

# The Temple Artisan

February—March, 1943

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## THE TEMPLE

**COSMICALLY** The Temple of the People corresponds to the Temple of Humanity.

**THE TEMPLE** of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

**SPECIFICALLY** The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

**THE OBJECTS** of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

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

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

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

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

# The Temple Artisan

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BEHOLD, I GIVE



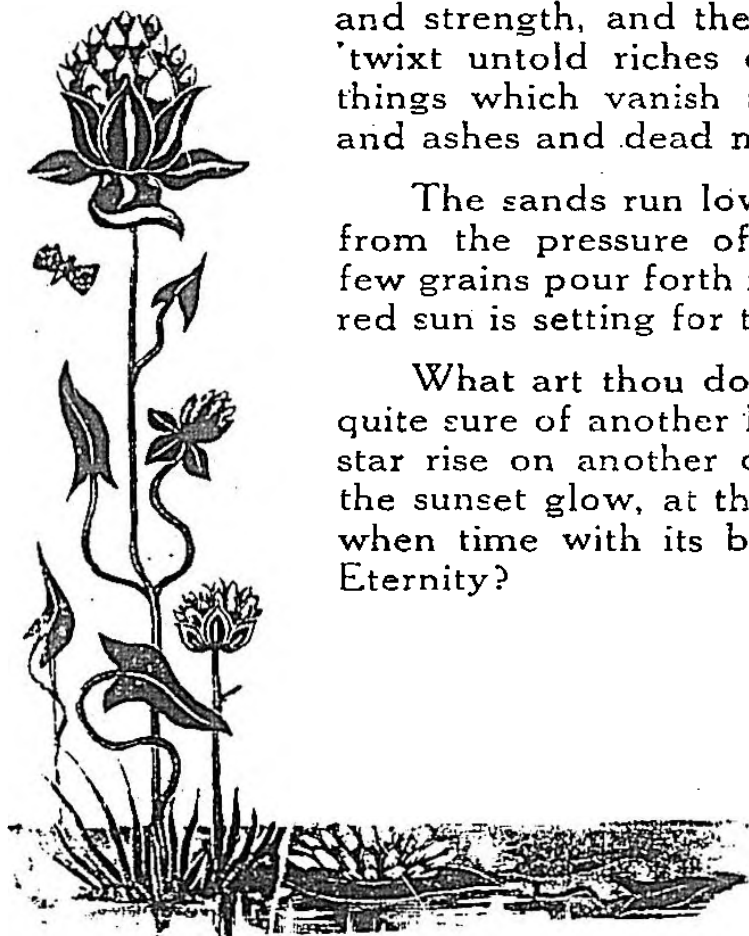
INTO THEE A KEY

## THE HOUR-GLASS

The sands run low in thine hour-glass of life. Few are the grains now left to fall into the great abyss ere dawneth the day of balance for thee. What dost thou bring to lay on thy side of the perfect cosmic scales to balance true with the treasures thy God hath heaped on the nearer side of the scales He holds unwaveringly up to thee? The treasures of time and tide, courage and strength, and the will and the wit to choose 'twixt untold riches of love and faith, and the things which vanish and leave at last but dust and ashes and dead men's bones.

The sands run low and the hour-glass breaks from the pressure of human woe, and the last few grains pour forth in a stream whilst the blood-red sun is setting for thee.

What art thou doing, child of mine, to make quite sure of another hour; sure of seeing the day star rise on another day of time; sure of seeing the sunset glow, at the end of the last great day, when time with its brood of eons will sink into Eternity?



# THE TEMPLE ARTISAN

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## EDITORIAL MIRROR

At the Sunday services held in the Temple on March 21 the birthday anniversary of Red Star, Dr. William H. Dower, co-founder of The Temple of The People under the direction of the Master Hilarion, and second Guardian-in-Chief, was commemorated by selections from his musical compositions and writings.

