



The Temple Artisan

APRIL-MAY, 1945

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Published bi-monthly at Halcyon, Calif.

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

VOLUME XLV

APRIL-MAY, 1945

Nos. 11, 12

BEHOLD, I GIVE

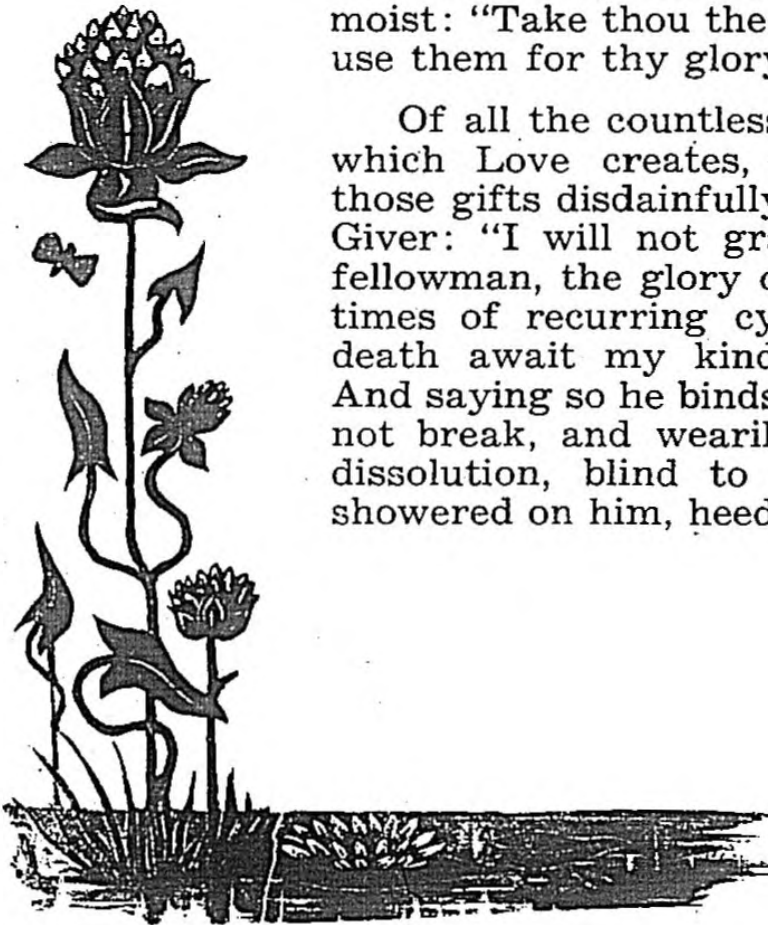


UNTO THEE A KEY

NEW BIRTHS

Divine Love— Life— Law bring to new birth and opportunity each gladsome Spring new life for all the myriad lesser lives created through past cycles. It clothes them with new garments bright and beautiful, and says to each in turn with tender touches warm and moist: "Take thou the gifts I bring to thee and use them for thy glory and thy growth."

Of all the countless hordes of living things which Love creates, man alone dares fling those gifts disdainfully aside and say unto the Giver: "I will not grant myself, nor yet my fellowman, the glory of new births, the spring times of recurring cycles; for only age and death await my kind when youth is past." And saying so he binds his soul in bonds he will not break, and wearily plods on to pain and dissolution, blind to the lessons Love hath showered on him, heedless to the end.



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

SPIRITUAL LEADERSHIP

It is upon the great man, the man or woman with the Great Vision, however lowly the station now, that the Responsibility for Right Government in the future will rest, and therefore upon him or her rests that responsibility now—the responsibility of fitting himself or herself for spiritual leadership.

There will be no more statecraft in the Day of the Great Outpouring of the Christos, and that outpouring will open the eyes of the blind—the present selfish, egotistical, ambitious rulers, or would-be rulers of the earth. They will then be only too willing to follow those who have had the Great Vision and have taken opportunities to widen that vision by means of personal sacrifice—the sacrifice of early ideals and ambitions, as well as selfish desires.

