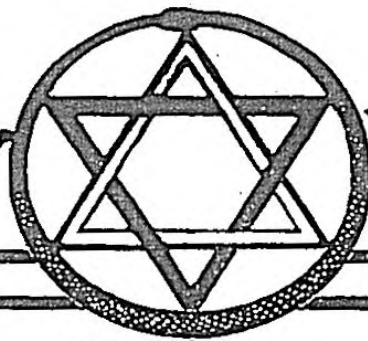




# The Temple Artisan

December, 1949    January, 1950

## CONTENTS:



|                                                                  |    |
|------------------------------------------------------------------|----|
| Saith the Christ.....                                            | 53 |
| To the Dead In Life .....                                        | 54 |
| Editorial Mirror .....                                           | 54 |
| The Tragedy .....                                                | 57 |
| Undeveloped or Unused Centers<br>of the Brain. TT. No. 212 ..... | 58 |
| To All Those Whom It May<br>Concern, TT. No. 239 .....           | 60 |
| Iroquois Lore .....                                              | 61 |
| What Is Music? (Continuation)....                                | 63 |
| Temple Builders Department,<br>Lesson No. 164 .....              | 66 |
| Avataric Mantram .....                                           | 67 |
| Temple Activities and Notices.....                               | 67 |

Published bi-monthly at Halcyon, Calif.

Price, 20 cents

Twelve Numbers \$2.00

## **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. L

December, 1949 - January, 1950

Nos. 7, 8

BEHOLD, I GIVE



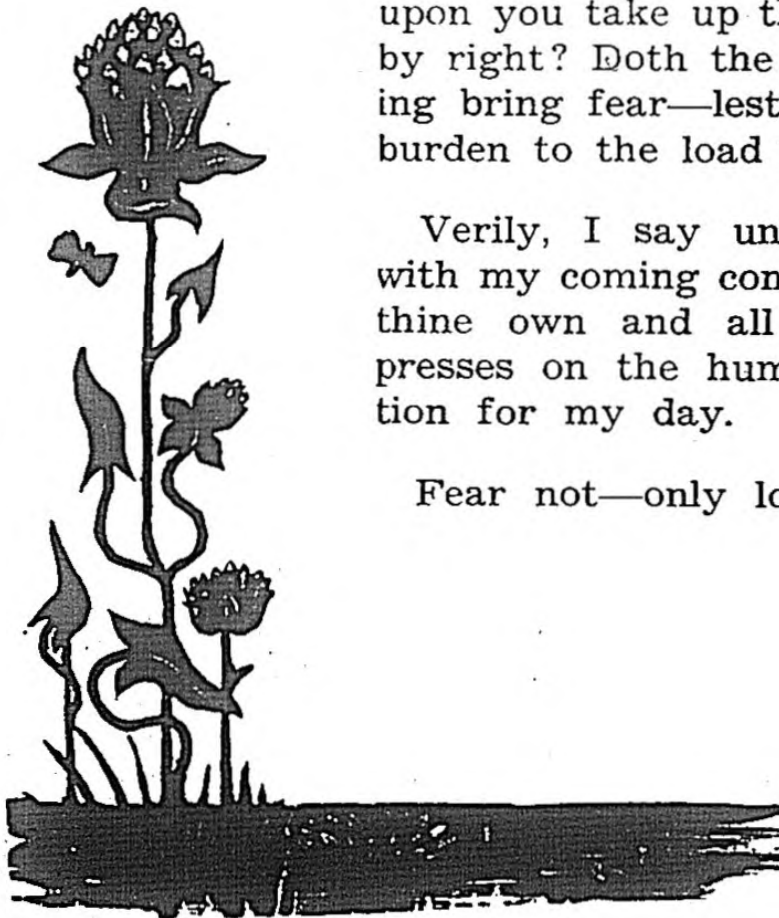
UNTO THEE A KEY

## SAITH THE CHRIST

I come, saith the Christ. Have ye room for me in your hearts—or doth the multitude of things now pressing upon you take up the room that is mine by right? Doth the thought of my coming bring fear—lest I shall be an added burden to the load you carry?

Verily, I say unto you, not so—for with my coming cometh strength to bear thine own and all the burdens Satan presses on the human race in preparation for my day.

Fear not—only love more.



# 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.

## TO THE DEAD IN LIFE

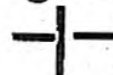
Again and again falls the hammer of the Gods, and the throbbing tones of the Anvil ring true on hearts that hear. Blow follows blow on "The Iron Wheel" hot with the blast of the outraged Law. Higher and yet higher rise the flying sparks, filling heavens with fiery streams which descend as scourges of pestilence, famine and flame.

