

The Temple Artisan

JUNE-JULY, 1941

CONTENTS



The Power to Build	1
Editorial Mirror	2
God Spake	3
Temple Teachings, Open Series, Lesson No. 188	4
The Path	6
Occultism for Beginners, II, XVII	12
Temple Builders Department: "End of Days"	14
Temple Activities and Notices	15

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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.)

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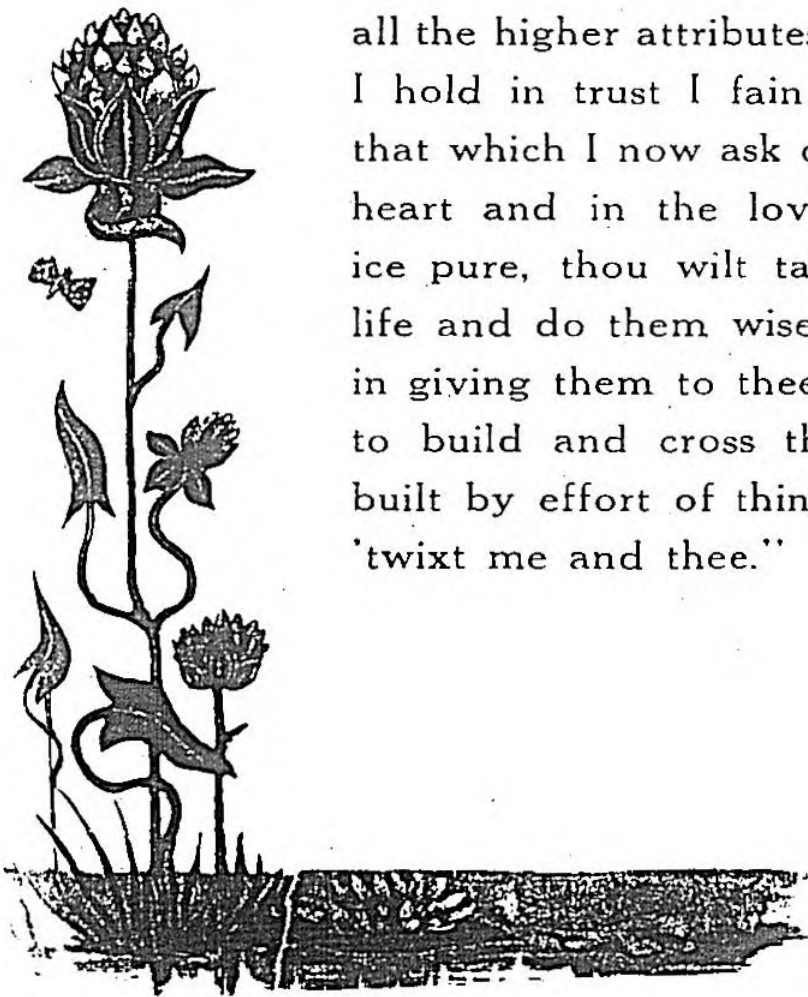
BEHOLD, I GIVE



UNTO THEE A KEY

THE POWER TO BUILD

"All, all I am, my child," the Father saith, "I fain would shower on thee. The fullness, majesty, and power of life, in vast immeasurable streams; the wealth and glory of all suns in space; the wisdom garnered by the use of all the higher attributes of gods and men. All, all I hold in trust I fain would give to thee; and that which I now ask of thee is that, with willing heart and in the love which crowns all service pure, thou wilt take up the little things of life and do them wisely, gladly—knowing that, in giving them to thee to do, I give thee power to build and cross the Bridge which must be built by effort of thine own to span the stream 'twixt me and thee."



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EDITORIAL MIRROR

The 20th of July, 1941, marked the nineteenth anniversary of the passing of Francia A. LaDue, the first Guardian-in-Chief of The Temple of the People, to inner planes of life. In this office which includes that of Agent of the Lodge, she was designated as B. S., or Blue Star, which ray is the feminine aspect of the Master Hilarion, who is regent of the ruling planet of the sign Aries and whose masculine aspect is red.

