

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS - BOOK ONE

I

THE HOUR AND THE MAN

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1. How does a nation or a race prepare conditions for a true spiritual leader?
2. In what two senses can you speak of a soul as "great"?
3. What is the opportunity that belongs to the nations in the present world crisis?
4. Show how suffering produces conditions that awaken new joy.

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II

BECOMING ONE WITH THE WHOLE

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1. What is the one ambition of the true occultist?
2. What is the key to true Liberty?
3. What is the difference between Liberty and License?
4. What is true indifference?
5. What function of Nature becomes the first Instrument of the Occult student, and how should he use it?
6. What is the first test of the Neophyte?
7. Why is it impossible for the purely clever man to realize the Highest?
8. What is the True Seed of Life?
9. What is one of the first lessons taught the Neophyte?

## SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

### ----- CHAPTER I

#### THE HOUR AND THE MAN -----

1. It is by "growth and development of its units" that a nation prepares conditions for a true spiritual leader. In the units of a race or nation there must be awakened a recognition of their own need, and then a call made upon the spiritual realm for a teacher or leader who will show them how to gain that which is needed. But without this recognition and without this call the leader cannot come, for he would not be accepted.

2. A soul is "great" by reason of its oneness with the Infinite, and in this sense all souls are great. But there is also another sense in which a soul may be great, and that is the outer greatness that comes to a soul when its powers bear such a relation to the needs of the humanity in which it moves that it affords that which satisfies those needs. In this sense a soul is great only in the appointed hour and by comparison with the needy souls that it moves among.

3. The opportunity that comes to each nation in the present world-crisis is that of preparing the conditions by aspiration so that a Great Soul could incarnate within it. This opportunity does not come by a moment's effort but by a persistently builded aspiration. The nation that grasps this chance will lead the world in its new building.

4. Suffering awakens new joy just as the pain of birth is the necessary condition of the realization of the joy of new creation. All things manifest by the operation of the law of polarities. In the touching of one extreme of life the power to swing to the other is created. In the purifying process of pain the door is opened to higher spiritual realization, and that means the awakening of new joy.

### ----- CHAPTER II

#### BECOMING ONE WITH THE WHOLE -----

1. The one ambition of the true occultist is to become all things to all men. That is, to become so selfless that he is to every man he meets that which that man needs.

2. The key to true liberty lies in becoming merged with Universal Life. Then is the bondage to separateness broken.

3. License consists in the letting go of the lower self in self expression regardless of the price to the Higher Self and to others. Liberty lies in becoming so unified with the Law that even the spontaneous impulse would not choose to oppose it.

4. True indifference means that the bondage to matter has been broken and the marriage of soul and spirit has been accomplished. When one has attained to this he is indifferent to matter. Though he lives in the world and works in the world with deeper interest than ever before, yet he works so that the ends of soul and spirit may be realized, and is not tied to the fruits of action.

5. Sensation is the first instrument of the occult student. He should use this instrument to learn the truths of life, not merely to gratify the desire for pleasure.

6. The first test of the Neophyte is that of the endurance of bitter pain and the most extreme joy. Only when he can stand before these unshaken can he take the next step on the Path.

7. The purely clever man cannot realize the highest because he makes an idol of his own cleverness to which he demands that other men shall bow. He has lost humility and only with true humility may one learn.

8. The true seed of Life lies in Love, Will and Wisdom. These are the principles upon which all manifested life rests. Through these God creates.

9. The first lesson taught the Neophyte is that of perfect service with utter self-abnegation. But this is not the cold abnegation given for the winning of a great power. That belongs to black magic. It is the self-abnegation of perfect love that desires nought but the good of the beloved.

QUESTIONS TO BE ANSWERED BY THE OPEN COURT STUDENTS

TEMPLE TEACHINGS - BOOK ONE

III

SENSATION AND CONTACT

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1. What is the true occult interpretation of the phrase: "Kill out sensation"?
2. How should sensation be used by the student?
3. What is meant by the phrase: "Yet it must take an epicure in the highest sense of the term even to realize that there are heights beyond", etc.?
4. What are the dangers of false asceticism?
5. Why is Fearlessness so necessary to one who would scale the greater heights of Life?
6. What is the difference between passion and True Love?
7. Can you suggest what the antidote would be to the drop of poison in the second cup of any pleasure?
8. Why is the idea that your pain is caused by others a fallacy?

## SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

### CHAPTER III

#### SENSATION AND CONTACT

1. The occult rule, "Kill out sensation", lends itself to two interpretations. The first is, that this means that one should kill out his responsiveness to all sense stimulation. This is a great mistake for it leads to a destroying of those very powers whereby knowledge is possible. The second, and true interpretation, is that one should kill out dependence upon those modes of sensation to which he has been long accustomed. By the killing out of that dependence, and only by so doing, is it possible for one to sense the higher rates of vibration and the corresponding consciousness. While one's consciousness is held to one rate of vibration he cannot contact the rates that belong to higher planes of consciousness.

The student should remember that in occultism "to kill" means to raise or transmute.

2. Sensation should be used by the student for development but not abused for self-satisfaction or degeneration. Every sensation should be studied from as impersonal a standpoint as possible and the lesson learned that it has to teach. Only through sensation can we learn, for only so is awareness of things awakened. We should seek to gain from every sensation the awareness that it has to offer but never idolize it for its own sake.

3. One must be a true epicure if he would ever scale the heights or even know of their reality, for it is only in being conscious of the subtle elements of sensation that one may awaken awareness of transcendent elements in it. It is only the epicure who can differentiate in sensation keenly enough to detect that of which the satiated mass of mankind would never dream. But the true epicure is not one who cultivates the power of fine sense discrimination for its own sake. He is ever moved by the ideal of higher use.

4. False asceticism consists in an effort to attain higher realization simply by the suppression of lower sense expression. The dangers arising from this course are two-fold. The first result is a damming up of the nature currents of force until they assume a volume ready to break forth in a whirlpool of mad passion whenever any severe testing occurs. The second danger is that the organs of sensation become atrophied and thus close the door to all possible progress until they are reawakened. As opposed to false asceticism, true asceticism simply stands for the principle of the subordination of all sense expression to USE. To the true ascetic no sense expression is unclean, provided it is used in its hour and for the divinely appointed purposes.

5. Fearlessness is a prime necessity to the Neophyte for the reason that as he scales the heights of life he is met by what is left of those who have gone before and failed in the climb. At this

point, if fear takes possession of him, he becomes paralyzed and then is unable to advance. To him who has won Fearlessness the seeming dangers of those who are fearful become powerless ghosts.

6. Passion as opposed to true love is simply the seeking for the realization of body desire for the sake of the lower self alone. It is therefore selfish and separative in its tendencies, True love, on the other hand, ever seeks the highest good of the beloved, whatever that may mean. True love may use the instruments that passion idolizes, but ever only as they serve the Divine purpose.. "Love seizes contact, and knocks at the doors of the Universe", but ever does it use contact simply as the instrument of higher purpose. The dwelling house of Love itself is always upon a loftier plane. Love forgets itself in seeking the good of the beloved, while passion seeks for self alone.

7. The antidote to the drop of poison that is found in the second cup of any pleasure to which a natural man may be attracted consists in the realizing that in the experiencing of the pain of that poison there is a key to the unlocking of a door of special service. He who, for instance, has been guilty of the vice of intemperance, has placed himself where he may awaken peculiar understanding of those of his brothers who are suffering from the same error. Consequently, he is placed in a position where he may work for their regeneration as none others can. And so, turning the fruits of his experience to a service of something outside his lesser self he has found the antidote to the poison he had taken. Thus every failing offers its peculiar opportunity.

8. Pain is due to the longing for sensation that causes the self to strike a note of the great instrument of life that causes it to respond discordantly. This pain is just as necessary for growth as is its opposite, joy. For it serves just as truly to direct one to the true Path of Life. The rebound from the discord may strike through another but that other is only an instrument of the law that brings home the effects of the causes set up by the desire of the self. None suffer except through the causes that they have set up by their own desire.

QUESTIONS FOR OPEN COURT STUDENTS

TEMPLE TEACHINGS

BOOK ONE -- LESSON FOUR

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CREATIVE POWER

1. What is meant by Initiation?
2. Why is the Son the Great Hierophant-Initiator?
3. What is the meaning of the Son sacrificing Itself to Itself?
4. What are the Kundalini and Kriyashakti Forces?
5. Tell what the "Crucified man in Space" symbolizes.
6. Give the reason why the temptation to use conscious creative power unworthily is almost irresistible.
7. What is the Creative Triangle?
8. What is meant by "Spiritual affinity"?
9. Why is it dangerous to try to force the development of the Kundalini?
10. Show why it is best to dwell upon the unity of the whole in the Godhead, rather than on the sacrifice of the self to the self, when thinking of the sacrifice of the Son.

# SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

## CHAPTER IV

### CREATIVE POWER

1. Initiation is essentially the unlocking of new powers and truths to the consciousness of any entity at any point in the scale of evolution. The ceremonial forms that are attached to certain initiations do not constitute the essential part of such initiations. They simply bear a symbolical relationship to the real initiation. The latter is simply a revelation of a power or a truth to the one who has evolved to the point where he is prepared for its reception.

2. The Son is the Hierophant-Initiator for the reason that the Son symbolizes the manifested powers and forms which are the unmanifested potentialities of the Father. One is initiated into the functioning of new powers, or, in other words, the manifesting of something that formerly had lain purely as a potentiality within his nature. Thus it is the manifested Son and not the unmanifested Father who is the Great Initiator.

3. The sacrifice of the Son to Itself means the sacrifice of one form or state of being in order that another might live. All creation entails such sacrifice. Life expression along certain lines is forfeited in order that it may expand along others. Since the "Son" is the symbolic name for all form, it is therefore said that the Son sacrifices Itself to Itself when anything is created. There are two aspects of this creative process connected respectively with the involutionary and evolutionary movements of Being. In the involutionary portion of the cycle spiritual form is sacrificed to material form. This is the process of generation. In the evolutionary movement the material dies that the spiritual form may live. This is the process of regeneration.