Pile up your dead, ye dead in life. Hide them from view, lest their mangled forms cry vengeance upon you; then stand on their shallow graves, if you can,—and cry: "Great are we earthborn sons of Desire; Giants of Power, of Finance and Fame. Hasten ye slaves of our dominant wills, cover the archives, the records, that prove we be passion-bred bastards of lustful desire for lands and silver and gold!"

The stench of your evil poisons the air, and only blue flame from the hidden fires can render it fit for the breathing of those who come on the wings of the morning light to offer again to fallen man the grip of the Lion's Paw.

Go on! Go on to the end; for ye will not hear. In thirst for Power, ye have blinded your eyes, and ye cannot perceive ye are objects of scorn—only butts for the play and laughter of fiendish Jinns, who blind and deceive, who set wary traps into which ye trip, who gleefully laugh at the steel-ribbed vaults ye have crossed and recrossed with the currents of doom.

Again and again has the message gone forth; again and again doth the Master cry: "As a hen doth gather her chickens, and foldeth them under her wings, so would I gather you, but ye will not heed."



## EDITORIAL MIRROR

### TO WHOM IS IT SAID?

The preceding message on the Master's own page as well as the implied results of past action, will strike a heavy blow at the hearts of some of us, if so be we are among the ones indicated. Many will say "is it I? Am I among the doomed?" and who can answer the question save he who asked it? and then only, to a certainty, if it chances to strike some long-forgotten chord and recalls some similar message sent out at the close of some past world period, which fell on the "dull ears that would not hear," and so brought death and suffering in its train; or fell on quickened ears, and led us to flee to the hills,—the hills of Atonement; the mountains of enlightenment.

For it does mean US, to whatever extent WE are guilty of the charges made. But remember it is only so far as we are guilty. If our conscience says, yes, it does mean you, is it not time for us to call a halt, and turn and face about? If our conscience says, no, it does not mean you, for you have done all you are capable of doing for the help of humanity, is it not all the more important that we find those to whom it DOES refer, and drag them, if need be, to the Master's feet?

We must not forget that sins of OMISSION are the negative aspects of the sins of COMMISSION, and Karma will hold us as strictly accountable for one as the other. We are only too liable to forget this, and pat ourselves on the back at the thought of the good things we have done, entirely forgetting all about the "things we have left undone."

Master once said, "There are thousands of souls in the world waiting for the word, the touch, that you alone can give them."

If there is a Karmic tie between us and some other person which gives us individually, of all people, the power to influence that person in some particular way, and we make no effort to pay off the debt we have contracted in some other life, it may be, we will only be adding interest to principal, and when the debt is finally collected, as it surely will be, it may bankrupt us mentally, morally or physically.

If we permit false pride, indolence or fear, to influence us to refrain from "going out into the highways and byways of the world," and seeking the wanderers from our own fold, we can make sure we shall never hear the most beautiful words that can ever fall on the ears of a human being: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Service is the Law of Life—the holiest thing in all the world, and yet how little real heart-service we give to the Masters in return for all they are giving to us. Everything and everybody comes first with the majority of human beings. They, the Masters, can take what is left if there IS anything left; and yet we sometimes wonder why THEY do not come closer to us individually; why THEY do not single us out from the multitude for special notice, when we have done some little service for others, or tried to open our own hearts to the Lodge, when, in nine cases out of ten, that service or aspiration has only been some other form of intense selfishness.

The Master H. once said: "If you really BELIEVED what I have said to you, could you sit idly by and see thousands of your fellow creatures drift away into outer darkness, without making an effort to save them?"

The question is very pertinent. If we BELIEVED with our whole hearts, and could reach them in no other way, we would stand on the street corners, mount any old box or platform, in the midst of any gathering of people, and cry aloud the message we have been given.

What would we think of a person who knew of the coming of the San Francisco earthquake and the consequent fire, where thousands of people would perish, and who sat down to figure the interest on his stocks and bonds; or to embroider a table cloth? Yet this is practically what the majority of us are doing, if we are making no effort to bring others to a realization of the truth as taught to us; and we are doing it by means of "the things we have left undone," before mentioned, and consequently, the Message we are commenting upon DOES concern us, in such an event. HOW AM I TO BLAME FOR SUCH AN EARTHQUAKE? If you have vilified a brother, degraded a sister, betrayed a trust, you have helped to cause an earthquake, or some other great convulsion of Nature.

Such a convulsion is due to an explosion of confined forces, an explosion which has been precipitated by the last ounce of pressure brought to bear on matter in a definite area of space, and the substance or force which produces that pressure, as well as the energy confined in that matter, has been originally created by the anger, hatred and revenge of the humanity resident within that area, operating as treachery, malice and inhumanity.

