

The Temple Artisan

January-February-March 2016

Behold, I give



unto thee a key.

THE OLD AND THE NEW

The Old is passing into the New. The gold and crimson of evening are lost in the grays of sleeping skies. The Mantle of Night falls upon the Past, covering all.



Lift it not, unless it be to give power, courage, purpose, to the Hush which precedes the Morning—the Morning of Joy, Fulfillment of the Soul's Awakening to the Light of the Christ Within.

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EDITORIAL MIRROR

It is time once again for those of us in the Northern Hemisphere to welcome the upwelling forces of Nature as expressed during springtime. We are told in the Master's message to "Behold these flowers, my child. Take heart. For thy comfort, for thy pleasure, for thy certain triumph do they grow—and from out my love, are they shown to thee.

"Their beauty, their joy, their fragrance; all are thine, and none can take them from thee." As we respond to this visible representation of God's love for us, it is our responsibility to be a radiant center through which this force flows out to all humanity. We cannot shift that responsibility to other shoulders; we cannot postpone the assignment to a more convenient time or place. When we accept the assignment we find ourselves, and everyone else, growing and glowing with this radiant love.

— *Eleanor L. Shumway*
Guardian in Chief



Wyandotte Hen. Photo by Anne R. Dunbar

TIME TO GET BUSY

In 2002 The Master's Message to the Convention spoke of these truths:

"My Beloved Children:

"I bring special greetings as you assemble in convention. We who labor on the inner planes are with you at this time. Your work, our work, cannot be separated by time or space. To advance Our work of the uplifting of all created consciousness, you must accomplish your own work. Do you realize your responsibility? Do you recognize your privilege? I have told you again and yet again you have been given the Charge and the Trust that through you is made the possibility of carrying the Light of the New Day into the darkness of a suffering world.

"It is up to you; and your unswerving determination to walk the path of discipleship will assist us to spread the Light and Love of the Indwelling Spirit to all who hunger for spiritual sustenance. This is not a matter of your convenience; it is a matter of your one-pointed dedication to Truth. This is not a matter of your endless repetition of high-sounding phrases; it is a matter of your action, of making the Truth a living part of your life. A simple assignment; and yet the more simple anything appears to be, the greater and more complex it is in reality.

"From the beginning of the Temple work I have tried to impress upon you that *there are no little things*. Every great event rests upon the foundation of some seemingly little thing, some simple action, and you may rest assured no Initiate of The Lodge will waste time, force, or knowledge in propounding a conundrum; or for amusement, direct the accomplishment of a useless task. If you refuse to learn the alphabet of life, you can never understand or speak its language.

"The Language of Life is to be used by you on the physical plane which, at this stage of your unfoldment, is your primary place of experience. Until you are able to bring Eternal Truth into

expression in the world around you, you cannot progress further on the Path. I have given you instructions past telling, inspiration, admonitions, and My boundless love. All are expressions of the Eternal Truth. What do you wait for? Why do you ask for “new” material from me? You already have all the strength and help you need. Your pure purpose, pure heart, aspiration, and perfect love for God and all humanity will take you over the most terrible pitfalls in safety. Fearlessness, Faith, Hope, Trust, Joy, and Love are your milestones on the Path.

“Renew your pledges to the Lodge and strike out with confident step, light heart, and eyes ever on the Goal. In tender Love, I am your Father-Brother, Hilarion.”

In hearing that this message came in 2002, we are apt to put it into a box labeled “The Past,” and yet these words are timeless, never losing their freshness. They are ready for our immediate use. As we begin a new year I would ask if we are all assimilating the force generated by His words, renewing our pledges and stepping out with confidence, a light heart, and eyes fastened firmly on the Goal? None of us can answer such a question for anyone else. On the other hand, can we honestly answer those questions about ourselves, to ourselves with open minds and hearts?

It is now time to make an honest and loving evaluation of the past year and our efforts toward the only real, soul goal, that of our spiritual unfoldment. Propelled by our highest aspirations, we tend to want to live on the spiritual plane, in some sort of Nirvanic cloud of Light, letting the physical plane, that low, dense, dark plane sit in a sullen lump somewhere else. And yet as the Master so lovingly emphasized, “The Language of Life is to be used by you on the physical plane which, at this stage of your unfoldment, is your primary place of experience.” We can have aspirations for spiritual growth, hold our ideals firmly in our hearts, and yet in the great paradox, we must do this on and through our primary place of experience, the physical plane, with our present personalities, intellects, and bodies, however poorly or perfectly we think they function. This can all be done with deep

and nurturing joy. We are our own worst enemy when it comes to judging our perceived faults. And I would venture to guess that we seldom, if ever, sit down and make lists that acknowledge our strengths without involving our lower egos.

