



The Temple Artisan

December, 1941-January, 1942

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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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Nos. 7, 8

BEHOLD, I GIVE



UNTO THEE A KEY

THY RECOGNITION

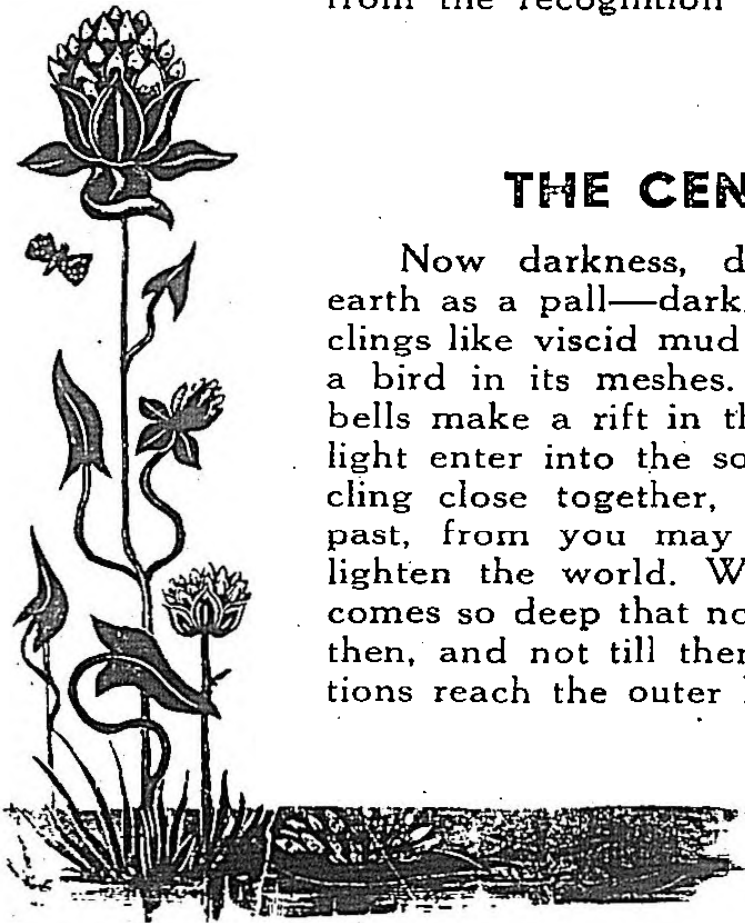
The Message of the Christ will not be heeded by men until, bruised and bleeding, limp and sore, weary and worn, helpless and hopeless, side by side, foe to foe, despairing they raise their eyes to the Father for help and succor and, receiving no answer, but through their erstwhile foe, come to recognize in him a brother. Then, their sight restored and their blindness gone, they will come to know and not be shut out from the recognition of their common Father.



THE CENTRAL POOL

Now darkness, deep darkness, covers the earth as a pall—darkness, thick and black, that clings like viscid mud to the soul struggling like a bird in its meshes. Only where the spiritual bells make a rift in that blackness can a ray of light enter into the souls of men. My brothers, cling close together, for when the darkness is past, from you may radiate a light that may lighten the world. When the Central Pool becomes so deep that no wind can ruffle its waves, then, and not till then, can true spiritual reflections reach the outer banks of that pool.

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EDITORIAL MIRROR

Truth is eternal—always was, is ever present, and will forever be. It is without beginning or end. It has infinite angles and aspects, and in its entirety it may be called Absolute Truth, back of which is the Light reflected from the Central Spiritual Sun, shedding Its Rays into the hearts and minds of men for their enlightenment and understanding.

Like the diamond, it has many facets, which reflect many colors, shades, and tints. One may catch a glimpse of one color or angle; another may catch a different color or angle. The Author of Truth, composed of these myriad angles and aspects, is God in full manifestation, a God of Harmony, Love, and Wisdom. Though garbed in the Robe of Beauty, Purity, and Simplicity, yet It carries the Power, Glory, and Majesty of the Christos.