The Great Vision has shown them that until the present race of mankind has reached its mental and spiritual apotheosis no form of government can be lasting; therefore whatever be the difficulties he must surmount, however much he must sacrifice lower desire, his one great end and aim must be the attainment of Spiritual Wisdom in order that he may become able to help his fellowmen to understand themselves in the Day of Reorganization. It is appreciation of these facts which is the distinguishing mark between the great and the little man in the eyes of the Masters.

Evidence of the power of discrimination in the average man of this period is becoming daily more difficult to secure by those among us who watch the Signs of the Times, for the truly great man among the masses of humanity is becoming more and more rare.

There will always be the little men, the short-sighted men, to the end of the age; men who fail to catch the Vision, men who fail to perceive that no form of force, no intellectual concept of government of world or nation can have any permanent stability or be anything but a temporary expedient until there comes a world-wide or nation-wide revival, an Outpouring of the Holy Ghost, to use a Biblical term, which will wipe out once and forever the lines of separation between man and man.

It will do this because, with the outpouring of this Spiritual

Power, brought about by the re-descent of Great Hierarchies—the Father-Motherhood of God, the Sonship of Man—the Christos, the Avatar, there will come such a revelation that the differences which are bases of separation must disappear by their very weight, their burden on the heart of man.



I HAVE KEPT THE FAITH

From The Mountain Top

Beats there a heart so callous, so unresponsive as to feel no thrill of courage, no gratitude that it belongs to the same grade of substance, beats to the same measure as that which enveloped the man and prompted the words of the dying Paul: "I have kept the faith?"

What would be the result if the Higher Self of each one of us called upon to make a similar assertion in the hearing of a waiting multitude after years of such trial as Paul endured for his faith's sake?

And what is this faith which Paul once defined as "the substance of things hoped for?"

The answer comes from the heart of all things and wells up from our own hearts to our lips, "It is the Life of our life—the one attribute—the basic principle of all our hopes, fears, longings and possibilities. Without it we were the most forlorn, helpless and hopeless creatures in the wide universe."

When all we have loved, trusted, worked for, prayed for, endured for, leaves us some day in the midst of one of the fiercest storms of trial; when it seems as though the very foundations of the world were giving away and we were plunging into the depth of Hades; out from some inner shrine, some holy place, where God is dwelling in fulness for the time being, there comes a soft whisper to our inner ear, bringing in its wake a wave of hope and courage which stirs some stagnant, long-neglected deep of our nature and sets it into rapidly pulsating motion; and then into our hearts and heads is wafted the message: "Be of good cheer, I have overcome."

Overcome what, and by what? questions the lower mind.

Clear cut and sharp comes the answer: "Overcome the world and all that is in it that is antagonistic to the highest good, and overcome it by the Power of Faith." Faith sees the first step of the long ladder we must climb, and then glances along the other steps and says to us: "Take that first step and the rest will be easy." Faith that looks into the heavens of a starlit night and says: "Even as the Hand of Infinity holds those worlds in equilibrium, as century after century they traverse unending spaces, so will that same hand hold this little world which constitutes my individual self, so I have no

occasion to fear. All I need is power to will and work—the Infinite Father will do the rest. Faith walks by one's side, even if its face be veiled, as we stumble down the dark valley of death and through hells beneath—those hells that have quenched the fires of hope, of love, of mercy, of even desire for existence—and says: "Look up, beloved, this is not all of life; take me, use me as a shield against the darts of the devils that haunt this place, and fight thy way out."

And, listening to that plea and obeying it, we find the way opening before us; we find the devils were either powerless to injure us or that they were unsubstantial, transitory, dream figures which melt away before our eyes, as step by step we advance, covered by that shield of Faith.

Aye, Faith is indeed the Life of our life, the impulse to every worthy action; the basis of every invention, every scientific discovery, every advance in all fields of life; and more than all else to the longing, soul-starved human being hopeless of ever being understood by or ever gaining a place in the hearts of those it loves and serves, and overcome with a horrible fear of death, and, even worse, fear of continued life.

What words can picture the return of a lost faith to such a one?

Dwelling on all these truths, can we not imagine with what wholesome pride came the words: "I have kept the faith" from the lips of that old, wornout, dying man; wornout in the service of his fellowmen and the Christ he loved?

