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# The Temple Artisan

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SEPTEMBER, OCTOBER, 1931 .

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# THE TEMPLE OF THE PEOPLE

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## **Name and Objects:**

The name of this Society is:

### **THE TEMPLE OF THE PEOPLE**

The Society of **THE TEMPLE OF THE PEOPLE** is an autonomous and continuous part of the **THEOSOPHICAL MOVEMENT** organized by Helena Petrovna Blavatsky, in New York City, 1875 A. D.

The declared objects of the Society of **THE TEMPLE OF THE PEOPLE** are:

**First:**—To establish a nucleus and a vehicle for the essential **UNITY** of all life.

**Second:**—To bring about a greater understanding of **UNIVERSAL BROTHERHOOD** and the enlightenment of all people.

**Third:**—To promote a universal understanding and toleration of **TRUTH** by a diligent study of comparative religion, making science religious and religion scientific. Since **TRUTH** is an integral part of the nature and being of all **WORLD RELIGIONS**, there never can be, except by faulty understanding a conflict between the religions of the world.

The Society owes no allegiance or subordination to the authority of any power, body or office outside its own sphere of administration, vested in the **Guardian-In-Chief**, except that due respect is declared for every requirement of civil law.

**The Temple Of The People:** situate in the County of San Luis Obispo, State of California, U. S. A., shall be known as International Headquarters of the Society of **THE TEMPLE OF THE PEOPLE**. Here shall be established the permanent residence of the **Guardian-In-Chief** and members of the Temple Synod.

### **MEMBERSHIP**

**Members-At-Large:**—Shall consist of all who have signed an application blank for admittance into the Temple Of The People, and pay the annual dues of six dollars. These members are considered in the light of probationers for the Order of the 36.

**Templars:**—Shall consist of those members who have served the specified time (not less than one year) as members-at-large, and have been admitted into the Order of The 36, or Esoteric Section of the Society, upon the approval of the **Guardian-In-Chief**. These members are known as full participating members. The annual dues are seven dollars.

**Temple-Square-Members:**—Shall consist of those members who are non-resident at Headquarters, but active full-participating members of the Society through a chartered Temple Square.

**Temple Square:**—Seven members may make application for a Charter to organize a Temple-Square.

**Inner-Orders:**—There are various Inner-Orders of the Society. Information regarding these Orders is not given out publicly.

(The above information is from the By-Laws of The Temple Of The People, as re-organized in Syracuse, New York, 1898 A. D.)

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

Address **THE TEMPLE OF THE PEOPLE**, Halcyon, California.

# The Temple Artisan

Vol. XXXII.

September and October, 1931.

Numbers 4, 5

*Behold I give*



*unto thee a key*

## THE HOST

Open. I knock. I bid entrance.  
Too long have I plead, wept, petitioned,  
entreated.

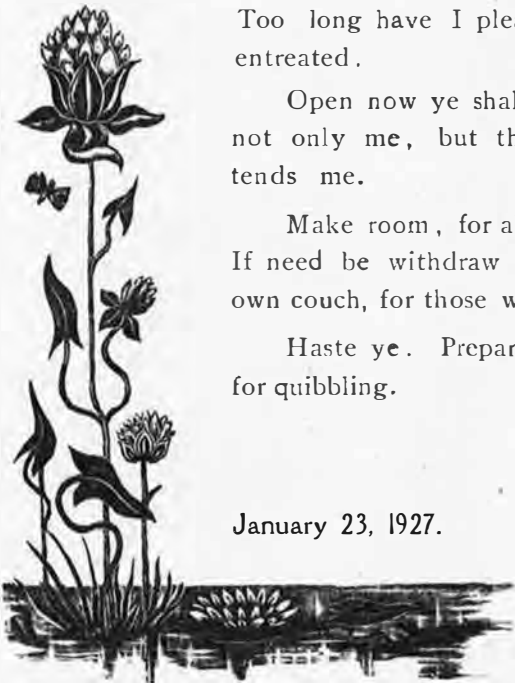
Open now ye shall and make ready for  
not only me, but the Host also that at-  
tends me.

Make room, for all place will be needed.  
If need be withdraw thyself and give thine  
own couch, for those who come are awearied.

Haste ye. Prepare. No time is now left  
for quibbling.



January 23, 1927.



# THE TEMPLE ARTISAN

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## EDITORIAL MIRROR

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In this cycle of world depression, and we might say mental and material disturbances, the Christly forces of reconstruction are working underneath, although not visible to all. The old order of things must be transmuted or overthrown before the new order can come in, because the new humanity must come into existence under right conditions spiritually and materially.



One of the signs of the times along the lines of reconstruction is the tendency for theosophical and mystical bodies to attempt to get together in a true spirit of brotherhood. While this is only an attempt, yet it is significant. We do not believe that it will succeed, except perhaps on the surface, where a more desirable attitude and toleration for the methods and beliefs of one society may obtain for the other. Organic union is absolutely impossible at the present time, because this would mean that one person would assume leadership, and all other organizations would be opposed to that.



If a common feeling of brotherly love and unity can be engendered among all the theosophical bodies, and if they can maintain this attitude of true brotherhood one for the other without distinction of what the particular beliefs or method of work may be and agree on the self-evident truths of theosophy and everyone put aside the idea that he is the leader for the world or any part of the world, then we shall have taken a long step towards unification and a better understanding of the common fellowship of all faiths and beliefs irrespective of race, color or creed. This is based on the truth handed down by all the sacred writings of the world that we are all of one kin, have come from the same Source, and that we are essentially one in and with the unity of life on this and all other planes of being.



If any one put himself forward as the spiritual leader of the world, according to what has been handed down from time immemorial by the Masters of Light and Wisdom it is self-evident that he is not what he claims to be, because the Great Ones make no such claims.



Let us, therefore, cultivate the spirit of brotherly love, unity, compassion, and toleration for all things and creatures and try to look for points of agreement in the beliefs and faiths of others rather than the points of disagreement. In this way we will be able to do what the Great Master said, "Love one another," and we shall truly find the Kingdom of Peace and Light within us.

