



The Temple Artisan

April-May, 1949

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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



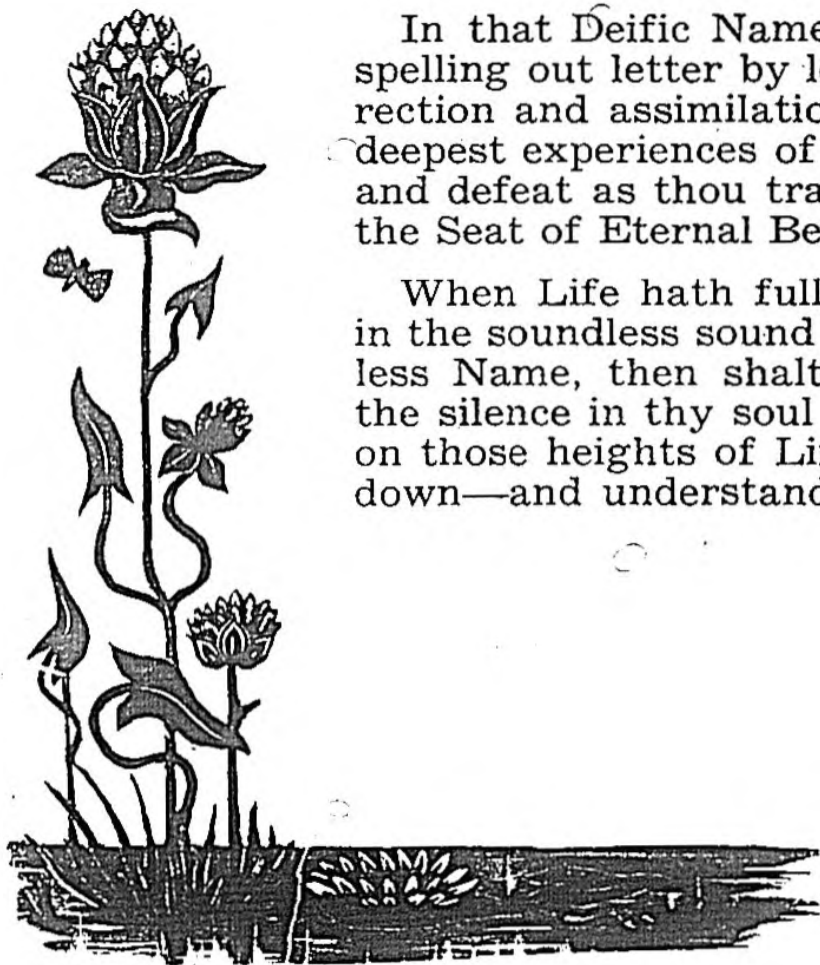
UNTO THEE A KEY

THE NAMELESS NAME

✓ In the Cosmic Hall of the eternal silence, the Nameless Name is not heard e'en by the inner ears, but may be known by all the seven senses attuned to atmic rhythm. It is the Ineffable Name of God—the Divine Word now lost in the wilderness of human selfishness, passion and all unbrotherliness.

In that Deific Nameless Name is thy Name spelling out letter by letter, by spiritual resurrection and assimilation of the essence of thy deepest experiences of joy and sorrow, victory and defeat as thou travelest the Path back to the Seat of Eternal Being.

When Life hath fully spelled thy real name in the soundless sound of that Ineffable Nameless Name, then shalt thou feel the voice of the silence in thy soul and, standing conscious on those heights of Life, then canst thou look down—and understand.



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EDITORIAL MIRROR

EASTER

Easter symbolizes the Resurrection of Life.

In its inbreathing and outbreathing process, Life is eternally endeavoring to awaken the natural and divine forces inherent in man and nature to a higher order of living by being reborn and renewed by the power of Spirit, the source of eternal Life and Light. The Christ in His mission continually endeavors to raise all forms of life to a higher state of consciousness for the more perfect expression of the Christly forces in man.

The process of Resurrection and Regeneration must go on incessantly until all souls emerge out of the darkness on the plane of matter into the realm of Spirit—the Father's House—clothed in the Light of the Christos.

