



The Temple Artisan

APRIL-MAY, 1941

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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.)

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BEHOLD, I GIVE

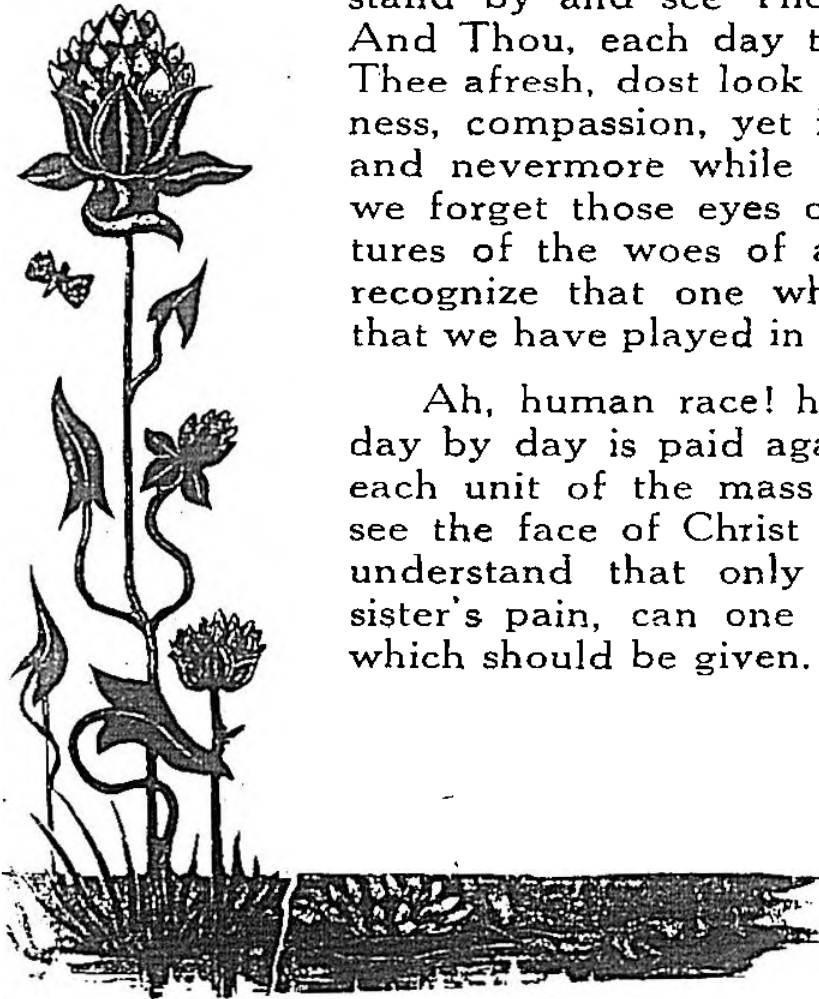


UNTO THEE A KEY

THE FACE OF CHRIST

Through all the long, long day, at morn and noon and night, we cry to Thee, Thou Christ of God. At morn we hail Thee king and build a throne and seat Thee there; by noon we tear Thee down, deny that we have ever known Thee; and ere falls the night, with fulsome flattery or jest, we plant the kiss of foul betrayal on thy lips, and cowardly or stupidly stand by and see Thee nailed upon the cross. And Thou, each day that we in turn do crucify Thee afresh, dost look into our eyes with tenderness, compassion, yet in sorrow past all telling; and nevermore while life and reason last, may we forget those eyes of thine, those limpid pictures of the woes of all the world, nor fail to recognize that one wherein is limned the part that we have played in all that anguished woe.

Ah, human race! how great the price which day by day is paid again and yet again to raise each unit of the mass to heights where it may see the face of Christ in every human eye, and understand that only by a brother's need, a sister's pain, can one in justice gauge the help which should be given.



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EDITORIAL MIRROR

Master Hilarion and his associate Masters brought The Temple into existence Nov. 15, 1898, in Syracuse, N. Y., when it became an organized being for carrying out the Lodge work for that cycle—the time for Hilarion to do a world work for the Lodge—and it has been under his guidance ever since.

As an instrument for Lodge use was necessary on this plane, Master Hilarion came to Francia A. La Due and William H. Dower, in person and by mail and in other ways, asking them to take up this work of responsibility and service, as they were the only two within his province who could fulfill the necessary requirements and were karmically fitted for that particular work. Among other things, he said to them: "You are more to each other than you know . . . the tie that binds you to each other and to me is eternal." After serious deliberation they accepted the solemn and sacred mission.

