

The Temple Artisan

October-November-December 2011

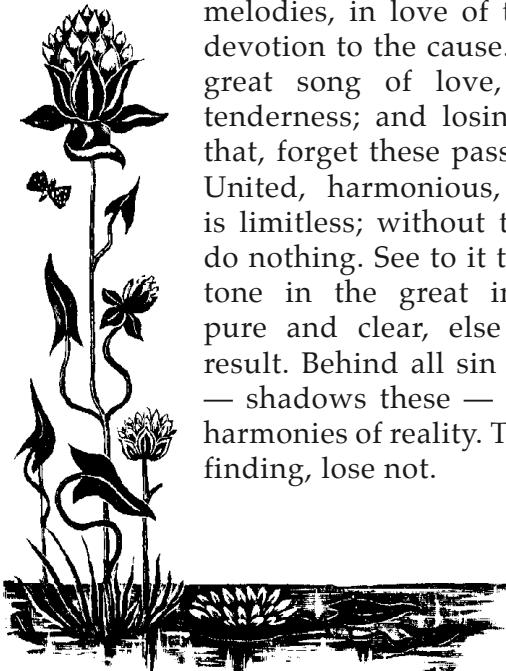
Behold, I give unto thee a key.



WORDS OF HARMONY

PRESERVE Harmony in your own soul and it will flow out to all others, for it is more powerful than you understand and more far-reaching. Sink all thought of self, all personal ambition, the small jealousies and suspicion which mar the heart's melodies, in love of the work and devotion to the cause. Listen to the great song of love, compassion, tenderness; and losing yourself in that, forget these passing shadows. United, harmonious, your power is limitless; without these you can do nothing. See to it then that your tone in the great instrument be pure and clear, else discord will result. Behind all sin and suffering — shadows these — lie the divine harmonies of reality. These seek and finding, lose not.

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EDITORIAL MIRROR

As this year draws to a close and we are caught up in all the excitement of the holidays, the words of early Temple member, Agnes Varian, come to mind. They are a wonderful focus for us:

Golden Threads

The Golden Threads that bind all human hearts,
 That pass from land to land, from world to world,
 Invisible except to eyes of faith,
 Inaudible to all but those whose ears
 Are tuned to catch the cosmic harmonies
 As indestructible as life itself;
 These are the deeds of loving kindness,
 Of faith and courage, hope and strong resolve,
 That reproduce themselves in loving hearts
 And give a glory to our Brother/Sisterhood.

I wish you all a wondrous Christmas and the very best in the New Year. May our ears indeed be "...tuned to catch the cosmic harmonies as indestructible as life itself."

—Eleanor L. Shumway
Guardian in Chief

A Prayer

||| Father=Mother=Son,
 From our inmost hearts we plead
 For power to love unselfishly;
 For wisdom to perceive aright;
 For perception of righteous course;
 For determination of purpose;
 For power of action according to Thy Will.



THE BUILDING OF THE TEMPLE

Last week we celebrated the founding of The Temple of the People 113 years ago in Syracuse, New York. Today I want to talk about the physical outpicturing of that impulse, here in this building. Look about you this morning. What do you see? What did you see as you walked up to the Temple? Did you really look? How many times have I heard strangers, here for the first time, say to me, "This is so beautiful! I have driven past this place for the past five (ten, twenty, thirty...) years and have never really seen it. I didn't know it was here." How many of us really SEE it now with eyes and hearts?

In many respects, The Temple is our mother, symbolic of the Feminine Principle, the holder of the soul and our connection to God. Acting in concert with the Masculine Principle, the Feminine brought forth this building onto the physical plane to enfold us, to hear our prayers and aspirations, to symbolize the heart of humanity in action.

At a Builders meeting in the early 1990's, I brought several of our children into this room. Some of these children had grown up around and in this building, tumbling in and out as naturally as kittens or puppies and seemingly taking little interest in their surroundings, intent only on their own interaction and play. We talked of the Temple's history in simple terms, the meaning of windows, altars, doors, etc. Their questions and comments told me that in their play, they had absorbed something of the spirit, as well as the intent of the building itself.

This spirit and intent is what I would speak of this morning, along with the facts of its physical manifestation. On January 19, 1923, the cornerstone, or Central Stone, of the Blue Star Memorial Temple was laid with appropriate invocations, ceremonies, songs, and prayers.

Most of us know the general outlines of the founding of The Temple of the People in Syracuse, New York, in 1898, and its subsequent move to Halcyon, California, in 1903. All energies were directed toward establishing Dr. Dower's practice at the Sanatorium, finding work for people who wished to live here, planting crops, digging wells, building houses, printing *The Temple*

Artisan, and putting into actions as many of the directions of the Master as possible. All meetings and ceremonies were held in the "Halcyon Parlors," the ground-floor parlors at the Sanatorium, or in the parlors of the Cottage, which was the home of Francia LaDue here in Halcyon itself. The dream was to have a special building in which to hold services that would be consecrated to the holiest ideals of service to and for humanity and be an inspiration to all who see it. They slowly gathered funds toward that end.

