

The Temple Artisan

VOLUME XLII

FEBRUARY-MARCH, 1942

Nos. 9, 10

BEHOLD, I GIVE



UNTO THEE A KEY

THE DAY OF TIME

The Sun has set; the Twilight hour is here. Ye who are awearied from the long day's labor and play have sat ye down to rest and brood o'er the scenes ye have witnessed, the plans ye have made for the morrow, the while ye cast no compelling thought on the swiftly falling Shades of Night, the shades which have the power, and will use it, to make void those plans if ye are not on guard.

Always has man missed the purpose of the Twilight. Always have the demons of the underworld lain in wait for the coming of that hour, knowing well that the spell that the Twilight lays upon the senses of man will hold him in thrall the while they lay the lines to thwart his will.

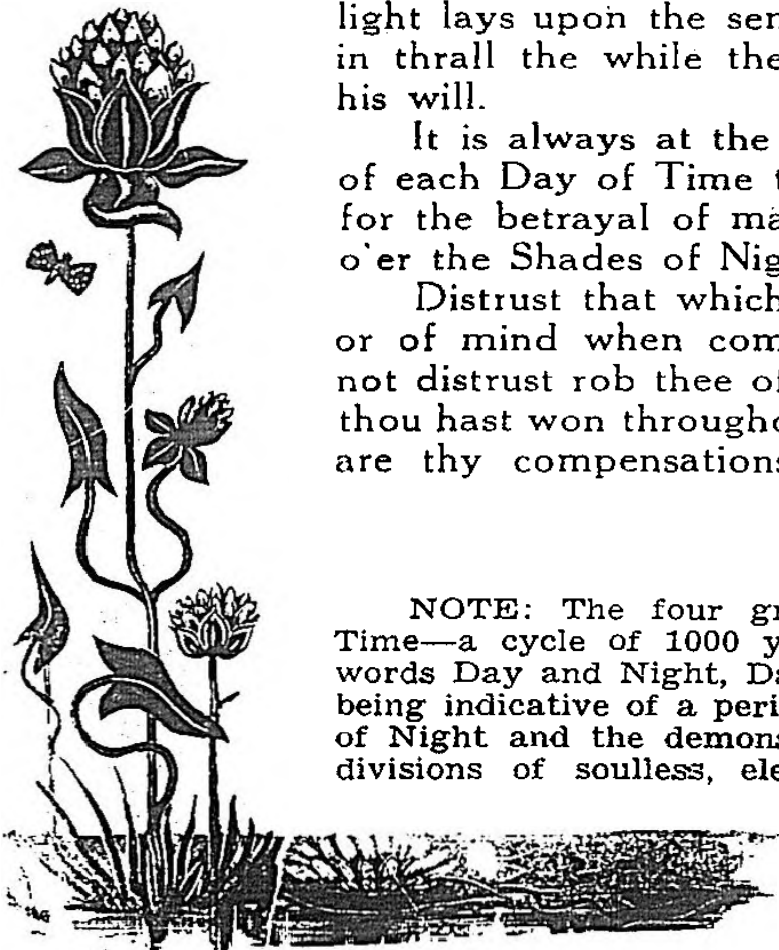
It is always at the Twilight—the eventide—of each Day of Time that the world stage is set for the betrayal of man, or for his final victory o'er the Shades of Night.

Distrust that which brings thee ease of body or of mind when comes the Twilight hour; let not distrust rob thee of the Poise and Peace that thou hast won throughout the busy Day, for these are thy compensations.



NOTE: The four grand divisions of a Day of Time—a cycle of 1000 years—are symbolized in the words Day and Night, Dawn and Twilight, each word being indicative of a period of 250 years. The Shades of Night and the demons of the underworld are two divisions of soulless, elementary beings.