Who would not reverently repeat the same words to himself and pray that he too might be able to utter them in a like hour of supreme trial, in the same spirit and with the same power?

The greatest Initiate, the humblest slave may have a right to utter them, and in the utterance the two would be made One in the Heart of Infinite Love.



THE RESPONSIBILITY OF LEADERSHIP

Temple Teachings. Open Series. Lesson No. 123

The founder of every great or small religious or sectarian organization, the originator of every specific movement or plan for the benefit of the human race or any division thereof, is primarily responsible for the success or failure, the adherence or dispersion of the units of the movement or body to a much greater degree than either he or his associates are aware; for the causes and effects of such responsibility and power are so closely identified with the finer forces of nature that unless one is a deep student of life he will not seek in the right quarter for knowledge of their ultimate source. Only one who is aware of

the geometrical perfection of every phase and condition of manifested life will be apt to note that some direct line or figure, some geometrical form representing some quality, karmically drawn together, connects all living creatures and places them, according to the dominance of their quality, in some one position in that figure.

I refer to this in order to point out that a higher rate of development along any definite line, for instance, a line which makes the religious instinct dominant in his nature, would place a man geometrically in a certain figure and in a certain position in that figure, thereby making him a centralizing point for the cosmic energy which constitutes that particular quality.

Just so much of that quality as he is capable of functioning would pour in on him from the inner source of that form of energy. Any personal idiosyncrasy or characteristic of an opposite nature, any weakness, or even a stronger degree of the same energy than his personality could endure, would throw that quality in his nature out of alignment, would lower or raise it, geometrically speaking, above or below the normal degree and thus incapacitate him for perfectly functioning that quality, or only permit of his partially or weakly functioning the same, he being the natural avenue for that energy so far as all other individuals in that same geometrical figure were for the time being concerned, and there would also be a falling off, a decrease of that energy in the cases of those other individuals emplaced in the same figure.

Perhaps I may particularly illustrate this by using an engine boiler with a steam whistle as a symbol. The boiler, the generator of the steam, is generating energy of a particular kind. The engineer wishes to use that steam for the purpose of blowing the whistle, and a certain degree of the steam is turned into the tube of the whistle. As long as the tube is unobstructed and the conditions are right the whistle will continue to sound. If there were an obstruction in the tube of the whistle, or if another stream of energy of equal power were directed into the tube from the whistle end one of two things would happen—one stream would neutralize the other and there would be no sound, or the extra stream would burst the whistle, and in either case the purpose of the whistle would be confounded.

If a stream of divine afflatus, a power which we might term enthusiastic religious fervor, dependent on devotion and faith for its outpouring, were poured out into a community of believers through the channel of one man, and a contrary stream were poured into his mind through the unfaith, unbelief, and lack of devotion of many of his associates, unless the man were perfectly poised and unchangeable the religious fervor would be neutralized, and his faith would be unsettled.

No matter how he might labor exteriorly he could not make his efforts count to any extent. No matter how he might hide

his unfaith, his work would be fruitless.

If he had but three, five, or seven persons in perfect alignment with him, and so was able to function the power bestowed, there would be perfect interaction between him and them, and all things would be possible to him and to the body. If the reverse were the case conditions corresponding to explosion and disruption in his own nature and in his work would inevitably occur.

No other person could take up his particular work along that one line and carry it to success, as long as he remained in the geometrical position which made him a centralizing point for the receipt and transmission of that particular form of energy.

The failure of men in religious, in business, in social life might all be traced back to their loss of faith in themselves or their ideas, and therefore a similar loss in the case of their associates.

The exactitude of the geometrical laws, the perfection, down to the minutest details, of the action of all the laws governing the finer forms of energy and force, make exception to the above rule impossible.

Exactly as a top will slow down gradually, and finally fall on its side when the energy generated by the unwound string is exhausted, so you will see men and women in all walks of life who are engaged in specific lines of work commence to slow down and gradually fall out of their individual lines of work without any apparent cause. You may surmise a cause which to you would seem sufficient, yet another person under similar handicaps would carry a similar line of work to a successful conclusion.

