



The Temple Artisan

February-March, 1947

CONTENTS



Thy Bonds	65
Editorial Mirror	66
The Central Flame	69
The Purpose of Life, T. T. No. 159	69
Let there be Light, T. T. No. 64 ..	71
The Real Mission of The Temple ..	77
The Avataric Mantram	77
Blavatsky Department	78
Invocation	80
Temple Activities and Notices	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

VOL. XLVII

February-March, 1947

Nos. 9, 10

BEHOLD, I GIVE



UNTO THEE A KEY

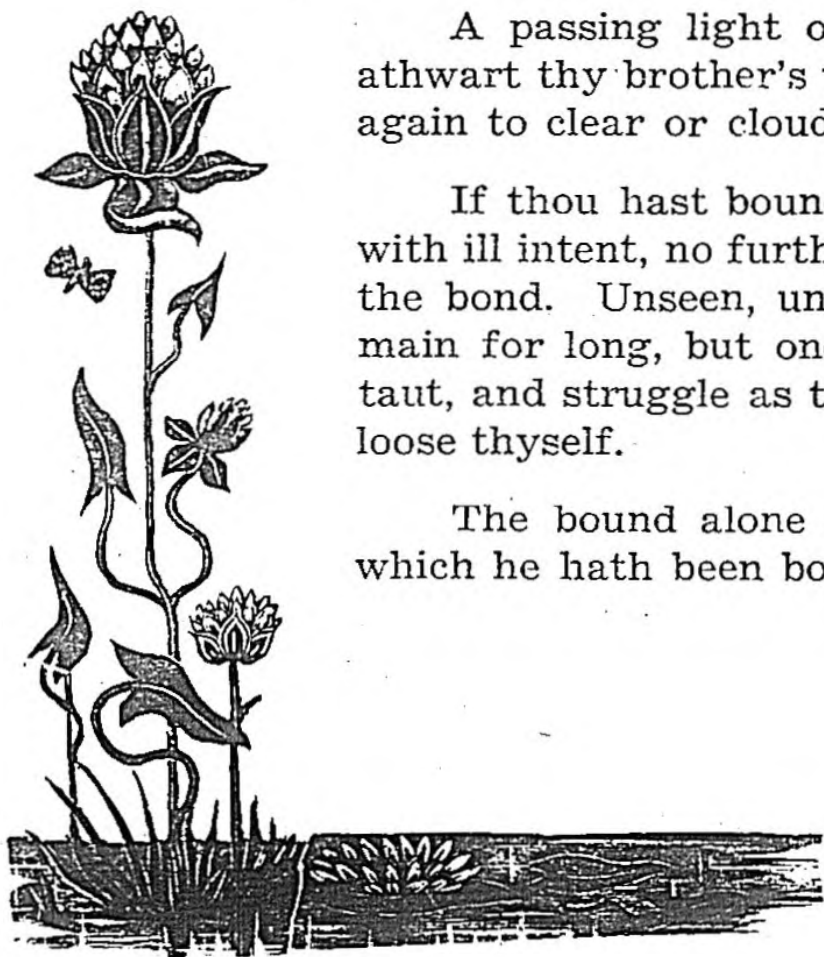
THY BONDS

Thinkest thou to forge a chain to bind thy brother's life to thine and yet go free of any act of his? Every act of man, with good or ill intent, doth form a link in the long chain of consequences which binds the human race in bonds of time.

A passing light or shadow cast by thee athwart thy brother's vision will one day come again to clear or cloud thy vision.

If thou hast bound thy brother purposely with ill intent, no further act of thine can loose the bond. Unseen, unfelt by thee, it may remain for long, but one day Fate will draw it taut, and struggle as thou wilt, thou canst not loose thyself.

The bound alone can break the bond by which he hath been bound.



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

March 22 marks the birthday anniversary of R. S., the second Guardian in Chief and Agent of The Temple of the People, whose work began at its inception November 15, 1898, and ended October 9, 1937.

He was co-founder with B. S., the first Guardian in Chief and Agent. The two worked together exteriorly and interiorly throughout the years, carrying out the plans and directions of Master Hilarion, Regent of the Red Ray, whose cycle for world work had arrived.

