



The Temple Artisan

April-May, 1947

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THE TEMPLE

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

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

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

THE OBJECTS of the Temple are:

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

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

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

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

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

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

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

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BEHOLD, I GIVE



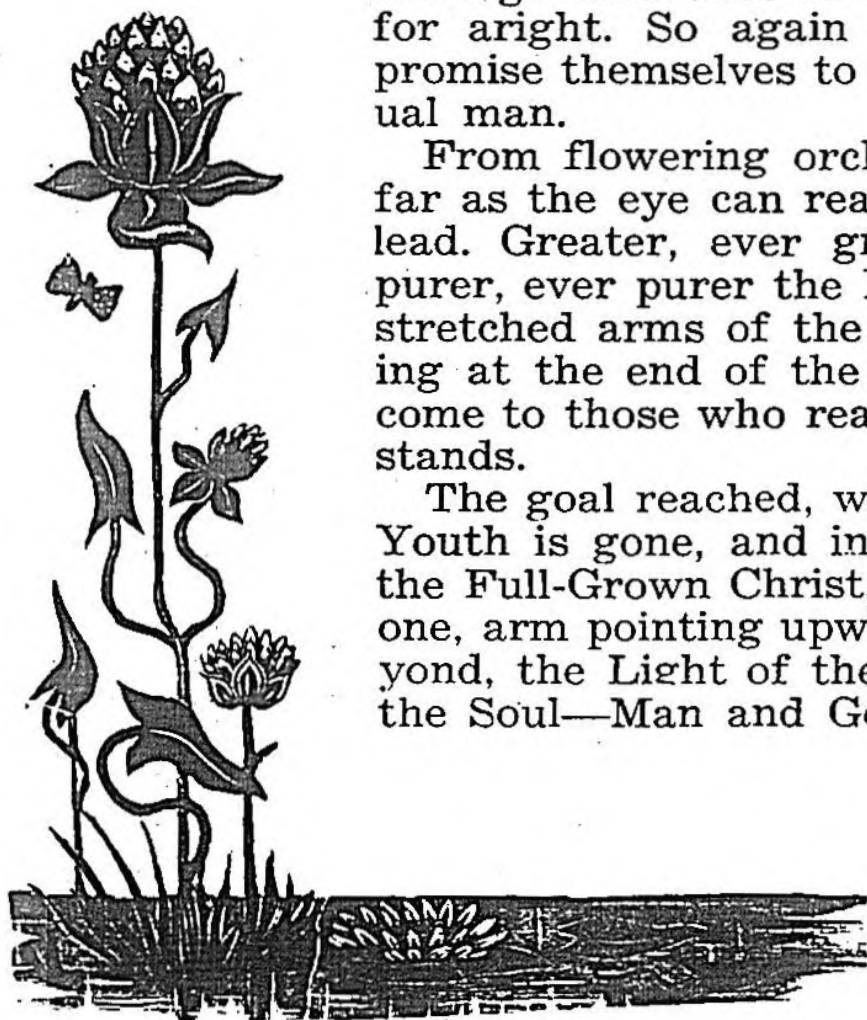
UNTO THEE A KEY

THE EASTER PATH

Lightly as when gentle breeze passes over orchard white with early bloom, filling the air with snowy petals and dropping them in soft carpet on the ground below, so play the Christly forces among mankind. As hard outlines of winter landscape are transformed by springtime glory, so is the hard nature of man mellowed by the light of spirit. And not alone in beauty, fragrance, sweetness, does the wealth of flowerage give itself, but promise of fruitage also does it bear, if nurtured, cared for aright. So again do the Christly forces promise themselves to the efforts of the spiritual man.

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

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



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EDITORIAL MIRROR

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

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

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

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

The sap dormant in plant and root life begins to rise and a new manifestation—expression of life—begins, analogous to a new Manvantara, for all that was indrawn during the last season into the root of nature, corresponding to the Absolute so to speak, to the last Manvantara, now comes forth again using the growth and development of the past as a basis or fulcrum on which to rest the growth and development of the future.

