

The Temple Artisan

April-May-June 2015

Behold, I give



unto thee a key.

THE DIVINE BUILDER WITHIN

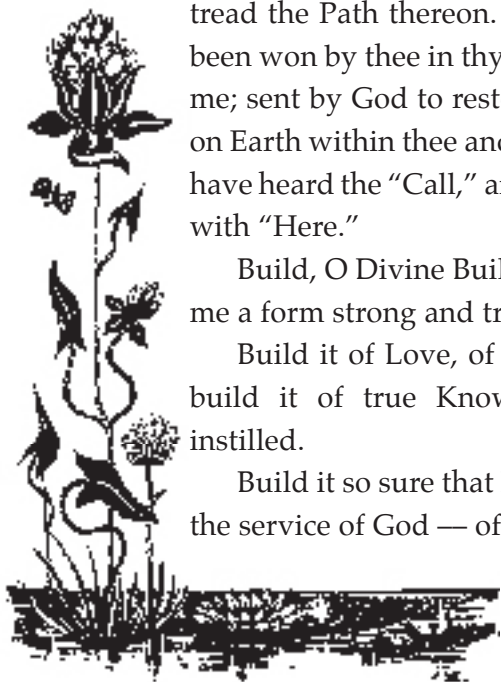
MY child! Thy heart, in longing, doth ask of me that which is in truth thine own—the power to build. For thine is the power to build the bridge that wouldst span the great abyss of broken laws of God in willful shame and evil gain, that once again thy feet may tread the Path thereon. That power hath been won by thee in thy Holy union with me; sent by God to restore His Kingdom on Earth within thee and other souls who have heard the “Call,” and answered God with “Here.”

Build, O Divine Builder within, build me a form strong and true!

Build it of Love, of Wisdom, of Will, build it of true Knowledge faithfully instilled.

Build it so sure that love is fulfilled in the service of God — of His Divine Will.

H⌘



EDITORIAL MIRROR

In this world of negativity, doom and gloom stories, and grim news flashes, it is amazing how many really uplifting and harmonious things go on among and about us. People are helping people, one at a time, simply because it is the right thing to do. I am convinced there is at least 51% of Good happening; otherwise the world would fly apart. So, how do we gain the knowledge and wisdom to continue on the Path? In **Teachings of the Temple**, Volume II, we learn about contacting Wisdom at its source.

“Through the senses, we contact the different grades of universal substance, material and spiritual. By the material senses, we contact the material world. By the spiritual senses we contact the spiritual world. Therefore by contact of the polarities, these ‘pairs of opposites’, we sense pleasure and pain, gain and loss, victory and defeat, all of which impart what is called experience. By experience, we arrive at knowledge, by knowledge we win the power to discriminate between good and evil. We enter into the light of Wisdom. To strike another key, in the beginning the evolving pilgrim soul possess the innocence of ignorance; then at the end by traveling the Path—which is our self—and by contacting its shine and shadows, we evolve through the gateway of Experience to the innocence of Wisdom. We have consciously identified with the Highest Good, which is another name for God.”

Although we cannot make the life journey for another, we can give each other comfort and support during our life experience. Only by reaching out to others do we gain a clear sight of the Unity of all life.

— Eleanor L. Shumway
Guardian in Chief

WHAT WILL WE DO?

I want to begin with this story:

The first day of school our professor introduced himself and challenged us to get to know someone we didn't already know. I stood up to look around; then a gentle hand touched my shoulder. I turned around to find a wrinkled little old lady beaming up at me with a smile that lit up her entire being.

She said, "Hi, handsome. My name is Rose. I'm eighty-seven years old. Can I give you a hug?"

I laughed and enthusiastically responded, "Of course you may!" and she gave me a giant squeeze.

"Why are you in college at such a young, innocent age?" I asked.

She jokingly replied, "I'm here to meet a rich husband, get married, have a couple of children, and then retire and travel."

"No, seriously," I asked. I was curious what may have motivated her to be taking on this challenge at her age.

"I always dreamed of having a college education, and now I'm getting one!" she told me.

