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THE TEMPLE OF THE PEOPLE

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 30.

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 30, 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, Haleyon, California.

The Temple Artisan

Vol. XXXII.

November and December, 1931.

Numbers 6, 7

Behold I give



unto thee a key

THE STAR OF CHRIST



Rise up and sing for joy, ye peoples
of all lands, for over you now shines the
Light poured forth in golden glory from
His Star, the Star of Christ, new born,
to bring to you fulfillment of the hope of
days gone by, when first He came to
claim His Heritage of Love.

H—



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EDITORIAL MIRROR

With the recent Christmas festival and of the 1932 New Year cycle we find the world standing in a most expectant as well as critical attitude, awaiting with breathless interest events that are to follow.

✽

It is not so difficult to discern that our commercial civilization is being tested to the core, and a deep student of life should know that a New Dispensation must bring vital and far reaching changes in the economic and social structure of the world.

✽

We have been shown by Temple prophecies that the Mammon forces—"the clutch of the Beast"—must be transmuted or overthrown before true liberty, equality, and fraternity can be enjoyed by the races of the earth and a Universal Brotherhood of All Humanity established.

To establish this on earth has been the work of the Divine Forces and the Masters of Love and Wisdom for untold ages. With this world-wide depression gripping humanity generally the question arises, Is this the beginning of the end of the rule of the Beast?

✽

It looks as if this might be the case, "a consummation devoutly to be wished" for the universal good, for the claws of the Beast have wrung the blood from men's hearts and the tears from women's eyes for untold ages—and there must be an end to all such conditions some time.

All who love their fellow men and desire the dawn of this Golden Age when "the lion and the lamb shall lie down together" can help by attuning their hearts to the reconstructive forces of the Holy Christos and radiating through their hearts and minds the spiritual energy that will unify and cement all the races of the earth in the bonds of Holy Brotherhood.

Let each one ask himself or herself, "How much am I doing to help on this glorious plan of redemption, how much unselfish love am I putting forth, and how much hate and other lower qualities am I transmuting into light and love, thus adding to the sum total of good, that the Divine Ones may use as a matrix in and for the Great Work?"

We live in a world of shadows and illusions, groping blindly for light. The lower planes of existence are unstable and wavering, blinding our vision and tripping us, entangling our feet -- understanding -- as we seek for the realities back of this shifting outer panorama of changes. We are crystalized as to our modes of thought, as to our use of words, and it is difficult to break away from old forms and habits. But as the great Master has said, if we can attune ourselves to the One Great Reality, the One True Light, "Then thy shadows shall flee away, and thou shalt behold the King (Divine Truth) in His Beauty and Holiness."

— W. H. D.

AND THE CHRIST CAME

Angels sang in swelling chorus
Over ancient Galilee,
Sang a Heart aye brooding o'er us
And of Love's nativity.
And the Christ came seeking shelter,
A roof-tree, and a bed;
Seeking home place, and a shelter,
And a place to lay His head.

Once again the Hosts are singing,
All about, without, within.
'Tis the old, old song new ringing
Through earth's shadow, shame and sin.
And again One seeks a shelter,
A roof-tree, and a bed;
Seeks a home place, and a shelter,
And a place to lay His head.

Ah, my soul! Arise! Receive Him!
Open wide thy door I pray!
Open wide thy door, receive Him
To thy hearth and heart today.
Lo! He stands **there** seeking shelter,
And a roof-tree and a bed;
Seeking home place, and a shelter,
And a place to lay His head.

— George Blakesley Little..

HELICS — LIVING SYMBOL

All glorious art thou, Helios, Son of God, thou who shineth from thy throne on high upon the **Regent of the Earth**, he who plants and waters seed that all mankind may **eat and live**. When thy face is hid, if but a single day, the heart of man grows weak.