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

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

W.H.D.

THE MORNING STAR SPEAKS

The greatest effort of the Lodge in long cycles of time is endeavoring to impress itself upon you. The Morning Star has risen over the Manger wherein was born your love for one another, man and God. The Seven Conscious Planes of Initiation, the Voice of the Great Companies, the Signs of the Heavens, the All Seeing Eye, the Enduring Heart, the Love that Never Faleth, all have been given unto you to illumine, guard, strengthen, and protect that Manger over which the Morning Star hovers to guide humanity for revelation, worship, and service to the Christ.

Unto you has been given the Charge; within you has been placed the Trust; through you is made the possibility of carrying the Light of the New Era into the darkness of a suffering world. Do you realize your responsibility? Do you recognize your privilege? Do you feel the high hope, the fervent prayer resting in you to be true to the trust imposed in you, the trust of holding yourselves so pure, so faithful in every respect that the Image of the Heart of Christ may be mirrored within your lives so clearly that it may become the Keystone for the New Race to build upon? Unto you I the Morning Star speak. What answer give you to me for the Great World Mother?

HILARION

FAITH IN CHRIST A SPIRITUAL GUIDEPPOST

As Theosophists we feel that we have the right and privilege to tear any statement, any theory, any supposititious fact to tatters and put the tatters together again, if by so doing we can arrive at the underlying truth, believing, as we do, that there is no philosophy, no science, nothing, higher than truth. But if we have found the statement or theory even relatively true we should be consistent. We should be willing to acknowledge our error if we have previously been in error, or the error of others whose opinion we have blindly accepted, if such be the case.

I believe that many Theosophists fell into one particular error in the early days of the movement in regard to the claims, reality and purpose of the life of Jesus of Nazareth, and there were two now obvious reasons for such error. The first mistake was due to the natural reaction of an over zealous adherence to our former religious concepts. A spirit of slavery had gradually crept into the orthodox churches, and the free spirit of man finally revolted at the bondage to what had come to be believed dogmatic theology. Consequently we demanded freedom of soul, freedom to doubt and freedom to reject what we doubted without being subjected to the scorn and contempt of our erstwhile friends and the persecution of our enemies.

Another cause for such error as we may have fallen into arose from our misunderstanding of the motives for the apparent license of H.P.B. in dealing with all subjects concerning

Jesus. While she never denied the existence, the reality of character and greatness of that Master of Men, she refused to accept the orthodox view of a **personal** Saviour, or His divinity, only so far as He had cultivated the Spark of the Divine in His nature to a greater degree than had the masses of humanity. She held up to ridicule many features of orthodox religion; and to those who were unable to see beneath the superficial word she would appear to reject all the miracles imputed to Him. Among her listeners and readers were many who did not understand her mission, or who were unable to comprehend or accept her statements regarding the different degrees of divinity as expressed in the humanities of all time, and especially the degrees of the perfected—the Masters of Wisdom. The consequence was that she inadvertently was responsible for some of the errors her students fell into. The latter did not understand that she was sent into the world from her retreat specifically to stem the tide of materialism then sweeping over the world. It would have been impossible for her to do this if she had come as a peace-maker or a devotee to any religion. The Christian church would have none of her or the philosophy she brought, and materialists would have nothing to do with any advocate of a personal God or with any concept of Jesus as a personal Saviour.

If there were no proof that such a man as Jesus had ever lived upon the earth, and the world of men had only possessed a legend, a myth of such wonderful beauty and power as sacred history has revealed in the life, death and teachings of Jesus, it would not alter the fact which even profane science is daily proving to the observer, that by no other method or means than those compiled and embodied in the teachings of Jesus, the Sermon on the Mount, for instance, can man possibly raise himself in the evolutionary scale of life.