It was under the regency of this sign that life in form began on this planet. It is the sign of the Progenitor, the Father-Mother of all things living, and, as the beginner and continuer of incarnate life, is divine love. As such it is the sign of sacrifice—the great sacrifice without which nothing could be born. It carries primal impulse, initial action, life energy, and power of direction. And the Red Ray is the Warrior Ray that battles with the Powers of Darkness for the triumph of human good; it is the Heart force of the great Mother that is filled with sweetness and compassion for the lives that fail and fall.

As the spiritual blue or feminine aspect of this Ray, and high Master, Francia A. LaDue served the needs of humanity. And those who knew her well said of her: "Never in all the years I knew B. S., no matter how great the pressure, how severe the pain, how base the treachery she faced, did I ever once know her to even intimate doubt regarding her trust, or slightest thought of laying down her burden." "The quality that impressed me most in relation to our beloved teacher was that of naturalness. She was quite incapable of posing or acting a part. She was always just herself—simple, loving, natural." "She had the greatest power of forgiveness I have ever known any human being to have." "Humor, bless her! How many times she saved a situation and made life possible for herself and others by calling out the hidden humor. Simplicity personified was she. Humility also was hers in like measure."

Of her preparation for the high office she held, Dr. Dower, her co-worker, said: "After incredible hardships, sufferings and sacrifices, victories and defeats, the soul does rise above the mass of its fellow beings, and in the shine of that higher light, with cleansed and purified knowledge and vision, is able to point the way to those struggling below. Francia A. LaDue was such a soul, who, by highest aspiration, work, and sacrifice, going back

through incarnations past, had attained the spiritual height of the inner life, and who from those altitudes was able to look down and understand life from both its inner and outer meaning, and who could give that inner help and teaching to others. This status made it possible for her to be the agency of forces under the direction of the Masters of Light and Wisdom who are ever guiding the evolution of worlds and races."

It is thus that she stands before the human race; it is thus that she serves. And so, Blue Star, on this anniversary of your passing, we turn to you with love, gratitude, and thanksgiving.

W.

GOD SPAKE

God spake! But not in words which mortal man may use to clothe his thoughts.

Through all the firmament, expressed in living, burning, quivering Light, white with a whiteness never seen by fleshly eye, so came the speech of God.

Scorched to blackened balls would be the human eye if it but opened on that Light, that power unparalleled which sees in tortuous waves the deeps where darkness lies, inert, devoid of life and motive power.

"Let there be light!" Thus ran the thought of God, and with a blast as from a mighty trumpet, waking earths and seas and skies from age-long sleep, the darkness parted as by lightning flash. Then came forth the awakened Acons of the Past—the Angels of the Flames—to do his bidding.

He who stands straight and still within the radius of that splendor so clothes his soul with life immortal.

Yet knowing that which was to come, God, the Omnipotent, breathed the breath of sentient life into each one of all the multitude of human souls born of that Light, which rose e'en to the Throne of Power Invincible. Overwhelmed by pride of being rose those souls and, facing God, now dared their Maker ever to take back the life so given. "We are as Thou," said they, "made of thy substance, and nothing less than Thou and this thy Throne can bound our wishes and our will."

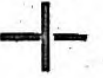
Then spake their God: "In thy pride, thy daring, thou, even thou, the least of these thy brethren, dost flaunt me to my face, and now I say to thee, 'Thou, even thou, shalt make my words come true. Through all the suns and stars which thou shalt build of this my garment whence thou camest, thou shalt wander, more alone than any other creature, and thou shalt fling upon this sea of life, within a form, until each soul of all this host shall reach my height of being by means of self-effacement. Thou shalt never see my face again until thou comest, sore abased by thine own handiwork, back to my feet.'"

As is rolled a scroll, so rolled a wave of darkness 'twixt the

sea of souls and the face of God, and in the twilight lit by motion of the Angels' wings, long they brooded o'er the words of God.

Wisdom came unto their place and said: "Take me to thine heart and I will lead thee back, even to the portal of thy Father's house; but thou, and thou alone, must force the inner door if ever thou wouldst reach thy goal."

Then fell the veil of ignorance 'twixt Mind Immortal and its shadowy image, and man, the Pilgrim, started on his quest.



TEMPLE TEACHINGS

Open Series, Lesson No. 188

Step by step, through incredible anguish and suffering, the human race is evolving to a degree where the taking of human life will no longer be tolerated by that race; and as a final result of that evolution all degrees of matter constituting the physical plane are changing, but the completion of those changes cannot occur during the manifestation of the Fifth Race of humanity.