This will seem theoretical only to those who are unable to see that Nature's beneficent forces are always silent and harmonious, even in disintegrating forces. Noise (inharmonious) belongs to the negative pole of manifestation, and the power of explosion in Nature or Man is always generated by the negative aspect of mind or matter. By following the law of Correspondences, it will not be difficult to see that first, as color (awakened by individual or collective mind), and finally as energy, the explosive power in matter has been generated and set in action by man himself instead of by Nature, as has been so erroneously charged.

The corrosion and erosion of metals and stone, which frees the energy confined therein, is primarily due to the direct action of cosmic forces which may be commonly recognized as malice and inhumanity; and the individual use of such forces invariably reacts upon the generator of the same, and results in the bursting of blood vessels, ruptures, apoplexy, paralysis and kindred diseases, induced by explosions in the brain and heart centres of man.

You may say, "All this may be true, but surely the amount of force generated by a single human being could not precipitate such a calamity as a great earthquake." But think a moment. If a vessel is full to the brim, another single drop will cause it to run over. If the trigger of a gun is lifted beyond a certain definite point, the whole load will be exploded. If it only requires the action of a single little fiery life to fill a measure of Karmic retributive force, that infinitesimal life would surely be all that was needed.

B.S.

The powerful message given above by the Master with the solemn charges contained therein, as well as Blue Star's comment on it, a deep and significant admonition, should remind every occult student of his or her responsibility in obeying the higher laws of life.

The world today stands at a critical point, and it therefore behooves each one to work toward holding his or her place of balance, and work unselfishly with the "harmonizing" forces of life which are ever trying to unify the races of man. In any eventuality the forces of Light are stronger than the forces of Darkness. The Light of the Avatar is working to bring mankind closer together, but the old order must be torn down before the New Order can manifest in fullest measure. The finer constructive forces are building in stronger than the evil forces of destruction are endeavoring to tear down.

Karma demands that man must work with the live forces of life for greater fulfillment of Divine Law in Exact Justice.

P. F. D.

### THE TRAGEDY

When one who has passed within the Gate and caught a glimpse of glory beyond tries to tell his fellow men what he has seen, his tongue is completely tied. All that he can do is to point to the path by which he entered; and because that path is beset by wild beasts which have bit and mauled and trampled him, when he shows the scars of his passage the eyes of other men, of other women, are so fixed upon those scars they fail to see the light of the Shekina shining through his eyes; and so they cry, "away with him, we will have none of him."

The light dies out of his eyes, drenched in sorrow for those he cannot serve, even though he gave his life, because their eyes are holden by the things they have gathered about them—the things of matter and things of mind, both results of their prostitution.

The last part of the path to the heights of life is cold and dark and lonely, and the senses cry out for warmth and light and company. But the coldness, the darkness and the loneliness are essential for the freezing of lower desire, the gestation of the embryo of the new life, the perception that God is all there is of life. Possessing God, the soul possesses all things desirable.

There are moments in all mature lives when that great truth comes home to the heart in unmistakable terms; but the things for which man has sold his soul smother the heart's longing, and not knowing what else to do, the great majority go on collecting more things, to the end of the great tragedy.

MORYA.

## UNDEVELOPED OR UNUSED CENTERS OF THE BRAIN

### Temple Teachings, Open Series, Lesson 212

It is no uncommon circumstance to hear an under-developed student of life complain of having reached the limit of mental effort. The cause does not always occur to the sufferer or to the confidant of his woes even when the latter is a physician or surgeon, for the reason that the cause lies just beyond the last point his scalpel can reach, although still in the domain of physical matter. The remedy is in his own hands so long as he has the power of direction, for in order to effect a cure the patient must recognize the cause and direct the mental energy which has all but ceased flowing through certain brain centers which are not classified in any accepted physiological work.

There are seven of these minor centers in the brain which serve the larger sense centers, the master chakras, or centers which direct the functioning of the various organs of the body somewhat as may the keys of an electric switchboard which turn off and on the current of electricity that travels by wire or wave.

As the average man or woman is ignorant of the existence and the functions of the minor centers no specific effort is made to keep them in working order, and eventually they deteriorate as does every unused center or organ of the physical body, except in so far as nature may direct their functioning indiscriminately. The weakening of the surrounding tissue of these centers through disuse or misuse is what causes the gradual weakening of the mental powers in old age. Occasionally you see an elderly man or woman whose interest in the affairs of life is as keen at eighty years of age as at thirty. If you are able to acquaint yourself with the details of the events of such a life you will probably learn that super-normal curiosity about phenomena of every kind was the most notable characteristic of the person, a curiosity which impelled the most active interest in everything connected with the object of curiosity. When a subject of interest is introduced in the hearing of such an one the vital point of the subject is seized upon at once, and no pains are spared to hunt that point to its last hiding place. If, for instance, the subject is the motive power of aeronautics, every possible clue leading up to the discovery and the nature and use of that power will be followed to its end. In a person of this character the particular brain centers of the class I have mentioned function the motive power of invention and execution, and the interest is increased by every point established until there is a strong current of force set up between the tatwic centers and the chakras. This increase in vibration brings an increase of blood to the corresponding plexuses, consequently better nourishment.