I can remember as a classroom teacher there were classes that I clicked with, days that really worked; then there were other classes and other days that were dismal. Some years ago Cal Poly sponsored a program to improve teacher excellence. The top teachers in each school in Lucia Mar School District participated in the program during which we learned techniques to replicate the good days and diminish the bad ones. It was revealing to honestly critique one's own performance. It was in the little things in the fields of vocabulary, discipline, subject matter, preparation, and enthusiasm where the difference between inspirational teaching and ho-hum teaching was apparent. Has the concept of *little things* ever come up in our Temple Teachings before? How many scores of times? And why do you suppose it is so often mentioned?

At the least hint of criticism the natural human tendency is to become highly defensive or to go on the attack. This is true even when we are the subject of criticism from ourselves! To be truly effective, it takes the realization that the chatty brain-mind is not who we truly are, that we need to let the real self be the head of the evaluation team, and that we can indeed step aside into the place of honest self-appraisal.

Master Hilarion urges us to consider what we are doing here in our classroom on the physical plane when He says, "Until you are able to bring Eternal Truth into expression in the world around you, you cannot progress further on the Path. I have given you instructions past telling, inspiration, admonitions, and My boundless love. All are expressions of the Eternal Truth. What do you wait for? Why do you ask for *new* material from me? You already have all the strength and help you need. Your pure purpose, pure heart, aspiration, and perfect love for God and all humanity will take you over the most terrible pitfalls in safety. Fearlessness, Faith, Hope, Trust, Joy, and Love are your milestones on the Path.

As we tread the Path of Discipleship, we must choose the most appropriate learning tools available to us at this present stage of our evolution. In a lesson from *Teaching of the Temple*, Vol. II we learn, "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 possesses 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." In other words, as a powerful influence in my life once told me, "Knowledge, put through the crucible of experience, becomes wisdom."

The Master speaks of the Language of Life. How are we doing in learning this language? It is a slow process of trial and error. We see this process in action as we watch our children learn their native tongue, not to mention other languages, just as we did. Of course, we can truthfully say the Language of Life is Universal Truth, which speaks from one heart to another. However, in our classroom of the physical plane, communication with each other is largely limited by language and our listening skills. Hearing and listening skills are not the same. We must become proficient in all aspects of this plane. Even if we know the other person well, we struggle in our attempts to communicate completely with each other. It is so important for us to remember that repeated failures to do so must leave us undaunted. We often find ourselves with hurt feelings, anger and insecurity. We assume that we know so much, when in fact we know so little. We must be kind, not only with others, but with ourselves.

A very wise author said it this way, "How can we hear one another? We are so busy listening to the many voices in our heads saying, 'He's so stupid.' or 'She really thinks she's important.' or 'What will I make for dinner tonight?' Perhaps it would prove more productive to fully seek the thought behind the process of communication. Why waste our time and theirs if we are not going to listen? What could possibly be gained in such a vain attempt?"

"Here's a novel idea. We could even listen and look for the highest and the best thought, as it struggles to be born, for in the process of talking to each other a thought is brought forth from the mental plane to the physical. In a sense we are all pregnant. We don't even know what the final idea will be, sometimes, when we open our mouth to speak. If we expect and listen for the lowest then that is exactly what we will hear, despite the efforts of our comrade to communicate otherwise. The lowest thought will be manifest thanks to our less than conscious input into the process."

