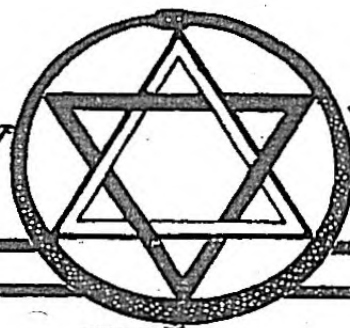




The Temple Artisan

February-March, 1945

CONTENTS



The Future	65
Editorial Mirror	66
Death and After	68
The Reality of Death	74
Power of Choice, T.T. No. 211.....	75
Blavatsky Department	77
Temple Activities and Notices.....	80
Helping Hand	80

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

February-March, 1945

Nos. 9, 10

BEHOLD, I GIVE



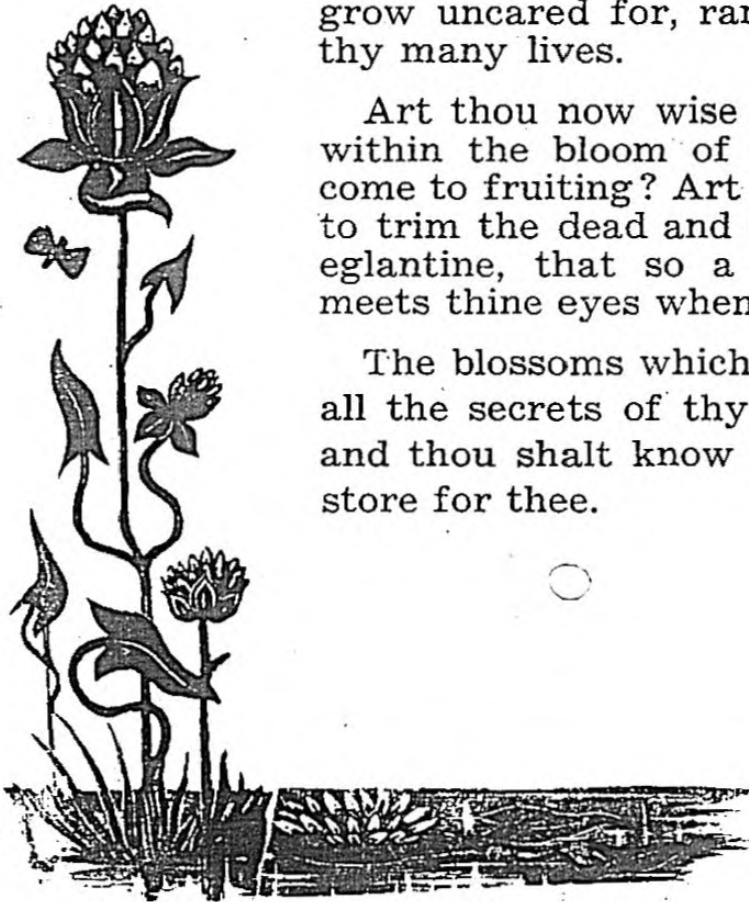
UNTO THEE A KEY

THE FUTURE

Wouldst thou know what Fate doth hold in store for thee, for thee, the child of ages past? Then open wide the windows of thy Soul which lead upon the backward track—the track which thou hast trod where grow the plants now blossoming which thine own hands have seeded, watered, watched o'er tenderly, or left to grow uncared for, rank and wild, throughout thy many lives.

Art thou now wise enough to kill the germ within the bloom of poison vine ere it shall come to fruiting? Art thou now skilled enough to trim the dead and dying leaves of rose and eglantine, that so a sweeter, rarer blossom meets thine eyes when comes another Day?

The blossoms which now meet thy gaze hold all the secrets of thy future life. Study them and thou shalt know what Fate now holds in store for thee.



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

The close of a ten-year cycle in the life of a person, an organization or an individual usually marks important changes on one plane or another according to where the life forces are operating at that particular time.

During previous years we, as aspirants, chelas and disciples of the Great Lodge, have had to fight many hard battles to preserve the integrity of the Temple work. During each year, if we examine Temple history closely, we will note that the fight has been on a particular plane or field of force and consciousness. We have had the fight spiritual to demonstrate and prove by our faith and endurance and inner knowledge that we and The Temple are a holding point for the Masters of Light to work through. Then, there have been mental, moral, economic battles in building up the work, all involving the forces of their particular field. . . .

