



The Temple Artisan

JUNE-JULY, 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.

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

The Temple Artisan

VOLUME XCIV

JUNE-JULY, 1943

Nos. 1, 2

BEHOLD, I GIVE



UNTO THEE A KEY

THE KEYNOTE OF SALVATION IN THE PRESENT CRISIS

Absolute obedience to your own Higher Self, absolute obedience to the Lodge, fulfillment of the obligations taken, and, above and within all else, a unity and bond between you and every Templar that no outside influence can bend or break, is essential.

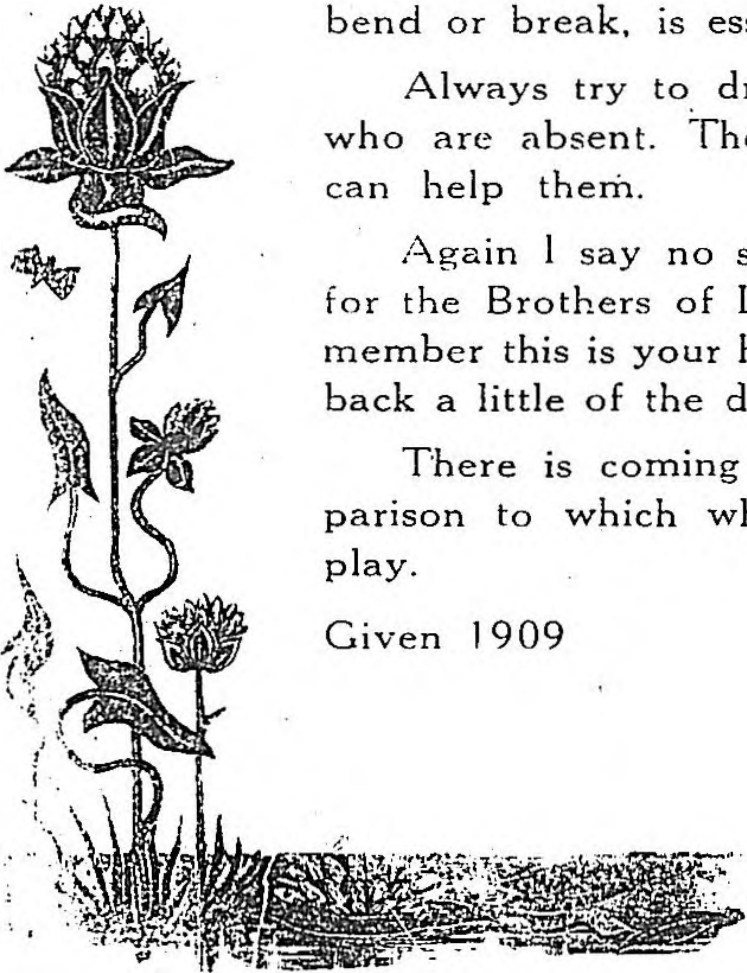
Always try to draw together in spirit those who are absent. They will help you, and you can help them.

Again I say no sacrifice has been too great for the Brothers of Light to make for you. Remember this is your hour of trial, and try to pay back a little of the debt you owe.

There is coming a time of testing in comparison to which what has occurred is child's play.

Given 1909

H—



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EDITORIAL MIRROR

"It is the Armageddon that is upon you."

The Christ is in the world today with added power, and all the earth is swept with growing strife, quickened with visions of a great New Day, and with fiery deeds of action. When, after many centuries, He came again a great Light, an impersonal Flame of purifying Fire entered this world of ours. Even as the lightning flashing out of one part under the Heaven shines to the other part under the Heaven, so has come the Son of Man. And, because that Light is impersonal and cosmical in its scope and power, it reaches into the depths of the inner man and stirs into action both the evil and the good stored therein throughout the evolving ages. Each of these forces leaps into action in the manner of its own nature, and the "colossal antagonists" strive for the victory.

