

The Temple Artisan

January-February-March 2014

Behold, I give

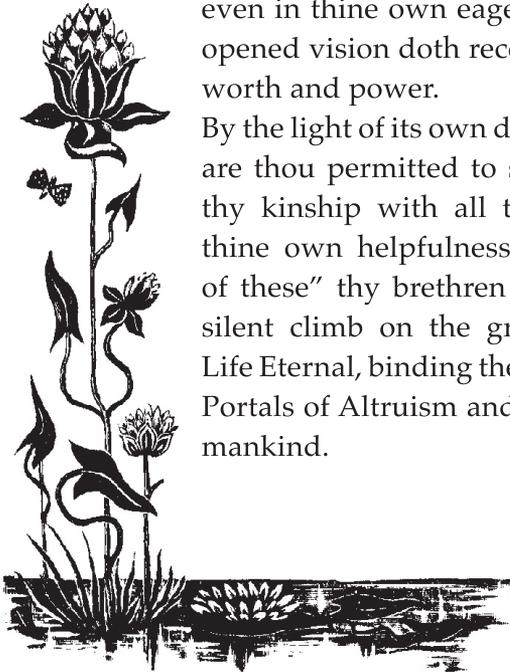


unto thee a key.

THE STEP

FEAR NOT — and fear nothing — on this, thy newly acquired step on the laborious climb to emancipation, for this step is anchored securely in the awaiting hearts of the heavenly Hosts, as even in thine own eager hearts thine opened vision doth recognize its true worth and power.

By the light of its own divine radiance are thou permitted to see and know thy kinship with all that lives and thine own helpfulness to “the least of these” thy brethren of that steep, silent climb on the great ladder of Life Eternal, binding thee to the Seven Portals of Altruism and Service to all mankind.



H☩

EDITORIAL MIRROR

The first quarter of 2014 has begun with great intensities around the world. It is our responsibility, as seekers of Truth, to broadcast Peace and Harmony through our inner “broadcasting stations” that such qualities reach the consciousness of everyone worldwide.

We are asked to practice what we preach, to become the things we believe in. To say one thing and do another is hypocrisy of the worst sort. The Higher Law will hold us accountable even though we feel we are getting away with it or that we feel we are right.

There are several articles contained in this issue that give us positive tools to accomplish our goals of service to humanity, to those people we deal with everyday as we move through the minutes and hours of our lives. Each one may use these tools in a different manner and still all will adhere to the Truth.

I wish you God-Speed on our common journey.

—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.*

H❏

FIVE GIFTS FOR A FULL LIFE

The Temple Teachings are filled with wisdom, guidelines, love, and clear expectations of our abilities to respond from the best within each of us. Each response will be unique, fitting the circumstances of our lives and our unfoldment. If I could choose but five lessons in the three volumes of Teachings of the Temple to shape a design for living fully a life dedicated to service and compassion these would be the ones.

I offer them without comment. These are clear, showing the way to heights above, offering no rigid timetables, but giving us a template to craft our own paths to those heights.

—Eleanor L. Shumway
Guardian in Chief

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.

LAW AND PRAYER

Over and over again, in some slightly changed form, some one of you put the same questions to me; over and over again I make the same reply. Unconsciously to yourselves, you often ask that the governing laws of the universe be changed, in order that some personal idiosyncrasy or desire be gratified I can tell you of things to come, as I am able to judge by visible signs, as well as by my knowledge of interior law. I can tell you how certain catastrophes might be averted if the humanity of this age would listen and obey, but bear in mind, I cannot change the laws that govern manifesting matter; I cannot make two and two make five; I cannot take two pecans from five and leave four, although I might be able to make you believe that I had accomplished this feat, by means of hypnosis or some other ultra-physical power.

One of the greatest difficulties you are experiencing lies in your inability to accept as literally true the statements given out by me and others, regarding the action of universal laws.

The unyielding, unpliable man is invariably the man that is broken on the wheel of the world. The pliable man bends beneath the storm, and the storm either passes over and leaves him untouched or touches him so lightly, in comparison, that his rebound to a normal position is accomplished with but very little difficulty.

The strained, tense condition of the nerves, from which countless thousands of people are now suffering is responsible for much of the evil that falls upon them. The same law that renders relaxation of the body necessary is behind an equal necessity for soul relaxation. The law commonly known as gravitation, and true prayer (aspiration) should be this relaxation of soul.