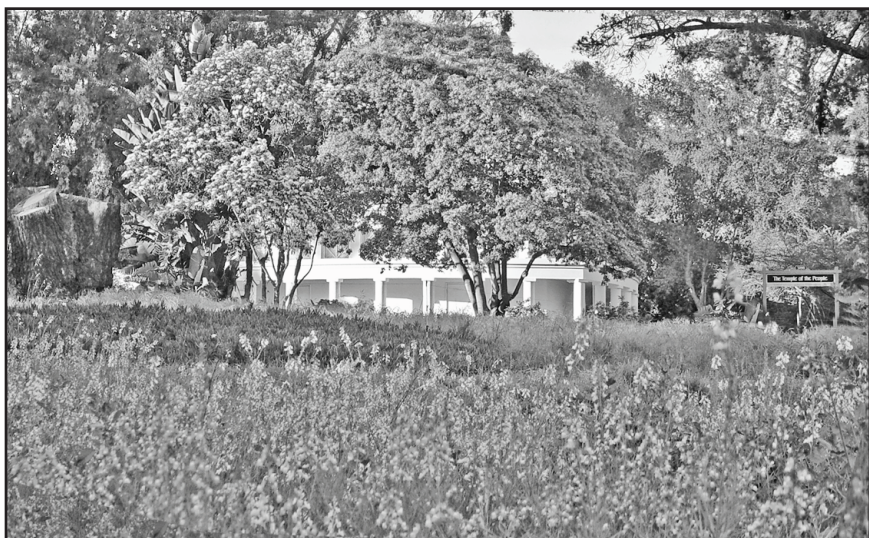
Of course, we could simply not speak to each other, using the writing of letters, emails, or texting to say what we think is exactly what we mean. Thus we might avoid the possibility of hurt feelings, anger, and insecurity. But how else will we learn, really learn and move through to the place of wisdom, unless we risk the hurt we might encounter. There is always the possibility there will come the moment when, instead of pain, we experience the uplifting light of true communication, of listening with the whole of our beings, with the expectations of hearing the highest and best from the speaker, and getting it. Hasn't it been suggested that Fearlessness, Faith, Hope, Trust, Joy, and Love are our milestones on the Path. Why is it so hard to see these milestones?

It is no coincidence Master Morya addressed this problem of listening very specifically in a message entitled *Listen*. He acknowledges we usually listen when others speak, honoring the act of listening politely as a common courtesy in daily living. We listen to outbreaks of meaningless, worthless babble that weary

us because we don't want to appear rude. And we often listen too closely to outpourings of vicious slander, vile refutations, because we perhaps enjoy the sound.

Occasionally we pay attention to fine music. He goes on to say, "For one short moment your personal self is stilled. In the hush that falls upon you, the ear of your soul is thrilled by the sweet sounds that fall upon it. The lower mind at rest an instant, you are lifted up and above the sordidness of mud and clay.

Have you ever thought what occurs in that short pause? Have you ever dwelt upon the changes that take place in that brief spell? Do you know, has the realization never come to you that it is in those infrequent, breath-held seconds that life evolves inward and upward, is lifted out of its heavy waves of darkness to greater and larger opportunities? Do you believe that those silent pauses, however short, contain within themselves enough power and potency to create or destroy worlds, to redeem or to curse mankind, according as applied, for they are the stations, as it were, for man's opportunity to become one with the whole?



Temple and Luneria. Photo by Anne R. Dunbar

“Does it mean anything to you that in your brief listening to the Holy Sounds, by the uplift you receive, by the aspiration that sweeps through you when the Holy Hush falls upon your spirit, you have power within yourselves to lift up all created things into truer, clearer living? In those quick passing, far separated moments the individual soul evolves more rapidly, progresses faster than it does in years or incarnations of experiences with exterior physical, intellectual forces.”

He then asks if we want to keep on with the pull of the outer world? Or perhaps we would like to find release? He points the way as He concludes with, “Would you listen to finer, truer, sweeter ecstasies for a season? Would you partake of the permanence of Life? Then have a moment with me alone. I would speak with you where no other ear can hear, in the Presence of none other but your own Higher, Master-Self. I would whisper clear and soft and true the Word that is living Light unto the Soul, Eternal Music to the Spirit. It rests with you if I may speak the Word which is YOUR OWN TRUE SELF.”

Notice that throughout this message there is no suggestion of hours of meditation and silence, but rather He speaks of the “one short moment your personal self is stilled.” He asks us to have a moment with him alone. We can choose to bring those moments into a regular rhythm in our lives. In fact, it is our responsibility to do so. Life with God, All that Is, Father-Mother-Son-in-One, or whatever each one of us calls that Divine Inner Creative Fire, is like a wonderful banquet served buffet style, with course after course laid out in lavish presentations, or perhaps in modest dishes with simple ingredients. We have been given the responsibility of choosing the foods that will nourish all our bodies on all planes of being. We have to choose each day the mental, physical, and spiritual foods necessary for our development. No one can choose for us; no one can chew, swallow, or digest, and assimilate that food for us. Perhaps this is what he refers to with these words:

“What do you wait for? Why do you ask for new material from me? You already have all the strength and help you need. Your pure purpose, pure heart, aspiration, and perfect love for God and all humanity will take you over the most terrible pitfalls in safety.”