4. Kriyashakti and Kundalini are two of the six primary forces or shaktis of Nature. Kriyashakti is the peculiar power in thought which enables it to manifest the idea outwardly. It is one of the powers used consciously by a Yogi in bringing about phenomenal wonders. It is used unconsciously in all thought that gains objective expression whether in speech or things. The Kundalini is the universal life-principle which manifests all through Nature. Electricity and magnetism are simply manifestations of it. It is that which gives vitality. Like Kriyashakti it is a power that may be used consciously by the fully regenerate man.

5. The crucified man in Space is the Heavenly Man bound to matter. It is the Heavenly Hierarchy bound to manifest itself thru endless generations in matter. It is Prometheus bound to the rock. Through the wounds produced by the separative power of matter the Holy Fire that formerly was unmanifest within the body of the Heavenly Man pours forth into manifestation. And as this pours forth the Spiritual Man is sacrificed that the physical man might live.

6. Conscious Creative Power as a power that may be used only for the good of the whole, or, in other words, for the fulfillment of Divine Purpose. But all entities functioning in the manifested world are more or less subject to the illusion of separateness.

Consequently, they are correspondingly liable to forget that a certain power that they hold is held in trust for the service of the whole and then use it as a privately owned power. The temptation of unworthy use of this power is measured by the degree that the heresy of separateness may have sway over one holding such power.

7. The creative triangle is the union of Will, Desire and Potency. Desire is the Love principle seeking an object in which to express itself. Desire must lead all possible expression. Will is the driving force of the Deity. Its function is to force into objectification that which Desire seeks. But behind Will, and directing it, there must be the power of Wisdom. This is the potency or capacity to engineer the force of Will in seeking to realize the goal of Desire.

8. Spiritual affinity between men and women is an interior or spiritual relationship. Humanity is divided into several parts, each of which has a Group Soul which functions through each individual member of the group. These groups have sub-groups in which the bonds between the individual members are even more immediate. Thus each individual person stands in very close spiritual union with certain other persons, a less close relationship with a certain larger group and so on. These relationships might be illustrated by viewing mankind as organized in a manner analogous to the arrangement of the organs in the physical body. The cells which belong to the liver are more closely related to each other than they are to the cells of any other part of the body. Then the cells of any sub-division of the liver would have still closer inter-relationship, etc. Now such relationships are interiorly determined. Thus, when mankind seeks union on the basis of spiritual affinity he will be moved by a prompting that comes from within out. Purely objective considerations must enter only in the back-ground. -- IT MUST BE REMEMBERED THAT THE RIGHTING OF PRESENT WRONG CONDITIONS CAN NEVER BE REALIZED BY VIOLATION OF MORAL OBLIGATION OR CIVIL LAW.

9. The Kundalini is a definite and powerful force which, like electricity, (one of its forms) is as powerful to destroy as to construct. Thus, before it is safe for a concentrated stream of this force to play through any individual the organic structure of that individual must be so purified that it will not be burned by this fire. This process of purification is in one sense analogous to the process of insulation used in the control of the electric current. The danger of forced development lies in starting this current before the different parts of the body have become sufficiently insulated as above indicated. The result is the destruction of those parts and the consequent loss of life.

10. By dwelling too much upon the sacrifice of the Son to his other Self one is likely to awaken the lower pole or impure sexual desire, and that is why one should concentrate upon the Unity of the whole within the God-head. Concentrating upon the sacrifice tends to bring into ascendancy the notion of separateness and in the world of apparent separateness the Creative Fire works through generation. By concentration upon the Unity of all within the God-head all things tend to become subordinate to the spiritual order.



QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS -- BOOK ONE

V

THE TRIPLE KEY

1. What is the TRIPLE KEY?
2. What do you think are the three paths into which the Door of Life may open?
3. What can you say about the vibratory note of each plane?
4. Give an illustration (not the one used in the book) of the appearance of a form of matter on the physical, astral and spiritual planes.
5. Why is it so important to be able to stand aside from the form called "self" and study it from an impersonal view-point?
6. What are the faculties the student must use in order to gain a consciousness of the Higher aspects of himself?
7. What are the two poles of substance, and what is their evolutionary movement?
8. Interpret the word "EGO".
9. What is meant by the term "Group Soul"?
10. What is the Key to the Mysteries?
11. Why does every thought and act of ours either hasten or retard the evolution of the WHOLE?
12. In what sense are we a part of the Earth Entity?

## SUGGESTED ANSWERS FOR THE STUDENTS CONSIDERATION

### CHAPTER V

#### THE TRIPLE KEY

1. The Triple Key is the Consciousness of body, soul and spirit. It is the "I AM"--the Identity. It has two aspects, the lower or negative aspect which functions through the senses and the lower mind--Kama Manas--and the higher, or positive aspect, which functions through Higher Manas and Buddhi--Soul and Spirit.
2. The three Paths into which the Door of Life opens are: The Path of Matter; the Path of Mentality; the Path of Spirit. In other words; Consciousness focuses within the Physical, the Astral and the Spiritual Planes of Life. The Physical Plane is the Plane of Crystallization; the Astral Plane that of Emotion, or Sensation; the Spiritual Plane that of Realization.
3. The vibratory note--the rate of vibration of the three planes of matter, force and substance--increases in number, degree and intensity, thereby rarefying all gross substance on the ascending arc of a cycle when matter is re-becoming Spirit, and decreases on the descending arc of the same cycle.
4. On the Objective, or Physical Plane, matter is gross and heavy; on the Subjective or Astral Plane, it is tenuous and elastic; on the Spiritual Plane, it is Radiant. On all planes the appearance of Form remains, but the substance of which the form is composed is of differing degrees of vibration. Matter is purified and regenerated from the grosser elements, as a result of the action of SELF-consciousness.
5. The consciousness is temporarily released from the body when one is able to look at himself as though at another person. One, then, can clearly perceive the action of the Divine Laws through Form, and he cannot enter the Path until he has gained this Power.
6. Imagination and Intuition. Think of your Aura as a Sphere of Golden Light; the individuality as the Center of that Aura, and then radiate your consciousness from that Center, on a spiral course,--through the five spirals or planes of your being,--between center and circumference, by using the Power of Imagination and the Light of Intuition. Slowly, after such effort, you will find a greater consciousness of life unfolding.
7. The two poles of Substance are the Positive and the Negative aspects of that Substance. As matter becomes regenerated, or transmuted, it loses weight and grossness; its activity is increased and

eventually the increased vibration will explode the outer crust or shells of the molecular substance, and as a result, a tiny radiant atom of light appears in the Auric Sphere. This radiant atom is builded into the Spiritual Body. Each bit of suffering nobly endured, each merciful act, each victory of love over unkindness, helps to release the radiant atoms from their bondage. We are Alchemists taking into our bodies new atoms and transmuting them into radiant energy for the building of the Nirmanakaya Robe.

8. The Ego is the "I"; that Spark of the Divine Flame which is Eternal, Immutable and Limitless.

9. A Group Soul is composed of those Monads, or lesser souls, which were brought into individual existence through the sacrifice of a Great Celestial Being. They evolve within the Aura of that Being, their "Father-in-Heaven", and as a whole, compose the material body of that Being. This is the reason why certain individuals are inevitably drawn into certain groups--they are actual, living parts of that One Group Soul.

10. Constant consideration of the fact of the triple evolution of physical, astral and soul, matter and substance, at one and the same time.

11. Because we are inextricably bound together as One, and every thought or act either degenerates or regenerates the matter of our bodies. Humanity is slowly rising in the scale of evolution, and every gross atom that is transmuted into radiant light places the balance on the side of the Christ; therefore every thought or act that is evil, or unworthy, or unkind, weighs down that matter with darkness, and throws the balance on the side of the Devil. Man is both Christ and Devil, Light and Darkness, and the Christ is slowly winning the victory, through great suffering, struggle and sacrifice. Each victory of ours raises the whole, because each victory tips the scales on the side of the Christ.

12. The Earth is an Entity, and our physical bodies are, as it were, the cells in Its body, just as the physical cells of our bodies compose those bodies. Each of those cells has a personal consciousness, and as our consciousness is the synthesis of the consciousness of all those cells, just so the consciousness of the regent of the earth is the synthetic consciousness of all the peoples living upon or within that earth. The Great Universal Consciousness is the synthetic consciousness of all the forms of life in the Universe. Viewed as ONE, the Universe would be seen as a Grand Universal Man, of which Man as we know him is a tiny picture.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS -- BOOK ONE

VI

EMOTION

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1. How can one gain an understanding of the Inner Senses? Give an example.
2. Why are so few of the members of the Human Race able to respond either to extreme grief or to supreme joy?
3. Give a reason for our complex separate lives.
4. What does a constant repetition of the experience of vibrating to the notes of joy and of pain do for us?
5. What Force ensouls words; what Force ensouls tears?
6. How does Nature protect man from trying to use the Higher Creative Power before he is prepared to do so?
7. Show how the Law works when the student is under the influence of a strong desire, and show why it works that way?
8. Give an example of the action of positive emotion; give one of negative emotion. State the Law governing this action.
9. What is Emotion?
10. To what end should a Disciple's first efforts be directed? Why?
11. How may a disciple discover his strength and remedy his weakness?
12. How may the Astral Senses be awakened?

## SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

### CHAPTER VI

#### EMOTION

1. One may gain an understanding of the inner senses by applying the principle of analogy or correspondence in the consideration of the nature and functions of the outer physical senses.

In the contrast between the functioning of the soul and physical planes we see revealed the two aspects of the working of the Divine. God reflects Himself to Himself that He may know Himself. In other words, the noumenal perceives itself in the phenomenal.