In dedication to his memory, we reprint one of his Editorial Mirrors which is filled with the Lodge force, and is as vital today as when it was written, because of the eternal verities contained therein which the world in its present condition needs beyond all else. It carries a message to all humanity, as the ideals and teachings of The Temple of The People are universal in scope and character, and so apply to all times and to all peoples.

P. F. D.

"The higher purpose, the aim of all those who are true Templars, was and still is the preparation of a place where it might become possible for the over-shadowing Christ to enter and send forth the Message which the world has waited for so long. Such a place requires quiet, concentration, aspiration, unified endeavor, faith in each other and in the common purpose. These are essentials, all else is non-essential."

—Extract from an interview with Master Hilarion.

The fundamental idea is "the preparation of a place where it might become possible for the over-shadowing Christ to enter and send forth the Message" to the world. This does not necessarily mean that every Temple member must come here, because they can work away from here in helping us to prepare such a place by making it a real Center toward which their heart force and aspiration and their help may go. When Karma and circumstances permit, of course, it is well for them to be here in person. The fundamental thing is for their heart force to be here, even though they may be thousands of miles away. In fact, we need the outposts, so to speak, the line of the circumference of the circle to which the forces from the Center may radiate, and the forces between the Center and the circumference go to and fro. As long as members at a distance keep attuned they are helping to do just what is set forth in the message, because it is not time nor place nor form that is the central thing, but the state of consciousness that we are in; and if we are in the same state of consciousness we are all together irrespective of place and time.

The keynote that the Avataric Force will strike is summed up in the word UNITY. From inner spheres the unifying Force will go forth and bring all humanity together in bonds of brotherly love and fellowship. This great unifying Force will tend to level all distinctions between races and peoples, and in society, and will sound the synthetic keynote for religion based on the eternal verities, and from these essentials will give an outer basis to all things in accord with Natural and Divine Law. Those whose eyes and ears are open can see the scenes and hear the sounds of the Coming of this Great Unifier.

As B. S. says in a letter to an Inner Order Temple member: "It would be well indeed if all members of The Temple would consciously turn their thoughts to the Avatar at least once each day and send Him love and gratitude, for in the conscious effort and intent inheres the power that He may use in the Great Battle with the destructive forces of the lower self of humanity. We, His chosen disciples, should never forget that each hard won victory over the lower elements of our personal self is a promise of a greater victory, for it makes of us that which we must become, vehicles for the transmission of the Avataric Force to the human race."

W. H. D.

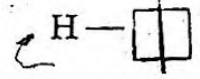
### EASTER

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

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

Let no Easter Day pass without bringing forward for thought and meditation the great promise of the dawn of a new life, a new spring for the soul. Build well each day some part of the eternal structure which will not fail you in your hour of trial. Let each coming Easter Sun shine upon some new trophy of your present

effort. However trifling to other eyes than yours that trophy may seem, it will mark a milestone passed of the long hard climb to the mountain top which you hope to attain.



## FROM THE MOUNTAIN TOP ILLUSION

Poor, heavy weighted veil of a human soul, racked with longing, distracted by illusion, piteously crying out in agonized entreaty, "God save me, God help me." Seest thou not that the God thou callest upon is NOW with thee? is even NOW bearing thee up, patiently waiting until the wild storm now beating upon thee has spent its fury, that in the ensuing silence thou mayest be able to hear the still small voice through which alone He can speak to the soul of man? Even now the first faint murmur of those blessed tones may fall on the listening ear—"My son, My daughter, why strivest thou so hard, why cry so loud, for that which is already thine own?"

"Lo, I am here, I am thine, to do with as thou list, and all of Mine is thine. Thine own heart would melt in pity if thou must needs listen continuously to the cry of thine own child for thee—for thy help—while lying fast clasped in thine arms."

Like the cooling shade of a distant mountain to the wayworn traveler, when facing the blazing sun on a barren desert, is the realization of Infinite Love, Understanding and Compassion to the weary travel-stained soul on its life-journey.