One of those “special dishes” set out on that lavish banquet table is contained in Master Morya’s injunction to us in *Seek Within* found on page 8 of *Temple Messages*, “Would you hear what I would speak? Then seek within. Would you feel my Presence near? Seek within. Would you see and know the light? Would you find and hold the Path? Then seek within. Would you climb to greater heights? Kinder, truer, more courageous, poised, compassionate, nobler be? Would you learn and admit your faults and make them good by better living? Then seek within, I say. Mark and evidence you would have that I am with and near you, that I walk and talk with you. And you would have others know it too, for you would have them know you worthy. Again and yet again I say: then seek within. Only so can you know me.

“Only so can you reach me. Only so can you reach others, prove and make plain to them that you and I are one, know one another, as they and I may also know and be, if they too seek within.” This *within* place is where the banquet table is set. And yet, our assignment is to seek within and to choose only that which will nourish us in moderation. Then, nourished with that spiritual food, we must function more fully on the physical plane, living it, demonstrating it, BE-ing it. It will nourish all we do as we are living our lives, jogging through our days and nights, doing what we need to do to make a living, clean the house, do the laundry, garden, and the innumerable things that keep us busy every day, all day. But life works in marvelous clarity only if we ask each day for inner sustenance.

But how do we do this? The general prevailing attitude seems to be “Give me a list, preferably a short list, and quite simple. I need to be able to do it fast, easily, and successfully!” Everything we need is within, but Humanity as a whole has forgotten how

to listen to that within space. Despite the plethora of “how to” books on the subject, it really is quite simple. In one of his most pointed, short directions, Master Hilarion tells us to “Endeavor to cast every thought out of your mind except the one of obtaining perfect tranquility of mind and body. Do not hold your will rigid. Do not make a strong effort at what so many of you term concentration, for you frequently defeat the desired end by awakening too much energy. Try to reach the condition between sleeping and waking, as far as possible, though listening with the inner ear.”

Now we are being asked to assume our rightful place in the larger scheme of things, of knowingly becoming a co-creator with God. In the moments of stillness when we feel the presence of God more deeply, we can receive the Love that flows unceasingly into our souls and then we are obliged, in this creative partnership, to let that Love flow out into every moment of our day. With joy and love we need to speak to God, to listen to God, to embody all we know and feel of God. We can do this by sitting down at the banquet table provided by God to partake of the rich nourishment that surrounds us always. It is only through our own choice that we over-indulge or starve ourselves on any plane.

Remember: “We who labor on the inner planes are with you at this time. Your work, our work, cannot be separated by time or space. To advance Our work of the uplifting of all created consciousness, you must accomplish your own work. Do you realize your responsibility? Do you recognize your privilege? You have been given the Charge and the Trust that, through you, is made the possibility of carrying the Light of the New Day into the darkness of a suffering world.”

Could He possibly be saying, “Get off your comfortable perches and GET BUSY?”

— *Eleanor L. Shumway*
Guardian in Chief



Palm at the Center. Photo by Annie R. Dunbar

*I WILL ENDEAVOR
TO REALIZE
THE PRESENCE OF THE AVATAR
AS A LIVING POWER
IN MY LIFE.*

PRIDE

These days there is a lot of talk about the different religions. The basic ideas are all alike because they are given by God—the Almighty, All-loving—however we choose to name Him. All destructive deviations are created by man and his PRIDE. This is the sin of separation, ambition and striving for power. We have forgotten that all is one. Everything we do will return to us, may it be love or hatred or anything there may be in between. There is no exception from this rule, whatever religion one belongs to. Even if one thinks himself an atheist God's Laws are in force for him too.