The Red Hand of the murderer sweeps earth and sky, wielding the death and destruction that is generated in the heart of hate and greed for power, while, at the same time, the Rosy Hand, the tender hand of the Christly Love and Compassion, reaches down in mercy; lifting up the fallen. And those who can respond to this touch of the Rosy Hand will enter closely into the tide of reconstructive Fire and go forward into the new earth that is to be born of the peace that follows the storm. But theirs, too, shall be the "trial by Fire", continuing; and earth, with all its seas and skies seemingly but an inferno of ceaseless pain. But let them know that the Flame that burns as a steady fire in their Heart of hearts toward the good that is in man will emerge. Silently and surely, in behind the rage of battle, move the forces of the Avatar, coming like a gentle dew, pearled with the light of the reborn Son. For besides these cleansing forces of the Christ, moving directly through the fields of action, there is another force, that of the Comforter.

No one who truly loves his fellow man, and dies for that freedom of unselfish right, without which none can go on upward, has died in vain. When Jesus left this plane two thousand years ago He said He would send back the Comforter, the Holy Spirit. And it is recorded that those who received It spoke with tongues. They spoke with deeper understanding in their hearts, for what came from Jesus was of the Spirit, but natural, too, in the ways of life. For God in nature plays a living part in the sending back. The sending back of the Comforter, the Helper, as some translate it, takes place at the death of every creature.

As a life is embodied it gathers to itself myriad lesser lives out of nature for the making of its vesture, and these little lives are lifted up thereby. They come to live within the love of that life with its forces of light and true desires, and when it lets go of them they flow back into nature thus, carrying higher forms of feeling and desire, that much nearer to the Spirit of God. Thus the redemption of man and matter by Spirit, each one in its own degree. And, too, when one makes the sacrifice of death it is only death-in-life, for the lesser lives are his own and wait for him till he comes again into incarnation and uses them anew, a better, stronger soul thereby.

So when the Christ, the Avatar, lets go of His myriad uplifted lives on this lower plane, for His Inner Robes of Light, a tide of Spiritual beauty, strength and solace flows back into the hearts of struggling men and lifts them up. And with power transcendent. For the Christ is universal; and the forces of his vestures are not only His own, and subject to His will and love, but they are all mankind's and flow back to man and earth powered with His victories over sin and mortality, to bless and redeem the world. They bind up the wounds of the afflicted and bring solace and comfort to sorrow and distress.

W.

THE RECORDING

Day by day the years slip by, bearing the records of all conscious lives into the eternities and indelibly imprinting those records upon the ever widening screen of futurity. This is no trivial matter to humanity as a whole. Still less is it trivial to you, to whom much has been given and, therefore, from whom the law of equilibrium will require much in return.

If but the memory of a single act remains out of a countless number of acts—a single picture you have limned and hung in your individual picture gallery during the yearly cycle now passing—if a single act stands out preeminently in your consciousness, that act should furnish you with a key to your life's puzzle, an answer to the questions I now ask you to put fairly and squarely before your own Higher Selves.

Have you made any appreciable growth in character building during the past year? Have you taken an upward or a downward step on the hill of attainment you started to climb the moment of your acceptance as a disciple of the Initiates of the Great White Lodge?

These are questions you must answer, a puzzle you must solve by means of the key I give you. The desire, determination and motive of the act which created the aforementioned picture, the method and means of accomplishment and the uses to which you have put or are putting the completed picture are all parts of the puzzle which you must put together, if you would answer my questions aright, and they are most serious questions to all of your

number who have taken upon themselves the quest of the Holy Grail—the liberation of your souls from bondage to matter.

The record of your acts in perfect sequence has been carefully kept by the Lords of Karma, who have seen to it that memory shall fix the finished product of the most far-reaching act of every cycle so vividly upon your screen of consciousness that it cannot be forgotten or thrust aside. Therefore they have fixed the most vital, far-reaching act of the year now closing, with its effects so far as those effects have culminated, indelibly in your mind.

The final achievement of the desire behind the act, or the failure to achieve such desire, the methods and means used in carrying out the desire, will indicate the measure of the development of each one of the seven vital principles of life within your individual aura—the principles which make for character building, or the measure of failure to develop any one or all of those principles. Therefore they will indicate the status of growth or of degeneration in the case of any disciple during that yearly cycle, for that one act does not stand alone. It is the sum and substance of all acts which have preceded it in the many lives of the Ego.