In 1903 Temple headquarters were moved to the west coast, on land selected by the Master and afterwards known as Halcyon. In January of that year the spot selected was ensouled by Master Hilarion and his Associates in a sacred ceremony conducted at high noon by B. S., the first Guardian-in-Chief of The Temple. High and powerful forces were present, and have continued to be present at the Center ever since through the nucleus formed under the guidance of the Master.

Through the love, devotion, loyalty, sacrifice, and service of the group—the substance from which occult centers are built—has the work been maintained and carried on. As such a center, Halcyon can only be understood from the standpoint of consciousness—a center from which Lodge forces radiate for the good of humanity and its constituent parts. It defies word description. It is that indescribable something that is felt but which is beyond all outer expression. It is the Spirit of Brotherhood at work. The privileges and opportunities can only be realized as the result of inner attunement to these vitalizing forces overshadowing the Center, which stands as a unified entity for universal use.

Halcyon is a testing center where all kinds of forces are at work that bring out the strength and limitations of the group, but by perseverance, endurance, and unselfish endeavor the lower self can rise above all obstacles. The adverse forces ever strive to block the Lodge plans by disintegrating and tearing down, but there are also transmuting and constructive forces holding and maintaining the high purpose for which the Temple Center was

formed. It can only be measured from an interior viewpoint. Many who come to Halcyon feel the strong vibrations of the Center, while to others it seems negative, because the latter have temporarily stepped out of the current. Whatever the impressions are, the fact still remains that The Temple and its earthly home stand for great truths laid down by the Lodge, first given out by H. P. Blavatsky and W. Q. Judge, and later by The Temple.

The slogan has ever been: Hold strong and steadfast to principle; yield not an inch of ground; maintain that ideal by unity of purpose, faith, and loyalty to the Cause of Truth. In this Spirit of Brotherhood can the work go on in greater measure, with far-reaching results as we work as one for the good of all peoples, for our own country and its ideals, for we are all one in the great cause of helping humanity.

The Temple has been in existence nearly forty-three years; it has always given, and ever will give its aid, support, and allegiance to the country that gave it birth. As R. S., the second Guardian-in-Chief of The Temple, stated years ago: "The ideals and teachings of The Temple of the People are of universal character, and apply to all times and all peoples of the earth. It is an American embodiment in its corporate existence, having so to speak incarnated in the United States, and thus being an American entity through which the great Lodge forces flow outward to all the world. Being an entity born under the laws of the United States and protected in its existence by those laws, it has always given and continues to give unswerving loyalty and devotion to the high ideals and principles of the United States of America."

P. F. D.

A CRY TO GOD AND HIS ANSWER

O God! My God! Can it be that Thou art God, the God whom I have loved and served with all the strength and power that Thou gavest me? If it be that Thou art He, and yet that Thou couldst slay me with a word, and yet couldst smile and smile as I have seen Thee smile in every sunbeam, every beauteous object mine eyes have seen, e'en as Thou art smiling now in this, my hour of sore despair, O God, have mercy! Let this cup thy hands have reached to me, pass by! Take all I have but this one thing which beats within my heart, as beats the heart of babes unborn within their mother's womb. Thou hast the sun and stars, the earth and Heaven and Hell—all these are thine! Canst Thou not spare me this one thing?

*

Ah, child of mine, poor stricken mite within a world of mites, yet greater far in truth than words can tell! Thinkest thou that I, who love thee with a love surpassing that of mother for her child, of wife for husband, or of man for maid, would rob thee of thy treasure or pierce thy heart for my own pleasure? Not so, my

child, for I AM LOVE. 'T is I, in thee, who tread the wine-press while I see my blood rush forth in rivers! 'T is I, in thee, who suffer when the nails pierce thee, and when thy heart is riven as by a sword!

Canst thou not see that not a blow, a pang of pain, a cry of agony could leave thy lips, by will of mine, but for thy glory and thine everlasting bliss?

Canst thou not see there is no other way to weld thee into form of mine but through the fiery furnace of affliction?

Canst thou love more than I that for which thou now unwittingly dost plead?

Lift up thy head, mine own, and look with open eyes into my heart, for there shalt thou behold the Angel of Compassion facing thee, and in its eyes thou shalt behold thine own and those of every one that thou hast ever loved, and shining through each one thou shalt behold mine own and know that ever have I stood beside thee in thy grief, waiting for thine eyes to open to the truth that THOU CANST NEVER LOSE AUGHT THAT THOU HAST EVER LOVED, FOR IT IS I, AND I AM LIFE IMMORTAL AND THOU ART ONE WITH ME!