As an illustration, take a person engaged in any line of mental or physical activity, one whose whole mind for many hours in the day is concentrated on that one line of endeavor, and who has little or no interest in life outside of that line. The brain centers most active in promoting that line become overdeveloped. The connecting lines between that one center and other centers associated with other lines of life interest are gradually either wholly or partially atrophied, and life holds no real interest for that person outside that one line as advancing age creeps upon him and his power of concentration on the one line decreases. If interest seems to be dying out in the normal affairs of life, and one would avoid such a fate as is last pictured, he has no alternative but to make a practice of deliberately seizing upon some point of every subject which would naturally interest him if he were in a normal condition, and force his interest to the point nature intended. By persistently following this rule he will gradually awaken new life in these connecting lines by a purely natural process.

These super-sensitive centers, "tatwic centers" as they are termed by the orientalists—the undeveloped or unused centers referred to by me, are the first centers to develop in the head of the foetus. In and through these centers come and go the impulses from the universal tatwas—the seven principles of life.

The seven master chakras of the brain control the senses of man and are dependent upon the flow of the seven life currents through the tatwic centers. When an impulse from a cosmic tatwic force impinges upon a corresponding tatwic center in the human brain, that center is set in rapid vibration and the energy aroused is then communicated to the corresponding sense chakra, thence to the corresponding plexus and to the organ of sense by means of the motor and sensory nerves which control the action of the nerves and muscles. When man fails to recognize and makes no use of the cosmic tatwic forces as they impinge upon the tatwic centers of the brain, those centers lose elasticity and power of response and finally atrophy or become in some instances completely paralyzed. In such an instance the organ or part of the body which is under the control of the corresponding sense chakra will gradually begin to be affected. If it is the chakra which controls hearing the individual will begin to lose his power of hearing. The principle of Buddhi-Manas has been partially inhibited from action in that instance.

By studying the principles and their relation to the various brain centers you will find all these correspondences.

It is the vital interest—the curiosity in relation to any thing or subject—which a life impulse has awakened in any tatwic center which increases the activity of the chakra in

which has been aroused an increase of vibration by the tatwic force. This interest or curiosity will bring a steady flow of the tatwic force to the corresponding chakra until that interest or curiosity is satisfied. If constant effort is made to so satisfy interest in phenomena, and an increase of blood and therefore of life force flows steadily to the portion of the brain occupied by the tatwic center and the chakra in question, the mental and physical development will be rapid.

The normally intelligent man is interested in and curious about every unfamiliar objective or thought condition which presents itself and strives to learn the causes and consequences of the same. The purely self-indulgent, indolent man gradually loses interest in all that does not add to the gratification of the organs of sense. He has little, if any, curiosity about Nature's great secrets, therefore neglects development of these tatwic centers which control the master chakras; which in turn make possible the higher development of brain and body; consequently he ages more quickly than the first mentioned man.

H—□□

### **TO ALL THOSE WHOM IT MAY CONCERN** **Temple Teachings, Open Series, Lesson No. 239**

The coming karma for your disobedience to the Law of Brotherhood and evident repudiation of the obligations assumed by your Higher Selves upon your entrance into the Orders of the Great White Lodge (which above all other degrees of universal life demand unity of purpose and endeavor) is coming upon you with terrific effects unless they are materially changed. For you have attained to understanding beyond that of the masses of humanity and therefore have much more responsibility for the conditions existing as a result of the ignorance of your fellow beings, the conditions of friction between the members of family, group or nation which have made way for the diabolical forces set free by the Great Disintegrator and his minions. Therefore it is upon you that the results of their efforts will fall the heavier.

Every one of your number who has become a vehicle for the generation and action of those separative forces between yourselves and others who rest under the same obligations has prepared conditions which have been seized upon by the Brothers of the Shadow to enlarge the conditions and take in many more of the same class of disorganizers as well as others who are on the verge of falling into the same snare.

You would not dare to become such a vehicle if you had the faintest idea of the karmic reaction which follows upon the acts which result in the creation of such conditions. Murder, rapine, fire, and torture are a few of these results, for remember these results are not confined to a single race or nation or even to the physical plane. The conditions are brought into form primarily by the elemental lives of the manasic and psychic

planes and eventually materialize on the physical plane. It is those elemental lives which are the real builders of the conditions referred to, however much the human will is responsible for the direction of their labors.

