rishis—the progenitors of all that lives and breathes on the Earth—are the seven friends of Agni, his seven 'Horses,' or seven 'Heads.' The human race has sprung from Fire and Water, it is allegorically stated; fashioned by the Fathers, or the Ancestor-sacrificers, from Agni; for Agni, the Ashvins, the Adityas, are all synonymous with those 'Sacrificers,' or

the Fathers, variously called Pitaras (or Pitris), Angirasas, and Sadhyas, 'Divine Sacrificers,' the most Occult of all. They are all called Deva-putra Rishayah or the 'Sons of God.' The 'Sacrificers,' moreover, are collectively the One Sacrificer, the Father of the Gods, Vishvakarman, who performed the great Sarva-medha ceremony, and ended by sacrificing himself.

In these Hymns the 'Heavenly Man' is called Purusha, the 'Man', from whom Viraj was born; and from Viraj, the (mortal) man. It is Varuna—lowered from his sublime position to be the chief of the Lords—Dhyans or Devas—who regulates all natural phenomena, who 'makes a path for the Sun, for him to follow.' The seven Rivers of the Sky (the descending Creative Gods), and the seven Rivers of the Earth (the seven primitive Mankinds), are under his control, as will be seen. For he who breaks Varuna's laws (Vratani, or 'courses of natural action,' active laws), is punished by Indra, the Vedic powerful God, whose Vrata, or law or power, is greater than the Vratani of any other God.

Thus, the Rig Veda, the oldest of all the known ancient records, may be shown to corroborate the Occult Teachings in almost every respect."

F. W.

OCCULTISM FOR BEGINNERS

Second Series, No. VIII

Let us in this lesson get back to the primal principles of symbols, lest we forget.

A symbol is the expression of a quality or qualities. Qualities are primal essences, and are, so to speak, the abstraction of expression, or the indrawnness of manifested things. All qualities are of the spirit, in the spirit; are spirit. Thus symbols on whatsoever plane are spiritual expressions—the expressed word—just as the Cosmos is the Word made flesh, that is, made into terms of Form.

The manifested Cosmos is a Symbol of the Deific Word. The material universe is a symbol in terms of matter of that same Word. As a word is a certain rate of vibration, so a symbol is a vibrational rate on one plane or another of the substance of that plane.

Gold, silver, lead, sulphur, etc., are symbols of qualities, that is are modes of motion, or rates of vibration, of primordial matter. When that primordial light or matter is thrown into certain rates of vibration it becomes a quality in Deity and its expression on the outer plane may be in terms of lead, gold, calcium, oxygen, etc. On inner planes those same qualities would be expressed as colors, tones, forces, etc.

Man is a symbol made in the image of God. He is a cosmos and is the Word made flesh on this plane of matter. Therefore each part of man is the symbol of a quality, part for part, as in Deity. Each organ, each tissue, every member of the body, hand, foot, arm, leg, fingers, and so on is a symbol of a fundamental godly quality expressed in matter—form, flesh. Trees, flowers, fire, water, earth and air, rocks and rills, everything is a symbol, a quality, speaking in terms of external utterance—uttering some phase, or syllable, or letter of the Universal Word which in its totality as said is the whole Cosmos.

Thus the book of life is written in terms of symbols. God and the Higher Self speak in symbolic language. In the Temple Teachings will be found the key that reveals the alphabet whereby this great Book of Life may be understood. But the Spirit of Light must also be resurrected from within before that key will be of much avail.

The Unmanifested Word is the Cosmos returned to its primal essence of silence. The Symbol, the Word, has returned to its Deific Source, and the Word is then "with God."

The above is brought out now, that the Universality of Symbolism may be kept in mind and no idea gain ground in the minds of students that symbolism is an arbitrary man-made system or code.

W. H. D.

TEMPLE BUILDERS DEPARTMENT, Lesson No. 106 LIFE STORIES, Part V

"Mary, Martha, Anna, Paul, John, Elizabeth, James! Are you all here?"

You said in our last talk on the Life Lessons that you wanted to know better how to grow into strong manhood and womanhood. Where do you think we can learn, Anna?"

"From the flowers, I suppose, as that is where we learned the secrets of the other life stories."

"Yes, that is right. Nature shall be our teacher again. Take us to the most perfect plant in your garden, James, and we will try to learn what made it so."