"The ... basic principles or laws of spiritual, ethical and moral life are identical in all forms of religion. In whatever form of religion these laws are ignored or misinterpreted it is due to the ambition, PRIDE, selfishness or faithlessness of one or more units of the body. It is not the governing principles of the religion that are at fault, for they are omnipotent, changeless and eternal. To whatever degree they are ignored or disobeyed by man the power to utilize the spiritual energy on which he is dependent for spiritual and moral growth is lost. This is as truly a fact as is the fact that interference with or the cutting of a current of electrical energy from the dynamo of an electrical engine on the physical plane will deprive the engineer of the power to run the engine and therefore to benefit from its use." (*Temple Teachings*, Vol. I, pg. 555-6)

All of us are asked to have an open mind. "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 enough to allow experience to guide your course of action. It is not easy

for man to understand that two diametrically opposed methods of action may both be right." (*Temple Teachings*, Vol. II, pg. 229)

Even if one believes a good purpose can be served with a bad action, the word is still in force that the end does not justify the means, or that "one may do evil with the expectation of having good follow; for Conscious Evil can never bring forth good – the two are as far apart as the antipodes...."

"It is what we ARE, our interior character, not what we know or believe, that constitutes the basis for Chelaship in the White Brotherhood." (*Temple Teachings*, Vol. I, pg. 12)

We are also asked to love selflessly. "There is no room for self-love in the consciousness of one who has attained to knowledge of past incarnations unless PRIDE in his victory over the limitations that have hitherto hampered his development arises and awakens latent ambition, or vice-versa; for ambition awakens PRIDE. But when, instead of either, true humility is born of the sore travail of the soul, that soul becomes a power for good in the hands of the great Master that is incapable of reaching by any human means." (*Temple Teachings*, Vol. I, pg. 11-12)

"The quality of Humility bears a certain correspondence to the stalk of the plant or the trunk of the tree. It is the quiet unassuming force which is the real support and base of supplies for the more exoteric features of individuality. True humility is absolutely necessary for spiritual growth." (*Temple Teachings*, Vol. I, pg. 462)

A wrong self-estimation sometimes will be reinforced by flattery. "The man or woman who flatters you, works on your vanity, praises you beyond your deserts, is one of your worst enemies, for whether you are conscious of it or not he is adding to the natural menstrium of your PRIDE and conceit and preparing the way for the lower self to build therein.

"Strive by self-examination to look yourself honestly and fairly in the face, to recognize the qualities which belong to your lower selves and gain control of them. Of course, it is a long task – but

you have Eternity to accomplish it in, so do not let that deter you from making a beginning, lest even Eternity be too short.” (*Temple Teachings*, Vol. I, pg. 464)

Such faults like PRIDE and conceit have been “built up into a monstrosity by the ‘little things,’ the minutiae of over-appreciation, through many lives, and, as is the case with other personal defects, it must be torn down and removed by steady, persistent effort. It is the most subtle, the deepest seated characteristic of human nature, and the heart will bleed when it is removed. But if it is the greatest hindrance to all power and development, the soul, the observer of all the fluctuating phenomena of life, should be ready and willing to bear the testing force”, even if it hurts our PRIDE, self-esteem or reputation. Try “to find out what it is in you that has been hurt, and to what extent you deserve the criticism.” (*Temple Teachings*, Vol. I, pg. 476)

But please remind yourself that such discernment is SUCCESS. Don’t be depressed. It is proof of the fact that you are bringing light into the darkness and are capable of correcting faults, which we all have a lot of. We are not alone in our struggle. Let us offer our discouragement to the Master and ask Him for help in our struggle to wipe out our faults. Each call will be heard and answered. We need only listen to where the answer comes from. In my case it is often a hint from a friend of mine, struggling with the same problem, or I find a book which tells me exactly what I need at that moment, or a short sentence comes to me, seemingly from outside myself, which is extremely helpful. Once, when I was mourning deeply for a beloved person, help came from the radio with a song by Michael Jackson “You Are Not Alone.” This does not happen by accident. It is loving help from above. Yours as always with love,

— Annegret Liebig
German Inner Guard

FOR THOSE WHO WOULD CLIMB

A lesson from *Temple Teachings*, Vol. II

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.



GLEANINGS

Here are some gleanings from *Radiance from Halcyon* by Dr. Paul Ivey, published in 2013:

Halcyon today is a dynamic group of individual community members from diverse national and ethnic backgrounds who define themselves across a wide spectrum of religious, cultural, ethnic, social/sexual, and political persuasions, experiences, and beliefs, from both the social left and the political right. Halcyon is a microcosm of esoteric America, as all members of the community have a deep conviction of their communal purpose, a wellspring of generationally shared experiences, and a sense of pride in their community.