Someone has given those teachings to the world; therefore the world is indebted beyond all possibility of repaying to that someone. There is something at the bottom of every human heart that proclaims the truth embodied in those teachings. If there were not another scrap of writing in the world, if man had no other exterior guide to right conduct in the whole universe than just that Sermon on the Mount, it would be sufficient to carry him from the depths of ignorance and vice to the heights of divinity, if he would abide by the rules therein voiced.

Knowing all this and knowing these words were imputed to Jesus, would it not be the height of absurdity to refuse to believe in the one who had voiced the words which could only have come from a divine source? For as Jesus said, man does not gather grapes of thistles. Guidance to divinity could only have come from Divinity.

The more a true student of occultism examines the claims made by Jesus Himself, rejecting, if he chooses, all the disciples

or the enemies of Jesus may have said of him, the clearer is the vision.

Every claim He made for Himself He made for every other man and woman in the world, asking only that they should travel the same path He had trodden if they would win the same station.

Alone He stands as a guidepost for humanity. Then let us take care that we give Him His due, regardless of what others may think, or may have seemed to think.

B.S.

THE DUAL POWER

Temple Teachings, Open Series, Lesson No. 242

If the ruling hierarchy of a world or a nation does not prepare for the inevitable counter-attack at the same time it prepares for an assault on any defended position in life, it will most surely meet with final defeat. The same law which makes necessary such provision holds good in every department of life, cosmical or individual. If man neglects to prepare for the negative action of a positive act in the line of religious, business, personal, or family effort, it matters not how successful may be the first effects of his positive act, he will be caught in the toils of the negative action of the force he has set in motion as surely as the sun rises and sets each day.

It takes humanity a long time to learn to apply the knowledge it has gained of mechanical laws to those problems which most closely concern its mental and spiritual progress. If the progress of higher orders of life must depend upon knowledge of the action of the said laws, what chance has the average man of the world to win and keep what he has won as aids in progression if he refuses or neglects to act in accordance with the demands of those laws, and consequently makes no commensurate effort to protect and hold that to which he aspires, to the effort he has put forth to win the same?

The great failures in all fields of life lie at the doors of indolence or of ignorance of the one vital necessity of success, i.e., preparation for the inevitable rebound of the force or object set in motion. Indolence or excessive self-confidence will leave man open to disaster, when normal, sane methods of procedure in meeting the reaction of a precipitated force with a like ratio of strength and endurance to that set free in precipitation would bring success.

You will find the same laws govern every phase of life, if you search deeply enough. Life in action is never singular; it is always dual. Consequently, no greater service can be given to those units of humanity who have had no opportunity for absorbing knowledge of the action of this law than by giving constant, unremitting effort to supply this deficiency.

M.

THE LETTER AND THE SPIRIT

Since November 15th, 1946, on which date began the forty-ninth year of The Temple, we have been much concerned with the cyclic changes now taking place and affecting all life on this planet. Various statements by the Masters relative to these cyclic changes and certain prophecies about them have been read and discussed. This paper is an attempt to follow a few of the threads which have been brought to light, to the end of discovering, if possible, something of what we may expect in the new cyclic period and also something of what is expected of us.

Surely the main thread which has been given to guide our understanding is the fact that this is an Avataric cycle. And, while the forces and events of the present Avataric cycle differ from those of the last such cycle in that the vibratory rate of the planet is now higher, still the basic situation is the same, and the truths spoken by one Avatar (and there is but One) are true in essence, enduring for the life-span of the race itself. Therefore, the teachings and the life of the Master Jesus are as sure a guide now as they were two thousand years ago. And, in relation to the present subject, nothing could be more important than what the Christ Himself had to say about the time of His returning.