Truth is not the discovery of man, because it is eternal. It cannot be measured or gaged by man, because it is boundless and limitless and beyond man's reckoning. To the unselfish seeker, Truth reveals itself and unveils its mysteries and knowledge. The Light within must recognize the Light from without, to find any aspect of these Eternal Verities.

Man is ever searching for Truth and its various angles on the outer plane of matter, in a world of imperfections and outer shadows, and is able now and then to get only a glimpse at a time, along the journey of many guideposts, until such time when the Inner Light of Truth is identified with the outer understanding. Sometimes in his search he catches a glimpse of some aspect of Truth, and, not realizing its true value at the time, and dissatisfied with the findings, impatient with the process of true growth, searches elsewhere, far and wide, hoping to find a short cut, and in this futile outer search becomes involved in the maze of intellectual pursuits, drifting farther away from the real Truth first sought, forgetting for the time that true knowledge and light come from within and not from without. Thus he will remain chained to the conditions of matter and bondage, until the soul becomes dissatisfied with the fleeting outer conditions, and sincerely and unselfishly desires the Light of Truth in any of its aspects. Only through a gradual process of unfoldment, as the perception of mind is opened and correlated with the intuition of the awakened soul, can the Heart Consciousness manifest itself in true understanding.

Then the brain mind is able to receive the impulses through the higher intuition and will learn, know, and recognize this great Light of Truth and its source. Outer life is uncertain, but the divine spark is permanent and real; and a knowledge of these truths will bring man and the lower kingdoms closer to the divine, and man will then realize he is One with Truth.

At appointed cyclic periods the Keepers of the Eternal Records—chosen Initiates—reveal these vital truths necessary for their development at that particular time; and the true interpretation of its inner meaning may be understood by the earnest aspirant.

The Temple has been given much occult literature and many instructions containing these great truths which set forth the Unity of All Life, which knowledge must be realized through the process of spiritual evolution and unfoldment, with unselfish desire to serve humanity, and must be gained through the awakening of the outer consciousness with the intuition, when a true path is built between God and man.

The Temple is a channel through which these truths can be imparted to the world, for a higher understanding in restoring harmony, love, and brotherhood to man.

In the great Cause of Truth and Light, whether found in prophecy, prediction, science, art, music, literature, or the art of living, all of life's troubles, hatred, envy, and animosity will be transmuted and changed through the Law of Love, Faith, Trust, Fidelity, Harmony, and Wisdom. Truth, while seemingly obscured at times, abides in the voice of God now and forevermore.

As H. P. B. says of Truth: "Endless is the search for Truth. Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the whole truth at his fingers' ends, even upon one minor teaching of Occultism? With humility and reverence we approach any aspect of Truth, for there is no religion higher than Truth."

P.F.D.

TO BLUE STAR'S MEMORY

January 19 marked the anniversary of the birth of Francia A. LaDue, Blue Star, the first Guardian-in-Chief of The Temple of The People. The day was fittingly commemorated in the Temple services on Sunday, January 18; and in dedication to this event, the following selections from her writings are reprinted.

From THE PATH VICTORIOUS

Once we are convinced of the truth of a great ideal, let us bend every energy to its fulfillment—step into the gaps made by the failures, uphold the hands of the true, and if we cannot persuade or compel the weak to grow stronger, set them quietly aside and pay no attention to their irritation, and we shall not only see our ideal materialized, but that ideal will grow to such enormous proportions, such wonderful beauty, power, and greatness that we shall lose our lower selves in it—become so identified with it that there will be no separation between it and our real selves. Otherwise we shall continue to drift farther and farther away, to fail over and over again, to lose all faith, ability, and power, to grow less and less in the eyes of others, and finally to lose even our right to live. Even the greatest sycophant has a concealed contempt for a coward, a deserter, or a traitor. He may put up with and use one to further some selfish purpose, but he despises him while doing it and will turn on him at the first chance.