We sometimes call such a mountain Death; but it looms up before our mental vision with fervid attraction when it once dawns upon us that the blazing sun and the barren desert hitherto believed to be life are indeed and in truth the panoply of Death; and that the pale horse which is to bear us thither is on This side of that blessed mountain.



## MAGNETIC CURRENTS OF FORCE AND THE RELATIONSHIP BETWEEN TEACHER AND CHELA

From Temple Teachings, Open Series

A mistaken idea has taken possession of the minds of some of the students of occultism which should be eradicated before regret and disappointment intervene between their most earnest desires and the objects of those desires. I refer to the identification of a member of the Inner Orders of the Temple, or any other similar body, with other bodies of like nature under different teachers.

It must be understood that this mistake would not occur as a result of mere identification with other bodies from the standpoint of the physical plane alone. Such action may be even desirable from that single standpoint; but the law of occultism which prohibits identification with other bodies by pledged chelas of an inner degree of the Temple is based upon well known electrical action of crossed currents. The magnetic currents between one teacher and another may be in sheer opposition, while the two personalities may be mentally and physically companionable and in accord on exterior lines. The cross currents set up in the magnetic fields may react each upon the other, or even nullify the action of the energy seeking expression and dam up the magnetic flow from one or both, and even act adversely on all who are in close and intimate association with either one or both of the teachers of the separate bodies, and so inhibit the action of still higher forces.

The magnetic rapport between Master and chela may thus be greatly interfered with if not cut off entirely, without the volition of either, and even despite their utmost efforts toward harmonious relations. The Master is not only acting as the Father of a family, he IS that Father to the chela, if both are parts of the one Group Soul; and no more than the child can supplant his own physical father by delegating the functions of a father to some other man, can the disciple, even temporarily and unconsciously, supplant the Master by delegating the functions of that Master-Father to another, by accepting the admonitions, directions or advice of that other. Not even good intent would prevent the action of the law which prohibits unnatural relation, and such identification would be unnatural from the standpoint of the Group Soul. This may seem a far-fetched idea to those who cannot perceive the action of interior forces, but it is nevertheless so true that with the best intentions many chelas have entirely lost place and power and been self-relegated to the ranks of the outer degrees of the Lodge temporarily, by trying to serve two Masters of opposing degrees before they had reached the point of intelligent choice.


Fire and Flame are both valuable, but Flame may eat up a substance in which a higher form of Fire is concealed.

A chela should be able to know intuitively, if not by outer means, when he has reached the point of demarkation—the point of division—between one Group Soul and another, if his previous instruction has come from a reliable source. The preliminary instructions issued by all true Agents of the Lodge will be almost identical in scope and purport, although the phraseology and language may be dissimilar, until the degree of fulfillment of the Great White Lodge is entered. From that period until the disciple has passed beyond the necessity for oral or written instruction there is a change in the methods of instruction; the disciple passes more immediately under the personal direction of the Master—the Father—of that division of the Group Soul to which he Karmically be-

longs. The magnetic currents of the latter may be higher or lower vibrations according to the position such a Group Soul occupies in the scale of life, but in any case they are different, and that difference is the essential thing to the disciple who is on the eve of the change from negative to positive identification with the Master.

The members of a family or group of people may be drawn together for a common cause or purpose, thus forming a magnetic center dominated by some one form of magnetic force, which by its cyclic individual action is antipathetic to some other degree of the same force. And if any member of such group or family enter into close relation with a person or persons governed by the antipathetical force he will inevitably be infected, to a greater or lesser extent, by the latter, and then it depends upon his power of resistance how much harm will ensue. If he be weak or ailing or negative in disposition and will, any weakness he may have will be aggravated, any latent disease in his body accentuated, and he will suffer greatly himself, and probably infect others also with the same physical, mental or moral disease. If he be a disciple of the Initiates of the White Lodge and under instruction in the Secret Sciences, they will teach him how to deal with such infection. But if he has proven himself recreant and disobedient to the injunctions of his teachers he will not be given such knowledge, for further disobedience would be apt to follow, perhaps in the misuse and abuse of the knowledge gained, and only lead to greater personal wrongdoing, and might also precipitate the Karma of the disobedience upon his teacher.