W. H. D.

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### LOYALTY AND GRATITUDE

"If thou would'st know the difference between the Sons of Light and the Sons of Shadow, seek first within the fields of Faithfulness. The lower self of man will tempt him sorely to repudiate his given word if need there be to serve a purpose of his own. The Higher Self will lead man on to sacrifice his life if such a sacrifice is requisite to prove his own integrity and truthfulness. There are two among the qualities aspired to by every chela of the Great White Lodge, qualities which are keys to the door between mastery and endless servitude. One of those keys is GRATITUDE and the other is LOYALTY".

"From the Mountain Top."

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### THE OBLIGATIONS OF LIFE

Temple Teachings

Open Series No. 241

How often do you find the courage to face up your own souls and make an effort to learn on which side of your ledger of life the balance is cast? It certainly does take courage and something more also to so face yourself, unless you be of the vast number of egotists now rampant throughout all fields of human life, the people who are thoroughly infatuated with the mental image they have formed of themselves, believing they are visualizing their real selves. In such instances vanity supplies a mock courage which satisfies the lower self. The questions of principle and honor do not even come up in the minds of the aforementioned egotists. The obligations of common everyday life are abrogated wherever it is possible to do so, unless they are driven by fear of the physical results of ignoring them.

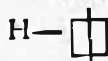
Yet there is another phase of the same subject which must also be considered: lack of power to remain faithful to the obligations assumed by one's acceptance of the life essence and opportunity for evolution, for the human Ego assumes those obligations to the Dhyani Chohan, the Spiritual Father, under whose influence he naturally falls. If by continued failures the lower self loses the power of tenacity and cohesiveness which are the fundamentals of faithfulness, and the mentality perceives this loss of power, its self-torture is increased a hundred fold, and its opportunities are lessened by many degrees by forcing the personality to remain in a condition that will not admit of the control of its allegiance to any given cause or being.

There are today in many organized bodies numbers of forsworn, unstable, selfishly ambitious, as well as some inhumanly vicious and cruel men and women, and still others coldly critical, egotistical, soul-blunted, intellectually "over-capitalized" men and women who are working great wrong to the main bodies with which they are connected. Fearing that they may possibly lose something which their comrades may receive or be unable to retain whatever influence they may have obtained over some division of the body for some definite selfish purpose of their own, they refuse to sever their own connections with the main body. In many instances their egotism will not permit of the recognition of the fact that they have lost whatever little connection they ever had with a higher order of life. Yet their very outward relation to the body with which they are connected is a continual menace, and may become a barrier between the spiritual teachers and the other individual members of the body, as they become, as it were, avenues through which a constant stream of the elementary forces of the Eight Sphere is flowing out into the world. If there is sufficient energy expended through such an avenue to accomplish it, the tone of the whole body may be lowered. This is usually accomplished as a result of the weakness, the carelessness, and indolence of the other members of the body who do not recognize the character of the forces at work, take the personalities concerned at their own valuation, and permit themselves to be robbed of all their hard won opportunities; when a decided stand, a refusal to respond to overtures, an examination into self-evident motives would protect and guard their group fortress by increasing the rate of vibration of their body to such a degree as to make it impossible for their enemies to reach their weaker brethren, while at the same time they might be able to transmute the evil forces of the former by their united strength and power.

The Father cannot give the children's meat to the dogs. Therefore, when the children are so hopelessly attached to the dogs as to be temporarily satisfied with their food, the meat is withheld until they have become so hungry for the same that they begin to look for the cause of its withholding. Then when they find that cause, if their senses have not been deadened by their suffering, anger and hatred take the place of former attachment, and they become yet more incapacitated for assimilating such strong food and have to continue to take the food of infants.

The analogy is plain. Man cannot live to himself alone. He is a helper protector, teacher, or guide to his kind, or he is a constant menace, an ever living barrier between his fellows and the Gods to whom they look for all that the higher life offers. The greater his intelligence and desire to serve, or the reverse, the sooner man finds his true place in the cosmic scale.

The instructions issued by Krishna, Buddha, Jesus and other Masters to Their chosen disciples were so simple a child could understand them. But when selfish egotism and ambition crept in among their ranks those instructions were made so complex, were so misinterpreted and altered that they no longer conveyed their original meaning, and the same is equally true today. When it becomes possible for an ignorant or depraved nature to take so sacred a thing as an obligation to the Higher Self—the Christ—and deliberately alter or misinterpret it in order to gain favor or power over some other soul, no matter how wise or proficient the doer of the deed may be in his own conceit, he has in reality fallen to the very foot of the order of life with which he is connected and will rapidly draw all those who follow him in the same direction. This would seem to be an evident fact, yet repeated acts of that nature are of daily occurrence. Much of what I have said will be ridiculed, denied authenticity, or derided by those who are guilty of such deeds, but it is all true.



## CONCERNING WORLD CONDITIONS

Temple Teachings

Open Series No. 242

The social-political situation in the United States daily becomes more complex. The members of industrial organizations are at length awakening to the necessity for unanimity of action in the exercise of the rights of franchise and perceive the futility of warring with single corporate bodies when the real issues are national in scope.

Not until the last laborer is enrolled in the ranks of Organized Labor can the final settlement of the vexed question of the rights and privileges of that particular class be made. The false pride which prevents a man or woman from acknowledging that he or she belongs to the class of service because he labors with brain or pen instead of with bare hands, will keep up this struggle until it is broken down by suffering.

The masses are separated from each other, either by priestcraft of the temporal church or by specious partisan leaders, and the cohesive force of right understanding is requisite for their amalgamation.

You have been urged to associate yourselves with any and all bodies of people that you might plant the seeds of unity.

It would seem nearly time for a change in the attitude of those students who have been the recipients of our thought and care as well as instruction for such a length of time. They should have learned ere this that the term Unity implies more than united study of works on philosophy and occultism, that right action in one phase of life presupposes right action in other phases or states of life. Right political or social action should be the corollary of right philosophy.

Not many more years will elapse before they will be forcibly brought to concur in the above statements, and to realize that this is an age for Action instead of selfish seclusion. The fact that even the higher degrees of Brothers have been forced to leave their seclusion to some extent should indicate the present necessity, as well as the cowardice of flight or isolation.