If the positive energy of intense desire is sent, and the energy is not powerful enough to force accomplishment of the desire, that energy is dissipated, and the body in which it was generated and by which it was sent forth, is broken or beaten down by the reflex action.

While in a perfect state of relaxation, if the soul, from the higher point of renunciation, sends forth a prayer to the Infinite — not for some personal favor, but of faith and love for that Infinite — the same law which compels one pole of electricity to respond to the other will compel a response from those Infinite Domains, and the response will be in accordance with the real needs of the aspiring soul.

You will frequently find that the surest way of winning a thing is to give up even the desire for that thing.

Thought is one form of energy; words are another form. Combined, they create a third form, and true prayer is this third form. Generated and sent out from the human heart it can go as far as its inherent power can take it. If the prayer or aspiration is selfish, it meets, on an interior plane, other forms of the same energy, the desires of which are in opposition to it. One neutralizes or destroys the other, and the consequence is that neither reaches those who have power to answer.

The wisdom of the ages is contained in the words spoken by Jesus: "Not my will, but Thine be done." It is only prayers preceded by that sentence and winged by unselfish love, that asks only to love, not for love, that Omnipotence can answer.

The highest power is only won by renunciation. Renounce with thy whole heart, love with thy whole heart, work with thy whole heart, and all things in heaven and earth are thine.

MY FATHER'S HOUSE IS A HOUSE OF PRAYER

It is not wise to look upon the depressing side of natural force but it would be unwise not to recognize their power when danger is near. Man has created and sent into space through many long, long ages the forces that are now gathering for his overthrow. It matters not how loudly he calls upon the Gods, the Gods combined cannot avert the action of the Universal Law. As he has sown so must he reap; and in the reaping (and here is where the joy in the sorrow of the universe manifests) he can redeem the past, and that is what so many forget entirely who have thrown aside the truths of the Christian religion.

For the last thirty-five years there has been but little said of the New Testament among occult students of H. P. Blavatsky and others who came after her. It was in a manner put in the background for a good reason. As I have told you before, the New Testament holds in its pages all the knowledge of the universe. All the diffuse philosophical literature of the ages that preceded the Christian era was preparatory. The New Testament synthesizes all, but it has been so misunderstood and misinterpreted that we deemed it best to go back to the older philosophies, that they might explain the New Testament. It is only through the old philosophies that it can be understood, for it contains copies of the most occult manuscripts in the world; and the treasures of the hidden chambers of the East, of which I have spoken to you before, are, as I have said of the western philosophies, but explanations of all that you find between the pages of Matthew and Revelations. You cannot study that book too much. It will open to your understanding, with the explanations you have already had, as nothing else can.

On one page in that book is the sentence, "My Father's house is a house of prayer, but ye have made it a den of thieves." My children, do you suppose for a moment that the Master Jesus meant the temple in which he was standing at that time? By no means. He meant the human heart, the human mind, and it has been a den of thieves. It should be a place of aspiration and inspiration.

Instead of these the golden calf has been set up, and the lower man has fallen down in worship before that, and it is filled with the sacrifices he has made of his brother's blood. It is the curse of all curses, and today the astral atmosphere about you is loaded with the effects of that curse.

Is it any wonder that you have all felt at times a sense of depression that almost bowed you to the ground? The weight of that house within you that should be a house of prayer, that has been made a den of thieves through all the ages that have gone since your innocence passed away, is enough to cause it.

I would not have you think, my children, that life is all a curse, that there is nothing but blackness and darkness and destitution for the children of men. But I do desire to awaken those who are sleeping. I do desire to bring them to the point where they can recognize the fact that their destiny is in their own hands — not in the hands of a God, not in the hands of a Master. When you can make yourself that house of prayer which is meant in the passage above referred to, you can turn everything around and about you



Halcyon Pine Shadows 1. Photo by Marti Fast.

into joyfulness and peace. You attract to yourself from the ends of the universe all that it holds truth, of righteousness. You can make it a place of peace where Angels of Light will be glad to dwell. You have but one alternative: there is death and worse than death, and there is joy and peace; you are the master. You are to say which it shall be.