B. S.



THE TEMPLE ARTISAN

PUBLISHED BI-MONTHLY BY THE TEMPLE OF THE PEOPLE
 Entered as second-class matter July 1st, 1908, at Post Office, Halcyon, Calif.
 Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR

March 22nd reminds us once again of the birthday anniversary of R. S., second Guardian-in-Chief of The Temple. His Lodge activity, inner and outer, covered a long period of time: for many years, as Official Head and Co-Agent with the first Guardian-in-Chief; and as Guardian-in-Chief from 1922, when B. S. passed on, until his passing in October of 1937. R. S. was a Warrior Soul of Light, whose inner Lodge line and outer functions for the Temple work bear the Lodge insignia stronger and stronger as the years pass. His words, deeds, and actions speak from the whole Temple Center, both from concrete evidence as well as from inner impulses transmitted through him. The Temple pages are filled with his writings, containing wisdom, deep vital truths, and conciseness of expression. Many a battle he fought and won for the Lodge against the opposing forces, and his great ideal was to keep the Temple pathway clear of obstructions and obstacles which are always trying to block its way, that the light and truth of the Temple Message might reach every corner of the earth.

The Master said to him in the beginning of the work: "All who work on the true path must be nourished on the fruits of injustice and misunderstanding," which was a great comfort to him in times of stress and strain.

Some years before he passed, in a Convention Message the Master said of him: "I have mentioned the watchful eye, the constant protection held for you all during the past year and the all but impossibility for you to realize it. I will say to you that you can come closest to that realization by casting your consciousness backward for the past months and reviewing, as it were, the non-remitting vigilance and care held by him you know as Chief Guardian. I would call to your attention the marks of fidelity, anxiety, and suffering, and if there be any debt that could be placed against him, I would ask you to check, if you will, the sacrifice and endurance given for yourselves, for the Cause that we have so wisely given into his hands for safe-keeping, and ask yourselves if such devotion, such faithfulness do not indicate to you that he has looked upon the Transfigured Countenance and the Hand of Blessing been placed upon his brow. I bring this home to you for deep consideration and trust you may find food for your souls within it."

With Spring and Easter approaching, when life vibrates anew, in spite of any of man's struggles and battles with the forces of evil, the deific forces of light move ever on in positive and constructive ways.

R. S. expresses this vital subject in the following words:

"The Easter festival symbolizes the resurrection of both vital and spiritual forces from the tomb of matter.

"At this period, known as the vernal equinox, the sun crosses the line, begins his journey northward again and all life rises, resurrects joyously to meet and greet Him, His Life and Light.

"In nature, Easter symbolizes, generally, the great truth that periodically at a certain season or cycle of the year, we arrive nearer to the source of all light and life, so much so that all life flows upward, begins a new incarnation, or resurrection in fact.

"In man as an evolving entity it means the eventual resurrection of the higher self in his nature; that is, the development of the lower self as a result of sacrifice and unselfish effort, until the correlation is made with the higher self and mastery attained.

"Hence the Christ, the new Life, the new Light, is perpetually reincarnating through matter, each time in a higher expression, until sometime the Christ-Light will be perfectly manifested. Flowers, birds, man, and all nature seek to express this life and light more abundantly as nature evolves. There must be, however, life and death so called, and life and death repeated and repeated before the victory over matter, over bondage to change, is won, and the changeless state of consciousness attained. This changeless state means the power over all limitations of form and matter, the power to BE WHAT YOU WILL TO BE and to dominate and CREATE changes instead of being dominated by them.

"And the Easter Tide is the Christos-Light flowing outward from the within, seeking higher and the highest expression that matter and form may give it for any age. When it shall have perfect expression on this plane, Heaven and Earth will be as one."

P. F. D.

THE EASTER PATH

Lightly as when gentle breeze passes over orchard white with early bloom, filling the air with snowy petals and dropping them in soft carpet on the ground below, so play the Christly forces among mankind. As hard outlines of winter landscape are transformed by springtime glory, so is the hard nature of man mellowed by the light of spirit. And not alone in beauty, fragrance, sweet-

ness, does the wealth of flowerage give itself, but promise of fruitage also does it bear, if nurtured, cared for aright. So again do the Christly forces promise themselves to the efforts of the spiritual man.

From flowering orchard, through lily field, far as the eye can reach does the White Path lead. Greater, ever greater grows the vista; purer, ever purer the Light; for from the outstretched arms of the Youthful Figure standing at the end of the Path, it radiates a welcome to those who reach the goal whereon he stands.

The goal reached, what miracle is this? The Youth is gone, and in his stead there stands the full-grown Christ, Youth and Maturity in one, arm pointing upward to greater Light beyond, the Light of the Eternal present within the Soul. Man and God in one.

April 7, 1928.




