

The Temple Artisan

February-March, 1941

CONTENTS



My Search	65
Editorial Mirror	66
From Interview with Master H. of March 14, 1899:	
"The Awakening after Death"	67
"Patient Waiting"	67
From Interview of Oct. 1, 1900	68
Easter Day, T. T. No. 201	69
Vernal Forces, Poem	71
The Temple of Humanity	71
Błavatsky Dept.: "The Watcher"	75
Occultism for Beginners, II, XV	76
Temple Builders Department:	
Life Stories, Lesson No. 110	78
Temple Activities and Notices	79

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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

MY SEARCH

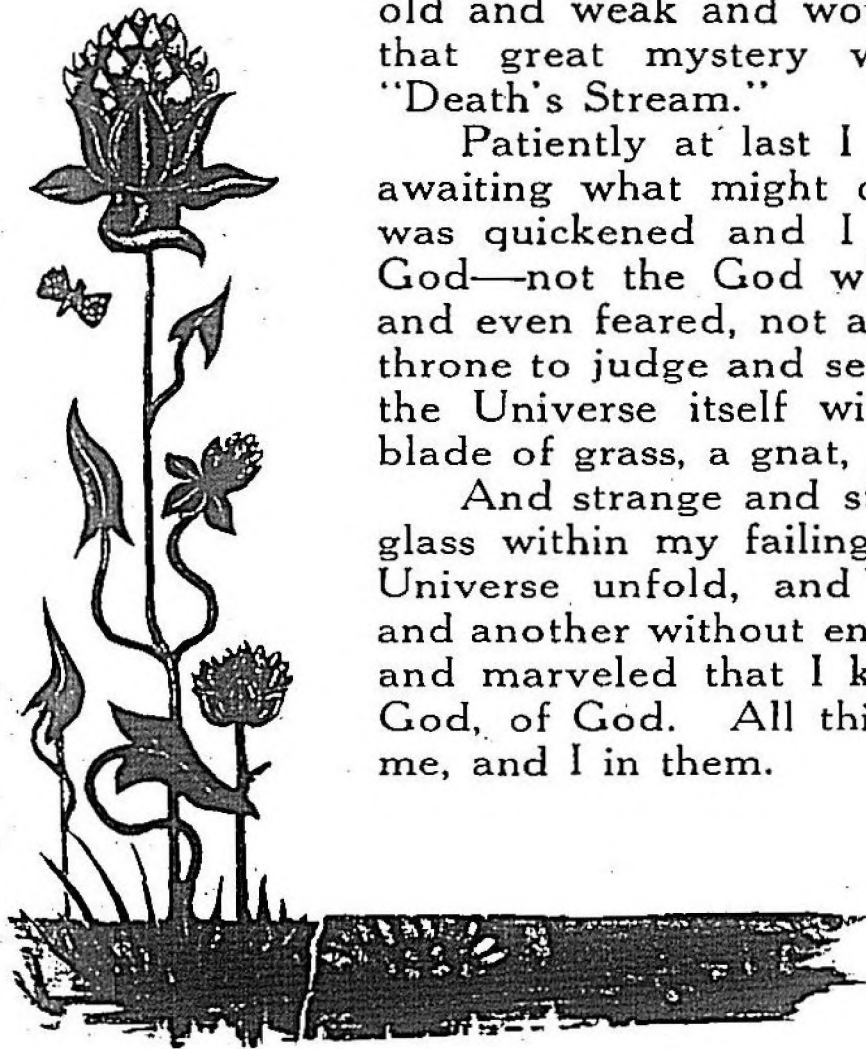
I sought throughout the heavens for God, in the light of suns and moons, in all the waters of the earth, and fires beneath, till spent with toil of search, despairingly I laid me down to rest.

I gathered and devoured the knowledge other men in search of God had culled and booked; then turned away distraught. Everywhere were witnesses of God, but nowhere could I find that God for whom my soul had sought so long in vain.

The years sped by, my youth was spent, and old and weak and worn I reached the brink of that great mystery which man hath termed "Death's Stream."

Patiently at last I lay with fast-closed eyes awaiting what might come, when lo! my sight was quickened and I knew that I was seeing God—not the God whom I had vainly sought and even feared, not a lonely figure seated on a throne to judge and sentence erring man; but as the Universe itself with not a missing star, a blade of grass, a gnat, or human form.

And strange and stranger still, I saw as in a glass within my failing human heart that single Universe unfold, and from its depths another and another without end arose, and then I knew, and marveled that I knew, that I was God, in God, of God. All things, all creatures were in me, and I in them.