SELF-EXAMINATION

You who hunger for power, influence, possessions; you who believe that that hunger comes from the unselfish motive of the greatest good for the greatest number; who believe that your own particular scheme of life is the only one that could bring order out of the chaos in which the world, to your mind, now seems to be, but who have not attained to the first requisite for the winning of power or to the constructing of a scheme by which you could govern your own personality: to you I say, make an honest self-examination and thereby learn what are the hindrances to be overcome, not only in yourself, but in others.

For a rigid self-examination will reveal the very qualities in yourself that you are so anxious to set right in others. They may not be so obvious in your own case, but they are there and only waiting the pull of strong desire, or the necessary environment to come out with equal power. Until you are willing and able to make this rigid self-examination, recognize your limitations and acknowledge your own liability to error, you will make no sufficiently strong effort to overcome them, nor will you recognize the causes of your neighbor's limitations, and help him to adjust himself.

One of the first discoveries you would make in such self-effort would appear in the difficulty encountered in convincing others of your clarity of purpose and motive, and your capacity to execute righteous judgment in any given case. You would see that because of the unwillingness of others to face themselves as they really are, as their viewpoints would be altogether different from yours; therefore, they would be for the time being utterly incapable of working in perfect harmony with you, as they could not see the necessity for action as it presented itself to you; therefore your premises would be all wrong to them.

As an example, you imagine that you love some cause or some individual. By refusing to dig deep enough in your own minds to find the incentive to such love, you permit a biased view of your duties and obligations to that cause or person, as well as theirs to you, to change that love into tolerance, indifference or even hatred. You would walk over burning coals to fulfill some imagined or real duty or selfish desire which seemed of sufficient importance to you, while you would plunge a metaphorical dagger into the heart of the beloved by demands incapable of fulfillment, unreasoning protests, and exhibitions of your own littleness, entirely ignorant of the standpoint from which those others were compelled to view their actions.

Self-examination would have shown you this, and supplied the incentive for change. You have to reach down to fundamentals of human character, select from these fundamentals those you would cultivate and those you would suppress, and then consciously set about doing so, before you can rise above your present mental and physical environment. You may say you have that power. The trouble is that you try to seize upon and change the effects of action already committed instead of the original causes of such action. As a rule you ignore the tremendous power of auto-suggestion. Once you have recognized that your motives are questionable, as they are in most cases, reach down into the desire back of the motive, and if that desire be selfish, crude or ill formed, speak to it with all the concentrated will power at your command, and say, "I do not desire this thing, though my mind or body may desire it. It is not in accord with universal law; therefore it is not my real desire."

If you do this often enough and with sufficient intensity you will one day find that particular desire shriveling up, going out, and know yourself free from it, with a higher desire in its place.

In self-examination, your discovered motive for doing or not doing any definite thing will act as indicator and expose the desire behind it. If the mental deposits left in your mind by dwelling upon any desire become so active and persistent that you find it difficult to rid yourself of them, stop resisting them; fill your mind so full of other things that there is no room for them, and they must disappear.

THE ONE GREAT PRIZE

My Child:

“Take heed lest you despise one of these little ones.” These words do not apply solely to little children, they apply equally to new ideas or ideals; little, because they are new to the people of a new race: new, because not fully grown. A new race is being conceived and born; a new age is opening; change is the order of the day.

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 it is hard to gain.

Whatever you have gained of good, retain and use, but do not deny the good that some other person has gained. When there is a struggle in your mind between the two, be wise to allow experience to guide your course of action.

When an individual permits a personal bias in some one direction to cloud his power of righteous judgment he jeopardizes his power of correct vision in other directions and correct vision is dependent upon adherence to the divine fundamental laws of growth. It is not easy for man to understand that two diametrically opposed methods of action may both be right.



Halcyon Pine Shadows 2. Photo by Marti Fast.

OUR DAILY BREAD

Morsels from Temple writings to nourish body, soul, and spirit

JANUARY: LOVE

- The dynamo of God's Love is throwing out a continuous stream of spiritual fiery sparks between aspiring souls.
- Search for hidden causes in the hearts of people and things. Stand on your own mental and soul feet and realize that no other can grow for you, no other can live for you, no other can eat for you.
- Power without Love engenders pride, and pride yet hurls to the depths of hell the angel that would pit its puny strength against Omnipotent Love.