Francia LaDue, Blue Star, passed away in July, 1922. By the end of that year the plans for the Blue Star Memorial Temple were well advanced. John Varian expressed people's feelings of anticipation in this poem:

Prelude of the Temple

Prelude of the Temple-to-be our blessing!
Insoul'd by the Blue Flame and
the flame of Love!
We are calling to your beauty and
the peace in your existence.
We are wanting you here with us
for our Growth and Happiness.
Through your spaces we would be sensing
Wisdom;
With your airs, the breath of Love.
We would be germic within you,
worshipping the Vision
close upon us.
We would be list'ning to His footsteps
walking the pathways of life.
In the quietness waiting together
under your roof tree,
We would be blessing the days and hours
of this approach.

The plans had to be gone over with the architect, Theodore A. Eisen, in Los Angeles. Notes in the *Artisan* tell us that "...Perry More is the builder in charge of the construction of the Memorial Temple. His assistants are A.E. Ontiveros, Lucien Salanave and

Herman Volz. Others will be added as soon as work begins in turning out the interlocking concrete blocks for the Temple walls. These will be made in the creek bottom nearby, where a carload of crushed granite has been unloaded and other materials and machinery have been stationed."

Imagine, if you will, standing on this site at 8 p.m. on January 19, 1923. There are no cars passing up and down Halcyon Road, no nearby electric lights; all is hushed and quiet. In the distance one can even hear the surf breaking on the beach. Everyone is bundled against the cold. The night is clear and cloudless. The officers of the Temple, members, and many visitors from nearby towns are present. Three huge bonfires throw their rays on those gathered around the foundation in which the Center stone is placed. The evening opens with the singing of *Build the Temple Strong and Right*.

Dr. Dower then speaks: "Brothers, Sisters, Comrades: We see before us a cube of three foot dimensions. Below the cube is a concrete foundation one foot thick and four feet square. On this Cube, which is the Center Stone of the Blue Star Memorial Temple, will rest an Altar, arising from it as a base. The Master Workmen have wrought a deeply symbolical figure, for the Cube is the symbol of the perfected Man and Master. If you take the pains to count these stones, you will find twelve all cemented together, and tonight we lay the Thirteenth Stone, so that we have a deeply significant number, Thirteen, the number of the Christ; and in accord with what it should be, as being the base on which will rest the Central Altar, to that we will dedicate our services, love and labor for humanity. We extend our thanks and deepest appreciation to the Apprentices and Master Masons for bringing this work into manifestation: to Mr. Perry More, to Mr. William H. Townsend, to Mr. Claude Bardrick, to Mr. H. Elliott, to Mr. Clarence Dennis, Eric and Lincoln, and to many others who have helped in one way or another to bring out the perfect result." [Eric and Lincoln were young men who had been adopted as babies to be raised here.]

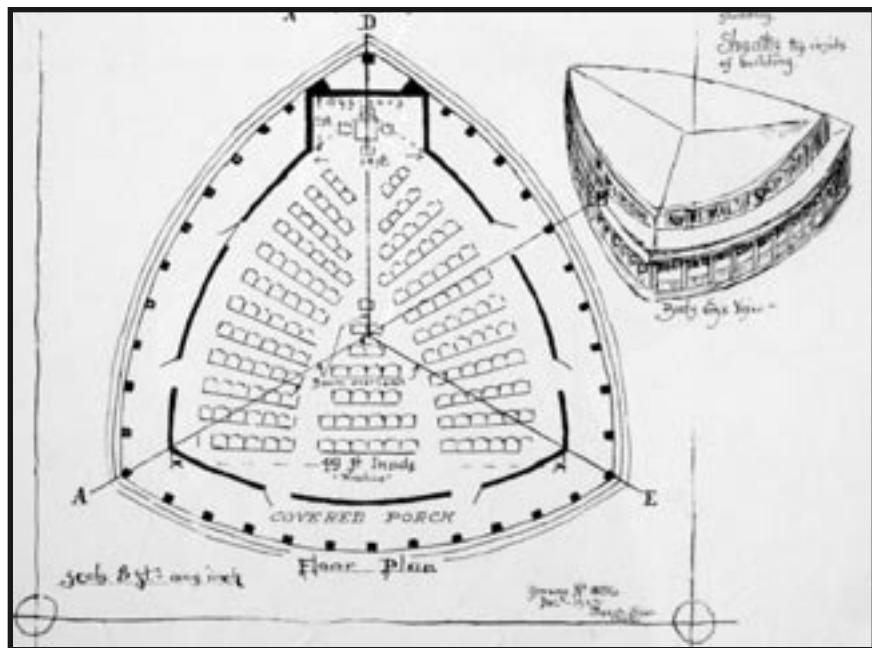
This is followed by Mantrams, songs, poems, and readings of sacred charges given the Temple by the Masters since the beginning of the work. Dr. Dower then tells the group:

"As we trace the records of human history we find the laying of the cornerstone of a temple was considered a great event, and in ancient times it was the custom for kings and rulers, scholars, philosophers, artists and men of renown to come from the ends of the earth to attend that important event; and so it is of as great importance to us today as it was to those others in ancient times. We cannot tell how much Humanity may be influenced by the light that will radiate from this center. We hope it will bind all men [and women] in the bonds of holy brother[sister]hood. The real Temple is Humanity, and what we do is done for humanity, to put forth forces and teachings that will uplift the race. The more we can disseminate the light, the more success will our labors have.