Never was there a time in Temple history when a brighter day seemed about to dawn for the work and all connected therewith, but at the dawning we have found the adversary arrayed against the work to dispute its right to the fruits of what that new Cycle is to bring forth. During the past years determined and persistent efforts have been made by a little coterie to disintegrate the Center. The cause back of these was the same old story—ambition, self love, rule or ruin policy, or some fancied grievance, until all sense of justice, truth, proportion becomes hopelessly obscured.

These forces have been unable to prevail because of the sturdy and determined stand of loyal members, standing as a solid phalanx for the work, the Master, and on the principles involved. All honor be to those who have stood valiantly by their obligations and upheld the hands of those in charge of the Temple work, upholding by this the great LAW OF PRINCIPLES as opposed to personality and personal opinion and ambition. The chief difficulty with those who fail and go out of the shine of the Lodge Aura into the shadow is their inability to discriminate between mere opinion and philosophy.

The Cosmos is built on justice—yet humanity generally in this stage of evolution has but a glimmering of what justice means, and it is rare indeed to find those who are able to look on all sides of a question and be just and impartial. Most people are swayed by feelings, fancies and sentiment and all outer and superficial aspects, as opposed to the just principles in-

volved. The Temple as a Lodge Center must surely try all candidates on these lines, namely, whether they are acting from principle or from personality.

Until one can align his action to act by basic principles he is not prepared to come very close to any real Lodge Center of Light. The Master-Father has admonished us "Hold high the Banner of your House, let no earthly honor, no host of hell trample it and you under the feet of your soul's oppressors." Earthly honor is such a precious thing to the worldly-minded, but no true occultist ever attained who did not have to sacrifice that and more before he could pass the Dweller on the Threshold of personality and enter the Chamber wherein dwells the Luminous One, the Eternal and Cosmic Self—the Augoeides of the Greeks—the Father in Heaven of Jesus.

On various planes must the battle be fought out, on each plane its particular issue. . . .

Since the Headquarters have been on the Pacific Coast the character of the work has been changing gradually, in that the Center itself has absorbed our greatest energies in its up-building instead of giving the greater attention to work outside the Center. This has been absolutely necessary however, for the Center of anything is its vital point, and until the Center is firmly established it cannot radiate the forces properly and strongly to the circumference.

The battle therefore has been to build the Center strong and well. As this is of vital importance to the Lodge, that the Lodge once more has a Center and a body of trained and conscious chelas under its direction, it is no wonder that our efforts to build have been attended with so much difficulty, and that all the disintegrating forces of the Cosmos are thrown against the Center to disrupt it and to nullify the efforts of the Masters for this NEW DISPENSATION of their GREAT WORK.

W. H. D.

The above words of Dr. Dower apply as truly to The Temple and everyone and every event in it today as when written. Everywhere in the causal and effective Cosmos there is strife. Primarily it is one of physics, we might say, one of transmutation and transubstantiation whereby the invisible and omnipotent Spirit becomes matter to manifest Itself in Form, and then, in turn, matter is reconverted into Spirit and indrawn. Along with this aeonic dual process go myriad living forms, struggling through the mutations of time and consciousness as worked out in the activities of divine and natural law. And it was never intended in the Divine Plan that man should ever suffer such soul-blasting horrors as blacken the earth today. But his is the Power of Choice, and he has never been content or willing to choose the Law aright and live it as it is, but has vitiated the action of its every decree and phase, thus so ter-

ribly magnifying the powers and purposes of the mortal self that when the Soul of that self seeks to enter the Path that leads back to That from whence it came it is hurled into the waiting war of all wars, the inevitable war of Self against self, handicapped by overwhelming burdens.

And for this final evolutionary struggle it comes in time to enter an occult group of the Lodge for redemption. Straight away it meets the age-old demons of its own mortal self, thrown into action by the fiery forces of transmutation. If strong enough it wins out, something of the lower man being conquered. If too weak to stand the strain its mortal self wins the fight, and, having won, turns all its vicious forces against the group, the Teachers, the Lodge of Love and Light.

Such strifes are as inevitable in the world at large as in the occult group, though motivated by other forces than those that tend to bring the soul such light and understanding that it learns the real purposes of life and why it suffers the agonies of torment, and enables it to rise to heights of spiritual truth and power by overcoming the things of the night. W.

DEATH AND AFTER

Humanity at large knows little or nothing of the truth about death and its divine mission in human life. Many people believe that death ends life forever on the outer plane. Man in his present phase of evolution cannot remember his past lives and therefore is not awake to the fact that he has met death countless times before down the ages. He does not know that he is immortal and that birth and death are merely the two great portals of Life through which each soul must pass on its age-long evolutionary journey, coming alternately from the inner spiritual planes to the physical plane and back again.