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EDITORIAL MIRROR

All true growth comes through sacrifice. Sacrifice brings pain and suffering. The whole being of man must experience these growing pains, and must pass through the fires of purification time and time again.

Pain is a fire that opens up the inner channels and burns up the dross of the lower nature, which obstructs the Inner Light from expressing itself. And burn it must, until naught is left but the Essence of the Pure Spiritual Gold, which unites the hearts of men with the Great Lodge of Life and Love.

On the three planes of being there are physical, mental, and spiritual pains. In order to win the fire body, pain must be endured on all planes. Victory must be accomplished first by endurance of physical pain, where the outer covering of the atom must be released to allow it to expand. Another layer of the fire body is won by mental pain and suffering. But the supreme pain of all is spiritual pain—the pain of the whole world—the pain endured by the Christs.

Through unselfish service, sacrifice, and suffering a soil is made whereby the soul can grow, broaden and expand toward the Universal Self. Every effort, every pain felt on the part of each one, counts, and must bear its fruit sometime, somewhere. It is the little things, the daily duties cheerfully performed, the stress and strain silently endured, each hour and minute, that strengthen the bond between the lower and Higher Self.

Those Great Souls who, glowing with universal love, work unceasingly for all mankind, ever hear the cries and anguish of struggling humanity, and answer their pleas in accordance with the Great Law of Divine Justice.

Though hard to understand at the time, pain and suffering are a necessary part of all progress and development. While plunged in the fire of suffering, a sense of the higher may be lost for a time; and during this interval a prayer is sent forth for strength and endurance. All this passes, and peace follows after the hard-won battle; and the soul in travail is bound to feel a sense of power and victory. For then all sensations, pain and joy are one.

Out of the purification by fire—pain and suffering—out of the crucifixion, come regeneration, resurrection, and redemption.

P. F. D.

From INTERVIEW WITH MASTER H. of March 14, 1899

The Awakening after Death

A question was asked regarding the state of a man who had died very suddenly. Master said, Blue Star can tell something of that; she saw him today.

The man appears in a dazed state; he is not able to realize that he has passed from the earth. If you will remember, everything has its astral counterpart. The state is as when one awakening from sleep sees about him the same things he saw when he fell asleep. He could not be conscious of anything that had happened during the interval; consequently it would make but little difference to him. The state of awakening from a sound sleep and before the scattered senses can be gathered together and into shape, is analogous to that soon after death. Gradually this state passes away, and one begins to realize that there is a change in the things about him. He begins to grow toward the soul plane, and then commences to realize that he has passed out of the old conditions.

What of his feelings toward the friends he has left? He has left no friends; they are all with him, for he is with the astral of his friends. He is not at first conscious of separation; that comes gradually. The person who attends what is called "a spiritual seance" not only hinders those who have departed, but the action on the person himself is very bad indeed, for it calls about him other entities who have then perfect power to commune with and fool him to the extent of their ability.

Grief for friends who have gone may or may not prove a hindrance. It depends upon the way that grief is exercised. If it is constantly drawing him back to earth conditions, it does hinder. If it is grief with the desire for the best for all concerned, it is different; it helps instead of proving a hindrance.

Patient Waiting

You are all passing through one stage of growth, and that is the great desire to be doing something for others. A great desire hinders instead of helps. If one could keep still and wait, and look within instead of turning himself inside out, so to speak, he would recognize that it is the desire to escape as quickly as possible the pain of seeing others suffer instead of simply bearing it and waiting for light. That great desire must be gotten rid of, and that is one of the hardest things to do. Still it must be done before true growth can take place. It is a universal experience, one that all must pass through.

The very loneliness of the soul grows greater and greater as it

advances, until the highest step of the ladder is reached and one turns around, as it were, and finds he has never been alone a single moment. Still there is a consciousness within that tells us we are not alone. It is the soul consciousness that knows. It is absolute knowledge.

You must all remember, what you have so often been told, that the steps of the ladder are strewn with crushed and broken hearts. You are familiar only with your single, separated forms; you can see but little of the universe. The stars appear only as points of light in the distance; you have no comprehension of their immensity. The soul is one with the great universe, and when human consciousness develops to where it begins to recognize its oneness with all things, the first sensation is absolute terror; such immensity has been inconceivable. You have nothing to measure it by in your ordinary life, and it comes with such surprise as to overbalance the intellect of some souls. One must approach to this state of consciousness while on this plane of existence. That is what it is for, to some extent; it is to correlate the whole.