The Temple organization came into being to form a nucleus through which the Great White Lodge could work to help humanity. Many communications and instructions on advanced occult teachings and prophecies were received from time to time from the Lodge by B. S. and R. S. as co-agents and transmitters. These prophecies revealed important scientific discoveries as well as other world shaking events which would profoundly affect the human race during this world cycle.

Another important announcement was given to the group at that time, that of the Coming Avatar and His cosmical mission which would affect all life on all planes. How many of these great world events have come to pass, and all according to Divine plan and decree! The process and final accomplishment of these great ideals are long and tedious, but always possible of attainment if man is obedient to the fundamental laws of Life and Love.

After working many years together keeping the Temple pathways clear of every kind of obstruction, B. S. passed from the outer plane July 20, 1922, when R. S. became her successor as Guardian in Chief and Agent of The Temple. In accepting the full responsibility of carrying on the Temple work, he was keenly aware of the great task before him. He felt the loss of B. S. very deeply when she passed to inner planes, but, imbued with the inner spirit of the work, his following letter shows his acceptance and the law working back of him.

Letter from R. S., August 22, 1922

Dear Comrades All:

I am impelled to send kindest greetings and deepest sympathy because of the severe trials and tests now before you, with the earnest hope, however, that your devotion to fundamental principles will dispel all shadows and hold you steadfast on the Path, that Path which the Master warned us many years ago is "beset with wild beasts every step of the way," and which individually and collectively we must meet and overcome if we would attain the heights of Life, be able to stand on the Mountain Top and look down—and understand.

Again did the Master say years ago when many were going thru similar tests and strains, "I could take each one of you by the hand and lead you safely along the Path to the very end—but when you had arrived there you would have gained nothing, for each must win his own crown and hold it in the fire lest it be taken away." Truly we are all Children of the Master in a very real though inner sense, and bound together by strong ties of spiritual heredity and outer obligations and so when the trials come do we all feel the stress and the heartaches and the pain; but we may get help if we but remember that every great pain and trial or joy is an outer expression of an inner initiation—a step further on the Path that leads to Eternal Life, and Light, and Mastery—it permitting us to take a step upward toward impersonal and cosmic consciousness if we can but free our consciousness from the bonds of personality, the lower self.

The passing from this plane of our beloved Teacher, Blue Star, marks a most important epoch in Temple work and history. She now becomes our inner link, and as I take her place on this plane the whole Temple moves upward and inward a complete step. This is, however, an initiation attended by elemental manifestation and testing of the stones before being emplaced in the new and more advanced positions. And this refers to all of us, without exception, including myself. And the touchstone and keynote must be: Do we manifest the real Lodge Force, the forces of higher love and compassion and true brotherhood, or do we vibrate with the elemental forces of personality and the lower limited self?

Would that I could have you know and realize how very near Blue Star is, and how much ALIVE and how closely working with us and striving to send us all the highest help and forces with that greater increase of power, through now being even nearer the Master than ever. I am conscious of her in and about me constantly and often visualize her. Last Friday, at the Thirty-Six meeting, I gave this message to the group, received the night before. There was sadness in her face as she said, "I

have asked for and am sending you special help that you may all find release from the bondage of the separative lower vibrations." At the end of the meeting the group was meditating on unification, and I asked them to open to the forces B. S. was sending—as I saw her there with us, holding aloft her Golden Collar which was gemmed with diamonds. The collar expanded in her hand and finally encircled a large sphere of crystal whiteness, and from this sphere radiated the purest and whitest light beyond power to describe. This sphere she also held aloft.

As the Golden Collar was the sign of Blue Star's bondage to the Lodge and Higher Self, and as the Sphere of Light would symbolize the Higher Self, so would the meaning be that to get the help she was asking for and sending, we must all transfer our bondage from the lower to the Higher Self—the Self of Unity, Brotherhood, and Compassion.

Try to realize that at the present time in my Lodge position my lips must be sealed, if personally attacked, and however much the suffering I must remain on the cross of silence and drink of the Cup to the very dregs if need be, until the lower waves have passed and the Higher Light dissolves all shadows.

As to the future of the work, let me assure you it will go on without interruption and on the same lines of grand and inspiring teachings of life and being as laid down by the Masters through Blue Star. The fundamentals of these teachings will be re-stated very soon to the membership so there can be no misunderstanding or misrepresentations of them.

