

The Temple Artisan

April-May-June 2017

Behold, I give



unto thee a key.

THERE IS A LIGHT

There is a Light which outshineth all lesser lights. He who lives within its radiance is not bewildered by passing shadows falling in front or from the rear.

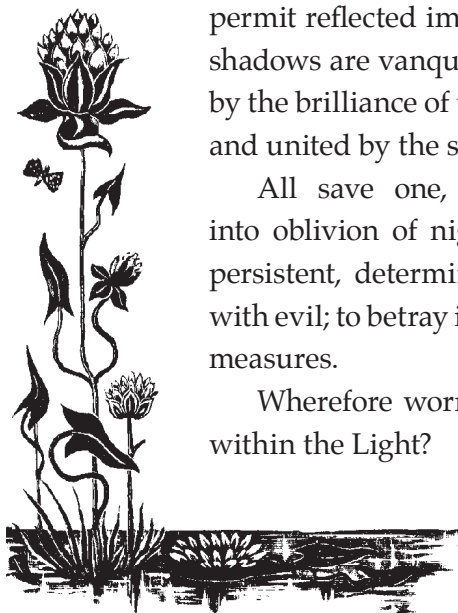
There is no object strong enough to maintain its form within that Light, to withhold itself apart securely enough to

permit reflected images to lie beneath. All shadows are vanquished from its presence by the brilliance of the Light; are caught up and united by the sublimity of its power.

All save one, and that one passes into oblivion of night profound. It is the persistent, determined will to align itself with evil; to betray its own in long repeated measures.

Wherefore worry then? Why not keep within the Light?

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EDITORIAL MIRROR

Special announcement: We have recently been notified that our application requesting designation as both a State and National Historic District has been accepted.



People often ask me why I seem to be speaking and writing about the same thing again and again. When all the myriad words of all philosophies are boiled down the Truth remains. Simply be kind to each other. Operate from a place of love. As the Master has told us in the preceding message, "There is a Light which outshineth all lesser lights. ... Wherefore worry then? Why not keep within the Light?" I feel the call to speak again and yet again of the processes of keeping within the Light, speaking to the need to stop talking and BE the Light. We get lost in our words and forget that the Light is always there for us.

— *Eleanor L. Shumway*
Guardian in Chief



Passion Flower. Photo by Anne Dunbar

THE PARADOX OF PEACE

In a world beset with increasing unrest, fear, and war our minds and hearts yearn for peace. What do we mean when we ask for Peace? Our dictionaries tell us that the word comes from the Latin root *pax* akin to the Latin: to agree. It now means 1) a state of tranquility or quiet as (a) freedom from civil disobedience (b) a state of security or order within a community provided for by law or custom; 2) freedom from disquieting thoughts or emotions; 3) harmony in personal relations; 4) a state or period of mutual concord between governments or a pact or agreement to end hostilities between those who have been at war or in a state of enmity; 5) or to be, become or keep silent or quiet.

We might agree that peace is not simply the absence of war or conflict but deep down within each one of us peace is experiencing the presence of God in our daily lives.

How do we teach or learn this presence of peace? The process becomes so complex that it seems overwhelming. We all think we live in peace with our neighbors, especially if they are doing what we think they ought to be doing! As for the government on any level — well, the bureaucrats run it all so let's just let them do it. Right? Absolutely not, but where do we begin? It certainly cannot begin by telling the other person, group or government what to do and how to do it. There is another way. It is the way of peace. We may have to learn how to compromise and negotiate as we travel the path of coexistence with the 8 billion other fragments of ourselves on this planet. But we CAN do it.

From a book called *Accept this Gift* comes the suggestion that we might begin by listening silently and learning the truth of what we really want on our spiritual journey. No more than this will we be asked to learn. There is no need to learn through pain, but as we are now constituted it seems to be the only way to get our attention. If we are indeed listening silently we will know that gentle lessons are acquired joyously, and are remembered gladly. What gives us happiness we want to learn and not forget.

We might ask ourselves the question in times of happiness, “What am I learning?” We often do this in desperation when things are dark. Have you ever thought to ask this question when things are bright?