As said before, it is surprising that a greater number of students of occultism have not reached these conclusions themselves long ago, when the advantages they have had are taken into consideration, but these are of the things that belong to esotericism, and do not reach the lay mind unless some hint is given that sets in action a train of thought which finally leads to a partial solution of the mysteries under consideration.

H—

## AN APPEAL FROM THE MASTER

To you, My Child:

To you who are my child, by whatever name or title you are known to others, when once you have crossed the threshold of the Temple, to you individually I say: I need you, the world needs you, millions yet unborn need you, need your devotion, compassion, and your service, and you have promised faithfully and sacredly to give what is required of you. What are you doing to redeem that promise?

Are you reaching into every field open to you to draw into the Temple ranks those who need the message I bring? Or do you merely take what you can assimilate from that message at the mo-




ment of its receipt, and then stand idly by while millions of your fellow beings go down to mental and spiritual death, lulled by the promised security of those soul-destroying demons in human shape who now prey upon the unenlightened?

Do you catch the personal note in each message I send, the note which is sounded for you individually, or are your ears holden by your indifference, or your failure to redeem your own given word?

Are you upholding by word, thought and act the Center established by the Great Ones that you might have all it is possible for those higher than I to send to you, as well as all I may be able to give you of myself? Or are you crippling it by your unwillingness to respond to any call made upon you?

Will you share with me the reward of duty well done; share in the joy the faithful will know when the results of their self-sacrifice and willing service shall be made known? Or will you stand back in the shadow when the Beloved One shall have come to ask what you have done with the treasures entrusted to your keeping?

My child—what is your answer to these questions?

H—

## CLOSER CO-OPERATION WITH THE OVERSOUL

Try to understand the meaning of what you are going through. First of all it is a world condition in which you are involved and which must be borne in mind constantly if you are to have any intelligent outlook and be able to control situations or keep them within command.

There is a world house cleaning in process, a most thorough one indeed. Every room, closet, corner, crevice and shelf in every department of life is being overhauled.

The very vessels and articles for carrying on the process must be cleansed themselves before the work can fully go on. Tubs, piled one within the other, but partially drained, must be upturned, scrubbed, scalded, sunned and made ready for fresh sanitary waters, to be used lavishly otherwise.

Here again care and wisdom must be brought to bear. Certain skill, born of interest, concentration and devotion to higher principles must be used, rather than anything gained by outer skill and discipline, by technical instruction or command. In other words, the Key must be turned that opens up the current of interior observation and situations, and ways and means will come directly before your attention for your immediate helpful service and thoughtful, practical care.

For instance, rare articles are needing preservation in various places. Some are being destroyed by wear and tear, of exposure to dust, climatic conditions and neglect. You have passed them

by so many times without seeing, have brushed against them so repeatedly, have shoved or shuffled them out of sight or mind until tomorrow, that it would be doing you a wrong to specify in particular just what they are and where they are to be found. You must call up the activities of your own inherent mental faculties, your so highly important, so hardly achieved powers, and apply them where most needed, that the reconstructive forces of the Lodge be injected into the work with power, rather than allow the straining of their souls to find you in the dark.

Jerk yourselves into spiritual activity. Feed the hungry souls standing on every side, pressing against you with wide-opened mouths for spiritual food to save their starving spirits. You are in luxury compared to these. Feed them through your own persistent, incessant, determined faith, courage and cheer; your positively promised knowledge that Light Will Come, the Darkness be vanished: Power, Possibilities and Opportunity present. Patience and Endurance must be used unto the end, and in repeated NEW BEGINNINGS if efforts fail you temporarily.

Failure in effort is only temporary. Truer and better beginnings, renewal of effort, greater and more efficient Union with the Divine, closer Co-operation with the Oversoul of the Race, Purer Alignment and Adjustment with the Master Forces of your lives, with the Great Lodge of which you are in reality a necessary and integral part—without this cannot be accomplished the complete and perfected work which ever confronts you and the race in all cycles of time.