Beloved Comrades, a unified Temple Heart, with many willing hands, is what the Great Lodge needs now to help the world. We have the nucleus already formed, and there is powerful outpour of Lodge forces thru it, and this can be enormously increased. I plead that we all may lay our hearts on the Altar of the Higher Self for the spiritual unification of the races of the earth, in the name of the Brotherhood of man, and in truest service and love for all beings.

In the name of Brotherhood,

Devotedly yours,

R. S.

Courageous, fearless, undaunted, a Warrior Soul at all times, R. S. carried on fifteen years longer, holding the inner lines intact during many difficult times, ever realizing that spiritual gains come from overcoming the obstacles of the lower self. The strain of the many years of working for the Master—thirty-nine years in all—left its mark on the physical body, and R. S. was released October 9, 1937, to enter the inner planes to

work in the realm of causes.

Great honor and reverence are due those first leaders, B. S. and R. S., who started the work and pioneered this great movement, holding high the Banner of the Lodge, ever vibrating the constructive forces for the benefit of all humanity. A great heritage was handed down to those who came in later, and the aim and goal of the present regime is to continue at all times along the same lines of the high spiritual purpose as laid down by the Master for His world work.

P. F. D.

THE CENTRAL FLAME

The nearer the disciple approaches to the Central Flame of the great Initiation Chamber, the keener grows his sensitiveness to the heat of the fire, the stronger is his realization of its power over him. As the tongues of flame search out the tender places of his flesh he sinks back in terror and fain would turn and flee from the face of the fire that has hitherto been his God, even must he fly to the uttermost parts of the universe.

If he have the power to stand still while the dross of his lower self be burned away and he sees his heart's blood splashing the pavement at his feet, all life is changed for him; his former fear and shrinking are lost in an overwhelming love which embraces even the flames whereby he has suffered. With face transfigured and his once gross body now a centre of radiating light, he steps from the base of the flame into the great Circle of Conservation—Universal Love. He is no longer a stake for demons to fight over, but a man among men, a God among Gods.



THE PURPOSE OF LIFE

TEMPLE TEACHINGS, OPEN SERIES, LESSON NO. 159

Until the soul of man can reach the point of balance—the equilibrating center of consciousness, he is a drifting, purposeless animal, pleased when tenderly stroked; angry and mayhap vicious when the stroke is sharp; companionable, agreeable, selfishly unselfish when amused, flattered or adored; bitter, vengeful, oftentimes cruel when ennuied, ignored or ill treated.

The qualities which are pre-eminently active in these changes have been bred by the pairs of opposites into his animal soul, and until the change comes which lifts that animal soul into the environment of the human soul, wherein are stored the higher phases and forces of the same qualities, and where the effects of the action of the law of opposites are raised in proportion to his efforts for daily or yearly accomplishments, his opportunities for rapid growth are few.

Long before a child has grown to maturity it commences to realize that pleasure and pain may follow quickly upon the heels of each other.

Violent emotions in one direction are swiftly followed by equally violent emotions in another direction. An ecstatic joy is the forerunner of a gaunt specter of misery; and as year by year passes he begins to accept a great joy with an underlying fear, and the fear is generally justified. The periods between joy and sorrow are lengthened, and in the interim between joy and sorrow the soul is impelled to ponder on and assimilate the results of either the joy or sorrow, as the case may be. Then there comes a long period when the joys of life come very infrequently, are less vivid and very temporary, and the sorrows seem interminable; the man becomes incapable of ecstasy, his joys are very tame affairs, and the periods of care, anxiety, and fear grow longer and longer, and finally even sorrow loses its power to crush, fear is swallowed up in indifference, and real joy never enters his dwelling with the intent to linger for any length of time.

This is the tale of the average life, the life without a definite spiritual purpose. But the tale of the man with such a purpose cannot be told in such simple terms, nor are the results of his experiences the same, although the experiences may be similar, and to the common observer the dissimilarity may not be perceptible, but the difference lies in the fact that when the last mentioned man reaches the point in his life cycle where the lengthened periods between joy and sorrow leave him time and space for consideration, for pondering upon and assimilating the fruits of his experiences, he catches a glimpse of the great purpose behind all those fluctuations, and perceives that they are necessary to growth. He sees that when the pendulum of his clock of life has ceased its action to and fro there will come a time of rest and silence wherein opportunity is given for the coming of the "Holy Ghost"—the Illuminator—through Whom alone the vast mysteries of life are revealed.