From ESOTERIC TEACHINGS OF MASTER HILARION

No great reformer has ever passed through the world, and accomplished his object, save over that path of the stones of sacrifice. There is no other way. If we were to pour into the world today millions upon millions of treasure, and the hearts of mankind remained the same as now, the result would be inevitably the same as does now obtain in the world, and it would be worse than giving a child a sharp sword to play with. The many would be sacrificed to the few in the end, and the end would not be far off, for the effect of the causes set up by that action would be invariably the results of similar actions in the past. The closing of the cycles has made it possible for us to do much toward elevating the race, but there are many things we cannot do. You cannot see as we, or you would know this to be true.

If you could understand how we have labored, in the past quarter of a century, to bring mankind to a point where they might be able to recognize some modicum of truth, and see how little, apparently, has been accomplished, it would surprise you greatly. All over the world, people have been prepared for entrance into the higher life, and when the opportunity comes to them they do not recognize it but cast it away as worthless. Here and there among the masses are those in the position of leaders, who, by mere force of character and ambition, have risen above the mass to some extent but, having once gained the power and tasted of the sweetness of ambition, they are not willing to give up the power, even for a temporary span of time, because they are not able to recognize the truth that it is only by giving up that one can obtain. Therefore, sooner than risk the little power they have gained, they almost invariably cling to it as to life, holding the masses back in the ditch from which they themselves have partially emerged.

The Host of Souls whom you speak of and think of as forces are now combining to assist in the great work of the elevation of mankind, and they **MUST** succeed; but man can hinder, and does hinder, in spite of all, for he is a free moral agent and cannot be saved against his will. It is only a question of time when all will be compelled to see; in the meantime there is work enough for us all, and if one can see but one step at a time it is better to take that step and trust for strength to take the next.

March 20, 1899.

H—

From INTERVIEW WITH MASTER HILARION

Tuesday Evening, May 30, 1899

I welcome you, my children. As we have much to consider this evening, we will proceed immediately to read the paper on **SOUND** prepared by me. The paper which you will read is by no means exhaustive. There are many points barely hinted at both in this one on sound, and in the one read at the last meeting, which I am unable to elaborate at present, and in fact will not be able to until the Inner Square of which I have sometimes spoken to you is formed. I have, above all things, endeavored to bring down to the average intellect some of the obscure points of other Instructions that have been issued. I have deemed this necessary for I know that there will come students into The Temple who have never before had an opportunity for study. It is necessary that such shall gain as much information as it is possible to impart to them during the next two years. For that reason I have passed over much that is explanatory in the other Instructions and have brought those I have given out down to the level of those I desire to reach.

SOUND OR AKASHA

Modern scientists are but just beginning dimly to perceive the latent power and force in the Akashic vibrations. Spiritual affinity, or the Law of Selection, can and does correlate cosmic forces. The first results of such correlation manifest as Sound, Color, Number, and Form.

Sound and the higher mathematics are, in their last analysis, one and the same great Truth.

The driving power or conscious energy which directs, numbers, and groups the atomic force of Sound is called, in Eastern literature, **Fohat**.

All letters as vocal sounds correspond perfectly with musical notes and colors, and therefore with cosmic forces and tatwas. . . .

Every letter in the alphabet, whether divided into three, four,

or seven septenaries, or forty-nine letters, has its own sound, color, number, and form. The color and number of not only the planets, but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special letter or syllable operative.

DARKNESS AND LIGHT,
SILENCE AND SOUND,
POSITIVE AND NEGATIVE,
ETERNALLY-CONCEALED AND MANIFESTED,

is the first Cosmic Square, from which has sprung the universe as recognized by limited man.

Light, the first-born of every manvantaric dawn, demands a long instruction apart from what may be said in reference to its connection with Sound. It is the reservoir of all substance, all matter, in a state of atomic separation. Sound is the energy or cohesive power that holds that substance in manifestation; and Fohat, the first-born of the Seven Sons of Sound, wielding the Creative Fire, combines, disintegrates, forms, and reforms, according to the universal law under which it acts and in connection with the other Sons of Sound (two of which are Form and Number), all the substance which Light holds in its eternal bosom.