KARMA—ACTION AND REACTION

TEMPLE TEACHINGS, No. 54

Throw a stone into a quiet pool of water, a sound into the silent ocean of ether, an idea into the quiescent mind of man, and you disturb the equilibrated condition of a definite field or sphere of substance, which will result in setting wave after wave in motion, in ever-increasing circles that will not break until they have struck the circumference of that measurable sphere. Having reached that boundary, the energy which guided those waves will at once return to the center from which they were impelled.

In relation to the idea thrown into the mind of man, the after-thoughts which come trooping into that individual mind on the return waves of Manas are the distorted reflections of the original idea. Sometimes these images are unrecognizable by the thinker for the reason that he had not fully grasped the potentialities of the idea when it first presented itself.

The return waves of the sound sent forth into the ether bear back corresponding images, broken geometrical forms, inharmonious or minor chords, as it were, unrecognizable by the maker of the sound, because he knew so little of the action of the energy he released.

Every act, good or bad, perpetrated by man, produces a correspondingly great result, as its released energy pours out and into the ocean of Prana—life force. And as the image of an object or


Individual at the center of operations reflects a certain distorted image of itself on every wave of the startled pool, so a certain reflection of itself is cast on the waves of Prana, within a certain radius, by every act of man. These reflections may seem to bear no resemblance to the central object or individual, but to the wise man, the seer, they are unmistakable evidences of their primal cause and final result.

If you could read the reflections of a good deed aright, they would take you through many and devious paths, through many peoples and nations, back to the doer of that deed, as surely as tomorrow's sun will rise to your view. You cannot lift a finger, give birth to a single idea, or utter a sound, without disturbing the equilibrium of a world—and, to some extent, a universe; and the crest of the thus awakened wave will as surely bring back to you the reward or punishment for the act.

This law is back of the tracing of all crime. Invariably the criminal leaves reflections of himself, of his act, in some form upon every retreating footstep, in every following act. It is only because the human sleuth is not wise enough to read the signs which a criminal has left behind him that the latter ever escapes his pursuers.

You may give a coin to a needy man, and mayhap never connect that gift with the offer of the highest gift in the power of a nation; but if the motive power that actuated the gift was high enough, and if the recipient accepted it with as high a purpose in view and put it to as high a use, the triune energy thus generated would break forth into waves upon which the images of the good effects of that act would be imprinted, and the return waves would inevitably bring back to you the value of your gift increased by seventy times seven.

But remember—it will be according to the height of the motive, purpose, and use, how great a circle will be inscribed by the released energy and how great a height the waves will reach, and therefore how great an accumulation of indebtedness will be repaid to you.

H—

THE TEMPLE OF THE NEW AGE

The Temple of the People is an integral part of the Theosophical Movement, which is based upon a world-old body of spiritual lore called the Wisdom Religion.

Man has never been without the knowledge of his nature, origin, and destiny. This knowledge is contained in the Wisdom Religion in its fullness, and is held intact by the Karmic Lords of the race, to be restated to man authoritatively, i. e., in its purity, from time to time as the cycles of evolution permit.

The first half of such a restatement was made by Those whose

karmic right it was to do so, in the writings of H. P. Blavatsky, which consist chiefly of "The Secret Doctrine" (published in 1888), "Isis Unveiled," and "The Key to Theosophy." This part of the work was put forth directly by Mahatmas Morya and Koot Hoomi in the latter part of the nineteenth century, they working in the century cycle. But the cycle ending in 1900 A. D. was not an ordinary century cycle, for no "Secret Doctrine" or like volumes, nor a movement like the theosophical was put forth in 1800 A. D. or in 1700 A. D. or in any other hundred for two thousand years.

The year 1900 A. D., as well as being the close of a century cycle, was the close, approximately speaking, of a 2,000-year cycle or astrological age, the Age of Pisces, and the dawn of a new 2,000-year age, the Age of Aquarius. The dawn of such an astrological age means the advent of a Messiah or Avatar. An Avatar is a divine incarnation. He is the highest soul in divine perfection who can incarnate for the salvation of the human race at any given time.