All cosmic eventualities must first appear as ideals in the racial mind. Ideals of universal peace, universal freedom, love, and harmony, taking form in the minds of the more highly evolved units of the present race will be consummated in a later age. In the present age as in all preceding ages, the highest ideals the humanity of the age is capable of reaching are the final results of the life and teachings of the Sons of Wisdom. Those teachings are always first given to a group of chosen neophytes or disciples in the age preceding the one in which it would be possible to bring into manifestation on the physical plane the ideals which have formed as a result of the widespread efforts of such a group as I have referred to. In a Messianic cycle there is more rapid growth, and even objectivization, of high ideals than in other cycles, as is evident at the present time; for while there appears to be a great increase of what is generally termed evil on the one hand, there is a correspondingly great increase of effort on all lines which make for righteousness. The ideal of the establishment of permanent peace between all nations of the earth is rapidly taking form in the more highly developed minds of all nations, and it is the result of the teachings of a single group of disciples during the last Messianic cycle. But that peace cannot be consummated until the decrees of karmic law are carried out—the karma made by the rejection of those teachings by the masses then in incarnation, and the abuse of those teachings in succeeding ages.

It must be remembered that as the different races and sub-races overlap each other, so do the decrees of karmic law overlap each other. Comparatively speaking, there is little of the kar-

of a race or nation perfectly fulfilled during the cycle in which that karma was made. The decrees of racial and national karma, both good and bad, now being made in the present war will overlap some of the early sub-races of the Sixth Race, to be fulfilled or expiated during the Third and Fourth sub-races of the same root race, when will occur another Messianic cycle, and when all the unexpiated karma of all preceding races will fall on the humanity then under the testing out forces for the highest point of development a race could reach—the final testing of man for his divine inheritance—Mastery. But the possible escape of karmic action in the present cycle should not be an inducement to the man of high vision to plunge into the present holocaust. He should have a higher motive than that of escaping karma by entering active service, if that were possible. A nation or a man is only justified in warring with another nation or another man when the life and safety of his own or some other nation, or some other life is at stake, and the motive is DEFENSE.


There was a time, not so many years ago, when much of the evil karma the present race is now paying might have been paid by other means than those which have precipitated the present world crisis, but the people would not hear or obey the injunction—nay, the pleadings of the Initiates and Prophets of the Great White Lodge as they were voiced through preceding centuries, as well as in the century which closed in the year 1898, leaving the karmic law no other alternative than that which has culminated in the present world-wide struggle. But this does not mean that war is ever right from the highest spiritual standpoint (where spirit and matter are one), and a neophyte of the White Lodge should be careful to make distinctions when voicing his own position or that of The Temple of the People. As an individual his action should be governed by motive and duty, regardless of the final fruits of his action, whether he takes an active or passive part in the war. If convinced that the life and safety of the people of his own nation or those of another nation, with its teeming races of humanity, are at stake, and he believes his duty calls him to take an active part in the defense of that nation, he should not be considered a renegade to principle any more than should the man be considered a renegade to his race who sees his duty in another direction. Either man may be a far greater man, spiritually speaking, than the other because of the purity and unselfishness of his motive and the sacrifices he may be called upon to make. To his own Higher Self must each stand or fall. But whatever may be his personal action, or motive for action or for inaction, he has no right to confuse the main issue by claiming that the body of which he may be a part—a body built on the principle of the brotherhood of man, irrespective of nation or creed—cannot be perfectly right if it is unable to endorse his motive for action or inaction, as the case

may be. He is perfectly right from his standpoint owing to his controlling motive. The body of which he is a part is right from the standpoint of that universal principle alone. There is a wide margin between universals and particulars, and wise indeed is the man who can fill in that margin with data which are right and just from a spiritual standpoint.

Because of the tremendous responsibility assumed by the mentality of man when such an issue is under consideration as the surrender of the vehicle through which the incarnating Entity must contact the world of matter in order to vindicate what is that mentality a spiritual principle, the thinking entity, Man, must take heed lest the thought waves of others impinge so powerfully on his mentality as to make his presentation of a question to his Higher Self more the question of some other individual or individuals, than his own, and the answer received, either by direct word or impression, might apply more perfectly to those who had influenced his mental action than to him directly.