If you have become a vehicle of inharmonious, disorganizing elemental forces in a family, nation, or race, you have opened the door to the action of elemental forces of the same character as that of the desires which inspired your action and the end thereof cannot be told in words.

If you are a vehicle for the harmonious, organizing, creative elemental forces you are a blessing to those lesser lives, and therefore to the whole world, as a result of the effects of your action upon those lesser lives. You are working with the evolutionary forces which are raising those lesser lives to higher degrees of life.

Man's ignorance of the nature of the interior forces which work in conjunction with his desires and will is appalling, and upon those individuals who are consciously directing the action of the elementary forces there is a responsibility beyond power of expression.

The meagerness of your exterior lives, the lack of worldly emoluments and position, often blind you to the importance of your action on interior lines.

H—□

## IROQUOIS LORE

### The Tale of the Foundation of the Great Island, now North America.

The two Infants born, and the Creation of the Universe, comprise the opening chapter of David Cusick's "Ancient History of the Six Nations."

David Cusick was a Tuscarora Medicine Man, and wrote his sketches in 1825. His knowledge of English was probably great for an Indian, but from a literary point of view, sadly deficient. His wrong use of words is so frequent, that it is often difficult to get any sense out of some passages. Condensing as much as possible, we glean the following account of the Creation of the Universe and the Foundation of the Great Island.

Two worlds existed among the Ancients. The Lower World was in great darkness, and in the possession of a great monster. The Upper World was inhabited by mankind. A woman in this upper world was with child—twins. When her travail drew near, she was in great distress, and she lay on a mattress, but while she was asleep, the place sank down toward the dark world. The monsters of the lower world were alarmed and all collected at the spot where it was expected she would fall. A large turtle came forward and agreed to receive the lasting weight of the woman upon its back. Some earth is put upon the turtle's back, and the woman alights. While holding her, the turtle increased in size every moment, and became an island of

earth covered with small bushes. The woman remained in a state of darkness. While in the limits of distress due to her travail, one of the infants was moved by an evil impulse and endeavored to pass out under the parent's arm. The other infant endeavored to prevent this design. The woman was in a most painful condition during the time of this dispute,—but the infants finally entered the dark world by compulsion and the parent expired. The infants had the power of sustenance and remained in the dark region.

In this account so far, we probably have the same idea underlying the expulsion from the Garden of Eden, only on a higher plane.

After a time the turtle increased to a great island. The infants grew up. One of them proved to be of gentle disposition and was named Enigoria, i.e. the good mind. The other youth possessed an insolence of character and was named Enigonahetgea, i.e. the bad mind.

The good mind was not content to remain in darkness and so was anxious to create a great light in the world; but the bad mind desired the world to remain in a natural state. But the good mind began the work of creation. At first he took the parent's head (the deceased) from which he created an orb and established it in the center of the firmament. It became of a superior nature and bestowed light on the new world. Then he took the remainder and formed another light, the moon, inferior to the first light. He also created numerous spots of light (stars). All these were to regulate the days, nights, seasons, years, etc. Some of this, as well as what follows, may have been tinctured by early Missionaries' teachings, for we learn that the good mind continued his work—formed numerous creeks and rivers on the great island; created numerous species of animals to inhabit the forests, and fish of all kinds for the waters. After this he formed two images of the dust of the ground in his own likeness, male and female, and by his breathing into their nostrils he gave them living souls, and named them Ea-gwe-howe (a real people). The bad mind, while his brother was at work, went throughout the island and made numerous high mountains and falls of water and great steeps, and also created various reptiles injurious to mankind. The bad mind also made two images of clay, but while he tried to give them life, they became apes. Not having the power to create mankind, he was envious of his brother, and again he made two images of clay. The good mind discovered his brother's intention and aided in giving them living souls, and it is said these had the knowledge of good and evil. The bad mind opposed the government in various ways, and they finally met in combat, agreed that he who gained the victory should govern the Universe. On the day appointed, the battle began, which lasted two days. The trees and mountains were pulled up as by a terrible whirlwind. At last, by the use of the "horns" the good mind crushed his brother to the earth and gained the

victory. The last words uttered by the bad mind were, that he would have equal power over the souls of mankind after death. He then sank down to eternal doom and became the evil spirit.

In this legendary account, we find evidences of the fact that the Indians were in possession of a knowledge of the first evolutionary steps taken by the outgoing of the Great Breath; for the legend can be nothing more than an account of the "War in Heaven" or the Descent of Spirit into Matter.

KI-Yen-Dah-Ah.