What the Ego creates through the various sense centers mankind perceives as outer expression on this plane through the sense avenue corresponding to the principle expressed in the creation. Those forms perceived uniquely by any individual, or restricted group of individuals are creations of individualized mind. For example, take any common object of perception, as a tree. Such a tree is perceived by all mankind in certain respects common to all. These are the respects in which it stands as an object of common discourse. But also the tree is seen as possessing certain peculiar aspects by the various types of individuals and also by each separate individual. Such aspects are the creations of mind in its more or less individualized functioning. These aspects cannot form the material of common discourse, but can be communicated only between those belonging to the given individualized aspect of mind.

2. The astral sense of the race are not fully awakened. Only one here and one there has had the power to endure the intense joy and pain necessary to cause the vibration of the octave notes and thus awaken those senses.

3. The appearance of separateness exists because these senses are not awake. The Occult student must learn to study every note of pain and every note of joy and remain unattached and unmoved. Only so will he gain the power to endure those heavier blows from these opposing forces which will open up to him the Realms of life through the awakening of the astral senses,--that life which shows the unity of all in the Father.

4. Through constantly experiencing certain notes of pain or joy, we gain the power to strike the next note of the scale. If we endure pain, seeing it in the light of Use, of Evolution, we RISE in the scale of life; if we endure it, complaining, seeing only its dark side and rejecting it, we descend and thus lose our opportunity.

5. Words embody Fire. Fire is the masculine creative principle, its positive pole ever creating, transmuting, uplifting; its negative pole ever destroying, disintegrating and annihilating.

Tears embody Water. Water is the feminine formative principle, ever throwing into form that which is created, reforming that which is transmuted, and unifying that which is uplifted; or releasing from form that which is being destroyed, disintegrated and annihilated.

6. By inhibiting the Will, leaving him only with a consciousness which vaguely wishes to know, but which is too weak to TRY to know. It is at this point that Fear works obstructively, for the student who is not prepared to attain will feel fearful, and thus repelled from farther effort.

7. Even here the Law of Polarity works, for through Desire, controlled and directed any image may be created by intention. But the over-mastering desire which seeks to draw the desired thing to itself causes a reflex action which, instead, drives from itself that which it covets. It is through the right use of the Principle of Desire, without attachment to results, without expectation even, that the deep inner peace, which comes from the joy of touching the Thing Itself, the Essence, the Reality, opens to the consciousness of the student.

8. The negative aspect of emotion is selfish, the positive aspect is selfless. That which we draw to ourselves through selfish desire on the physical plane, is driven from us on the inner planes. That which we give to others, gladly, selflessly, on the physical plane, unites with us on the inner planes. Invariably the careful student will find that that which he has truly given another, will not only become his interiorly, but also will be returned to him exteriorly through some unexpected avenue. And he will also find that that which he has desired so greatly that he could not give it to another later has been taken from him.

9. Every Force, or entity, has its two poles of expression. Emotion is a living synthetic Entity which manifests either as Love, pure and divine, or as sensuality, expressed in passion, anger, hatred, impatience, etc. Emotion is a great power, and when it is controlled and directed by purified Will, it becomes the driving Power of the Universe, both personal and universal.

10. The Disciple should endeavor to discover his present status in the scale of evolution. He should also endeavor to gain the power to look his own weaknesses frankly in the face, and acknowledge them, and then set to work to regenerate them. Until he can discover them, he cannot remove them. Here is where our friends and enemies--so-called--may prove invaluable to us, for through them we may discover that which is otherwise hidden to us.

11. The Disciple discovers his strength through his failures. If he rise after each failure with renewed determination to GO ON, his strength is thereby revealed to him. To remedy his weakness, he must recognize it, perceive its opposite pole of expression, and then deliberately draw that quality to him by the power of attraction. In other words, if he is restless, impatient and uncontrolled in his feelings, let him draw to himself the feeling of deep calm, of patience, of poise or equilibrium, seeing, with his imaging power, himself as one with these qualities, through LOVING them and TRYING to FEEL them as manifesting through him. A few efforts along this line will reveal to him their power.

12. Only when the Disciple has attained the power to touch the heights and the depths can he awaken the astral senses. It is after passing through the depths of pain, or the heights of joy, that the deep peace of the soul may be experienced, and only in that peace can be heard the voice of the Higher Self speaking to its reflection, man, in words of love and wisdom. Indifference to pain and pleasure means the attainment of that peace. It is as though all the notes of the scale were bound together in one terrible crash, the vibration of which creates a new note, a note never before heard by the personal consciousness. If the Disciple has the power to retain his hold on physical life when this experience comes to him, then Life becomes Illuminated, directed from Within, and infilled with Love, Wisdom and Power.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS -- BOOK ONE

VII

MASTERY

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1. Why must the student who desires to enter the Path towards Mastery "become as a little child"?
2. How is true knowledge obtained?
3. State the difference between the Two Paths open to the Occult Student.
4. What is meant by the term "Mastery"?
5. How can we obtain the Power to recognize a Master?
6. Illustrate the command: "Be still and know that I am God".
7. Show how the Principle of Desire, guided by Will, can be used to create, to help others and to uplift the race.
8. State how you would procede to use this Force of Desire to help a brother who was depressed, unhappy and suffering.
9. Show what the reaction will be if the Desire Force is used for selfish purposes.
10. Explain the meaning of that esoteric phrase used by the Master Jesus: "It is more blessed to give than to receive." Why is this so?

(It would be a help to us if each student would place his name at the top of his set of answers, and enclose a stamp to help meet the cost of correspondence. -- Each student should retain the questions sent to him to compare with the suggested answers)

## SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

### CHAPTER VII

#### MASTERY

1. It is only when the student has gained the power to recognize his own limitations, his own helplessness, no matter how great or learned he may seem in the eyes of the world, that he can be taught. When this realization comes to him, he knows himself indeed to be but a little child, and he turns with love and faith to the Great Master Soul and asks for guidance, knowing that it will be given. It is then that he is accepted and taught by Those Who Know, for he has made the condition through which the Master Force can flow, to instruct and enlighten him and all who will receive from him.

2. By taking each problem that comes to him, carefully examining it, and then turning with it to the Master in thought, and with love, the disciple will find that in accord with his faith and love, Light will be given him.

3. "The disciple who would attain, must become as nothing in the eyes of men". He quietly serves, without recognition, without desire for reward, but selflessly content to DO that which is to be done, willing even that another should receive credit for that he has done because he realizes that there is but One. Devoted, pure and unshaken by aught from without, is the true disciple. Ambition, desire for personal recognition and criticism of others are the underlying currents which will sweep any disciple from the Path.

4. There are degrees of approach towards Mastery in all phases of life, but the term "Mastery" means understanding and control of all individual, natural and cosmical forces, and of all art, science and philosophy.

5. By evolving within ourselves through obedience to the Law of Love, the Love or the Understanding that makes possible a point of contact with the Master Force, we will find within us the Power that will recognize the Master.

6. A disciple sat quietly in his chair, eyes resting on the grey wall before him. Slowly he dropped back within himself, passively contemplative. Out of the stillness, thrilling him through and through, came the glowing Life Force radiating health and happiness. His consciousness became aware that this Life Force was the Power behind all manifested Life,--the Christos,--and the way to union with the Father. As it carried his consciousness towards the Center of his being he felt a deep Peace encompass him. From out that Peace came a voice, yet not a voice; which spoke, and he knew that voice to be himself, yet not himself, but God; for he was One with all that Is.



7. If, for instance, a strong desire to radiate Peace to a warring world is stirred into action, a vacuum instantly appears in the auric sphere. Into that vacuum rushes the force desired thus forming the mould through which, by the use of the Will, it can be radiated to the world.

8. First use the Imagination and mentally see the unhappy brother surrounded by the Pure White Light. Then stir into action your own desire to help him, by longing for joy to become manifest in him. As this longing surges in your heart you create a vacuum and into that vacuum flows this desired force of Joy; then, as from a center of manifestation, at command of your will, it radiates into his aura, stirring itself into action in him thus arousing in him the power to overcome the states of depression.

9. As a pool without an outlet becomes stagnant and filthy, just so becomes the soul that attracts to itself for its own use and pleasure the beautiful qualities of life. Instead of purifying and beautifying the nature, they stain and becloud it, leaving it stagnant and filthy.

10. It is more blessed to give than to receive, because, when we give, we make an outlet through which can flow more and more of that which is given. The Soul, having learned Life's Greatest Lesson, knows that all she gives away, truly becomes hers, and that all she seeks to hold for self is lost. "He that would save his Life, must lose it". Give it freely for the good of all and that which is called lost will be found eternally.

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### THE HIGHWAY

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Lo! I stand and cry for help to build the highway over which myriad footsteps may pass--the footsteps of the hosts so long oppressed, the little ones now trodden under foot of man.

Even while my cry rings forth thou turnest far away thy gaze upon some short and narrow trail, and sit thee down to wait another call--or sayest to thyself; "The highway he would build would be too wide, and far too long for me to tread, the paving stones not such as I would choose. He plans no shade on either side, no mound where I might sit me down to rest. If I could choose the workmen, lay the pavement, fix the compensation for the toil, and build a gate at either end to bar mine enemy--then would I answer, and give myself in true service."

Alas! that while thou heedest not my cry, my little ones--thy little ones--the poor, the halt and blind are stumbling, falling back, or being thrown by press of those behind.

No highway has been made for them, or thee; nor can it be without thy help.