Quoting in part from a Temple paper on "The Universal Christ and the New Humanity":

"The Middle Path is the path of the Christ, the path of reconstruction. Standing firmly on that we have the power to draw on the extremes and use them intelligently and wisely, and not be USED BY THEM. To do what we can do and should do, we must put these forces into action in concrete terms. That is, from the spiritual we must accept the fundamental truth of the Middle Path and, transmuting all prejudices and biases and personalities, allow the forces of the Middle Path to radiate and manifest in our own lives and to those around us.

"We must also as a collective body endeavor to put into concrete action the forces of the Middle Path in outer or economic work for the world. Our opportunities for doing this may seem small, but we have a start in this direction through certain phases of outer work, and if we put ourselves in the right attitude of helpfulness, the law of supply and demand will undoubtedly operate and extend this beginning indefinitely; and instead of this outer work being comparatively unknown, it can become a potent factor in the evolution of society, internationally and otherwise.

"The Middle Path is ever the center for unification and wherever unification is at work you can be quite sure that the force of the Christos is operating.

"As we know, this is the Messianic cycle. An Avatar, a Great Light, is descending into the aura of the human race. As this Great Light has come closer to humanity, old conditions have been disturbed and are in process of transmutation. These

conditions refer not only to the political, but also to the mental and spiritual life of nations and people. With the still nearer approach of the Avataric Light, the old order of things will crumble more and more and will disappear, to be replaced by an order of life more in accord with natural and divine law.

"It has been said that the Middle Path is the path of the Christos, and the Avatar is the Christos; and therefore, in this process of transmutation in the various fields of world action, the line of cleavage, so to speak, between all the extremes will follow the line of the Middle Path; and if we wish to work with the Avatar and the Christos, we will turn ourselves to that fundamental line, seeking ever with the highest discrimination to find the medium between any two given extremes.

"And the coming of the Avatar will sound the keynote for the New Cycle. The conditions of the old cycle must practically be over before He can come in full measure. This means the stabilizing of conditions in the world, on the truth of the Middle Path, before the great event occurs. It will also mean that at last the children of Man will have been able to establish on the earth conditions that will prevent wars—a condition of Universal Peace. On this foundation and on this foundation alone can the Avatar appear to sound the keynote of the next cycle, the step that will open the door for the Golden Age."

How glorious is the Path of the Christos, how great a privilege to have the opportunity of putting ourselves in line with His holy Mission.

P. F. D.

THE MESSAGE

Hearken, ye Children of the New Dispensation! The time is near at hand when He Who is to come will reappear among men for the Unification of the races of the earth. Open your eyes that they may see! Open your ears that they may hear! And open your hearts that the Son of Man may have a place to lay His head, lest He pass you by and ye know Him not.

RESURRECTION STILLNESS

For Resurrection stillness.
There's resurrection power,
And prayer and praise of trusting
May glorify each hour.

Our common days are holy,
And years an Easter-tide,
For those who with the Risen One
In risen life abide.

Then let His true love fold thee;
Keep silence at His word,
Be still, and He shall mold thee;
Oh, rest thee in the Lord.

THE LIVING CHRIST

Poor, stricken soul that needs must lay thy Crucified, thy Christ, within a sepulchre and seal the door, while yet some other soul hath sought and found the Christ alive—alive in every tree and flower, in beast and bird, as well as in the human heart, where, in thine ignorance, thou now wouldst fain confine Him, in fear that Christ might be degraded by too close a contact with the lesser souls which truly He alone could ever bring to life and being.

Stricken sore indeed is he who in his selfish sorrow for the Christ Who died, his worship of all funeral trappings, doth fail to see the living Christ in every thing and creature, as well as in the heart of every earnest seeker for the truth, who undertakes his search to still the yearning cry within his soul for sight or sound of that which, from the inmost recesses of human life, is ever drawing all Its own to recognition of Itself.

There is no rest, no peace for such a stricken one until the Great Reality beyond all seeming comes to birth within himself, and sets him free to seek wherever Truth doth lead, e'en though it be through all the fires of hell or to the very gates of Heaven.

For where the Christ hath gone all men may go, upheld and comforted by the same love that hath sustained and comforted each seeker for the Grail since time for man began.