As in birth man enters this outer sphere of action by taking on a physical body to contact the material life and get his experiences, so in death he merely lays aside this mortal garb of flesh—the body—and re-enters the inner, the higher planes to rest and to assimilate the lessons of his past experiences on the outer plane. Then, this completed, he comes back again, each time born in a new body and under new conditions, to continue his evolution. So it has been in ages past, and so it will be hereafter and continue to be until his soul has gained Mastery over the laws, forces and conditions of the physical plane. Then he passes beyond the necessity of re-incarnation. The real man is a Divine Spirit, eternal. He will never die, but pass on to ever greater phases of spiritual life.

The Teachings of the The Temple, given by the Master Hilarion and other Masters of the Great White Lodge, contain many instructions on "Death and After." the following quotations are from these Teachings.

"Does the effect of a cause always bear the image of the cause?

"Does the oak tree bear the visage of the acorn? Then why continue to gird the mystery of the death with naked skull and bones, or hold it fast to all the pain and anguish which preceded its event?

"As well might the prospective mother surround the embryonic child within her womb with thoughts of decaying flesh and the horror of a morgue; for death is but the excretory impulse which sends the seed or soul into the womb of a new environment, where it may gain the spirit and body it requires for a wider life.

"Man needs but an extension of his sight and hearing to perceive that environment. Looking through a pool of perfectly pure water, even to its gravelly depths, man could not perceive the image of a creature formed of like watery substance. Looking through the atmosphere to the stars above, he cannot perceive the airy bodies inhabiting that atmosphere; yet with extension of sight, and that is all psychic sight is in reality, those bodies are distinctly visible.

"So the fact that he cannot perceive the departure of the soul or the clothing of that soul in a new body, knowing as he does know the limitation of his present sight, should not be a valid argument for the extinction of all life, at death. . . .

"As night and rest follow day and work throughout a great age, so death follows life, invariably and inevitably, until the closing of the great Manvantara. There must always occur an interval between meals in which to assimilate the food taken into the stomach, and intervals or rests between notes in the science of music, and equally important to the Ego is the interval called death.

"The periods which we call death, rest and assimilation are only applicable to the state of life—interval or note—left behind. The consciousness of man takes no intervals in reality. It is just as active on the plane it enters after death as before, and its activity is employed in assimilating its latest experiences—making up the essence of those experiences into substance for use in another incarnation. . . .

"Time and space are annihilated in dream life because of the rapid action of the energy of mind when freed from bonds of matter; and life in a state of dream is a foretaste of what life may be when the coarser grades of matter which now hold the embryonic God-man in bondage are refined. And the energy which now must act under all the difficulties man has ignorantly thrown up by unnatural, unwise methods and practices through countless incarnations will then be guided and controlled by the higher or spiritual will of man for the perfecting of a body as much superior to the bodies of the present races

of mankind as the latter are superior to those of the animal creation. . . ."

From the physical plane which is dominated by strifes, the dictates of intellect, animal desire and mortal consciousness, the soul at death passes on into the devachanic state, the heaven world of all great religions. But before it can enter this world from which all evil and sense of evil are shut away, and in which the soul lives wholly in its consciousness of beauty, light and goodness, it must be cleansed. And for this cleansing there is a state called Kama Loka or Purgatory. And, as Temple Teachings state: "To every incarnate soul the lower astral plane is one of purgation, a state of consciousness in which the gratified desires of a past incarnation are purged of their vile-ness." And if the Karma, cause and effect of that soul's sins of omission and commission is too heavy to be successfully met and transmuted, the soul is held there in bondage until such time as it can be born again into the earth life. It must be able to cross the barrier into the higher plane by the power of its spiritual achievements and just deserts, or stay behind. To continue the quotations from Temple Teachings:

"A gulf or barrier exists between the different planes of body, soul and spirit. The barriers are the conditions which test the soul as to its fitness to pass from one plane of life to another. . . . These intermediate states or divisions, gulfs or walls of protection, as they are sometimes termed, are only passed when the Ego passes in and out of incarnation. Aside from the dangers, both to the soul and to those who might presumably contact it, there is another reason of definite importance why the soul should remain undisturbed after leaving the world of matter. A purified soul cannot go backward and forward through the gulfs that separate the different planes at will. If it returns to the astral or physical plane at the call of a medium, it must remain there indefinitely until released by some higher entity or until it regains the power to repass. . . .