When thou sayest to thy servant, "Come and stand before my face," when on its pilgrimage the earth draws near thy dwelling place, portents drear afflict the hearts of men. Upon their knees they sink in fear, beseeching thee to shine again, lest they be frozen by the cold north wind which searcheth out each tender spot and soon would lay them in the dust. Yet when in thy great mercy thou dost show thy face again, they rise and go their way, forgetful of thy goodness and of the patient Earth, who feedeth them and carrieth them by day and night.

—B. S. (Francia A. La Due.)

THE HOUSE OF HILARION

Morya! *I am here, and here to be heeded.* Let him who thinks otherwise accept the consequences. Fire consumes, water submerges, light reveals.

The Citadel of the House of Hilarion stands high, secure upon the Rock of the Lodge of Life. Red with the glow of Sunset of Closing Day are its windows. Alight with Transparence of Day New Born, of Central Flame from the Temple of Life, is its Altar most Holy. Woe to him who would quench that Flame, dull that Transparence, interfere with that Spirit. for as Beacon Light stands the Citadel to guide the wayfarer gainst snags far below on the Pathway.

Fast moving star dust is passing in wide open cavern, drawing into its suction all who lose hold on the Rock. Constant gaze on the Beacon not once diverted, is the only hope of him who would reach the Fortress.

I speak not vain words. I speak souls, living or dying. List if ye like. Heed ye shall though ye wist not.

— M .:

January 10, 1927

THE ROCK OF THE LODGE

Let there be no wrangling over your Father's House and Name. They have stood you from the beginning. Shall they fail you now? I have said they shall stand you to the end.

Be staunch, loyal, as your souls may prompt. There is no defense needed. Their Arms read clear. The sign is unbroken. Had you given deeper thought and credence to the Words of your Brother Morya, you would be less clouded by the dust that is sweeping past.

A covenant I have made with you. Think you I have forgotten, that it shall so soon break?

Can you not keep your gaze on the Beacon as you have been told you must, if you would reach the Fortress; or do the starry mists divert and ensnare you by their fiery, glowing glamour? You have not been left uninformed of their speeded movement, and their power of suction. Neither have you been left in ignorance as to where they lead.

If it be your will to leave your Father's House, go out from your Home and People, I can but give you love and wait for your return in the long, long morn, or the cold, dark night-fall. A Father does not inflict allegiance upon his children. It must come through love or come not at all.

Be not unmindful that fellow-travellers may come to you and knock for entrance, and refuse not shelter and food if needed. You shall receive by giving. There is enough and more in your Father's House for all who seek him out. Watch that you share the bread and drink that have been provided.

I and my House stand on the Rock that Divides Not, Eternal throughout the Ages.

HILARION.

April, 1927.

FAITH IN CHRIST A SPIRITUAL GUIDEPOST

Temple Teachings

Open Series No. 243

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

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

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

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

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

by the rules therein voiced.

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

The more a true student of occultism examines the claims made by Jesus Himself, rejecting, if he chooses, all the disciples, or the enemies of Jesus may have said of Him, the clearer is the vision.

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

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

— B. S.

EXTRACTS FROM INTERVIEW WITH MASTER HILARION

January 29, 1899.

Temple Teachings

Open Series No. 244

Matter, Force, and Consciousness are one. I am unable to give you much information concerning the subject of Numbers at present. You *are* at liberty, of course, to try to solve them if you can. I neither can nor would prevent you from finding out any of the secrets of Nature, but that would not relieve me from my responsibility. As I have told you, numbers are very sacred and are not given out except under very extraordinary circumstances. I might, as so many have done, give you a series of numbers for every thing and cover them up with a series of blinds so that you could not possibly work them out; but I do not consider it right to do so, and for the present I must say that I cannot enlighten you on that subject now. You will have to wait.

On the Dais of the Great Temple all color is represented. Some one color is a little more prominent than another, and that plainly indicates a development along that special line more complete than along other lines. In some cases the correspondences as given in the instructions give the true idea of the lines of development. In others

they are wrong. This is one of the subjects that will come up when the instructions are elaborated.