FEBRUARY: SERVICE

- The Self of Spirit and the Self of Matter can never meet. It is the Law. Know well which you would serve and obey the Call.
- Service is the Path, and the only path, to all mysteries.
- However lowly the task may seem, do it well, and the flowers of perfection will bloom instead of blasted buds of hatred and despair.

MARCH: WISDOM

- Only when thou hast gained the guerdon of true humility canst thou stand erect in safety — for then only hast thou power to don the Armor of self protection — the Armor of Compassion.
- Man cannot outstrip the laws of his being, and every effort at so doing causes him to retrace his steps, and as it were, to stop and pick up those stitches in his part of the web of life that he had inadvertently dropped.
- Everything in manifestation has a heart, or corresponding center, on an inner plane of the highest order. All heart centers of Consciousness are in degree of awareness by all creatures with the oneness with God.

BALANCE*Thoughts collected from the Teachings of the Temple*

Nearly everyone yearns for peace and that inner balance which will hold in all circumstances. This peace will not be ours before we accept from the bottom of our heart the words, "Thy Will be done."

"The Equilibrium of a universe could not be maintained if a secondary and therefore a negative, or opposing Will could interfere with the direction of the mass as given by the primal impulse. The same power which precipitated and directed a line of force must determine the time, place and degree of curve. 'Thus far and not farther,' said the divine Creator in determining the course of the waters of the universe, and the same Creator declared, 'My line has gone forth over all the earth' — note, *My line*, not the line of any other entity. When the limit of a line of life is reached, the same directing force which sent it forth must carry it back to its starting point *plus the value of the experience gained on its travels*. The experience has determined the degree of curve for the next life line, the next incarnation of the ego. But consciously to use that divine energy of Will in an effort to thwart divine law or to crush, maim, or destroy another soul or body for the sake of carrying out some selfish purpose is the unforgiveable sin, unforgivable because the inevitable reaction caused by the negative aspect of the power which has built his vehicle will destroy the vehicle through which it operates." (*TT, Vol. I*)

The destruction will not follow as a sort of worldly revenge, but alone in order to serve the purpose to keep the balance of the universe. The stumbling-stone has to be removed, and will in another age find a place and the opportunity for learning and will in due time recognize its mistake and learn to be helpful.

"The vagaries of the human intellect are truly phenomenal. The extent to which the inhibition of a single brain cell may incite an individual to acts of cruelty and injustice is one of the great mysteries of life...The cause of the destruction of BALANCE... has been the result of concentrated selfish thought along a line of mentality that is destructive to balance." (*TT Vol. I*) So all of us have to observe our thoughts very carefully.

On the other hand, we shall not be too eager in just a special direction. "A limit is fixed by natural law to the degree of evolution possible of attainment by man during a predetermined cycle of time; and if this limit is exceeded, whether it is by a center of mind or of body, the right balance between the constituent parts is disturbed and the over-developed center then becomes an abnormal center. In such an instance some degree of insanity ensues, and this degree is governed by the measure of loss sustained by the other constituent parts of the mentality or body as the case may be. No composite form or matter, no creature belonging to one ray or group soul, can pass beyond the point of development set for the matter or mind of all the constituent creatures of that group soul by evolutionary law for a definite period of time, without losing in the end." (*TT Vol. I*)

Another example is this: "If by the exercise of the power of affirmation, a man has succeeded in drawing to himself (for the power of affirmation is also the power of attraction) a large share of the wealth of the world, the positive forces aroused by the amassing of that wealth will bring into action the opposing or negative forces, and these will take from him something in his nature which is exactly an equivalent to the wealth he has secured; something in manifestation either on the inner or the outer planes of his life. It may be honour, intellect, health, sight, hearing — but whatever its nature, the balance will be struck exactly, for natural law cannot swerve from exact justice. If one wins wealth, fame or any other so-called treasure by the method which natural evolutionary law will teach him, that is, by labor, the same forces manifest, but in a far less dangerous manner; for they manifest normally. The same fight occurs, but his foes are far less powerful, and he is more capable of understanding their methods of warfare, and of arming himself against them." (*TT Vol. I*)

"Either force alone is destructive to the opportunity to realize one's own form of life which may be defined as freedom. Only in the perfect balance between these forces is that freedom realized." (*TT Vol. II*)

"Until the soul of man can reach the point of balance — the *equilibrating* center of consciousness — he is a drifting, purposeless animal, pleased when tenderly stroked; angry and mayhap vicious

when the stoke is sharp; companionable, agreeable, selfishly unselfish when amused, flattered or adored; bitter, vengeful, oftentimes cruel when ennuied, ignored or ill treated." (*TT Vol. I*)

Due to the repeated experiences of joy and sorrow he perceives at last "...that the pendulum can attain to rest and equilibrium without the destruction of the clock... Therefore his time and effort are spent in gaining the power truly to govern his own life instead of permitting it to be controlled by the elementary forces of life, and by the senses and emotions.