* * *

Our impatience is one of our greatest hindrances. If we cannot see our way to prevent or change any given condition, we fly all to pieces and run away, when, if actuated by an unselfish, true motive, if we have a little patience and endurance, we shall find the way opening wide for us to do our work of purification or building, as the case may be, and so become pillars of Strength and Beauty in the Temple of the Great Work for Humanity.

Can even shortsighted human nature, with countless examples all about it of the results of sticking even to a forlorn hope, fail to see it is those who stick to a cause through all storms, those who realize there is even more need of their service if others have failed, those who wring victory from defeat, over and over again, who are the giants of spiritual, psychic, and material endeavor? If some small strand in their own line of endeavor is weak, they pick it up, and put it in some place in the great cable so that the latter can absorb and protect it and so go on growing by accretion until it is strong enough to hold a great life boat, that all may be benefited.

B. S.

THE TEMPLE

"God is in His holy Temple. Let all the earth keep silence before Him."

For many centuries these words have opened the services of countless churches given up to the Christian religion. And among all the priests by whom they were uttered, how many, think you, ever interpreted them correctly? They are supposed to call the attention of the worshippers to the fact that God is ready to listen

to the service about to be performed in each individual church or temple, which of course is true to a certain extent; but the words contain so much more truth than such a limited interpretation can give, and are so intimately concerned with The Temple that I can voice no greater truth in striving to interpret The Temple to the understanding of man.

The Temple is the manifested universe, a priori, but its lesser differentiations include every atom of matter, force, and consciousness, and every living thing or creature is a lesser Temple for the indwelling Spirit of God.

It is only in the silence, in the innermost depths of each holy Temple, that it is possible for God to manifest Its self; and it is only in the secret, holy silences of The Temple, as an organization, that any member of the same may hope to gain the least concept of its majesty, power, and glory.

It is, or it should be, the place, the home of the soul, where the Higher Self, the God, comes face to face with Its self, Its lower self, and speaks and understands what is spoken. It should be a place into which can enter nothing that defileth, nothing that can be defiled. At the same time it should be a place where all the burdens of the soul can be laid down, where the weary, outworn body can enter into rest, undisturbed by outer noise and clamor—a place where soul can meet soul on a common ground, regardless of all the trivialities of lower life, such as position, exterior wealth, and power. It is the holiest of holy places, and until some appreciation of this fact dawns upon you, you will never find behind its limitless portals the Key to the Great Mysteries, the key that will unlock the mysteries of life and death, of being and non-being, to which your separated selves have looked forward in yearning since they darted from the Father Rây aeons and ages ago.

Enter thou that Temple door with me and see what we shall find; but first take the sandals from thy feet and cover thine head, take the boundaries from thine understanding and quiet the fluctuations of thy mind, and behold that which thou shalt see and hear and know!

B. S.

THE MASTER'S CHARGE TO TEMPLARS

My Children:

I speak not now to those other atoms of myself who know me not, neither do they know That which I feebly represent.

I speak to you individually.

Other men, other women, in ignorance of the laws of true discipleship—whose ears and eyes are sealed fast, as yet—may scorn the words I utter, the thoughts I lavish upon them, and despite that scorn pass on over your heads to the heights on which I stand and beckon you, but having seen and heard, knowing well the law

which must govern disciples of the right hand path, you cannot still my voice in your soul—cannot fall back into the depth of ignorance from which you have been rescued, and travel again this step of the path that leads to God. To you it hath been given to touch the hem of the Seamless Robe—to stand on the threshold of the Temple Gate and behold a tithe of the Glory which rests on the Altar of Sacrifice, and if you turn back on that Altar and pass out into the darkness beyond the outer court, how great will you find that darkness.