Unless the measure of the development of any one of those Seven Principles equals the measure of the development reached in each one of the other six, at a given point in any cycle of time, the disciple is incapable of passing the test requisite for advancement during that particular cycle. This is due to the action of a law of discipleship as exact in action as is the law of physics which determines that a definite amount of confined water, raised to vapor by heat and operated in the form of steam, is capable, under right conditions, of exerting a pressure—a power far in excess of that exerted by the same amount of unconfined water.

The changeable watery character of a lower desire, confined by purpose, raised to the nth degree by the heat of Motive and then exercised by act—pressure of will, is capable of destroying the effects of higher desire. The desire which has produced the particular act to which I have referred has been the essence of unconfined desire—the principal essential to the most powerful form of action and therefore the most potent for good or evil.

We, your Guides and Masters, have done what we could by word and deed during the years that have passed to impress upon your minds the importance of the present age and the present human race and your relationship and responsibility thereto. If you have permitted hatred, jealousy, indifference, indolence or any of that brood of demons to blind and so incapacitate you for perceiving your real status in your line of life, the status fixed by such acts as those to which I have referred, you will also be unable to even perceive the heights you have missed and which some other may have gained, all unknown to you.

The lower self has a method of self-hypnosis all its own, by means of which it is able to practice a phenomenal degree of self-deception. Overweening self-appreciation burns out every detail of the figure of which it forms a part save such as minister to its

vanity or wordly interests. Consequently, it deprives itself of the help it might otherwise have gained to reach an altitude far beyond its present imaginings.

What I have once said I say again: Comparatively speaking, it is of no consequence what you were or what you had done before you took your first pledge to your Higher Self and the Guardians of the Path. But it is of infinite importance to you what you have since done, may do today or next year, for you have been placed, by your own desire, in the bulwark twixt the conscious evil of the world and the cradle of the spiritual good—the Light of the World now on its way here. If the materials of which that bulwark is built are poor and faulty it will be breached at the first onslaught of the enemy.

Think of this, you Templars who are luke-warm, indifferent, untrustworthy and indolent. Think of this, you Templars who are one-pointed, steady, faithful and industrious—you who stand with a lighted torch in one hand and a tool of service in the other. It is of incalculable importance to each of the two mentioned divisions. It means much to you individually.

Your Father, Hilarion.

Given,

Convention of The Temple Of The People, 1914.

In view of the character of the message from the Master Hilarion which you have just listened to, it seems like presumption in me to comment upon it in any degree, but that part of the message which I sense was a most vital part in the Master's mind will bear all the consideration we can possibly give it, namely, that part which refers to our ability or lack of ability to sit as an unprejudiced Judge on the throne of the divine Ego, the Higher Self, and look the personality, the lower self, straight in the face and determine its present status by means of the Key given to us.

If we have something more than a mere theoretical idea of the minutae of life and the method and manner in and by which the little things of our lives fall into the special forms our desires have moulded, it is not difficult to see how persistence in disobedience, indifference, indolence, and all the other supposedly minor offenses of the disciple may, little by little, kill out the ability to function some one or more of the high principles we have formerly considered essential to discipleship; and when some act, great or small, as the case may be, calls for the exercise of those principles we may literally fail to appreciate the fact that we have lost the ability to do so, and, what is still worse, be perfectly oblivious to the truth that our whole nature has changed for the worse as a result of such loss.

The evolutionary law and the cyclic law are two aspects of a still higher law, the controlling law of the principle of Desire, the law of Generation. According to the Master's statement, the

one most vital, far-reaching act of a single yearly cycle is an indicator of the stage of development reached by the disciple up to the end of the yearly cycle in which the act occurred. As I understand it, this is due to the fact that at the exact center—the point at which energy has reached its acme of power—the evolutionary forces for that one specific division of time have reached a similar degree of power. The development of the Seven Principles in man must be subject to the same cyclic law. Consequently there must be a time and place when and where the effects of an act and the very action itself have infinitely more power and reach much farther in space and time than at any other time or place. The same rule must apply to the dominant action of a day or even of an hour that would apply to the year. Consequently there is as much occasion for looking ourselves squarely in the face at all times.

Yet this must mean slavery to one idea were it not for the habit-building power of the Inner Self, which would soon make conditions for involuntary action by means of which the habit of doing the right thing at the right time and in the right place would be so formed and fixed in the consciousness that there would be no occasion for specific conscious effort. This habit of self analysis would slowly, but surely, connect man with the ruling power of the Cosmos, and render him conscious of the identity of soul and Higher Self.