There is one item in one of the late lessons that will help you in the consideration of many things that may come up, i.e., that in the vision of the Creation of a Universe, the first Son of Light, the first Sacrifice swept out from the point of Manifestation as far as the impulse or rate of vibration would carry him, then returned along the same lines to the Center. He had only sacrificed his body to make those points of light. His soul and spirit were where they always were. When he came back to that point of Manifestation there followed a pralaya. And then there were Three that were shot out for another Manifestation. But those Three were that One, and so it was when the Seven swept out. He returned for a pralaya and then went out again under another rate of vibration. The One was Seven at the time. This also applies to the evolution of the whole Universe. There are wheels within wheels. The evolution of a planet was developed under the same laws that evolved the whole Universe. There is an almost perfect correspondence in the life of every atom in manifestation. Every atom has to retrace along the same lines.

The whole action of the Cosmic Forces is not to emphasize any one color but to grow so that all may manifest equally, so that each and every individual entity may grow as the tree grows when perfectly rounded out in every direction, with no one color prominent but all in equal proportion. What is true of each ray is as true of the Cosmos and applies equally.

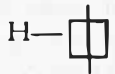
The personalities are all on lower planes of manifestation when there are many. They are only a higher aggregation of astral bodies — to put it as plainly as possible — on the same principle that aggregations of atoms make a body. When there are so many personalities, it is simply because the individualities are not powerful enough to assimilate all the force of that entity and it has to be distributed over a large area. By "lower planes" I mean astral as well as physical planes.

When the soul on its return leaves the lower astral it begins to unite with its own special ray as the atoms of each plane go back into universal matter for a time, until they are called forth for another manifestation. Where the soul remains when it leaves the body depends upon how far the personality has become developed. If it has gained much experience and assimilated all it has gained and is ready

for a higher step, it will remain in the Upper Astral. The soul that was manifested in two bodies on the lower plane would have but one on its return.

A Group Soul may be represented by a seven-pointed star, seven times seven, or forty-nine. There are other figures that would represent it on its return better than those I have mentioned that I cannot give now. There is one on the Temple Pavement that represents it perfectly, and that you will see some day. The whole is represented in the pyramids of Egypt, particularly in the one called "Great".

The development of all lives is like the progression of geometrical figures, as they are called, though, of course such illustrations convey no adequate conception of the truth, for those lines are in reality living entities. Those geometrical figures, so called, are really composed of substance in a state of unfoldment, as is all Matter, Force, and Consciousness. Every spiritual being is a line. There is a certain individuality in every atom in manifestation.



INDIANS HAD THE FIRST "LEAGUE"

Washington, May 5. -- (By Universal Service.)

Nations of today striving for universal peace might well study the ancient pact of the Iroquois Federation of five nations of New York State Indians, the Smithsonian Institution has declared.

The federation of five nations was formed about 1570 between the Mohawk, Onondago, Oneida, Cayuga and Seneca Nations, J. N. R. Hewitt of the Bureau of American Ethnology said. It was based on three sets of "double" principles — health and peace, righteousness and justice, authority between man and man. The Iroquois were in the stone age when the peace plan went into effect, but it endured through centuries.

The league set a legal tender price on human life so that the death of a man, either by accident or design, would cease to bring in its train an endless series of revenge deaths. A male life was paid for by 20 strings of wampum, a female life by 30, and there the matter ended.

Women of the various clans elected the members of the council of chiefs which governed the league.

(Quoted from San Francisco Examiner, May 6, 1927.)

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, Halcyon, California.

The following brief articles are from H. P. Blavatsky's own pen, reprinted from "Lucifer", September and October, 1887:

WILL AND DESIRE

Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But Will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine thorough his will, the child of light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body, and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

DESIRE MADE PURE

When desire is for the purely abstract—when it has lost all trace or tinge of "self"—then it has become pure.