"On this cube rest various objects, as well as three candles, symbols of the greater light of the Higher Consciousness or Self. It is the Higher Self which builds the lower self. Those lights symbolize the three great forces which we invoke that we may use these forces to help humanity. On this cube also are books, the Holy Scriptures, the Secret Doctrine and the Christian Bible. These stand for all Holy writings. These books are a symbol of the Higher Light reflected in books or written words, a light reflected through human consciousness." The papers and pamphlets placed within the Center Stone were sealed in glass containers.

Then the Thirteenth Stone of the Center Stone is laid and sealed, the two priests applying a quantity of mortar. Dr. Dower then prepares the Fire Sacrifice and Incense offering with the following words:

"Ascending Flames, on thy inner radiance bear to our Great Brothers of the Fire Mist, the Dhyan Chohans and Dhyani Buddhis—the Masters of Wisdom and Angels of Love and Compassion—our highest aspirations and desires for the unification in Love and Brotherhood of all the races of earth. Draw to this place the highest and holiest forces of Love, Wisdom and Compassion that this Temple now building may radiate the Divine Order, Helpfulness and Glory of Inner Realms for the Universal Good of all Mankind, and so aid to prepare the way on earth for the Perfected Man and Master."



Theodore A. Eisen: Floor Plan for the Temple of the People, 1922.

All present then form a line and drop incense into the flames arising from a large Indian mortar. It is suggested that incense be put into the flames for absent Temple members and this is done.

The service is closed by a solemn invocation, the Temple Mantrams, the Consecration Hymn and the benediction.

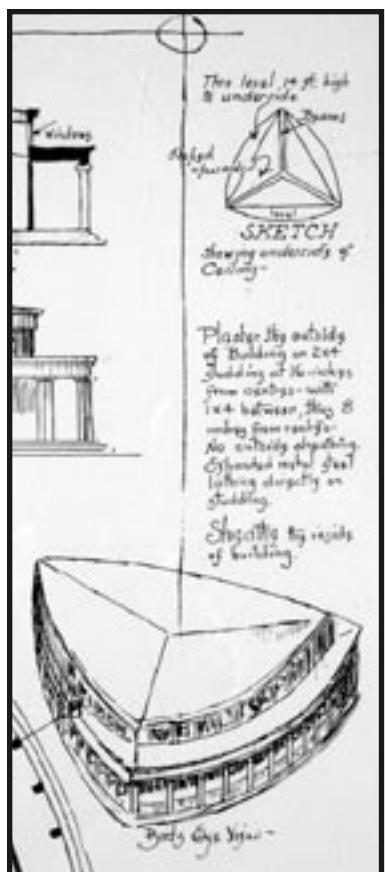
So began this structure in which we sit. Each dimension of its sacred architecture is symbolic. The shape is triangular as the triangle has been used throughout the ages as a symbol of Deity. This is the architect's rendition of this sacred shape. The Father, Son, and Holy Ghost; Brahma, Vishnu and Shiva; Atma, Buddhi, Manas; Matter, Force and Consciousness; Love, Will, and Wisdom; no matter which name, it is always triple in nature, the Father, the Mother, and the Son resulting from the union of these two. The inside and outside dimensions of this building use the sacred numbers of seven, the key number to everything in the Universe, both Spiritual and Material, as well as the numbers

ten, twelve, thirteen, thirty-six, and forty-nine. Each of these numbers have deep significance in the process of the unfoldment of consciousness. That the dimensions of this room, the height of the walls, the numbers of windows and window panes, the height and diameter of the pillars, the number of doors all reflect these sacred numbers also explains why it is such a beautiful building inside and outside, literally soul-satisfying, soul-nourishing. We can respond to the sacred architecture without intellectually knowing exactly what each dimension represents, but intuitively understanding the harmony of the manifested universe.

If you are ever asked, as I have been, why there are no windows at room height, ("How come you put them up there so high where no one can see in?") you will be able to tell people that the windows were placed high to symbolize the light of the Higher Spiritual realms which comes from above. The opalescent glass diffuses the light softly in a golden glow. Notice that the original panes are turning a lavender or cobalt shade as the manganese in the glass reacts to the sun. (Right! the same substance in our water that turns the laundry spotted and the toilet tanks black!!)

Of course, when the building was begun in the spring of 1923 it was hoped that it would all be finished by Convention time. Such was not to be the case. In such an unusual building there were problems that came up that took time to solve. Nobody had been building triangular buildings, especially with curved sides. Also, there was the ever-present problem of money to cover the costs. And this is a little aside: they had saved some money and when it was announced that they were building this structure, money began to come in. It came in small amounts, but it was steady. And then a couple of substantial bequests came. They had thought \$3,000 would be the final cost, but the final amount doubled. Imagine the costs today, where \$6000 would not even begin to cover the permits alone, never mind construction costs.