The reforming forces cannot begin to work at the top of the present political mountain, it has grown too high, it must be undermined to bring the whole pile down. Do not mistake me. This does not mean rebellion and anarchy, but education, righteous conduct and brotherly love. The Spirit of Unity must possess and pervade the masses of the people who form the foundation of the mountain. A perfect whole cannot manifest until its parts are perfect. Your best work should be given to your neighbor, to your own wards and cities. But at the same time *you must learn to keep your own counsel*. Do not be too free in expressing your own intentions.

Meet your neighbors with the request, "Come let us reason *together*," rather than in a spirit of dictation or coercion.

Those who stand aloof from the vital issues of the day either because they are hopeless of better things, or deem themselves degraded by contact with existing methods, will eventually have reason for regret. The door will not always stand open for them.

Some of you are awaiting directions from us. You already have directions enough to cover a vast area of land.

The work is *yours*, and no sincere effort is lost.

You will be given further instructions by the Master H. When His wishes are fulfilled, I may come again.

I have refrained from referring to conditions in other countries for the reason that America will ultimately be the controlling world power. It will be a beacon light toward which all other nations will look for precept and example; and as your chief interests are now centered here, it is most necessary that your attention be called to those evils which must be remedied and the methods by which the remedies are to be applied.

The ancient civilizations of America were far in advance of any now in operation; and their fall, dismemberment, and final annihilation were due to the same canker at the root which now threatens the present civilization — that is, the confiscation or combination of all power and wealth into the hands of a limited number belonging to state or church, and the consequent degradation of all the rest.



With the advantages of education and opportunity now afforded to all alike, there is apt to arise a fancied security which, like the poison of the Upas tree, will lull its partakers into a stupor from which they cannot be aroused until it is too late to make effectual resistance.

M .:

Given September, 1901.

[Note: The fundamental truths in the above communication obtain more emphatically today than they did in 1901. This has never been given out to the public before but was given out privately.]

### RECOGNITION OF THE AVATAR

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

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

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

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

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

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

—K. H.

January 15, 1911.

### GIVE FROM YOUR HEART

Many, many souls are waiting in the world today for just the touch, just the word, that would bring them to this Center, and the word is not spoken! The time goes by and nothing is done to follow the directions I have given to all concerned. If any words or acts of mine could awaken Temple members, at a distance particularly, to the knowledge of the danger they are in by such a careless misuse of the privileges given them, I should consider myself particularly favored, but in my own case, as in that of many others, the conditions are such that I cannot make them hear. They have blinded their eyes and closed their ears to everything that does not bring them material possession.

I say that there is a greater need for effort on your own part. Wherever sorrow and tribulation have done their work in the world and softened the hearts of people, there is an opportunity for you to take a message from me. It matters not whether you have ever seen that person in your present life or not, the very fact that you have been drawn to a consideration of that person's need shows that there is a karmic connection between you, and you have a duty toward that person. Whether you are thus aroused by a notice in a daily paper or whether it comes to you from some other source, your duty is there. You will not have to seek far for the message that you should give. It is written in your own heart. Whether that message may seem to fail of its results immediately or not matters little. The connection is made and help given thereby.

(Reprinted.)



### MANTRAM

I desire with my whole heart the spiritual and material regeneration and advancement of the human race.

And for my self I desire the wisdom, strength and means to work intelligently and effectively toward that end.

--- B. S.

WELCOMING ADDRESS OF THE GUARDIAN IN CHIEF  
BLAVATSKY CENTENARY

Sunday, July 12, 1931.

Dear Comrades, Members, and Friends: In accordance with the powers vested in me as Guardian-in-Chief of the Temple work and the humble representative on this plane of that Great Master Soul Hilarion, and in the name of the Lodge of Light, which is collectively the Christos, I bid you one and all welcome to participate in the Blavatsky Centenary Program, which opens our Summer Session from July 12th to August 12th, including the Thirty-Second Annual Convention, which will begin Sunday, August 2nd, and last eight days.

It is fitting to call attention to this important Centenary commemorating the one hundredth anniversary of that great soul H. P. Blavatsky, the feminine Messenger of the Lodge for this cycle.

It is an age-long custom that when an important event is to occur in the history of a nation or of a religious society making for the good and welfare of mankind, both religious and secular rulers, scientists, and humanitarians are invited to participate or be witnesses to the laying of such foundations. This event today is of world-wide importance, and we are more than glad to have with us representatives, during the period of the sessions referred to, from various parts of the world, thus imparting a dignity and an interior and exterior value to all that is to take place and which is bound to affect profoundly all who love their fellowmen, whether they be in one organization or another.

The Society of the Temple of the People is not a religion but is a movement that seeks the truth in all religions and all faiths. We desire to be in friendly attunement with all people and races, laying aside the apparent differences and uniting on the eternal verities and points on which we can all agree, which of course will be self-evident truths.

If this spirit of brotherhood, peace, unity, and harmony can be broadcasted over the world, a new consciousness will come into the races of the earth. The New Jerusalem will descend from the heavens, the Golden Age will dawn, we will have a heaven on earth, and the Gods and Masters will again walk in the midst of men. Therefore, let us put aside all argument and debate on trifling things and seek the spiritual or moral fundamentals on which the universe of soul and matter is built, and resolve unitedly to help the world of humanity to higher levels of consciousness.

The Trinity of Father-Mother-Son is striving to utter Itself through our hearts and the hearts of the world, and let us open our hearts and minds to the understanding of that great Force that It may out-

pour in ever increasing volumes, to the end that humanity be lifted out of its personality, its selfishness, its commercialism, its heresy of separateness, and seek only the things of the spirit which last forever and ever.

In this spirit, in my humble capacity, by the power vested in me, as said in the beginning, I bid you all welcome to the great spiritual feast that has been prepared that will nourish our souls and minds and bodies. So be it.—Amen.

—William H. Dower.

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### THE GAME

The Master Player had set my pieces before me, and I had begun my game full of ardour, sure that victory would be mine. For a time I parried the blows which the Master Player sent; check after check followed but I met the obstacles, defended my weak points, and gathered my forces together to intensify my attack. But the Master Player, after having tested my strength, struck a direct blow at my strongest piece. It tottered, it fell. "Very well," I exclaimed within myself, "that piece is gone, but I will replace it with another which will serve me equally well."