After class we walked to the student union building and shared a chocolate milkshake. We became instant friends. Every day for the next three months we would leave class together and talk non-stop. I was always mesmerized listening to this time machine as she shared her wisdom and experience with me. Over the course of the year, Rose became a campus icon easily making friends wherever she went. She loved to dress up, and she reveled in the attention bestowed upon her from the other students. She was living it up. At the end of the semester we invited Rose to speak at our football banquet. I'll never forget what she taught us. She was introduced and stepped up to the podium. As she began to deliver her prepared speech, she dropped her three by five cards on the floor. Frustrated and a little embarrassed she leaned into the microphone and simply said, "I'm sorry I'm so jittery. I gave up beer for Lent, and this whiskey is killing me! I'll never

get my speech back in order so let me just tell you what I know." As we laughed she cleared her throat and began: "We do not stop playing because we are old; we grow old because we stop playing. There are only four secrets to staying young, being happy, and achieving success.

"1) You have to laugh and find humor every day.

"2) You've got to have a dream. When you lose your dreams, you die. We have so many people walking around who are dead and don't even know it!

"3) There is a huge difference between growing older and growing up. If you are nineteen years old and lie in bed for one full year and don't do one productive thing, you will turn twenty years old. If I am eighty-seven years old and stay in bed for a year and never do anything, I will turn eighty-eight. Anybody can grow older. That doesn't take any talent or ability. The idea is to grow up by always finding the opportunity in change.

"4) Have no regrets. The elderly usually don't have regrets for what we did, but rather for things we did not do. The only people who fear death are those with regrets."

She concluded her speech by courageously singing "The Rose." She challenged each of us to study the lyrics and live them out in our daily lives. At the year's end, Rose finished her college degree she had begun all those years ago.

One week after graduation, Rose died peacefully in her sleep. Over two thousand college students attended her funeral in tribute to the wonderful woman who taught by example that it's never too late to be all you can possibly be.

I am sure all of us can remember people who were special teachers for us, teaching by example rather than by words. In the Temple Teachings, we are told that there are no mistakes, no mischances, no misplacing of even a single atom of the universe. We are each placed by universal law exactly where we belong in the scale of being at any moment of our lives. But we are individually responsible for the circumstances we create for ourselves in any position we hold in that scale. The lines of life are

mathematically true, whether or not we passed math in school — grand ideas, majestic in scope, timeless, universal in application, and eloquently simple. In fact, these lines of life are so simple that we often overlook them, convinced that such lines must be difficult. What does this mean to you, to me, to us today?

It means that instead of yearning to be somewhere else, or doing something else, we need to focus on the joy of the NOW, the job at hand, trusting in the power that leads us to this moment, committed to the ideals that each of us perceives as embodied in the Temple Teachings. In that focusing process, we need to ask, “What can I DO to embody the things I believe in?” I am speaking of DOING, not as a frantic activity, but more as a practice that enables us to BE.

We have been given rich treasures of teachings filled with techniques for daily living, and we must choose to use them. They are not in rulebooks; they are not legislated from on high. That these teachings are presented in a form that requires using our intuition, with understanding, love and tolerance is a testimonial to our spiritual maturity. With that maturity also comes the responsibility to DO, not just talk about it. The doing cannot be put on hold until a more convenient time, or only with people we love, or only with some people and not others. We need to remember: “To each and every of us the Christ speaks today. Before each and all of us He stands, face to face. Beside and among us, one and all, He walks daily, hourly, looks toward us with entreaty infinite for recognition, companionship, understanding, sympathy, and love. With hands outstretched, He extends to us the Priceless Gems of Truth and Wisdom, of Opportunity and Power; and we pass Him by, we know Him not.”

The same Master’s message points out, “Truth, the Christ, does not precipitate Itself, is not spectacular, loud, sudden, bombastic. It walks in the silences, dwells within, breathes, lives, loves, gladdens, brightens, purifies, strengthens, lifts, around and about, day by day, hour by hour, minute by minute, each second and

interval of time, calling you into Itself, Your Self, Self of the King from whom all shadows have disappeared, and in whom there is naught but Beauty and Holiness."