THE CHRISTOS

Temple Teachings, Open Series, Lesson No. 5

There are many to whom these Instructions are sent who are not able to obtain the books containing our expositions of the Ancient Wisdom, and to whom, therefore, many of our allusions are unintelligible. More especially is this true of those who have come out from under the bondage of the modern church, and while still holding the person and character of Jesus in reverence and love, know not just where to place Him in the scale of human life, under their changed convictions, or else who are disposed to put Him on the same level with other men.

Every age has its Christ or Saviour, who may manifest under different conditions and in one or more human bodies; but by an age we must not be understood as meaning a few hundred years, for many thousand years comprise such an age as is now referred to.

In the first volume of *The Secret Doctrine*, in the opening stanzas of the third chapter, occur these words: "The three fall into the four." This sentence contains the whole secret of the manifestation of the Saviours of all time. Whether the Trinity of Father, Mother, Son; Atma, Buddhi, Manas; Matter, Force and Consciousness; Desire, Will and Wisdom; or Body, Soul and Spirit is under consideration, is of no consequence; for in their last analysis, they are all One, and this One, in Three is the

Absolute, the life and being of all that is in manifestation on all the planes of the Cosmos, and each must be understood as interchangeable, though complete in itself when separated; and whichever one of the three aspects (or persons, as the church teaches them to be) manifests in time or eternity, manifests perfectly; that is, manifests with all the attributes of the other two.

This three-fold manifestation of life and being "is eternal in the Heavens," and always has been, and always will be in that state of consciousness commonly termed Nirvana or Heaven. It is inconceivable to think of It as withdrawing any part of Itself, for It is a unit, It is THE God.

No form of words can adequately describe the descent of this God into Matter, for matter was not in manifestation until the descent was accomplished. The principle of shadow conveys as nearly as is possible an idea of the process. The Three, that is, the THREE IN ONE, created and became all substance, all matter, by a process akin to the casting of a shadow on the physical plane, that is, by projecting the creative thought into temporary form and substance; that substance having all the attributes (in a lesser or more modified degree) of its progenitors.

To cast a shadow, a form must pass between the sunlight and the earth; the sun, the body and the earth are three different grades or rates of vibrations of matter, and these constitute the agents by or through which the shadow is cast, and they correspond to three different agents and attributes of the three great creative fires, represented by the Trinity before mentioned.

Now, in order to assist you, who find it difficult to comprehend Unity in Diversity, we will take one aspect of the Trinity—the Son, which must also be considered as Cosmic Substance or Matter, in the Trinity of Matter, Force and Consciousness; as Body, in Body, Soul and Spirit; as Manas, in Manas, Buddhi and Atma. This aspect of the Son is the Christos, the Saviour, the Angel of Light, that fell from heaven into manifestation, not because of evil, but to fulfill the Desire, or the Father-principle's Will, which was the creation of matter, its evolution, and final redemption.

Every atom of manifested matter possesses this principle; consequently, every human being; but it is dormant until brought out and developed; and can only be developed by the highest instincts of the Soul. Consequently, while we are all Saviours in embryo, it is only One in any age that is able to develop the love, the endurance and self-sacrifice necessary for such a high calling, and that One becomes the "Elder Brother" of the race and age to which he belongs.

In St. John, 17th chapter and 21st verse, are these words: "That they may be one; as thou, Father, art in me and I in thee; that they also may be one in us, that the world may know that

thou hast sent me." This hope as expressed in this most beautiful and occult passage clearly demonstrates the belief held by Jesus of a final involution of matter in the same order that evolution had brought it out and up to the point where involution became a possibility.

Much of the controversy between science and religion, as well as between different divisions of religious bodies, is due to the unwillingness of one body to fairly consider the disputed points in the philosophy of the other. The ignorant Christian imagines that Jesus must lose in greatness and power if considered from the common standpoint of an evolutionary monad, such as was the beginning of the earthly life of all mankind, though he is often referred to in ecclesiastical works as "the first-born among many brethren." If he is a brother to all the rest of the human race, surely he was subject to the common laws of evolution. We do not desire to detract from the divinity of Jesus—we only desire to show the common origin of the divinity in all mankind.