From the Mountain Top.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS -- BOOK ONE

LESSON VIII -- THE MASTERS

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1. What is your conception of the Great White Brotherhood--The Lodge of Masters?
2. Explain the meaning underlying the words "astral intoxication".
3. We would like you to express your idea of the divisions, or degrees, of the Lodge.
4. To what has a Master of the Seventh Degree attained?
5. What is the Hierarchical Law of Service?
6. Illustrate the method of involution and evolution.
7. When are we permitted to contact an "Initiation-center"?
8. What is the difference between "Black Magic" and "White Magic"?
9. What is meant by "the interpenetrability of the seven planes of matter"?
10. On what planes can a Master of the Seventh Degree function?
11. Describe the Nirmanakaya body? How is it builded? How condensed?
12. Describe the result to the Soul in the Path of White Magic, and to the Soul in the Path of Black Magic.
13. What is meant by the "extinction" of a Soul?
14. What is the Power inherent in true Sacrifice?

## SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

### Chapter VIII

#### THE MASTERS

1. The Great White Brotherhood is the Complete Universe in Organized Form. From the innermost Point to the outermost Rim of the Cosmos, Those Beings, called Masters, who guide the evolution of worlds and Solar Systems, work in perfect Rythm and Harmony according to Hierarchical Law.

2. Astral Intoxication implies the inability of the student to get beyond the emotional effect caused by the impact upon him of the higher spiritual forces. These forces stir into action their polar opposites, awakening in some degree the inner organs of perception. This is a critical point, for unless the student gains the power, by constant effort and aspiration, to penetrate more deeply in to his Soul, he becomes the victim of the sensuous illusions of the Astral Plane.

3. There are seven Major Degrees; each Major Degree is subdivided into seven minor degrees, making forty-nine degrees in all. This exemplifies truth through everything in life. There are forty-nine aspects, to every truth, to every form of life, to every plane, etc. Each Major Degree is under the direction of a Great Celestial Being, called a Master; everything that comes under that degree is a part of Him in a special sense. Every sub-degree is also under the special direction of a Master of the sub-degrees. The Higher and more Interior Degrees are directed by Those Beings who have attained the most Selfless and Illuminated Life. It is a Hierarchy of Character; those lead who are the most enlightened and compassionate.

4. A Master of the Seventh Degree has entered the Path of Mastery and has gained control over all the Forces of the Physical Plane. He also has attained the power to solidify his Astral Body and thus retain it as a conscious instrument of service from incarnation to incarnation.

5. From the outermost Rim to the innermost Point of the manifested Cosmos, those on the step above uplift and enlighten those on the step below. That which is above is conscious of and understands that which is below, and is therefore able to direct the word, force, or event that will give the needed enlightenment.

6. In Involution, Spirit descends into matter by a separation of the One into the many. The One becomes Three; the Three become Seven, the Seven become 49, the forty-nine become 343, etc., until the outermost Rim of manifestation is reached. Evolution is the CONSCIOUS return of the many to the One. Slowly but steadily each separated part is raised in the scale of life through the interaction of the Law of Opposites--joy and pain, heat and cold, etc. As the consciousness of the seemingly separated self expands, a perception of the Unity of all Life dawns upon it. Conscious alignment with the Group Soul to which it belongs follows. As the part unites its consciousness with those other parts of itself through the action of the Law of Attraction, it attains a perception of its Unity with the Master Soul of the Group. From this point its consciousness expands with its Group Soul as it unites with the Group Soul towards which it stands in affinitive relation. And so on until the tiny personal consciousness becomes one with the Absolute Consciousness--"I in thee and thou in Me". God coming into personal consciousness; man coming into Universal Consciousness.

7. After having been brought into Interior communication with the Master presiding over that Center. Even then the Disciple often fails to recognize the outer form he so long has sought. No Initiation is ever received on the outer plane of physical life that has not been attained on an Interior Plane first.

8. The black magician uses the high and holy forces of life for selfish attainment. He draws to himself and uses the elemental forms to gain power over others, knowledge, money, position, etc. The White Magician seeks to know God because of Love for Him and for His Creations. He seeks to know the Divine Plan in order that he may direct his life in harmony with it, for he asks nothing for self, but All for the Whole.

9. All the Seven Planes of matter, of which the bodies of man are composed, interpenetrate, for they are One. We live in all these seven planes now, but not consciously. Heaven is not way up in the starry dome above us, but right here; all we need is to correlate our consciousness with that finer, subtler, plane of substance, in order to realize this Truth. The Great Work of the Esoteric Student is to so control his lower nature that he may make this correlation of consciousness on all planes of his being.

10. A Master of the lowest, or seventh degree, can function at will on three planes of life: the Physical, the Astral, the Soul or Super-astral Planes.

11. The Nirmanakaya Body is the Fire Body; that is, it is composed of Radiant Energy, and in the Form Eternal. We are building this body from incarnation to incarnation, for every time we rise above the trials and tests of daily life by meeting them with understanding, patience and loving kindness, we release from bondage to matter certain cells in our bodies. This release is the result of the overcoming of the lower by the higher, and if you could see the action of this overcoming, you would see the radiant center in each cell expanding until it actually bursts forth from the matter enclosing it and flies into the Auric Sphere to be used by the Higher Self in building the Nirmanakaya Robe. This is why so-called "little things" are important.

A Master who has won a Fire Body is so at-one with the Law of consciousness that merely by directing his Will and his Consciousness to the place where he desires to appear, he throws the atoms of the lower planes into form; that is, he integrates them upon his Nirmanakaya Robe at Will, and thus appears in physical or astral form wherever or whenever required. There is nothing in existence really but States of Consciousness. Once the Disciple realizes this Truth, he grows in harmony with the Law, and with great rapidity.

12. The White Magician attains Universal Consciousness and becomes One with the Absolute in a full and free interchange of Individual and Universal Love. The Black Magician becomes One with the Absolute by unconscious absorption. He is NOT, while the White Magician IS.

13. It means loss of Individual Consciousness and Form. All power of Expression, of knowing itself or its Source, sinks with it into utter oblivion.

14. The Word Sacrifice reveals a Paradox. He who gives to another that which he naturally would choose for himself, opens interior doors and becomes ONE with that which he gives. It has been said that the only things we take with us when we leave this plane of life are the things which we have sacrificed by giving them lovingly in service to others. The Power of a Divine and Understanding Life inheres in True Sacrifice.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS -- BOOK ONE

LX

TESTS

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1. In what way is "all life a series of tests"?
2. Why are the so-called "little things" of such importance?
3. Why are we so severely tested whenever we take an upward step on the Path?
4. How is our "Key-note" raised?
5. When and how is our rise or our fall determined under tests?

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X

FORCES

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1. In what sense is a Force called an Entity?
2. What constitutes the First Square?
3. What is an Elemental?
4. Why is it fatal to use the Elementals to further our purposes?
5. What is a Deva?
6. What is an Angel?
7. What is a Messenger?
8. How may a Disciple use the White Light to help others? Give an illustration.

## SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

### ----- Chapter IX

#### --- TESTS -

1. Life is an evolutionary process, and each day's events mark the status of the individual, because his actions and reactions on those events decide his ability to progress. It is much like going to school. As soon as we can understand the lessons taught in the fourth grade, we pass into the next grade. As soon as we learn the lessons of the Fourth Degree, we pass into the next higher or Third Degree. When the time for passing comes, our Higher Self presents us with a real problem, then withdraws and leaves us to prove our right to farther progress.
2. As a grain of sugar may over-balance a scale, so, at a critical moment in our evolution some trifling event may send our personal life into the wrong path. This could not happen unless we had builded in that possibility. Its lesson learned, the next incarnation may give an added Power and thus pass successfully the same test.
3. None of us ever advances or fails ALONE. Each step we take lifts another soul, the one next in line to us karmicly, and so on. We never fail alone, for we take with us those most closely united to us on that step. A whole line of entities may be kept from their place in the Great Temple by our failure to take advantage of the opportunity placed before us; and a whole line is placed in order when we take our place. We may not know this in our outer physical consciousness, but our Souls know. One day, if we are faithful and true, the personality will consciously know, and then Illumination is ours.
4. The action of the Master's Aura upon us is very like the action of the Sun upon the vegetable kingdom. As His Rays of Light and Love pour out upon us, every hidden seed in our Auric Sphere begins to stir-- good and evil alike. It is then our great battle with self begins. Literally, we must pull out by the roots the weeds of our nature, even as we pull them from our flower or food gardens. And carefully must we encourage, protect and uphold the beautiful qualities that spring into conscious thought and action, for they may wither from neglect, or die if unnoticed and unused, even as our flowers die if left unwatered and uncared for. As we do these things, the vibration of all the atoms of which our bodies are composed is raised, for the Light quickens and the Love expands these tiny lives until a new rate of vibration is attained.
5. We, ourselves, determine our rise or fall. Our countless victories of the past rise to aid us; our countless failures rise to pull us down. We are a synthesis of our past experiences; we are what we have chosen to be. If we have definitely allied ourselves with our Higher Self, and we can hear Its voice in the midst of the storm, then we can determine the issue; for we, ourselves, decide when the moment of choice comes.

## Chapter X.

### FORCES

1. A Force is called an Entity because it has individuality, consciousness and intelligence.

2. Love, Motion, Will and the Central Spiritual Sun, or Substance, is the First Square.

3. Elementals are the first expression of form in manifestation. There are many grades and classes of them. They are the builders and destroyers of form. They are created by the action of the spiritual fires and in their turn create and inhabit the five elements, or states of matter,--Earth, Air, Fire, Water and Ether. They function the consciousness of each one of those elements but are visible only on the sub-planes of manifestation. They are semi-intelligent and are subject to the will of more highly evolved beings. Often they are mischievous but not consciously evil, for they are soulless.

These grades of elementals should not be confounded with the elementaries, or the shells of evil-minded men and women who have passed from life, and from which the soul has been separated. These shells are still possessed of some of the lower principles, and they exist for a time on the lower sub-planes of the astral. They are used by black magicians for many purposes.

(At this point in the Book of Teachings the word "Elementary" should be substituted for the word "Elemental".)