With the incoming of the dawn of the New Age, The Temple was founded, in Syracuse, N. Y., in November 1898, two years inside the century so that there was no break in the line of the work being carried on. It was founded by the third—in point of time—of the Mahatmas of the Theosophical Movement, the Master Hilarion, as an inner order organization, the Order of the 36 being its foundation stone. The Order of the 36 is, and has been throughout the ages, the Order of the Sun-Son, or the Avatar on this plane.

Nothing at all was known in the West of the coming of the Avatar, when The Temple was founded. The announcement of this "event of great cosmic significance" was made by the One whose office and right it was to make such announcement as "the first scientific statement" concerning the early return of the Master Jesus.

The Temple and the Order of the 36 were founded by the Master Hilarion because of his office of Forerunner or Annunciator. He is the Preparer of the Way for the Avatar—the Christ. This work is designated in the New Testament as that of John the Baptist. It is commonly thought that John the Baptist was only a man like any other, excepting that he had a distinguished mission. But that which was personalized in the man John is a cosmic principle, a Christly Office held by one of the high Masters, the one next to the Avatar. It is the office held by the Regent of the Red Ray, who is a Dhyan Chohan, a Kumara known in this age as Hilarion. He is, in short, the Manu of the Sixth Race. And this One must not be confused with the "Hilarion" about whom much has been written from other sources. The line of the Regent of the Red Ray comes into the West through Egypt and Palestine, and runs through certain centers in Europe into America, where he appeared as Hiawatha about 600 years ago for a definite preparatory work for the coming western races.

The Master Hilarion is the purifier and preparer of the body of the incarnating Christ, and is the Regent of the ruling planet of the sign Aries, which is the sign of the beginning of life and opens the life stream. The body is, in a general way, the body of any individual who can respond to the impulse for purification and clarification preparatory to the conscious indwelling of the life of the Christ; and, specifically, the body is the group of disciples which he brings together at a chosen place and prepares to function as the regenerative and recreative forces of the Avatar in the ensouling of a New Humanity.

And here let us pause to note that, just as Jesus expresses the relationship between himself and the Earth Regent in the words "I and my Father are one," and "No man cometh unto the Father but by me," even so does not anyone pass through purification unto the Savior excepting he pass through the channels and the office of the Red Ray, whether he knows it or not. The Great Ones work silently in the secret places of the heart. No one achieves his salvation by taking it out of the general air, however much he may think so, for every law in the cosmos is administered by, and every thread, every atom of force, is the expression of, some living Entity.

As Manu and Forerunner of the Avatar, the Master Hilarion prepares the way for the coming race, on all of the vital racial lines, through his group. To quote him: "The Temple has an important mission in this respect—namely, to give the right inner impulse to new racial conditions. Through The Temple we plan to give a new form to science, religion, politics, and the social sciences, that in the end inner truths may be outwardly applied and become living factors in the Temple of Humanity as a whole, which will raise humanity an octave nearer to the unified consciousness of the Great Lodge." (Message to 1926 Temple Convention.)

The line of the Lodge work for the New Humanity runs through Helena P. Blavatsky, the old Esoteric Section of the Theosophical Society, William Q. Judge, and The Temple of the People.

The works of H. P. Blavatsky, mainly "The Secret Doctrine" and "Isis Unveiled," restate the teachings concerning the creation of the physical world and its evolution, and the evolution of man and the lesser lives. In "The Voice of the Silence," "Practical Occultism," and the "Bhagavad Gita," she puts forth the teachings relative to soul development and redemption. These books began the literature of the western era of discipleship, which was completed by the teachings of The Temple. Another key book of discipleship is "Light on the Path," which was given by the Master Hilarion through Mabel Collins before the founding of The Temple. These books laid down the foundation for the redemptive work of the New Age and constitute the grand twofold book of teachings for the New Humanity—as above stated, the first part given through H. P. B., the second through The Temple of the People.

From 1898 to 1928 is thirty years, or one revolution of Saturn, the Tester. During this cycle the fiery Avataric forces of regeneration and recreation incarnated in the lives of men, stirring into action and bringing to trial the ambition, greed, hate, violence that are their own. The Armageddon of the Ages came upon the world, and this war will continue until these forces have exhausted their fury and died out in the heart of man.

To those who do not know the Wisdom Religion, it may be said that some of the more popular of its tenets are:

1. The Spiritual Nature of Man. He is in essence a spirit, a god, and as such is eternal, immutable, and indestructible. But as incarnate man he enters mortality in the outer world, struggling with the conditions of matter, space, and consciousness, until in the processes of evolution "this mortal shall have put on immortality," to quote Paul, and the mortal and the Spirit are one in the Father.