INITIATION

Temple Teachings, Open Series, Lesson 57

Much has been written by the uninitiated concerning the Initiates and the Greater Mysteries, of which the writers are entirely ignorant. Naught but spiritual blindness could excuse one of ordinary intelligence for failing to perceive the absurdity of placing any credence in such palpably contradictory statements as are handed out for the mental delectation of the curious. Notwithstanding the fact that it is claimed in one paragraph that an Initiate must be an epitome of all Truth, Wisdom, Faithfulness and Power, perhaps the following paragraph will picture that Initiate as imparting to all who may desire it, regardless of their good or evil proclivities, their unbelief or intellectual development, a description of some initiatory ceremony—or an offer to lead, for mere pelf, whomsoever will comply with their demands, to the heights of Initiation.

Until man has evinced the possibility of keeping his body free from sins of voluptuousness, his mind free from hatred for his kind, his soul capable of faithfulness to his Higher Self, he might with just as much surety of fulfillment expect the sun to be given him for a pleasure boat. Countless half-imbeciles ponder over such trash, hand over their hardly won means of livelihood, and follow the trail made by innumerable others as foolish and reckless as themselves, utterly ignoring the still small voice that is calling to them to stop and think of the great gulf that must inevitably exist between them as they now are and one who has reached a height so immeasurably far above them that they could get only a faint glimmering of the possibilities of such an eminence if they were to stretch their imaginations to the breaking point; and then to consider what probability could possibly exist that a voluptuary, a

traitor, a liar, a blasphemer, would be able to guide their footsteps through the mazes of the evolutionary stages which must be passed ere that height could be reached.

Ah, my children, do not deceive yourselves, or permit others to deceive you; be honest with your own souls; face the fact that, notwithstanding your divine possibilities, you are full of weaknesses and evil desires, even if you do not outwardly yield to such desires; that you still wear the filthy garment you have been long ages in weaving about you; and be brave enough to acknowledge the truth to yourselves, humble enough to perceive your unworthiness, and great enough to commence the preparation of the groundwork upon which you hope to build the edifice, the upper story of which will reach the heavens.

No intelligent person will criticise unfavorably your desire, your longing to reach such heights as you may be able mentally to contemplate, for such contemplation is not only a rainbow of promise, but also an assurance of the certainty of attainment.

No group of disciples of the White Lodge was ever admitted to probation to a higher degree of the Lodge at one time. Alone man came into the world, alone he must leave it, whether it be by the path of death or Initiation; and the same great power that presided over his birth must preside over his Initiation, whether such Initiation be brought about by the power and effect of the Hierophant of the degree he has reached, or by the Chela's coming face to face with his own soul on those heights of which I have spoken. Be assured, for I tell you true—you may be led to the foot of the steps of the great Initiation Stair by one empowered and fitted for such leading, but when you have reached that stair you must pass the Guardian of the Threshold alone; and if it were possible for you to pass it while yet encumbered with your weaknesses, while yet enfolded in the ragged filthy garment you clutch so greedily now, the Stair would give way under your weight, and you would be plunged to the depths of Hades (in some of the courts of which you are now existing, all unknown to your lower selves). My heart yearns over you with love past telling. I stretch out my arms to you in beseeching while I bid you set about making that ground-work now. Make it possible for yourselves to reach Adonai's feet by passing successfully through the primary degrees.

A form of ceremony is but an expression in matter of the reality in spirit, and unless you have attained to the reality, the form will profit you nothing. If any man had power to whisper in your ear the great Creative Word, the word which would make you more than man, you could not hear and understand that Word while a trace of that which had hitherto deafened your ears and stultified your understanding remained. It is not words or forms you require so much, but thoughts embodied in deeds that will unite you to the source of all power, and make it possible for you to keep the obligations assumed in such

outer ceremonies.

THE AVATARIC INFLUENCE

The subject of the Coming Avatar—the New Saviour—the Messiah of the New Dispensation now dawning, is of such immediate and permanent importance, both to Templars and Humanity at large, that its earnest consideration is always timely and profitable.

Announcement of the advent of the Avatar was first made by the Master Hilarion to the Temple Group in 1899, and publicly through the Temple channel to the world in 1909. It was stated that the Divine Incarnation had entered the Aura of the Earth in 1898—that it had begun a process of descent from the higher spiritual planes into the lower astral through the power of kriyashakti (will and yoga), and that it would materialize in the year 1928. The actual birth of the Avatar onto the lower astral took place in August of 1899, whence began the 30-year process of condensation of forces and powers in preparation for still greater manifestation.