"Eventually he finds that he can do better work for the world, and incidentally for himself, if he can continue in the state of equilibrium indefinitely, and so he transfers his life energy to a higher plane of life, and does so consciously, whereas the first mentioned man is the sport of the forces which have controlled him even to the end of his life, and beyond." (*TT Vol. I*)

More and more will everyone who endeavours to recognize his or her Higher Self will consciously be aware of his offence against the Will of God — the *balance*. Mostly there are the so-called small things we do not pay enough attention to — with sometimes disastrous results. The so-called small things are our place of work in order to guard the balance of the world.

— *Annegret Liebig*



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.

YOUR FAITHFUL FRIEND, THE HUNCH

Signs of stress are everywhere. The most difficult aspects of life are the individual's adjustments needed to cope. Constant exertion to adjust to this rate of change exhausts the endocrine and nervous systems to supply new energy. This causes illnesses and puts one out of phase rhythmically, creating disharmony. To preserve a modicum of essential serenity, prophylactic measures must be taken to keep one's health, in body and mind.

There is a way of help, by following your friend, the hunch. For man, the still small voice is an unerring guide called by many names: intuition, inner voice, hunch, etc. The name matters not, only learn how to let it work for you. One must learn meditation and quietness to perceive inner signals and keep a diary to know something about one's own rhythm. The subconscious has a perfect memory; one must learn to connect with it; to ask it for answers.

Some people are naturally intuitive. Intuition is a natural function of the mind, unused by most people, but given to us primarily for self-preservation. It takes experience to know the difference between unconscious desires and the mandate of the inner voice of intuition. In times of need the inner voice of wisdom will decide for us and it can be depended upon. It is always right and safe to follow in every way.

The hunch will prove to be your best friend. Learning to follow your hunches is done by being lead in small, everyday affairs. Forming the habit of listening and obeying are the secrets of success in following the hunch. Stifling a hunch in small matters may cause the inner voice to grow tired of reminding us. It takes practice to know the false from the true voice. One must not confuse the prompting of the lower self with the voice of intuition. No freak suggestions will come from your friend, the hunch.

This power of intuition can be awakened. I have found the hunch satisfactory in the help and comfort it brings. The hunch cannot be explained, but we use it. The faculty of intuition is not a mystery nor is it to be feared. Best of all it can be asked questions and it will answer in your own interests, promptly.

— *Rudolf W. Gerber, MD.*

LEADERSHIP

We seem to be passing through an era of demands. A new field called *consumerism* has arisen within which we demand higher standards in products. There is the field of pollution where we demand cleaner air, cleaner water, cleaner everything. In the field of energy we oppose atomic power, oil refineries, ports; but please give us more oil, more power and cheaper. We demand an end to inflation: "You shouldn't charge so much for fixing my car," yet want higher wages for ourselves.

All that of course comes under the heading of negative thinking, but it does accent a point. We feel we are making these demands on such things as the "government," the "power industry," "oil," and forget that these are abstractions and eventually have to be translated by people in those industries into human terms. For instance, in the automobile industry, how does "it" handle the demand for better gas mileage, less pollution, greater safety and lower prices? "It" doesn't, but "somebody" does. If you search at random for those "somebodies" you will run into thousands who will back off from the question with "That's not my job," a disclaimer of responsibility. Which reaches the topic of this talk, *Leadership*.