In the 1923 June-July-August issue of *The Temple Artisan* we read, "Foundations and basements including porch floor all consisting of concrete and the hollow tile work is completed and the first floor also has been laid. Air pipes and flue for the furnace are also emplaced. The hollow concrete blocks for the



Theodore A. Eisen: Bird's Eye View of the Temple, 1922.

entire building are all made and assembled on the spot. They made them down at the creek and after they broke them out of the forms, they hauled them up here. Walls are now going up so that some of the larger Convention meetings can be held in the enclosure, though it will be without a roof at Convention time. Will probably be fully completed by the first part of September. All agree that it is more and more beautiful as it externalizes."

Well, despite the optimism, the September finish date was wrong.

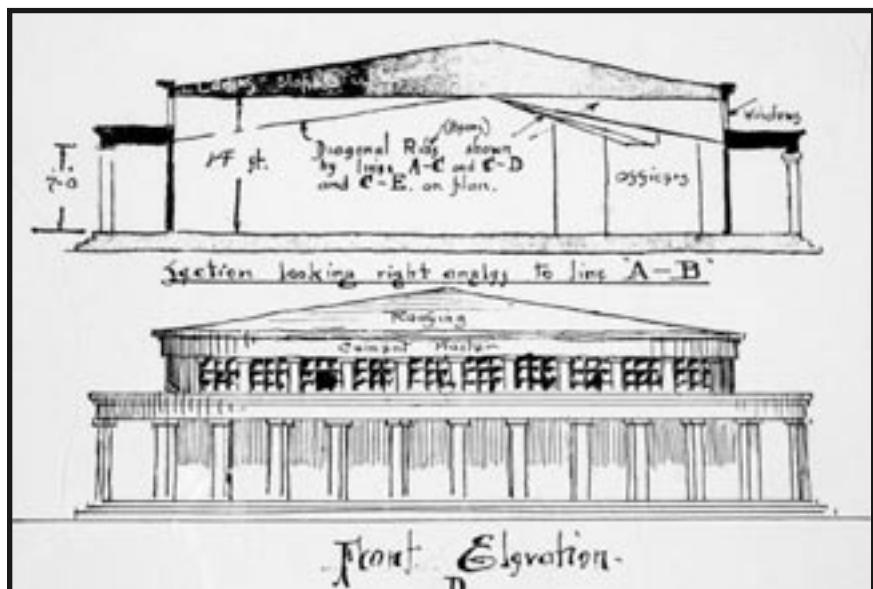
In October there was the brief notice: "The workmen are now engaged with the porch roof and are beginning to put in the windows, in addition to doing much detail work at the apex of the building and reinforcing with heavy steel rails the columns that will support the roof, the heavy trusses of which will soon be in place."

The following April, the Family Letter stated: "This winter has been an unusually dry one. Only once has there been any rain worth mentioning; and while we have all been wishing for it, still we have had a reservation in our minds because the Temple was not covered, and had heavy rain fallen the beams and girders might have suffered. And it did seem as if the Temple was being protected, for as soon as the Johns Mansville Company roofing crew finished the first two layers of roof, completely covering the building, lo! that very morning about an inch of rain fell. Can you wonder that we feel that the building

was protected? The roof was completed two or three weeks ago and is a beautiful shade of red and, with the cream walls of the building, will be most striking and artistic." (I don't remember it being red when I came in 1942.) Mr. Boettcher, a Temple member from Los Angeles, an experienced worker in plaster, came last week to make plans for the interior plastering, and that will be started very soon."

Each step finished was a cause for rejoicing. There were pleas for subscriptions to cover the cost of the windows, and money for chairs. In fact, for the first few meetings, they talked about having to go to the houses around to borrow chairs to have enough to hold services. They finally bought 150 of them and we can account right now for about 125 or 130, which is pretty good over 88 years. Although space was left for the pipe organ they dreamed of, that dream never materialized. The space has been utilized for the furnace ductwork of the updated forced air furnace, as well as the storage of extra chairs.

In June of 1924, the Nicholas Roerich Museum in New York City presented the new Temple here in Halcyon with a painting by



Theodore A. Eisen: Front Elevation for the Temple of the People, 1922.

Nicholas Roerich of the old Temple Near Novgorod. The painting hung here in the Temple; later it hung in the library, and currently it hangs in the office, although right this very minute it's on a tripod as you come in the door so you can take a close look at it. When we were first rearranging stuff down in the Library, it was very badly framed and hanging there in the Library, I honestly thought it was a picture from an old calendar. I made some statement out loud about it, and fortunately Harold heard me and said, "Oh no, that's a Nicholas Roerich." So we had the glass lifted off the surface of the painting and the whole thing properly conserved.