## WHAT IS MUSIC?

By I. L. Rice

### IV. GRECIAN THEORIES

The spirit of Egypt was wafted over into Greece. Grecian philosophy and philosophico-musical speculations began about the seventh century before the present era. The opinions and theories regarding God and the world were, among the Greeks, as among other nations, primarily clothed in myths and symbols. The Greek philosophers rejected the mythical speculations, and strived to discover the origin and condition of things, by means of observations of Nature and mathematical calculations. Music, as part of the system of the universe, was at first treated like other forces and manifestations of Nature—it was dressed in the mythical garb; afterward, like them, it was the subject for mathematical calculations and physical observations.

Pre-eminent among the sages who devoted time to music, and overshadowing them all by the depth of his views and the range of his observations, as well as by the extraordinary influence he exerted on posterity, stands Pythagoras. The Ionian philosophers who preceded or were contemporaneous with him, searched for the origin of things—the original matter from which things were evolved. This was not the plan of Pythagoras. He considered the universe as a cosmos—a perfectly arranged entirety—and searched not for the origin of matter, but for the radical principle underlying the cosmical plan. He was essentially a spiritualist—all outward Nature was merely phenomenal in his view, merely the manifestation of something inappreciable by the senses. In his speculations on music, his first object was, therefore, to discover its spiritual cause; for, finding that, he felt assured that he could logically and on natural grounds demonstrate its power, define its object, and fix upon its proper position in the cosmos. The condensed result of his speculations is this: "All is number and harmony. Numbers are the guides and preservers of the harmony of the universe. They define form, order, and the laws of things. In them is contained the real being of all things that exist. All numbers are repetitions of the first ten. The ten spring from unity, which is therefore the origin of all things. The great number is the number four, the completion of the sacred Tetraktys; for, if added to the first three, it produces ten, the limit and summation of the fundamental numbers. In the num-

ber one, the point is contained; in two, the line; in three, the superficies; but in four—the first square—is the defining of all bodies. This is therefore the root of nature. Numbers are the spiritual essence of music. What we hear in the vibrations of a material are numbers. In the motion of the heavenly bodies we see numbers. Music and the celestial bodies are therefore closely related to each other."

Then Pythagoras further showed that consonance is only produced by the ratios expressible in the first four numbers, which are the root of all things. The ratio of the length of strings that produce an octave is 2:1; of strings that produce a fifth, 3:2; of strings producing a fourth, 4:3.

Whether Pythagoras actually discovered these ratios has been doubted of late, and the discovery attributed to the Egyptians. At all events, however, the reader unacquainted with the history of music will be surprised not to find the thirds and sixths classed with the consonants in the above system. Well, the fact is that the Greeks actually considered these intervals as dissonants, for they were entirely unacquainted with the natural thirds, whose ratios are 4:5 and 5:6—nearly as simple as are those of fourths and fifths—and calculated their thirds by the circle of fifths, which made the ratio of the major third 64:81—an actual dissonance. It would hardly be fair to say that the Pythagoreans purposely ignored those consonants because admitting them would have conflicted with the theory of the Tetraktys; for Aristoxenos, who was opposed to their sect, still classed thirds among the dissonants. In fact, they were not considered as consonants, and barely then, until the middle of the sixteenth century.

So we see that Pythagoras perfectly succeeded in proving that it was the first four members which ruled the consonances as well as the dimensions; and that, consequently, all things whether seen or heard were numbers and harmony. "Therefore," says Panakmos, a Pythagorean, "it is the business of music, not only to preside over the voice and musical instruments, but even to harmonize all things contained in the universe." "God organized all Nature according to the laws of harmony" was a tenet of the sect. The lyre was considered a symbol of the cosmos. The heavenly bodies were musical instruments sounding forth melodies of indescribable sublimity. The laws of harmony were the same laws that built and preserved the universe. In consequence of his sublime conception, Pythagoras enjoined the practice of music as a highly virtuous and especially meritorious action, "for music," said he, "purifies the soul."

It is not surprising that a theory so vast, so grand, so deep, with the nimbus of a charming mysteriousness encircling it, should have retained its influence over men for so many hundred years; or that, in a modified form, it should have its defenders even in the present day. Yet it was not without able opponents. Aristoxenos of Tarent attacked it with the weapons

of both argument and satire. He ridiculed the Pythagorean maxim not to trust to our senses, but only to mathematical calculations and demonstrations, and boldly declared the ear itself as the highest authority in matters of consonance and dissonance. His followers therefore called themselves *musici*, while the Pythagoreans denominated themselves *canonici*. He was, besides being a musician, a distinguished philosopher and one of the pupils of Aristotle. His fundamental theory was entirely realistic. He held that the soul is a tension of the body; and that as vibrations were produced on strings, so the emotions manifested themselves by producing vibrations on the body—the soul acting as tension.