If you were able to trace back the cause of the failure of the first mentioned man you would find that the particular quality through which his main stream of energy functioned had been lessened or killed out, thereby disqualifying him for service in his particular field.

The loss or failure might not be perceptible to others, but he would be conscious of a loss of something in himself that was the mainspring of his action. He would no longer be a magnet to attract success to himself or those associated with him. Gradually his customers, if he were a merchant, would leave him. Everything he undertook in that particular line would be a failure.

If he were able to analyze the effects of the first cause, the withdrawal of that force or finer form of energy, he would soon learn that loss of faith in himself had been the first effect of such withdrawal.

Therefore it behooves you all to watch closely and protect the qualities in yourselves to which you look for success. Keep your ideals strong and pure, and reject the thoughts and influences which would tend to lower them.

FROM "THE PATH VICTORIOUS"**By B. S.****LOVE**

Here and there from amidst the toilers of the world, from those whose lives are one perpetual struggle against inhibiting conditions, a head is momentarily lifted from its hard task, eyes are raised to the stars, or a hand stretched out in pleading to some fellow being for more light. Here and there a book or paper is opened and the reader thereof finds his heart warming toward the author and his brain responding to the call of another. Here and there a cry arises from closed lips—"Oh! that someone would show me the way out of these life-destroying conditions!"

Such a cry is never left unanswered, although too often the answer falls unheeded on an ear untrained to hear aright. But however or whenever it is heard, it is embodied in one word—Love. Whether the lesson to be learned is one of cold stern endurance, of fiery pain or of pleasure, Love is ever the teacher. Love is ever moulding a soul strong, bright and enduring enough to shine as a sun over all the dark and hidden places of human nature.

Love is building a creator of worlds out of every normal human being, and is using the cold and the heat, the pain and the pleasure to test each part of the structure now under way.

THE PATH

The twentieth century man is eminently desirous of bringing out the best that is in him. But he does not always know how this is to be done. Knowing it, he cannot always find about him the will, persistency and strength to make life respond to him. He finds himself unwillingly a creature of environment, while he inwardly feels that environment ought to be a servant to him. As he grows older he is likely to struggle less and less with what he takes to be a superior force, and is likely to abandon himself to a defensive attitude toward life, the world and himself, and to wait for death or some unknown change to come and make him into something which he one time intended to be, but is not.

The Path to personal victory is the same path as that which leads to personal defeat. It is the path of mind. It is the path of the soul.

Where all the powers of mind are dreams, trifles, worries, fears, and angers, there is no possibility of bringing out the best that is in a man, and the worst that is in him has an excellent opportunity to express itself. But where the ceaseless modifications of the mind are hindered, are interrupted by the will and are turned into predetermined channels, where the thinking principle is held to the construction only of those images, concrete or abstract, which are serene, untroubled, and constructive

—there the man has his ever wide-open opportunity for re-adjustment.

All too much the image-making mind is turned to the outer world. All too little it is turned to the inner world of Cause and Rest. The power of the inner principles is lost where the mind is like a noisy street filled with clanging wheels, impatient voices and occasional riot. The power of the inner principles shows itself where the mind is held to a single point and that a point of victory.

All too much is the mind occupied with the past—as though it only could be interested in corpses. All too little it is occupied with the present and future—with the living and the new-born.

Redemption is always on our doorstep. As a man thinketh, so shall he be redeemed.

HO, ALL YE THAT SUFFER

How close, in all the common affairs of life, one human being may draw to another; and yet, when the soul of one is lashed into frenzy or sunk into abject despair the thought of measureless distance between the two brings an indescribable awe upon the one who can only see the effects of the lashing, or the despair on the face of the tempted or stricken.

Only with his eyes can man see, unless he, too, has been down into the same depths. He can bring no surcease to the stricken soul unless he, too, has been lashed by the same blows and has turned their stripes into ladder steps and climbed up beyond the power of blows to hurt.

For all there seems to be such a vast distinction between body and soul, that distinction is the veriest chimera. The soul stands, as it were, a pattern within, upon and around which all the blind, unfeeling, cutting, disintegrating forces of nature are building an outer semblance of quivering, shrinking human flesh, and every cut, or blow, or gnawing pain which hastens the growth of that semblance leaves a corresponding impress upon the pattern—the soul—also.