But the Master Player, with a lightning-like stroke, overthrew that piece also. Then I counted my pieces. They were few but, by careful management, I mused, they might still allow me to win! But even while this thought crossed my brain, the Master Player lifted his hand, and all in a confused mass my hopes, my joys, my pride were laid low, annihilated. Then it seemed to me as though the sun grew dim. My mind reeled, my thoughts melted one into another. Where was the strength I had felt at the beginning of the game when all my pieces stood before me in full array?

Then the Master Player spoke within my heart: "I have given, I have taken, lean upon Me, trust Me. I am the player, but also the pieces with which you play. The pieces crumble, but My image rises up in their place, and through the ruins of your personal hopes and aspirations you will behold Me, the strength of the weak, the Eternal Comforter."

—Eirene Niosi Risos.

Pisa, Italy.

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Patience and endurance are two of the occult qualities that we must win in order to attain mastery over limitations of form, time, and space.

W. H. D.

## THE TEMPLE ARTISAN

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### 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.

Conducted by Ernest Harrison, D. Theos., Temple Scribe. Address, Blavatsky Department, Temple Artisan, HALEYON, California.

The question of whether one who decides to tread the "Path of Discipleship" is expected to turn his back upon his old associates, and whether he will be justified in "shaking" his obligations in order to tread that Path is one which crops up quite often, and one which we are often asked to answer in some one of its aspects or another. It is not a new attitude by any means and rather a common one. Some students seem to think that the occult life will permit them to "rob Peter to pay Paul," and that their karmic debts will be wiped out as soon as they embrace occultism and try to make it a power in their lives. H. P. B. did not think so, as is evidenced by the following reply to this question, which was written in to *Lucifer Magazine* when she was its editor in 1887. We print the questions and the answer verbatim:

..... "The Editors of *Lucifer* would confer a great benefit on those who are attracted to the movement which they advocate, if they would state:

"(1.) Whether a would-be theosophist-occultist is required to abandon his worldly ties and duties such as family affections, love of parents, wife, children, friends, etc.?"

"I ask this question because it is rumored here that some theosophical publications have so stated, and would wish to know whether such a *sine qua non* condition really exists in your Rules? The same, however, is found in the New Testament. 'He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me, etc., etc.' is said in Matthew (X. 37). Do the Masters of Theosophy demand as much?"

"Yours in the Search of Light,

'L. M. C.'

"This is an old, old question, and a still older charge against theosophy, started first by its enemies. We emphatically answer, NO; adding that no theosophical publication could have rendered itself guilty of such a falsehood and calumny. No follower of theosophy, least of all a disciple of the 'Masters of Theosophy' (the chela of a guru), would ever be accepted on such conditions. Many were the candidates, but 'few the chosen.' Dozens were refused, simply because married and having a sacred duty to perform to wife and

children. None have ever been asked to forsake father or mother; for he who, being necessary to his parent for his support, leaves him or her to gratify his own selfish consideration or thirst for knowledge, however great and sincere, is 'unworthy' of the Science of Sciences, 'or ever to approach a holy Master.'

"Our correspondent must surely have confused in his mind Theosophy with Roman Catholicism, and Occultism with the dead-letter teachings of the Bible. For it is only in the Latin Church that it has become a meritorious action, which is called serving God and Christ, to 'abandon father and mother, wife and children,' and every duty of an honest man and citizen, in order to become a monk. And it is in St. Luke's Gospel that one reads the terrible words, put in the mouth of Jesus: 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, he cannot be my disciple.' (XIV. 26.)

"Saint (?) Jerome teaches, in one of his writings, 'If thy father lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, trample on thy father's lifeless body, trample on thy mother's bosom, and with eyes unmoistened and dry, fly to the Lord, who calleth thee!'

"Surely then, it is not from any theosophical publication that our correspondent could have learnt such an infamous charge against theosophy and its Masters—but rather in some anti-Christian, or too dogmatically 'Christian' paper.

"Our society has never been 'more Catholic than the Pope.' It has done its best to follow out the path prescribed by the Masters; and if it has failed in more than one respect to fulfill its arduous task, the blame is certainly not to be thrown on either Theosophy, nor its Masters, but on the limitations of human nature. The Rules, however, of chelaship, or discipleship, are there, in many a Sanskrit and Tibetan volume. In Book IV. of **Kiu-ti**, in the chapter on '**the Laws of Upasans**' (disciples), the qualifications expected in a 'regular chela' are : (1) Perfect physical health. (2) Absolute mental and physical purity. (3) Unselfishness of purpose; universal charity; pity for all animate beings. (4) Truthfulness and unswerving faith in the laws of Karma. (5) A courage undaunted in the support of truth, even in the face of peril to life. (6) An intuitive perception of one's being the vehicle of the manifested divine Atman (spirit). (7) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8) Blessing of both parents and their permission to become an Upasan (chela); and (9) Celibacy, and freedom from any obligatory duty.'

"The two last rules are most strictly enforced. No man convicted of disrespect to his father or mother, or unjust abandonment of his wife, can ever be accepted even as a lay chela.

"This is sufficient, it is hoped. We have heard of chelas who, having failed, perhaps in consequence of the neglect of some such duty, for one or another reason, have invariably thrown the blame and responsibility for it on the teaching of the Masters. This is but natural in poor and weak human beings who have not even the courage to recognize their own mistakes, or the rare nobility of publicly confessing them, but are always trying to find a scapegoat. Such we pity, and leave to the Law of Retribution, or Karma. It is not these weak creatures, who can ever be expected to have the best of the enemy described by the wise Kiratarjuniya of Bharavi:

'The enemies which rise within the body,  
Hard to be overcome—the evil passions—  
Should manfully be fought, who conquers these  
Is equal to the conquerer of worlds.' (xi. 32.)

(Ed.)"

### "JOY TO THE WORLD"

King David said: "Let the heart of them **rejoice** that seek the Lord," "Glory and honor are in His presence, strength and **gladness** and in His place."