If you are an artisan, and have decided to make or create an ideal piece of work, whatever its nature, you first gather your materials. Perhaps they can be obtained only by long search, and in order to obtain them you must go to the ends of the earth and back. Your next step is to find a workshop and proper tools; the next, to obtain patterns or make them yourself. And then come long days or years of unremitting toil, absolute devotion, and incessant vigilance; for tools, materials, and workshop must be carefully guarded and kept in order. The creative energy is in yourself; that and the ideal are all you have to begin with.

This homely illustration is the counterpart of, or correspondence to, the creation of every form or manifested thing in the universe. There is a gradual ascending in the scale of creators or skilled workmen, a gradual change to higher or finer grades of substance or material with which to work, and those materials become still more difficult to obtain. The necessary tools must be finer and more difficult to manipulate; but from the building of a house on the physical plane, to the building of a planet or a cosmos, the process is the same. No intelligent or intelligible idea of the building of a cosmos, a man, or a stone can be obtained without some realistic concept of the Master Builders of such, and it is absolutely essential that students should recognize and understand the fact that every existent force or form of energy is an entitized being on some one or more planes of manifestation, and is com-

posed of many millions of other, lesser beings. These are frequently mentioned by scientists as modes or rates of motion or vibration; and this is true, for every atom in manifestation on every plane of the universe is a rate of vibration in the sense that it is a vibratory atom, for loss of motion or vibration is death. And each entity has its own particular work to do, be that work small or great. If it will not do that work, it ceases to live as a form, and passes back into "Nature's workshop" to be made over into something that will work; for, "if ye will not work, neither shall ye eat" (and consequently, must die) applies to every manifested atom in the cosmos. . . .

For the mind of man to grasp the fundamental truths of Infinity and the great Cosmic Forces connected with those truths, it must be correlated with the Universal Mind. Man is a microcosm in a macrocosm. There is no force or power in the universe but may be found in him, and when he is able to correlate any given force in himself with the same force in operation in the universe, he may gain control of that force according to the degree of Spiritual Will, Strength, and Wisdom he has developed in himself. But this he will never be permitted to attain while greed for gain rules the human race. For, when the domain of spiritual substance is invaded, a law comes into operation which is now unrecognized by ordinary mankind. It is the Law of Service. Whosoever is great among you, he shall be your servant.

Jesus understood and fulfilled this law most perfectly. No word conveyed more spiritual truth to the disciples than this which, in the ears of the world, was a term of reproach, of opprobrium. Only the Sons of God can render perfect service in exact justice; it is the prerogative of the Christs of all time.

That particular force—one of the Seven Sons of Fohat, or cosmic electricity—has its correspondence in the X-ray of light and other forms of radiant energy. . . . When the Golden Age has dawned, many of Nature's finer forces will again become the servants of man. . . .

There are many living on the earth today perfectly able to develop the latent germ of this great force in themselves, if they but knew of its possession; and some have developed it to some extent. It is the very force used by many in healing. Its use has been discouraged by Occultists for the reason that the opposite pole to the healing power is the power of destruction, and man has not yet developed to the extent which enables him to distinguish the point of demarcation between the destructive and the reconstructive powers, and hence is liable to do far more harm than good by its use. . . . It was this power that was used by Jesus, and the proof that he was more than mere man, as man is generally considered, lies in the specific use which he made of this power in the minds of many. That he had indeed become one with this and all other forces and powers in Nature, is beyond controversy; and

that this particular power was more fully developed in him than in others who claim the same power, is proven by the instantaneous cures which he performed. When cures are performed in these days, the process is a very slow one in comparison.

According to the degrees reached by the Adepts and Masters of the White Brotherhood are such powers attained; their misuse constitutes Black Magic. As pain and suffering have their work to do with humanity, in quenching the fires of lust and selfishness, the Masters of the White Lodge are very sparing of their efforts in this direction. Direct healing is never attempted unless the Master has the wisdom to perceive how far it may be carried without danger to the soul of the individual. Jesus had this wisdom, and we may be quite sure that he was fully conscious of the Karma of each individual he healed, and what the spiritual result of such healing would be. And this is substantiated by his reply to the disciples, who inquired, "Who did sin, this man, or his parents?" in reference to one he was requested to heal. The Master said, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." What were these "works of God" but some of the same we have been considering—the Forces, the Powers of the universe?