The body may bespeak sympathy and help from other human beings, but the soul stands alone and un comforted. For long eras of time it can only look forward to more pain and wonder if it can endure to the end, and what the end of its period of trial will be when it is reached. But its roots are momentarily sinking deeper into the great stream of life; they will reach the bottom of that stream some future day, and bury themselves in the rich soil, the place of sustenance beneath the waters, and then there will suddenly stand up a stalk bearing a perfect bud, to open on the face of the waters into the perfected blossom, the crown of its labor and pain.

THE KEYS

There are two among the qualities aspired to by every Chela of The Great White Lodge—qualities which are the Keys to the door between Mastery and endless Servitude—one of those Keys is GRATITUDE and the other is LOYALTY."

THAT UPPER ROOM

"Then thou shalt find an upper room."

What matters it now that I feel no touch of an outstretched hand? What matters it that my friend is false to me; that mine enemy openly rejoices at my sorrow? Why should I grieve for the treasures that have been stolen from me? Have I not found the way to that "Upper Room" where now await my coming the One and the Twelve?

Who can picture the beauty of that "Upper Room," with its ceiling lost in the mazes of heaven, its walls of purple and gold and blue, its thick meshed carpet of softest green, be-sprinkled with flowers of vivid hue? A glorious sun for its chandelier and the stars for its hanging lamps. And the table whereon the Feast is spread, around which are seated the One and Twelve who await me. O Christ, dare I look thereon with unsanctified eyes or look on the cross whereon Thou hast lain—from which Thou dost call—to which I may go, and where I may rest till the feast begins?

That "Upper Room," the topmost one of our seven-floored home, away from all noise, all confusion of tongues; where the glare of the light of the early sun is softened and tendered, and all one-time shadows of darkest hues are lighted to delicate shadings of mauve and gray.

Who would stay in a room of the lower floors, if but once had been caught a single glimpse of that blessed "Upper Room," even though the steps that led to the low-hung door, through which he must pass, were ankle deep in the blood of his heart?

SYMPATHY

As each great cycle draws to a close its momentum is increased. Its least vibrations are quickened many-fold, and before the hour strikes that shall bring any great world-period to an end the inhabitants of that world become so sensitive to its rapid vibrations that they can no longer live the life of their more easy-going ancestors. A single hour may bring to them successive changes that could only have been the result of many years of experience a century or two before. We are living in such a period now.

We no longer have time, or so we think, for the exercising of the graces of the Soul. Every hour is given up to intense application, whatever be the direction our energies have taken. One of the most tender of these graces, Sympathy, bids fair to dis-

appear from the horizon of the century, and yet, in all the category of human or heavenly attributes there is not one of which we stand more in need at the present time.

Sympathy has been analyzed, classified, and relegated to the background. We are told that it is but a "mode of motion," a "sensitiveness," or a trait of character we would do well to dispense with if we would succeed in material life; but in all this living, breathing, conscious world with its myriads of lives, there is no attribute less understood, or more potent. True, it is "a mode of motion," but a motion of the eternal spiritual substance of Love which is more powerful than all other forms of substance, matter, force or energy in the Universe.

The story of Self-Sacrifice of Divine Love for humanity was never told effectually unless the tongue that uttered it was nerved by the fire of sympathy and pity. The main-spring, the power of the Christian religion, without which it would never have grown to its present proportions, is the sympathy, the pity of the Christ for fallen humanity.

I have told you that Love is a substance, a force, an essence, the most literal as well as the most spiritual of all the emanations of the Infinite, and sympathy is its first-born child. But few of you know, or if you know stop to think, that with the awakening of every sensation of pity in the human mind an emanation from the nervous ether in the body of man arises, which indeed may be likened to the aroma of a thousand roses. And this emanation is not lost in the field of space, it enters into the being of the one to whom the pity is extended. It comforts and helps even where no word is spoken, no outward deed performed. It falls like dew on the parched soil, on the heart made hard and callous by wordly indifference and human suffering; penetrating, purifying and softening; making possible a regeneration, a new life for the mortal who mayhap had thought himself beyond all help. It is the first stone laid in the spiritual Temple of Man, the attribute that severs forever the man's relationship to his brute ancestors, the first step of the ladder that leads to the Gods.