The year 1928-1929 marked the Year of Fulfillment, and shortly after the Feast Service was changed from Expectation to Fulfillment, with slight modification of form to mark the change.

Later references to the Avatar, therefore, treat less of the "coming" and more of the "presence" of the Divine One. This is only natural because, being on the lower astral plane (H. P. B. said that the lower astral and physical planes are practically one), He or It is in reality with us now, personally, intimately, daily, here and in the world at large, pleading and working according to need and call. It is largely, if not entirely, interchangeable with the Temple Force, which in turn concerns the Lodge Agents and Group.

The subject has so many angles that it is only possible to deal with a few of them here, and with these but fragmentarily.

The instructions concerning and references to the Avatar throughout Temple Teachings, both inner and outer, are innumerable and invaluable. Of outstanding importance, from fundamental angles, are the Temple booklet **THE COMING AVATAR**, and "Recognition of the Avatar" by Master K. H. in **THE TEMPLE ARTISAN** (vol. 32, pp. 47-8), among many others.

Since the Divine Ego referred to as the New Saviour is one of a line of manifestations of the Christos—the Cosmic Son—for a certain major cycle, it is, among other things, a reincarnation of Krishna, Buddha, and Jesus. Authority for this statement may be found on page 120 of **THE OCEAN OF THEOSOPHY** as well as in many similar statements and symbolic references and prophecies all throughout Temple Teachings. Among the many titles used in the Teachings in reference to the Coming Avatar are "the Blessed One" and "the Prince of

Peace"—well known historical epithets used respectively in reference to Gautama Buddha and Jesus Christ. According to Interview of Dec. 31, 1900, this Entity was here on the planet Earth 5000 years ago (Krishna is said to have been born 3102 B. C.), and comes now again from the planet Saturn clothed in the Green Ray and will remain for 5000 years—it circles the solar system, so to speak, according to cyclic law (see THE TEMPLE ARTISAN, vol. 40, pp. 70-1.)

The names and titles of the Avatar which occur in historical occult lore and contemporary Temple usage are so many and special, according to the aspect implied, that only certain additional ones need be mentioned by way of example: Buddha, Christ, Christos, Maitreya, Messiah, Sosiosh, Vishnu, Architect, Crystal Cube, Great Initiator, Great Master, Great Sacrifice, Great Unifier, Great White Lodge, Lone One, Master C., Morning Star, Shining One, Silent Watcher, Son of Man, Torch Bearer, Tree from Which the Adepts Grow, Voluntary Exile from the Home Country, Watcher on the Threshold, White Star, etc.

The Master Hilarion's 1945 Convention Message contains the statement: "As a unit the Temple influence has been felt in many directions and in ways unknown to you."

Two great contemporary souls—Franklin D. Roosevelt and Mohandas K. Gandhi—have been attuned to this influence, benefiting the peoples of the United States and India and of the whole world accordingly.

A Russian professor at Harvard, Pitirim A. Sorokin, in a book entitled CRISIS OF OUR AGE has stated that in his belief humanity is in need of another Saviour. This is simply one more restatement of the Temple Teaching that only an Avatar can bring order out of present world conditions.

A powerful agency toward this end, advocated by The Temple since the earliest years of the Temple work and later materialized, first through Woodrow Wilson and then through Franklin D. Roosevelt, has been the United Nations. Despite secessions and strife, past, threatened, and actual, and with far more dire consequences than those of the Civil War, a world organization exists and shall continue to exist, with a World State in the making.

In due and proper time this will couple up with the Temple work on the outer plane. The Master has said that on inner planes "the State, the Church, and The Temple" are one. We may be sure, of course, that by "Church" He did not mean "Churchianity."

The Master Hilarion's 1948 Convention Message concludes: "As tried and tested Stones in the Guardian Wall hold fast your appointed place, guard well the Treasures placed in your keeping, and work as One in all your efforts to spread the Great Message to all lands."

One of the lands much in focus these days is China, both because of certain progenitors evolving there in connection with the sixth race and because of the unstable chaotic conditions

that have blighted that country ever since the overthrow of the effete Manchu dynasty in 1911.