The Light will break through after many days, and you will then see all that you have accomplished. Your work seems inferior at present, but you must remember that you cannot see or realize results. It is only when the whole is before your vision that you will be able to realize what each part has been. If you will bear in mind that you are not alone, but are surrounded by a great company who love and long for your entrance into true Light, you will see that in reality there is nothing to discourage, but everything to encourage you. Try to bear this in mind.

From INTERVIEW WITH MASTER H. of October 1, 1900

These dark days will pass; there will come the light. But, my children, my dear children, try to take into your inmost souls the truth I am compelled to utter: There are, as I have warned you so many times, terrible suffering and anguish in store for the children of the earth. As I have so often told you, you must prepare to meet what belongs to you. If I could take you into my arms and shield you there, my Father-heart would prompt me to do so; but I cannot, for, by so doing, I would take from you your chance for higher development still. You have had, you are now having more help spiritually today than any other class of people, than any other individuals on the surface of the earth. Try to realize that. Try to realize that you are living in my love, even if you must suffer with me. It is that for which you have begged for many, many years. I must leave you now, my children, my dear ones; I leave with you my blessing, my hope that each and every one of you will stand to your colors whatever comes, and I am glad to be able to say that I believe you will.

EASTER DAY

TEMPLE TEACHINGS, Open Series, No. 201

With the sun's crossing of the equinoctial line, with the advent of spring, as the first of the four major seasons has been designated, there comes into the mind, as well as the body, of the human being who is sensitive to the action of the rising and falling tides of the great life stream, an ever new vibration, a new lease on life, as it were.

As the sap rises in the trunk of the tree, flowing out to the end of the tiniest twig, as the little life in the buried seed bursts its sheath and shoots up into a fresh incarnation and what is to it a new world, so the tide of the life stream—the blood—in the body of man quickens and rises to the height of a new vibration each springtime of his life, until the meridian of that life is passed, and then, like the seed of any one division of vegetable life, loses its power of reproduction, gradually decreases in fertility and power of growth as time passes, and finally dies. So with the passing of years, the life tide in man fails to reach the same height reached in earlier springtimes, the power of reproduction is lessened, and his vitality is lowered; in other words, his form grows old and finally disappears from mortal sight.

But the spiritual soul of man, as well as the universal soul, knows no age, loses no power. It is eternal springtime for that soul. The spiritual sun is forever above the soul's horizon, it crosses no line; but the soul does not come into recognition of its birthright of eternal youth until it has passed its Good Friday, its time of crucifixion, the time when the soul seed has burst its enveloping sheath in the pangs of spiritual birth—the time when it is fastened to the cross of matter with the nails of carnal desire, and, after being pierced by the sword of Renunciation, it has yielded up its last body of flesh. Then and then only can come its real Easter Day, its day of Resurrection: from the dead, the day when the Christ in man has brought a realization of all his pre-existences in form and of the indivisibility of the One Life underlying all manifestation.

You have heard and read of a lost soul. The awful significance of the words is only faintly perceived as yet, because in the majority of instances, if not in all, you have persuaded yourselves that for you and yours these words must be a misnomer and that there is not, there cannot be, such a fate in store for you or yours, whatever may happen to the rest of mankind. You have discarded the orthodox version of the mystery of a lost soul as unworthy of consideration or have accepted it merely as a symbolic figure impossible of interpretation, as you have done with other thinly disguised spiritual truths, and so have failed to find their underlying reality.

It would indeed be well that you should refuse to dwell upon such a subject if it were possible for you thus to avoid or refuse to accept the reality behind that seeming misnomer, or if there were no possibility of such a fate overtaking you. But even in the midst of each springtime, the blessedness of Easter, you should stop and cast a thought backward, or forward, as the case may be, to the hour of crucifixion when, as the soul hangs between the two thieves of lust and avarice, the cry, "My God, my God, why hast thou forsaken me!" pierces the heavens; for alas! it is at such an hour that many a soul passes the dividing line between eternal life and eternal death, the hour when, in mental or physical torture, the demons of doubt, uncertainty, disloyalty, and what is mistakenly believed to be self-preservation at any cost, sweep over the soul and, figuratively speaking, the light of the sun is darkened, the veil of the Temple is rent in twain, and the earth rocks—the results of the terrible upheavals of the underworld of the soul.