In its early history, the community of Halcyon consisted of creative, culturally attuned people, and even with their esoteric and idiosyncratic sensibilities, the community's creativity tapped into the core forces of the time. Because larger social issues were important in the dialogues among members, the community became a laboratory that transcended its own time and led to definitive and lasting contributions to the fields of applied physics, architecture, and music. Educated in the mainstream,

members nonetheless looked for broader and cosmic conceptions, embraced grand and idealistic schemes, and tried tirelessly to demonstrate their conceptions physically, to make the ideal real, as implausible and challenging as that might seem.

Theirs was a traditional Christian model of ethics, subordinating the individual to larger themes of sacrifice and giving, and they fully expected that persecution would follow any group challenging the materialism of their age. In spite of this, they fervently believed that the reorganization of society along socialist lines would create a moral atmosphere that would produce the evolution of humanity through the heightened spiritual forces provided by the Avatar and would facilitate the creation and production of new technologies that would aid in humankind's material progress. The think tank the Temple members created attempted to balance spiritual ideas with scientific ones, the intuitional and the rational, and they believed that this balancing would create a new place of discovery by producing and focusing mental and spiritual forces that would interpenetrate the physical world. The extraordinary legacy of Halcyon is rich in experimentation. Most remarkably, this tiny corner of religion had a great impact on our understanding of nature's unseen forces. (pg. 10-11)

With his emerging commitment to science and Theosophy, as well as to socialist economic principles, William Dower perceived that the world was on the cusp of a knowledge explosion in religion and science that would raise the vibrations of humankind spiritually. His experience with Judge and Tingley galvanized his commitment to the practicality of spiritual ideas, and his experience with the large Syracuse lodge provided him with the tools necessary for leadership. Finally, it was his contact with Francia LaDue, a member of the Syracuse lodge, that gave him the spiritual impetus to start the new theosophical Temple movement, oriented specifically around ideas about the presence and power of the Masters that had been moderated in the international theosophical movement. Moreover, the new Temple movement would focus specifically on "the masses" over the genteel middle

class that made up much of the American theosophical movement. (pg. 33)

The Temple theosophists were part of a middle-class migration into California that took place between 1900 and 1920 as a “second wave” from the East Coast. Many of these migrants believed that California represented an ideal where nature and social setting provided the fundamentals that would allow them to attempt to establish a “new life.” This ideal was health, popularized in the later nineteenth century through the widespread idea that California was the land of restorative climate. Health seekers flocked to Southern California in droves in the 1880s, enough to call it a “health rush,” and set up a “sanatorium belt” that stretched from San Diego to Loma Linda. Many of them were city dwellers, but they worked outdoors on numerous citrus farms and bee ranches, gaining back their health and improving their livelihoods. With their move to California, Temple members exchanged the actualities of urban life in the East with an image of an ideal city, both urban and agricultural, in the West. (pg. 99)



Passion Flowers. Photo by Anne R. Dunbar

IN MEMORIAM

Sheila Agnes Varian, born August 8, 1937, died March 6, 2016. Her family members, friends from childhood, from her school days, from her teaching days at the High School, and her worldwide circle connected with Arabian horses were all drawn to Sheila by her charisma built of wit and wisdom, an innate sense of the joy of life, and the most wonderful ability to demand from all of us the very best we know how to give to any situation at hand.

Last week some of us were remembering the time of growing up here in Halcyon. During the 1940's there must have been about twenty children here ranging in age from infant to 16. We all lived in close proximity to each other. There were no TVs, no computers, no gas to go anywhere because of gas rationing during WW II, so we ran in and out of each other's lives and homes with a great deal of freedom. Sheila was clambering around on her first horse, Judy, at the age of eight or nine. As a matter of fact many of us growing up with Sheila clambered around on Judy and the second horse, Ginger. Judy started out as her father's hunting pack horse, but the truth of the matter is that Judy hated men demonstrating this by being mean and nasty, but she loved us children. What a good time we all had.

One Saturday afternoon Sheila and one of the pack of kids decided to go the movies in Arroyo Grande for the matinee, a Roy Rogers film no doubt. Having skipped the permission-asking step, they simply got aboard the horses, rode into the village, tied them to trees down by the creek behind what is now Village Framing and went to the movies. The horses discovered they were not well tied, and becoming bored left for home. Imagine the consternation of parents when the horses got home before the girls! To say nothing of the consternation of the girls when they met their irate parents as they trudged home!