The basic unity of the human race is responsible for this possibility, as the more closely the spiritual planes of action are approached the more the essential unity of the race is manifested to the soul. Therefore the responsibility of the man who subjects himself voluntarily to the influence of others when some important decision is to be made is as great as is that of the one or more who are freeing those thought waves in order to influence that decision. The thought waves of the audience, in the case of a murder trial, may do far more to influence the verdict and sentence of jury and judge than all the evidence submitted could do. The negative condition into which judge and jury would necessarily fall, as a result of long tension, would prepare the way for such influence. If there be a current of sympathetic action between any two people, the danger of undue influence is all the greater; therefore all the more care should be exercised when any important decision is to be reached.

Given 1917.

H—

THE PATH

"The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will." Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way, and therefore lead a harsh and bitter life—always restless and out of humor, without treading the way of peace.

Know then, O Man, that he who seeks the hidden way, can only find it through the Door of Life. In the hearts of all, at some time, arises the desire for knowledge. He who thinks his

It will be fulfilled as the little bird in the nest, that has only its beak open to be fed, will surely be disappointed.

In all nature, we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom, can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no opportunity for one to sit down in idleness, or fence himself in from contact with the world. Because one sees the gleam of light ahead, he cannot say to his fellow, "I am holier than thou," or wrap around himself the mantle of seclusion.

The soul develops like a flower—in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light, and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially the "why" we are here, then is there no more reason that we should by intelligent contact with life seek in it the further elucidation of the problem. It is not the study of ourselves so much, as the thought for others, that opens the door. The events of life and their causes lead to knowledge. These must be studied as they manifest in daily life. There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world, perhaps, but goes his way with smiling face and joyful heart, nor is he too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body may be hungering for food.

It was said by one who pretended to teach the mysteries, "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of this sort, either before teaching, or what is first needful—learning. He would, perhaps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good, or teach how to approach the Way, who, forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not for the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow our aims and objects, particularly when directed toward the occult.

Again there arises the thought, "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought, "Behold I am a little more than other men who have not penetrated so far." Know then—that you are not as great

even as they. He who thinks he is wise, is the most ignorant of men: and he who begins to believe that he is wise, is in greater danger than any other man that lives.

You think, O Man, that because you have obtained a portion of occult knowledge, it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge, it forces you to meet all men, not only halfway—but more than that—to seek them. It urges you, not to retire, but seeking contact, to plunge into the misery and sorrow of the world, and with cheering word, if you have no more (and the Mystic has little else) to strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame, nor wealth. Unknown, you are in retirement. Being fameless, you are undisturbed in your seclusion, and can walk the broad face of the earth, fulfilling your duty as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful, or weary of the world. Remember that "Thou mayest look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressure, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

If you desire to labor for the good of the world, it will be unwise for you to strive to include it all at once, in your efforts. If you can help elevate or teach but one soul—that is a good beginning, and more than is given to many.

Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society. Each and every one of them originated upon the same basis—Truth, or a portion of it, at least. You may not assume that you have a greater share than they, it being needful, only, that you find all the truth each one possesses. You are at war with none. It is peace you are seeking; therefore it is best that the good in everything be found. For this brings peace.

It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of the Life.

It is not by intellectually philosophizing upon it, until reason ceases to solve the problem, nor by listening in ecstatic delight to the ravings of an Elemental clothed—whose hallucinations are but the offspring of the Astral—that the lie is realized. Nor will it be realized by the accounts of the experiences of other students. For there be some who will not realize Divine Truth itself, when written, unless it be properly punctuated or expressed in flowery flowing words.

Remember this: that as you live your life each day with an allotted purpose and unselfish desire, each and every event will be for you a deep significance—an occult meaning—and, as you ponder their import, so do you fit yourself for higher work.

There are no rose gardens upon the way in which to loiter about, nor fawning slaves to fan one with golden rods of ostrich feathers. The Ineffable Light will not stream out upon you every time you may think you have turned up the wick, nor will you find yourself sailing about in an astral body, to the delight of yourself and the astonishment of the rest of the world, simply because you are making the effort to find wisdom.

He who is bound in any way—he who is narrow in his thoughts—finds it doubly difficult to pass onward. You may as well gain wisdom and light in a church, as by sitting upon a post while your nails grow through your hands. It is not by going to extremes or growing fanatical in any direction that the life will be realized.