On our learning depends the welfare of the world. Everyone teaches, and by teaching we learn. This learning must become a conscious process during every moment of our lives. This is a responsibility we inevitably assume the moment we accept any premise at all, and no one can organize his or her life without some thought system. Once we have developed a thought system of any kind, we live by it, and by living it we teach it. God, Universal Love, might be said to provide us with a means of choosing what we want to teach on the basis of what we want to learn. Teaching and learning are our greatest strengths.

There cannot be peace in the world until we have it in our own hearts and minds, our own families and neighborhoods. Often we look at the outside world and find it in a state of seeming chaos or disorder. We feel compelled to transform the situation from one of turmoil into one of peace; yet we are often disappointed in our best attempts to do so. One reason for this is that we cannot bring to the world what we do not have within ourselves to offer. Peace starts in our own minds and hearts, not outside of ourselves, and until its roots are firmly entrenched in our own selves, we cannot manifest it externally. Once we have found it within, we can share it with our family, our community, and the whole wide world. Some of us may already be doing just that. But for most of us, the first step is looking within and honestly evaluating the state of our own relationship to peacefulness.

Another interesting aspect is that people who manifest peace internally are not different from us; they have chattering thoughts and troubled emotions as we all do. The difference is that we do not lend our energy to such things so that those thoughts and feelings can simply rise and fall like the waves of the ocean without disturbing the deeper waters of peacefulness within. We all have this ability to choose how we distribute our energy, and

practice enables us to grow increasingly more serene as we choose the vibration of peace over the vibration of conflict. We begin to see our thoughts and feelings as tiny objects on the surface of our being that pose no threat to the deep interior stillness which is our source of peacefulness.

When we find that we are able to place ourselves more and more in the deeper waters and less on the tumultuous surface of our being, we discover a lasting relationship with peace that will enable us to inspire peace beyond ourselves. Until then, we are able to help the world most by practicing the art of choosing peace within.

I can't make you more peaceful. I can't bargain with Iraq or Iran or Afghanistan or . . . but I can change myself. That's why you and I are here in physical form; to learn, to experience, and to finally begin to acknowledge and function our connectedness to every one, to every thing, and to every creature. In acknowledging this connectedness I must also assume the responsibility for my point, my development in that Divine Plan. Here I am again — faced with my watchword *paradox* I must mind my own business, but at the same time help you. I must develop my own talents but not at the expense of yours. I must develop myself but become selfless.

David Spangler points out in his essay, *The Grail of Empowerment*, "If . . . the will of God is understood as a presence telling us how to see, then the emphasis changes. I must learn to open my eyes, my mind, my heart and see the world as God sees it. This is an active, demanding process and engages us in a dynamic relationship with creation.

"It is the seeing of the world as a wholeness. It is a perspective of the interconnectedness of every part of existence with every other part."

In this active inter-relatedness we must act out our belief. Our Teachings remind of us this truth: no person believes a thing until he or she can live the knowledge out or be the thing himself or herself. Talk love, BE loving. Think cooperation — BE cooperative.

Our actions speak so much louder than our words. It is in these actions that we teach each other and our children about peace. If I want you to listen to me then I must be willing to actively listen to you and, if necessary, to modify and change my behavior appropriately to blend our efforts for the good of both of us.

In *Teachings of the Temple*, Vol. II, Master Hilarion points out that "Prejudice and pride can work as much injury to the soul as deliberate crime. The one great prize for the humanity of this age to strive for is the gaining of an open mind. Of course this is hard to gain." He tells us to hold onto the good we have gained, and allow others to do the same, even if we have doubts about the value of what others have gained. "It is not easy for men and women to understand that two diametrically opposed methods of action may both be right."

We teach and learn Peace by appreciating we are both right, by finding common ground upon which we can unite, by ignoring points of disagreement as far as possible, and by finding ways to apply lessons taught by historical, spiritual and scientific research to the live issues of the day. Over and over, page after page, we are told in all world teachings what we might do. The directions are clear, but the choice is ours, for it cannot be done for us. All of us need to strive for balanced living and thinking with a clear heart consciousness. By so doing, this will be born out of the strife, greed, struggle, intellectualism and commercialism of today. There will result a unity of spirit, kindred feeling, tolerance, liberty, and sympathy, with recognition of the right of individuals, groups or nations, to work out their own problems and ideals, and thus establish a general basis of common brotherhood. Remember: it begins with each of us, within ourselves.