(For the New Year, 1933.)

HILARION.

## THE RATIONALE OF SELF-EXAMINATION

### Temple Teachings, Open Series, No. 149

You who hunger for power, influence, possessions, you who believe that hunger comes from the unselfish motive of the greatest good for the greatest number, you believe that your own particular scheme of life is the only one that could bring order out of the chaos the world seems to your mind to be in, but you have not attained to the first requisite for the attainment of power or the constructing of a scheme by which you could govern your own personality, i.e., the ability to make an honest self-examination and thereby to learn what are the hindrances to be overcome, not only in yourselves but in others. For a rigid self-examination will reveal the very qualities in yourself that you are so anxious to set right in others. They may not be so obvious in your own case, but they are there and only waiting the pull of strong desire, the necessary environment, to bring them out with equal power. Until you are willing and able to make this rigid self-examination, recognize your own limitations, and acknowledge your own liability to

error, you will make no sufficiently strong effort to overcome, nor will you recognize the causes of your neighbor's limitations and help him to adjust himself.

One of the first discoveries you would make in such self-effort would be the difficulty encountered in convincing others of your clarity of purpose and motive and the possibility of executing righteous judgment as to any given purpose. You would see that, because of the unwillingness of others to face themselves as they really are, their viewpoints would be altogether different from yours, therefore they would be utterly incapable of working in perfect harmony with you. They could not see the causes or necessities for action as they were presented to you, therefore your premises would be all wrong to them. As an example, you imagine that you love some cause or some individual. By refusing to dig deep enough in your own nature to find the incentive to such love you permit a biased view of your duties and obligations to that cause or person, as well as theirs to you, to change that love into tolerance, indifference, or even hatred. You would walk over burning coals to fulfill some imagined or real duty or selfish desire which seemed of sufficient importance, while you would plunge a metaphorical dagger into the heart of the beloved by demands incapable of fulfillment, unreasoning protests, exhibitions of your own littlenesses, entirely ignorant of the viewpoint from which the other individuals interested were compelled to view their actions.

Self-examination would have shown you this, as well as the necessary viewpoint of the others, and supplied incentive for change. You have to reach down to fundamentals of human character, select from them those you would cultivate and those you would suppress, and then consciously set about doing so before you can rise above your present environments. You may say you have no power to do so, but I say that you have that power. The trouble is you try to seize upon the effects of action already committed instead of the original causes. You ignore the tremendous power of auto-suggestion. Once you have recognized that your motives are questionable in most cases, and reach into the desire back of the motive; and if that desire be selfish, crude, or half-formed, speak to it with all the concentrated will-power at your command: "I do not desire this thing, though my mind or body may desire it. It is not in accord with universal law, therefore it is not my real desire." If you do this with sufficient intensity you will find that particular desire shriveling up, going out, and know yourself free from it, with a higher desire in its place.

In self-examination your discovered motive for doing or not doing any definite act will act as indicator and expose the desire behind it. If the mental deposits left in your mind by dwelling upon any desire become so active and persistent that you find it difficult to rid yourselves of them, stop resisting them. Fill your

mind so full of other things that there is no room for them, and they must disappear.

H—

### I BELIEVE

I am body, Soul and Spirit.

My Spirit, my Higher Self, is one with God,  
and within God, divine, eternal.

A child of the Spirit, I am born a mortal in the earth;  
born of my Father, who is in Heaven,  
and of my parents.

And my Soul is my Knowledge.

My body is born and dies, but I lived before  
the world was formed. And I will live on  
when the world is dead. I, the Spirit, never die.

Before the animals lived I lived.

Before the apes, the birds, the fishes, the trees,  
the seas and the lands came to Be, I Was.

And I am born into the earth life again and again.  
Ten thousand times ten thousand have I come back  
in a body in all the lands and all the races  
of the earth. And I go on.