We all attended the Arroyo Grande schools, and then on to various pursuits in different schools. Sheila went on to Stevens College because of their excellent school and excellent English

riding training, then returned to Arroyo Grande High School where she taught PE under the direction of Maryalice Mankins, her good friend and neighbor. As time went on more and more of her attention was directed to Arabian horses. Though this interest in riding, grooming, training began here in Halcyon, it soon became obvious that larger grounds were necessary, so they moved east of Arroyo Grande and the rest is history!

The impact of the news of her passing will be felt in ripples around the globe, as Sheila touched and inspired the lives of horse enthusiasts around the world for more than six decades. One thing we will remember about Sheila is that she was probably more legendary outside the Arabian horse industry than in it, even though she has been widely considered the leading Arabian horse breeder in the world. Her historic win at the 1961 Reined Cow Horse World Championships at the Cow Palace in San Francisco gave her iconic status in the Quarter horse-dominated world of cow horse competition, being the first and only woman, the first amateur, and the first Arabian horse to ever win that prestigious award. Ask any cowboy today if he knows of Sheila Varian, and you'll probably get a tip of the hat.

Sheila's induction into the Cowgirl Hall of Fame in 2003 placed her alongside famous horsemwoman from Annie Oakley to Justice Sandra Day O'Connor. So it's not just Arabian horse enthusiasts who loved and admired Sheila Varian.

And though her long career started in training horses, her accomplishments in breeding them are even more noteworthy. The Varian family was among the very first to import purebred Arabians from Poland, and did so at the height of communist occupation. This amazing accomplishment by a small family farm in Arroyo Grande, California, flung open the doors for the rest of the world, particularly Americans, to embrace Polish Arabians as foundation horses.

Soon thereafter, Sheila brought up a 2-year-old colt named Bay-Abi, and showed him to the title of 1962 U.S. national champion

stallion, under her own handling. He began a breeding program that has redefined how people breed Arabian horses. The birth of his son Bay El Bey in 1972 is perhaps the most significant occasion in modern Arabian history. Still today, the get of Bay El Bay rule the show ring.

An amazing statistic from the 2014 U.S. Nationals revealed that 84% of all U.S. Reserve and National Champions for purebred Arabian horses in the open halter and performance divisions carried the blood of Bay El Bey, including 98.6% in the halter division alone.

But Sheila's success didn't end there. Her vision has created foundation horse for countless breeding programs around the world, and opened the minds of breeders to experiment with out-crossing. Still, beyond all her accomplishments, it was her intangible qualities that set her apart. Her wisdom, leadership, wit, inspiration, character and pioneering spirit have enraptured every person fortunate enough to cross her path. And so it is with great sadness that we say goodbye to one of the most iconic women not only in the Arabian world, but also in all the world of horses... Sheila Varian. Her Halcyon family salutes the intrepid child and the young adult who was always leading us on from one new adventure into another.

MAY SHE REST IN PEACE,
AND HER LEGACY LIVE ON FOREVER.



Varian House in Halcyon. Photo by Anne R. Dunbar

ABOUT TOWN

Responding to an interesting combination of rain and warm temperatures, all things that grow, blossom, and seed have been doing so with great exuberance all over town. We are hard pressed to cope with the weed abatement while leaving the wild flowers to seed for next Spring's show!

Now that Bruce Norman has passed on to other planes, Halcyon resident Donald Reed has taken over supervision of the many maintenance tasks and the crew here at the Center. We wish him well in these myriad tasks.

Marla and Bill are now back in their home after living in our guest apartment for seven months while part of their home was replaced from the ground up. Gravity and gophers had made the old living room and the second bedroom a challenge to live in. The new living room joins seamlessly with the rest of the home and was so skillfully done that it looks like a "Halcyon House" that has always been here.

All of us here at the Center send greetings to all our friends around the world!

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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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 is now showing the inspiring *American Indian paintings of Harold Forgostein*. 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 Temple on Tuesdays and Fridays. Everyone is welcome to attend.

Speakers in the Sunday Services were:

January 10, Eleanor L. Shumway: *January 2016*; January 17, Marti Fast: *The Great Law of Peace*; January 24, Chris Thyrring: *The Priesthood in My Life*; February 14, Eleanor L. Shumway: *Transcendent Love*; February 21, Rick London: *The Greater and Common Sense*; March 13, Eleanor L. Shumway: *Time to Get Busy*; March 20, Patte Nolen reading Dr. Dower's *The Temple and the Brotherhood of Man*.

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