Religious activities in China since the turn of the century, as written up by Thomas E. Ennis in *EASTERN ASIA* (pages 232-5), are interesting and some of them significant when viewed in the light of the Avataric influence.

"A movement spread in 1934, carried on by monks and nuns who left Shantung province in order to preach the 'Great Event,' the coming of Han Chu, the Chinese savior, to earth, believed to be identical with Jesus Christ and Milofu ('the coming Buddha'). These groups, as disciplined as soldiers, announced that judgment and salvation were available for all who listened. With their beliefs and practices based upon the *Apocalypse* and Buddhist sutras, they proclaimed the coming of the 'hero on the white horse.'"

Certain Convention and other Master Messages have been distinctly referred to as Avataric, no doubt because of their source and universality. It is significant, in regard to the Chinese movement just quoted, that the Master's 1934 Convention Message was of such Avataric nature.

The Christos comes to all races and individuals according to their degree of development and culture, their cyclic and karmic status at any given time. In fact, the inner development of the soul has nothing to do with the word "culture" as used sometimes in mundane sense, which too often implies the very negation of such development.

In *TEACHINGS OF THE TEMPLE* (p. 65) we read: "The outlines of the government of the United States were taken from the aborigines, the 'Six Nations' of Indians. Those laws were given to the Indians by Hiawatha, an Agent of the White Lodge. The ancient Peruvians, the Atlanteans, and many other races and nations were taught and governed by the same laws"

This is echoed in great detail all throughout a recent book entitled *THE INDIANS OF THE AMERICAS* by John Collier.

In this volume, modern religious trends in the Red Indian world are summarized, particularly the Native American Church, which has been quite active in the United States. According to the author, this church has been the target of much attack and persecution by some of the churches and missionaries who are inclined to view as heathen all those of any race who will not come into the orthodox fold.

" . . . Both pre-Columbian and Christian elements are merged in its creed, ethical code and ceremonies. The synthesis is a creative one. Communion of souls one with another and with the Godhead, and charity and continence, are its controlling aims and tenets . . ." (pages 238-9, op. cit.)

In connection with the new Avatar for this cycle we have

been told to be less concerned with details or personal theories and more with eternal principles and their practical application in our daily lives. To quote from the Master Hilarion's 1942 Convention Message:

"... as the great majority become more enlightened and realize the true meaning of brotherhood, wars will cease, differences will be settled in tolerance and understanding, and the peoples of all nations will work together as brothers in unselfishness and love for one another, and not in hate and intolerance. Brotherhood will be a fact in nature and spirit. It will mean in truth the application of 'Do unto others as you would that they should do unto you,' in all walks of life. Today many more are realizing this fundamental principle as the result of terrific suffering. The false ideals that have oppressed the world for so long are fast crumbling to pieces; and as the Great Light of the Christos, now appearing in the distance, sheds its radiance on man, his consciousness will be lifted to a higher rate of vibration.

"After disintegration, selfishness and dissolution have done their work over the earth, the Higher Law and Order will enter to bring about the processes of regeneration and reconstruction on true lines of evolution. All the lower forces, old forms, ideals and traditions must be broken and destroyed to give way to the higher ideals of truth based on the eternal verities. The fires of destruction must become exhausted, and the reconstructive forces of Christ take their place, based on the ideal form of a true universal brotherhood of all peoples.

"The coming of an Avatar requires the time, place and cycle for such a manifestation in the hearts and minds of humanity at the cyclic time. In man's quest for the Great Light he must find it from the synthetic angle. This Cosmical Entity may appear as an actual event, but not necessarily in form on this plane. It is a universal force which has and will affect the whole world for good by raising the vibrations of humanity higher in the cosmic scale of life.

"It may come to an individual, to a nation, to all nature, to the stars in the heavens, or in many ways. It is a symbol of God manifesting in matter; it is a symbol of the Light dawning at a new era; it is a symbol of His Holy Presence in the Sacred Temple. It matters not where or how you see or feel the Presence of that Great Entity, but it does matter how much you do in conscious effort to bring about a more harmonious state of affairs in the lives of all you contact, and what the final effect of that Presence on you will be because of your effort."

L.