At the Last Supper Jesus told his disciples, "Ask and ye shall receive, that your **joy** may be full." And in that wonderful prayer just before he went out to Gethsemane, consciously facing Calvary, he said: "These things have I spoken in the world that they might have my **joy** fulfilled in themselves."

St. Paul tells us, "**Rejoice** in the Lord always; and again I say, **Rejoice.**"

Our own Father Hilarion has written: "Song birds are singing in joyous chorus, welcoming a Glad New Day. Join with them, **rejoice** with them as gray dawn lifts to reveal the Splendors of the Sunrise of Conscious Union with the Universal Christ of Light and Peace."

And now He has told us: "**Joyous living** should be your slogan. **Happiness** is an attribute of the spirit, and where it exists in its purest sense there can be no wrong or sin. It is a direct evidence of a life of selfless devotion."

"Self abnegation, sacrifice, singleness of purpose, centralization are required without saying. Gloom is not their companion but **joy** past telling, **joy** in service rendered.. Beautiful shall be the feet of those who walk upon the mountain tops, for their sandals shall shine with the light of the Kingdom, and beautiful also shall be the light in their faces."

(See "The Waters of Blessing," "Temple Artisan," June-July, 1927.)

## THE CHALLENGE

In 1900 there appeared in "The Temple Artisan" a ringing call to arms from the Great Master. He cried, in part:

"Arouse ye! . . . Why stand ye in the public places idle? . . . The War of the Ages is upon thee—the strife between the Sons of Universal Light and the Brothers of the Shadow. . . Betrayal, the Judas power of the accumulated ages, hath its arms about thy neck. . . . Awake, thou that sleepest! . . . The Christ in thine own soul whispers: 'Be of good courage, I have overcome.' . . . Gird on that armor of Righteousness, and strike for the freedom of the races of the earth from the clutches of the Beast. . . Become one with the Law. Enter thou the Holy of Holies . . . that the forces of Love, Law and Life may flow unobstructed . . . and make thee free. . . . The Sword of the Spirit shall be thy reward, and He Whom thou lovest shall lead thee to living waters, for He is the Warrior of Light, the Unconquerable . . . thine own true Self. And when thy shadows flee away, thou shalt behold the King in His beauty and holiness." (See "Teachings of the Temple," "To My Beloved.")

That Cry went forth in 1900. This is 1931. Thirty-one years have gone by. Those who heard the Cry essayed to put on the Armor and to strike, to enter the Holy of Holies with clean feet and hands, and with hearts and heads bowed in the Presence, and before the Altar, and upon the basis of the giving up of the lower self—i. e. body and equipment—that the indwelling Higher Self might thus build on the "Stone of Sacrifice," and they, Twentieth Century Crusaders, might truly win the Sword of the Spirit and with it strike for the real freedom of the earth and its cruelly beset children.

Mr. Harris, who was Temple Scribe until his death, saw in a vision Mrs. La Due and Doctor Dower come staggering down the way, leading a pitiable group of men and women who were valiantly striving to keep military formation but who presented rather a painful caricature, while their haggard, tear-stained faces, and garments purple with dust and blood and sweat, cried aloud to heaven of Valiant Manhood and of Holy Womanhood given in devotion, even to the extreme of foolishness, if thereby the King in His Beauty and Holiness might appear to the children of men. Then Mr. Harris saw riding a Splendid One on a magnificent horse. Behind Him rode rank on rank of matchless soldiery. Thus the vision as an early and much beset warrior beheld it—yes, and lived it.

Thus the Cry, thus the Vision, thus the Effort, and thus the Thirty-One Years. When the Temple came into being in 1898 wise ones predicted there would not even be a ripple on the face of the waters to mark its being in six months. Yet here it is, despite the pitiful and so often unsoldierly campaign through the years. Henry Cowell, when he played his splendid "March of Invincibility" for



the 1930 Convention, said that he had written it especially for that Convention. He sketched the progress of the Temple through its years and said that it was a miracle so impossible an achievement as having lived one year had been compassed, and yet thirty-one years had left their notches on our sword hilts. A Something Invincible had walked with us in the flames and in the dirt and in the waters, had marched with us in our Holy Warfare—and we had kept the faith despite even ourselves.

The Lord Buddha, the Blessed One, as he approached death was moved to go here and there and say last words and give last teachings or touches of love to his scattered disciples. As he and those who followed him came to the grove of Chunda the smith, the Lord Buddha sent a disciple to tell Chunda that his Master would eat with him. In great joy Chunda prepared a feast befitting the occasion and his great love for Him whom he revered and followed. The Blessed One and his followers ate, but unhappily the Blessed One was made very ill and suffered great agonies as he went his way to the end. The second day he said to Ananda, the Beloved Disciple, that someone might grieve Chunda, saying, "It is evil of you, Chunda, and loss, that when the Blessed One had eaten of your provision he died." He bade Ananda go and say to Chunda, "It is good and gain to you that this should have been, for the very mouth of the Blessed One has said, 'There is laid up for Chunda the smith a good karma of long life and good fortune and fame and the inheritance of heaven and sovereign power.' Let this be told."

And with equal gentleness and tenderness our Father Hilarion has softly said, "Let us try again," even while He had just pointed out the shame of our half heartedness and trivialities and smallnesses and inertias, let alone our pamperings of the very "Beast" against whom our warfare is set. And even though He told us plainly that, had we done our simple duty according to our opportunity, we should have had thousands today instead of a tawdy few hundred, the while the Hour has come which calls for the strength and resources of the thousands, and therefore we the hundreds must face and cope with the work and karma needing the thousands, He has said, "Let us try again."

And in the world these thirty-one years since the Cry "Arouse Ye" sounded in the Artisan, and thirty-two years since our Father Hilarion called us together in Syracuse, in these years what things great and wonderful, base and terrible, have been witnessed! Great inventions and scientific achievements, new utilities and appurtenances and fluencies; but also war and famine and disease and cruelty and bigotry and small minded goodnesses and fiery lusts and glacial heartedness, great outer achievements, but pigmy souledness. And the Cry still ringing!