2. The Unity of Life. There is one Source, call it Atma, call it God or what you will, for all that IS; one Life in which all the myriad lives live, move, and have their being; hence, the Father-Motherhood of God and the Brother-Sisterhood of man.

3. The Law of Cyclic Return. Life is growth, and every living thing begins its cycle of attainment at its smallest possible point of expression, to end at its greatest. Hence any human soul, to achieve this, must live countless thousands of earth lives. It cannot develop from a savage to a Shakespeare in one life. The law of cyclic return is also called Reincarnation.

4. The Law of Karma. The Great Spirit is expressing its own pleasure and working out its own ends through the attainments of its myriad lives under a law fixed at the dawn of worlds. This law is the law of cause and effect, otherwise known as Karma. Through it the soul passes onward through the fields of time, reaping as it has sown—good for good, and evil for evil—and thereby learning the lessons of growth that are, in the ultimate, to win it mastery over the world of form.

By Karma and Reincarnation, times of intense spiritual activity return periodically in the lives of an individual and in the life of the race. At such times the forces of the Avatar and of the high Masters next to Him are very powerful on the physical plane and helpful for all of those who are able to consciously respond. The redemption of the race is greatly quickened, and many souls win the crown of spiritual attainment that follows the conquest of the lower self and the conquering of the restrictions imposed by the material world.

Because of this, and because this moment is such a time—it being, as indicated above, "the time of the harvest" at "the consummation of the age" spoken of in the New Testament—and because of the unique position of The Temple and its Cosmic Office.

The Temple is of deep significance for all those who are capable of responding to the Inner Light and entering the Path upon the direct line of the Avataric work for the New Age. History repeats itself in many ways. It was said by the Savior twenty centuries ago that "the harvest indeed is plenteous but the laborers are few." They are always few, because the world is not concerned with the things of the spirit, and also because the War of the Ages invariably rages fiercely around that soul or group of souls placed at the focal point of the Avatar with the feet of the vulnerable mortal self on the "steep-up heavenly hill" that rises out of the wreckage of a dying age into the dawn of a new. But blessed is he who can hear the call and enlists in the army of the "Warriors of Light," and, having enlisted, endures to the end. For him is the crown.

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.

THE DOCTRINE OF AVATARAS

A strange story—a legend rather—is persistently current among the disciples of some great Himalayan Gurus, and even among laymen, to the effect that Gautama, the Prince of Kapilavastu, has never left the terrestrial regions, though his body died and was burnt, and its relics are preserved to this day. There is an oral tradition among the Chinese Buddhists, and a written statement among the secret books of the Lamaists of Tibet, as well as a tradition among the Aryans, that Gautama Buddha had two doctrines: one for the masses and His lay disciples, the other for His "elect," the Arhats. His policy and after Him that of His Arhats was, it appears, to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation. These once accepted were consecrated and initiated without distinction of race, caste or wealth, as in the case of His western successor. It is the Arhats who have set forth and allowed this tradition to take root in the people's mind, and it is the basis, also, of the later dogma of Lamaic reincarnation or the succession of human Buddhas.

The little that can be said here upon the subject may or may not help to guide the psychic student in the right direction. It being left to the opinion and responsibility of the writer to tell the facts as she personally understood them, the blame for possible

misconceptions created must fall only upon her. She has been taught the doctrine, but it was left to her sole intuition—as it is now left to the sagacity of the reader—to group the mysterious and perplexing facts together. The incomplete statements herein given are fragments of what is contained in certain secret volumes, but it is not lawful to divulge the details.

The esoteric version of the mystery given in the secret volumes may be told very briefly. The Buddhists have always stoutly denied that their Buddha was, as alleged by the Brahmans, an Avatara of Vishnu in the same sense as a man is an incarnation of his Karmic ancestor. They deny it partly, perhaps, because the esoteric meaning of the term "Maha Vishnu" is not known to them in its full, impersonal, and general meaning. There is a mysterious Principle in Nature called "Maha Vishnu," which is not the God of that name, but a principle which contains Bija, the seed of Avatarism or, in other words, is the potency and cause of such divine incarnations. All the World-Saviours, the Bodhisattvas and the Avatars, are the trees of salvation grown out from the one seed, the Bija or "Maha Vishnu." Whether it be called Adi-Buddha (Primeval Wisdom) or Maha Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe—Nirvana, in short—and has as worshippers all philosophical minds. In this esoteric sense the Lord Buddha was an incarnation of Maha Vishnu.