By Convention 1924 the Temple was completed except for the plastering of the outside pillars and walls. During Convention the builder, Mr. More, told those attending one of the meetings:

"Brothers, the work on the Temple was an inspiration from the very start, from my point of view. On one Sunday afternoon the proposed plan was submitted after a Temple meeting. It was thought by some of the members to be very impracticable to build it. It looked so on paper. The moment I saw the plan there was a great joy in me at the thought of constructing the building, and the practicability of it and the things it would represent to the Temple of the People and as a means of contacting the world of human life came to me forcibly.

"The plan given out by Mr. Eisen, who, I think, was one of the greatest architects the state ever had, was for a wooden building, with wood walls and square wooden columns, with no basement. An all-wooden building would be very temporary in character, and it seemed a crime against art and a repudiation of the cause it represented to build of anything less than solid masonry.

"The building as it is and as given to Dr. Dower was planned and superintended by the Great Ones back of us. My problems were ones of construction on account of the unusual form of the building—a triangle with curving sides—the lack of details, and the problem of supporting the roof. The lines and form are an expression and a symbolization of the universe and humanity. The building was made possible by the years

of gathering in sacrifice by devoted ones. I know of no element of mercenary support having entered into it. I think we have a BIG little building."

So, here we sit in this "BIG little building" surrounded by sacred dimensions. There is nothing static or finished about it. I have seen changes come...such as the band of blue tile on the outside of the steps that seem to suggest that the building is floating on blue. There have been modifications to the altar in the apex of the triangle in the west, a chancel railing came and went in due time. The open gas heaters have been replaced by a forced air furnace. Carpeting enhances the interior. Blue Star was given a plan for the Central Altar which has not yet been brought into manifestation. For 70 years, the table in the back by the harp served as the temporary Central Altar. Then, in the mid 90's we build the 36 inch cube you see today. Beneath the floor is the central stone. It's a very solid foundation for the Central Altar that will be there someday. According to a fragment of instruction from the Master to Blue Star, it will be composed of onyx, marble, granite and limestone with a central urn of some shape ending up in a 30 inch diameter. All this must be in keeping with the sacred numbers that already have their physical expression in this room, and throughout the building.

This building is but the physical representation of the Temple we are building interiorly. The Master told us at the beginning of the work on the building that this represents the work we are doing on the Grand Temple within the heart of each one us, as He pointed out so clearly in this message:

"To the Builders of the Temple of the People from the Master Mason. Greeting to you, workmen and apprentices, in this year of your labors.

"The completed plan of the now-rising Temple is graven within the heart of every mason and apprentice. Every stone must be laid according to that plan or the whole edifice will be out of alignment. Every stone must be cut by the chisel of the Spiritual Will, and must be laid in mortar mixed with the blood and sweat of the working masons. As Master Mason, it is my duty to observe

what manner of work goes into the construction of the Temple, what is the character of the building material, what the consistency of the mortar.

"But in these opening days of the yearly cycle I am going to place my duties in that respect upon each individual workman, and to ask that each one turn the slide of the lamp of Intuition which opens on his or her personality, and search for flaws in the stones, errors in alignment, verify choice of material, and make final application of principle to all matters requiring adjustment.

"I ask you to set your lower selves before the Judgment Bar of your own Higher Selves, and to demand an accounting for the valuables entrusted to that lower self by the Great White Lodge. I ask you to demand, as a right, an answer to the following questions:

"Just what is the nature of the material you have built into the Temple of the People through the past year? Does it partake of the nature of Wisdom, Justice, Generosity, Charity, or of Ignorance, Injustice, Niggardliness and Hypocrisy?

"Believe me! Upon the character of the judgment rendered, and the execution of the decrees of that judgment will depend your rise or fall in the scale of life as the days pass to the end of the year just opening.

"In all tenderness and compassion, I am your fellow workman in the building of the Grand Temple."

This inner work is our real building, our real work, our real joy. It is the reason that this building of masonry pleases our hearts, pleases our eyes, pleases our souls. So let us look about us with renewed hearts and eyes, and with renewed understanding and dedication. We are building a place of Peace; we are raising a house where the Powers may speak, where the Christ may bless and the Master come, and where we may kneel in Peace and Love. I would like to close with this poem by John Varian:

The Healing Of The Stones

It is the Guardian Wall we are healing now—
Each several stone to be true to its place—
Let each of us be healing inwardly,

Let us be changing hypocrisy into Truthfulness,
Diffidence into Courage,
Aggressiveness into Confidence,
Harshness into Kindliness,
Exclusiveness into Friendship,
Bigotry into Toleration,
Inconsequence into Persistence,
Darkness, Gloom and doubt into Radiant Truthfulness,
The deadness of hate to become Beautiful Love,
The light of Love to be in our Hearts a warm Fire,
To be radiating out through our hands and our faces and
our eyes—
To be joining the stones together in everlasting bonds,
So that the Guardian Wall of the Holy Center
may become Unconquerable and Eternal.

—Eleanor L. Shumway
Guardian in Chief

The Temple Mantrams

I believe that in me dwelleth every good and perfect spirit.

*Believing this, I will show forth this day,
by thought, word, and deed,
all that perfection that dwelleth in me.*

I am One with God and all Good.

Evil hath no power over me.