Remarkable for their truth, and the depth of thought they manifest, are the ideas on music of Aristotle. They are in fact so imbued with the modern spirit that they would appear out of place if cited here. They will be mentioned in connection with the theory of Helmholtz, which author quotes them.

### V. ARABIC—Persian Theory

We must now make a great leap—over a number of centuries in which no new systems were developed, and plunge right into the heart of the middle ages—the Arabic-Persian system being the next to be considered. The Persians symbolized music in the form of a tree. The chief root is *Rast* (d). From it branch off the auxiliary roots (d sharp, e, and f). From each root two branches shoot forth, producing in this manner the twelve semitones of the octave. *Rast* is symbolical of the original matter to which all things are reducible. The seven tones of the diatonic scale are symbolical of the days and nights of the week, likewise of the seven planets. The twelve semitones of the octave are symbols of the twelve signs of the zodiac. The four roots signify the four elements.

*Rast* is fire—warm and dry. Symbolical of the choleric humor, and of the sign Aries.

*Erak* is the atmosphere—warm and moist. Symbolical of the sanguine humor, and of the sign Taurus.

*Zirefkend*, is water—cold and moist. Symbolical of the phlegmatic humor, and of the sign Gemini.

*Isfahan*, is the earth—dry and cold. Symbolical of the melancholic humor, and of the sign Cancer.

The branches have, with suitable modifications, the characteristics of their respective roots. The Persians called their lute a picture of Nature. The highest string is fire—the sounds are dry and warm. The next is air—the sounds are clear and light. The next is water—the sounds are dark and cold. The next is earth—the sounds are low and heavy. From the connection existing between the humors and the elements, music has the power of curing diseases.

Diseases natural to a phlegmatic disposition are cured by the sound of the highest string. Hypochondria is cured by the second one. Diseases of the young (who are generally choleric),

particularly the jaundice, are cured by the third. Plethoric persons, having a sanguine humor, are relieved by the sounds of the fourth string. Besides being physic for the body, music acts as a great purifier of the soul. "The soul purified by music longs for communion with higher beings and purer spheres; and, though darkened by the opaqueness of the body, is yet prepared for conversation with the spirits of light, standing around the throne of the Almighty."

## TEMPLE BUILDERS DEPARTMENT

### SILENCE AND SPEECH, Lesson No. 164

"I will take heed to my ways, lest I offend with my tongue."

Silence is the Discipline of the Saints.

By Silence is power gained over the tongue.

Out of the same mouth proceed Prayer, and Praise, and Love, and how much else contrary to these graces!

RESTRAINT of the tongue is the mark of all other restraint. It helps to restrain inward evil.

The Eternal, the All-Wise, the All-Holy One for HIS Greater Glory has given to Man the power of Speech.

Man, alone, in this lower world can thus with his lips confess Truth and reveal Love.

To rule the tongue among our members is our most solemn charge and is especially taught to us who would be perfect as our most necessary exercise.

Christ, the WORD, came to teach us how to speak and how to be silent, that the law of Holy Watchfulness might guard our lips. Both our Silence and our Speech, touched by Christ's, should glorify God.

HOW HAVE WE MISUSED THIS SACRED GIFT OF SPEECH?

Henceforth in our lips may there only be:

The Law of Kindness, and

The Voice of Truth, and

The Accents of Praise, and

The Word of the Spirit, that

By our EVERY WORD GOD SHALL BE GLORIFIED.

### DAILY SELF-EXAMINATION ON SILENCE AND SPEECH

1. Have I really striven this day to use the discipline of Silence?

2. Have I uttered any flippant or irreverent word, or spoken irreverently or critically of the religious views of another? or uttered any word of unthankfulness, grumbling, or complaint? or spoken any unkind word? or criticised another's action, opinion, or aims? or repeated anything to the discredit of another? or mentioned his faults, or failures, or ignorance?

3. Have I refrained from all unnecessary speech? and have I on the other hand kept silence when Love and Truth urged me to speak?

4. Have I striven, throughout the day, to keep in mind the reason for the Gift of Speech, and to recollect that I shall have to give account of my Stewardship of that Gift?

5. Have I made special acts of recollection (of the Divine Imminence, of the Indwelling Presence) during the day? and have I examined myself after conversation?

6. Have I, throughout the day, striven to keep my resolution to bear more closely in mind Christ's Silences and Christ's Speech?

7. Have I endeavored to pattern all my words and all my silences by the example Christ has given to us?

(The questions are not intended for simple reading, but it is advised that a pause be made after each, or after each part of it, and that, honestly before the Judge—our Higher Self—we examine ourselves.)

Note. The above has been printed at the request of an older Builder. If too old for the children, the parents can explain its purpose. Silence is a fundamental principle in the Builder's work.