And now the Temple is at hands' grip with new conditions and alignments and impending expansions. Unexpected contacts are being made with fellow workers and organizations flung world wide. New Sections have been organized and more will be. It calls for men and money and mentality and spiritual muscle. And the Master says, "Let us try again." And we hesitate, and quibble, and sidestep, and poke holes in the ship's bottom, and hang on to flesh pots and inertias and pet indulgencies.

Our Treasurer, in her ringing words before the Convention on the morning of Official Reports, pointed out our habitual poverty-mindedness in facing personal and organic issues. She exclaimed, "We are not poor, we have never been poor, we never will be poor! Our treasure is unlimited and of the spirit, and it only remains for us to so call upon it that it be MADE MANIFEST and applied to situations in hand." She spoke most vital truth and we heed it or not, to our shame or our glory.

We are in the midst of our Blavatsky Centenary. It is a most interesting and hopeful sign that most of our special lecturers are not of our own body but of fellow bodies and affiliations. This is a matter most dear to the heart of our new and valiant General Secretary, trained and led to us by the Master's own hand, for just this hour of adjustment and realignment. Dr. True, who just played for us, is fond of telling his pupils and choirs to "do it flexibly." And has not our own Teaching constantly warned us against "crystalization"? We all tend to let our ideas, habits, even our very souls turn, like Lot's wife, into pillars of salt or stone or self complacency or dullness, when it is up to us not only to escape the wrath to come and warn our fellows, but, through the Elder Brothers and the Lodge and the Christ, to "Open a highway" for our Lord and His Little Ones into the NEW DAY.

Listen to these words lifted from Temple Messages and instructions of very recent years and strung on a truly Temple thread of argument and thought, though without regard to sequences of incidental time or typographical propinquities:

"You are traveling at a time when the Pageant is passing at high pressure, increasing hourly in intensity. The Path of Discipleship is strewn with wreckage of mistakes, animosities and misdoings. The Silent Watcher stands and waits and watches. The Old passes into the New. I am close here beside you. Be guided by the duty nearest at hand, but be ready to yield promptly if change is indicated. The Citadel stands high, secure, upon the Rock, to guide the wayfarer. Fast moving star dust is passing, drawing into its suction all who lose hold on the Rock. Constant gaze on the Beacon is the only hope of him who would reach the Fortress. Mistake not the lesser for the Great. Follow the Quest. Keep the Path. Serve. My Children, my Children, draw together! Tests of endurance are

upon you. I am here to protect, to stand between, to help. Call me, I will hear. The Rock of the Temple of the Lodge shall not be divided. A covenant have I made. Put the Light of Soul and Intuition upon all things. Coordinate with me and with one another. Work as One, as the Vehicle of Him who would uplift the World. Threatened and threatener alike are protected, whose souls are fixed on Him. HE IS HERE, with you. If any man say, 'Lo, here, or there,' believe it not. In the Name of the Christ I bid you Look Within, that you may become parts of the Stone which shall become the Head of the Corner. Be not afraid that I shall desert you, that old ties shall loose, our hours of simplicity and intimacy vanish, that you shall stray from me or be lost in the maze of form or custom. IT SHALL NEVER BE. You shall find far more foreign types at your door, standing in your aisles, than you have known before. Creeds, colors, races of all kinds are in crusade to your shrine. Endeavor to put them at ease, see that they feel at home. Speak with them in languages of their own when possible. Better to assume certain customs of theirs while they are becoming acquainted with you in their new surroundings than you should turn them from you with lack of cordiality or appreciation. So shall I keep you near to Me, and shall you become Me. My appreciation of your loyalty and love is too deep to lose place in the inner chamber of my heart. A special and peculiar blessing do I bestow upon you. You, Pyramid Builders of Old, have opportunity of intelligent choice. In ancient buildings it was a matter of force or forfeiture of life. Today you have the privilege of voluntarily laying down your own individual lives that you may build upon them for future races and peoples that will follow you. The Character of the edifices allotted to you for construction is vastly different. Exteriorly they are all too insignificant. On inner planes they are of supreme magnificence. Over sands of desert, literally, in so far as effort is concerned, must material be drawn for their erection. By labor massed from your own ranks, drawn from your own life's blood, must the structure be raised. For they are builded to stand, to last, to be a Mecca to which the New Race may journey. Can you take responsibility lightly? We now challenge you for whole hearted cooperation."

And to these last words He who had led us through the years to this present day signs Himself,

"Your Father-Brother, Hilarion."

But listen also to the age-old words of Paul who, we read, was "overshadowed" by our Father Hilarion. Speaking to the Ephesians, Paul cried, "Finally, my brethren, be strong. . . . Put on the whole armour of God that ye may be able to stand. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole ar-

mour of God, that ye may be able to withstand in the evil day, and having done all, to STAND."

How familiar and to the point that sounds, especially considered in connection with our Father Hilarion's admonition to make the word "HOLD" our watchword, our slogan! "STAND." "HOLD." "STAND," the word of Paul, the overshadowed by Hilarion, and spoken of by Hilarion as a fellow Initiate. "HOLD", the word of our Father Hilarion to us today as we stand with Him at the threshold of the new age, a new realization, a new oneness with that same One Paul knew as Jesus the Christ, and Whom we know as the Avatar of the cycle just opening, and of Whom the Master spoke in His Convention Message of 1928, saying, "HE IS HERE." And did not Jesus himself say, "Therefore be ye also READY; for in such an hour as ye think not the Son of Man cometh."

"READY", "STAND", "HOLD"; "HE IS HERE!" Can we still take them lightly?

—Geo. Blakes<sup>y</sup> Little.

(Resume of Temple Convention address given Friday evening, August 7, 1931.)

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## TEMPLE BUILDERS' LESSON NO. 129.

### A VERY RARE SIGHT

#### Waterspouts and Other Phenomena.

Many years ago when sailing ships were at their best there sailed a German barque in the far away Indian Ocean. The ship had run into squally weather. In some of the squalls there would blow a fierce hurricane. In others there would be a dead calm, and what little wind did spring up once in a great while would one minute be from one direction and in another minute from another direction, and so on for days. The sailors had not been out of their oilskins for two weeks night and day, sleeping at night in their oilskins ready for a call and instant service. And still the squalls continued.