We can begin right now! We can smile at people we meet in the street, acknowledging our human connection. At the checkout counter speak to the clerk with a smile and genuine interest in that person. Say good morning or good afternoon to someone who looks as if they need it. Each encounter with another helps to break down the walls of separation and leads us closer to unity.

This spirit of unity shall prevail independent of race, color, nation, organization, creed or caste of any kind. Utter selfishness is the great obstacle in the way of development. In our great greed for all and everything that can be of service to us individually, we pass by Love, Mercy and Justice, and grasp at every hope as a drowning man at a straw, regardless of what it may have cost others to extend a helping hand to us. If we fully realized the law of supply and demand we would be more careful, for this law is exact in its action. If someone gives something that is of great use and benefit to us, by that giving he or she has created a demand on us which, if we do not supply to the best of our ability, nullifies the gift as far as we are concerned. Spiritual truth cannot be sold, but if we are given a great truth we should immediately set about seeing how we can supply a need in the universe which is at least equal to ours. This interaction produces harmonious conditions which help us to help each other. It is so simple, so easy. Evil and disharmony can be changed by one small act of love and kindness at a time. Or — life as we know it could end in great cataclysms, upheavals of government, nations and the very earth itself. Your very next act of love and kindness, or my very next act of love and kindness, could tip the scales of balance in the right direction. But neither you nor I can leave it up to someone else to do.

These small acts are the tools we can use to lay aside personal opinions and unite on the one fundamental plank that is acceptable to all — common unity based on the Brother/Sisterhood of Humanity and the Father/Motherhood of God.

In the presentation of Universal Truth and Principles no organizational lines, creeds, fees or dues exist. Spirit alone ensouls all things without form or obligation. Each one of us follows our own inner light, in our own particular field of endeavor, aspiration and influence. We try ever to realize the Unity of All Things in the Great Father-Mother Source of all Being, through our own spiritual principles, powered by Love.

There are no two people built just alike in the universe;

consequently, the perfect agreement on all questions is impossible. But like all earnest and progressive people, we can agree on main issues. If we cease bickering among ourselves nothing can stop the way of final success for practical realization of true Unity and Brother/Sisterhood on Earth. So long as we split hairs we are doomed. Or in other words, as a great teacher has reminded us: "The solution to the whole problem, the key to universal life, lies in the one word Love — not love to any one man or woman, but Love, unselfish, trusting Love to and for the whole race of Divine fragments scattered over this and all other worlds."

In the words of today, with instant communication at our fingertips, can you imagine getting an email from God, or a letter in the mail? He might say something like this:

"My Dear Children (and believe me, that's all of you):

"I consider myself a pretty patient Guy. I've even been patient through your fashions, civilizations, wars and schemes, and the countless ways you take Me for granted until you get yourselves into big trouble again and again.

"What you seem to forget is how mysterious I Am. You look at the petty little differences in your scriptures and say, "Well, if this is the Truth, then that can't be!" But instead of trying to figure out My Paradoxes and Unfathomable Nature — which, by the way, you never will — why not open your hearts to the simple common threads in every religion?

"You know what I'm talking about: 1) Love and respect everyone; 2) Be kind. Even when life is scary or confusing, take courage and be of good cheer, for I Am always with you; 3) Learn how to be quiet, so you can hear My Still, Small Voice (I don't like to shout); 4) Leave the world a better place by living your life with dignity and gracefulness, for you are My Own Child; 5) Hold back nothing from life, for the parts of you that can die will surely die, and the parts that can't, won't; 6) So don't worry, be happy.