Life's purpose then becomes clear to him.

He perceives that the pendulum can attain to rest and equilibrium without the destruction of the clock, and the latter can be started up again at his option. Therefore his time and effort are spent in gaining the power truly to govern his own life instead of permitting it to be controlled by the elementary forces of life, and by the senses and emotions.

Eventually he finds that he can do better work for the world, and incidentally for himself, if he can continue in the state of equilibrium indefinitely, and so he transfers his life energy to a higher plane of life, and does so consciously, whereas the first mentioned man is the sport of the forces which have controlled him even to the end of his life, and beyond.

The ultimate effect of action is determined by the motive, the purpose of the act, whatever may appear to be the incidental effect of such action. The higher, the more unselfish and humanitarian the purpose, the harder will be the battle with the pairs of opposites; yet without the victories won in these battles man would never rise above the soulless animal manifestation he was before the incarnation of the Sons of Mind.

So, instead of looking at the pairs of opposites as needless, cruel instruments of torture devised by an angry God, as man is tempted to do when in the throes of suffering, he should endeavor to stand apart and realize that they are beneficent, needful and altogether good.

H— 

LET THERE BE LIGHT

Temple Teachings, Open Series, Lesson No. 64

If the generally accepted aphorism, "Self protection is the first law of Nature," contains the truth it implies, and that truth is applicable to all degrees of selfhood, the preservation of the Self of the average human being requires a far greater effort on the part of nature than is perceptible to the casual observer, if it is to counterbalance the efforts that many human beings put forth for the destruction of Self.

This is especially true as regards the whilom Christian who has repudiated the fundamental truths of Christianity in favor of the materialistic clap-trap offered in the much abused name of science, and offered as a sop to troublesome consciences which as yet cannot reconcile to their full satisfaction a desire to ride rough-shod over the existing code of moral laws with the yet live coals of their former belief; and so in many cases accept the sop which offers freedom from all restraint, in the name of materialistic science.

The establishing of the non-existence of a Christ — a Saviour, by said Science, and the reduction of a formerly accepted ideal God to an unconscious, impersonal form of energy, and the enthroning of a lesser God designated Primordial Matter, has been rapidly taking away Nature's power to protect the Self, which for the time being appears to be at the mercy of the destructive powers of Nature.

The ideas that have supplanted former Ideals in such instances at first slowly filtered through the mind, forced by the tremendous power of auto-suggestion; and with the final rejection of the Ideals, the Ideas sprang into active life as confessed Materialism. One hears here and there from such self-deceived ones an expression of pity for "the poor ignorant dupe who persists in clinging to his worn-out creeds or to a code of moral laws altogether too narrow for an enlightened nineteenth cen-

tury man or woman," and beholds with joy the new altar set up to the new God, the God of license and self-indulgence.

It is not surprising, amidst all the turmoil, the contradictory statements made by men he has been taught to honor, the newly coined phrases indicative of half-revealed discoveries along the line of evolution, that the sore beset, passion tossed, discouraged human being is driven to despair, and hopeless of ever seeing "the face of Truth," finally settles down with the old reckless cry, "Let us eat, drink and be merry, for tomorrow we die," upon his lips, and a sinking of heart that baffles understanding; or else he falls into the hands of some psychic-mad individual who initiates him into the mysteries of mediumship, if so be he cannot yet relinquish all that has hitherto made his life worth the living—his religion—and finally travels a similar path to that which his materialistic brother has taken, as a result of the deceptive, little understood phenomena he has found himself enmeshed within.

Ah, the pity of it all! and all due to a lack of understanding of the fundamental principles of all religions, an ignorantly inspired contempt for great truths which the majority have never had the opportunity of intelligently considering, owing either to mistakes, or lack of opportunity for investigation, in the cases of those who have stood in the position of teachers, or to the glamour thrown around the great mysteries by those who, knowing the truth, yet conceal the same, either through fear of the derision of the multitude or for selfish, ambitious projects of their own.