This is from the philosophical and purely spiritual standpoint. From the plane of illusion, however, as one would say, or from the terrestrial standpoint, those initiated know that He was a direct incarnation of one of the primeval "Seven Sons of Light" who are to be found in every Theogony—the Dhyan Chohans whose mission it is, from one eternity (aeon) to the other, to watch over the spiritual welfare of the regions under their care. This has been already enunciated in "Esoteric Buddhism."

One of the greatest mysteries of speculative and philosophical Mysticism—and it is one of the mysteries now to be disclosed—is the *modus operandi* in the degrees of such hypostatic transferences. As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world. This teaching may never be fully explained to an unprepared public, but one thing is certain and may be said now: that between the dogma of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult teaching with its logical

reasonable demonstrations, the links of which may all be found in logical and philosophical sequence in nature.

This "Mystery" is found, for him who understands its right meaning, in the dialogue between Krishna and Arjuna, in the "Bhagavad-Gita," chapter iv. Says the Avatara:

Many births of mine have passed, as also of yours, O Arjuna! All that I know, but you do not know yours, O harasser of your enemies. Although I am unborn, with exhaustless Atma, and am the Lord of that is; yet, taking up the domination of my nature I am born by the power of illusion.

Whenever, O son of Bharata, there is decline of Dharma [the right] and the rise of Adharma [the opposite of Dharma], there I manifest myself.

For the salvation of the good and the destruction of wickedness, for the establishment of the law, I am born in every Yuga.

Whoever comprehends truly my divine birth and action, he, O Arjuna, having abandoned the body does not receive re-birth; he comes to me.

Thus, all the Avataras are one and the same: the Sons of their "Father," in a direct descent and line, the "Father," or one of the seven Flames becoming, for the time being, the Son, and these two being one—in Eternity. What is the Father? Is it the absolute Cause of all? the fathomless Eternal? No; most decidedly. It is Karanatma, the "Causal Soul" which, in its general sense, is called by the Hindus Ishvara, the Lord, and by Christians, "God," the One and Only. From the standpoint of unity it is so; but then the lowest of the Elementals could equally be viewed in such case as the "One and Only." Each human being has, moreover, his own divine Spirit or personal God. That divine Entity or Flame from which Buddhi emanates stands in the same relation to man, though on a lower plane, as the Dhyani-Buddha to his human Buddha. Hence monotheism and polytheism are not irreconcilable; they exist in Nature.

Truly, "for the salvation of the good and the destruction of wickedness," the personalities known as Gautama, Shankara, Jesus and a few others were born each in his age, as declared—"I am born in every Yuga"—and they were all born through the same Power.

There is a great mystery in such incarnations and they are outside and beyond the cycle of general re-births. Re-births may be divided into three classes: the divine incarnations called Avataras; those of Adepts who give up Nirvana for the sake of helping humanity—the Nirmanakayas; and the natural succession of re-births for all—the common law. The Avatara is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of that power, Maya; the Adept is re-born consciously, at his will and pleasure; the units of the common herd unconsciously follow the great law of dual evolution.

—SECRET DOCTRINE, III: 361-4.

OCCULTISM FOR BEGINNERS

Second Series, No. XVI

THE BRAIN

The brain of man is a symbol as well as a tool of the Mind, both lower and higher. It may also be regarded as a cosmos in itself, as is every complete thing organized by nature, whether it be a brain, a world, a sun, a leaf, or a blade of grass. In other words, anything that is complete in itself represents and symbolizes the whole cosmos, and all of the correspondences of the cosmos will find representation in it. So, with the brain, we find the higher and the lower self, or centers of consciousness, in it as the pineal gland and pituitary body transmitting the higher consciousness, and the rest of the brain concerned with the lower or personal phases.

Then we have, as in everything else in manifestation, the polarities represented. There are the right and left hemispheres of the brain, the positive and negative aspects. The reflections of these hemispheres in the body below the head are found each on the opposite side—the right hemisphere governing the left side of the body, and vice versa—obeying in this the law of the reflection of the planes. For instance, that which is positive on the astral plane is negative on the physical, and so on. This represents as well the law of magnetic attraction and connection, which is illustrated in the fact that the positive end of a magnet induces negative magnetism in an iron filing attached to it, and this induces positive magnetism in the next filing, which induces negative in the next, and so on. This is why things are inverted, or seem to be inverted, on one plane as compared to another.