Our thoughts and acts are now too often purposeless and involuntary, and as a rule the underlying motives of these acts are forgotten and the principles involved are unconsidered. Consequently we do not consciously touch even the garments of the great entities who rule the different divisions of universal life and who hold all the secrets of life which we so urgently desire to solve.

—FRANCIA A. LA DUE.

SWEEPING FIRES

Sweeping are the Fires of Purification, and they shall not cease until their work is finished.

I have said unto those who abide in the Secret Places, in the Inmost Presence of the Mighty Ones, "No harm shall come to them. The fires shall sweep, but they shall not be consumed. They shall know the Flames, but they shall not be burned!" I say it unto them again.

I say it unto those who would trifle, would play with or make light of the Flames that now scorch the Farthest Horizons, the Fiery Tongues shall pierce until there be naught left whereby to see or hear or know, until they make restitution for their tampering by utmost endurance of the heat they have called from rightful paths through fiery use and abuse of the Tongues of Flame within their own natures. Man meddles with Law; God exacts in

Perfect Justice. Mercy comes through suffering and appeal. Compassion never gives deaf ear to him who asks aright.

1927.

H. through K. H.

THE HERO PATH

It is the Hero Path of Life you walk. The coward, the fool-hardy cannot remain thereon. The weak hearted soon become dismayed and faint as they gaze upon the wreckage strewn along the way. If you expect to greet the Morning of the Advent of the Shining One you must be able to walk the Path with purpose of Light and Truth, repelled by naught you see or encounter as effect of your own or others' acts. You must walk, as one unwavering, steer your course safely through all complexities, difficulties, multiplicities; walk as Master who stoops to lift, to gather all things good or bad, beautiful or obnoxious, unto himself, there to purify, illumine, transcend them with the Light of his own Being, embrace them within the folds of his own Unspotted Robe; vitalize, reconstruct, make them strong again, once more to set their feet upon the Path that leads to Light. You are traveling the Highway of Life at a time when the Pageant of Souls is passing at high pressure, swift speed, increasing daily, hourly in intensity. As you quicken yourselves with Singleness of Purpose, attended with concentration and conservation of force and effort in devotion to your fellowman, and your God—the Father-Mother Source of Life and Being—so shall your ideals be reached, your dreams realized, your joy be full.

Song birds are singing in joyous chorus, welcoming a Glad New Day. Join with them, rejoice with them as gray dawn lifts to reveal the Splendours of the Sunrise of Conscious Union with the Universal Christ of Light and Peace.

HILARION

Excerpt from the Master's
Convention Message, 1927.

ORIENT AND OCCIDENT

From the Master M.

As the waters of the Nile, the sands of the desert, the serpent beneath the bungalow creep on land and victim noiselessly, resistlessly, purposely, so creeps on the destructive power of divided interests. Lethargy, treachery, cowardice and unbelief on one side; alert, dominating, self-conscious activity on the other—creating, moulding, dividing and subdividing class after class, laying the foundations of its arsenals, planting shells in its harbors, casting its nets into which the masses are drifting, as my beloved people drifted centuries ago, first into the power of the Moguls, Mohars, Rishis, and Priests, and finally into the power of invading nations. All of this was primarily due, first, to their inhuman treat-

ment of the weaker sex, the feminine aspect of the race; and, secondly, to the mistrust and hatred which existed between classes; and to this day divisions between such classes are so sharply defined as to admit of no possible bridging—which leaves all classes at the mercy of the alien, who to advance his own interests fosters and increases the bitterness between Sikh and Afghan, between Behari and Bengali, between Warrior and Priest.

Knowing all this, loving my people as a father his children, forced to see them sink into nothingness among nations, realizing that their only hope lies in the Anglo-Saxon race now incarnated in America—for from it a great karmic debt is due—is it surprising that I should take some interest in the affairs of that nation, even to identifying myself in a measure with it?

Yet the ignorant, the self-blinded, can neither see the danger which threatens themselves nor the crying need of the Aryan race, nor understand my motives in striving to draw closer together these long-divided people. They can but stand aside and deny either my existence or my presence among them, though they may have seen me face to face. It is nothing—let it pass; the Great Law will determine the results. Alas for the bird that befouls its own nest; its neighbor's nest is still less sacred.