The first requisite to the attaining of such power is, primarily, a pure, unselfish life; then, absolute faith and knowledge. . . . This means purity of motive, above all else; then, purity of mind and body. Not that any one qualification is more necessary than another, for all are of equal importance; but, without pure motives, true spirituality is unattainable. It has been said that only the "pure in heart" shall "see God," and it is true in every sense. As the heart is the center of life in man, it follows that the whole man must be pure if the heart is pure.

The subject of Sound is by no means exhausted and will be taken up again in connection with other great laws.

(TO BE CONTINUED)

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.

Following is the second article on rounds and races by W. Q. Judge, the first one having been reprinted in the December-January ARTISAN.

RINGS, ROUNDS, AND OBSCURATION

A number of correspondents have propounded questions growing out of a recent article on "Evolution" and relating to the

great progress round the chain of globes of which this earth is one. One of these is:

"If we are transferred to the next planet of our chain, shall we be born there like a child on this one, or have we to evolve through minerals, plants, etc.?"

No details, such as are requested in this enquiry, have been given out by the Adepts, all that has been said being general in its nature wherever the other planets of our chain were spoken of. In the "Secret Doctrine" H. P. Blavatsky distinctly says the teaching has to do with this earth particularly, and that when other planets are mentioned there are only hints, except in regard to the grand fact that the human life-wave passes from this to the next globe, and so on through the chain. The only other writer on this who quotes authority is Mr. Sinnett in "Esoteric Buddhism," and in that he copies the letters sent him by H. P. B.'s Masters. He has information of detail regarding only this earth. Consequently, to hazard an answer to the question would be guessing. No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one. Whether we shall be born there as human children or into other forms we do not know. And doubtless it is not necessary we should be informed, inasmuch as ages must pass before we shall be released from this world. By that time we should have forgotten the facts.

These considerations apply to another question, whether only a part, or the whole, of the human family is at the same time on one globe. Of this we cannot speak with authority. But in the "Secret Doctrine" the author says the Adepts teach that seven races appear in the beginning on seven different portions of the earth. This would appear to indicate that the egos within those race-forms come from another planet in the chain. And as it is distinctly taught that an obscuration overtakes a globe when the entire race deserts it for another, it is very safe to assume the teaching to be that deserted planets go into obscuration if the races that left them have not completed all their rounds. And as the matter of obscuration as compared with pralaya—or total destruction—is also raised, we may keep in mind at this point that a total pralaya only comes when the entire seven rounds of the seven races around the seven globes are completed. The obscuration is similar to the sleep of man's body, making a reawakening possible; while total pralaya is similar to the actual death of the body of a man, followed by his ego's going into the state of Devachan. This agrees with the views given by H. P. B., as from the Masters, that the Nirvana for the great human family is really that long period which intervenes between the total death of a planetary chain and the new birth of a new planetary chain, upon which a higher form of evolution will be started at the hour of that new birth.

When the article in July PATH said "we must go round the whole chain of seven planets three times more before as a race we are perfected," the words "as a race" were intended to, as they do, point out that sub-races were not being dealt with. Sub-races grow on the planet, and not by going to other ones. Hence there is no obscuration or pralaya after a sub-race. As these, in their process of formation, proceed with their development upon this globe—or any other they may be on, cataclysms for that globe take place from time to time, involving either the entire mass or only a portion of it. These cataclysms are not obscurations of the globe. For the latter can only come on when the egos of the race have abandoned the globe for the purpose of continuing work on another of the same chain. And carrying on the correspondence for the purpose of illustration, those cataclysms are similar to the sicknesses and accidents which come to a man during a single lifetime. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit—seven in all—are completed, then the race, having been thus perfected as such, passes on to the next globe in the chain. This is what is involved in the sentence quoted from the July PATH.

Confusion may be avoided by remembering that the race of which we form a part includes many sub-races, and that the term "sub-races" does not mean that a new sub-race comes on only when a preceding one has disappeared. The true Hindus and many European races are in our race, so that we and they are all sub-races. In America a new sub-race is being formed as preparation for many others, all preparing the ground for the final great race. It is only when sub-races have fully accomplished their task that they leave this earth altogether. And in saying they leave or disappear, what is meant is that the race as a physical expression goes out, not that the egos in the bodies leave this world and go to another one.