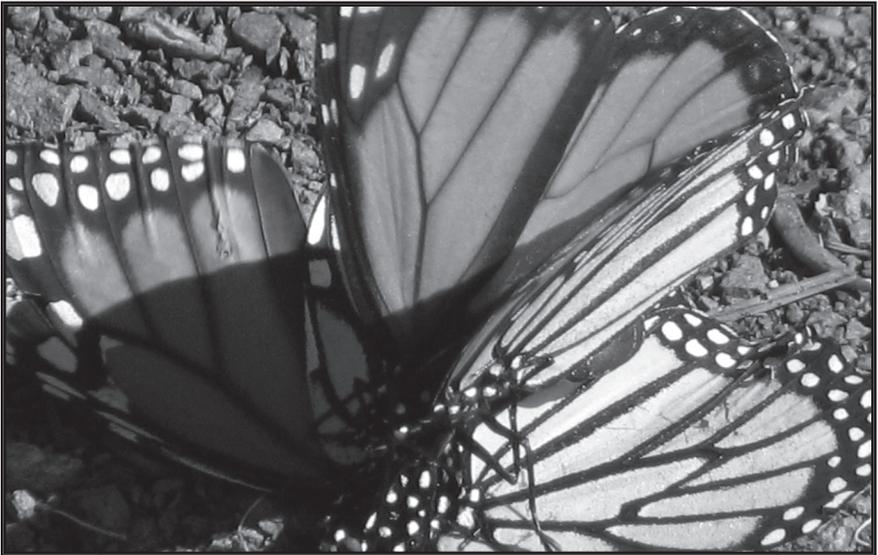
We live in a world of huge corporations, vast bureaucracies, mammoth organizations of every kind that seem to annihilate the individual. But remember, these are organizations of people. They are the same people with whom you talk and rub elbows every day. It doesn't matter whether we talk about an assembly line worker and his problems or the chairman of the board. His needs, desires, weaknesses and strengths are the same as yours and mine. Each of us may be trained for different jobs, and in that we differ, but we do not differ in those areas in which we feel stress and strain. With that as a background, let us try to analyze leadership qualities.

Let's start with the all-encompassing statement, "That's not my job," which translates to "that's not my responsibility, thank God." So, what is your job? Taking care of the kids? You accept responsibility for their welfare and to them you are a leader. Driving a truck? You accept responsibility for an expensive piece

of machinery, time schedules, loads. A host of people whom we never think about look up to the driver as a leader. We don't have to go on to the obvious foremen, superintendents, managers, vice presidents, and up. They differ only in training and all are alike in their willingness to accept responsibility. There are many people trained for every job imaginable. Those who will accept the responsibility that the job demands are not so many.

Responsibility implies discipline. In everyday life, even where leadership does not seem to be involved, discipline is forced upon us in one way or another: Time schedules, work schedules, pay schedules. We have to conform or get out of the way of someone who will. These disciplines seem to be imposed by people — bosses — and it's easy to rail at them for making life so difficult. Mostly, if cornered, the boss just shrugs it off and blames it on his boss. He's just carrying out orders. Again, "That's not my job."

Actually, as we all know when we put our minds to it, these disciplines are inherent in the job itself. Competitively, the standard is the greatest possible efficiency and the lowest possible cost of production. Transfer that phrase to the spiritual plane and



Dancing Wings of Light. Photo by Marti Fast.

it becomes, "The Law will hold you accountable for the waste of any kind of energy." In industry these standards are imposed arbitrarily if need be and if it is possible. These disciplines become self-imposed as knowledge and understanding grow.

As one approaches the top, the amount of discipline required becomes neither more nor less. The consequences of failure become more crucial, though, because there is farther to fall; and that brings about the shift from discipline imposed from without to self-discipline. Knowledge and responsibility bring awareness of the need.

What other qualities could bear on this? Obedience? If it is imposed from without it is discipline, if it is voluntary it is self-discipline; but without knowledge or responsibility it is a fragment only.

What about sacrifice? It is a fragment too. It is an inherent part of responsibility. A leader always finds that he has to give of himself: time, energy, whatever. He has to give up things, all to further something outside of himself. Sometimes he demands sacrifice of his people — in other words, he demands discipline and responsibility. He justifies those demands on the grounds that usually he demands more of himself. He fails unless he accepts those demands upon himself — in other words, self-sacrifice.

There are other qualities, such as pain and sorrow, which are very real within the framework of leadership. They are always with us in varying degrees but when these factors become too great, the whole life battle shifts to another plane, where, to a great extent other people cease to exist. Up to that point, though, these can be lumped under the category of stress. It is one of the most important qualities of leadership; without it we would never move out of our tracks. Without something to overcome there would be no achievement and without achievement there would be no happiness; and on that basis happiness and spiritual development go hand in hand.