Should such an attribute be classed among the weaknesses of men, as it often is? Should such a God-like quality be relegated contemptuously to women and children?

The inherent quality of the beast in man is perceptible in the natural cruelty of the average child, until the dew of sympathy arises in its heart; and that quality which makes the most rapid growth determines the character of the man or woman.

Among certain classes who are studying what they believe to be occultism there is an ever increasing tendency to kill out in themselves these attributes, mistaking them for sensations of the lower man. They have applied to the term "indifference" as used by older mystics a wrong interpretation, and are many steps on the road that leads to a state of callousness and heartlessness.

True "indifference" has altogether another definition, which in the English nomenclature is simply resignation, patience. Such students have not yet awakened to the danger they are in of destroying the only attributes by which it is possible for them to win perfection, Mastery.

None of the great philosophies given the world contradicts another, if its spirit is read instead of the letter merely; and when an apparent contradiction occurs in one, the light thrown on the subject by another will bring out their identity. From all of them you may learn Wisdom, Justice and Love. In all you may learn that while we must garner the harvest for which we have sown the seed, Eternal Love overtops Eternal Justice and scatters with lavish hand bud, blossom and fruit over the barren planes of the soul that we have left unplanted.

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.

According to the imperishable and all-inclusive Wisdom and Knowledge had from time immemorial by Those Who Know and guide the destiny of worlds, humanity is an evolving entity, en masse and individually. Man began as Monad in Essence in the Spiritual beginnings of the planet, to grow and change with and within it, and as such was, like a seed, carrying within itself all that is to be, and unfolding this seed step by step and cycle by cycle down the milleniums of time, taking on both minor and major changes in form patterns and powers.

One of the major changes was in that cycle wherein man came by the faculty to know the difference between good and evil, and a power of choice and action whereby he could choose one course or another and apply action on his own responsibility. Thus he would accomplish, or fail to accomplish his desires and become entitled and obligated to discern the right choice from the wrong one by the nature of the acts he had committed and their outcome.

His desires are the causes; his fortunes—good or bad—are his Karma; that is, Karma as generally understood, for in reality Karma is neither good nor evil as taught by all the great Teachers of humanity. This world, as with all other worlds, is a problem being worked out in the mind of Deity. For that problem there is Plan. That Plan is the Law, and the Law is Karma. And Karma reaches the minutest atomie in the life stream of this evolving world. Every human being is a specific builder in that plan, now building rightly, and then again marring the plan. If he builds rightly he rises in the scale of evolution and

helps to carry the planet towards its perfection; if he builds wrongly he falls into the shadows and hells of life, and an aggregate of such falls, individually and racially, can plunge a world into the abyss.

It was through the writings of H. P. Blavatsky that the West was widely taught this vital fundamental Law of Cause and Effect; and referring, in the Secret Doctrine, to the Biblical "fall of man", and also to the fall of the Atlanteans into wide-spread Black Magic and the consequent destruction of their continent, all after man had acquired his higher powers, she says, "Such was the law of evolution . . . and the sin was not in using those newly-developed powers, but in MISUSING them; in making of the tabernacle designed to contain a God the fane of every spiritual iniquity." (S. D. II, p. 316)

And this iniquity travels along down the centuries with races and individuals, in life after life, until faced and conquered by the soul within, or until the evil slays the evil-doer.

To quote further from the same passage in the Secret Doctrine: "Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of Karma is inextricably interwoven with that of Reincarnation."

"It is only the knowledge of the constant re-births of one and the same Individuality throughout the Life-Cycle; the assurance that the same Monads . . . have to pass through the 'Circle of Necessity,' rewarded or punished by such re-birth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless Shells, or Astral Figures of the First Race . . . are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible apparent injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honor paid to fools and profligates, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator

"Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent

down too forcibly, rebounds with corresponding vigor. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellowmen. Karma is an Absolute and Eternal Law in the World of Manifestation; and as there can only be one Absolute, as One eternal ever-present Cause, believers in Karma cannot be regarded as Atheists or Materialists—still less as Fatalists, for Karma is one with the Unknowable, of which it is an aspect, in its effects in the phenomenal world.