As all the egos engaged in this evolution are not in equal stages of progress, but are very varied in their development, some forward and others backward, the whole process is a matter of education for the egos. They go backward and forward in the various sub-races which are on the earth at the same time just as the development of the egos requires, in the same way as one incarnates in family after family in his own race. So that in one life one may be in an advanced sub-race in accordance with predominating qualities, but in that incarnation may bring up certain defects or generate certain causes requiring him to pass over next life to some other less progressed sub-race for the purpose of extirpating the defects or working off the causes.

In this way accurate adjustment, perfect development, regularity and roundness are all amply provided for. Classes of egos from time to time move up en masse, and at last no ego is left requiring the development afforded by some sub-races, and the latter

then, as physical forms, begin to die away, being inhabited only by very low orders of intelligence which need no description. But as these are much lower in power than even the mere brain-matter of the forms they come into, the result is that they drag the physical race down, they are unable to give the natural brain capacity its normal expression, and that race will show all the signs of human decrepitude until its remaining members, gradually becoming curiosities in Ethnology, are at last engulfed altogether by death. This is one of the great facts in racial history not yet understood by the world. A race is both physical and spiritual. The physical body and brain require an informing intelligence to a degree of power sufficient to keep up the exact amount of tension demanded by that sort of body, and if this is not furnished the consequence will be that equilibrium is destroyed, followed in time by sterility among the females of the race, leading inevitably to extinction.

It is an obscure point, but of the highest importance. Not improbably many will reject it, but the fact of racial extinction is known, as in the case of Hottentots and others, and ordinary theories fail to show why a perfect blight falls upon some masses of people.

Returning to the great progress of the seven races, it is to be noted that when the complete seven have all finished the seven rounds the entire family of egos evolving on the seven globes commences to leave the whole chain forever, and the various globes composing it begin to die altogether. This, however, does not take place at the same time for the whole seven. They die one by one because the human life-wave never arrives at or leaves any globe in a complete mass. Such coming and going is similar to the migration of birds from zone to zone, they being known to go in detachments until all have migrated. The advance portion of the life-wave will arrive at globe seven on its last journey, the remainder following; and thus the whole wave will be at last withdrawn from globe after globe beginning with number one—or A—until the entire stream has passed out from the seventh, it being, as it were, the door of departure. It is evident, then, that globe A, being the one to be first completely abandoned, has time to throw its energies off into space for the purpose of beginning the formation of a new first-plane globe to be ready in that new chain for the incoming rush of pilgrim souls as soon as the rest between chains is over.

This is exactly what happened for the predecessors of this chain of globes, and, as our earth is a fourth-round or fourth-plane globe, it was formed in space by the energies of the old moon which is a fourth-plane globe of a former chain. For this reason the Adepts call the Moon our parent, meaning the parent of our globe. And the Moon may illustrate the question about obscuration and pralaya, as she is not in obscuration but is in her final pralaya and is disintegrating as quickly as nature will permit, this earth meanwhile absorbing her particles slowly from day to day while the

great cycle of our evolution unerringly goes on. It has also been stated in letters from the Adepts that the well-known planet Mars is now in obscurity. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no inhabitants on it such as we. The life-wave belonging to it has passed on to the next or some other globe of its own chain, but since that wave has to return, the body of the planet does not go into pralaya, but waits for the new day. Its life as a sleeping globe is maintained by a certain subtle principle which is not publicly referred to by those who know of it, and which will not permit it to die until the whole chain of globes of which it is one has been traversed seven times, or the equivalent of seven, by the wave of life belonging to it.

—THE PATH, November 1892

OCCULTISM FOR BEGINNERS

Second Series, No. XXI

SOME CORRESPONDENCES OF AKASA

The subject of correspondences of the various principles, forces, and substances will be taken up and elaborated later in detail. Before closing the subject of Akasa, however, it will be well to give some of the important correspondences which will enable the mental feet, so to speak, of the student to stand more securely on a basis of better understanding of this important subject. Some of the correspondences found below have not been given out before.

Akasa corresponds to Manas Ego; to the head; to the pituitary body of the brain; to the sense of hearing; to the ears; to the organs of speech; to the heart; to the generative organs and the creative fires. In the cell, Akasa corresponds to the nucleus; in the solar system, to the sun; in seeds or eggs, to the germinal spot or center. In society, Akasa corresponds to all constructive energies; in nations, to the co-ordinating governing principle. Akasa corresponds to the color indigo, the planet Venus; to the quality Love; to the potencies of woman; to the passive side of Nature, to the soil in which the seeds are planted; to the photographic film which receives the image by the impress of Light (Buddhi).