### 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

Inner Order and Outer Court meetings and study classes, as well as Temple Builders meetings have been proceeding regularly during the past months.

On December 4, Christmas Day and New Year's, the sacred Feast of Fulfillment was held under the direction of the Guardian in Chief. The Feast, established by the Master in the beginning of the work as the "Feast of Expectation," which in 1929 became the "Feast of Fulfillment," has been celebrated ever since on the first Sunday of each month and on high holidays, in preparing the spiritual way for the incarnation of the Avatar in humanity.

In the Sunday afternoon services the following talks were given: December 11, Ebba Whitney read a second paper by Fred Whitney on "The Temple." December 18, Patricia Mallory, "1950—The Mid-Century Promise." January 8, Herman Volz, "Occult Truths." January 15, Harold Forgostein, "The Fulfillment." January 22, Herman Volz, "Thoughts on Occultism."

January 29, Kenneth Schussman, "The Eternal Tragedy."

On December 18, at 10:30 a.m., the Temple Builders held their Christmas celebration in The Temple. On Christmas Day, after the celebration of the Feast at 11 a.m., there was Christmas music in the afternoon service; and at 6 p.m. Christmas dinner was served in Hiawatha Lodge. On New Year's Eve a social with dance and refreshments was held in Hiawatha Lodge.

January 19 was the anniversary of the birth of Blue Star, the first Guardian in Chief of The Temple. In commemoration, one of her earlier messages to the group is reprinted in the "Editorial Mirror" of this Artisan.

### THE HELPING HAND

To members and friends of The Temple we earnestly plead for a helping hand towards the Helping Hand Department. The contributions needed to carry on this Great Work have lessened alarmingly of late and the needs are urgent. They are not only mine and your needs, but the Master's needs.

The function of the Helping Hand Department is to provide the means for meeting the day by day expenses of The Temple and keeping the work going. Whenever the contributions fall off there is a corresponding let down in the efficiency of the work with undue hardships on all concerned, and we deeply appreciate every effort you make to supply these urgent needs.

Please help the Helping Hand that keeps the Great Work going. Give from your heart with love in your heart and you give your all.

### TEACHINGS OF THE TEMPLE

The new edition of the invaluable book TEACHINGS OF THE TEMPLE, eagerly awaited by students, the public and dealers alike, is now available. It is the Jubilee Edition, improved in quality of paper, binding, and type. 661 pages, fabrikoid, gold stamped. Price per copy \$5 plus postage. Order from Halcyon Book Concern, Halcyon, California.

We also 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, 1926-1929.

MAY THE LIGHT OF THE LOGOS SHINE UPON US AND  
UPON ALL HUMANITY, THAT THE GREAT UNIFIER MAY  
ENTER IN AND ENSOUL THE WORLD.

# Temple Books and Pamphlets

|                                                                           |        |
|---------------------------------------------------------------------------|--------|
| Basic Principles of Brotherhood, Evolutionary Waves.<br>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,<br>mimeographed, each .....    | 2.00   |
| From the Mountain Top (cloth) .....                                       | 5.00   |
| Mirror of Destiny, B. S. ....                                             | .25    |
| Occultism for Beginners. W. H. Dower, M. D. (paper 60c)<br>cloth .....    | 1.00   |
| Path Victorious, The. B. S. ....                                          | .30    |
| Seven Principles of Man, The. Karma. E. Harrison .....                    | .11    |
| Teachings of The Temple .....                                             | 5.00   |
| Temple Builders Booklets, Nos. 1 to X, each .....                         | .40    |
| Temple Artisan, Vols. VI, VII, VIII, IX, X (half leather)<br>each .....   | 3.50   |
| Theogenesis .....                                                         | .25    |
| White City of the Central Sun, The. B. S. ....                            | .25    |

California buyers add 21½% sales tax

## TEACHINGS OF THE TEMPLE

661 pages, fabrikoid bound, stamped in gold. Instructions on Problems relating to the Mysteries of Life and Death. Helpful and Uplifting. Price \$5.00.

## 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 lessons 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 Betrayal. The Living Christ. Ledger of Life. Magnetic Currents of Force. The Power of Affirmation. The Recording. Self Responsibility and Farewell, by B. S. Sex—Quotations from Temple Teachings. Stewardship. True Brotherhood. The Upper Room. My Search.

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

**THE TEMPLE OF THE PEOPLE**  
**HALCYON, CALIFORNIA**

I have enjoyed reading THE TEMPLE ARTISAN which contains deep philosophical truths, and feel that I would like to contribute something toward your fine teachings.

I am enclosing my contribution.

SENT BY .....

STREET .....

CITY AND STATE .....

(Kindly send me pamphlets as indicated)