"The soul of man is continuously striving to solve the mysteries of life after death of the physical body, and in some instances this has led to belief in the philosophy of what is termed "Spiritualism"—belief in the visible and audible manifestation of discarnate souls to those in incarnation on the physical plane. The advanced occultist does not accept this teaching for what it is supposed by its advocates to prove. While he does not deny the possibility of many forms of occult phenomena, he can only accept the teachings of the Masters anent the manifestation of the personal Ego within the seven-fold divisions of matter force and consciousness. According to the latter the soul—the higher intelligence—does not return to earth in spiritualistic manifestation, although it is possible for the astral or etheric body, the vehicle of the soul, to appear under certain conditions

after the soul itself has left that body and is functioning in one of the higher etheric planes. . . .

"The materialist or the doubting investigator of occult science probably will scout or ridicule the statement that great dangers lie in the investigation of psychic phenomena and mediumship, while to 'one who knows' those dangers are appalling. . . . The lower astral light is the plane of all newly disembodied souls during the process of purification—an intermediate period between physical death and 'the second death'—the release of the soul from bondage to matter.

"The first sheath or model body of all forms is created, even as the physical body, primarily in and out of etheric states of matter, and this model is called the astral double. The model is created before birth of the physical body and disintegrated after death of the body. . . .

"At the death of the physical body the confined or personal ether concentrates and streams from the head, gradually assuming the form of the physical body it is leaving. This subtle, rarified, tenuous substance in form is the vehicle of the departing soul, which remains on the lowest one of the etheric planes until its period of purgation is ended, when it automatically seeks a higher, a more ethereal or spiritual plane, leaving its vehicle as a shell on the lower etheric plane until it also has disintegrated as the physical body has previously done. It is this shell revived by the mediums or by some astral entity that appears in spiritualistic seances. . . ."

In an interview the Master Hilarion was asked a question regarding the state of a man who had died suddenly. The Master answered:

"The man appears in a dazed state; he is not able to realize that he has passed from the earth. If you will remember, everything has its astral counterpart. The state is as when one awakening from sleep sees about him the same things he saw when he fell asleep. He could not be conscious of anything that had happened during the interval; consequently it would make but little difference to him. The state of awakening from a sound sleep and before the scattered senses can be gathered together and into shape, is analogous to that soon after death. Gradually this state passes away, and one begins to realize that there is a change in the things about him. He begins to grow toward the soul plane, and then commences to realize that he has passed out of the old conditions.

"What of his feelings toward the friends he has left? He has left no friends; they are with him, for he is with the astral of his friends. He is not at first conscious of separation; that comes gradually. The person who attends what is called a 'spiritualistic seance' not only hinders those who have departed, but the action on the person himself is very bad indeed, for it calls

about him other entities who have then perfect power to commune with and fool him to the extent of their ability.

"Grief for friends who have gone may or may not prove a hindrance. It depends upon the way that grief is exercised. If it is constantly drawing him back to earth conditions, it does hinder. If it is grief with the desire for the best for all concerned, it is different; it helps instead of proving a hindrance."

"Every human being has a lower side to his nature, and, however it may be disguised, it is the lower aspect of the self which may be drawn back to earth during seances. Its appearance may have nothing to do with its real character; and when one thinks of the character of some of the human beings who are thrown into the lower astral all unprepared, full of revenge and of desire for sentient life at any cost, some of the dangers of tampering with that degree of life may be more easily understood. . . .

"The purified, the good, do not remain on the astral plane for a great length of time, and once having passed on to a higher plane, the average human soul can only be recalled at great danger to itself. The perfected soul, a Master, can go to them, if need be, but it is because such a perfected soul has made the great renunciation and has returned to the astral plane for the sake of humanity, though possessing power and wisdom of a godlike nature. Such a one would surely not require the assistance of a medium openly to appear to mankind. . . .

"To those who are practically ignorant of the basic realities of life I would say again, as I have said before in effect, they have no adequate conception of the devachanic plane or the conditions of existence on that plane when they jeopardize all that is desirable and possible of individual existence on that plane by filling their minds full of the trivialities of their present life, and their auric sphere with reflections from other minds which will afford no basis for a real devachanic bliss. . . .