Christ Is Not Dead

If the words of my first quotation, "Self protection is the first law of Nature," could but fall on the ears of the self-deceived, or the victims of man's ignorance and inhumanity, with sufficient force to hold the attention and cause the hearers to ask themselves how much truth there really is in those words, and if any, where and what is the Self that natural law is bound to protect, then put their bias and prejudice aside and go back to the beginning of Time and the action of natural law for an answer to those questions; all their despair, heart-scorching agony of loss, and feeble snatching at the few realities left of a formerly acceptable religious experience, would be spared them, and a glorious possibility might dawn on their minds, break through the darkness and flood their souls with understanding of the hitherto concealed and mysterious meaning of countless dear and revered, though incomprehensible sayings of wise men and prophets in reference to the Christ, who, they now believe, is either dead or a myth; for I, Hilarion, Initiate of the Mysteries, declare to you that Christ is not dead, will never die, and that you, an expression of that Christ, are alive, have always lived, and will never die.

Jesus said, "I and my Father are one;" "whoso liveth and

believeth on Me shall never die;" "God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have eternal life."

These words not only record the accepted truths of Christianity but they express the deepest truths of all religions.

If you have lost your faith in these grand, soul inspiring promises, come aside with me awhile and let us see what they mean, and what effect an understanding of them may have on your life; but first be open, brave, and just enough to ask yourself the following questions:

If the personal ideal of God which most Christians form, and which resembles a little bigger, more powerful and just, as well as more tender Father than the father who gave you physical life, should by any chance be lost in an inconceivably greater, more wise and just vehicle of consciousness in which is preeminently active all Love, all Wisdom, all Power, and in which you—the real you—the Self, dwells eternally; with whom you will by steady growth sometime be consciously and individually identified: do you think you would suffer much by exchanging your ideal of that almost earthly Father, for the great vehicle of consciousness, Principle, God, call it what you will, here outlined? And yet this is the nearest I can come to the truth in an endeavor to afford you some adequate idea of the greatly misunderstood Christos whom the ancients and the Initiates of the Great Mysteries reverence and adore, and do so reverence and adore because they have seen with unveiled eye its operation upon the lives and within the souls of the Perfected—the Saviour of mankind, and know whereof they speak.

Let There Be Sons of Light

This first emanation from the Godhead is referred to in the familiar expressions of the Bible, as follows:

"In the beginning was the Word, and the Word was with God, and the Word was God." "And God said, Let there be Light." In other words, let there be Mind, the Son, the Christos (in that first day, the beginning of a great world period or age). And Jesus said, "I am the first-born among many brethren." "The first that shall be last," the first emanation of many other emanations, of which I shall speak later.

Would it stagger your belief and bankrupt your hope to exchange the ill formed, generally grotesque and always unsatisfactory image of a man which so-called Art has fixed in your mind as a picture of the Saviour of mankind, or any imaginary picture of a man endowed with all the virtues, subjected to all the abuses, finally "dying on the cross for your redemption," paying the price of your sin?—I say, would it be difficult to exchange such an image for a conscious, omnipotent, life-manifesting Light, emanating from the hidden source of all Life, creeping slowly, silently out and over a world of shadows, illumi-

nating every hidden corner, every dark place, penetrating to the heart of every living thing and flooding it with beauty; teaching by its very presence the glory of sacrifice as it surrenders its own substance that all living things should have life more abundantly; touching and arousing to action every human impulse for good, as well as every divine impulse toward the source of its own emanation; the same creative power which poured through and illuminated the blessed Master Jesus and made of Him the Saviour, the healer, the hope of the degraded and outcast, as it shone through other great Souls before His time, and shines now through still others, and will always continue to shine when given opportunity, even through you and me?

What is there in the thought of this omnipotent, omnipresent beautiful reality that compares unfavorably with your first ideal concept, or picture, of a Saviour?

In order to form some faint idea of the Christos, by analogy, think of the Ether which surrounds and penetrates all planets, suns and stars in space, as of one definite grade of substance, though composed of different finer grades, without which no thing or creature could live. If we can gain an adequate idea of the universality as well as potentiality of the Ether, its relation to all forms and conditions of life, it may aid us in the consideration of a more refined, more potent and spiritual emanation from the First Cause—the Absolute—which the ancients termed the Christos, "the First-born Son of God."