From Teachings of the Temple.

SOME MYSTERIES OF LIGHT

Temple Teachings, Open Series, No. 182

Until a student of life can accept the facts, at least tentatively, that consciousness is the one eternal reality, and that all else is illusion—reflection—he can never rest in the certainty of attainment in any field of true philosophy. With every increase of the vibratory pulse of a world, the increase which takes place on the upward arc of a cycle of time, the mentality of man enters an entirely new field of adventure. The devotee of science, invention, politics, sociology, is attracted toward some new ideal in each individual field of search, and this new ideal, all unconsciously to himself, will dominate other ideas in the mind of the thinker. The ideal is new to him then because he cannot remember similar periods on the upward arcs of preceding cycles when the same ideal, or some one feature of the ideal, appealed to his mentality, but which he was unable perfectly to attain because of the limitations, the exactions which life in a physical body demanded at that particular time, and because of the action of a divine law which forbids any one unit of a race to progress very far beyond the race to which he belongs. In other words, there is a certain minimum state of development which must be reached by all the normal intelligent units of the race before the single units can reach to the maximum state of that cycle.

It is by no means easy to retain in mind the fact that it is consciousness—identity—which creates and moves through all

fields of life, while that consciousness seems to be so firmly embedded in the matter of its own creation, and within which it is only capable of functioning by use of five senses.

It is only possible for man to attain to a full realization of this truth when the sixth sense begins to unfold, as is now the case with the more highly developed units of the present root-race of humanity. As a result of the first flutterings of vital force in hitherto atrophied brain centers in such highly developed units, the last half of the past century and beginning of the present one has seen some wonderful strides in all fields of life, material, psychic and spiritual. Analogy and correspondence are opening up mind areas which had been closed by superstition and ignorance, and are being used to augment the results of investigation by microscope, telescope, spectrum analysis, etc. Microscopical research alone is furnishing some remarkable disclosures along the line of the minute forms of life.

The comparatively great spaces between the cells, the molecules, atoms and electrons, which recent investigation has proven, pave the way for understanding somewhat of the universes which may exist, peopled by conscious lives now classified as microbes, germs, etc., and even more minute forms of life. Analogy and correspondence furnish plenty of evidence to the thinker that, as those lesser areas of space are peopled by minute forms of life, so the wider spaces are peopled by forms of life correspondingly greater in size, beings in which countless other large forms of life now visible to the eye of man may be of correspondingly microbic proportion to the consciousness of such beings. These new discoveries of science are related to facts which have been known to the Masters of Wisdom for ages, and many of these facts have been made known to the disciples of said Masters long before they were announced by the devotees of Science now engaged in such research. However, there is one impassable barrier between the findings of the average scientist and the teachings of the Masters, and that is the barrier at that point where spirit and matter meet, and "where one must disappear to give space to the other." The Master teaches that that point lies in the atomic field of life, in other words, that neither the atom nor the electron is matter, in the strict sense of the word, but Mind and Soul, entirely different states of existence within which the microbes of science are non-existent, while at the same time they are created—built—into form by consciousness. He teaches that all the forms of the greater as well as the lesser universes which the scientist now postulates are facts in nature also created and animated by consciousness; and as both lie outside the fields of gross matter and are not subject to the governing laws of such matter, they can only be observed and contacted by the inner senses—the senses of soul.

One of the very interesting findings of a famous scientist and microscopist is that the utmost attainable limit of resolving power by which life in minutia is observable is 1,140,000th of an inch, and that such restriction is caused by refraction. This means that the ray of light which enters the lens of the microscope at its axis

bends around the object and enters the eye exactly as though the object did not exist.

However, while this does not mean that organized life does not exist in minutia beyond that object, it does mean to the occultist that there are light rays which would not bend in even a microscope of much greater power, and therefore would leave the object visible to the eye if that eye could bear the light. Such rays of light would be directly transmitted from the Central Spiritual Sun through the sun of this solar system, but would not be traceable by the physical sense of sight. The light would be visible to the psychic sense of sight. When rays of light are diffracted—bent around an object—a window is opened into the astral plane at the bend, through which man might see the astral image of any material object in its path if the physical eye were differently constructed.