The first step toward this purity is to kill out the desire for the things of matter, since these *can* only be enjoyed by the separated personality. The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness or fame; for they are but selfishness after all.

Life itself teaches this lesson; for in all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we know from experience. Intuitive perception seizes on the positive truth that satisfaction is attainable only in the Infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centered on the Eternal.

SELF KNOWLEDGE

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel **with every fibre** of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self knowledge of this kind is unattainable by what men usually call "self-analysis". It is not reached by reasoning or any brain process, for it is the awakening to consciousness of the divine nature in man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

Harmony is the law of life, discord its shadow, whence springs suffering, the teacher, the awakener of consciousness.

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored.

The eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them; therefore the soul of the occultist must become stronger than joy, and greater than sorrow.

WORDS

The words spoken by, as well as the name of, every individual largely determine his future fate. Why? Because: When our soul (mind) creates or evokes a thought, the representative sign of that

thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being. The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign. To pronounce a word is to evoke a thought and make it present. The magnetic potency of human speech is the commencement of every manifestation in the occult world. To utter a name is not only to define a Being (an Entity), but to place it under, and condemn it through the emission of the Word (Verbum) to the influence of one or more occult potencies. Things are, for every one of us, that which it (the Word) makes whil naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a *blessing* or a *curse*. This is why our present ignorance about the properties and attributes of the *idea*, as well as about the attributes and properties of *matter*, is often fatal to us.

Yes, names (and words) are either *beneficent* or *maleficent*. They are, in a certain sense, either venomous or health giving, according to the hidden influence attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters.

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism.

—“The Secret Doctrine”

PSYCHISM.

Psychism is the power to see, hear and feel the touch of inner planes. “The lowest degree of psychic *consciousness* is on the fourth Kama-Manasic plane. The higher degrees of the seven on this plane are psychic. The seven degrees are from instinctual to psychic. The fifth state of consciousness takes in the Manasic, or mental-emotional consciousness. From this plane Manas stretches up to the Higher Manas and Buddhi or spiritual-emotional consciousness, the plane of Buddhi. From this plane consciousness goes to the Father in Heaven — Atma — reflecting all there is in the Auric Envelope.”

The Antaskarana, or bridge between the Higher and lower Egos, must be crossed if we are to become conscious on the plane of the Higher Manas and Buddhi. When the lower Ego has become one with Buddhi - Manas it may *dispenge* with the Antaskarana, but until that union with the Soul has been attained the bridge must remain;

and the lower Ego cannot be lost as long as one grain of spirituality remains to hold the lower Ego to the Higher. Even when the lower Ego is almost or nearly separated from its source it may return through a great sacrifice or great repentance.

The seat of psychic vision is in the Pituitary Body, and to render active this inner vision the student must purify his whole nature, moral, mental, and physical. Purity of mind is of greater importance than purity of body. If the lower mind be not perfectly pure, it cannot preserve recollections coming from a higher state. Therefore it is above all things, of importance that the thoughts should be kept pure. "We have, so to speak, to enclose the Square within the Triangle; in other words, we must so purify the Lower Quaternary that it shall vibrate in unison with the Upper Triad." "And this is no easy task. The flesh, the body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new body, has to struggle against and subdue it, and finds its subjugation difficult. But this is from the automatism of the body; the original impulses have come from thought."

"What we call the desires of the body have their origin in thought. Thought arises before desire. The thought acts on the brain, the Lower Manas being the agent; the brain acts on the body organs, and then desire awakens. It is not the outer stimulus that arouses the bodily organs, but the brain impressed by thought. Wrong thought must therefore be slain ere desire can be extinguished. Desire is the outcome of separateness, aiming at the satisfaction of self in matter. Now the flesh is a thing of habit; it will repeat mechanically a good impulse or a bad one, according to the impression made on it, and will continue to repeat it. It is thus not the flesh which is the original tempter, although it may repeat automatically motions imparted to it, and so bring back temptations. In nine cases out of ten it is the Lower Manas which, by its images, leads the flesh into temptation.