*Though clouds and darkness seem to be about me,
yet dwell I eternally in the Light.*

SOME THOUGHTS ON THE PATH

For a moment, try to think about the process of being born from the vantage point of the soul. Think simple.

In the heart is the Self, which expresses itself through powers which life experiences gradually awaken. Man fundamentally is a thought machine and the force and purpose of those thoughts, which drive the direction and momentum of his life, being usually incomplete and not fulfilled, do not die with physical death. These thoughts have to go somewhere. As unfinished business they continue to surround and confine the remaining soul and are expressed and realized in the inner worlds. Just before being reborn, all the force of thoughts from the previous life have been fully exhausted—the real end of the previous life—and the soul has been purged and cleansed ready for new experiences. It then descends through a maze of old matter and tendencies of previous lives, and according to the individual karma and the greater karma of the nation and family to which it is about to be born, those old parts of the self are attracted and assembled into a new puzzle, an expression of the new life which becomes the physical, emotional and mental bodies. Some of our tendencies, character and pure spirit are assimilated from the previous life to be reborn again. It is mostly old stuff with some new material that was dormant, and so, with similar tendencies we continue onward with a fresh new life.

The point is that the body, heart and mind are made especially and uniquely by and for us following our very own old patterns, to serve our purposes. If we have been on the inward path before, we get a better body with improved capacities. Nevertheless, every child, no matter how high it is, must bring back through life experiences and experience again and again every old detail—at least in consciousness—along his very same old path all over again, to able to resume the age-old journey. Eventually at a future point, our attention, our preferences, our deepest motives, become equally divided between the personality and the individuality; the aspirant perceives two paths, a kind of tipping “teeter-totter” point at the crossroads of his evolving consciousness. If it seems familiar, he has been to the crossroads before and must decide again whether to take the inner or the outer path.

The outer path—the obvious visible one, the one that the reborn soul is used to—now seems to lie outside of himself stretching across the universe as just a part of the whole. This is the slow evolutionary path humanity in general has followed throughout the ages and it takes almost forever to get to the divine. It leads to just more of the same, an infinity of karmic actions and reactions of particulars, never really coming to understanding of the forces behind or the fundamental causes. In fact, why call it a path at all? It is just the general evolutionary trend of humanity over tens of millions of years. It does lead to the divine but it is the longest road home.

The other, the inner path, a seemingly new possibility, points inward toward the unknown heart center of one's own being and further extends into all other hearts. The inner path leads from man's outer self, back to the center of his being. There are clues but you must be on the lookout to see the subtle signs. The evolving soul may only simply realize that somewhere, somehow, he is totally responsible for his own life. We may look for a long time without seeing anything differently but eventually a difference is perceived, for he has arrived at the crossroads of the diverging paths and knows, "There is no going back." This is the point in which he gets a glimpse of the mystery behind all the karmic fluctuations and apparent confusion and sheer endless repetition.

There is a danger here, at this stopping point, this threshold. It is not a mental choice or a happenstance of a kind, but rather his time, his turn, his choice alone, in a great chain of souls that have already made the same choice to go further on.

He must follow the inner to find his divine self, or the outer to seek knowledge and power of one kind or another. One cannot follow both paths at the same time with any success, which would be the ultimate failure. A final conscious choice must be made—a clear distinction—a choice that can only be made on the physical plane in a physical body. To be on the inner path we have to let go of some things: LET GO, with non-attachments to results. Otherwise we seek attachments and favor this or that particular thing, which inevitably separates us from the very thing we desire and which

is an unending dance dependent only on appearances. To let go is to be more than willing not to get what we want. To let go one has to express poise and balance—which becomes wisdom.

The soul on the inward path no longer looks at himself as a fleeting personality but sees himself on a much longer time scale, being the fledgling co-architect of his newly awakened soul. He is now aware of the great gulf that exists between what he is and what he must become. He has discovered the unknown country, but in reality the developing maturing soul has acknowledged its shadow self. There is hesitation because he has to let go of all his earthly possessions and walk alone, since there is only room on the path for his own feet. He cannot carry with him some of his old cherished possessions and must lighten his load of things such as his fear, his power to use others for self, his power to wound another, etc., in order to make needed room in his own heart for a different kind of power: spiritual power. We have heard these ideas many times here in the Temple summarized with the simple words, "You must tread the Path alone," and, "Are you ready to



Leaf and Sand, Thailand. Photo by Marti Fast

tread that path?"

The Pilgrim begins here to sense the purpose of the long journey through many lives and is beginning to turn homeward. A new higher desire to work with spiritual purpose arises, the desire to remove obstacles that he unknowingly placed before himself and to develop consciously with purpose in harmony with the divine discovered within. It does not seem important to be right anymore, but simply to alleviate suffering. He longs to move his center of consciousness more to the inner viewpoint, not caring that it is invisible to all observers. To do this he must have some understanding of his own inner and outer self.