Until the scientist can accept the fact that the light which to all appearances comes from the visible sun is but the reflection of certain rays of a much greater central sun, his researches in that line will be unsatisfactory. As the full strength of a chemical may be applied to some form of gross matter without injury to the latter, but must be diluted if safely used by a man, and still further diluted if used by a child, so the energy of the Central Sun is freed by means of certain rays in proportion to the character of the mass which has attracted them, whether it be a sun or a world or a man. With the evolution of the sixth sense, consciousness will have a vehicle by means of which the human ego will be able to solve many of the mysteries of light without the aid of a microscope or any other material agent. The human eye will then be fully developed and will be all that is required in the line of a microscope. Man will then be able to look through the aforesaid windows made by bent rays of light which are now opaque to his vision.

The mind of man is so generally bound by his theories regarding the constitution of matter that it is difficult for him to accept the fact that matter has no bona fide existence.

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.

THE GODS OF LIGHT PROCEED FROM THE GODS OF DARKNESS

Thus it is pretty well established that Christ, the Logos, or the God in Space and the Saviour on Earth, is but one of the echoes of this same antediluvian and sorely misunderstood Wisdom. Its history begins by the descent to Earth of the "Gods" who

incarnate in mankind, and this is the "Fall." Whether Brahma hurled down on Earth by Bhagavan in the allegory, or Jupiter by Cronus, all are the symbols of the human races. Once having touched this planet of dense matter, the snow-white wings of even the highest Angel can no longer remain immaculate, or the Avatara (or incarnation) be perfect, as every such Avatara is the fall of a God into generation. Nowhere is the metaphysical truth more clear, when explained esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade it—than in the Upanishads, the Esoteric glossaries of the Vedas. The Rig Veda, as Guignault characterized it, "is the most sublime conception of the great highways of humanity." The Vedas are, and will remain forever, in the Esotericism of the Vedanta and the Upanishads, "the mirror of the Eternal Wisdom."

For upwards of sixteen centuries the new masks forced over the faces of the old Gods have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical Fall, and the as metaphorical Atonement and Crucifixion, have led Western Humanity through roads knee-deep in blood. Worse than all, they have led it to believe in the dogma of the Evil Spirit distinct from the Spirit of all Good, whereas the former lives in all Matter and preeminently in man. Finally it has created the God-slandering dogma of Hell and eternal perdition; it has spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it has made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Hence the people have been led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The philosophy of that Law in Nature which implants in man, as well as in every beast, a passionate, inherent and instinctive desire for freedom and self-guidance pertains to Psychology and cannot be touched on now; for to demonstrate this feeling in higher Intelligences, to analyze and give a natural reason for it, would necessitate an endless philosophical explanation for which there here is no room.

S.D.II (Third Edition) p. 507.

This "Darkness" is, as one can see, not the darkness of shadow, but the pure, primeval Light of the Absolute from which God spoke light, as we know it, into Being. Shadow—for man in the realms of his own consciousness—is the absence or negation of that Light which is the Word of Wisdom from on High. This Light man sacrificed when he fell into the world of matter. To find it again means freedom, liberation from the toils of the night; and for this liberation man ever struggles.

But for ages he has floundered in his own darkness, suffering not only the toils of the natural shadow of his evolvment, but that of a self-made night of thicker shadow, by refusing the

guidance of the Wisdom of the Gods. He will gain and hold that freedom, which is true and lasting, only when he learns the Law and lives it. And how is he to learn that Law? How is the Truth to be found? It is to be found scientifically. H. P. B. says in "The Key to Theosophy," p. 59: "It is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiased mind, that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agreement that we may achieve this result. For no sooner do we arrive—either by study or being taught by someone who knows—at their inner meaning, than we find, almost in every case, that it expresses some great truth in Nature."

And for this procedure that vast body of teachings which is called Theosophy today is a storehouse and a guide. It is nobody's creation, nobody's religion or school of philosophy, but the lore that has ever been carried in the soul of the human race, and given to civilization after civilization down the ages.