4. Because one must give of his soul-substance in return for the services of these Elementaries and their services are of such a nature that no Master or Chela of the Right Hand Path uses them. Those who use the Elementaries are black magicians, and the final result is the annihilation of form for both during that Manvantara.

5. The Devas, sometimes termed Gods, are superior forms of elemental beings and are spiritually enlightened. They are subject to the control of still higher Spiritual Beings and in their turn have control of the different groups and grades of lower elementals.

6. There are many degrees or hosts of Angels, from those who have passed through the human kingdom to those who will not pass through the lower kingdoms of nature at all. They are the Messengers of the Spiritual realms, and are in forms of Light and of Color and give expression to Sound.

7. The Messengers are also of many degrees. Each plane has its Messengers who pass between two planes or states of consciousness. The lower degrees of Angels are among the Messengers as are also the Masters of certain degrees. A Messenger is the bearer of a message, a conveyer of tidings, and the title would even apply to those Neophytes and Teachers who carry the Spiritual messages of the Masters to those who would not receive them otherwise.

8. Mentally image a Radiant White Light streaming from the Center of your Being--the God in you--and surrounding the one you wish to help. Try to understand that there is no necessity for directing its action by words. The Light itself carries the power to destroy all evil and to recreate according to Divine Will.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS -- BOOK ONE

XI

TRUE HUMILITY

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1. What is true Humility?
2. Is it as serious to over-estimate another as it is to under-estimate him?
3. What lesson do we learn from the humility of Jesus in washing the feet of his disciples?
4. Describe the form symbolic of True Humility.
5. What danger threatens the student who takes an advance step?

XII

HUMAN PERFECTION

1. What is the Power inhering in Perfection?
2. Why is it almost impossible for a Perfect Master to appear in material form?
3. Name some of the incarnations of the Entity called Jesus, the Christ.
4. Define the term, "Watcher on the Threshold".
5. What is the constructing power of a perfect Ideal?



SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

XL

TRUE HUMILITY

1. True Humility is the recognition in consciousness of the literalness of the statement "I in thee and thou in me". We are Atoms in the Body of God, as is every other form in existence, and that which we share in common with all life, namely, the Essence of God, is our actual Being. Since God is in each one of us equally, and since he is all that is REAL in us, has created us, made life in form exist for us, given himself to us equally, what room can there be for aught but true humility in our hearts? Humility is really Justice. We recognize ourselves as nothing of ourselves, yet as ALL, for we in our turn are potential Gods, Creators in His Likeness, One with His Wisdom, His Love, and His Power.

2. It is unwise to over-estimate another as to under-estimate him, for all overs and unders, wherever applied, are conditions out of balance. Justice is the key-note of the Disciple and he neither over-estimates nor over-does, but tries always to see so clearly and to act so truly that the point of balance is maintained. Too much life is as destructive as too little life; too much heat is as unbearable as too much cold; strive always for BALANCE.

3. The lesson of GREATNESS. Only one who was truly GREAT could serve the least of us with such perfect Humility. That greatness is made possible only through recognition of the hidden Truth--your brother is yourself. We think nothing of washing our own feet; therefore when once the Truth of our Unity with the Whole becomes a part of our outer consciousness, it is simply performing the service for ourselves. The greater Truths of life are revealed in the lesser.

4. The Warrior of Light; Balanced, Centered, Just, armed alike with positive and negative power, using either for the good of the Whole when required; Sexless, Pure, Complete within Himself; One with All that Is.

5.. Because we are under the Illusion of Time, we often find ourselves thinking that we are further advanced on The Path simply because some phases of consciousness are open to us that seem closed to them. Whereas we all will pass through that same state of consciousness at some time. On the Plane of Timelessness there is no above or below in the PERSONAL sense; there is only consciousness of UNITY, for you are all that is below and all that is above, and how can there be any greater or lesser, when all is but yourself?

SUGGESTED ANSWERS FOR THE STUDENTS CONSIDERATION

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XII.

*Human Perfection*

1. The Universe is builded on geometrically perfect lines. Every line that is perfectly drawn has a definite effect for good; every thought that is perfectly formed has a Life Principle that is vital; any achievement, no matter how small, that is an attainment of perfection in sould, form, color, or motion, becomes a definite constructive factor. While crooked forms, thoughts, acts, etc., are as surely destructive factors. This is why there are no "little things". Aim always at perfection in some phase; if certain aspects of any undertaking must be slighted, be sure to aim at a perfection of time economy, if nothing more. Make Perfection live in some form in every act of life.
2. As the word "Perfection" is used in this lesson, it means the highest point of perfection attainable while functioning on the Plane of Gross Matter. It is difficult for a Perfect Master to appear in physical form because of the high rate of vibration of His Body. It is, as it were, composed of pure radiant Fire, and its high rate of vibration and quality of Substance would immediately disintegrate gross matter if contacted. Therefore it is only through Great Sacrifice and deepest Suffering that a Great Soul can lower its high rate of vibration and darken its Radiant Body sufficiently to descend to this Plane of Life and help us in safety to us. When once a realization of what it means to those Great Souls who have descended again and again to lift this Humanity in the scale of evolution comes to us, we are overcome with reverence, gratitude and a living desire to make some small return of Love and of Service.
3. Osiris, Zoroaster, Krishna, Mithras, Pythagoras, Buddha, Jesus.
4. The "Watcher on the Threshold" is the Son-Sun-, that Great Entity which brings to birth all Sons of God, the Christs of all Time. He who sacrificed His right to pass on into the greater world of Spirit in ... order that we might attain that which was His by Divine Right of Victor over all Matter, Force and Substance, both Microcosmically and Macrocosmically.
5. A Perfectly formed IDEAL becomes the astral mould into which flows the Desire Principle, thus giving form to its Perfect Concept eternally. Because Eternal Life inheres in any perfectly builded form on inner planes.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS -- BOOK ONE

XIII.

ASPIRATION

1. Why is the depth and sweetness of Aspiration known only to those who can freely Love without thought of, or desire for return?
2. Show the action and reaction of pure Aspiration.
3. What is the Cause of the "void within" herein mentioned?
4. Why does intensity of longing close the door to realization?
5. What is the "Christ"?

XV.

THE AWAKENING AFTER DEATH

1. What is implied by the term "Astral Counterpart"?
2. Does the soul that has passed on realize any difference at first in his environment, etc.? If not, why?
3. What is your idea of the events following the passing from this plane of existence?
4. Does deep longing for the one who has passed on affect that one harmfully?
5. Why should Seances be avoided?

# SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

## CHAPTER XIII

### ASPIRATION

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1. Because true Aspiration can only be born in the soul when that Love which radiates instead of drawing unto itself has been found. As long as the heart seeks to receive, it knows not Aspiration. When it has found the path of giving, it becomes an open door to Infinite Love and, as that Divine Love touches the soul, the quality of reception called Aspiration is born. Its utter sweetness and selflessness is inexpressible, but when once known, all else is as nothing to the Soul.
2. When one outbreathes pure Aspiration, he inbreathes that substance which corresponds to the outbreathing. Action in this case is selfless giving; reaction becomes selfless receiving, and since the Infinite Love pours its treasures with lavish hand where e'er they may be received, the substance force stirred into action by the Aspiration at once pours into the Center prepared for its reception.
3. The "void within" is the result of broken law through the many incarnations of the Soul. But this void cannot remain when once the Soul breaks the dominion of self and thus releases the stricture caused by selfish desire. Then the void becomes a fullness.
4. A careful study of an intense longing will reveal to the student the fact that its action is similar to that of drawing tightly the strings of a bag to close it. Longing closes the auric sphere so tightly that, though the very thing desired may be pressing for admittance, the tightly closed sphere repulses it. Once having experienced the longing for a certain quality, the wise student quietly renounces that which he has so longed for, and in that renouncement, the door is opened and the desired quality rushes in. If students could once realize the value of renunciation, there would be less of selfishness and suffering for them.
5. The Christ is the Son; cosmically, it is that Great Creative Power which unites Spirit and Matter in form. As each created center unfolds into consciousness of its Divinity, the Son, the individual Christ, is born in the Soul. This consciousness expands to eternity until there is both the consciousness of the All, or God, united with the consciousness of the individual, or the Christ, in pure reciprocal giving, thus becoming the "I in thee and thou in Me" of which the Master Jesus, the Christ, spoke.

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## CHAPTER XV

### THE AWAKENING AFTER DEATH

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1. The Astral Body is in appearance an exact replica of the physical body. It is builded of a finer grade of substance, more elastic and tenuous in character than gross matter, but it is an exact counterpart of the physical.
2. No; at first the soul does not realize any difference between the astral and the physical. This is because it finds everywhere the counterparts of every thing that exists on the physical plane. A stone looks like a stone, he looks exactly as he did, and the astral forms of his friends, of his home and of his books or animals are all about him. When he becomes fully awake he gradually begins to realize the change.
3. At the time of death, our Guardian Angels surround us, and we are protected and cared for during the state of passing, much as a little child is protected, cared for and welcomed at the time of birth on this plane. If the soul does not realize the change in due time, then the friends who have preceded us to that plane of life approach, and through his joy at seeing them the fear of the change passes away. He is offered instruction by Beings whose mission it is to guide the newly awakened soul upward. If their help is accepted the Soul passes into higher and higher states of consciousness and life. If it is refused, the Soul still has something it must learn and very often it is ensnared by the astral entities seeking pleasure through the gratification of their passions. When he has worn out this vibration which may take years, months or days according to its intensity, he then returns to seek the instruction necessary to the higher step.
4. Yes; to continually long for one who has passed on is to send out a current of force that binds him to the earth plane, and this causes him intense suffering for he is conscious of your presence, while you are unconscious of him. He touches your astral form and with every effort he can command he tries to comfort you, to make you aware of his presence, etc. But to no avail for your own selfish longing blinds you as well as binds him. Such longing is indeed selfish for it fails to recognize the Love of the Infinite Father and to know that His Will is Divinely Good.
5. Persons who attend Seances are in the company of elemental beings who are earth-bound and whose soul development is slight. They have not the power to rise to the higher and finer realms of life but cling to the lower earth conditions. These beings are often elementaries and therefore deadly harmful to man. In attempting to make a contact with that plane at such a time, you open your Aura and these beings rush in. They vamparize you, obcess you and destroy your mental balance; they use your life forces to maintain their evil forms, and use the sex centers as well, thus destroying the individuality for that incarnation.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS - BOOK ONE

XVI

THE AURIC EGG

-----

1. Describe the "Auric Egg".
2. How many Auric Eggs does each individuality have?
3. What constitutes the Auric Egg of the physical body?
4. What grade of substance in the physical body is the current of force directed by the will of the Auric Egg?
5. What potency does the Auric Egg contain?
6. What must man accomplish within himself before he can understand the instructions of a more interior character relating to the Auric Egg? Why must he accomplish this and How?
7. Have you discovered anything of the Power hidden in Concentration and Sound? If so, give an experience.
8. Take ten minutes each day and follow the instruction given in this last paragraph. Note results carefully. Write out what you have discovered about the power of Sound at the end of the month.
9. What is the Power of the word "LOVE"?
10. Why is it advisable to start the concentration with that word "LOVE"?
11. Can you connect yourself with any principle which you may wish to reflect? If so, how may it be done?
12. What is the value of this instruction to you?

## SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

### CHAPTER XVI

#### THE AURIC EGG

---

1. The subject of The Auric Egg should be approached with great reverence. It is one which is rarely spoken of by those who understand, and therefore very little can be given to the student except suggestions. These he must have gained the power to take as guides and then follow them as far as his own perception will permit.

The Auric Egg is that Divine Livingness gathered to a Center for individualization, and one senses its soft, tender wonder in terms of whiteness, lightness, exquisiteness and the feeling of white holiness that overshadows that which is direct from God, is God, awaiting birth. When individualized it is the preserver of every Karmic Record, for in its essence it is Eternal. It is the synthesis of all that the individualized God will ever express, or become. Its appearance is that of Living Light and it is, in fact and in form, a Cosmic Egg.

2. There are seven Auric Eggs in each individualized center, one surrounding each principle, or form.

3. The Astral Body is the Auric Egg of the physical body. The Astral Light is the Auric Egg of the Earth and it therefore contains all the records of the earth from its birth and all the seeds of that which is to come. Whatever is true of the macrocosm is true of the microcosm.

4. The Blood is the substance in the physical body which carries the currents of force resident in the Auric Egg. Through the blood the stored-up potencies of the individual may be drawn upon by the Will and used by the man. In the case of ordinary man, this is an unconscious act; in the case of an Adept it is a conscious act.

5. The Auric Egg contains the potency of every incarnation passed through, and to come, within it. Within this Egg lies a seed corresponding to every center of the macrocosm, and as the man unfolds he can, by power of will, connect himself consciously with each center in his auric eggs, and from any one of those centers connect himself with the Cosmic Center in the Universal Man corresponding to it. Thus Light, Love, Nourishment, Power, or whatever he may need in his work for the Whole can be drawn in and used according to his will. This Will has, of course, become one with the "Will of the Father".

6. Until man has gained perfect self-control and has crossed the Bridge, thus uniting the Higher and Lower Selves, he cannot use farther knowledge concerning the Auric Egg. This he may accomplish by Aspiration, Assimilation and Selfless Love. The last named quality must be attained by the Neophyte for within it lies all else.

7&8. The power of Sound in connection with concentration should not be overlooked, and if the word "Love" is used, one should take care to dissociate it in the mind from the lower elements such as passion or desire, and should avoid personal application. As the word is here used, it conveys the same meaning as Compassion, or the Divine Selfless Love, and awakens the same form of energy. It must be remembered that speaking aloud a chosen word awakens wave action within the substance of the Etheric Plane. This wave action manifests as Light. Light on the Etheric Plane is the vehicle of Consciousness and, as all forms and forces are subject to Cyclic Law, the energy set free in the utterance of the word must return to the point of departure, bearing with it what it has accumulated in its passage. And that which it brings back from the higher consciousness will correspond to the Desire, Will and Motive which actuated the person who thus set free the energy. Possibly this will partly interpret the words of Matthew 12:36: "Every idle word that man shall speak they shall give in the Day of Judgment".

One sought the hidden meaning to give to others and spoke aloud the word "Love". The consciousness traveled inward and, as the word was repeated, suddenly at the apex, and in the darkness of the physical egg appeared a Light, in form and appearance like that of a Gleaming Transparent White Sun; again the word "Love" was spoken, and from out the Center of this White Sun dropped a golden fish (the symbol of the Christ). Over all came a purple substance (the symbol of enrobement), then the Auric Egg flashed brilliant with glorious colors, and the form of the Master stood in its midst.

The symbolic meaning of the above will only be apparent to those who have studied symbolism. Suffice it to say, that in speaking the Word and connecting oneself with the substance of that Word, The Higher Self drops into the Auric Egg the Seed which the Desire, Will and Motive ensouling the Word has created.

9. The Power in the word "Love" is a synthetic one and it will connect the consciousness of the child, the Neophyte, or the Adept, with its own Center of Consciousness and unfold whatever is inherent in that Center.

10. Because in connecting yourself with that Principle, you most perfectly connect yourself with God.

11. Yes; by concentration and sound.

12. It is designed to make the student to ~~to~~ Aspire, Think and Act, for only through USE can these hidden powers be revealed, and that USE must be a selfless one, or the destructive forces of the negative pole will be set in motion.



QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS - BOOK ONE

XVII

PATIENT WAITING

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1. What stage of growth is symbolized by a great desire to be helping others?
2. Explain why strong desires hinder instead of help.
3. Do you know what the hidden reason is back of that desire to help?
4. Why is that deep loneliness of soul an inevitable accompaniment of the Soul's evolution into higher states of consciousness and life?
5. When does that sense of loneliness fall away?
6. "The steps of the stairway of life are strewn with crushed and broken hearts". Explain the reason inhering in this statement.
7. To what do the stars correspond?
8. What does the term "Soul" mean to you?
9. State your concept of the Unity of Life.
10. Why must any state of consciousness that is to unfold in the Individual be first sensed while in incarnation on the material plane? (This is an important question; think it over carefully.)

# SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

## CHAPTER XVII

### PATIENT WAITING

----

1. The desire to help others indicates the awakening of the Divine Self in the individual. Consciously or unconsciously it begins to become aware of its ONENESS with All, and it begins to feel the great need of that All, its own Greater Self, and so tries to do something that will be of Service to the Race.

2. Strong desire, while at first attractive, if not renounced, becomes constrictive. This means that, while the desire must first be felt in order to create the vacuum through which the higher forces may flow, it must then be renounced, for Renunciation opens a channel interiorly through which those higher forces can flow into the created vacuum. If this renunciation does not take place, the constrictive force of the strong desire will continue to hold the closed vacuum and that which he so deeply longs for cannot get through the very center he has created for its functioning.

3. Still further back of the first bit of Divine Light that becomes expressed as a longing to help, will be found that great and terrible pain which a true Neophyte must gain the power to bear,--the pain that comes from seeing others suffer. The next step that he must take will give him the power to see more clearly WHY this pain must be; that it is the only way by which many of his brethren can be awakened to the Light, and that it is also Karmic--pain they have caused others to suffer and therefore must themselves endure. Just as a mother must often stand courageously by and see her little ones suffer burnt hands, falls, etc., in order that they may learn to recognize the Law, just so the awakened Neophyte must gain the courage to see those other parts of himself walk in deep suffering, when he could so easily keep it from them, in order that they may learn a hidden Law or a much needed lesson. Pain is an angel in disguise.

4. The Law of Duality which lies behind the manifested universe is the cause of that deep loneliness. The Soul that is approaching the Plane of Conscious Unity with all that is, must necessarily first experience the utter loneliness of complete separation from all that is. Just as the pendulum swings necessarily as far to the right as it does to the left, just so his consciousness can only touch heights corresponding to the depths it has penetrated,

5. When he has endured to the last the utter loneliness of a Soul apart, then suddenly he becomes aware of the fact that he has never for one moment been alone; it has only SEEMED to be so, and then conscious at-one-ment is his.

6. The steps of Life are strewn with crushed and broken hearts because many who start upon the Path towards Mastery fail to gain the power to hear the Voice of their Soul when physical endurance ceases. Then the hold on physical life is lost and the soul passes out feeling crushed and broken and utterly alone.

7. The stars correspond to that Divine Part of our individual selves that stands apart and guides the Soul towards its destiny. The stars, in fact, are the Souls of the humanities of all ages, planets and cycles; Centers of Radiant Light in Cosmic Space, they steadily draw upward and onward from darkness to Light, from matter to Spirit, from man to God.

8. The Soul is "the ever-living mirror of the mind of God, -the feminine aspect of Infinity" (T.T. Book 2). On its pure surface is reflected and indelibly impressed every thought, not only of the Cosmic Man, but on each individual Soul, every thought, act and imagined picture the personal self has ever experienced. It is the indestructible part of us, and through it we are, by will and intention, creating our individual Cosmos. For each one of us is a Creator, and it is the Soul, that mirror-like substance, starry and pure and eternal, that molds, retains and reflects all that we are, ever have been and ever will be. It contains the records of all our lives, our defeats, our successes, and becomes that which we choose to make it.