"You can 'lay up treasures in heaven' by your desire for and appreciation of beautiful attributes, your appreciation of beautiful things, where, metaphorically speaking, no moth or rust of the lower, the material self can corrupt or destroy, or thieves break through to steal them. If you could not come to some knowledge of those attributes and assimilate them into your consciousness in your devachanic experience you could never bring them into manifestation in yourself, no matter how many earth lives you might live. . . .

"As the hand of a business man writes memoranda of his appointments and files his data away for possible use at a later period after the appointments have been kept, so the hand of the soul, the human mind, imprints a record of events of a life as they occur upon the substance of the Auric Sphere, there

to remain forever. These records are the memory tablets that the passing soul may read in the intervals between life and death. Beside your own eye no other eye save that of Deity could read and interpret those records.

"The events which have occurred during all your former lives, as well as those which will occur in all future lives, are the words and letters of a language which is peculiarly your own. The last sentence to be recorded upon those memory tablets can only be inscribed as you stand on the border of Nirvana. What will be the last words or sentences you individually will inscribe thereon?

"The great ideals of the Gods and of men alone are eternal, all else is change, all else is sacrificial; so 'be not attached to the fruits of action.' Live aright today and the morrow will be right; live wrongly today and tomorrow will surely bring you remorse and discouragement. Do not look forward to the results of your brother's sacrifices of today with expectation of individual advantage at some later day, for it is only your own sacrifices that will bring you individual attainment. You will be partaker in the results of your brother's shedding of his life force in so far as you have stood by your brother in his needed trial, and therefore have shed your own blood—your own life force—whether it be the blood of the soul or body, at the same time.

"Remember, sacrifice is the law of all life and progress. Without sacrifice there is no remission of sin, no wiping out of evil, of inharmony, of death. . . .

"The eternal struggle of the unmanifest to throw open the gates of life and pass through by means of that which is in manifestation presses upon us in seeming mercilessness; it will exhaust our vitality, whiten our locks, and finally draw us down to the brink and over the river of death. We must die that life may have more perfect expression. But when all is told, that life in its totality is our own. As tomorrow and yesterday are but incidents in a cycle of time, so the I WAS of our passing Self, and I COME of the newly manifesting Self, are but expressions of the ETERNAL I AM. . . .

"The welcome truth that sleep and death are twin sisters, beneficent, healing and vivifying, is gradually making its way through the scientific as well as the religious world, bearing on its wings faith and trust in the fundamental laws of life which underlie all phenomena, and casting down forever the great Mo'och of Fear which stands at the gate of all men's minds, ready to devour each child of hope which has been conceived and born in the joy of life . . ."

The following is a question asked the Master Hilarion about the eternal life of the soul of man and his answer to it:

Question: Yet that entity is an ever receding ideal. Is there ever any end to it?

Answer: Most certainly there is an end to it, as you would count an end—not an end in reality on the spiritual plane of being. Through an era of manifestation consciousness is a unity in diversity, as is matter or body. But a body that has been spiritualized (you will perhaps be better able to understand if I say a Master who has gained a Nirmanakaya Robe, who is one of the Angels of God, as it would be termed in an orthodox church) is One with the All in thought, in feeling, in desire, in will, in motion, but he has a separate conscious existence.

"The spiritual soul of man, as well as the universal soul, knows no age, loses no power. It is eternal springtime for that soul. The spiritual sun is forever above the soul's horizon, it crosses no line; but the soul does not come into recognition of its birth-right 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."

THE REALITY OF DEATH

The hidden Reality of Death is very beautiful. In the early experiences of life and death it is but a sinking into the arms of the Great Mother, carrying with us the seed of our "life experience" for assimilation. In the soft comfort of her silent rest we gather strength and understanding until once again the rhythmic sweep drives us forth for further attainment. But there comes a time when the soul attains, and the arms of the Great Mother open to let it pass into other realms of life—life beyond our conception. Then the soul passes consciously from the outer plane to the inner ones. There is no Death; there is only Life everywhere—life in lovely and appealing forms and states of consciousness to Eternity. These states of consciousness are prepared for the "little ones" with such understanding love that everything needed for the soul's advancement is given.

"When the Great Initiation, called Death, comes to us, let us meet it with the simple loving faith of a little child, and so pass into greater experience than we have known."