So what are we actually doing? We must strive each day to walk in the Sacred Silence in the middle of the noise and strife of our daily lives. We tend to take each other for granted. We assume the other people in our lives know that we love them; hear that we imply "Please, and Thank You" when we make a request; understand that we notice what is happening in their lives. These are huge assumptions, and like all assumptions, they can be flawed out of all recognition. In order to make a genuine connection with others, we must practice the simple, common courtesies of life toward every single one we meet throughout the day. The kind of courtesy that gladdens, brightens, purifies and strengthens. The kind of courtesy that quietly stays the hurtful word, that bears with and does not provoke, that withholds rather than gives ridicule or criticism, that uses empathy to lift the heart of others with no thought of return. The next step in this kind of self-discipline is to translate it into soul courtesy and spiritual chivalry. This involves obedience to the Highest, service to the Lowest.

Pursuing the idea of "What can we do?" I would challenge each one of us, as we move through our day, to bring a spirit of reverence to everything we do. Gary Zukav, in **The Seat Of The Soul** wrote, "...an attitude of reverence is...the sense of richness and fullness and intimacy of being. It creates compassion and acts of kindness. Without reverence, without the perception of the holiness of all things, the world becomes cold and barren, mechanical and random at the same time, and this creates experiences of alienation and acts of violence. It is not natural for us to live without reverence, because that separates us from the basic energy of the soul. . . .Reverence automatically brings forth patience (in ourselves and with others). The reverent person cannot consider himself or herself superior to another person or to any other form of Life, because the reverent person sees Divinity

in all forms of Life and honors it.”

Reverence is defined as honor or respect shown; profound, adoring, awed respect. Reverence is not a quality reserved for prayer time or church time; it is an inner attitude of soul, of recognition of the unity of all life. Reverence is built into the very fiber of our lives as we gradually develop, through service, through the power to recognize and obey the call of the Masters, even in the swirl of passion, of labor, or the world's most inhibiting vibrations. It's a tall order, but the very fact that we are asked to do it means we are capable of doing it!

Our teachers would not expend the energy to spell out these goals for us if they did not know that we are able to follow them and to incorporate brother/sisterhood into our every act. Of course, we do have the power of choice, and for a time we can choose not to learn. However, learn we will, for under the Higher Law every atom in the Universe will learn, evolve, and grow. The choice we have is really when we will learn and the qualities of the experiences we will have as we learn! But the act of choosing to learn consciously by putting the spiritual dimension into every — and I mean every — single action in our lives can bring a radiance into our lives that is indescribable. Dr. Dower has told us that the one essential requisite for all of us as Templars is to be earnest students of life and believers in the occult statement that progress is the law of life. We must be willing to work with mind, heart and strength for the upbuilding of the Temple of Truth, composed of all Humanity — past, present and future.

So, again, what can we do? We simply give abundantly of our spiritual radiance each and every day to every single person we meet. “How?” you ask. Simply with a smile, a glance to one who needs it, or perhaps a handshake, a hug, a compliment, a heartfelt prayer, a holding in the Light of Divine Love, an asking that the Divine purpose be served. We do not need to tell the other person what to do; indeed, we must not. We just need to be there for him or her, trusting that they will ask if they have need and feel safe with us. We build that place of safety within ourselves for others,

small act by small act, in our interaction with those others. We can give of our radiance to the entire world by attending the Noon Healing Service. With reverence in our hearts, if circumstances of time or distance preclude our attendance, we can participate interiorly. We give of that radiance when we turn the eyes of our souls towards the throne of our God every morning and evening, as we offer prayers of gratitude, love and devotion. We give of that radiance when we act with kindness, compassion and responsibility toward the Earth and the other kingdoms with whom we share it. Practice on the little things: thank your shoes for supporting you through the day; tell your home “thank you for sheltering and protecting me” as you enter it each time, and for mirroring the beauty of your spirit back to you. Each of these small acts of gratitude builds radiance into your life, into Life itself. We should beware of intolerance and avoid crystallization or rigid forms of any kind whatsoever; for, while truth is Changeless, its manifold expressions on the outer planes are subject to incessant changes while matter itself still works for higher and higher expressions of the true and beautiful. With practice we learn to achieve a sense of balance between the Changeless Truth within our own hearts and those incessant changes of the manifesting world about us. In turn, with this balance comes the ever-increasing ability to move with grace and joy, with insight and love, with compassion and sympathy throughout the ceaseless, pulsing changes of our daily world.