“Simple stuff; why do you keep making it so complicated? It's like you're always looking for an excuse to be upset. And I'm very tired of being your main excuse. Do you think I care whether you call me Yahweh, Jehovah, Allah, Wakantonka, Brahma, Father, Mother, or even The Void or Nirvana? Do you think I care which of My Special Children you feel closest to: Moses, Jesus, Mary, Buddha, Krishna, Mohammed or any of the others? You can call Me and My Special Ones any name you choose, if only you would go about My business of loving one another as I love you. How can you keep neglecting something so simple?

“I'm not telling you to abandon your religions. Enjoy your religions, honor them, learn from them, just as you should enjoy, honor, and learn from your parents. But My Special Children, the ones your religions revolve around, all live in the same place (My Heart) and they get along perfectly, I assure you. The clergy must stop creating a myth of sibling rivalry where there is none.



Dandelions. Pen & Ink by Anne R. Dunbar

"My Blessed Children of Earth, the world has grown too small for your pervasive religious bigotry and confusion. The whole planet is connected by air travel, satellite dishes, cellphones, computers, rock concerts, diseases, and mutual needs and concerns. Get with the program! If you really want to help Me celebrate life, commit yourselves to figuring out how to feed your hungry, clothe your naked, protect your abused, and shelter your poor. And just as importantly, make your own everyday life a shining example of kindness and good humor. I've given you all the resources you need, if only you abandon your fear of each other and begin living, loving, and laughing together. I just want you to be happy. I swear I really Am with you always. Always! Trust in Me. Your One and Only, You Know Who."

We say, "I want the peace of God." To say these words is easy, but to mean these words is much more difficult as we try to put them into action minute by minute. The mind and heart — which means all it wants is peace — must join with other minds and hearts, for that is how peace is obtained. As we do this, we TEACH peace; we receive peace; we give peace; we ARE peace.

— Eleanor L. Shumway
Guardian in Chief



The sun shines alike on the good and on the evil; the dew and the rain fall alike on the just and on the unjust; the earth yields its treasures of usefulness and beauty alike to the poor and the rich; only one principle is involved – labor.

— *Daily Bread*

FROM THE PLACE OF SILENCE

Are you to be found among the sorely disappointed, heart-hungry souls who have long been seeking in vain for the realization of some high ideal? Those who have been growing more and more dissatisfied with what life seems to offer and feel appalled at the apparent inadequacy of the present methods of church or religious organization, science, art or social conditions to satisfy the ever-increasing craving of your soul for something, you know not what, something to which you can give no name?

Do you believe that you could satisfy that hunger of the soul or still the unrest which is now driving you on as with a whip lash into everything that seems to promise a change, if you might accomplish the realization of some personal ambition the gratification of passion, or the upheaval of home, family, or business associations? If you hold such a feeling, you may be on the verge of making forever impossible the satisfaction of that hunger, the stilling of that unrest.

Perhaps you are trying to solve life's deepest mysteries from the standpoint of their effects instead of from that of their causes. It never has yet been done by man. You cannot so flout and disgrace your Creator as to believe that the all powerful, sacred and beneficent laws of universal life could bring you to your present stage of evolution and then leave you at that imperfect stage with no means by which you could carry out their decrees. Those decrees point to self-conscious attainment of the ideals which those laws have formed in your nature. Realization of present limitations may be the cause of your deep dissatisfaction with all that which seems to promise so much only to leave you more discouraged after each effort toward attainment. Yet those efforts have been gradually bringing you to the point where it is possible for you to perceive the one all important necessity for your next step, when it is presented to you rightly.

All prophecy, all revelation, even the revelations of your own higher nature, have taught that there is just one Being or one

Attribute which is capable of leading or teaching you the way to all attainment. Have you ever asked yourself how you were going to recognize that Being or Attribute when it came on the scene of action?

The predictions and prophecies of the holiest, most self-sacrificing souls of all time, all science and invention, even the very stars in heaven as well as the sun that is now entering the sign of the Water-Bearer, all prefigure the second coming of the Son of Man and the servant of the people, and the period of his coming. Deep unrest, widespread rebellion, passionate demands for freedom in all walks of life, all proclaim the same tidings; for without the latter the former would be inadequate. One demands and the other supplies the necessary information. The before mentioned prophecies and revelations also predict or indicate the evolving of "peculiar children" in whom the long atrophied psychic senses of the race will be again aroused and by means of whom many of the long hidden mysteries of life will be unsealed. As has also been foretold, many false teachers are appearing who "if it were possible would deceive even the elect," the prepared. Therefore, we who bring the message that has been sent to you can only leave it to your own soul to decide the authenticity of the Message and its application.