POWER OF CHOICE**Temple Teachings. Open Series. Lesson No. 211**

My children, remember there is one indisputable fact, the fact that, even at the longest, there is, comparatively speaking, but a short time left for you to remain in physical incarnation at this particular stage of your life journey, and consider whether you desire to be active or passive in the intermediate—astral—state between the physical and devachanic stages of consciousness; that is, do you desire to be conscious of personal existence and experience, or do you desire to lose the sense of personality for a long time when you pass into that intermediate state? Bear in mind, it must be one or the other; there is no third alternative. It is only the extremely wicked who lose and the very advanced souls who renounce the devachanic interlude; so it is well to acknowledge and accept the fact in considering the fate of the human race, in that respect, and turn your attention temporarily to consideration of the state preceding the devachanic.

It is not a commonly accepted fact that a normal human being may choose whether he will remain wide awake, or will passively accept a half comatose state of existence during that intermediate period, at the close of which occurs what is sometimes termed "the second death." If wide awake, the personal mind is more conscious of the purgation which is taking place than it would otherwise be; that is, more conscious of the experiences it is passing through, experiences both positive and negative—the karmic results of previous action.

When I say man may choose, of course, I use the word choose in a relative sense, for his power of choice depends largely upon the condition of the vehicle of his astral consciousness; and the condition of that astral vehicle depends upon the degree to which he has developed that vehicle by means of the exercise of Desire and Will while still functioning on the physical plane. If he is an accepted disciple of the White Lodge such exercise will be given under fixed rules for controlling these two forms of cosmic energy. Remember, his action in that respect will not influence his later devachanic experience unless he has reached a point where the individual need for that period of rest no longer exists, as is the case with the Masters of Wisdom, who are conscious on all planes, at will.

The occult rules for consciously changing the outlines of any living form are possible of so much misuse that they are only given by Master to pupil, direct; there are no reliable printed rules for that purpose. It is a serious matter for one to deliberately decide consciously to change the configuration of any organ of that astral body, for if he has much unpaid bad Karma he may create conditions which would increase the action of karmic retribution beyond his power of patient endurance, as a highly sensitive body may feel pain more keenly than

would a gross body on the physical plane.

It is possible for a strong minded man to do much in the way of changing his astral body, as I have mentioned, without knowing anything about the before-mentioned rules or even being aware that he is building that body at all; but if he consciously undertakes to make such changes while totally ignorant of those rules he is likely to make some serious mistake, and the result would be a badly proportioned, unnatural or deformed organ or body, for he would not know how or where to fix his thought force. Under such circumstances, he would do better to leave the changing of that form to nature alone, for it would be possible for him to tear down by sudden gusts of anger, hate or jealousy more in a moment of time than he could rebuild in a year. This also is even true of the normally moral, well-intentioned man; but if he is building by rule he may know better how to correct fault in the building.

One of the peculiar idiosyncrasies of the human racial mind is the rapidity with which it eliminates certain facts and experiences that it would seem would have been indelibly imprinted within it; for instance, the methods and means by which structural changes in form, both astral and physical, take place and the causes for such changes. Every race, as a whole, has been repeatedly taught the necessity for morality, and for spiritual rebirth if the soul is to have an independent existence after death of the body. They may not have accepted these world-old teachings, but at least they have heard of them in some degree. They have something in the line of a concept of a Supreme Being and of a Heaven and a Hell, but the basic reason for being righteous, "from a mathematical or geometrical point of view," receives little or no consideration.

The knowledge of the fact that the commission of an act, or the dwelling upon a definite thought which is contrary to divine law, may produce structural changes in form (both astral and physical) has been lost at some period of the individual life line, and this notwithstanding the fact that the seat of memory is fixed in the soul. It would seem that the intuition of the racial instinct of a people, if nothing more definite, would have carried over into a new incarnation such a super-important memory, but this occurs only in exceptional cases. The loss of a limb or the infliction of some other physical injury in one life does in fact leave an impress on the soul memory in all succeeding lives, and this becomes evident in an instinctive fear of the thing or creature by which such injury was inflicted; yet the means by which Karma collects its moral and spiritual debts, in so many instances, remains a mystery. A man may have been born deaf or blind, and science may find the cause for it in some structural fault in eye or ear, or some hereditary or pre-natal influence. Orthodoxy terms it "the Will of God," and it seldom if ever occurs to that man that the primal cause of his blindness or deafness was misuse or abuse of the properties of

Thought, Sound or Light. The mode of motion or the vibrations of the waves of light or sound which had been evoked by Thought in that misuse or abuse reached the centers of sound or vision in process of formation in the unborn child.

The interaction of all energies, substances and matter on all planes of life is little understood as yet.