To further quote from "The Key to Theosophy," pp. 56, 57:

"Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlies the Universe—the homogeneity of eternal GOOD; and in its concrete sense it is the sum total of the same as allotted to man by nature on this earth, and no more . . . Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth . . . Theosophy is divine nature, visible and invisible."

He who searches in these realms will surely find, for Divine Law moves to action both man and nature. And they two are one and inseparable, and are essentially imperishable. The outer forms of man and nature appear, change and disappear, but within is That which does not die—and is not born, in the sense that it did not exist before it appeared in this outer world. It is a Life in the sea of Life.

OCCULTISM FOR BEGINNERS.

Second Series. No. XXIX.

Functions of the Green Ray (Continued)

The Green Ray then, as shown in the last lesson, is the third member of the Trinity, the Christos in a universal sense, born from the mingling of the Blue and Yellow, its Father-Mother, and is sent forth as a spiritualizing intelligence to redeem the Rupa or Form Consciousness brought into existence by the Red principle.

Whatever may be the conditions on other worlds, on this earth the green energy is universally and incessantly working to bring form to a higher expression. This is the reason why of the universality of the color green in nature, to which outer human intelligence corresponds.

It may prove of value at this point to introduce the teaching of H. P. Blavatsky on the color green, as given to the students.

of the Eastern School of Theosophy while she was still on this plane. She says: "Inspecting the corrected rates for the vibrations of the seven primary colors, it appears that each color differs from the preceding one by a step of 42 or 6×7 .

462 Red	plus 42 equals	504	} Third Octave of Psychic Color Perceptions.
504 Orange	plus 42 equals	546	
546 Yellow	plus 42 equals	588	
588 Green	plus 42 equals	630	
630 Blue	plus 42 equals	672	
672 Indigo	plus 42 equals	714	
714 Violet	plus 42 equals	756	
756 Red	plus		

The above is the Third Octave of Psychic color perceptions with which we are all familiar through impression on our retinas.

Now, carrying the process backward and subtracting 42, we find that the first fundamental, or ground color, is green, for this globe. Thus:

— Green	} First Semi-Octave.
42 Blue	
84 Indigo	
126 Violet	
168 Red	} Second Octave.
210 Orange	
252 Yellow	
294 Green	
336 Blue	
378 Indigo	
420 Violet	
462 Red	

The Second and Fourth Octaves would be heat and actinic rays and invisible to our visual perceptions.

In a former lesson it was shown how, in the process of growth of plant or other life, the green absorbed the red. Hence we can see the Christos-like redeeming functions of the Green Ray in the world of form. The Form principle—Red—is absorbed by the Green (Lower Manas); Lower Manas or Green is then absorbed by its Father-Mother Ray, Blue-Indigo and Yellow, representing Higher Manas and the Buddhic principles. These are universal principles and transcend all form and limitations of form.

W. H. D.

TEMPLE BUILDERS DEPARTMENT, Lesson No. 6

FOR THE VERY LITTLE ONES—PART 2.

In the picture, the Good Shepherd is leading the sheep home. Every shepherd that loves his sheep has some place for them to

sleep at night. Often it is a low house called a sheep-fold, where the sheep can sleep and be safe, for it is at night that the wolves would kill the sheep if they could.

The Good Shepherd who cares for us has sheep-folds for us. They may not be little low houses like those for the sheep in the fields, but they are places where we can be safe from dangers.

Maybe you can think of one fold each of us has. It is made by love, and we are safe and happy in it while we listen to the voice of the Shepherd.

Our homes are folds for us, and they have been made by the Good Shepherd, for we said they were made by love, and another name for the Good Shepherd is Love.

When we gather together to study these lessons the Good Shepherd, Love, leads us into a fold of The Temple Builders; and if we build carefully and lovingly, some day he may lead us into even larger and greater folds.

The picture is only meant to help us know better what true love is. It will help us to be more gentle and kind, and are we not thankful to have seen it and to have heard its story?

Whenever we are doing what is right, whenever we are helping others, and thinking how we can make others happy, and when we forget all about having a good time for ourselves, we may be sure the Good Shepherd of Love is with us, and maybe the voice of Love will speak to us, telling us what we should do and where we should go. Very often we hear the voice when Father or Mother speaks, telling us what is right, or when a brother is pleased by something kind we have done for him; but the best place of all to hear this voice of the Good Shepherd, Love, is within ourselves: when we are as quiet, bright and warm with love, as the sunbeams that skip about over the world. If we listen at those times, we may hear the voice say quietly within us, "Little Child, you have fed my lambs. It has made you happy, and the Good Shepherd of Love shall be with you always."