Temple Books. Photo by A. R. Dunbar

We can do as the Master beseeches us and I quote: "Do not despise the homeliest, most repulsive exteriors in your comrades, those most foreign to your own tastes and aspirations, but seek instead to discover and to understand their interior attitudes, motives, struggles, and efforts. Bear in mind most carefully that in your intense desire to attain the Diamond of Rare Brilliance it may elude you because it lies embedded beneath that jagged stone that tries you most in climbing, even as for another it may be difficult to stand because of the smoother surface of your own personality. It shall not escape you...the Lighted Diamond. You shall surely find it; you shall wear the Shining Gem upon your breast if you seek it not for yourself, if you look for it within your brother's or sister's life and heart. There is its home and yours."

In our teachings, the Master points out: "If I would give you the advice you most should heed in form MOST concentrated for steady, instant use at any moment foreseen or unforeseen, I would embody it in the one word HOLD. Hold that which you have gained, hold your defenses strong, secure on every hand. Hold your arms in readiness for surprise attack at any time. Hold your passions, emotions, reserve force. Hold your consciousness, your spirit high and glad, attuned to the highest principles you can conceive. Hold to the beauty and truth of life in every capacity and concern."

He continues by saying that if we would read these six sentences once a day and then, honestly, sincerely examine ourselves in our inmost hearts as to our commitment and endeavor to do that kind of holding we will win the spiritual power to transform our lives. As we go about the challenging task of transforming our own lives, we will help all others in their challenging task. He is very practical in his suggestion of technique: "Test yourselves by the tone of voice you hold during the situation in question, by the quality of your thought before and after the occurrence has taken place. In any point pertaining specifically to the work and the group as such, lay it upon the altar of your own heart and leave it there until you are called to carry it forth. In that which may pertain to your own Heart of Hearts my hands are outstretched to receive whatsoever you may wish me to protect or to have me receive for any impersonal reason."

Again and yet again, what will we do? We could be still; we could be silent within and without; we could listen — truly listen — to the small voice within. We could listen — truly listen to the voice, to the words and feelings of our neighbor, friend, stranger, loved one, or enemy. We are told that the Secret of Secrets is whispered to us clearly from within, and it should be resounding around the world as a result of our steadfast listening. The Masters find this lost from our possession many times and say, “instead we find you napping, criticizing, and disturbed. You may not wish to acknowledge that such is so, but I repeat, it is fact.” We can choose to be awake, accepting, serene. We need to DO, to act to and for ourselves, to act to and for others. We must look past differences to the truth within.

The Master tells us again and yet again we have been given rare and wonderful tools, and we must not withhold help from any one of another dress, design or color just because they are different from our own. In a special message entitled *To My People* he says, “I am the world's. The world is mine, as you are mine indeed. All people draw I to my heart, call all to my hearthstone. Upon you I depend to greet them with me, to give welcome with arms of soul outstretched in understanding embrace. Try to put them at ease, see that they feel at home. Speak with them in language of their own when possible to you. Better to assume certain customs of theirs while they are becoming acquainted with you and their new surroundings. Do not turn them from you with lack of cordiality or appreciation.” He states that true hospitality reconciles differences through study and consideration. Start with a handshake, a smile, words of welcome that project genuine interest and joy.

With such simple acts we are working with the divine and natural purpose of the Master-Builder of the Temple of the Universe. I quote from the lesson in **Teachings of the Temple**, Volume II: “This [work] means strong search and effort, aspiration and sacrifice. There is no royal road. Whatever of lasting good comes, we pay the price for it in some way. If we gain spiritual wisdom we have paid the price in material sacrifices of some kind.