One morning a brisk breeze was blowing and the ship was running along with all sails set right before the wind. An immense black cloud, the darkest one of all, tore itself away from the rest and followed the ship, going in the same direction and at the same speed. Aft from the main-mast the cloud was emptying itself upon that part of the ship as though determined to give it a drenching such as it had never had before. All the time the forward half of the ship was dry, not a drop falling on that part of it at all.

This race with the cloud continued for all of three-quarters of an

hour, when the cloud decided that it had drenched the ship enough and sheered off, and the two parted company.

About a week after this on another morning a strange and awe-inspiring phenomenon appeared. It was an awful sight—as far as eye could see nothing but black waterspouts hanging down from the sky with their trunks down in the sea sucking up the water from the ocean. Then all of a sudden there, only about a ship's length away, a gigantic monster like an immense elephant's trunk came rapidly descending from the sky. For a moment it stopped, then down again it came, down into the water. Instantly it began sucking up the water. It was so close that the sucking up sounded like an enormous centrifugal pump sucking up large volumes of water with sometimes air coming in between, making a louder snarling noise. The water could be seen circling up into the monstrous thing, many tons to the minute. For a while it looked as if this monster was coming over the ship and put an end to it all. In the excitement the captain ran down after his gun and fired a shot at it but missed. Slowly the distance between ship and monster increased and finally it dropped behind.

Each one of these spouts had an intensely black cloud attached to it, extending for a considerable length along the sky, in which it stored the water that it sucked up. Is it then any wonder that it can rain furiously for nearly a month continually in these regions?

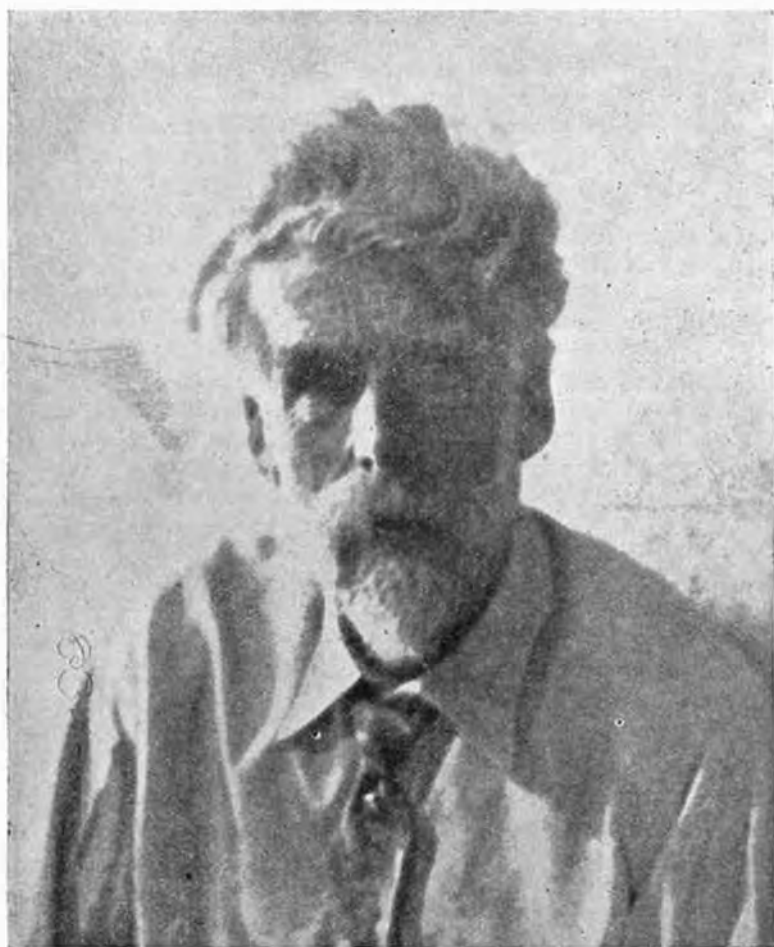
Shortly after this the ship ran into better weather and sailed along on its course under more favorable conditions.

—Beneficent.

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Be careful of your motives whatever you do. Do all things with a single eye to the glory of God, which means the glory of your own selves as well. Be careful of your dealings with others, for what you do to others that you surely will receive for yourselves in return. I want to warn you especially of your treatment and dealings with those of your brethren who may be weaker than you. It matters not what your opinion is, and I do not ask you to close your eyes to what would seem wrong, for that would not be right; but wait and watch for an opportunity to draw that brother or sister back to the fold if he or she has gone astray. They are part of your own vital essence, and the degradation of any one of them means a much longer wait for them and for you. Again I say, watch ever within and without yourselves and be careful of your motives in everything that you do.

—H.



JOHN OSBORNE VARIAN

## JOHN OSBORNE VARIAN

## Short Biographical Sketch

John Osborne Varian affiliated with The Temple of the People in January, 1899, coming to Syracuse, New York, for that purpose. He lived in Syracuse and was an active member connected with headquarters for several years and then moved with his family to Palo Alto, California, shortly before the headquarters were moved to their present location in Halcyon. In a few years Mr. Varian and family also moved to Halcyon. He and his wife Agnes are therefore members of long standing and devoted heart and soul to the Temple work. He was very active in connection with the classes and meetings at Halcyon, while Mrs. Varian as postmistress was unable to participate so actively in the meetings, but her heart and the hearts of her family were one with the Temple always.

A word about his domestic life: In 1892 he married Agnes Dickson of Melbourne, Australia, in Ireland, and together they left shortly afterward for America, living in Philadelphia, Washington, D. C., and Syracuse, N. Y., before coming to California.

John Varian had a marvelous poetic instinct and faculty of expression of great nature truths along mythological lines, and his poetry was recognized and held in high esteem by literary people up and down the Pacific Coast and elsewhere. Recently the "Troubadour," a magazine devoted to poetry, published a John Varian number with a picture, biographical sketch, and quite a number of his poems. His poetry based on Celtic mythology is really another version of "The Secret Doctrine" in poetic form, as it indicates the beginning of the cosmos and the evolution of all things.