THE TEMPLE OF DIVINE INTUITION

As one stone must be laid upon another to complete any great structure, so one attribute and characteristic of similar nature must be attained by the human being in order to awaken true intuition and so make a safe repository for the great secret of Nature. Self-sacrifice, Faithfulness, Self-restraint, Altruism, Humanitarianism, Obedience are some of the stones that must be carved out and laid before it is possible for the roof of the great Temple of Divine Intuition to be evolved and emplaced. When a full realization of this dawns upon you, you will be better able to perceive the reason for my insistence upon the cultivation of such attributes, for man must learn to use the creative fire **in himself** before he can attain to any great degree of knowledge and comprehension.

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 following article is an excerpt from "Some Suggestions for Practical Life" by H. P. B., contained in "Practical Occultism."

The right motive for seeking self-knowledge is that which pertains to **knowledge** and not to **self**. Self-knowledge is worth seeking by virtue of its being knowledge, and not by virtue of its pertaining to self. The main requisite for acquiring self-knowledge is **pure love**. Seek knowledge for pure love, and self-knowledge eventually crowns the effort. The fact of a student growing impatient is proof positive that he works for reward, and not for love, and that, in its turn, proves that he does not deserve the great victory in store for those who really work for pure love.*

The "God" in us—that is to say, the Spirit of Love and Truth, Justice and Wisdom, Goodness and Power—should be our only true and permanent **Love**, our only reliance in everything, our only **Faith**, which, standing firm as a rock, can forever be trusted; our only **Hope**, which will never fail us if all other things perish; and the only object which we must seek to obtain, by our **Patience**, waiting contentedly until our evil Karma has been exhausted and the divine Redeemer will reveal to us his presence within our soul. The door through which he enters is called **Contentment**; for he who is discontented with himself is discontented with the law that made him such as he is; and as God is **Himself** the Law, God will not come to those that are discontented with Him.** If we admit that we are in the stream

* —Theosophist, August 1889, p. 663.

** —Theosophical Siftings, No. 8, Vol. II, Hartmann, p. 9.

of evolution, then **each** circumstance **must** be to us quite right. And in our failure to perform set acts should be our greatest help, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly, and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire karmic demerit by not accepting the impossibility of achieving. If you are at all cast down, then by just that much are your thoughts lessened in power. **One could be confined in a prison and yet be a worker for the cause.** So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as **just what you in fact desired**,¹⁾ then it will act not only as a strengthener of your thoughts, but will act reflexly on your body and make it stronger.²⁾

To act and act wisely when the time for action comes, to wait and wait patiently when it is time for repose, put man in accord with the rising and falling tides (of affairs), so that with nature and law at his back, and truth and beneficence as his beacon light, he may accomplish wonders. Ignorance of this law results in periods of unreasoning enthusiasm on the one hand, and depression on the other. Man thus becomes the victim of the tides when he should be their Master.³⁾

Have patience, candidate, as one who fears no failure, courts no success.⁴⁾

Accumulated energy cannot be annihilated, it must be transferred to other forms, or be transformed into other modes of motion; it cannot remain forever inactive and yet continue to exist. It is useless to attempt to **resist** a passion which we cannot control. If its accumulating energy is not led into other channels, it will grow until it becomes stronger than will and stronger than reason. **To control it**, you must lead it into another and **higher** channel. Thus a love for something vulgar may be changed by turning it into a love for something high, and **vice may be changed into virtue by changing its aim.** Passion is blind, it goes where it is led, and reason is a **safer guide for it than the instinct.** Stored up anger (or love) will find some object upon which to spend its fury, else it may produce an explosion destructive to its possessor; **tranquillity follows a storm.** The ancients said that nature suffers no vacuum. We cannot destroy or annihilate a passion. If it is driven away, another elemental influence will take its place. We should therefore not attempt to destroy the low without putting something in its place, but we should displace the low by the high;

1—"You" meaning the Higher Self. We are as we make ourselves.

2—Path, August 1889, p. 131.

3—Path, July 1889, p. 107.

4—Voice of the Silence, p. 50.

vice by virtue, and superstition by knowledge.⁵⁾

WATERFALLS AND MUDDY TORRENTS

There are waterfalls, wide, gentle, glistening with delicate spray, giving joy, gladness, beauty, to the lands through which they flow in effulgence of spiritual life and force.