You are Sons and Daughters of a King. If you barter that birthright for a bauble, for a passing dream, I cannot give it back to you, nor can you win it again for yourselves in many ages. You must pay royally for your birthright, in purity of service, in loyalty to your Father's house, in love to your Father's people, in fidelity to your brethren.

He can accept no less at your hands without degrading his Kingly throne. You can offer no less without belittling your own ancestry.

Raise high the banner of your house, and let no earthly honor, no personal selfishness, no host of hell, trample it and you underneath the feet of your Soul's oppressors.

HILARION

EXISTING CONDITIONS

The term "existing conditions," commonly used and generally understood to refer to certain combinations of circumstances established within themselves and bearing particular influence, represents a corresponding state of consciousness worthy of consideration at the present time, and whenever used or arising.

The structural derivation of the words themselves is the key to the meaning, significance, and force contained and implied therein: action out of that which is set, and is mentioned together. The action, impulse, or motive may be, or originally have been, either good or bad. The fact for consideration is the ensouled, incarnated quality, or qualities, going out of that which is set, and which stand mentioned together and which therefore have strong hold or effect upon the mental-physical planes of consciousness which are fixed, crystallized, in nature.

The first law of occultism or discipleship is the Law of Flexibility, obedience to the Spirit of the Highest, that the Will of the Supreme may be done. It is axiomatic to anyone having but first knowledge of spiritual matters that this cannot be done through existing conditions; that is, anything which involves habit, attachment, fixity to the personal planes of activity. Spirit most high, the universal principle of life, finds expression, vehicle for itself, in the ever changing, ever evolving, transmuting, expanding, growing forces of nature and consciousness.

"For where two or three are gathered together in my Name," the Name of Eternal Youth, "there am I in the midst of them." The present cycle is primarily one of intensive spiritual growth, transformation, change. The light and fire of the Christos, individually and universally, are throwing existing conditions, individually, nationally, organizationally, racially, and otherwise, into relief against the background of its own all embracing, all adaptable, all penetrating, permeating life and substance of life, love and truth, in effort to lift it to a higher and larger plane of life and consciousness. It has been said again and over again, until it would seem all but unlawful and useless to reiterate, that nothing can withstand the might of that power if it endeavor to obstruct its path, stand against it in any way, to any degree whatsoever. That might is increasing daily, hourly, with a force and rapidity practically uncomprehended by man, save here and there a few who have given themselves over to its service and obedience, by yielding themselves to its influence, becoming one with it through renunciation of the existing conditions, the fixed and determined personal opinions or attitudes within themselves. These alone shall stand in the actual, real sense when the Son comes forth in full radiance of High Noon of the day already dawned. Then shall take place the marriage of spirit, matter, and consciousness which shall unite those who have permitted themselves to be caught up into that glory. Then also shall take place the divorce, the separation of friend from friend, man from family, child from parent, neighbor from neighbor, soul from body, mind from soul, according to the degree of resistance that shall come out of the existing conditions of the present, set up against the lawfulness and fulfillment of that marriage, universal, individual and particular.

The supreme protection, guide, and solace to all who would attune the material, personal nature to the Light of Spiritual Will lie within the revered, centuries honored prayer to the "Father which is in secret" and which rewards "openly"; the seventh principle within the secret chamber of all being; the unceasing, unifying prayer so applicable today, "Forgive us our trespasses as we forgive those who trespass against us." Forgiveness is the leavening, leveling quality of God, and the Christ comes to enable man to lift himself up through forgiveness to his brother man.


Upon the clear, still lake of spirit, perfect, circular, true in flower-bordered beauty, must man gaze earnestly, faithfully. From that spring may be seen to come into form the double mirror of soul and mind, the figure eight of ensouled intelligence. Tranquil beyond description is the lake of spirit with flowering border stretching into fields elysian. Equally tranquil must be the double mirror outdrawn from it, if it reflect the true image from within. Not separate from the lake is the eight, the double mirror, but an equation within itself, equal parts of a whole outdrawn from the depth of nature.