For I am the Knower, the Thinker and the Doer,  
the one who serves, and endures,  
and who proves by trying.  
I learn Truth by the sweat of my brow, value for value.  
And purification is my goal.

I am growth, and the power of growth.  
I am the experience that becomes Knowledge,  
And the Knowledge that becomes Truth eternal.  
I learn the Law.

And, with a heart born of Love and Understanding,  
will I banish fear, hatred and greed,  
And the darkness of death from my life.

I am one with all that lives; with every human being,  
and with every creature.  
With the Christ who loves and serves the world,  
and with the God in my own Soul.

And with these principles, eternal and true, do I  
take the Path that leads to Light Supreme.

W.

## Blavatsky Department

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject. Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

### THE DEAD LETTER

Personality and its mind, the intellect, can never find God, say the Teachings of the Ages, for personality and intellect are bound to the outer world, are temporal and full of misunderstandings, whereas God is Spirit and unchanging Truth, and dwells within. No one ever knew this better, or taught it more firmly and clearly than Helena P. Blavatsky, for she, overshadowed by Those Who Know, lived and moved within the soul of things. And thus every great teacher and every true Lodge movement has been overshadowed and carried on in the ways of light and wisdom. Hence, when H. P. B. came she came within a great tide of this Light of The Lodge, given to man on the outer planes of life that he might have the power to read and see and understand.

But only a few, here and there one, have given heed or understood. The mass of the would-be spiritual thinkers of the day go on in the same old ways of misconception and misconstruction, missing the true light that belongs to the Soul, and their words are dead-lettered.

We quote one of the many passages in the writings of H. P. B. pointing out the errors of those who do not Know because their gage of truth is wrong and they do not turn inward to find the light of understanding that dwells there.

"The whole essence of truth cannot be transmitted from mouth to ear. Nor can any pen describe it, not even that of the Recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuition. It is the great Seventh Mystery of Creation, the first and the last; and those who read St. John's Apocalypse may find its shadow lurking under the seventh seal. It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the Sphinx threw herself into the sea and perished, it is not because Oedipus had unriddled the secret of the ages, but because by anthropomorphizing the ever-spiritual and the subjective he had dishonored the great truth for ever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively—for the last four keys of the seven that throw wide open the portals to the Mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large—not in this century, at any rate.

"The dead-letter is everywhere the same. The dualism in the Mazdean religion was born from exoteric interpretation. . . . 'Keep us from our hater, O Mazda and Armaita Spenta,' has, as a prayer and invocation, an identical meaning with 'Lead us not into temptation,' and is addressed by man to the terrible spirit of duality in man himself. For Ahura Mazda is the Spiritual, Divine, and Purified Man, and Armaita Spenta, the Spirit of the Earth or materiality, is the same as Ahriman or 'the deadly' in one sense. . . .

"Let them meditate on the 'Tree of Wisdom,' and by study assimilate, one by one, the fruits thereof. The way of the Tree of Eternal Life, the white Haoma, the Gaokerena, is through one end of the Earth to the other; and Haoma is in Heaven as it is on Earth. But to become once more a priest of it, and a 'healer,' man must heal himself, for this must be done before he can heal others.

"This proves once more that in order to be dealt with with at least an approximate degree of justice, the so-called 'myths' have to be closely examined from all their aspects. In truth, every one of the seven keys has to be used in its right place and never mixed with the others—if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing Materialism the ancient Priest-Initiates have become, in the opinion of our learned generations, the synonyms of clever imposters, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by skepticism and uncharitable thoughts. No one believed more than they did in Gods—or, we may call them, the spiritual and now invisible Powers, or Spirits, the Noumena of the phenomena; and they believed simply because they KNEW. . . ."

(Secret Doctrine, II, pp 543-545)

## OCCULTISM FOR BEGINNERS

Second Series, No. XXVII

### FUNCTIONS OF THE GREEN RAY (Continued)

Green is the color of the lower mind. Green functions the selective power of outer nature. Red organizes the elements so selected into forms of life.