"Intimately, or rather indissolubly, connected with Karma, then, is the Law of Re-birth, or of the Reincarnation of the same spiritual Individuality in a long, almost interminable, series of Personalities. The latter are like the various characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The **inner**, or real Man, who personates those characters, knows the whole time that he is Hamlet only for the brief space of a few acts, which, however, on the plane of human illusion, represent the whole life of Hamlet. He knows also that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night. And though the outer, visible character is supposed to be ignorant of the fact, and in actual life that ignorance is, unfortunately, but too real, nevertheless, the **permanent** Individuality is fully aware of it, and it is through the atrophy of the "spiritual" Eye in the physical body that that knowledge is unable to impress itself on the consciousness of the false Personality.

"The possession of a physical Third Eye, we are told, was enjoyed by the men of the Third Root-Race, down to nearly the middle period of the third sub-race of the Fourth Root-Race, when the consolidation and perfection of the human frame caused it to disappear from the outward anatomy of man. Psychically and spiritually, however, its mental and visual perception lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether. This was prior to the submersion of the bulk of the Atlantean Continent. And now we may return to the Deluges and their many 'Noahs.'"

TEMPLE BUILDERS DEPARTMENT

KARMA. Lesson No. 139.

1. What is Karma?

A. Karma is the law of harmony or balance.

2. Is Karma used in music and in weighing and measuring?

A. It is. It is also at work in every act of life.

3. How does it work?

A. Whenever there is action something occurs. The action and the thing that results are always equal. Small things come from small actions. Great things occur from great causes. If we study well we gain much knowledge. If a fly lights on a tree the branches do not bend enough to be noticed. If the hatred in one person's heart is great enough it can cause war among many nations. The finger of a little boy held for hours in the small leak-hole of a dyke has kept a town from being flooded.

4. Where is there any balance or music in these things?

A. The courage of the boy was as great as the strength of the river and saved the lives of hundreds of people. It was also as beautiful as the playing of a wonderful orchestra.

5. Do small things never result from large acts or great things from small?

A. They often seem to result that way, but they never really do. A large tree may grow from a very small seed, but the strength within the seed is as great as the tree it sends forth. A wicked person may seem to be enjoying all the good things of life, but careful thought shows the pleasures are all those that end suddenly. Real happiness can only come from honest living and always remains with us, whether we are rich or poor, sick or well, alone or surrounded by many friends.

6. Does Karma mean that if we do wrong we must suffer?

A. It means that we suffer or enjoy the results of our acts either bad or good. If we do evil we suffer. We are happy if we live unselfishly.

7. Why is it so much easier for some people to do good than others, and why are some so much more successful than others who try even harder?

A. Because they have done good many times, and what we do once, we do again more easily; after we repeat an act a number of times we do it without thinking. It becomes a habit. Some people are more successful than others for the same reason. They have followed the right course from the beginning and it has become easy for them to recognize and follow it. Opportunities return to them, because they have used the old ones and so made new ones for themselves.

8. What is meant by the beginning?

A. The time we begin to think and act for ourselves. The time when we first choose between right and wrong.

9. What is meant by people having good or bad Karma?

A. It means they have made good or bad use of their

opportunities, and so have acquired either good or bad habits.

10. How can a person overcome or change bad Karma into good?

A. By turning his thoughts and acts in the right direction. It can be done by degrees as in music, or it can sometimes be done at once as when a rough chord resolves into a sudden rest and peace.

11. How is this sudden change made?

A. By giving up our will to whatever is right and true, and forgetting ourselves entirely. It is what is meant in the Bible by "Thy will not mine be done."

12. Should we try to overcome Karma slowly or quickly?

A. We should do it as it is natural for us. We should always try and keep our hearts attuned with the Higher Will of Music and Love. If we fail we should not grieve, but try again as a violinist tunes his instrument anew and plays more beautifully than before. If we place our lives in the hands of the Master Musician of Love we will overcome all Karma and give forth beautiful music, without thinking very much about it.