It is in some such hour that the great, the final test comes to every man—the test which will show whether the incarnating ego, the Higher Self, must break loose forever from the enveloping media of the lower principles and seek some other sphere of action, leaving the lower embodiment, which it has been overshadowing, to the fate it has earned; or whether, as a result of the power won by struggle and patient endurance in all its desolation and suffering, the Higher Self, the individual Christ, will clothe both the soul and its vehicle with the ineffable Light of the Logos, thus uniting them eternally in that last Initiation service, wherein the Nirmanakaya Robe is won and full recognition of its eternal destiny has dawned upon it.

So let no Easter Day pass without bringing forward for thought and meditation not only the great promise of the dawn of a new life—a new spring for the soul, but also the possibility of such a failure, such a loss as I have indicated. For believe me, no such terrible anguish can befall either soul or body in incarnation upon the earth as that which faces the lower self when a realization comes over it that the higher, the better part of the threefold self it has once known, has departed, and that indeed it has been lost and must dwell thereafter with those who have tempted it to its doom, for it has broken the link which bound it to its spiritual self.

Build well each day some part of the eternal structure which will not fail you in your hour of trial. Let each coming Easter sun shine upon some new trophy of your present effort. However trifling to other eyes than yours that trophy may seem, it will mark a milestone passed of the long, hard climb to the mountain top which you hope to attain.

VERNAL FORCES

Thrilling through creation's vastness,
 Bubbling up in mountain fastness,
 Pours the mighty Spring tide, leaping,
 Waking life from winter sleeping.

Bursting into bloom and flower,
 Grouping into form each hour,
 Come the wondrous forces, singing,
 All created life up-bringing.

Flaming through celestial spaces,
 Throbbing in terrestrial races,
 Floods the tide of souls, unending,
 Back to Holy Love ascending.

W. H. D.

THE TEMPLE OF HUMANITY

Attention is repeatedly called throughout Temple Teachings to the fact that the Temple movement embraces the whole world, and not merely the tiny fraction or handful of souls now composing it. Therefore, the Temple work might seem to be in its most embryonic stages as far as the masses of humanity are concerned, both from the standpoint of universal outer affiliation as well as according to inner hierarchal plan for future unfoldment. But from another, deeper and interior viewpoint this is only partially true.

All Humanity is under the protection and guidance—while they do not fight against it—of the Great Lodge of Masters, which founded the Temple work.

The latter is, from one angle, nothing new; but is, in reality, the cyclic recurrence of an old Lodge line (the same one back of the Masonic Fraternity, the early Christian Church, and the Egyptian Mysteries) as well as its projection into the future.

Humanity, The Temple, and the Lodge consist of seven, or forty-nine, definite degrees of evolution or states of consciousness. But the races of the earth as a whole cannot again come consciously under true hierarchal guidance as in prehistoric ages until the mass of creeds and isms—both religious and political, has been swept from off the face of the earth; and the true knowledge of things spiritual and material, in their underlying essence as well as mutual relationships, been once more restored in its primeval purity to mankind.

The Lodge Temple Plan for Humanity is set forth in a 36 instruction: "When the outer semblance of the Temple is created, it will consist of forty-nine definite Degrees, which will correspond perfectly to the Degrees of the Lodge. Each one of these lower degrees is now in process of formation. But this work cannot be accomplished until the false standards of life now prevailing are overthrown, and the true standards of worth, intelligence and capability set up in their places. The greater part of our energy is now directed toward setting up these right standards; and

the antagonism engendered is largely responsible for the 'War of the Ages' now upon us."

This shows that The Temple was not founded as a Universal Brotherhood, but as a nucleus for one; that it is intended to be an active working group, and not a mass of dumb and blind followers after a new creed or church; and finally, that The Temple—both formed and unformed as regards the outer—is composed of definite degrees, all working inseparably under Central United Command of the Great White Lodge.

A very interesting glimpse into a part of the esoteric side of the Temple work is given in a Master instruction: "Those corresponding orders of universal life which are not yet organized in form on the physical plane in the Temple organization will be formed at a later period. They are now represented by groups of Initiates and high chelas under the guidance of the same group of Masters, but are located in almost inaccessible places. When the right cyclic hour strikes they will be identified with the members of the orders to be organized later."

It must also be clear by now why The Temple does not and cannot proselytize as do churches and sects past or to come, for it is complete and universal in itself, and it is only through interior realization—by strong search for truth—and in earnest desire to serve, that true recognition of The Temple is granted by the Higher Law to each aspiring soul.

For The Temple is a definite link between the Masters and Humanity. It has furnished the nucleus in the form of advanced Chelas—Agents—who have made certain correlations between the planes of spirit and matter, whereby Initiates of high degree from inner realms have been enabled to descend and impart instructions and messages of the greatest cyclic importance to humanity since the advent of the Nazarene as well as preceding and succeeding Teachers and Saviours.