If we gain the inner life, we have paid in some degree in terms of the outer life. In other words, we must redeem matter, our outer selves, as we near the goal of eternal light. We must be nourished daily perhaps on the fruits of injustice and misunderstanding, and be silent in the fire while the transmuting flames do the purifying work. Then the dross is burned away and the pure life remains a fit foundation on which to base spiritual responsibility."

What will you do? What will I do? Most importantly, what will we do together?

— *Eleanor L. Shumway*
Guardian in Chief

DESIRE

Desire is a mighty engine. Linked with faith, it propels all toward destiny-evolved goals. Desire must be refined, evolve and transferred as the personality becomes ever more refined, more highly evolved and more completely handed over to the dictates of the soul.

To sublimate desire is to raise it toward the sublime, to point it toward the fulfilling of ever superior, and thus seemingly less tangible, objectives. To negate, repress or repudiate desire is to enfeeble the meaning of life, to cause atrophy of the soul and to push back the creative building forces, resulting in undesirable habits: the feeding of the little lives by means of alcohol, tobacco, or narcotics, the blocking of the body cells so that they build in a perverted manner such things as tumors and cancers. Such cause a living death.

Let us see to it that our desire channel is kept open and vigorously flowing. Let us not only allow, but invite, a clean and steady flow from Source to outermost point of performance. Let us use our power of imagery, painting bold and vivid pictures upon the canvas of our imagination. As we paint that outline and shape that mold, the wherewithal to fill it will be vouchsafed.

What if the intense desires of our younger years have no meaning now? It is time to turn our thought form building faculties toward creating patterns worthy of our spiritual maturity.

Either we can spend our days gazing in hypnotized terror at that which we do not wish to happen, or we can turn about face and contemplate with joy and love those eventualities we deeply desire, with an inner sureness that we have the right to desire, for our group, our country, the human race, and the world.

— *Joyce Hedin*

SERVICE

Even for one who is frail and by necessity detached from the compelling rhythm of active life, there lies ever at hand the opportunity for race service. No one is deprived of the right of loving each unit of humanity, of dedicating his or her heart as a channel for the outpouring of Christly compassion to every one and everything. Thousands of God's little ones can be reached in this way, perhaps in the only possible way, by such selfless outpouring of love.

In this act of cosmic loving, all fear vanishes, all concern for self is lost, and in losing the self, one finds the Self, "thus entering into Peace." Each of us has limitations, not the least of which is physical, but physical decrepitude need not prevent one from performing those spiritual calisthenics which will develop the muscles of the soul. The advanced ones of all ages have inclined toward physical frailty, due in part to their intense preoccupation with a higher vibration. Physical vigor presupposes a focalizing on the material plane, although it would be erroneous to conclude that the two forms of energy are inimical.

— *Joyce Hedin*



As powerful as is the action of Will, there is another form of Force with which you are all more or less familiar, which is equally great, but which has been slighted or neglected in modern Occultism. This force is expressed by the word "Gratitude."

Teachings of the Temple, Vol I, page 9

THE DIVINE VOICE: GOD SPEAKS

God called up from His dreams a man into the radiance of His Divine Sanctuary, and the man beheld a Great White Throne glistening like snow and around the Throne were the Four and Twenty Elders. And from each of these streamed two rays of color — one positive, one negative and these vibrated to energize the whole universe. No one visible to the man was seated on the Throne, but at one end stood a little child of exquisite beauty and loveliness. From the Great White Throne radiated and streamed out seven Hierarchal Rays of color keeping all life in manifestation, in accord with the Divine Plan. A voice of infinite sweetness and power came from the Throne saying to the man to write this down as a message to the earth people:

For thousands of years I have sent Great Souls, Prophets and Teachers, Saviors and Redeemers to you. They have tried to teach the people of the earth to do unto others as they would be done by — saying also “I give unto you a new commandment — love thy neighbor as thyself and love you one another”. Also that you are a part of me and some day you will know it. Strive for Unity, one with the other, both as individuals and nations. Many of these Prophets, Teachers, Saviors, and Redeemers have been tortured and killed. And after these thousands of years there is no peace on earth, no good will save among the very few who are helpless to make a Brotherhood of Souls on earth. Among the masses of the earth they greet one another with a smile and plunge poison daggers into their hearts or inject into their veins the venom of the black snake of treachery and betrayal. Some of my Prophets have asked the children of the earth this question: “How can you love God whom you have not seen, and you hate the brother and sister whom you have seen?”