By now it should be apparent that the qualities we are talking about, confined to the material plane, govern successful living. If this talk had been put together in the light of spiritual development, it would have been exactly the same in content,

with perhaps a few spiritual words thrown in.

In fact, leadership in itself is quite unimportant. It wouldn't be too hard to prove that it doesn't even exist. Self-responsibility and self-discipline make learning and new awareness possible. This brings knowledge and understanding. The desired end result is cooperation. Cooperative effort brings greater reward to each member than he could possibly achieve as an individual. If it is a true union of self-responsible people, the leader is a coordinator only — no greater than any of the parts. He doesn't have greater knowledge than other members of his group, just different. As an example, where one man knows the problems of production, another knows the problems of coordination, and they trust and rely on each other to do the job properly.

Too often we think of leadership in terms of the man on horseback imperiously giving orders, or of the great Messiah making everything right with a wave of his hand. Always Ego. Within the advent of HPB's teachings one hundred years ago this concept has slowly, with great travail, been changing. It used to be the wise shepherd taking care of his gentle and pretty stupid flock: Autocracy. It is now the stupid flock trying to run their own lives: Democracy.

Great corporations were not built by great leaders. They were built and are run by the cooperative efforts of many, many people putting the welfare of the group ahead of their own personality problems — not that idealistically, of course. Books have been written about the foul-ups. However, most civilizations and nations that we know of couldn't do it.

Not enough people could be forced to cooperate for a long enough time — particularly by leaders who couldn't discipline themselves. It all has to be done with a reasonable degree of willingness, anyhow.

The success of the Temple does not depend on the strength and talent of the Guardian in Chief. His or her responsibilities are well defined in terms of the organization as a whole unit. Here, even more than on the material level, would we expect the lessons of corporate leadership. With the impetus of the New Age a hundred years old, we should not expect to find leadership based on the old order, but leadership that has every right to

expect self responsibility and discipline from the membership and leads accordingly. The bargain is the same as in private industry "I'll do my job if you do yours. I can't do my job unless you do yours."

While this talk was being put together, a certain concept kept intruding and I have not been able to pull forth any real understanding of it. In concluding I'll pass it on for what it's worth:

We always think of self-responsibility and self-discipline as restrictive qualities. When the need arises, we take a deep breath and grimly face up to it, or perhaps run away. That can't be right. Through the exercise of those powers we have gained too much. Those are the qualities that put us in harmony with the universe to such an extent that they can't possibly be considered restrictive. So why do we think that way?

— *Robert Stenquist*



Calling Abl. Photo by Marti Fast.

THE TRUE PURPOSE

YOU MUST NEVER LOSE SIGHT OF ONE FACT.

THE HIGHER PURPOSE,
THE AIM OF ALL THOSE WHO ARE TRUE TEMPLARS,
WAS AND STILL IS THE PREPARATION OF A PLACE
WHERE IT MIGHT BECOME POSSIBLE
FOR THE OVERSHADOWING CHRIST TO ENTER AND
SEND FORTH THE MESSAGE WHICH
THE WORLD HAS WAITED FOR SO LONG.

IT WOULD BE TRULY IMPOSSIBLE FOR SUCH AN
OVERSHADOWING OF THE SPIRITUAL FORCES
TO ENTER AND DWELL WITH A NUMBER OF
DISAFFECTED, TREACHEROUS, INHUMAN ELEMENTS.
IT COULD NOT DO THE WORK FOR WHICH IT CAME,
EVEN IF IT WERE POSSIBLE TO COME.

SUCH A PLACE REQUIRES QUIET, CONCENTRATION,
ASPIRATION, UNIFIED ENDEAVOR, AND
FAITH IN EACH OTHER
AND IN THE COMMON PURPOSE.

THESE ARE ESSENTIALS; ALL ELSE IS NON-ESSENTIAL.

IN MEMORIAM

Temple member Roselma Wheeler Shumway Quinn died February 15 in Redmond, Washington. She was born in San Luis Obispo on February 2, 1935, to Wesley and Helen Wheeler of Halcyon. She was legally adopted by Kenneth and Roberta Shumway in September, 1952, after living with their family for two years. A graduate of the Arroyo Grande High School class of 1952, Zel became a career registered nurse, working in hospitals in San Francisco, San Luis Obispo, and Saudi Arabia. She was a gifted artist, avid quilter, and talented pianist, as well as an active member of the Jung Society of San Luis Obispo.