These Agents for this cycle of Lodge work form part of a hierarchal line of three Rays known as the Blue, the Red, and the Gold (H. P. B., W. Q. J., and the three Temple Agents). This line was launched in 1875 as the Theosophical Society, and transformed—for karmic and cyclic reasons—into The Temple in 1898.

The real Temple, therefore, is not and can never be an unwieldy outer organization, but is and must ever remain a vehicle for the reception and transmission of higher and finer forces and powers. In other words, what The Temple is first and foremost concerned with is the transmission and application of spiritual force and power, and not the noise and selfishness of wonder-seeking crowds and intellectual society.

It is for this reason that The Temple is called the Great Sifter or Heart Doctrine. It is a militant Lodge movement, and on inner planes forms a geometrical pattern and is a definite entity. Its outer expression, therefore, to be true and faithful to the original, must correspond line for line and angle for angle with the inner plan.

Such apparent contradiction might seem to leave the masses out in the cold, against the avowed purpose and mission of the movement; but if one looks deeply enough the opposite will be found to be true. No real nucleus of lasting brotherhood can be formed on earth that is not based on Centralization, Obedience, and True Alignment with the Master Forces of Life. The sooner mankind can realize this, the more easily will it be able to avoid the wastes and quagmires of materialism, exoteric and pseudo teaching, and enter into the Temple of the New Humanity.

The Master Hilarion has said: "I am the world's. The world is mine, as you are mine indeed. All people draw I to my heart, call all to my

hearth-stone. Upon you I depend to greet them with me, to give welcome with arms of soul outstretched in understanding embrace. Endeavor to put them at ease, see that they feel at home."

Temple expansion, however, like everything else is subject to the laws of karma and cycles. The present War of Armageddon is beyond any doubt an inevitable agency for clearing away humanity's karmic debris in order that a new and better civilization may be builded. This brings in the three main objectives of the Temple work—(1) preparation for the coming Avatar, who will strike the keynote of the New Civilization; (2) dissemination of the Wisdom Religion, the language or medium whereby He will contact the masses outwardly; and (3) preparation for the New Race, which will be built upon Avatic Temple lines—the application of all the grand spiritual teachings given to humanity throughout the ages.

It has been well said that The Temple is not an organization but an order, yet it is even something more than an Order, for it is an aggregation of Orders, which correspond singly and collectively to the degrees of the Great White Lodge.

Such Orders and Degrees cannot be formed on the physical plane by any self-appointed leader or would-be teacher, and any attempted imitations at once betray all the ear-marks of spuriousness and imposture to those who have eyes to see.

If these facts were more widely circulated and understood, there might be far less people deceived and taken in by the countless pseudo-occult teachings and organizations preying upon the unenlightened.

It is an irrevocable rule handed down from time immemorial that no true Chela or Initiate of the White Lodge ever announces or proclaims himself as such, but is known by what he says and does—the wisdom, power, peace, and light that he imparts to his disciples and the comfort, help and sustenance that he brings to the masses of sick and hungry.

Furthermore, it is not generally known that every true Order of the White Lodge has a definite number as well as other distinguishing symbols.

These numbers are not arbitrary, but are ascertained through a definite system of calculation. Needless to say, this system is very jealously guarded, and the rudiments only (which however contain the clue) may be found in printed instruction, which again is only placed in the hands of pledged disciples of Inner Orders. Nor would such printed instruction falling into outside hands be of any real value to them, for the clue or key referred to can only be obtained and maintained through the intuition, and this in turn can only function through continuous harmonious rapport with the Hierarchical Line of said Orders.

Any misuse of such number, through imitation for fraudulent use and public presentation to the ignorant and unwary, would at once manifest a give-away in one form or another, thereby exposing the true character of the false work and teaching.

Similarly, if any symbol or color were used either in authentic Lodge work or in spurious imitation, an Occultist would be at no loss to distinguish the true from the false, for the Science of Symbolism—the Language of Occultism—contains the keys that unlock the real character as well as manifesting conditions of all created things and beings.

"By their fruits ye shall know them" is an infallible guide for the discernment of the true from the false, though this naturally implies the power of discrimination; and if humanity at large had been able to profit by the teachings of Esotericism, there would be less cause for confusion or need to expose the commercial and theatrical mystics of pseudo-Occultism.