Thirty-five years ago there came a call from the long waiting Seers of past ages, to a body that had been many, many, years in process of preparation, to go out into the world and make ready a still larger body for the receipt and dispersion of vast revelations. *Ten years ago there came another call from the same Seers, to the faithful first body, to stand ready to deliver to the world the message they brought and assist the people who would accept that message to recognize the Messenger when he comes. *Within the last year that message has been deciphered and has been prematurely delivered by some whose inner ears were partially opened, and who, therefore, caught some portions of it when it was first delivered to its custodians. (*Note: In connection with the above mentioned date, it must be borne in mind that this

article was first issued in December 1909.)

We who send the full message to you were of the first and second bodies mentioned. We do not claim for ourselves anything that you may not have if you will fulfill the necessary conditions. We only ask you now to review your own past spiritual experiences, the instructions or interpretations of your own pastors or teachers, the revealings of your own higher selves as to the necessity, probability, and possibility, of a return to earth of the great soul called Jesus of Nazareth, according to his own prophecy. Also, ask what is the possibility of your recognizing him or any other great soul with no more knowledge of the nature or substance of the soul or body in which he must come than the average person possesses? When you realize that you would not be able to recognize your own father or mother without previous association and mutual experiences, the difficulty in the way of the recognition of a Savior or Avatar, without adequate preparation, is obvious.

Not all the paraphernalia of the heavenly spheres, the sound of trumpet or voice of angel would prove the identity of such an one, for we are told the Satanic emissaries could make use of similar means. Something must be done to or within us individually to make such recognition possible and, according to the words of the message we bring to you, it is quite possible to make such preparation for the coming Christ, and to make it first in our own hearts.

Do not let anyone persuade you that you must sever your connection with your own church, your own family, your own people in order to make such preparation. It is the whole world and ALL the people of that world that the Christ desires to gain for the kingdom of God, not merely a fraction of it. Turn to and help to carry the message into all corners of the world and so prepare yourself for recognition of the "man of the hour," for in the carrying mayhap your own eyes and ears will be unsealed.

— *Hilarion*

THE LEDGER OF LIFE

A short time ago I chanced upon a paragraph in an article I was reading which I determined to quote in my message to you because of the simple truth so graphically expressed. It ran as follows:

"When you add up your ledger of life and deduct all outstanding claims from all that the world owes you, there is left only the little love or affection for somebody or something to balance the account. It is the only wealth that is universal."

Never has the fact therein expressed meant more to the human race than it does today; for amidst the clashing of new ideas, the wars and rumors of war, the crashing of material foundations, the restless search for new religious ideals, there is a deep soul hunger in humanity which must be satisfied to some degree, or actual soul starvation will be the fate of the human race.

Think of this, my co-disciples. Ask yourselves the questions: "To what degree have I cultivated the most priceless possession I own?" "Is there anything in the world that can begin to compare in value with the power to love, unselfishly, some individual or some cause, to such a degree as to make me gladly sacrifice life itself?" The love some other individual bears to you may be a very precious possession, but its value does not compare with the value of the love you may bear to that same person or to another.