Green is essentially selfish in its workings, and it is compounded of blue and yellow. As the red or Form principle gradually absorbs the green elements, as maturity occurs the yellow-blue or spiritual radiance manifests. This we see in the growth and blossoming of plants as well as of lives. The blossom is close and tight, and filled with green sappy energy; then as the greenness is ab-

sorbed by the Form principle—Red—the bud opens to the Higher Self, the Sun, and the spiritual expression of purple and gold occurs which is always the blossoming, whether of mineral, plant, or man.

As with the plants, so with man. In the early stages of our evolution, the Green Ray—the lower mind—is ruling, drawing all things to itself, seeking to become the whole, emulating the cosmos so to speak. Then the red principle or force absorbs this, and there is a change of consciousness. The petals of our lives begin to universalize, to open to the Higher Self; the selfish or absorptive power of the green becomes less and less, and the yellow and other colors of the Higher Self begin to manifest in terms of spiritual qualities. This is the blossoming of a life as wisdom rules, and which comes as a result of experience of the lower mind, the personality, in green phases of consciousness.

The leaves of a tree are the correspondences of our lives on the great tree of life. As those leaves mature, and just before they fall in autumn, note the glory of color that obtains—an actual manifestation of spiritual consciousness, as the outer and material personal self wanes and is about to vanish.

Green is the universal color of outer nature because of its power to assemble material for building. It has this power because of its inherent intelligence, or the light of discrimination, given it because of its being ensouled by rays of dark blue and yellow, the Manasic and Buddhic Higher Ego Rays. These Rays are universal but when combined fall into matter as green, and are particularized—intellectualized—and become a personality. Therefore, the Green Ray brings Reason into manifestation—an essential attribute of the lower mind.

In bacteria, which are one-celled vegetable organisms, there is no green coloring matter; hence bacteria are not individualized but move and act by universal Buddhic impulses. This is interesting to know when compared to the chlorophyl cell of green coloring matter in the leaf. That cell is the lower mentality of the leaf, and works intelligently and by its own volition to build up the structure of the plant or to assemble the elements for so building. The bacteria, on the other hand, act only under universal impulses. In the descent from spirit to matter these lesser lives have not as yet involved the Green Ray—or even power of subconscious intelligence. Note this distinction: Bacteria are capsules of Buddhic Force or Light penetrating the outer world. The Buddhic energy can act directly through these capsules on matter, organic or inorganic. The chlorophyl cell of the vegetable world, which imparts the color green to all the vegetable kingdom, is a capsule of combined Buddhic (Yellow) and Higher Manasic (Blue) Energies or Light. Through the chlorophyl cell and its analogue, the

lower or kama manasic mind of man, Buddhi- Manas, or the Higher Self or Ego, contacts the personal man and outer rim of the Cosmos.

W. H. D.

### TEMPLE BUILDERS DEPARTMENT, Lesson No. 3 FOR THE VERY LITTLE ONES

Some of the Temple Builders Lessons may be difficult for you to understand, so let us gather together today and listen to a story we all can enjoy. A story is something we all like, and a story we shall have; but before we hear it, let us be quiet a minute and think a loving thought for some one.

Did some of you think how good Father and Mother are to you day after day, buying warm clothes for you to wear, finding good things for you to eat, and showing you how to be good and kind at school, at home, among your friends, and to every one and everything you meet?

Do you know that the boy or girl who is gentle and kind with the dog, birds or even a fly that may come into his or her life is almost sure to be kind at home and among friends?

It is by acts of kindness to even the smallest of God's creatures that any one becomes truly great. True greatness is the only kind we want. It is that kind which makes some one besides ourselves happy. It is giving Sister a pretty toy instead of keeping it for ourselves, or it may be watering a tiny flower to keep it from dying.

There was here upon earth one time—and here our story begins—a great Teacher. He was great because he loved all people and all things as much as he loved himself. He loved little children and told us we should all remain as little children if we would enter the kingdom of heaven. He loved the birds, flowers, trees, animals, stones; and often, when he taught, he would talk about different things in nature.