From all the foregoing one can readily perceive what little reliance can be placed upon Numerology so-called, or for that matter upon any other of the Occult Sciences that have been popularized in the world at large. For if the latter are still really sacred and secret—as Esoterists have good reason to believe, it must naturally follow that the reams and reams of occult literature flooding the market today are, barring some exceptions as well as certain fundamentals and mechanics, largely the dry husks of Exotericism, when not the pet theories of self-initiates. Even tyros are aware that fancy and speculation play no part in genuine Occultism, which is based on tried and tested principles of Science, Reason, and Intuition.

Another erroneous notion would make The Temple out as a branch of the Theosophical movement. But this is a great mistake. The Temple is not a branch of the Theosophical or any other movement, it is the Theosophical movement—in all its ramifications, as explained above as well as throughout countless Master communications, in which the Lodge makes appeal after appeal to Their children throughout the world to enter the Temple ranks and again form on the line of true teaching and conscious discipleship.

This is the Mystic Square of Protection seen by B. S. in the Mirror of Destiny. The crumbling of the sides symbolized the fate of the old Society; the angry hosts of elementals and other symbolic figures signified the forces of disruption and corruption through betrayal, dissension, intellectualism and pseudo-teaching; the reforming of the sides meant the salvation and continuance of the Lodge line on the physical plane by means of the Temple movement—formed for that purpose by the same Masters back of Blavatsky and Judge.

Students of occult philosophy have often been at a loss to understand the apparent discrepancy between the cosmic nature of the Wisdom Religion on the one hand and on the other the very limited vehicle—outwardly and materially—for expressing and disseminating said religion under true hierarchal guidance. For example, the Secret Doctrine is the synthesis of Religion, Science and Philosophy; and the foundation stones of The Temple are Religion, Science, Art, and Economics—yet many in the past have wondered how this could be without some sensational spectacular show of pomp and crowds. But the Master H. says in no uncertain terms in a Temple instruction that the mass of humanitarian and creative endeavors, philosophical research, and the multitude of scientific inventions and advance occurring since 1875 down to date are all the result of the forces of a new evolutionary cycle poured into the world through the Temple aura (Blavatsky, Judge, and The Temple proper) by the Masters of the Great White Lodge. This simply shows again the interior nature of The Temple, and how it can only be understood in terms of forces.

Therefore, while Halcyon may be judged utterly obscure and insignificant in the eyes of the world, such humble status is its greatest safeguard and protection against the very thing it does not want—publicity and exploitation.

For Halcyon has no other meaning and purpose interiorly than that of an active Lodge Center, which must naturally seem languid—and happily so—from the standpoint of outer perspective and acquisition.

Because The Temple does embrace all of Humanity, it must always be remembered that the volumes of messages and instructions poured forth so incessantly through the Temple aura ever since the beginning of the work are not intended for the small Temple group alone but are given primarily for the benefit of the whole world—whether the latter now appreciates them or not.

Because The Temple is at once the John the Baptist movement as well as the Avataric nucleus for the New Dispensation—not a self-chosen

group but one chosen by the Great Lodge of Masters in strict accord with cosmic and purely natural evolutionary law, the units of that group stand in exactly the same relationship to the present age and races as did the followers of John and disciples of Jesus with regard to their world and time or the forerunners, saviours and apostles of preceding and succeeding eras in their respective missions. In other words, The Temple and Malcyon were founded as a "people, place and language" for the coming New Saviour—a mission whose progressive unfoldment is foretold and recorded throughout Master messages and instructions.

Because the Temple Center and Movement were established as Beacon Light of Higher Guidance for the illumination and salvation of the coming races, it is a fulcrum for the upbuilding of the New Civilization.

All this and more is implied in the Master's 1940 Temple Convention message: "Great is the responsibility given to the Temple Group. Hold sacred that Trust; meditate, pray for the hungry souls in the world starving for spiritual food, and carry my message to all humanity."

B. L.

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.

In the Secret Doctrine, what is meant by the "Watcher"?

The term is used in both the singular and the plural, and refers to those divine powers or entities who stand at the founding of worlds and races, and also go along with them, and one of whose offices is the care of mankind. This spiritual function is one of sacrifice and supreme service, and is carried on from both inner and outer planes in the incarnations of these high entities. The term is especially applied to the Christ, the "Great Sacrifice," who never sleeps nor ever tires in his watchful care and sacrificial service of every soul in the human race.

The Secret Doctrine, speaking of "Watchers," says: "The Amshaspands, or Dhyan Chohans or the 'Serpents of Wisdom,' who 'are also the Angels of the Stars,' are 'on the spiritual . . . the divine powers' but are 'on the astral or psychic plane again the 'Builders,' the 'Watchers,' the Pitris or Fathers, and the first Preceptors of mankind.'" S. D. II:374.