There are mad, wild outbreaks of waters, dammed back long by earthy weight of material substances. Turbulent, muddy, vicious, rock-roiled, they carry all that is deadly, all that works for destruction in their nature, such as no man should encounter would he live or remain at peace with himself or his neighbor.

Even so are the opposites in character, divine and mortal, to be discerned and applied at will and by choice.

K. H.

TEMPLE BUILDERS DEPARTMENT

The Song of the Seed, Lesson No. 77

A seed, a very little seed, from a eucalyptus tree, was lying in the hand of a child one day, when suddenly it began to sing, startling the child so that she nearly dropped it to the ground.

Can you guess what the song was the little seed sang? Maybe you would have to hold a seed in your own hand to hear. Well, this is what it was:

"A great tree within me lies,
Strong and straight and tall,
With feathery flowers, and shining leaves
And roots to feed them all."

The child looked at the seed in wonderment, and said:

"A tree you say, why that can't be,
You are too very small,
A tree could never lie in you,
Especially if 'twere tall."

Then the little seed, this very, very little seed, sang again, and this is what the child heard:

"I am a very little seed,
But I hold a secret true.
The story of the stars and worlds
Is in everything I do."

After hearing that the child was more puzzled than ever, and she said to the seed, "If you want me to understand you will have to make things plainer. I am afraid you are not very well and are somewhat confused. Hadn't you better go down into the ground where you belong? I will cover you over with warm mother earth. She will take care of you."

Now this is just what the little seed wanted, for although it knew its song was true, it also knew no one else would believe it, no matter how long it sang, until they could see for themselves.

So it was very glad to be taken into the arms of dear mother earth and be covered over with her nice warm blankets, and go

to sleep so snug and cosy through the long winter hours, till the sunbeams would waken it, and the soft warm showers would make it shoot forth into root and stem.

Then with face in the clear fresh air, rejoicing to be released, and looking upon all around, its leaves would sing in thankfulness to the source of life and love.

And ask for larger, nobler growth,
 Its wondrous truths to prove.
 The sun would hear its quiet prayer
 And answer with its light,
 Would thrill it into greater life,
 Of branch and bud and might,
 Of flower and fruit and seed again,
 Of perfect plant and tree,
 To make its full growth complete,
 And set a new life free.
 To carry forth a message true
 Unto the world of need,
 Of ever-returning life and love
 Evolving from the seed.

This is what it would show the child, and all the many children who would come to see it grow. Already it was beginning to stir within itself, and had grown too large for its tiny cradle, and tomorrow when the child would come to water it she would see just what had happened.

(To be concluded.)

THE SHINING HILLS

Have you seen the hills from Halcyon,
 The hills that are its view,
 That beyond a lovely valley lie,
 Tho old—yet ever new?

Above them hangs night's last dim star
 As tho loath to be gone,—
 Then the hills—with paeans of joy—reflect
 The glory of the dawn.

How serene and still are the sunlit hills
 Thru each long summer's day!
 Their peace, like a benediction, falls
 On all who gaze their way.

Then the sunset comes and the hills! the hills!
 Are arrayed in shining gold
 For a breathless while of ecstasy—
 Till the twilight grays enfold.

Have you seen the hills from Halcyon,
 The hills that are its view,
 That beyond a lovely valley lie,
 Old—yet forever new?

Grace Monfort, Halcyon

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 Presence 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.

Let us keep clean our hearts and minds, and the earnest endeavor to realize His Presence daily will help in His Manifestation, and the Spirit of Love will impel humanity to ideals of true Brotherhood.

TEMPLE ACTIVITIES AND NOTICES

During the months of February and March the following talks were given in the Sunday services in The Temple: February 13, Bernard Lentz, "The Avataric Influence," which is printed in this Artisan issue. February 20, Harold Forgostein, "Brotherhood." February 27, Monica Ting, "Affinity of Sound and Form." March 13, Cethil Mallory, "Search for the Significant." March 20, Patricia Mallory, "In Quest of the Holy Grail." March 27, Elmer Hedin, "World Government."

March 22 marked the birthday anniversary of Dr. William H. Dower, second Guardian in Chief of The Temple. It was commemorated in the Temple Service on Sunday, March 20.

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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 sustenance 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 let down in the efficiency of the work with undue hardships on all concerned.

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