The existence and purpose of The Temple are indissolubly linked with that returning. As we all know, a space of thirty years elapsed between the founding of The Temple and the Year of Fulfillment, 1928, when we were told that the Avatar had entered the aura of humanity and that His force and consciousness had become of primary importance in the lives of men. Since that time, the presence of a note of very high vibration has become all but physically tangible. Old and crystallized forms and institutions have collapsed under it and will continue to collapse until the ground is cleared for new building. The very civilization of Western Europe, which has been the most vital in the world for more than a thousand years and of which the American culture-pattern is an offshoot, is now dying. But the American offshoot will continue and adapt and survive all disasters because it carries the seed of another race.

But, with regard to the **present** civilization of the western world, let us see how the picture now before us compares with the one painted by the Master Jesus in the words He spoke to His disciples on the Mount of Olives. The quotation is from the twenty-fourth chapter of Matthew, James Moffatt's translation:

"So, as he sat on the Hill of Olives, the disciples came up to him in private and said, 'Tell us, when will this happen? What will be the sign of your arrival and of the end of the world?' Jesus replied, 'Take care that no one mis-

leads you; for many will come in my name, saying, I am the Christ, and they will mislead many. You will hear of wars and rumors of wars; see and do not be alarmed. **These have to come**, but it is not the end yet. **For nation will rise against nation and realm against realm**; there will be famines and earthquakes here and there. All that is but the beginning of the trouble. Then men will hand you over to suffer affliction, and they will kill you; you will be hated by all the Gentiles on account of my name. And **many will be repelled** then, they will betray one another and hate one another. Many false prophets will arise and mislead many. And in most of you love will grow cold, by the increase of iniquity; but he will be saved who holds out to the very end. This gospel of the Reign shall be preached over the wide world as a testimony to all the Gentiles, and then the end will come.

“When you see the **appalling Horror** spoken of by the prophet Daniel, standing erect **in the holy place** (let the reader note this), then let those who are in Judea fly to the hills; a man on the housetop must not go down to fetch what is inside his house, and a man in the field must not turn back to get his coat. Woe to women with child and to women who give suck in those days! Pray that you may not have to fly in winter or on the sabbath, for there will be sore misery then, **such as has never been from the beginning of the world till now**—no and never shall be. Had not those days been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short.

“If anyone tells you at that time, Here is the Christ! or, There he is! do not believe it; for false Christs and false prophets will rise and bring forward great signs and wonders, so as to mislead the very elect,—if that were possible. (I am telling you this beforehand.)

“If they tell you, Here he is in the desert, do not go out; here he is in the chamber, do not believe it. For like lightning that shoots from east to west, so will be the arrival of the Son of man. Wherever the carcass lies, there will the vultures gather. Immediately after the misery of those days, **the sun will be darkened, and the moon will not yield her light, the stars will drop from heaven and the orbs of the heavens will be shaken**. Then the Sign of the Son of man will appear in heaven; then **all tribes on earth** will wail, as they see **the Son of man coming on the clouds of heaven** with great power and glory; and he will despatch his angels with a loud trumpet-call to muster his elect from the four winds, from the verge of heaven to the verge of earth.”

Centuries of discussion and volumes of interpretation have dimmed and confused these sayings rather than clarified them. That is because no man could fully understand what the Master meant except one equal with Him in consciousness. But, in the light of the special instructions given to The Temple by High Sources, we can say without presumption that we know certain fundamental things about this matter. First, the Sign of the Son of man is now in the heavens. Secondly, the sequence of events predicted have their exterior and literal correspondences in our time, as we have already seen, but their deeper significance can only be sensed if they are considered as symbolical. Thus, the last passages have usually been considered as predicting the physical end of the world, whereas they really mean the end of a certain phase of consciousness with its corresponding rates of force and matter. The planet itself evolves, yes, and all forms of life upon it must adjust and evolve likewise in order to continue, but the planet is not destroyed nor will the stars literally drop from heaven. The tribes of earth, that is, the earthy-minded, will wail, yes, because their attachment to the world that is passing holds them to the vibration of that world, and their evolution must wait until the great wheel of the cycles brings them another habitation of the same vibration as the one they cling to. And the Son of man will call His own, those who have learned to function enough of His higher force and consciousness to live and grow under the new conditions, to be the seed for a new and greater race of men.