"The spiritual consciousness is active during deep sleep, and if the dreams that occur in so-called dreamless sleep could be impressed by the heart on the brain, one's consciousness would no longer be restricted within the bounds of one's personal life. If we could remember our dreams in deep sleep we would be able to remember all our past incarnations.

"This is the memory of the heart, and the capacity to impress it on the brain so that it becomes part of its consciousness is the opening of the Third Eye. In deep sleep the Third Eye opens, but it does not remain open. Still some impressions from the Spiritual Consciousness do reach the brain more or less, thus making the lower Ego responsible. And there are some of these which are received through the brain which do not belong to our previous personal experience. In the case of the Adept the brain is trained to retain these impressions. In the case of the Chela portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept."

But some will ask, How is it that these powers are found in persons who have not "led the life"? We reap what we sow, and the seed for psychic development must have been sown some time on "good ground," if it is harvested in a body which seems ill suited to such gifts. The person must have the right to such powers or they would not be there; and if the lower mind can be awakened to its duty to take this wonderful gift and transmute it (*not sell it*) and rise still higher to unite its powers with those of Buddhi - Manas and become one with its Higher Self, the Christos, we see consummated the greatest event of life on this plane. To be able to remain here and work for the good of all after this has taken place is the greatest power for good one can imagine.

If psychic powers have come to us through a life of service and devotion to others, either in the past or our present life, the horoscope will show it. If in the past, the horoscope will show the strength or weakness of these powers; if through service, the time of the awakening will be indicated. For a time after this takes place, as many of us know, the Soul may come into states of great spiritual exaltation according to the purity of the vision or the influx from the Buddhist plane. But in order to assimilate these forces, unless the personality has been prepared and the awakening has been quite normal, the Soul must react and contact the lower forces of the personality and battle with the powers of darkness in order to gain the equilibrium by which it may meet both the higher and lower forces which will beat upon it. This must be done through the Lower Manas, which is the battleground of the individual. If this is not accomplished successfully and the man or woman is not able to stand the tests put upon him or her

by the Higher Self, the personality fails for this incarnation. Hence the danger of forcing psychic development. The safest way is the path of duty. The Law of Love is a safe and sure guide to the "heights where the Masters stand and beckon us."

— Ida J. Wilkins.

FIRE

546. Nothing can replace the element of fire. Similarly without substitute is psychic energy. The most self-assertive, the most refined, the most ascending energy, is the true daughter of fire! Not accidentally do we call to the fiery conqueress. Each enthusiasm already precipitates a particle of the treasure. Each transport before beauty gathers the seeds of light. Each admiration of nature creates a ray of victory. Long since I said: "Through beauty you have the light." Is it possible that we say it only for pleasure? Each indication has infallible importance. Thus will enthusiasm be the shortest way towards the accumulation of psychic energy.

Not once alone will you be asked where is the nursery of the beautiful garden of fiery energy. You will say, "In the joy of beauty." But learn how to embrace this joy of light. Learn how to rejoice at each leaf awakened to life. Learn how to respond within your centers to the call of joy. Learn to understand that such joy is not idleness but the harvest of the treasure. Learn to accumulate energy through joy, as by what shall we unite the thread of the far off worlds?

Not in grief, not in madness, not in intoxication, but in the joy of realization, let us be the happy possessors of the treasure. It is difficult to quench the thirst from an empty well, but the mountain spring is ready to refresh each one who approaches. Rejoice!

572. The manifestation of joy in the work is also the manifestation of a special form of psychic energy. Joyous labor results in success multiplied several times.

— Agni Yoga.

"THE PLANE OF MANAS [HIGHER MIND]. Here thou findest Cosmic Consciousness -- thy UNIVERSAL SELFHOOD of identity with the All in One, the One in All. Ingraft thyself into the heart of all creatures and feel the Light of UNIVERSAL KNOWLEDGE everywhere."