Roselma married Stephen Thomas Quinn of Virginia in Halcyon in 1960. They had one son, Stephen Robert, now deceased. Survivors of their union include an adopted son, Timothy Quinn, and six grandchildren. She was preceded in death by her brother Bradford Wheeler, and both sets of parents. She is survived by cousins David Mallory of Chico, and Sheila Varian of Arroyo Grande; sisters Elizabeth Wheeler Kayadu of Highlands, Texas; Eleanor Shumway and Barbara Shumway Reed of Halcyon; Gloria Shumway Quale of Lakewood, Colorado; brother Robert Shumway of Gig Harbor, Washington; and many nieces and nephews.



Lawrence F. "Abl" Abrahamsen, our longtime friend and Temple brother, died unexpectedly on February 23 in San Francisco, at the age of 62. He leaves behind his husband and partner of 32 years, Richard Jukes. Larry was an artist whose creativity expressed itself in everything he did, including theater, cooking, interior design, painting, and singing in his beautiful tenor voice. He joined the Temple and moved into Halcyon in 1976, living here for 12 years before moving to the Bay Area. An internationally-known painter whose works hang in galleries all over the world, his large-scale oil paintings express the compassion, energy, and spirit of All That Is, by whatever name we understand that power in our lives. He is deeply missed by the legions of friends and family who knew and loved him. Bless you on your way, dear brother!

FAMILY LETTER

The days are longer as Spring grows near. In Central California we are experiencing the worst period of drought in recorded history and are closely monitoring our water consumption. In February we were blessed with a couple of inches of rain which finally brought green to the hills. These same hills are usually a bright, luxuriant green by late Fall in our rainy season.

Around town we see that Campbell Cottage was remodeled for occupancy by Francie's great-grandson Sam and his partner Adrienne. We can feel Francie's love and enthusiasm for this new expression of family continuity. The road serving Dee, David, and Verona is getting widened and new gravel laid down to facilitate easy access by emergency vehicles if and when necessary. Ivan has moved into his new smaller quarters and Andrew, Julie, and Shasha are reveling in more space in those larger quarters. Sherry is delighted her daughter is back from an extended stay in Europe, while Nina was pleased to spend three weeks in St. Petersburg visiting friends and family. Susie's dear friends from Sedona came to visit her here. Jenny and John's son Johnny is having the adventure of studying abroad for a year in South Africa.

Extended periods of dry weather enabled us to meet the challenge of manicuring the eucalyptus groves and the cemetery, along with other open spaces around the village. Natural gas lines that serve the village have been extensively replaced along Halcyon Road, for the first time since the 1950's. It was a challenge to get around the crews, but they did a wonderful job.

To commemorate the birthday of Blue Star in January, the Temple mounted a show in the University Center exhibiting furniture, a piano, tools, pottery, artwork, photographs and Indian rugs belonging to the Temple. Many of these objects came with the first residents in 1903 as they moved west. Others have been donated during the years since.

The Guardian in Chief recently made a change to the roster of Temple officers, appointing Rick London to the position of Temple Scribe. Thanks to Istvan Balogh for his service in that role for the last 12 years.

May we walk together in Light, Love, Joy, and Peace.

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

The University Center Gallery is now showing "Vignettes from the Past," featuring art and furniture from our community's rich history. Call the Temple office at 805.489.2822 for information.

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 University Center on Tuesdays and Fridays. Everyone is welcome to attend.

Speakers in the Sunday Services were:

December 15, Perry Pederson reading Bob Stenquist: *Memories from the 1930s in Halcyon*; January 12, Marti Fast: *The Monks, My Dad, and the Priesthood*; January 19, Eleanor L. Shumway: *Blue Star's Birthday*; February 9, Eleanor L. Shumway: *The Gift of Contentment*; February 16, Istvan Balogh: *The Priesthood in My Life*; March 9, Eleanor L. Shumway: *Meeting the Challenge*; March 16, Barbara Ricardo: *What Being a Temple Priest Means to Me*; March 23, Eleanor L. Shumway: *Begin Anew*.

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

www.templeofthepeople.org.

The Temple of the People

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