What has just been said is admittedly merely a lifting of one corner of the outer veil. But it should suffice to show that any other patterns we may discover have meaning only as they are seen against the tremendous background of an Avataric Dawn.

We have had a glimpse of what we may expect; now let us see what we can find in regard to what is expected of us.

In that speech of Jesus in which He denounces the scribes and Pharisees, there are a good many hints. He upbraids blind and selfish worldliness in the seats of power but says in effect, obey them in exterior things, do not rebel against them but do not imitate them. He exposes the falsehood of their motives even in the performance of religious rites and intimates what we all know in The Temple, that the real motive behind an act determines its results. He says, it is right to keep the lesser laws that pertain to the letter but these are meaningless alone; the vital thing is to keep the laws of the spirit. Where He speaks of greatness He surely means greatness of heart and understanding, and where He speaks of the humble being lifted up He surely means lifted up in consciousness, not in exterior position or in the eyes of men.

At the end, when He was crucified by the practical, successful people of His day, the servants of the letter, He said,

"Father, forgive them for they know not what they do."

Here we have a number of very clear threads pertaining to the pattern we ourselves have to weave in this time. But our skill in the weaving will depend, not on theoretical acceptance or emotional willingness, but on understanding that includes much more than the flat surface dimension, and also on long, persistent self-training in the control of our own forces. For our purposes, these threads have little significance separately; they gain meaning in a balanced relationship and in the coloring of the entire fabric.

For example, the matter of motive. The men who brought about the crucifixion of Jesus undoubtedly thought they were acting from the best of motives. They were not monsters but were very much like average middle-class men of our day. They were simply protecting their way of life, their source of income, their state of consciousness against One Who taught doctrines which, if generally accepted, would have destroyed all these things. It was instinctive defensiveness, simple expediency. And which of us does not frequently, in the small affairs of every day, similarly strike out against anything that seems to threaten our personal comfort and convenience, and even provide ourselves with the most excellent of motives for doing so? One has to find a vantage point apart from the personal self in order to see into this business, particularly as regards the subtler aspects of it. For the deceiver learns new tricks and adopts cleverer disguises the more he is observed. How long this battle will go on we may guess when we are told by the Masters that even on Their plane there does not exist absolute purity of motive. Yet, we can, any of us, do what is necessary for present purposes if we want to strongly enough.

However, no one is going to want to strongly enough unless there is already an integrity developed in him sufficiently powerful to hold him in faithful obedience to the laws of life in small things and in great, but especially in small things, for in them the real tests lie. No one will want to strongly enough unless there is in him a love for his fellow men and for his God that cannot any longer bear the harmfulness that lurks in his own self-deception. No one will want to strongly enough who has not learned to forgive. Whoever cannot forgive but clings critically and vindictively to a real or fancied wrong, whatever the height of his attainments in other respects, is the most pitiable of human beings, self-condemned and self-tortured and immovable.

Thus the threads interweave, the one quality dependent upon the other, balanced by the other, or the fabric falls apart.

If we turn from the field of individual consciousness to that of exterior world affairs, we find that the needs are the same, the demands are the same. Seventeen years ago, Romain Rolland saw those needs and demands for what they were and cried

from his sickbed, "Broaden Europe, or die!" But his voice reached only the few; the many were desperately engaged in trying to mend a structure that was crumbling under heightened vibrations. In one place the efforts of those would-be menders broke out in utter madness and tried to find security a thousand years back in the past. That attempt failed as it had to fail. But Europe is dying. Asia stirs in its sleep, dimly realizing that the hand of alien authority grows weak. In all the world two nations only remain strong, and these, for the moment at least, are representative of the two poles of materialism, preoccupied with the letter far more than with the spirit, young and self-willed and lawless. And into such hands has been given a power fit only for the hands of godlike men. The time for such power had come. Is this race ready to receive it, this fifth sub-race so charged with lower mental power and so blind to the principle of Unity?