Being nearer to the heart of Nature, as well as purer and much wiser than the humanity of later ages, some of these ancient Seers and Prophets came into the possession of great knowledge, which was handed down under vows of secrecy to disciples who had passed through the most severe tests as to their ability to keep inviolate the secrets intrusted to them, until the evolution of later races brought the humanity of the same to the point where such secrets could be imparted with benefit to all. Among the latter was the secret of the seven-fold constitution of Matter, Force and Consciousness; the intimate relation of one to the other, and the periodical manifestation of each. These Seers and Prophets, Masters of the Mysteries, were held together in groups by bonds which no earthly power could break; and to one of these groups, the Essenes, the Master Jesus belonged; and in the private gatherings of these illumined ones, as well as other groups of a similar kind, He passed much time at one period of His life. Many of the expressions He commonly used were in continual use in the ceremonies as well as in the elucidation of the Mysteries by the Essenes.

The First-born Son, the Christos, the fount of Wisdom, Love and Power, only required such a purified, perfected vehicle as was Jesus of Nazareth in order to manifest outwardly as qualities those inner attributes of the Christos which I have men-

tioned, and to make Him indeed and in truth a very Son of God.

Rightly directed study of these much maligned, greatly misunderstood and misinterpreted ancient teachings will give a definite groundwork for necessary illustrations of the action of the one great life principle, God in manifestation, who lives and moves and has His being in Matter, Force and Consciousness, and such study will open wide the closed doors of many sacred books, notably of the Bible, as well as all the phenomena of evolution and involution.

Science is demonstrating the truth of many of these teachings, and at the point where science fails they supply the necessary impetus for far deeper investigation along much higher lines.

Little can be said in such an article as this for the enlightenment of an unprepared reader, and I must refer such to other more comprehensive and all-inclusive works on the same subjects and confine my efforts to the two least understood and all-important Principles toward which all others converge, and which unfortunately seem to furnish a basis for all the more violent and even vicious religious disputes between man and man; the repudiation of which in comparatively modern times has led to confusion worse confounded, and finally to a rejection of all unauthenticated records of Christianity, and in many cases to loss of all faith in the existence and work of the Great Master, thus leaving a vacuum in thousands of lives, which some form of materialism or agnosticism has filled, to the eternal sorrow and regret of those who know the truth.

Divinity of Jesus

The divinity of Jesus does not rest upon a miraculous or supernatural conception, birth and resurrection. The life and conduct accredited to Him are sufficient to show the action of Divinity through Him, the one perfect pattern in ages of human effort handed down to the races of mankind now upon the earth, and one who believed in and taught the truths revealed to the Initiates in the Mysteries, as may be seen by those who possess the clue to the hidden kernel of His teachings, which He plainly stated were not for the multitude but for His chosen disciples alone.

It is contended that the whole Christian theology must stand or fall by the acceptance or rejection of the miracles noted in the Bible, and particularly the accounts of the conception, birth, and resurrection of Jesus. And yet, what essential difference can it make to mankind in general whether the events recorded were of a miraculous or a purely natural order of things; or even if they were a symbolic illustration of different phases of evolution and involution which could only be expressed in such language? What effect would it have on the character, mental calibre, spiritual power and attributes of a man, whether

his physical body was brought into manifestation by means of the body of a virgin or by one who had lost her virginity? The laws of Nature would produce the same kind of a body in either case, everything else being equal.

The fundamental cause of the difference between Jesus and countless other men of similar potentialities lies in the fact that through many lives the inner Ego, the Self of that entity, had prepared conditions by self-sacrifice, indefatigable labor, purity of life and purpose, intense love and unremitting service for others, for the acceptance and radiation of that divine light we call the Christos, in and through His whole nature, and which made of Him "One set apart," a "Light to Lighten the world," a pattern for all men to copy if they would reach the altitude where He dwells, and at the same time and by the same means furnish the vehicle through which the phenomena noted in the various accounts of the descent of the Holy Spirit could be manifested to a wondering people who did not yet know that, in the common acceptance of the word, a miracle was an utter impossibility, or that all seemingly miraculous events were due to the Self-directed action of a divine, purified Will on Nature's finer forces, for the greatest good of all concerned.