"I know which flower James will take us to. It would not be hard to guess."

"Why, Martha? How can you tell so easily?"

"Because he is always watching and caring for one particular lily. It surely ought to be perfect."

"Why do you smile, Mary? Tell us your thought."

"I could not help but smile because I think we have found the secret of our lesson already. It is James' love and reverence for the lily that makes him give it so much care and makes it grow into such a perfect plant and flower."

"I do love it, Mary. It is so white and pure it seems holy to me, and when I look into its face I always wish I were as clean and beautiful as it is. They say boys should not be foolish over flowers, but I can't help loving my garden, and I learn so many lessons from the plants and flowers as I work over them."

"Every boy and every girl should have a garden, James, and there is no reason to be ashamed of the love you put into the care of it. Each flower, each grass blade, each insect, each grain of sand is a Temple for the forces that govern life, as your bodies are Temples also for the divine forces of God to speak through in tones of strength and beauty.

This is the first thing for you to learn, and until this lesson is truly learned no one can grow into full and perfect manhood and

womanhood, as is intended, for he would not reverence the body enough to give it the proper care.

When James wants a strong plant and a beautiful flower he gives it special care. So if we want strong and beautiful lives we must not only

Build the mind with loving care,
Spreading kindness everywhere,

but we must also

Build the body clean and sweet,
Fit for holy love to greet."

Reprint

Jane W. Dower

(To be continued)

TO MY SOUL

I have come to the valley of shadows,
Enshrouded in darkness dread,
To the place that is called Golgotha,
Where dwell the tombs of my dead.

O soul of me, mine through the ages
Of sorrow, of joy and of loss,
Thou knowest the pain and the glory,
The mystery deep of the Cross.

And now while it calleth unto me
To nail all my selfhood there,
Through what measure of strength ye have garnered,
Help me my suffering to bear.

Stand by as the nails pierce through me
And my heart bleeds in anguish sore,
Stand by till I cry "It is finished,"
And love opens the Inner Door,—

Which leads to the Peace and the Glory,
Only the Cross can bring.
Then sing! Oh my soul, in the gladness;
Together we'll meet the King.

Lura St. Claire

IN MEMORIAM

Another resident Temple member has gone to the bright beyond. Lura St. Claire died suddenly at her sister's home in Carmel, California, November 30, 1939. Services for her were held in the Mortuary at Monterey by Temple members and her friends. Later her ashes were placed in the Halcyon cemetery with the Temple ceremony held at the grave.

Lura St. Claire came into the Temple many years ago through

the Palo Alto Square. She was earnest and devoted, a great lover of nature and beauty, and wrote beautiful verse. We quote the above poem in her memory.

TEMPLE ACTIVITIES AND NOTICES

The following lectures and papers have been given in the Temple during the Sunday Services: December 10, Emilie B. Byrne, "The 23rd Psalm"; December 17, Jane R. Thompson, "Christmas"; December 24, at 11 A. M., the Temple Builders had their Christmas meeting; in the afternoon service the Temple choir, directed by Ebba Whitney, rendered beautiful Christmas music; soloists were Constantine Harcoff, Wenonah Varian and Gertrude Tedford; the speaker was Duncan Ferguson.

On Christmas Day, at 11 A. M., the Feast of Fulfillment was celebrated; at 5:30 P. M. a Christmas dinner was served in Hiawatha Lodge, followed by a pageant by the Temple Builders on the stage, and Christmas carols. December 31, Ernest Harrison spoke on "Basic Principles of Life." A Temple service was held on New Year's Eve at Midnight by Temple members and their friends. On New Year's Day the usual Temple reception was held in the W. Q. Judge library.

On January 7, the Feast of Fulfillment was celebrated, followed by the Devotional Service. January 14, Fred Whitney spoke on "Spiritual Victory"; January 21, Cethyl Mallory, on "The Preserver"; January 28, Fred Whitney, on "The Spiritual Training of the Child."

Temple Builders meetings are held regularly each Sunday, at 11 A. M., except on the first Sunday of the month.

The Birthday Anniversary of Blue Star, January 19, was commemorated in the Thirty-Six meeting on Tuesday, January 16.

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, Haleyon, California.

We call attention to the Temple Books and Pamphlets and Temple Correspondence Courses advertised inside the cover of the Artisan. 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.

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 needs of material expenses 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.

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.

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

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