From shining soul mirror the Swan of Life emerges, with graceful movement swimming the clear waters, passing through the narrow channel of the eight into the dark but clear green mirror of mind. A second swan, slightly larger, accompanies the first through the channel into the green. They dip their heads, swim, dive, enjoy the bath; and each time they go under, the waters change from green to blue, one wave upon another, in depth and hue according to the depth of the diving. Little by little more birds appear, smaller, varied in size, until a flock gathers, floating, swimming, intermingling the blue waters with the green until they can no longer be separated, yet each retaining its own integrity in the opalescent blend.

So man must take the lesson from the Bird of Life. He must emerge from the waters of the lake of his own soul into the mental waters of his individuality, dive deep beneath the intellectual waves, transmute the green of self into the blue of selflessness, bring from the depths beneath the findings of true experience, send the wave lengths out to others that they too may find, pool according to the need with all others who may gather around him until the waters become an opalescent.

So shall existing conditions be overcome, transmuted, changed into Christ likeness, the waters of life in which all may lave, the river everlasting which flows from the throne of God in eternal help, healing, usefulness, beauty, and harmony.

October 5, 1926.

H—

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.

Question: Can you tell me just what is the difference between rounds and races as dealt with in the Secret Doctrine?

Answer: William Q. Judge, in his magazine THE PATH, has two articles on this subject written in consultation with H. P. B. We quote the first one. The second may be found in the November 1892 issue and is entitled "Rings, Rounds, and Obscuration."

EVOLUTION

A correspondent of PATH says: "I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the 7 planets which belong to the earth chain? If so, how is the moon our parent?"

A round means a going once around the seven globes of the earth-chain. It was also called a "ring." Some have confused it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plane from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of 7 planets 3 times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that sevenfold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly in the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root and sub- and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready—a long way off—for the new race, all will have to migrate to the next planet.

It is now plain that "ring" and "round" do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is

evident that the moon is not one of the 7 planets. By reading the Secret Doctrine we see that the moon is a deserted planet on the same plane as the earth—a fourth-round globe of a previous manvantara. It is the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become a "moon" to some newer planet not now born.

—THE PATH, July 1892

HIAWATHA

As is well known from Temple literature and other sources, when Hiawatha appeared on this continent many centuries ago he united certain tribes of Red Indians in a federation, and from the organization of that federation followed certain political and national events, after the white man came to settle this new world. But, perhaps, the significant position of these aboriginal tribes has not been fully realized, nor have they been thought of in particular in connection with certain racial lines that are far reaching in the development of the humanity occupying the Americas, and in the development of the whole world, for that matter, at this crucial time.

Through a deep-seated and very ancient race karma, these tribes were a touchstone for significant events to follow, and the High Master who came to organize them has remained a powerful and intimate figure in the working out of these race lines and events.

The federation was formed ostensibly for protection against a powerful foe that was coming to destroy these several tribes; but we understand how subsequently this league of five, and then six, nations prefigured and actually laid down the foundations for the federation of thirteen states which constituted the first political organization of this nation, and then how these original thirteen states developed in the course of time into forty-eight autonomous political units leagued together in a central government in such a way as to form a union based on common consent. Without military action, violence, or compulsion, but by free will and popular choice and for the good of all, this greatest of all leagues was formed. Later on, this nation had to fight out a war to further advance human freedom, and to preserve the union that was built up from the tiny nucleus of Red Men in the forest primeval.