This ends the story, but while we are together let us learn more about the sheep and find how many lessons we can learn from them. We would find them pleasant playmates, and should always play with them when we can. They are so gentle and friendly that they often run to meet us when they see us coming. They live in the fields, eat the grass, gambol over the hills and play all day long.

Sometimes there is a brook running through the field where the sheep stay, and they often go to the brook to drink. Sometimes there is a trough for water in the field, and the sheep drink out of the trough. When the sun is very warm they gather together under the trees and rest or play with each other.

The sheep are covered with wool. It is generally white, but sometimes black or brown. This keeps them warm during the winter. Sometimes it grows so long that it gets too warm for summer, and that is the time men take large shears and cut off the wool and make cloth of it. This leaves the sheep nice and cool for the summer, and we have cloth to make warm clothes for the winter.

Look around the room, and at your clothing, and see how many things are made of wool. Then close your eyes and feel the cloth that is placed in your hands. Can you tell by feeling whether it is wool or not?

Let us ravel out some of our woolen pieces and we will find they are made of threads. If we pull the threads apart we will find that we have wool like that which grows upon the sheep, only some of ours is colored.

We can spin these threads by holding them in the left hand while we twist with the right.

Now let us ravel some more cloth and see how it is woven. Some of the threads run up and down and some crosswise.

We weave from animal and vegetable products materials to clothe our bodies, and we dye them with colors. But there is a finer fabric that we are constantly weaving, which we often forget and fail to see, even when it is placed before us in all its beauty.

It is the Garment of the Soul of the inner body, and it is woven from our thoughts and deeds; and our desires are the threads which color the garment.

When the thoughts and heart are wholly pure and unselfish, the fabric is lily white. It will always be glorious in color if the soul is high and pure. The colors show just what the soul is, for they are a part of the soul itself.

When the thoughts and motives are impure or selfish, it is as though the robe had been dipped in muddy water, losing all its beauty and brightness.

In this Garment of the Soul, each may have his own choice for quality, color and design. The most beautiful tints often surround the soul of the poorest child, ever changing with its thoughts and deeds.

There is nothing so interwoven as the thoughts and feelings of people: We should be most careful in weaving this cloth of the heart and thought realm. We should be most careful what kind of a robe we wear, lest we touch our brother's delicate soul, and stain it beyond repair.

If we would look upon the soul of our brother in all its glorious brightness, we must first make our own hearts pure, for the soul can be seen only by the Pure in Heart.

Think long upon these thoughts. They are a lesson within themselves.

Reprint.

Jane W. Dower.

TEMPLE ACTIVITIES AND NOTICES

Since we last reported, the following services and lectures were held at the Temple: The Feast of Fulfillment, followed by the Devotional Service, was celebrated on the first Sundays in June and July. In the Sunday afternoon Services the following lectures were delivered: June 13, Joyce Hedin, "Of Thy Poverty." June 20, Ernest Harrison, "Be Your-

self." June 27, Jane R. Thompson, "Nature." July 11, Duncan Ferguson, "The Garden of the Soul." July 18, Cethyl Mallory, "The Inseparableness of Humanity." July 25, Fred Whitney, "Laws of Life."

July 22 marked the 21st anniversary of the passing from this plane of Mrs. Francia A. LaDue, Blue Star, first Guardian-in-Chief of The Temple of The People. In commemoration of this day you will find "The Recording," one of the Master's Convention Messages, reprinted on page 3 of this number of the Artisan, together with Blue Star's Commentary.

When this Artisan reaches you, our FORTY-FOURTH ANNUAL TEMPLE CONVENTION will be in session at Headquarters, beginning Sunday, August 1. We hope that all dear Comrades and Friends who cannot be with us in person, will join us in spirit. Be one with us in consciousness to partake of the high spiritual Lodge forces which are always poured out into the world through the Temple Center at this time of the year, uplifting and strengthening the Masters' Cause for all the human race.

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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