TEMPLE BUILDERS' LESSON NO. 130.

SUNBEAMS.

Did you ever watch the Sunlight paint pretty pictures on the wall?

One morning as my eyes opened, there on the ceiling of my room was a lovely butterfly made of the Sunlight, and nothing could be plainer than that it said, "Good morning" to me. Of course I felt like answering back, "Good Morning Merry Sunshine! and what made you just like a butterfly?" It seemed alive for it really moved, and I could think it was dancing as they do in the Butterfly Word.

I will tell you why it looked like a butterfly. It was because outside of the eastern window through which the Sunshine came there are tall oak trees, and the leaves must have formed the little shadows between which the Sun could shine, and it reflected a butterfly on my wall. This was found to be great fun, watching this lovely butterfly, and so I forgot all about getting up, which never would do if it was school time. But you see right now it is vacation time. Then too, one might call this watching of the Sunlight a going to school and having our lessons taught to us from the heavens above, because the Sun was the teacher in this case, and the oak leaves must have been the teacher's helpers.

You know that our earth turns around in its daily travel through the space that it lives in, and that makes it seem as though the Sun was rising higher and higher in the heaven. Still lying in my bed (and what a lazy way to go to school) and watching this Sunlight, first I knew it wasn't a butterfly any more, for the Sun was rising higher, as we say.

What do you think! that butterfly changed into a long oval form, and pretty soon out came some fine little rays of Sunlight from this little body; and true as you live, there was a spider on my wall, all made of Sunlight! The pretty oak leaves must have helped too, but you see everything was at a different angle then and so the forms changed. But it was the same Sunlight all the time, shining through and saying "Good morning to you."

Now later in the morning as this is being written the little Sunbeams are in my room shining in another window and are even shin-

ing on my paper as I write. Darling little Sunbeams! We can be like them if we will just be joyous and happy and smile on others as the Sunbeams do on us.

Julia U. Welton.

Since the above was written dear Mrs. Welton has passed into the Land of Sunbeams to live with them. Maybe the Sunbeams were calling her when they came to her window and into her room. Maybe they were telling her they would be coming for her soon to take her away with them. It seems to some of us that they would have wanted to do so for she herself was always carrying Sunshine about with her and making other people's lives happier and brighter for having known her. So it would have been natural for the Sunbeams to want to talk and play with her and accompany her to her real home of love and light in the great Central Sun of the Christ.

We know that she will remember the Temple Builders and all her friends in her new home and will join with the Builders in singing their song:

Father, Mother, Brother, Sister,
Central Sun of Love and Light,
Let me sleep and let me waken
Where Thy rays are shining bright,
In the hearts of all Thy Children,
In the Home of Pure Delight.

LOVER OF HUMANITY

Be spreading with Thy vast Hands Peace, Lord Christ;
Be shining the brightness of Thy Face through our dark places;
Be letting the Blood of Thy greatness throb through us, Bright God;
Be loving our sin and weakness into true growth and wisdom,
Lover of Humanity!

J. O. VARIAN.

FROM MASTER H.

I know as you cannot know that you cannot go up the Path separate from each other. You must go together or not at all. You must go together because you are a part of myself, and I cannot go without you.

If your strength seems to fail at any time, enter the silence and wait, and I will try to help you. I place my trust in you.

Without such perfect consecration as to neutralize the negative forces, perfect obedience, perfect charity and unselfishness, no one, not even the highest Initiate, could do anything to save the people from the effects of their own misdoing.

TEMPLE ACTIVITIES AND NOTICES

Our readers' attention is called to an advertisement in this issue in the advertising section denoting a plan for permanent industrial activities at Halcyon, with the idea of making it possible for more members to come here and be able to make a livelihood. More of this later.