Next, moving on to the time of World War I, we see at that time there came out of this land another period of formation, moving along these identical league lines—one that reached and im-

pressed itself upon the entire world. At the close of that war these United States produced a plan for a world federation of nations, to be bound together by a covenant, made efficient and legal by a world court, and protected from destruction by a world limitation of armaments. Launched as it was in the midst of the tremendous race upheavals in this greatest of all cycles of world wars, betrayals, and unscrupulous acts of ambition and violence, this movement was swept away. On the face of it, the outcome appears as only another failure on a wide scale that has gone into a dead past of human loss and defeat in ideals, but the truth is that no good or right thing ever done by humanity is ever lost, for "evil is finite and good is infinite"; and **THIS MOVEMENT IS ENSOULED WITH A GREAT POWER.**

As we see, the league of Red Indians lasted but a brief while and faded away with the wilderness that saw it formed, but out of it a great new nation arose, step by step in this same land, to finally reach the arms of its expanding ideal of race brotherhood around the world as the League of Nations. That, too, died out, but these ventures are not all. At the present hour, out of conditions identical to those which threatened the Indian tribes facing the peril of destruction by a powerful foe, arises the imperative call, not to a mere six tribes to defend themselves by federation and war, nor to thirteen colonies to form the rudiments of a nation, but to all the tribes and nations of this Western Hemisphere to do both things.

As this movement, which, as time will tell, is destined to circumscribe the world once more, makes its beginning in the land where it is due to be centered and come to fruition, it calls the nations together to beat off the common foe. To many, this greatest of all calls for a league appears to be only for military advantage in a struggle between nations for world dominion; and even more sordid aims, in the form of trade monopolies and suppression of privileges, are held to be determining factors in the struggle, and the ideals pronounced are said to be but camouflage. Man being as man is, these factors are present in one degree or another, and appeal to each one according to his predilections and understanding. But, if the line we are following be true, these are, after all, but outer byways of the great High Road of human evolution that runs on into the coming New Race of a vastly new tomorrow.

As this present struggle goes on—and it will go on and on, for it is only part of the Armageddon in which the fates of men's souls are being fought out—all present alignments will break down into succeeding melting pots of peoples and ideologies until, and not until, the powers and forces of the unregenerate man have spent their fury in violence and destruction, and the right solution is worked out. Then will come that great day of peace which is

to follow the storm. Then will come the true New Order of Liberty, Equality, Fraternity. And it will come first in the Americas, its birthplace and cradle, brought into form by the same Great One—and others of equal Right—who began the Line in a wilderness. Following that league formation, a true and age-lasting United States of the World will come into being.

W.

OCCULTISM FOR BEGINNERS

Second Series, No. XIX

A K A S A

A knowledge of Akasa is so fundamental to an understanding of occultism and the occult forces on which the whole phenomenal world is based that the points following should be thoroughly grasped by each student.

1. The whole universe, and all therein, is a condensation and modification of Akasa.

Therefore, all matter returns to Akasa as it unwinds or untwists itself, so to speak, and becomes less dense by its vibrations being increased. The nature analogy of this is a swirling mass of water in a stream or lake of water. The swirling mass is still water, yet it has a form other than the mass of water of which it is a part. It is, in other words, water differentiated into form, endowed with intelligence and vitalized, and it is an entity, elemental or otherwise.

So, worlds and solar systems, and all creatures therein, are swirls or vortices of Akasic substance in an infinite ocean of Akasa, having infinite potencies thereby.

2. Akasa is absolute motion—that is, motion apart from anything moving.

3. Space, of which there are seven degrees, comes into manifestation when the absolute motion of Akasa is arrested and becomes relative motion—that is, outer motion—and it is then that form is created. The space which Akasa was before is now void—that is, it has become what we call space, which is, however, not void, for the Secret Doctrine postulates that "every one of the higher, as of the lower, worlds is interblended with our own objective world; that millions of things and beings are, in point of localization, around and in us, as we are around, with, and in them."

The inherent quality of absolute or Akasic motion is still inherent in all physical matter; this quality, however, is centered in the nuclei of all organic or inorganic bodies. What we call outer motion is simply the outer mass correspondence of this inner, absolute, or Akasic motion inherent in the nuclei of all material bodies. On this motion, inner and outer, all manifestation de-

pends. Were it to cease for a single second, chaos would reign. Here again we come to the Desire, Will, or Word that is God.