From this Throne of White Consciousness, we realize naught but chaos and dissension upon your earth; wars and hatreds among individuals and nations. How can the Love and Harmony that obtains in heaven descend and become a living factor in the lives of my earth children? And the man listened and wrote this down and when he had finished he realized the Throne, the Child, and the

Four and Twenty Elders were in his own consciousness and that he had touched but a hem of the garment of reality without which the whole would dissolve. And he heard celestial tears dropping around him and his own tears mingled with them for he knew he had listened to God's voice in the silence of Love and Compassion and had been permitted a glimpse of His Splendor and His Power of Love and Compassion.

The little Child of the Christ who stood at the end of the Throne said in a voice of exquisite sweetness – “You have been permitted to see and realize the Splendor of the Great White Throne. Carry out what you have heard in gentleness and love for all creatures and God will be with you every step of the way.” Then came a flash of blinding light as if all the suns and all the planets had mingled into one. All that the man had seen disappeared and Universal Light and Truth were the only things left of the soul impression of the message to the Children of Man: indelibly impressed upon his soul and brain consciousness.

— *Hilarion*

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.



POETRY

Long before automobiles, airplanes, and telephones; long before recorded sound, motion pictures, radio, television, and computers; long before that amazing but, to our eyes, rather dated technology of the book, humankind was composing and listening to poetry. People were making poems long before there were any novels and before there were any plays, poetry being the oldest of the literary genres, the genre from which, according to one theory, all the others emerged. Few other cultural products would appear to fulfill so basic a human need. Humans were able to get along rather well for thousands of years without automobiles, airplanes, and the rest— as difficult as that might be to imagine, when you stop to think about the prevalence of these technologies in our lives — but we seem never to have been able to get along without poetry. Poetry is about as old as fire-making, we might surmise, although because poetry is older than history we cannot do more than surmise, imagine, wonder about its origins. As old as the wheel. As old as the notion of making a picture on a cave wall. As old as song. As old as language, perhaps. If poetry belongs to the prehistory of humankind, then to speak of its origins we must imagine ourselves back in the era of first propositions, the age when those fundamental achievements that distinguished man, for better or worse, from the animals were accomplished.

We might think of poetry as a kind of technology. It is, like the wheel and the making of fire, one of the first technologies — a basic technology, but no less elegant for that.

— *Damian Rollison*



Storefront Flowers. Photo by A. R. Dunbar

The following poems written by our members are examples of this first technology, written not long ago!

THE ONE AND THE MANY

Light-bearers of Hellenism,
Following the sun's westward course,
Shined brightly in the cities of Magna Graecia,
Wooers of wisdom —
Pythagoras of Samos, inspirer of philosophy
In the Greek colonies of Italy,
Mathematician and rejuvenator of religion,
Expounding cosmic harmony
In the divinity of numbers
And the music of the spheres
Through the concordant intervals
Of the musical scale
Composed by numerical proportions,
The Limited in Light and Fire,
The Unlimited in Darkness and Air,
The empty space of Darkness and Air
Ordered by the heavenly bodies,
Luminous points of Fire,
Purification reached through contemplation
And reincarnation leading to immortality;
Parmenides of Elea setting forth propositions,
Which are objects of knowledge,
Resulting from thought, not sense,
In his poem Nature, Truth and Opinion,
The doctrine of the Absolute,
The ever-present One which is
And the many which become and are not.