The Watchers reign over men during the whole period of Satya Yuga and the smaller subsequent yugas down to the beginning of the Third Root Race; after which it is the Patriarchs, Heroes, and Manes, as in the Egyptian dynasties enumerated by the priests to Solon, the incarnated Dhyanis of a lower order, up to King Menes and the human kings of other nations. . . . And that Doctrine says that the Dhyani-Buddhas of the two higher groups, namely, the Watchers and the Architects, furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower kingdoms, and who had, therefore, lost every recollection of their divine origin, the great spiritual truths of the transcendental worlds. S. D. I:287.

In the first or earlier portion of the existence of this Third Race, while it was yet in its state of purity, the "Sons of Wisdom" who, as will be seen, incarnated in this root race, produced by Kriyashakti, a progeny called the "Sons of Ad," or of the "Fire-Mist" They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. This progeny was not a race. It was at first a Wondrous Being, called the Initiator, and after him a group of semi-divine and semi-human beings. "Set apart" in archaic genesis for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis—"Munis and Rishis from previous manvantaras"—to form the nursery for future human adepts, on this earth and during the present cycle. . . . The Arhats of the Fire-Mist of the seventh rung are but one remove from the Root-Base of their hierarchy, the highest on earth and our terrestrial chain. This Root-Base has a name which can only be translated into English by several compound words: the Ever-Living-Human-Banyan. This Wondrous Being descended from a "high region," they say, in the early part of the third age, before the separation of sexes in the Third Race. . . .

The "Being" just referred to, who has to remain nameless, is the Tree from which, in subsequent ages, all the great historically known sages and hierophants, such as the Riski Kapila, Hermes, Enoch, Orpheus, etc., have branched off. As objective man, he is the mysterious (to the profane—the ever invisible, yet ever present) Personage, about whom legends are rife in the East, especially among the occultists and the students of the sacred science. It is he who changes form, yet remains ever the same. And it is he, again, who holds spiritual sway over the initiated adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the Initiator, called the "Great Sacrifice." For, sitting at the Threshold of Light, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this life cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this earth nor in its heaven? Because the lonely, sore-footed pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way in this limitless desert of illusion and matter called the earth life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind though but a few elect may profit by the GREAT SACRIFICE. S. D. I:228.

OCCULTISM FOR BEGINNERS

Second Series, XV

THE UNIVERSAL MIND

Spectrum analysis seems to show that chlorophyll exists on all the planets of our solar system, which would indicate that, generally speaking, all of our planets are approximately in the same grade of evolution so far as the evolution of their cosmical principles is concerned.

Chlorophyll, the green coloring matter in all plant life, is the mental principle in plants, as was shown in the last lesson; its universality on our own and other planets shows that the lower men-

ality is especially active at this stage of our evolution. Hence is nature green in coloring. When other cycles shall have come and other principles are dominant in their evolution, the green will still be in evidence, as lower mind must continue to manifest, but there will be other colors as universal as green now is. The green in nature, then, is evidence of the universality of the working of Kama Manas, the lower mentality (lower only in the sense that it is a ray or projection of the higher mentality).

Humanity, also at this stage, is developing and evolving its lower mental principle, not touching and reaching as yet, save feebly, the infinite balance of the Higher Mind, Manas. Once we touch Higher Manas, we know and realize our fundamental unity with the all, for Manas is Universal Mind. On this outer plane, it differentiates into myriads of sparks, so to speak, each spark ensouling a separate entity and making it appear as though that separate embodiment were the all, and thus creating the great illusion of separateness.

The reason for egotism in all creatures is that the green of the lower mind is compounded of the blue (indigo) of the Higher Mind and the yellow of the Buddhic principle, and this gives to the green the glimmering of its universality on higher planes, of being the all, for the Higher Mind conjoined with the Buddhic principle is the plane of the unity of all things, spiritually speaking. Hence there comes in all creatures the instinctive feeling of egotism, of being the center around which all things must move. This is true from its higher standpoint, but cannot be applied on the lower planes without taking in everything else in manifestation, which is not done when egotism manifests. Thus the green light particularizes, and the yellow and indigo of the Higher Self generalize its qualities in manifestation.