Second Series, No. XX

AKASA AND MIND

The first aphorism of Patanjali on concentration is: "Yoga is the power to hinder the mind from being modified." If one has this power, he has attained to Yoga and can unify his mind and soul with all light, knowledge, truth, and power. But the mind is a sphere of magnetic (so-called) and Akasic intangible substance, and is responsive to the slightest breath, or impression, coming from within or without; and this fine substance is thrown into countless images by external or internal stimuli—that is, by impressions resulting from association of ideas, or from objects sensed in the outer world. For instance, try to concentrate and shut out everything but the one object in view. Soon a voice of someone in the house, or the sound of wagon or automobile, modifies the mind, and a thousand images or impressions occur, diverting you from concentrating and from identifying yourself with the object concentrated upon, and so preventing the attainment sought.

As has been shown in previous lessons, all things material and astral are formed from the substance of Akasa. It was also shown that the brain, mind, and head are, in point of localization, a world or sphere of Akasa—the home of the Ego, in fact. Hence, Akasa is intimately involved with mind and its processes of thought and ideation. Desire arises either from within or by stimulation from without; this arouses will, and desire and will act upon the subtle, exceedingly fine Akasa and throw it into images corresponding to the desire and related thought. This is the origin of all thoughts, images, or ideas—ideas being a series of related Akasic images generated by desire and will.

The Akasic substance interpenetrating the brain and head may also be thrown into images by a current of force or thought projected on it by another mind. This is the basis of telepathy, which is more common than is believed or understood. The thoughts and ideas of humanity cannot be "hid under a bushel," but stream forth and strike on minds hundreds and thousands of miles from the point where these ideas are generated, and, according to the nature of the thought force, may help or hinder. In the Akasic mind realm, all humanity has a common focusing point. This is why a powerful, masterful, constructive thought sent forth by a mind may strike on the minds of thousands and help the world more than all the outer efforts of years. Outer efforts and work, however, must be done too, for they help to make the complete correlation between the planes.

W. H. D.

TEMPLE BUILDERS DEPARTMENT

RING OUT, WILD BELLS!

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out, false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out, old shapes of foul disease;
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—TENNYSON

"THE LOST SON," Lesson No. 240

There was a King who had an only Son. When the Son was young, he strayed from the Father's House and became lost in a strange country. The King was bowed in sorrow at the loss of his Son, and he gathered his soldiers and arrayed them in shining garments and sent them far and near, searching the Kingdom of the Dark for his lost Son.

Many were they who returned footsore and worn to say that they had found nothing; and the King sat desolate upon his throne. Then, upon a day, when the twilight was thick in a valley, two Shining Ones saw him in the midst of a throng that had beset him and were tearing his life out. They hurried to his rescue and bore him to the Father's House. And when he came near to the

door of the House, he cried in agony: "They have torn my heart out; they have slain me!"

The King rushed to meet his Son and took him in his arms and sent for his Physicians and for his Captains at the Seven Gates of the heavens. But when they came, the Son arose from his Father's arms and stood before them.

The Captains said to him: "Lord, we will arm ourselves and go and visit the evil doers with their terrible and just deserts." And they would depart. But the Son restrained them saying, "Not that. Only I must go."

"But, my Son," cried the King, "they have torn your garments from you, and drawn your blood to the very death." And those who stood about him looked below and saw that the hands of the hosts of the Dark were red with the Son's blood.

"Yes," said the Son, "it is my blood. But in my blood is my Love, and my Love is their Life. I must go."

"Must you go?" they cried.

And he answered them, "Again and again must I go until that glad day when the hands that reach me shall no longer tear my heart but clasp me in Love."

And he went away again into the Dark, and the King bowed his head in assent. And forever since that time there is a vacant chair in the Father's House, placed there for the lost Son until that day when the Pilgrim of the Ages shall come again home.

W.