— Basil W. R. Jenkins

The Way of the Heart

Look for the path where the path is unknown
Whenever you stumble, you have gradually grown
The dreams you are dreaming are the way it will be
And the way of the heart is forever your key

Chorus

The way of the heart is the way you find
When you've been to every corner of your infinite mind
Your experience will not lead you blind
And the way of the heart is the way you find

Watch how the moon gives light when it glows
Reflected on water it scatters and flows
Within this illusion is a truth to behold
That the heart will remain and the way will unfold

Chorus

The way of the heart is the way you find
When you've been to every corner of your infinite mind
Your experience will not lead you blind
And the way of the heart is the way you find

Mark how the tree takes root as it grows
To search for the sunlight is all that it knows
Somewhere within is a plan to be tall
And the way of the heart is the way of us all

Chorus

The way of the heart is the way you find
When you've been to every corner of your infinite mind
Your experience will not lead you blind
And the way of the heart is the way you find.

— *Ivan Ulz with Damian Rollison*

Love divine is expressed through the beauty around us.



Matillaja Poppy. Photo by Anne R. Dunbar

MY TASK

Clear away the dust of tethers old and worn

Mend the layers daily

Oh they're torn

Ever mending

Sweeping off the old to build anew

Tis our task

Sometimes to fill a larger shoe

And on to greater things

The ocean reaches out through us

To touch another sea

Then tide pulls back its hand

Left upon the sand

Wash away the webs and ties

Wipe the fog from weary eyes

And mend and mend again

—*Anne R. Dunbar*

Excerpt from EXISTING CONDITIONS

Upon the clear, still lake of spirit, perfect, circular, true in flower-bordered beauty, must man gaze earnestly, faithfully. From that spring may be seen to come into form the double mirror of soul and mind, the figure eight of ensouled intelligence. Tranquil beyond description is the lake of spirit with flowering border stretching into fields elysian. Equally tranquil must be the double mirror outdrawn from it, if it reflects the true image from within. Not separate from the lake is the eight, the double mirror, but an equation within itself, equal parts of a whole outdrawn from the depth of nature.

From shining soul mirror the Swan of Life emerges, with graceful movement swimming the clear waters, passing through the narrow channel of the eight into the dark but clear green mirror of mind. A second swan, slightly larger, accompanies the first through the channel into the green. They dip their heads, swim, dive, enjoy the bath; and each time they go under, the waters change from green to blue, one wave upon another, in depth and hue according to the depth of the diving. Little by little more birds appear, smaller, varied in size, until a flock gathers, floating, swimming, intermingling the blue waters with the green until they can no longer be separated, yet each retaining its own integrity in the opalescent blend.

So man must take the lesson from the Bird of Life. He must emerge from the waters of the lake of his own soul into the mental waters of his individuality, dive deep beneath the intellectual waves, transmute the green of self into the blue of selflessness, bring from the depths beneath the findings of true experience, send the wave lengths out to others that they too may find, pool according to the need with all others who may gather around him until the waters become an opalescent.

So shall existing conditions be overcome, transmuted, changed into Christ likeness, the waters of life in which all may bathe, the river everlasting which flows from the throne of God in eternal help, healing, usefulness, beauty, and harmony.

— *Teachings of the Temple, Vol III, page 261-2*

A TRAGEDY

One of the greatest tragedies in the life of a Neophyte is the failure to recognize the help given in response to appeals for help. You are apt to clothe the appeal in garments of your own wearing. You desire help in the form that your personal will outlines and therefore do not recognize the help given when it is given from a higher angle of vision. You will not obey and gain only the results of disobedience. For God will not be mocked by His creatures forever.

Stop trying to mold others into the form you wish them to take. Remember the world is changing and if you would have peace, submit to the changes, believing that karmic law will make the right adjustments. There will be an army of Martyrs to the old ideals, but God reigns.

— *Hilarion*



Temple Windows. Photo by Anne R. Dunbar

Do I devote some portion of the morning or evening,
to meditation and aspiration, and to cultivating
the attitude of Faith, Gratitude, Humility and Devotion?