We have been told in no uncertain terms that the hour of the old dispensation has struck. Those units of the fifth sub-race who are able to live in the vibration of the new dispensation will go on. But they will go on at a price, a heavy price to the personal man. For he will have to disentangle himself swiftly from the drag of the past, understand and obey the laws of life, realize that his brother's welfare and his own are one, and bind up his enemy's wounds, screen his own motives for impurity, and act on his findings. Which is no small matter, since it involves on the part of the nations nothing less than the maturity of conscious discipleship.

Even in our own nation, of which the Master has said, "It will be a beacon light to the world," we find in this hour the two poles of materialism standing opposed and irreconcilable, capital and labor, twin worshippers of the letter, blinded by self-interest. But there is no solution in self-interest; the solution must come through lifting the issues to a higher level of consciousness. And the path to such a solution is at right angles to the plane on which the opposing forces now face each other.

In both the international and the national patterns, such hopeful signs as have appeared have been produced by relatively enlightened intelligence working alone. The creation of the United Nations organization is a case in point. Mind created a form but it has not been ensouled, as it must be to have power, by a great outpouring from the hearts of men. Intelligence alone creates only cold and hollow shells, just as love without intelligence brings forth only cruel disorder. Whoever questions the last statement has only to study the history of the Crusades, a period in which many of us now alive played our roles. No solution is promised anywhere for any problem except in a marriage of Love and Wisdom, united in balance in the hearts and minds of men, and together ascending the path of "Thy will be done." For that Path is the Christ Himself and this is His hour.

ELH

A SPECIAL MESSAGE FROM MASTER K.H.

Remember what I now say to you, that your power to recognize the coming Avatar, your right to His recognition of you, rests on your power of interior vision first, and secondarily on your proven desire for such recognition; proven in the only way desire can become effectual, i.e., by action.

What recognition, what interest, what love could you give to a father in the flesh if he suddenly appeared to you for the first time in later life and there were no points of mutual interest, no common experiences between you? The mere form and face would mean no more to you interiorly than would the form and face of any other individual. The form of his appearing, whether it were in daylight and with blare of trumpets, and great glory, or in darkness and stillness of night, would make no difference to you as far as true recognition is concerned.

You will never recognize the coming Christ or meet with such recognition as you desire unless you have done your part toward building up the necessary mutual interests and memories, by obedience to His demands, thereby preparing a matrix within which the Ideal Christ may first take form and become visible to you.

If you are questioning the possibility, yet desiring the reappearance of the last great Avatar, give your own self, your Soul, as well as that Great One, an opportunity of proving not only the possibility but the certainty, by preparing a place in your heart for Him first, and then making what outer preparations are needful, as you have been directed.

Do not dry up the springs of life in yourselves by doubt, or starve your Soul by denial, and so kill out the divine Ideal now back in your consciousness which is the basic source of your realization.

Be very sure that the Power that has built up and sustained this universe has never left Itself without witnesses. Find those witnesses if it cost a life. There is no lasting peace, happiness or divine usefulness for you until you do find them, and lead others to the source of the same.

K.H.

THE AVATARIC MANTRAM

"I will endeavor to realize the Presence of the Avatar
as a living Power in my life."

Let all who feel and believe the truth of the advent of a Redeeming Cosmic Force repeat the above daily, constantly, to help build a matrix—heart center—through which the Christ Force will externalize in qualities of living power for the good of all humanity.

The Holy Presence is ever waiting to manifest in and through all who are prepared—in whom selfishness is being transmuted to self-less-ness and in whom the closed bud of a

personal idea is unfolding to the blossom of the One Eternal Universal Self.

Keep clean your heart and mind, and the earnest endeavor to realize **His Presence daily** will assuredly help in the recognition of the Christ glimpsed in the bloom of a flower, the soft glow of the stars, the shine of kindly acts in daily life, or the spirit of Love impelling all humanity to ideals of true Brotherhood.