TEMPLE ACTIVITIES AND NOTICES

In addition to the usual study classes of Outer Court and Inner Order, meditation meetings, and noonday healing services, which are daily and weekly observed, and the Temple Builders meetings each second and fourth Sunday in the month, the following lectures were given during the regular Sunday services. The Christmas and New Year season brought additional sacred services in the Temple, and some social gatherings in Hiawatha Lodge.

December 7, the Feast of Fulfillment and Devotional Meeting were held in the Temple. December 14, Ernest Harrison spoke on Blue Star's "The Path Victorious." December 21, at 11 a. m., the Temple Builders held their Christmas meeting in the Temple; this was followed in the afternoon by the Temple Choral Service. December 24, in the afternoon, the little Temple Builders, with Jean Tedford as the older Builder, presented a symbolic playlet by Jane W. Dower, "Builders of Light," under the direction of Gertrude Tedford and Ebba Whitney. Following this performance, presents from the Christmas tree were given to the children and their friends. On Christmas Day, at 11 a. m., the holy Feast of Fulfillment was celebrated. A Christmas dinner was served in Hiawatha Lodge in the afternoon. December 28, Jane R. Thompson spoke on "War and Peace."

On January 1, set aside by the President of the United States as the Day of Prayer for the nation, the noonday healing meeting was devoted to this observance. The service was conducted by Lottie Ferguson.

The usual New Year's reception of the Guardian-in-Chief was held this year in the former Sanatorium, in which Mr. and Mrs. Harold Forgostein and Mrs. Esther Mitchell, Mrs. Forgostein's mother, now reside. They have come from New York to make their home in Halcyon.

There is a beautiful atmosphere in the old "San," for, aside from its having been used as a sanatorium wherein many were healed not merely physically but also spiritually, it also has a long history of Temple functions and conventions, and this spirit still pervades. And now Mr. Forgostein's paintings of Hiawatha and the Indian legends connected with him beautify and enrich the hall and high rooms, thus giving the "San" a new and renewed, vital touch.

January 4, the Feast of Fulfillment and Devotional Meeting were held. January 11, Fred Whitney spoke in the Temple on "Laws of Evolution." January 18, Harold Forgostein spoke on "Beauty." The anniversary of Blue Star's birthday, January 19, was commemorated by selections from her compositions and favorite musical numbers and from her writings. January 25, the speaker was Patricia Mallory, whose subject was "The Days that Are Coming."

TEMPLE LITERATURE

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

HELPING HAND

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

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

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

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

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

HEALING MEDITATIONS AT THE TEMPLE CENTER

Through healing meditations and devotional meetings for years past, a powerful center of high spiritual forces has been created in the Blue Star Memorial Temple at Halcyon. We hold healing meditations daily at high noon (12 M., P. S. T.), sending out healing vibrations into the world, for the good of humanity. All who are interested may tune in at this hour to receive the healing forces and help a distressed world. Humanity never has been in greater need of spiritual assistance than now. Let us bear in mind that all the forces of Light are at our command if we ask sincerely for them.

MAY THE BLESSINGS OF LIGHT FIND ENTRANCE INTO THE
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The Awakening of Love. To the Children of the New Covenant. From the Place of Silence. The Christos. Co-operation, the Basic Law. Karma, the Law and the Redeemer. God's Hospital. Law. The Law of Cycles. Ledger of Life. Magnetic Currents of Force. The Recording. Self Responsibility and Farewell, by B. S. The Seventh Year. Seventy Times Seven. Sex—Quotations from Temple Teachings. Stewardship. True Brotherhood. The Upper Room.

SPECIAL OFFER—A copy of the book *Brother of The Third Degree* and twelve issues of *The Temple Artisan* for \$3.60, or \$4.00 to foreign countries. Send in your order while this offer lasts.

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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 facts, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

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

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

Address **THE TEMPLE OF THE PEOPLE**, Halcyon, Calif.

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