Akasa corresponds to the state of matter known as Ether; to sound; to the note la of the musical scale; to the Sons of Mahat, or Universal Mind; to the Recording Angel; to the Receiving Principle; to the left hand (the receiving hand); to all purely mental perceptions; to the left eye; to the negative pole of the electrical battery; to the true Universal Church, which is the Bride of the Lord, that is, the channel through which Universal Buddhi, Light or Wisdom, may flow without interruption.

Akasa corresponds to the potency of form; to the third line of the triangle, the base; to the critical state of matter between form and no form. Akasa is the strength that is in all weakness, and the weakness that is always to be found in all strength. It corresponds likewise to the wick on which the Light (Buddhi) feeds, drawing on the oil of Universal Spirit or Atma for perpetuation.

Akasa corresponds to the intelligent Perceiving Principle of all Nature; and the Regent, or Lord, who rules this Hierarchal Ray of the cosmos is named Uriel.

The student should use the key given in the above and search out additional correspondences on the various planes and fields of action.

Second Series, No. XXII

THE HIERARCHIES, CELESTIAL AND TERRESTRIAL

By the "Hierarchies" we mean, primarily, the Seven Rays that emanate from the Absolute—from Absolute Being—and which, when so emanated, create at once what we call a "manifestation of the Absolute in separation," or a universe in the opposite of Absolute Being, that is, in differentiated or relative being. These Seven Rays are Divine Entities; and each of us—and every thing, inanimate or animate, in the universe—belongs to one or another of the Seven Hierarchal Beings.

In the first sentence of Genesis, it says: "In the beginning God created the heaven and the earth." In the Hebrew, the word which in our English Bibles is called "God" is designated as "Elohim." Elohim means literally the Divine Forces, or Beings. So, the first sentence of Genesis should be read as follows: "In the beginning the Divine Forces, or Beings, created the heaven and the earth." These Elohim, or Divine Forces, are the Seven Hierarchies, the subject of this lesson.

As said, each Hierarchy is an Entity, a Being, a Self-conscious center of cosmical force and energy functioning particular forces and qualities of the Absolute according to its nature.

Each one of these Hierarchies, for instance, corresponds to and is identified with the seven colors, sounds, and so on. In our last lesson, we pointed out how the Akasic Hierarchy called Uriel is identified with various forces, parts, and qualities. Were this Divine Being Uriel to cease functioning its particular force for a single second of time in the cosmos, being the channel through which all its qualities flow into manifestation from the Absolute Being, all forces, parts, and qualities that Uriel rules would be blotted out of manifestation. Thus, as Uriel corresponds to the Higher Manas or Mentality, were this Great Entity to cease functioning, the Higher Mentality of the cosmos, of all creatures, and all that corresponds thereto, would cease to exist. As it corresponds to Akasa and Sound, Akasa and Sound would cease to

be. Also, as it corresponds to the Ether of space and substance, Ether would cease to exist.

The same is true with the other Hierarchies. Water, for instance, is held in manifestation because its Regent so wills, it being a part of its nature. Were that Regent, or Hierarchal Lord, to cease activity, water would disappear from the world and the cosmos. The same law obtains with fire, earth, and all the elements. It is the desire and will of the Lord of each Hierarchal Ray that keep all the qualities of its nature manifesting. When the great Seven Hierarchal Regents finish their work of creation, they are indrawn again into the Absolute, and then ensues one of the "Great Nights of Brahm," as it is called—a period of non-manifestation lasting millions of years.

Each student should endeavor to find out to what particular Hierarchy he or she belongs; this can be accomplished with proper study, interior and exterior. It is important to know this, for the Regent of the Hierarchal Ray to which any one of us belongs is our real, fundamental Father-Mother, from whom we derive all our qualities by spiritual heredity. In future lessons, some help will be given as to how to acquire a real knowledge of one's Hierarchal Self and Center of Consciousness.

W. H. D.

TEMPLE BUILDERS DEPARTMENT, Lesson No. 241

FRIENDS

A man of the world dwelt in a large house. He said, "I will lock my house securely, for I have much wealth that brings friends."