These are crude illustrations but they may give some idea of the method and the means by which pre-natal variations of form are accomplished and the causes back of such structural changes, both good and bad, from a material point of view. One may listen to the tale against, and subscribe to the revengeful punishment of another man, without making an effort to learn the truth of the charge against the man or to help the sufferer, thus passively becoming an accessory to his suffering; but Divine Law takes account of that sin of omission. The waves of sound or vision, or both, have been evoked and diverted from their natural or divine course; and sometime, somewhere, in some newly incarnating life, a center of hearing or sight in the then forming Linga Sharira—astral form—will catch those diverted waves, and when ear or eye is fully formed there will be some fault, some malformation which will not permit the great normal, natural waves of sound or light to play upon the astral ear or eye centers in process of forming.

Possibly this illustration will give some idea of the interaction of substance on different planes, although it is very difficult to illustrate the action of the higher spiritual forces in and through gross matter.

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 UNITY OF ALL IN ALL

Enq. Having told me what God, the Soul and Man are **not**, in your views, can you inform me what they **are**, according to your teachings?

Theo. In their origin and in eternity the three, like the universe and all therein, are one with the absolute Unity, the unknowable deific essence I spoke about some time back. We believe in no **creation**, but in the periodical and consecutive appearances of the universe from the subjective onto the objective plane of being, at regular intervals of time, covering periods of immense duration.

Enq. Can you elaborate the subject?

Theo. Take as a first comparison and a help towards a more

correct conception, the solar year, and as a second, the two halves of that year, producing a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, ETERNITY. Let the sun represent the universe, and the polar days and nights of 6 months each—days and nights lasting each 182 trillions and quadrillions of years, instead of 182 days each. As the sun arises every morning on our **objective** horizon out of its (to us) **subjective** and antipodal space, so does the universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the "Cycle of Life." And as the sun disappears from our horizon, so does the universe disappear at regular periods, when the "Universal Night" sets in. The Hindus call such alternations the "Days and Nights of Brahma," or the time of Manvantara and that of Pralaya (dissolution). The Westerns may call them Universal Days and Nights if they prefer. During the latter (the nights) All is in All; every atom is resolved into one Homogeneity.

EVOLUTION AND ILLUSION

Enq. But who is it that creates each time the Universe?

Theo. No one creates it. Science would call the process evolution; the pre-Christian philosophers and the Orientalists called it emanation: we, Occultists and Theosophists, see in it the only universal and eternal **reality** casting a periodical reflection of itself on the infinite Spatial depths. This reflection, which you regard as the objective **material** universe, we consider as a temporary **illusion** and nothing else. That alone which is eternal is **real**.

Enq. At that rate, you and I are also illusions.

Theo. As flitting personalities, today one person, tomorrow another—we are. Would you call the sudden flashes of the Aurora borealis, the Northern lights, a "reality," though it is real as can be while you look at it? Certainly not; it is the cause that produces it, if permanent and eternal, which is the only reality, while the other is but a passing illusion.

Enq. All this does not explain to me how this illusion called the universe originates; how the conscious to be proceeds to manifest itself from the unconsciousness that is.

Theo. It is unconsciousness only to our finite consciousness. Verily may we paraphrase verse v, in the 1st chapter of St. John, and say "and (Absolute) light (which is darkness) shineth in darkness (which is illusionary material light); and the darkness comprehendeth it not." This absolute light is also absolute and immutable law. Whether by radiation or emanation—we need not quarrel over terms—the universe passes out of its homogeneous subjectivity on to the first plane of manifestation, of which planes there are seven, we are taught. With each plane it becomes more dense and material until it reaches this,

our plane, on which the only world approximately known and understood in its physical composition by Science, is the planetary or Solar system—one *sui generis*, we are told.

Enq. What do you mean by *sui generis*?

Theo. I mean that, though the fundamental law and the universal working of laws of Nature are uniform, still our Solar system (like every other such system in the millions of others in Cosmos) and even our Earth, has its own programme of manifestations differing from the respective programmes of all others. We speak of the inhabitants of other planets and imagine that if they are men, i. e., thinking entities, they must be as we are. The fancy of poets and painters and sculptors never fails to represent even the angels as a beautiful copy of man—plus wings. We say that all this is an error and a delusion; because, if on this little earth alone one finds such a diversity in its flora, fauna and mankind—from the seaweed to the cedar of Lebanon, from the jelly-fish to the elephant, from the Bushman and Negro to the Apollo Belvedere—alter the conditions cosmic and planetary, and there must be as a result quite a different flora, fauna and mankind. The same laws will fashion quite a different set of things and beings even on this our plane, including in it all our planets. How much more different then must be **external** nature in other Solar systems, and how foolish is it to judge of other **stars** and worlds and human beings by our own, as physical science does.