We take the liberty of quoting a passage from the biographical sketch in the excellent magazine the "Troubadour": "His was an authentic creative statement, celebrating above all else the dignity, beauty and essential sacredness of the evolutionary processes, whether in cosmos or the human spirit. . . . He wrote of the Hero Path—the Path of Illumination and Inspiration; therefore his style was individual to his subject—temperamentally adapted to its content. Epic and vigorous, it is yet inclusive of a great range of delicate sensibility. The world lost a great poet in the death of John Varian. . . . For the past sixteen years he had resided at Halcyon, California. Failing to recover after a brief illness of pneumonia, he passed away in January last. His 'Body of God', which appeared in the special California number of 'Troubadour,' has a cosmic sweep and beauty surpassing anything we have read in modern poetry. Out of the abundance of Irish folk tales, he wove many fascinating narrative poems, various chants of which have been set to music by the composer, Henry Cowell."

The head of the Temple at Halcyon has frequently referred to John Varian as being a Sentinel of Light at the Center, devoted loyally to the Cause, and ever watchful and doing all in his power to promote its advancement, a tower of strength against adverse forces, yet full of tenderness for all who came this way and who needed help or advice or shelter as the case might be. He was a true son of the Lodge of Light, and while the outer vehicle has passed, the real Higher Ego of John Osborne Varian, will ever be at work with us at the Halcyon Center of The Temple of the People.

Members and friends will be interested in his picture on another page of this number. In this issue we are also giving several of his poems, and in subsequent numbers will give others as space will permit.

—W. H. D.

### THE AVATARIC COMING

Love is a white light of beauty.  
It is clothing upon the souls.  
It is constantly building friendship.  
It is shining deeper and deeper understanding, comradeship.  
The Avartic conception is upon us.  
It is above us, glory in the heavens;  
It is beneath us, embryonic powers;  
It is about us, beauty of perception;  
It is within us, growth, wisdom's growth.

Out over the universe its marvels spread vastnesses,  
Wings of beauty upon each one.  
In through creation it impels love, ever increasing love.  
Over the earth it is flowering wisdom, fructifying that seed.  
Within the hearts of man it is the blessing of true love, high growth,  
faithfulness.

—John O. Varian.

### THE TEMPLE

Curving threefold mystery, we come to thee.  
We have washed our feet in the waters of life.  
We have purified our souls in fires of hell.  
We have strengthened our hearts by the pain of the world.  
Our spirits are steel from the crashing of war.



Temple unified in three grand powers,  
Before your doorways our souls are bare.  
Our hearts are starving for your depth of peace,  
Our spirits hunger for your majesty,  
Our minds are vacant waiting for your word.

—John O. Varian.

### UNITY

Blender of hearts, soother of disputes, Spirit of Unity,  
There is joy in my heart because of your presence,  
There is happiness in my life because of your wide increase,  
Because of the blossoming of hearts into closer understanding,  
Because of the blossoming of souls,  
Because of deeper loving.

I feel your magic working its mystery through our Temple life,  
I sense your powers binding us in golden bonds of loving.  
Hands I love around me,  
Hearts I love about me,  
Souls I love revealing themselves more and more,  
Spirits shyly, tentatively, and in the end confidently unifying.

Blender of hearts, soother of disputes, Spirit of Unity,  
There is joy in my heart because of your presence,  
There is happiness in my life because of your wide increase.

—John O. Varian.

The last active Temple work Mr. Varian did before he passed from us was to conduct the evening meditation meeting in the Temple on New Year's night, January 1st, 1931, when he announced the subject "Unity" for meditation and read the above poem of his own.

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### TEMPLE ACTIVITIES AND NOTICES

Members are no doubt aware that the Temple has sent Dr. Wallace de Ortega-Maxey, General Secretary, to Germany as a representative of the Temple work in order to organize the splendid group in that country for larger and more efficient work. On his return Dr. Maxey will lecture at the Roerich Museum of Art, New York City, meet members there, and then go on to the various Temple centers in the New England states. Thence he will go to Washington, D. C., returning by way of Galveston, Texas, and holding meetings at various points on the Pacific coast as he returns to Halcyon.

Our readers will all be interested in knowing that we are now printing "The Temple Artisan" at our own print-shop at Halcyon under the direction of Mr. Charles E. Edgar. There may be a little delay in getting out one or two of the next numbers on account of testing out certain parts of the equipment, and we know members will be patient if they do not receive their "Artisans" promptly. In addition to printing the "Artisan," the Halcyon Temple Press will also take job work, cards, letter heads, programs, leaflets, and small booklets at reasonable rates. If members have anything of this sort they would like to have printed send on a copy, and cost of printing the same according to your plans will be given you.

Those at the print shop say that the local members at Halcyon show a beautiful spirit in helping them whenever it is possible, along the lines of assembling the "Artisan," folding reprints, and in many other ways. This is done by volunteers, and impresses those in charge of the print shop very deeply as manifesting the true spirit of cooperation.

Our friends will be interested in knowing that a new book by Prof. Nicholas Roerich has come from the press, entitled "**The Realms of Light.**" This is the sixth volume of the American edition of Nicholas Roerich's works. All that comes from the pen of this advanced soul is full of light and uplift. Price per copy, \$3.00 postpaid. Order from the Halcyon Book Concern, Halcyon, Calif.

"**Tempellehren,**" Wege zur Erleuchtung. Tempel unterweisungen des Meister Hilarion. II. Teil. Selbstverlag Friedr. Greiner, Sonneberg i. Thuer., Germany.

This Second German part-edition of the book "Teachings of the Temple," first published in English in 1925, has just appeared on the book market. It is a splendid tribute to the German Temple work, as the translations fully convey the radiant force of the Master Hilarion and the other Masters who originally gave these marvelous teachings to humanity through the Temple channel. The book of Temple Teachings is regarded as the most important one of theosophical, scientific and mystical literature given to the world since "The Secret Doctrine." The German edition is beautifully bound in dark blue cloth with title stamped in gold, price \$1.55 postpaid, and it is heartily recommended to all theosophists and students reading the language. Order from the Halcyon Book Concern, Halcyon, California.

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There is nothing in the world or in the heavens worth striving for but a chance for usefulness

— H

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