On the lower planes, whenever a flame of green quality is ensouled or embodied, there is a miniature representation of the universe as a whole. This green light may ensoul a leaf, a blade of grass, a human being, a sun, a solar system, or the whole universe, and yet have its centers within centers and wheels within wheels related indissolubly, by its inherent indigo and yellow constituents, to the Universal Higher Mind, Manas-Buddhi. Manas-Buddhi being the mentality, one might say, of God, the lower reflection must in the end obey the will flowing through it, and all nature must move in order and harmony with the divine plan of evolution—which is simply another way of saying that all things, because of their innate light of intelligence, know just what to do and how to do it according to the divine and natural plan of evolution of the Universal Mind, forever directing cosmically and particularly.

W. H. D.

TEMPLE BUILDERS DEPARTMENT, Lesson No. 110

LIFE STORIES

The changes that take place in boys and girls as they enter manhood and womanhood are different. A boy develops in a general way. His voice grows deeper, his body becomes more man-like, his will and desires are stronger and more determined, and he feels himself larger and greater in every way. The changes that take place with girls are more definite, serious, and delicate. This is because the duties of motherhood will rest upon them later, and a great preparation has to be made for so wonderful a service.

Each little child that is born into the world first grows safe and happy within its own dear mother's body, where it can be loved and protected best of all. Thus, long before girls become old enough to be mothers themselves, their bodies are preparing for such an event, should it ever come to them.

There is in the body of every girl an organ, called the ovary, that corresponds to the seed-cradle of plants. Just as the plant seeds are enclosed within the plant ovary, so there are numerous ova or human life-seeds within the human ovary. These ova or life-seeds have been given their name from a Latin word meaning egg, and contain within them the nucleus or seed of life.

The ova are very small, about a twentieth of an inch in size. Some of them mature every twenty-eight days. They bud out from the surface of the ovary and fall into a lace network of tendrils. From there they pass on into little tubes, down through the creative organs, and are cast from the body in a blood-like fluid.

This experience sometimes frightens young girls if they do not know what is happening, but there is no reason for fright, even though the process be accompanied by considerable pain. Nature is simply carrying out her normal process. Care should be taken, however, not to overstrain in any way, or to get chilled or wet. Anything like exposure or overwork at such times may cause much needless suffering, which could have been easily avoided by precaution and knowledge on the subject.

It may seem strange that this process occurs as often as every twenty-eight days, but nature always provides abundantly to insure a continuous line of life for every creature. She knows that many human seeds, as well as plant or animal seeds, will never reach fruition, and so she provides plentifully that there may be no chance of extinction or failure of reproduction if it is desired.

As told in Life Story No. 4, a child should be born only when the father and mother are drawn together in greatest love. This should occur only after girls and boys are grown into women and men, and are established in their own homes in beautiful, sacred married life.

All that young people need to think about as they are growing up is to grow well, pure, true, beautiful in soul and mind, and to keep themselves unspotted from evil thoughts and habits which will prevent them from entering into these more serious relationships later on.

And now, dear children, dear young people, let us take this little motto for ourselves as a helper to guide us through life, that we may overcome all temptation and that our lives may be a blessing, not only to ourselves, but to all with whom we may come in contact:

A heart full of love,
A mind full of light,
A body sweet and clean
Will guide me aright.

Reprint

Jane W. Dower

TEMPLE ACTIVITIES AND NOTICES

On February 2 and on March 2, the Feast of Fulfillment was held in the Temple; and Temple Builders meetings were held on each of the intervening Sundays at 11 a. m. During the Sunday Services in February and March, the following lectures were given: February 9, Bernard Lentz gave a talk on "The Temple of Humanity," which is printed on page 71 of this issue of the ARTISAN. February 16, Herman Volz spoke on "Self-responsibility." February 23, "Truth in Prophecy," a paper written by the Guardian-in-Chief of the Temple, Pearl F. Dower, was read by Bernard Lentz. March 9, Fred Whitney spoke on "Brotherhood." March 16, Elmer Redin spoke on "Mysticism and Psychology." March 23, Ernest Harrison spoke on "Temple Fundamentals and Aims."

The birthday anniversary of Red Star, Dr. William H. Dower, past Guardian-in-Chief of The Temple of the People, was observed in the Sunday meeting on March 22. One of Dr. Dower's splendid poems, titled "Vernal Forces," is reprinted in this ARTISAN.

On March 23 at three o'clock, the Temple marriage ceremony was held for Freya Weaver, daughter of Dr. Clarence and Mrs. Monica Weaver, of Visalia, Calif., and Cramer Hill Owen. Miss Weaver was a Temple Builder during her childhood years at Halcyon.

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 our 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.

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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