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.

H. P. B. on "Gaining Immortality"

Speaking on Esoteric lines, every irrevocably materialistic person is a **dead Man**, a living automaton, in spite of his being endowed with great brain power. Listen to what Aryasangha says, stating the same fact:

"That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, That thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. (This) Life-Light streameth downward through the stairway of the seven worlds, the stairs of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not."

This is the first lesson to learn. The second is to study well the Principles of both the Kosmos and ourselves, dividing the group into the permanent and the impermanent, the higher and immortal and the lower and mortal, for thus only can we master and guide, first the lower cosmic and personal, then the higher cosmic and impersonal.

Once we can do that we have secured our immortality. But some may say: "How few are those who can do so. All such are great Adepts, and none can reach such Adeptship in one short life." Agreed; but there is an alternative. "If the Sun thou canst not be, then be the humble Planet," says the "Book of the Golden Precepts." And if even that is beyond our reach, then let us at least endeavor to keep within the ray of some lesser star, so that its silvery light may penetrate the murky darkness through which the stony path of life trends onward; for without this divine radiance we risk losing more than we imagine . . .

In the "Ritual," now the "Book of the Dead," the purified Soul, the dual Manas, appears as "the victim of the dark influence of the Dragon Apophis," the physical personality of Kama-

rupic man, with his passions. "If it has attained the final knowledge of the heavenly and infernal Mysteries, the Gnosis"—then the defunct personality "will triumph over its enemy"—death. This alludes to the case of a complete reunion, at the end of earth life, of the lower Manas, full of the "harvest of life," with its Ego. But if Apophis conquers the Soul, then it "cannot escape a **second death**."

These few lines from a papyrus, many thousands of years old, contain a whole revelation, known in those days only to the Hierophants and the Initiates. The "harvest of life" consists of the finest spiritual thoughts, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine, spiritual devotion. Remember the teaching: The Human Soul, lower Manas, is the **only** and direct mediator between the personality and the Divine Ego. That which goes to make up on this earth the **personality**, miscalled **individuality** by the majority, is the sum of all its mental, physical and spiritual characteristics, which, being impressed on the Human Soul, produces the **man**. Now, of all these characteristics it is the purified thoughts alone which can be impressed on the higher, immortal Ego. This is done by the Human Soul merging again, in its essence, into its parent source, commingling with its Divine Ego during life, and re-uniting itself entirely with it after the death of the physical man.

Therefore, unless Kama-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its "I" as can be assimilated by the Divine Ego, nothing of that "I" or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the Divine Ego's, "shadows" or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love can come into the brain of the man of clay and settle there, except as a direct emanation from the Higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the "shadow," the **lower mind**, in its association and commingling with Kama, and passes away and disappears for ever. But the mental and spiritual ideations of the personal "I" return to it, as parts of the Ego's Essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its "I" blended with that of all the other personal "I's" that preceded it, survive and become immortal. There is no distinct or separate immortality for the men of earth outside of the Ego which informed them. That Higher Ego is the sole bearer of all its **alter egos** on earth and their sole representative in the mental state called Devachan.

As the last embodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the **last life only which is fully and realistically vivid**. Devachan is often compared to the happiest day in a series of many thousands of other "days" in the life of a person. The intensity of its happiness makes the man entirely forget all others, his past becoming obliterated.

This is what we call the Devachanic state, the reward of the personality, and it is on this old teaching that the hazy Christian notion of Paradise was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted The Soul has triumphed over Apophis, the Dragon of Flesh. Henceforth, the personality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the "characteristics" of the "Dragon" will be fading out in Kama Loka. . . . S. D. III, pp. 512-515.

PRAYER

St. Francis of Assisi

Lord, make me an instrument of Thy peace.
Where there is hatred let me sow love,
Where there is doubt—faith,
Where there is despair—hope,
Where there is darkness—light,
And where there is sadness—joy.