So he locked his doors and fastened his windows; and a man of riches went by and envied him. But that night a thief broke in and stole much of his treasure. When he discovered that much of his treasure had been stolen, he hurried away to a locksmith and cried, "Come, put bolts on my doors and lock my windows. Fasten them securely or I lose my friends."

So the smith did as he was told. But that night came another thief; and the man was full of fear in the morning when he found that more of his wealth was stolen. He sought the police captain and said to him, "Send me officers to guard my house."

The captain said, "I have four friends. I will send them." He put four officers at the four doors of the man's house. But they also were thieves, and the next morning all that he had was gone.

Then he sat down in his house alone. He pawned his fine clothes and his last possessions, and grew hungry and ill. At night the wind blew through his house and the doors came loose on their hinges.

A poor man, passing by one day, saw a door ajar and went in. He found the man sitting there by his fireless hearth spent and

alone, and he said to him, "Brother, I see that you are in need. I will help you."

But the man laughed him to scorn and cried, "How can you bring me anything? Are not you, too, in rags?"

But the poor man replied, "I have Friends."

So he hastened to his people, and said to them, "I have found a man in a large house who suffers from want. Come, let us take him what we have." So they gathered of their poverty such as they had, for they were poor, and went to him.

But when he saw them coming, he grew suspicious and cried, "Why do you bring these things to me? What do you expect to get for yourselves?"

But they replied, "He who loveth all giveth all." And they put what they had brought at his feet. One put all he had, which was a vase broken and mended at the side. And when that man looked at their faces and what they had brought him, he broke down and said, "I perceive! I perceive! These are Friends."

W.

A PRAYER FOR ALL

Shelter, O Father, the fawn in the forest;
Guard the wild bird at the marge of the stream.
All of Thy children live in Thy mercy,
Over all lives is the One Life supreme.

Far in the desert the shade of the palm trees
Waits for the traveler lost in the sand;
Guide him, O Father, bring him to safety;
Let all Thy children be led by Thy hand.

Deep are the mines and high are the mountains,
Lonely the plains, and boundless the sea;
Darkness and danger dwell where Thy people are;
Father, defend them, and draw them to Thee.

May all the beings that Thou hast created
Turn to Thy light, as a flower to the sun—
All of our brothers, lost or belated,
All who have suffered, all who have hated,
All who in darkness Thy dawn have awaited—
For all of Thy creatures are one.

--Thirza Redfield

TEMPLE ACTIVITIES AND NOTICES

During the months of February and March, the usual weekly study classes of Outer Court and Inner Order, meditation meetings, Temple Builders meetings, and daily noonday healing services have been regularly observed.

The Feast of Fulfillment and Devotional Meeting were held in the Temple on February 1 and March 1, and the following lectures were given during the regular Sunday Services.

On February 8, Bernard Lentz spoke on "The Temple." February 15, Herman Volz spoke on "God's Hospital." February 22, Fred Whitney read some important Convention Messages of the Master. March 8, Elmer Hedin lectured on "Social Science and Occultism." March 15, Harold Fergostein spoke on "Light." In the services on March 22, the birthday anniversary of Red Star, Dr. William H. Dower, second Guardian-in-Chief of The Temple, was fittingly commemorated. The regular lecture was by Mrs. Joyce Hedin, who spoke on "Esoteric Psychology." March 29, Mrs. Jane R. Thompson spoke on "Palm Sunday."

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 CHRISTLY FORCES OF LIGHT ARISE FROM THE TOMB
OF DARKNESS IN THE HEARTS OF HUMANITY!

Temple Books and Pamphlets

Basic Principles of Brotherhood, Evolutionary Waves, W. H. Dower	\$ 1.11
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Brother of the Third Degree, W. L. Garver [\$3 to foreign countries]	2.60
Coming Avatar, The25
Confession of Faith, I. J. H.25
Folios of Master Messages, Yellow and Red, mimeographed, each	2.00
both ordered together	3.50
From the Mountain Top [cloth] [\$3 to foreign countries] ..	2.50
Law of Cycles, The, B. S. and W. Q. J.25
Mirror of Destiny, B. S.25
Occultism for Beginners, W. H. Dower, M. D. [paper 60c] cloth	1.00
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