When we are in physical incarnation, the principles—powers, or capacities and abilities—by which the inmost Self expresses itself, are oriented largely to the outer world concentrated through the personality. This is what life is for. The actual soul is a growing part of the divine inner and more enduring spiritual side of man, called the individuality. There is important distinction between personality and individuality. In a homey sense when we say, "That wasn't me talking or doing that," "I just wasn't myself," or "I seemed to be beside myself," it shows an intuitive sense that we have an outer personality and an inner individuality. When we say, "I am," we center our consciousness in our individuality. But if we say, "I am Mr. Smith," our consciousness shifts to our particular temperament and personality.

The individuality is the spiritual immortal part of us. The personality is the mask, composed of various sheaths of consciousness through which the individuality acts.

We think we know about our personalities, but do we? They are just as mysterious and unknown as the individuality. It just depends on how you look at it.

The personality consists of the physical body, the emotions, and the personal mind which is the brain mind because it sees specifics, being down-to-earth and practical, or the lower mind because it is closer to the world around us. The personal or lower brain mind is conditioned by our experiences and is constantly changing. Through its powers we solve practical earthly problems to live our everyday lives. The personal mind jumps about from

one thing to another, makes stereotypes, and has primitive defense mechanisms. We act from habits and conditioning more than we would like to believe.

The personality is not a fixed entity, but is constantly changed by its experiences, its old karma, and especially from the karmic stream of our collective paths—the souls that we are more intimately evolving with. It is not an isolated evolution, for we are going together, downward or upward, which is one of the hardest things to get through our thick heads. We also cannot propel ourselves along the path through the comfort of isolated thinking and living in our own world. Just around the next bend could be the very people we are trying to avoid except there is no way around them. How on earth did they get in front of me? One of the lessons we are all learning is that we can find true knowledge and spiritual power along the path only if we seek it for others. This has to be the ultimate paradox. We learn this through the world of our lives and not through the operation of our minds.

The personality can be viewed as the clothing which our individuality, the incarnating Ego, wears for each life as the most appropriate expression for its work, and is the best it can do with the materials that are available. We start with hereditary traits but these change as the real self comes into play. The mistake of the ordinary viewpoint is to confuse the personality, a temporary construct, for the real man, which confusion is the real source of all his problems. Why take it so seriously since in a moment—poof—it will be gone forever? Our journey is inseparably bound up with that of the simultaneous evolution of our individuality and personality in the course of the development of the Ego throughout its various lives. We are constantly fooled by both sides, as our consciousness can almost instantaneously shift its viewpoint from the individuality to the personality in infinite variety and permutations in everyday life. In actuality we have but one mind, but it has two faces or aspects.

We live with the almost constant illusion that the personality being is more real and discernable than the individuality, being largely controlled by the five senses which can cause us to make it the object of our whole attention. So, it is vital that we understand

the true relation of the personality to the individuality in order to develop correct behaviors in interpersonal relations. In other words, the personality must serve the individuality—not the other way around—which can cause trouble of every sort. This is the battle of form and function: how to balance the extremes in the use of both while keeping each in its rightful place with our consciousness anchored in the middle.

Individuality (the spiritual self) is that which cannot be divided; it is simple and pure. It is not composed of various elements but is the thing in itself. This is beyond brain understanding. The personality nature is a composite of physical, animal emotional forces and brain thoughts and therefore mortal, being a composite of elements. We think the personality is what we are but sometimes we experience a deeper level of our being when we are inspired and are grateful that we are not our usual selves. It is only for a moment, such as when we are lost in the appreciation of our gardens, when we breathe in wind, experience art, walk, make



Hut in Thailand. Photo by Marti Fast

music, or are in a state of aspiration that lifts us to a higher sense of who we really are. Selfless love, compassion, sympathy, and especially the spiritual will, which gives us a sense of direction, come from the individuality, the immortal Self, the soul, the reincarnating Ego, which deals with generalities and universals. We as the individuality, or Atma-Buddhi-Manas, create many personalities over long periods of time. We use the available materials, such as the animal body that we inhabit. Reflected partially in these personalities, we face specific challenges that develop our capabilities and simultaneously build up our character in the individuality as we evolve and express ourselves in the world. Alternatively, the immortal Ego inspires the personality all through its life and incorporates the results of all noble deeds and acts unto itself. As the Christians state, "He that loseth his life shall find it," and like we say, "Nothing of good is ever lost."

The personal must give way to the divine in man. There is no real other choice since man is a divine being. The lower must be a servant to the higher. It is not meant that the personality must be suppressed for it has a special work to perform, and we have a basic fundamental responsibility to the body and personality for action and work in this world. It involves all the emotions for good and evil, the intellectual faculties and our simple daily human duty. This is the soul's desire for sensation for all forms of pleasant and painful experiences. These form the raw material necessary for developing potential powers and faculties which are in the process of becoming in the human soul. It will not accept anything less.

Each one of us has his niche in which to work out his own evolution by using the changing personality under the light of the evolving individuality—the inner self. In direct proportion with the use we make of our opportunities will they become the future that we prepare for each other and even our very own future selves. In a very real way we idealize and are gradually making our own real Master.