Is it at all surprising that we are taught that God is love? Is there anything else, however great, that can convey to our minds such a satisfactory idea of the nature of such a wonderful spiritual being? Yet how little we know of love as an actual state or condition of life. We can feel its effects to some degree, but we can neither touch, taste nor handle it. It is only a chimera to many people who have had no personal experience of its reality. Notwithstanding the general belief in the value of this mysterious force or principle, and the natural longing for its experience, are we doing anything to retain the power to give love? Are we considering it from the

standpoint that we have no responsibility for it, and that it is something as free as air "that goeth where it listeth," therefore requires no effort on our part to cultivate or retain? If so, believe me, we are mistaken, and the proof of my statement lies in the fact that with the coming of old age, injury to the brain, imbecility, etc., the power to give love in the average human being is abrogated to a greater or less degree. This is not due to the breaking down of brain tissue or injury to other physical organs; the sense of feeling, of hunger and thirst, of heat and cold remain to the end of life. It is due to the neglect of the seed which God planted in the human heart in the beginning of life. Man has made but little effort to develop that seed during the ages that have passed. His efforts have been directed mainly to the satisfaction of his sensual desires, desires which are the antithesis of the universal love to which I refer. One is utterly personal and selfish; the other is universal and unselfish. One is a perversion of the other; one is sexual, the other sexless.

Man is well aware that if he is to profit by any natural gift, for instance, music, he must spend long years in all but unremitting labor before he has developed the gift to the necessary point of excellence. He must accept the instruction of others more highly gifted than himself as to methods and means of accomplishment; yet this greatest of all gifts, the power to love aright — the power to love God — is left to chance or environment and only too often to the false conceptions of other men who have misunderstood or misinterpreted the teachings of the Christs of all time on this all important and mysterious subject. To bring this subject down to a concrete illustration, we must learn to make room in our hearts for God by expanding that seed of love planted in our hearts in the beginnings of life on this plane, and that expansion must come by deliberate, untiring effort on right lines. Figuratively speaking, the seed must be watered, the soil enriched, the plants cultivated and pruned, in order that the fruit shall appear in due season.

As a rule man has been content to confine that seed in a narrow groove by exercising it on some one person or purpose,

regardless of the nature of the energy so expressed, and now it looks as though the Karmic reaction of that despised or neglected gift was upon us, the gift which might have saved the world from such disaster as now threatens it. The result of our neglect is now evidenced by the widespread arousing of the Force of Hate, hate of individuals, hate of nations, hate of everything that does not conform to individual ideas of government, religion, or habits of life; and countless people are deceiving themselves by believing that the demoniacal results of their hate are in reality the results of Love. I firmly believe the greater part of all the calamities which have come or are coming upon the world are the direct results of our ignorance of the nature and offices of universal love — Christ Love. If we made the effort and used the means at our command to develop that seed of love in our hearts and teach others to do the same, we would be the greatest benefactors to our race that it has ever had.

By the application of the word Love to the instincts or qualities of Sex or Passion — making no distinction in common conversation when the subject of Love is introduced — the masses of humanity have but little opportunity to learn the nature of universal Love or the method and means of its cultivation.

The imagination must first be used in forming a mental concept of a form of energy pervading the universe and every living thing and creature within it as does the Ether. Then meditate on the attributes of Love — its unselfishness, its power of sacrifice and devotion, and associate them with that energy. Form a mental picture of a family, an organization, a nation and a world, as they might be if governed entirely by the principle of universal Love. These are some of the first steps we have to take toward realization of our desire. Until we have a clearly defined mental picture of the object we desire to attain fixed in our Auras, we cannot work systematically toward that end. If our desire is not strong enough, our wills set toward attainment, and the privation of form or mental picture fixed in our minds, it is difficult to meditate to any purpose. It seems necessary to build a bridge, as it were, of

Universal Love between mental and spiritual energy before the individual mind can pass the natural barrier between any two planes.

If we can awaken the necessary desire in our hearts, we will have taken the first step in the attaining of Universal Love.

In all tenderness and devotion, I am your sister,

— *Francia A. LaDue*

The Avataric Mantram

I will endeavor to realize the presence
of the Avatar
as a Living Power in my life.



POINT TO PONDER

Everything you do is based on the choices you make. It's not your parents, your past relationships, your job, the economy, the weather, an argument or your age that is to blame. You and only you are responsible for every decision and choice you make. Period!