Divinely Natural Law

Remember that although your concept of maidenly virtue as a necessary factor in the conception and birth of a Saviour is the generally accepted concept of the world, and that such a necessity would seem to arise as a result of a divine command, look where you will, in all stages and degrees of natural life and law, you can find no analogy, no reliable information regarding a necessity for previous abstinence from sexual contact where was concerned the conception and birth of the offspring of plant, vegetable, mineral or human being. Man has made a law, and according to the word of man that law was made by divine command. We know that previous abstinence (to the time of conception) or the reverse by the mother does not of necessity either injuriously or otherwise affect her offspring. We have seen the most beautiful, pure and lovely children whom we knew to be of so-called illegitimate birth. The air such a one breathes is not restricted by law, its body is as perfect, its mind and soul are as active, eternal, and useful, as those of any other child; and no more than the action of air and formation of mind is restricted in such an instance is the principle of the Christos restricted in its action, by the illegitimacy of a child.

Please note I am not countenancing lax morals, denying the legitimacy or Divinity of Jesus, or the understood divine command concerning the moral law; I am but endeavoring to show that a mother's limitations, idiosyncrasies, or lax morals, cannot prevent the action of a divine power in the case of a child; and therefore the conception and birth of Jesus literally had nothing

to do with His divinity and power and His mission to earth; and even if He never came to earth, as is contended by many, and the whole account be a fabrication or a symbolic representation of the action of great natural forces, there is no occasion for the upsetting of faith and throwing away our great opportunities for seeking and finding the truth because we have not understood some particular phase of that truth.

The Message of Hope

The people of the world are starving for want of the spiritual sustenance of which they have been robbed by ignorant misrepresentations or willful selfishness. The churches are losing their devotees by thousands because of the bondage of many of their ministers to worldly opinions, even when light has partially broken in upon their minds; and it remains for the disciples of the Masters to go out into the world, and in the highways and byways of life seek for the "seeing eye," the "open ear," that may help to stem the tide now set in for the destruction or degradation of the great ideals through which humanity has been raised to its present status. The mystery of the resurrection becomes a simple act of Nature in the light of the seven-fold Constitution of Matter.

For the love of the Christ that is in us all, let us turn our hearts to the light and our footsteps in the direction of those "who have marked the signs of the times" and been permitted to see the sheaf of Annunciation Lilies held in the hand of the Angel—the progenitor of the Coming Race—and hear the words which bid them seek out the desolate and faint-hearted and give them a message of hope.

H—

THE REAL MISSION OF THE TEMPLE

The higher purpose, the aim of all who are true Templars, was and still is in the preparation of a place where it might become possible for the overshadowing Christ to enter and send forth the message which the world has waited for so long. It would be truly impossible for such an overshadowing of the spiritual forces to enter and dwell with a number of disaffected, treacherous, inhuman elements. It could not do the work for which It came, even if it were possible to come. Such a place requires quiet, concentration, aspiration, unified endeavor and faith in each other and the common purpose. These are essential; all else is non-essential.

HILARION.

THE AVATARIC MANTRAM

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

Without formality, without outer arbitrary organization, let

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

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 truest Brotherhood.

W. H. D.

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 INITIATION

The antiquity of the Secret Doctrine may be better realized when it is shown at what point of history its Mysteries had already been desecrated, by being made subservient to the personal ambition of despot-ruler and crafty priest. These profoundly philosophical and scientifically composed religious dramas, in which were enacted the greatest truths of the Occult or Spiritual Universe and the hidden lore of learning, had become subject to persecution long before the days when Plato and even Pythagoras flourished. Withal, primal revelations given to Mankind have not died out with the Mysteries; they are still preserved as heirlooms for future and more spiritual generations.