THE WHITE CANDLE OF OF HUMAN SYMPATHY

Light the White Candle of Human Sympathy. Hold it high that it may lighten the outer darkness of those struggling in bitter travail of distress and despair. Hold it high where winds blow not, that its beams may shine afar throughout the night. Keep its waxen whiteness pure, that the flame consume it not hastily.

Replace it again and yet again should it threaten to exhaust itself. Replenish it with the Light that Never Fails, the Light that shines unceasingly on land and sea, the Light of the Soul of Man, lit from the Candle of the Infinite, held safe within Whose Hand it radiates a steady glow of Wisdom, Love, Power and Peace.

Hold it high if you would keep your own path lighted and find protection when winds sweep and storms prevail. Hold it High!

— *Temple Messages*, page 76



NATURE'S HIDDEN BEAUTY

The beauty in nature extends from the tiniest to the greatest of creations, from the microscopic organisms in the water to the stars and planets in space! The microscopic organisms called amoeba are forever swimming and moving in the water, bumping into each other only to zoom away again in their effort to develop and grow. Their colors are varied according to the food they eat.

Snowflakes are very pretty little crystals of frozen water. Their designs are miraculous and beautiful. All of these little snowflakes are six-sided, and all of them are different. Millions fall every year! Crystals are also six-sided. If you take a crystal that doesn't have a crack or flaw and hold it in the sun, you will see all the colors of the rainbow where the light, coming through the prism, falls.

You might have even seen a comet, or an eclipse of the sun. Our planet circles the sun so fast that it counteracts the pull of

the sun just right. Earth doesn't hurtle into the sun itself, and it doesn't hurtle into space away from the sun. Truly it is a miracle of nature to obtain such perfect balance!

Nature is always moving and improving. From the microscopic to the gigantic, it has a job to perform. That job is to improve until it produces perfect specimens of its kind. This is basically the goal of the human race also. Of all the kingdoms of nature, the human kingdom is the most important, because the human race is the only one with free will, or power of choice. We can often change a bad situation, or if we can't change it, we can control our reactions to it, so circumstances cannot defeat us. But we may also choose to be willful, and retard our own progress.

In the human kingdom, as in all others, beauty is important. There is the beauty of face, of form, of voice, of deeds, of effort, and many others. The beauty that we can develop and control is the inner beauty of ourselves, the qualities that add up to make our character. Our job is to improve ourselves mentally, physically, and spiritually, until we fulfill the plan for which we were created.

— *Bradford Wheeler, age 15*



Temple Shadows Photo by Anne R. Dunbar

TEMPLE ACTIVITIES AND NOTICES

Temple Groups can be found 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, 9:30-11:30am. Other hours are by appointment through the Temple office.

The University Center Gallery is being prepared for a new showing of Harold Forgostein's inspiring American Indian paintings. This show will open at Convention.

The Temple Healing Service is held at Noon each day in the Temple. All are welcome to attend.

Sunday Services are held at 10:30am 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 the last Sunday of the 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 5:30pm in the Temple on Tuesdays and Fridays. Everyone is welcome to attend.

Speakers in the Sunday Services were: February 8, Eleanor L. Shumway: *Tools of our Trade*; February 15, Barbara Ricardo: *Learning from Anger*; March 8, Eleanor L. Shumway: *The Voice of the Silence*; March 15, Patte Nolen: *Letter to Temple Comrades from Emma Oviatt*; March 22, Chris Thyrring: *Fritz Amman "Visiting Halcyon"*; April 12, Eleanor L. Shumway: *Begin Anew, Again and Again*; April 19, Wayne Edmiston: *My Spiritual Journey Until Now*; May 10, George Colendich: *The Heart by Harold Forgostein*; May 17, Eleanor L. Shumway: *What Will We Do?*

Information about the Temple, past issues of *The Temple Artisan*, recent talks, and other resources can be found on the Temple web site:

www.templeofthepeople.org

The Temple of the People

PO Box 7100 • Halcyon, California 93421-7100

Tel: 805.489.2822 • Fax: 805.481.9446 • ginc@templeofthepeople.org