We should study nature carefully and keep close to her, for she is a great teacher, and we can learn many lessons from her. All of us love nature now, do we not? How we do like to hear the birds or dabble in the brock or lie down in the fresh spring grass!

But we were listening to a story about one who loved you and me and who was gentle and kind, and loved nature too.

One of the gentlest animals we find is one that perhaps all of us know. It is the sheep. It is innocent, trustful, tender. Of all the animals it is nearest like a little child in its ways. Have you ever heard people spoken of as God's sheep?

The Great Teacher, about whom we have been talking, thought of us all as children, and thought of us tenderly, as we think of a little lamb that runs in the fields.

Jesus, for that was the Teacher's name, is often called The



Good Shepherd. When he would be asked by his friends what they should do for him he would answer, "Feed my sheep." We feel that he meant us when he said that, but we also feel that he meant that we should be kind to the real sheep that we all know, and to everything, no matter how small it may be. We can even hold a stone lovingly, for we know it may be placed in some noble building, and we can feel it as a brother or sister to us, because it helps to make the house that protects us from the rains and winter cold.

There is a picture of The Good Shepherd painted by an artist named Blockhorst.

You can see how kind the Shepherd is; how he is carrying one little lamb in his arms and how the sheep follow so closely to him. In his hand he carries a crook. When the sheep get into a dangerous place he touches them with the crook and brings them back where it is safe.

Long ago, when there were many shepherds, hundreds of sheep would be in the same field. Each shepherd knew his own sheep and the sheep knew their own shepherd. If the shepherd would call, the sheep he was tending would run to him, for they knew his voice.

The Good Shepherd in the picture knows his sheep. We are among them, and when he calls we want to know his voice. His voice is often heard within us, like a quiet whisper, telling us what is right. Sometimes it is heard in the loving tones of playmates and friends. It is always kind and always trying to help us do what is right. If we want to hear his voice we must be gentle and kind and obedient like the sheep that run about in the field.

Let us see how plainly the Shepherd is dressed; no shoes for his feet, and the ground is stony too. He is caring for the sheep, and he does not need fine clothing. The rocks even do not hurt his feet, for his thoughts are not upon himself.

(Reprint)

Jane W. Dower.

(To be Continued.)

### IN MEMORIAM

On January 18 our Temple Sister and Comrade Annie Flower passed away after a brief illness, in a Los Angeles Hospital. With her passing a true, steadfast and devoted soul has gone from the outer Temple ranks into the Great Company on Inner planes. Miss Flower who joined The Temple in 1913 was a living symbol of inner strength in a frail body, and held to high ideals in all true issues of life. Her friend who was with her during the last days of her life wrote: "She was so much alive that it is difficult to realize she has left us."

Annie Flower knew that giving up life on the outer plane means going into greater realization of Light, Life, and Service.

Our love follows you, dear Sister, into the Realm whither you have gone.

## TEMPLE ACTIVITIES AND NOTICES

During the months of February and March the following services and lectures were held in the Temple: The Feast of Fulfillment, followed by the Devotional Service, was celebrated on the first Sundays of the months. February 14, in the Sunday service, Patricia Mallory read "A New Year's Message" and other excerpts from Messages from the Master. February 21, Harold Forgstein spoke on "The Temple Form." February 28, the Guardian-in-Chief, Pearl F. Dower, spoke on "Theosophy and Practical Occultism." March 14, Joyce Hedin gave a paper on "Power and Light." March 21, Roberta Shumway spoke on "Will and Self-Responsibility." During this meeting the birthday anniversary of Red Star was commemorated. (see page 66 of this Artisan number.) March 28, Jane R. Thompson spoke on "Compensation."

## TEMPLE LITERATURE

We call attention to the Temple Books, Correspondence Courses, and Pamphlets advertised inside the 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. W. 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 sincerely ask for them for the good of all.

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