Be temperate in all things, most of all in the condemnation of other men. It is unwise to be intemperate or drunken with wine. It is equally unwise to be drunken with temperance. Men would gain the powers, or the way of working wonders. Do you know, O Man, what the powers of the Mystic are? Do you know that for each gift of this kind he gives a part of himself? And it is only with mental anguish, earthly sorrow, and almost his heart's blood, these gifts are gained? Is it true, think you, my brother, that he who truly possesses them desires to sell them for a dollar a peep, or any other price? He who would trade upon these things finds himself farther from his goal than when he was born.

There are gifts and powers. Not just such as you have created in your imagination, perhaps. Harken to one of these powers: He who has passed onward to a certain point, finds that the hearts of men lie spread before him as an open book, and from that time onward the motives of men are clear. In other words, he can read the hearts of men. But not selfishly; should he but once use this knowledge selfishly, the book is closed—and he reads no more. Think you, my brothers, he would permit himself to sell a page out of this book?

Time—that which does not exist outside the inner circle of this little world—seems of vast importance to the physical man. There comes to him at times the thought that he is not making any progress, and that he is receiving nothing from some Mystic source. From the fact that he has the thought that no progress is being made, the evidence is gained that he is working onward. Only the dead in living bodies need fear. That which men would receive from Mystic sources is frequently often repeated, and in such a quiet, unobtrusive voice, that he who is waiting to hear it shouted in his ear, is apt to pass on unheeding.

Urge no man to see as yourself, as it is quite possible you may see differently when you awake in the morning. It is wiser to let the matter rest without argument. No man is absolutely convinced by that. It is but blowing your breath against the whirlwind.

It was at one time written over the door: "Abandon Hope, all ye who enter here." It has taken hundreds of years for a few to come to the realization that the wise men had not the slightest desire for the company of a lot of hopeless incurables in the mysteries. There is to be abandoned—hope for the gratification of our passions, our curiosities, our ambition or desire for gain. There is also another Hope—the True; and he is a wise man who comes to the knowledge of it. Sister to Patience, they together are the Godmothers of Right Living, and two of the Ten who assist the Teacher.

"Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness."—Light on the Path.

We are tried in wondrous ways, and in the seemingly unimportant affairs of life, there often lie the most dangerous of the temptations.

Labor, at best, is frequently disagreeable, owing either to mental or physical repugnance. When he who seeks the upward path, begins to find it, labor grows more burdensome, while at the time he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be forgotten. He must work, and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended, either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him; still, this also must to all intents be forgotten, while he takes up his labor, as if there were no tomorrow.

Remember that life is the outcome of the Ever-Living. If you have come to comprehend a little of the mystery of life, and can value its attractions according to their worth, there are no reasons why you should walk forth with solemn countenance to blight the enjoyments of other men. Life to them is as real as the mystery is to you. Their time will come as yours has, so hasten it for them, if you can, by making life brighter, more joyous, better.

If it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life.

Do your sighing and crying within you. If you cannot receive the small events of life, and their meanings, without crying them

to all the world, think you that you are fitted to be trusted with the mysteries?

The doing away with one or certain articles of diet, in itself will not open the sealed portals. If this contained the key, all wise beings must be beasts of the field be, and what a profound Mystic must Nebuchadnezzar have been, after he was "swept out to grass"!

There are some adherents of a faith, which has arisen in the East, who deem it wise to cast away all things that are distasteful to them; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because another pilgrim is not progressed enough. Brothers, there is not the man who is wise enough to sit as the judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another: "Depart! you hinder my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or hidden in contraries. The impression has gone abroad that the adept or the Mystic of high degree, has only attained his station by forsaking the association of his fellow creatures or releasing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of initiation, and at some time passed through the married state. Many who, failing in the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being the first transgressor, cried out, "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden away—therefore, O Man, it is wise to cherish that which holds so much of God, and to seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. (Ephesians v: 32.)

Be patient, kindly and wise, for perhaps, in the next moment of life, the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, O Man, that it is the height of arrogance for you to sit in judgment upon any other created thing, while you, a beggar, are going about in a borrowed robe?

If misery, want, and sorrow are thy portion for a time, be happy that it is not death. If it is death, be happy there is to be more of life.