PERSONALITIES

How many are turned aside by personalities? How many look to the garb of the messenger, forgetting the message, and yet is not the message plain? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike, yet do nature and time and destiny teach ever the same great lesson and he who would learn of these must forego and forget personalities, his own and those of others. Personalities are but the fleeting waves on the river of time, caused by the friction of winds of fortune; they are thy weakness, and not thy strength. Thy strength is in thy soul, and thy soul's strength is in the calm, and not in storm revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing, according as thou receives it; for while thou waitest with lamps untrimmed, the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him to bear them, that Truth may run a freer race. Is it not enough for thee that Truth hath given him her signet ring? Judge then of this, and if he falter in his speech or loiter by the way take up the theme in clear tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessings from the hand that bears the gift, and covet while rejecting the very gift it bears? If thou art so at cross-purposes with thyself, how canst thou be at one with Truth? Truth is many sided, speaks every language, is clothed in every garb, yet is she ever still the same, one, unchangeable, now and forever. And if she is no respecter of person, canst thou be more select than she? Alas, thou canst not find her thus, but error rather, and self deceived rush down the stream of Time, and when thy personalities fall off, then shalt thou realize that thou didst refuse the banquet of the Gods by scorning their messenger. Search out and know and love and serve the Truth, for truth's own sake.

Follow it through all disguises with scent more sure and keen than hound in search of game. Refuse it not though it reach thee from a dunghill; welcome it as though straight from God's own throne, and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvest, and Truth shall honor thee, as thou hast welcomed her.

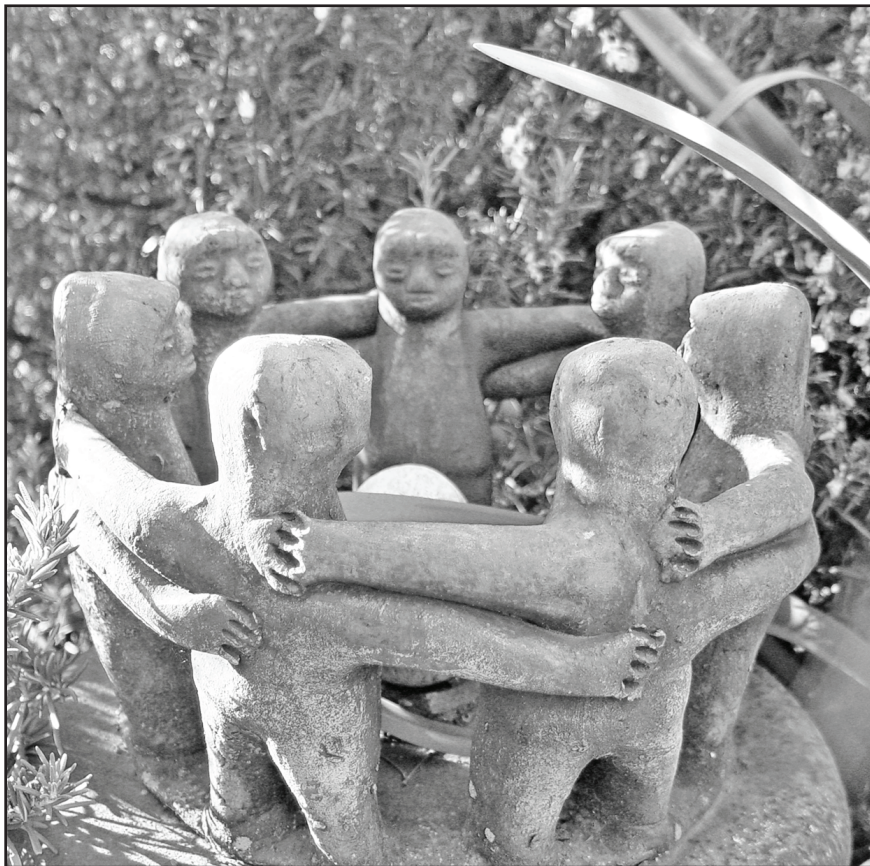
Beware of false authority, for neither pope nor priest nor book can of itself contain it all, and yet despise them not, for so thou'lt miss the Truth. The sole authority for Truth is Truth's own self, and if thy soul is but akin to her, thy quickened soul will recognize her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of truth.

— William Q. Judge

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.