The battle can be waged by anyone, anywhere, provided he has the higher desire, the inner fire of aspiration for truth and freedom from self, imbued with a love for humanity. There are many scattered

all over the earth in every culture and religion who have never even heard of the White Lodge who nevertheless are helping.

That being said, we were not satisfied by this approach alone and committed ourselves to something deeper, which is proven by our coming to the Temple, even if we cannot remember. Some say they don't understand this or that, or they just don't get it, but they stay and work. The Temple has never been fully understood by anyone and never will be. If we did fully understand, we would not be able to stay here. Nothing here is fixed. It is also in the process of becoming. You have to be willing to go along with the ride. It is designed to assist us in developing ourselves, the group, the town and the Teachings, not only for us but for the world.

We tread the path alone because we have to use our own feet—our own inner developing understanding and consciousness. It is also an injunction that "you cannot be carried on the path"—there is no other way. We have to raise the self by the Self.

The call from the White Lodge has ever been the same: "Help us in our work and we will guide and assist you along the path that we have already traveled." The path is not fixed either, for it changes with every warrior's feet.

We say, "Creeds disappear, Hearts remain." We could also say, "Personalities disappear, the Masters remain."

I asked you to think about the process of being born. Someday the battle will be won. We will have a life that will bring together in one Whole all our knowledge and experience and finally become the perfect embodiment of the inner man, the god within, hidden in all human hearts—and we will finally be, for the first time, truly born as "only one true self."

—George Colendich

Temple Aphorisms

*Mistake not the lesser for the greater
and so miss thine opportunity for larger living.*

Spend not thyself in outer things and have naught left for inner need.

Darkness follows light, but light is within the darkness.

IN MEMORIAM

Barry Gobatie, staunch comrade and Temple member, passed from this plane on October 8, 2011, in Kirkland, Washington. Born in Pasadena, California in 1950, he joined the Temple in 1988. After living for several years in Halcyon, the circumstances of his life took him to New Orleans, then Washington State. His aspirations were to "...use my mind, body, and spirit to help humanity to understand how and why this universe operates as it does...to be a spark for love, light, and even laughter." Barry served well and fully to the end.



Temple member **Kathleen A. Kemper** stepped off this plane and into inner realms quickly and elegantly on December 3, 2011. "Quickly and elegantly" perfectly describes how she did everything including cooking and gardening, housework and entertaining, telling funny stories, or enjoying the same with hearty laughter.

Born in Long Beach in 1926, Kathleen took pleasure in swimming, surfing, sailing, lifeguarding, and teaching. Her husband taught her the joys of motorcycle riding, and they enjoyed trips all over the Southwestern United States. They raised three children. After her husband died, Kathleen moved from Coos Bay, Oregon, to Halcyon in 2006.

Once here, she astounded all with her gardening expertise, not only in her own garden, but around the University Center, Temple and Hiawatha Lodge. Volunteering in the Temple office, she quickly took over the mailing of *The Temple Artisan*, editing chores, and processing the Temple pamphlets for distribution.

A prolific writer, Kathleen reflected on her place in life's scheme: "...I am a point of observation ruling a Kingdom of Living Energy, directing little Lives to flow with the Moment, seeing the ongoing interchanges amongst the shining Facets held in Life's embrace, thrilling to the flow of originality, of creativity, of Self revelation to Self. I am without beginning and without end."

Kathleen is a shining example of a soul committed to living life deeply through her very last breath.

TEMPLE ACTIVITIES AND NOTICES

Temple Groups: There are Temple groups in New York City; London, England; and in Moscow and St. Petersburg, Russia; as well as several locations in Germany. Anyone wishing more information about these groups can call the Temple office in Halcyon.

The William Quan Judge Library serves Temple members, residents of Halcyon, and friends with an interest in Theosophy or who are doing research involving some of our special collections. Our library is staffed by volunteers. Hours are Tuesdays, 9:30-11:30 a.m. Other hours are by appointment through the Temple office.

The University Center Gallery is exhibiting "The Life and Legends of Hiawatha," a series of 25 oil paintings by former Guardian in Chief Harold Forgosten. Call the Temple office at 805/489.2822 for more information.

The Temple Healing Service is held at 12:00 noon each day in the Temple. All are welcome to attend.

Sunday Services are held at 10:30 a.m. in the Temple. The Feast of Fulfillment (the Communion Service of the Temple) is celebrated on the first Sunday of each month. "Enter the Silence," a prayer and meditation meeting, is held on the last Sunday of each month. Speakers present programs on other Sundays. The public is cordially invited to all services.

Study Classes under the auspices of Temple Officers and various Temple Orders are held regularly at 5:30 p.m. in the University Center on Tuesdays and Fridays. Everyone is welcome to attend.

Speakers in the Sunday Services were:

October 10, Eleanor L. Shumway: *A Wider View*; October 16, Anne Dunbar: *The Vortex of Submission*; October 23, Willy Gommel: *Why Not Keep Within the Light?*, read by Rick London; November 13, Special readings for the Temple Birthday; November 20, Eleanor L. Shumway: *The Building of the Temple*; December 11, Eleanor L. Shumway: *The Coming Avatar*.

The Temple of the People

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