You would have wealth, and tell of the good you would do with it. Truly will you lose your way under these conditions. It

is quite probable, that you are as rich as you ever will be; therefore, desire to do good with what you have—and do it. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain, just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into heaven like the prophet of old—but you really hope some one will come along and give you a good shove toward it.

Know then, disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they nor your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for initiation.

You look and wait for some great and astounding occurrence to show you that you are going to be permitted to enter behind the veil; that you are to be initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters the door, does so as gently and imperceptibly, as the tide rises in the nighttime.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever-Living and wait for more light. The true initiate does not fully realize what he is passing through until his degree is received. If you are striving for light and initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

W. Q. J.

OCCULTISM FOR BEGINNERS

Second Series, No. XVII

THE BRAIN (Continued)

In the last lesson some important occult characteristics, though of a general nature, were touched upon relative to the brain from a physical standpoint. At this point it will be well to consider the spiritual brain, which must be the higher correspondence of the physical instrument.

It is symbolically, as well as literally, true that the physical brain is naught more than primordial light incarnated in matter

such highly organized status that, with every motion and action actuated by the five or seven senses, the cellular contents of the brain respond and liberate some of that primordial light or color, and then what we call thought and intellection occur in a marvelous and ordered sequence. The thought will correspond to the shade or quality of color liberated.

All parts of the head, including the brain, correspond to the I AM—the I AM, both Higher and lower. The force that ensouls and permeates this part of our being is known as the Akasa, corresponding, of course, to the Universal Akasa, which is the repository of all forces, forms, and potencies that manifest on the outer planes. The Ego therefore dwells in an Akasic sphere of magnetic potencies, which potencies can be made actual by mental willing and desiring, concentration, and so on—in other words, by materializing the forces of that Akasic sphere.

This Akasic sphere, in which the Ego dwells, has its seat of consciousness in, and is, of course, related to and is a part of, the Universal Akasa, and because of this connection, a universal (that is, cosmic) consciousness is possible of attainment to the individual Ego dwelling in each individualized Akasic sphere of the entity having embodiment on the outer planes.

The Universal Akasa is the soul essence of all things in manifestation. It can be drawn upon by will and desire to build any kind of form or organism imaginable. In terms of mentality, it builds the sentient qualities in all things, animate and inanimate. By virtue of the needs of any organism, desire is generated, and desire energizes will, and will draws upon Akasa; and what is needed and desired is then created and brought into objective existence. This is the key to the evolution of form—types, organs, and functioning parts in all creatures.

Inversely, when an organ or part is no longer needed, desired, and used, it atrophies and disappears from the race or organism to which it pertained. For instance, that prehistoric creature which became the horse needed and so desired a hard hoof that the toe nails of the creature became molded in process of time into a hard, huge mass which is the present hoof of the horse.

Biologically, all life originated in the ocean. In time the creatures of the deep had need to stay on land—for food purposes, no doubt—and so some of the denizens of the deep became amphibious through structural changes that took place in the gills, which became lungs. Then some of the same creatures—no doubt, to escape danger—felt the need and desired the power of flight; and in time the two front fins became wings, and later, after long ages, the scales became feathers and the species ceased to become a water animal. In the same way, if a clam or a turtle felt the innate need for the power of flight, after

ages of time the shell would differentiate and the creature would develop wings and the power of flight desired. And all of this is brought about by need, desire, and will working ceaselessly upon the Akasa with which each creature is connected and thus made one with the Universal Whole on that plane.

As the Akasa involves and permeates all matter, and as it has infinite potencies, any phase of matter can take on an infinite variety of forms and qualities. In other words, anything can become anything else; and this, in other terms, is expressed by the saying that the infinitely great is mirrored in the tiniest speck or atom. But it is more than mirrored; it is there by definite connection and relation.

All of this will serve as a prelude to the next lesson on "The Akasic Brain of Man."

W. H. D.

TEMPLE BUILDERS DEPARTMENT, Lesson No. 238

"End of Days"

A wayward son dwelt with his Father in a house that stood in the land of clay. And the Father said to his son: "My son, at the end of time and beyond a very wide land, there is a Cup in the House at the End of Days. I would that you drink of this Cup."

And he drew from his robe two jewels, the Sword of the Spirit and the Shield, and he said to his son: "Here are two jewels. Go forth and win with them the Cup that is in the House at the End of Days."