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Unified Brothers All. Photo by Annie R. Dunbar

Find the “Place of Peace,” and friends and enemies alike will be but added blessings, for both will speak to thee of God — the one of Love, the other of Forgiveness.

— *Daily Bread*

FOR THOSE WHO WOULD CLIMB

If you would truly serve one in need, take heed lest you lose sight of the need in self-admiration of your power to serve. You can kill out in a single word far more than you can bring to birth in many words. It takes a great soul to renounce the first person singular for the sake of the first person plural, to lose the *I* in the *we*.

There is no surer way of arousing doubt of your sincerity and truthfulness in the mind of one who listens to your exposition of some fancied spiritual possession than by repeatedly disclaiming personal responsibility for its possession. When hunger for personal possession of some desirable quality rends your very soul with longing, take heed lest pretense to its possession by yourself leads you into paths where that most desirable quality is not to be found. Unsatisfied hunger of soul as well as unsatisfied hunger of body may lead to dissolution, if uncontrolled by Will.

The distance between admiration for and fancied possession of some desirable spiritual attribute is short indeed for the one whose feet are set upon the Path of Enlightenment, but the descent from whatever height he has attained on that Path covers long stony stretches, until the Ego has discovered the difference between desire and possession.

Yet must the neophyte take the first two steps on that Path, the steps of desire and admiration, if he would win to the third and fourth steps — effort and possession. It is while he is upon the third step that his supreme test comes upon him, for then he is face to face with the Dweller on the Threshold — his personal self. Urged on by ambition, it is from this third step that the neophyte falls, and falls again and again until he has discovered his climbing staff Discrimination and uses it continuously thereafter.

Sad indeed it is for the great musician who must bear in patience and humility the criticisms of some of his pupils on his execution of the rudimentary scales. Yet must the greatest Musician of all, the Lord God Omnipotent, bear not only criticism but condemnation

of His methods of creation and the laws which govern them by the least of his creations — the rampant egotist.

A little child may lead a grown man, if the man is blind. So the spiritually open-eyed though ignorant man may teach the educated man concerning things of greater value than any exterior method of education can teach, if the latter be blind to his own limitations, his own faults of character.

It is truly a wise man who can disguise his knowledge in the guise of simplicity.

— *Teachings of the Temple*, Vol. I, pg. 71



In The Lodge of the Red Star. Painting by Harold Forgostein

NOTES ABOUT TOWN

"The only way to eat an elephant is one bite at a time" is a bit of wisdom shared by a Temple member in times gone by. It is certainly apt now as we slowly attack the trees that are on the ground, especially in the Cemetery, the Builders Grove, and around the University Center. Little by little the brush is being cleared, the massive trunks are being cut and moved to facilitate the final clearing. One bite at a time!

After the rains this winter the mowing of our open spaces is more important than ever. In fact we are now mowing for the second time. The results of the first mowing seem to have grown rapidly into high weeds again.

Now, as Spring raises her lovely head, people are moving around the globe. Nina has gone to St. Petersburg, Russia. Lee, who grew up here, is visiting memories of days gone by. Stacey has come to visit from Denver, and Carl from the Sacramento area. Sandra has been traveling in Germany. On a slightly different "travel plan," Mira has recently been born to Andrew and Yulia!

As Hiawatha Lodge has been taken out of use for the time being, we have had potluck/picnic dinners in the University Center. The Lodge needs some extensive foundation work; however, trees come first! In the meantime, we are so fortunate to have the University Center as an alternative meeting place. Much of the UC roof shingles blew off in the February storms, but recently the roofing on the entire building has been beautifully replaced by a local roofing contractor.

Remember fire season has begun. Let's all be super careful!

All of us wish all of you
a joyous Spring and Summer!

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 9:30-11:30am on Tuesdays. Other hours are by appointment through the Temple office.

The University Center Gallery: There is no special showing at this time. The building is being used for other social events and classes.

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: Speakers: April 23, Eleanor L. Shumway reading *Psychic Forces* written by Francia A. LaDue; May 14, Eleanor L. Shumway: *The Paradox of Peace*.

The Temple of the People

PO Box 7100 • Halcyon, California 93421-7100

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