9. There is but One Life, reflected through One Substance, One Force, One Consciousness. This One Life is manifested in many forms of life, each form symbolizing an aspect of the One, just as one facet of the diamond symbolizes one aspect, or reflects one color of the One diamond. That One Life is expressed first in three aspects, called Consciousness, Matter and Force, or Father, Mother and Son, or Electric, Magnetic and Cohesive, or Positive, Negative and Neutral. Every existing form reflects a state or aspect of the One Consciousness united to Matter through Force. These three aspects are always seen as One and are One. Each separated Form reflects its particular aspect of the One Consciousness and because of its Oneness with the All, it can also attain and reflect the Consciousness of the All. Just as the tiny atoms of our physical bodies have each a consciousness of their own, and yet, as an One, make up the consciousness of the personality, so each person is an atom in the body of God, the Grand Man of the Universe, and Its Consciousness is made up of the consciousnesses of all the atoms composing Its Body. From atom to God, in unbroken series, Matter, Force and Consciousness, as One, in every form that is, ascend from depths to heights, from limitation to limitlessness, from separation to Unity. In the last analysis there is nothing in existence except conscious forms of Divinity, Atoms in the Grand Man, Centers of Consciousness in the One Great Center wherein all that ever was, is, or ever shall be, IS to Eternity. Separate yet United, Individualized yet All, Many yet One, with only the Consciousness of the All to be attained, we are One with the Father, --"I in the and thou in me" to Eternity.

10. The physical plane is the Seed ground, as it were, of Heaven. An Idea planted in the mental body either germinates or dies. Many of our ideas die; those that germinate begin to grow into expression in our outer lives. Through expression and experience, these same ideas grow into states of consciousness. Since the physical plane is one of BECOMING, and the Spiritual Plane one of BEING, only that which has been unfolded in our consciousness through experience and attainment can be manifested in and to us on the Plane of Pure Being. We incarnate again and again in gross matter in order to complete within our Microcosmical self all the aspects and states of consciousness reflected in the Macrocosmical Self. Only when this attainment is made can we become one with the Whole. Every Earth life is an opportunity fraught with unlimited possibilities.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS - BOOK ONE

XVIII

THE CENTER OF BEING

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1. What is your understanding of the term, "The Center of Being"?
2. Give a geometrical form which will illustrate the idea that from any point of the universe we are equally near the Center of "Be-ness", or Being.
3. What is it that determines whether the position of any attribute or quality is "high or low"? Why?
4. In what way is the Great Reality in every thing or person?
5. What is the Cause behind all difference of opinion?
6. How can one "hold the vital centers of his being well in hand"?
7. Define the term "Conscience".
8. What do you understand by, "The Door in the Human Heart" and "Temple Gates"?
9. How do we knock at that "Door"?
10. Do you know why this part of the Lord's Prayer, "Give us THIS day our daily bread", is so important?
11. Why is intense hunger for growth destructive?
12. What is the Great Master Force?
13. How does that Master Force work to place us so that the Pure White Light may shine directly into our hearts and illuminate our lives?
14. What Force works against the Master Force?
15. How does it work?
16. What is true meditation or prayer?

# SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

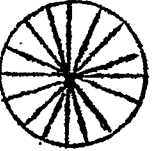
## CHAPTER XVIII

### THE CENTER OF BEING

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1. That there is within every manifested atom a Center of Being which has the power to reflect, to reveal, to become One with all that is or was or ever shall be, because it IS a "spark" of the Absolute, a Son of God, a Cosmos in miniature, permeated with the potentiality of both the manifested and the unmanifested Cosmos, is a revelation that comes in no uncertain terms to the student at some point in his evolution.

He finds also that in him lies a hitherto hidden line of correlation over which his consciousness may travel, as it were, REACH INTO that Center of Being wherein all that is, or was, or ever will be lies in a potential consciousness which reflects to itself all that it will, in some Day of Time, bring into outer form. And in making that correlation, he gains the power to pass over this line at will, thus becoming, in a very limited degree, conscious, in both his personality and his individuality, of his Divine Higher Self and Its Unity with the Great All; conscious of the fact that this nucleus of Divinity, in its Esse, contains the whole of the Absolute, and thus in some Day of Time, will in its turn become a perfect Reflection of Its Source. He finds that within this Divine Center of himself is a point of contact through which he can pass, by use of his imaging power, into a state of conscious unity with any other given center of consciousness. If he be governed selflessly by the Law of Use this new found power will steadily unfold its Divine potentialities.

2.  We use the discus as an illustration because from its central point, which, let us say, may represent the Center of Being, to the Rim, which may represent the manifested Cosmos, the Lines of correlation, representing the connecting link, the Bridge, are of equal length from the Center, and there are as many points in the apparently small center as there are on the Rim. Those points on the Rim may represent personalities, the dot in the Center, the Absolute, and the Lines, the Individual Ray, or the Soul. These personalities are but aspects of the Absolute, minute reflections of the Whole, and the nearer their consciousness approaches the Center, the greater their realization of their Unity with All that Is and their power to reflect that unity on the planes of Differentiation.

3. The Law of Use determines whether an attribute is high or low, good or evil, etc. This is because the attribute itself is Neutral and neither high nor low, good nor evil attaches to it, but the moment its substance is used by a conscious entity, the motive governing its use gives the hitherto neutral attribute a positive aspect for good or evil, according to the Motive that ruled the User. Hence our responsibility for the substances we use on the various planes of our being.

4. As the morning sun may be reflected in the tiny drop of dew, so the Great Reality is reflected in every thing or person, but in a more vital way, for the Center of that thing or person, contains the very essence of that Reality.

5. The cause behind all difference of opinion lies in the tendency of the personal aspect to see only some one aspect, or shade of an aspect of the whole matter under discussion. This is an inherent tendency and as the personal self attains greater and greater unity within itself, it also gains the power to look at any aspect of the Truth, or of the Whole, and find its true relationship, for it becomes open to all expressions of the Divine Being, and can therefore touch with understanding love any aspect of Truth that may be reflected to it.

6. The vital centers of our being are the Chakras. (Those students who have not been instructed upon this subject will find it explained in the Second Book of Temple Teachings) As our understanding unfolds, we find within ourselves the power to attract and use the high spiritual forces seeking an avenue of expression. These forces must pass through those vital centers, and they can be wasted by us or taken from us without our consent or knowledge by others, both consciously and unconsciously. One on the Black Path can draw the vital forces of another at will unless that other knows how to protect himself. To use the Imaging Power and surround oneself with the Golden Light is one way; to close the Auric Sphere is another way. This may be done by an interior act of will in a manner analogous to the folding of a fan, or the folding of the wings of a bird. It must come to the consciousness from within. Another way in which the currents can be protected is to cross the feet, say left over right, and the hands, right over left, --always in an opposite manner, --and this closes the currents passing through the Aura. One can also give of their higher forces at will, by touching another with the hand and letting Will and Love direct the helpful force.

7. Conscience is that reflection within us which is a true expression of our moral evolution. It is heard by each soul speaking its words of warning, or of wisdom, whenever a crisis is before us. Since it cannot be greater than the moral evolution of the Soul's attainment, it can only point the next step. What would seem right, and be right, for a soul in one state of evolution, would not be right for a soul in a higher state of evolution. What would be overlooked in a child would be a serious wrong in a man. We, occultly, are only responsible for that which is a part of our consciousness.

8. "The Door in the Human Heart" is LOVE; that Love which is child-like in its purity and faith; that Love which sees the Divinity in each form of life, trusts it and helps it onward. The "Temple Gates" symbolize the Dual Forces of the Universe, the positive and negative aspects of the Life Forces. The Unifying Power of Love opens these Gates, or, in other words, unites these Forces into a One, and the Neophyte rises into a New Octave of Life.

9. Through Aspiration, Meditation and Service.

10. Just as the body must be fed daily, so must the Soul be fed daily, and it is fed through prayer. This particular sentence of the Lord's Prayer is a petition for Soul food, and it is always answered when one asks in the right spirit, --that of pure Love.

11. Because intense hunger generates a Fire that sends blasts of destructive heat over the Soul, thus destroying the spiritual substance required for growth. A more poised, non-attached desire would bring that spiritual substance into form.

12. The Great Master Force is the Christ Force, the Son of God buried in every living form, awaiting only the touch of Selfless Love to radiate forth its Divine Light and Power.

13. It works through the power of attraction, and as we make manifest in our hearts the qualities of the Christos, so do we create a center which can respond to the Force of Attraction radiated by the Christos.

14. The Force of Repulsion works against the Master Force and is set in motion by every unkind THOUGHT, WORD or DEED we manifest or permit to find lodgment in our hearts and minds and lives. As long as we can condemn or criticize unkindly any of God's Creations, we cannot come into the sphere of the attractive Force radiated by the Christos.

15. The Force of Repulsion drives the soul away from the Christos Center, even as a raging fire drives all before it. This is because "like attracts like" and the soul manifesting the repulsive force is repelled by the pure fire of the Christ, even as the physical body would be repelled by a raging fire.

16. It is not the repetition of words, or the saying over of something another has written, but a deep, heartfelt aspiration to know, to love, to obey God; an outpouring of the very soul in love and gratitude to the Creator. This is true prayer and always the response comes, usually not in a form you are expecting, but in a form you truly need.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS - BOOK ONE

CHAPTER XIX

THE CREATION OF A UNIVERSE

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1. What is your conception of "Time"?
2. What is your conception of "Space"?
3. What do you understand by the term "Universal Soul"?
4. Define "Motion".
5. Use the "Triple Key" and write in your own words your conception of Creation. (Refer to the lesson on the "Triple Key".)
6. Name the first born Son. What was his offering to the manifested Universe?
7. Name the "First Square".
8. What is the function of Desire?
9. What are the first Seven Androgynous Entities called?
10. What is the hidden reality of Creation? Of Life? Of Death?



# SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

## CHAPTER XIX

### THE CREATION OF A UNIVERSE

1. TIME is a state of consciousness marking off a succession of events on the Planes of Appearance, - the physical planes. When the Consciousness of Time as past, present and future, ceases, it opens to that of the Fourth Dimension of Space, or to the consciousness of NOW. In this State, or Plane, the consciousness of a thought or a wish is simultaneous with experiencing the thing wished for, or the person or event thought. In other words, Time merely marks off events on the plane of three-dimensional consciousness, whereas on the Fourth Dimensional plane it becomes the CONTAINER of the event, the Initiator of the consciousness into the fact of the NOW, for to THINK about anything is to BE at once with the thing thought about. We might, therefore, say that Time is a Robe worn by the consciousness of the self until it attains Initiation into the Realm of Reality, the Great NOW.

2. SPACE is the Substance-matter of Infinity, the substance-base from and in which all gradations of Matter, Force and Consciousness APPEAR. It limits, yet is limitless; is a void, yet is filled; is nothing, yet contains everything; is dimensionless, yet is all dimension; in other words, it is the substance-matter within which all appearance manifests, the Womb of the Great Mother.

3. UNIVERSAL SOUL is the "Ever-living mirror of the Mind of God". It is also the "Neutral Center", that meeting point between Spirit and Matter, or between God, the Father, and Humanity, the Son. On its pure surface is indelibly recorded every thought and act of the entire series of our incarnated lives. It forever holds in Imaged Form every expression to which we have given utterance, every picture we have mentally created, every thought we have consciously entertained, as well as every act. Is it any wonder, then, that we find life difficult and the power to purify our desires, our thoughts, even our acts, limited and wavering? For ages past we have imprinted images of foulness, unkindness, selfishness and ignorance upon this eternal record, and we must therefore FIGHT for the power to balance them with images that are beautiful, pure, selfless and true e'er we can hope to rise in the scale of life and attain the use of our inner senses.

4. MOTION is Fohat, or the FORCE aspect of the Deity. It is the transitional factor by which one state of life or consciousness is changed, or transmuted, into another. When the Power of Motion is understood, we will be able consciously to create on any plane of existence, for through FORCE in its aspect of RYTHM, spirit is solidified into matter, or matter is transformed into Spirit. We are told that the stars and planets swing in space to the waltz rythm, the three-four rythm. Three is the number of the Trinity, and Four the number of the manifested Cosmos. This three-four motion, therefore, may be the rythm by which the Cosmos coheres.

5. That which is called the Unmanifested God is but the Silence, the Interval of Rest which ensues when the Creative Rythm has passed from expression and fulfillment to Rest. Light (Consciousness) the Great

Father, Darkness (Matter), the Great Mother, Motion or Rythm (Force), the Son, are again ONE. But the very character of Motion, or Rythm, predicates the length, or time, of the Rest. As the Moment of Rest draws to its close, a Ray of Light separates itself, becomes an unit, and penetrates the Darkness with rythmic sweep. The Darkness expands and from its folds issues a form of Radiant Light. The Unmanifest has become Manifest, Pralaya passes into Manvantara, Unity into Separateness. Again and yet again the Darkness expands and expands until the whole Created Cosmos, filled with the Radiance of the First Sacrifice, swings rythmicly within the Robes of the Three.

6. Lucifer, the First-born Son, carrying the Torch of Light, fed from His Inmost Substance, sped outward filling all Space with the Radiance of His Sacrifice, existing no longer as Motion, but only as Manifested Light

7. Light, Potency, Wisdom, Will.

8. Desire moves to action the Germ of the thing desired.

9. Form, Number, Harmony, Truth, Justice, Strength, Power.

10. This question is designed to induce the student to think deeply, for the answer is attained only with Initiation. However, a few ideas concerning the subjects mentioned may be given, but the consciousness requisite to Understanding will come only with Initiation.

The hidden Reality of Creation lies in the Eternal Urge of the Infinite towards the Rythmic Sweep of the Void that the Finite may be. The Three as ONE; the Mother, darkness or Matter, the Father, Light or Consciousness, the Son, Motion or Force, are ever united in the Silent Hidden Reality, yet eternally separated and springing into expression and form as the Rythmic Sweep of Ceaseless Motion moves over the Void when the Interval of Rest has passed.

The hidden Reality of Life lies in the Eternal Urge towards fuller and deeper expansions of Consciousness. By the term, Life, we mean existence in conscious expression. That URGE drives us deeper and deeper into the Planes of Experience, for from Experience comes Illumination, from Illumination comes Revelation, and from Revelation comes the Return to the One, but a Return filled with the consciousness of Eternal BENESS.

The hidden Reality of Death is very beautiful. In the early experiences of life and death, it is but a sinking into the arms of the Great Mother, carrying with us the Seed of our Life's Experience for assimilation. In the soft comfort of her Silent Rest we gather strength and understanding until once again the rythmic sweep drives us forth for further attainment. But there comes a time when the Soul attains and the arms of the Great Mother open to let it pass into other realms of life, life almost beyond our conception. Then the soul passes CONSCIOUSLY from the outer plane to the inner ones. There is NO DEATH; there is only Life everywhere, life in lovely and appealing forms and states of consciousness to Eternity. These States of Consciousness are prepared for the "Little Ones" with such understanding love that everything needed for the Soul's advancement is given. When that Great Initiation, called Death, comes to us, let us meet it with the simple loving faith of a little child and so pass into a greater experience than we yet have known.

QUESTIONS TO BE ANSWERED BY OPEN COURT STUDENTS

TEMPLE TEACHINGS - BOOK ONE

CHAPTER XX

THE WAR OF THE ELEMENTALS

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1. What can you say concerning the meaning, constitution and use of Fire Elementals?
2. Of Air Elementals?
3. Of Water Elementals?
4. Of Earth Elementals?
5. What gives the Neophyte mastery over these elementals?
6. How should the student build the power of DIRECTING the WILL?
7. What is your conception of the meaning of the Initiation herein recorded?
8. Why would the capture of the Child mean the loss of a world?
9. What are the effects on the physical plane of a battle between the elemental powers?
10. While the warring elementals are bringing such destruction on the physical plane in the "long-looked-for battle of the ages", what inner event is taking place and being heralded?

# SUGGESTED ANSWERS FOR THE STUDENT'S CONSIDERATION

## CHAPTER XX

### THE WAR OF THE ELEMENTALS

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1. The Elementals are, in one sense, the Builders of Matter. The Fire, Air, Water and Earth elementals are the first SELF-CONSCIOUS forms of each element created from the astral counterparts of the substances which in manifestation appear to us as Fire, Air, Water and Earth.

The Fire Elementals correspond to the sense of touch and are the self-conscious forms of the Vayu Tattwa, or, as expressed in the book "Life's Finer Forces", the "tangeriferous ether". Their function is that of building, destroying, purifying, awakening and regenerating the substance of their plane of life.

2. The Air Elementals correspond to Sound and are the self-conscious forms of the Akasa. They are created primarily from the constituents of the gases which form the air and it is through their constant efforts to combine those gases that the lower orders of creation receive the breath of life.

3. The Water Elementals correspond to the sense of Taste and are the self-conscious forms of the Apas Tattwa, or the gustiferous ether. Their function is that of molding, swaying, absorbing, testing and mothering the substance of their plane of life.

4. The Earth Elementals correspond to the sense of Smell and are the self-conscious forms of the Prithivi Tattwa. Their function is that of resistance, solidification, holding in form the matter of their plane of life. The various combinations which make the forms of earth are due to their creative efforts in the astral counterparts of the constituents of the earth.

5. Our bodies are builded of the tattwa substances of these various planes and each atom is a self-conscious elemental entity. Therefore, until the Neophyte understands them, controls them and uses them according to Divine Law within his own self, he cannot use them in the larger way for the good of the whole. If we once recognize these planes of conscious elemental life within ourselves, and treat them with the same consideration, thoughtfulness and helpfulness that we offer to human beings we will be surprised to find how quickly they respond. Just try talking to some atom, or organ, in your own body when it is in pain, for instance, and try to send it help through thought, or through love and understanding, instead of ignoring it, and note the results. We do not ignore animals when they are hurt, nor babies when they are in pain, and if we begin to realize that these tiny elemental lives are conscious and able to respond to consciousness on our part, we take a big step in evolution.

6. Concentration is the first step, for the power to direct the will lies therein. One who cannot concentrate uninterruptedly on any given subject, cannot hold the will sufficiently moveless and concentrated to direct anything.

7. It should be understood that the Initiation herein recorded is symbolical of certain changes and experiences which take place in the nature and life of mankind as well as in individual cases. Such an Initiation, while true on the plane in which it occurs, on this plane of reflection and illusion would appear differently; in other words, the occurrences which would be precipitated on the physical plane would be very different in form and appearance. All the substance-matter of the physical plane comes into form first on interior planes and is then consolidated by the elemental beings which form the constituents of each element. There is no dead matter - it is all consciously alive.

8. The Child represents the New Race of Humanity and also the Temple. Its capture would symbolize that the efforts of the Great Creative Forces, the Masters of Wisdom, to bring that Race to birth had failed. Since the Temple is an outer symbol of that which is to come, the nucleus of the New Race, it would also symbolize the same thing to the Temple. One who has perceived the attempts of the elemental powers to destroy the Temple nucleus by every conceivable attack, can easily perceive the correspondences.

9. The effects are many; earthquakes, volcanic action, showers of meteors, fiery phenomena in the heavens, fires upon and in the earth, explosions, cyclones, tidal waves, and war, war between men and nations, capital and labor, between the Forces of Construction and the Forces of Destruction.

10. The re-appearance of the same entity as Jesus of Nazareth, the long-looked-for Avatar of the New Race. The nearer He approaches the physical plane the fiercer becomes the battle between the Forces of Construction and Destruction, between the Warriors of Light and the Brothers of the Shadow. The day of separation is at hand, and those who follow in the Path of Light will go with Him into the New Race. The great suffering caused by these various disasters and by the ravages of war, awaken both the minds, hearts and even the astral senses of the human race, and bring about a realization of the great necessity for preparation along spiritual lines, as well as a realization of that which is to come.