Then there are the front and back parts of the brain, the front standing for thought and intellection generally, and the back for force, will, and physical co-ordination of parts.

The minute constituents of the brain, the brain cells, are the most highly organized cells of the body. They are transmitters, reflectors, and generators of intelligence, light, thought, and intuition. The cells of the brain are practically stars, suns, and worlds grouped in systems and constellations, and all co-ordinated as are the stars, suns, worlds, and constellations in the celestial spaces. Through these starry points in the brain—the cells—Universal Mind works, ever seeking to build up a higher and higher organism through which it may function its infinite potencies.

W. H. D.

Wise is the man who plans for the return wave of the thought or deed he launches on his individual River of Life. He must face that wave, whether it bear on its crest a blessing or a curse.

TEMPLE BUILDERS DEPARTMENT, Lesson No. 111

LIFE STORIES: "Mother of Christ"

Mother of Christ, declare thyself unto men. Announce the reality of thy motherhood. Reveal the innocence of thy high estate through the Angel of the Lord of Life. Unseal the mystery of thy divine conception through speech of thy heart of love. Transmute the grossness of earthy thought by the holiness of thy intercessions. Affirm thy relationship with the Father-Self that all mankind may fear. Acknowledge the Divine Wisdom as the protectorate of thine own finer strength; incorporate its might within thy being as an element in the facts of nature. Disown ignorance of the miracle of birth. Bring self to life within the lowliest; awaken it to the glories of the heavenly consciousness that the honor of thy divine office be once more conceived by humanity. For through thee, and thee alone, can be born the Saving Power of the race—in true conception of thy exalted service, in announcement made to thee alone by the voice of the Self of Motherhood.

Uncleanness shall not be with thee. The Spirit itself shall overshadow thee. The illumination of initiation shall reveal the fulfillment of virgin potencies in the sanctity of service. Strength, wisdom, power shall be partakers of the illumination, and the announcement shall pronounce the Child to be without sin, for it shall have been conceived of the Spirit and God shall be with it and with men.

Mother of Christ, art thou so regarded today? Or are we, in the mad rush for equality and position, about to lose sight of thy virgin secret, of thy true authoritative key?

Sweet Mother of Christ, let us not so debase thee. Through thy motherhood alone have we hope for ourselves. Let us not allow thee to be given mediocre place in the affairs of life—mere suffrage with man. Let offices be open unto thee, but let us not expect that they shall come to thee through the might of thy hand, through the cunning of thy mind, through the skill of thy accomplishments. All these are thine, O Woman of Earth—all these and more besides—but having acquired through these, thou art as nothing, and thou art disinherited from thy womanly estate if thou has lost thy motherhood.

Mother of Christ art thou, and when nations shall close in the last struggle, when thrones shall tremble and crowns shall fall, then, Mother of Christ, shalt thou be called upon to assume thy right that the Savior of nations may be born. And never shall thy place be voluntarily given thee in the world of man until thou shalt take it by means of thine own inherent strength. That strength lies in thy motherhood, and every woman knows this to be so. Man knows it also. Wouldst thou let him belittle it, Mother of Christ; wouldst thou let him conciliate with thee through mere acquirement of suffrage?

Suffrage is thine, as the winning position in all lines of life is thine for the choosing, but motherhood is thine for the being. Woman of God, this it is that thou art seeking. This it is that has been degraded. This it is that has been torn from thee. This it is that man fears to have reinstated, for this it is that he knows to be all-powerful.

Not until woman compels regard for motherhood can she take her true and proper place in the world. Philosophize, revolutionize, pacify—the truth of motherhood stands pre-eminent, and the heart of the Mother of Christ shall ever contain the All-in-All, through every crisis in the tides of man, through every longing in the human soul, through each evolutionary step toward the birth of a Savior.

But, Mother Divine, how can we know of thee while we declare thy earthly correspondences in any way less than holy? So long as such is possible, we voluntarily declare a curse to rest upon thee, declare ourselves to be born of the beast, degraded in soul by sin of our parents.

How can we, how can woman, how can the race claim its true destiny while warped by such a philosophy tending only to ignoble narrowness?

Would we grow, would we strengthen, would we progress, would we take our place in the world of outer achievement, we must first be honest with our own natures, be true to our own emotions, probe into their meaning and uses. And, as we do so, we can do naught but realize that no man can be chaste, no one can be equilibrated, be he priest or layman, so long as he can look upon the expression of love, on any plane whatsoever, as in any way base. The holder of such an attitude does but succumb to the power of the beast within himself, does but live under continual degradation of soul by thinking against the higher consciousness.