The Temple has received a splendid account of the Third Annual Convention of the German Section held in Berlin, October 21st to 25th, 1931. Lack of space prevents us from quoting from this report in this number, but we hope to be able to quote some parts of it in the next issue of "The Temple Artisan". The proceedings were well arranged, and all the meetings were well attended and filled with high and uplifting forces. We congratulate our German comrades on their systematic methods and efficiency in making such a great success of their Third Annual Convention and in steadily becoming such an ever-increasing power for good work in disseminating the grand truths of the Universal Lodge of Life. As a result of their efforts the membership of the German Section is steadily increasing.

We again call attention to the remarkable book "Theosophy" by Alvin Boyd Kuhn, Ph.D., described as "a modern revival of ancient wisdom". This is a simple and faithful account of Madam Blavatsky as she appears among Theosophists, an account of her amazing life as well as her intricate exposition of the ancient wisdom. Price, \$3.50 postpaid. Halcyon Book Concern.

Resignation:

"William H. Dower, Guardian in Chief,
The Temple of the People.

"I hereby tender my resignation as a member of The Temple of the People, including all inner and outer orders and the office of General Secretary, this resignation to take effect at once.

"W. de Ortega - Maxey.

"Date, Jan. 2, 1932."

"*Realm of Light*" by Nicholas Roerich. This is a new book by this renowned leader of international culture, the proceeds from the sale of which will be donated by the author to the fund of the Biochemical Laboratory and Cancer Research Department of "Urusvati" of Himalayan Research Institute of Roerich Museum. Nicholas Roerich stands today as one of the greatest voices of the century, an artist whose creative genius has been recorded in three thousand masterpieces, of which one thousand are in the Roerich Museum, New York, a monument to his art and to his cultural leadership, and two thousand in the leading museums of twenty countries of the world. Other works by this author may be found in the booklist of "The Temple Artisan".

The "Realm of Light" is the sixth volume of the American Edition of Nicholas Roerich's works. The first volume was "Adamant"; the second, "Altai Himalaya"; the third, "Flame in Chalice"; the fourth, "Heart of Asia"; the fifth "Shambhala". The price of "Realm of Light" is \$3.00 postpaid. Halcyon Book Concern.

This is what happens whenever a heart in perfect sympathy with us and with the Infinite reaches up in aspiration: A ray of light or force is sent into that darkness, reaches the heart, destroys the power of darkness and gives the soul a chance to get into the light. That is what all those flashes of light that B. S. is seeing constantly mean. They are rays from the Great White Throne sent down in answer to aspiration.

— H.

ADVERTISING SECTION

THE HALCYON POTTERY

The Halcyon Pottery, having completed one successful summer season under the direction of Mrs. Gertrude Wall of The Walrich Pottery at Berkeley, is now making plans for an extended course this coming summer.

Through the agency of Mrs. Wall, who has been giving pottery lessons under the University Extension work in the Bay District, the University of California has become interested in establishing an Extension Unit at Halcyon.

For an Extension Group to be formed at Halcyon it is necessary to enroll twenty-five students. This arrangement offers many advantages since it gives University credit to those who desire it, as well as considerably lowered prices to all, whether they take the work for credit or not.

There will be a 30-hour, two-unit course, for which a charge of \$18.00 will be made, as follows: \$1.00 regular fee, \$12.00 for instruction, and \$5.00 laboratory fee, which covers the cost of all materials necessary for class problems. The firing of students' work is at extra cost and optional. Students may also arrange for instruction in wheel throwing and other phases of ceramic work.

There is a possibility that there will be lessons in basketry, weaving, tooled leather, and allied arts, if there are enough students desiring them.

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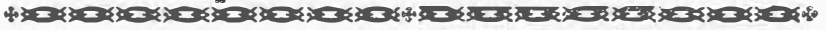
WATCH US GROW

A group of members at Halcyon are preparing to put up and distribute fruit products, orange marmalade, candied orange and grape fruit rind, orange bonbons, orange fondant and stuffed dates. If you are interested write for information. Farther particulars in the next issue of the Artisan.



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