TEMPLE ACTIVITIES AND NOTICES

Inner Order meetings and meetings of the Outer Court, study classes of the Open Square and the Order of the 36, the daily noonday Healing Meditation, as well as Temple Builders' meetings have occurred regularly during the months of April and May.

On Easter Sunday, April 1, the Naming Service was held in the Temple for Barbara Helen Shumway, age 1, daughter of Roberta and Kenneth Shumway. This was followed by the Temple Choral Service and the celebration of the sacred Feast of Fulfillment.

In the Sunday afternoon services, April 8, Cethil Mallory spoke on "Cohesion;" April 15, Elmer Hedin, on "Liberation;" April 22, Roberta Shumway, "The Next Step;" April 29, Isabella Tarbox, "The Rhythm of God."

May 6, the Feast of Fulfillment was celebrated, followed by the Devotional Service. May 8, proclaimed by the President of the United States as V-E. Day, also marking White Lotus Day, a special Thanksgiving Service was held in the Temple. May 13, the Guardian in Chief, Mrs. Pearl F. Dower, spoke on "Lodge Agents;" May 20, Harold Forgostein's lecture was on "Peace;" May 28, Herman Volz spoke on "Sacrifice."

The message on the Editorial page of this issue was printed first in the Artisan twenty-seven years ago, and is reprinted in these pages because such a message is so surcharged with Divine Wisdom, Knowledge and Power that it lifts the world with its undying Light. And this is of greatest importance at this momentous time. A high-born composition in music has never filled its mission and reached its goal by being played or printed or studied but once. But over and over again, like the lark's song sung in the morning skies, must it come to life and be sounded.—Every occult phrase has seven keys, and seven times seven must it speak to the seven-fold man, lifting his heart and soul into the skies of beauty, truth and new-born Life.

TEMPLE LITERATURE

Attention is called 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" reveals the spiritual truth back of outer world conditions of this great age, and should be in the hands of all who seek the Truth. The Yellow and Red Folios contain messages from the Masters of the Great White Lodge, given through The Temple to humanity in 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.

THE TEMPLE

To Those Who Seek Illumination:

1.—Has a consciousness of the Avataric Forces working in the affairs of men and nations dawned upon you? If so, can you perceive the necessity of combining the known principles of Science, Religion and Sociology for the establishment of righteous laws, thus helping to bring about an Era of Justice which offers equal opportunities to all who truly serve their fellowmen?

2.—Are you open to consideration of, and conviction concerning, the unalterable Law of Cause and Effect?

3.—Have the fierce struggles between the spiritual and material—the seeming injustices and inequalities of life—roused within you a longing for conditions that reflect the beauty of spiritual truths in material forms that truly embody them?

4.—Can you perceive that only by a return to a greater simplicity of life is it possible to weed out the fungus of false and fleeting ambition, and plant the seed of a great and wise purpose, to serve in all loyalty and love the whole human race?

5.—Can you accept the fact that the Omnipotent, Omnipresent Godhead can and does communicate consciously, by means of perfected men or Masters, with human beings who have correlated the higher with the lower self, when some great spiritual or national purpose is to be served, and that you, as a component part of that Godhead, are capable of evolving and correlating such senses or qualities in yourself by rightly directed effort, thereby becoming a link between the spiritual and the physical Man?

6.—Are you great enough, spiritually, to extend the right hand of fellowship to every true aspirant for a better life, regardless of anything the past may have brought to such a one, understanding that the Law of Cause and Effect may place you, in the great tomorrow, in the same position your brother may have been forced into today?

If the foregoing questions are of sufficient interest to awaken response, and you are prepared to sacrifice the time and effort required for entering into a closer relationship with those who are trying to serve their fellowmen intelligently and worthily write for further information to

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THE TEMPLE ARTISAN
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"The Temple Artisan April-May, 1945 Issue 11-12 Volume 45." The Temple Artisan, vol. 45, no. 11-12, April-May, 1945. Religions of America, link.gale.com/apps/doc/FLTZDM123640391/FROAM?u=ducsantabarbara&sid=bookmark-ROAM. Accessed 19 Oct. 2025.