It has been truly said: The law of God and of nature is first and foremost the union of souls in body and spirit for the procreation of a race as a principle. Man has added arrangements, the church has added doctrines, but God and nature invented the vital thing.

The wise man faces the facts of nature, looks straight to find God's meaning in them, and then tries to exalt and ennoble them to their loftiest good. He does not in his puny impotence quarrel with the all-powerful Creator, and try to stamp out that with which He saw fit to endow human beings.

Does this deny the separation of sex in matter, and the sin of separateness? No; but it does away with the interpretation which has been too often grafted upon it—that marriage and its relations are the sin, the drawback, the weakness. It says the sin is in the separation, and the consciousness of separation, and that power and holiness are in the union, and the consciousness of unity.

And be not deceived. This truth is well known to the mystic, the celibate, to the adept. And the recluse were he honest with himself would acknowledge it. Too often, however, the latter becomes so caught in the indulgences of the recluse state that he fails to pass on to the sound equilibrium of the Master.

"Celibacy," says one great mystic, "ought not to be preferred to marriage, and chastity cannot be predicted of those who have renounced marriage by vows of perpetual celibacy, unless there be and remain in them the love of a life truly conjugal. There exists a love truly conjugal, which at this day is so rare that it is not known and is its quality, and scarcely that it exists. It is also the foundation of all celestial and spiritual loves, and thence of all natural loves. Into this love are collected all joys and delights from first to last. None, however, come into this love and can remain in it, but those who love the Lord, and love the truths of the church, and practice its goods."

Mother of Christ, lift our lives into consciousness of thee that we may be overshadowed by thee with that glory of thine once revealed by the light of an Angel, and now all but lost in the darkness of the world. Through thy motherhood, let woman declare herself; through thee, take her place, for the sake of woman-kind, in the world of men.

Reprint

Jane W. Dower

Who is that Self? He who is within the heart surrounded by the senses, the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds as if thinking, as if moving. During dream he transcends this world and all the forms of death.

This eternal being who can never be proved is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.

—Brihadaranyaka Upanishad

TEMPLE ACTIVITIES AND NOTICES

Since we last reported, the following lectures were given in the Temple during the Sunday meetings: March 30, Jane R. Thompson spoke on "Look Within." April 20, Cethyl Mallory spoke on "The Branch." April 27, Fred Whitney lectured on "Ask Each Day." May 11, Herman Votz spoke on "The Purpose of The Temple"; May 18, Duncan Ferguson spoke on "The Quest—Humanity Seeks a Way of Life"; and on May 25, Bernard Lentz gave a talk on "The Invincibility of The Temple."

On the Sundays of April 6 and May 4, at 3 p. m., the Feast of Fulfillment was celebrated, followed by the Devotional Meeting. Temple Builders meetings are held each Sunday at 11 a. m.

The services in the Temple on Easter Sunday began with the Choral

Service at 11 a. m., which was followed by the noonday Healing Meditation. At 3 p. m., the Temple Naming Service was performed by the Guardian-in-Chief and the Outer Guard for the two youngest Halcyon Temple children, born on February 27, 1941, Cecelia Frances and Diana Jane Mallory, twin daughters of Cethyl and Patricia Mallory. This service was followed by the celebration of the Feast of Fulfillment. At 6 p. m., an Easter supper was served in Hiawatha Lodge.

We call attention, in observance of White Lotus Day and Mother's Day, to the article "Mother of Christ," which is reprinted in this issue of the ARTISAN.

The FORTY-SECOND ANNUAL TEMPLE CONVENTION will begin Sunday, August 3. The usual preliminary social meeting and reception will be held in Hiawatha Lodge on Saturday evening, August 2. We hope that all members and friends who find it possible to come will be with us at this important yearly gathering.

TEMPLE LITERATURE

We call attention to the Temple Books, Correspondence Courses, and Pamphlets advertised on the inside cover of the ARTISAN. "From the Mountain Top" is a revelation of light, shining through Messages from Inner Spheres of transcendent truth and beauty. "The Coming Avatar" tells the truth about the great age in which we live; it should be in the hands of all people. The Yellow and Red Folios contain Messages from Masters of the Great White Lodge given to The Temple and, through The Temple, to humanity, 1926-1929.

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.

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.

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