Enq. But what are your data for this assertion?

Theo. What science in general will never accept as proof—the cumulative testimony of an endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences, as you may see. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable. The retorts, accumulators, and microscopes of the chemist and naturalist may get out of order; the telescope and the astronomer's horological instruments may get spoiled; our recording instruments are beyond the influence of weather or the elements.

Enq. And therefore you have implicit faith in them?

Theo. Faith is a word not to be found in theosophical dictionaries: we say **Knowledge based on observation and experience.** There is the difference, however, that while the observation and experience of physical science lead the Scientists to about as many "working" hypotheses as there are minds to evolve them, our knowledge consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated. We have no two beliefs or hypotheses on the same subject.

Enq. Is it on such data that you came to accept the strange theories we find in **Esoteric Buddhism**?

Theo. Just so. These theories may be slightly incorrect in their minor details, and even faulty in the exposition by lay students; they are facts in nature, nevertheless, and come nearer the truth than any scientific hypothesis.

From "Key to Theosophy"

TEMPLE ACTIVITIES AND NOTICES

On the first Sundays of February and March the Feast of Fulfillment was celebrated, followed by the Devotional Service. The Temple Builders held their regular Temple meetings on the second and fourth Sundays, at 10:30 a.m.

The following lectures were given during the Sunday afternoon services: February 11, Herman Volz, "The Law-Given Decree." February 18, Harold Forgostein, "The Fount of Youth." February 25, Patricia Mallory, "What We Believe." March 11, Joyce Hedin, "The Pledge." March 18, Wenonah Varian, "Humanity and the Twelve Gates." March 25, Jane R. Thompson, "Palm Sunday."

March 22 marked the birthday anniversary of the second Guardian-in-Chief of The Temple, Dr. William H. Dower. In dedication to it one of his early Convention addresses is reprinted in part in the "Editorial Mirror" of this number.

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.

**MAY THE HOLIEST DESIRES OF MEN
FOR THE GOOD AND WELFARE OF ALL MANKIND
BE REALIZED.**

Temple Books and Pamphlets

Basic Principles of Brotherhood, Evolutionary Waves, W. H. Dower	\$.11
Beacon Fires [paper 40c] cloth	.70
Coming Avatar, The	.25
Confession of Faith. I. J. H.	.25
Folios of Master Messages, Yellow and Red, mimeographed, each	2.00
both ordered together	3.50
From the Mountain Top [cloth] [\$3 to foreign countries] ...	2.50
Mirror of Destiny, B. S.	.25
Occultism for Beginners. W. H. Dower, M. D. [paper 60c] cloth	1.00
Path Victorious, The. B. S.	.30
Seven Principles of Man, The. Karma. E. Harrison	.11
Temple Builders Booklets, Nos. I to X, each	.40
Temple Artisan, Vols. VI, VII, VIII, IX, X [half leather] each	3.50
Theogenesis	.25
White City of the Central Sun, The. B. S.	.25

TEMPLE CORRESPONDENCE COURSES:

By Master H.: No. 1, The Coming Avatar; No. 2, Chelaship; No. 3, Sex or The Law of Duality; No. 4, Metaphysics; No. 5, Sound; No. 6, Thought. Also special courses of instruction: No. 1A, Beginner's Course, By F. A. LaDue and Dr. W. H. Dower; No. 3A, Mysticism and Music, by Jane W. Dower; No. 4A, Basic Principles of Science, by George Harrison. Six lesson in each course. Price, \$1.60 per course, post paid.

TEMPLE LEAFLETS AND BOOKLETS, each 5c

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

All Orders to Be Addressed to
THE HALCYON BOOK CONCERN
 HALCYON, CALIFORNIA

The Temple Artisan

Devoted to

Theosophy, Mysticism, Social Science

THE TEMPLE OF
HUMANITY AND UNIVERSAL
BROTHERHOOD



Circulates in all parts of the World. Each issue is replete with helpful teachings anent the great problems of Life.

This Magazine is renowned for the high messages of truth it is and has been transmitting to the World from Those Who Know.

Published bi-monthly by THE TEMPLE OF THE PEOPLE.
Sample copy on request.

Address

THE TEMPLE ARTISAN
HALCYON, CALIFORNIA