It has been already stated in "Isis Unveiled" that so far back as in the days of Aristotle the great Mysteries had already lost their primitive grandeur and solemnity. Their rites had fallen into desuetude and they had to a great degree degenerated into mere priestly speculations and had become religious shams. It is useless to state when they first appeared in Europe and Greece, since recognized history may almost be said to begin with Aristotle, everything before him appearing to be in an inextricable chronological confusion. Suffice it to say, that in Egypt the Mysteries had been known since the days of Menes, and that the Greeks received them only when Orpheus introduced them from India. In an article "Was writing known before Panini?" it is stated that the Pandus had acquired dominion and

had taught the "sacrificial" Mysteries to other races as far back as 3,300 B.C. Indeed, when Orpheus, the son of Apollo or Helios, received from his father the phorminx—the seven-stringed lyre—symbolical of the sevenfold mystery of Initiation—these Mysteries were already hoary with age in Central Asia and India. According to Herodotus it was Orpheus who brought them from India, and Orpheus is far anterior to Homer and Hesiod. Thus even in the days of Aristotle few were the true Adepts left in Europe and even in Egypt. The heirs of those who had been dispersed by the conquering swords of various invaders of old Egypt had been dispersed in their turn. As 8,000 or 9,000 years earlier the stream of knowledge had been slowly running down from the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years B.C. it had begun to flow backward to its old home and birthplace. During the two thousand subsequent years the knowledge of the existence of great Adepts nearly died out in Europe. Nevertheless, in some secret places the Mysteries were still enacted in all their primitive purity. The "Sun of Righteousness" still blazed high on the **midnight sky**; and, while darkness was upon the face of the profane world, there was the eternal light in the Adyta on the nights of Initiation. (S.D.III, pp. 277-78.)

Of the true Mysteries, the real Initiations, nothing of course can be said in public; they can be known only to those who are able to experience them. But a few hints can be given of the great ceremonial Mysteries of Antiquity, which stood to the public as the real Mysteries, and into which candidates were initiated with much ceremony and display of Occult Arts. Behind these, in silence and darkness, were the true Mysteries, as they have always existed and continue to exist. In Egypt, as in Chaldea and later in Greece, the Mysteries were celebrated at stated times, and the first day was a public holiday, on which, with much pomp the candidates were escorted to the Great Pyramid and passed thereinto out of sight. The second day was devoted to ceremonies of purification, at the close of which the candidate was presented with a white robe; on the third day he was tried and examined as to his proficiency in Occult learning. On the fourth day, after another ceremony symbolical of purification, he was sent alone to pass through various trials, finally becoming entranced in a subterranean crypt, in utter darkness for two days and two nights. In Egypt, the entranced neophyte was placed in an empty sarcophagus in the Pyramid, where the initiatory rites took place. In India and Central Asia, he was bound on a lathe, and when his body had become like that of one dead (entranced) he was carried into the crypt. Then the Hierophant kept watch over him "guiding the apparitional soul (astral body) from this world of Samsara (or delusion) to the **nether kingdoms**, from which, if successful, he had the right of releasing **seven suffering souls**" (Elementaries). (S.D.III, p. 272.)

INVOCATION

Calmness of mind,
Greatness of heart,
Humility, the truth to impart
To childhood, that it may find
Pure light of knowledge,
O Master, kind,
We ask of Thee!

Wisdom in deeds,
Soul strength to prove
That sacrifice in willing love
Is sweetness, that sows the seeds
To fill the measure
Of earthly needs,
We ask of Thee!

TEMPLE ACTIVITIES AND NOTICES

Meetings and study classes of the Inner Orders, Outer Court and Open Square, the daily Healing Meditation at high noon, and Temple Builders meetings have occurred regularly during the months of February and March.

On February 2 and March 2 the Feast of Fulfillment was celebrated, followed by the Devotional Service.

In the Sunday afternoon services the following talks were given: February 9, Bernard Lentz spoke on "Karma." February 16, Harold Forgostein's theme was "Whispering Winds." February 23, Roberta Shumway's "Let There Be Light." March 9, Cethil Mallory spoke on "Channels of Supply." March 16, Elmer Hedin read excerpts from Temple Teachings on "Will and Law." On March 22, the birthday anniversary of R.S., the following priests were ordained into the priesthood of The Temple of the People: Cethil and Patricia Mallory, Bernard Lentz, and Herman Volz. The service on March 23 was dedicated in commemoration of Dr. Dower. Patricia Mallory read Dr. Dower's Convention address of 1924. March 30, Isabella Tarbox spoke on "Unity."

BLESSINGS OF LIGHT, LOVE, AND PEACE
TO ALL HUMANITY!

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