The son took the jewels and went out at the Gate in the wall of his Father's House and started on his way. But all too soon evil men overtook him, and they persuaded him that such jewels were disgraceful for any real man to possess. And so he grew ashamed of them and went and threw them in a field. Then long he wandered down the byways of sin and suffering in the land of shadows; and he was in despair, hungry, and clothed in rags.

Then said he to himself: "Is not my Father rich? And has he not many jewels still? I will go to him and demand the rest of my jewels."

So he went to his Father and demanded the rest of his jewels, and his Father gave him them. But now he had no Shield nor any Sword with which to fight off thieves, nor any right knowledge of the wealth he had. So thieves overtook him, and they deceived him and beat him and took away his last jewel. And he lay on the ground by the side of the road nigh unto death, and none saw him as they passed by.

But after days there came to him in the gray of a morning a woman out of the underworld. She had pity on him and dressed

wounds and brought him back to life. And the two became like one and wandered along together. But they had not a penny of all that had come from their Father's House, and the many dogs that passed by avoided them. So they wandered on and on through aimless ways, nor cared, nor sought anything.

Then came a great pestilence upon that land, and thousands died of the evil. And the woman looked about her at the stricken ones and saw the misery and how they suffered with no one to care for them, and she cried out to him who was by her side: "See, see how they suffer! Come, let us help them."

And the two went and they helped all whom they could reach and brought many back to life. And thus for long, long days they toiled. But at the last the woman sickened and died. Then he who would gladly have died for his loved one knelt upon the ground beside her in deep sorrow and despair. And he wept bitterly and cried: "Oh, God, how wretched am I! I know not the worth of the jewels I threw away. And I had a friend, O such a friend! But the friend is dead." And he lay down in the dark of the night to die.

But when the sun arose in the morning he awoke, and lo, in his hands he saw that he clasped the jewels he had thrown away. And he looked and there, standing before the Gate of the Father's House, was the woman who had loved him and who had died. And he leaped up and ran to her with his heart full of joy, crying, "Beloved! Beloved! I have found you!" And together they went through the Gate into the Father's House and drank the Cup at the End of Days.

W.

How canst thou set thyself up as judge over another human being, and open the flood-gates of Hell upon his head, when even now thou couldst not truly tell, even were thy life to depend upon it, whether thou wouldst not commit a like act under the same circumstances, the same temptation, and environment, and beset by the same raging desire?

Make thou way for leniency for thyself when the Great Law shall pass judgment upon thee, by closing thine ears to the demons of condemnation when they would attack thy fellow man.

—From the Mountain Top

TEMPLE ACTIVITIES AND NOTICES

The FORTY-SECOND ANNUAL TEMPLE CONVENTION at Halcyon will begin Sunday, August 3, and continue through Thursday, August 7. The usual preliminary social meeting will be held in Hiawatha Lodge on Saturday evening, August 2, at 8 p. m. On Sunday at 12 noon, P. M. T., a healing meeting will be held in the Temple, and the opening meeting of the Convention will come at 3 p. m. Comrades at a distance who cannot be with us in person should unite with the members assembled at these meetings, meditating on Unity and realizing the aims

and purpose of The Temple of the People as a vehicle of the Great White Lodge to help the human race. We trust, however, that all who can come will attend the Convention at the Center and partake of the high spiritual forces which are being poured out during this annual meeting.

The following lectures were given in the Temple during the Sunday meetings in June and July: June 8, Jane R. Thompson spoke on "The Avatar." June 15, Elmer Hedin gave a lecture on "What Is America?" June 22, Emilie B. Byrne's lecture was on "Motherhood." June 29, Lottie Ferguson spoke on "Boys." July 13, the Outer Guard, Fred Whitney, read and elaborated on "A Cyclic Message from the Master," given in 1931. On July 20, we commemorated the 19th anniversary of the passing of Blue Star from this plane. Patricia Mallory was the speaker and devoted her talk to this event. On July 27, Cethyl Mallory spoke on the Master's instruction "Truth versus Falsehood," contained in the book of TEACHINGS OF THE TEMPLE.

On the Sundays of June 1 and July 6, at 3 p. m., the Feast of Fulfillment was celebrated, followed by the Devotional Service. Temple Builders meetings were held on the second and fourth Sundays in June and July.

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, especially during the Convention season.

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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