O Divine Master, grant that I may not so much
seek to be consoled as to console;
To be understood—as to understand;
To be loved—as to love;
For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying that we are born to eternal life.

TEMPLE ACTIVITIES AND NOTICES

On Easter Day the Feast of Fulfillment was celebrated in The Temple. In the morning the Temple Builders held their Easter Service, and in the evening the Temple group had an Easter dinner in Hiawatha Lodge.

In the Sunday afternoon service on April 13th, Herman Volz spoke on "The Temple." On April 20, the Temple Marriage ceremony was performed for Robert Stenquist and Opal Fowler. The groom is the son of the Temple Treasurer and Outer Guard, Ebba and Fred Whitney. In the following Sunday service Joyce Hedin spoke on "Marriage in The Lodge." April 27, Wenonah Varian's talk was titled, "Creeds Disappear, Hearts Remain." On May 4, the holy Feast and Devotional Service were held. On May 11, Bernard Lentz spoke on "From The Temple Standpoint;" May 18, Harold Forgostein, "The Great-

est of These." May 25, Martha Schussman, "On Health, Disease and Healing."

THE FORTY-EIGHTH ANNUAL CONVENTION OF THE TEMPLE OF THE PEOPLE at HALCYON

will begin Sunday, August 3rd, and continue through Thursday, August 7th. A preliminary social gathering will be held in Hiawatha Lodge on Saturday evening, August 2nd, when the program of the Convention will be given out.

On Sunday the noonday Healing Meditation will be held as usual at 12 M. and the opening meeting of the Convention, at 3 p.m.

We trust that all Templars and friends who are able will attend the Convention in person; and we ask members at a distance who cannot be with us personally to be attuned in heart and spirit with the comrades assembled at the Center, especially during the meetings on Sunday to partake of the high spiritual forces which flow through the Aura of The Temple into the world for the help and upliftment of humanity.

Let us remember that this in the season of the year when "The Great White Lodge in Convention assembled" weighs and evaluates the deeds and Karma of the human race, its losses, its failures, and its gains, and out of a Cup of pure Gold pours into the suffering souls of humanity the forces of courage, brotherhood and true accomplishment. We stand at the gateways of great decisions to be made by the human race for its preservation and further advancement, empowered from inner realms by the Forces of the Avatar.

THE HELPING HAND

The Helping Hand Department wishes to make a special appeal to the membership of The Temple of the People for support and sustainment of this important department of the work. Its function is to provide the means for meeting the day by day needs of The Temple to keep the work going. This must be continuous in order to be effective. Whenever the contributions fall off there is a corresponding letdown in the efficiency of the work with undue hardships on all concerned.

We deeply appreciate every effort you make to supply these urgent needs. Give from the heart, the Spirit responds with the gifts of God.

Send all Helping Hand communications, contributions, as well as dues, to **The Temple of the People direct.**

TEMPLE LITERATURE

We call attention to the Temple Books, Correspondence Courses and Pamphlets advertised inside the cover of the ARTISAN. "From the Mountain Top" is a revelation of Light, shining through messages from Inner Spheres of transcendent truth and beauty. "The Coming Avatar" 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.

HEALING MEDITATIONS AT THE TEMPLE CENTER

Through healing meditations and devotional meetings for years past, a powerful center of high spiritual forces has been created in the Blue Star Memorial Temple at Halcyon. We hold healing meditations daily at high noon (12 M., P. S. T.), sending out healing vibrations into the world, for the good of humanity. All who are interested may tune in at this hour to receive the healing forces and help a distressed world. Let us bear in mind that all the forces of Light are at our command if we sincerely ask for them for the good of all.

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 fellow men?

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 which 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 if you are prepared to sacrifice the time and effort required for entering into closer relationship with those who are trying to serve their fellow men intelligently, and worthily, write for further information to

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Halcyon, California

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