

The Temple Artisan

Jan-Feb-Mar 2017

Behold, I give



unto thee a key.

THE DIVINE BUILDER WITHIN

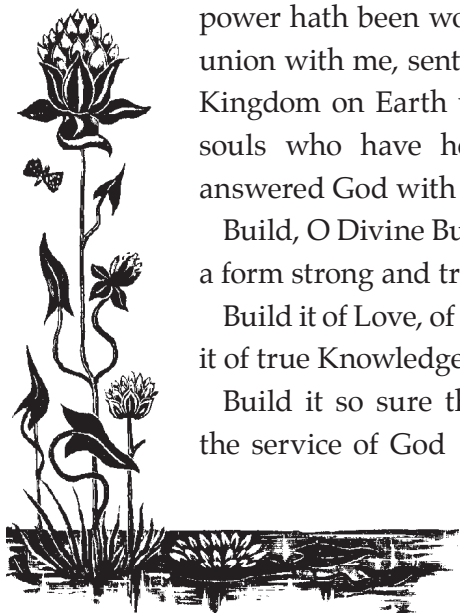
My child! Thy heart, in longing, doth ask of me that which is in truth — thine own the power to build. For thine is the power to build the bridge that wouldst span the great abyss of broken laws of God in willful shame and evil gain, that once again thy feet may tread the Path thereon. That

power hath been won by thee in thy Holy union with me, sent by God to restore His Kingdom on Earth within thee and other souls who have heard the “Call,” and answered God with “Here.”

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

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

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



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EDITORIAL MIRROR

As we begin a New Year we need to take time to listen to the still, small voice within which will always point us in the right direction, if we can still the clamor of our minds. In our book, *Temple Messages*, Master Morya tells us so clearly in a passage entitled “Seek Within.”

“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.” Let us all resolve to make 2017 a year of listening within our hearts, and then acting on that wise counsel.

— Eleanor L. Shumway
Guardian in Chief



Uprooted Friends at the University Center. Photo by Anne Dunbar

TWENTY-SEVEN YEARS LATER

This month marks my 27th year as Guardian in Chief of The Temple of the People. It was twenty-seven years ago last Wednesday, on March 1, 1990, that Harold Forgostein, the fourth Guardian in Chief, passed on to inner realms and I became the fifth Guardian in Chief of the Temple of the People. Surprisingly enough, this office does not come with a user's manual filled with "how-to-do-it" tips. As with most things in Life, I am learning to do by doing, and doing, and doing. So on the occasion of this anniversary, for the first time, I want to share with you some thoughts about my Path, my Spiritual journey.

The living paradox for me is that I AM the Guardian in Chief of The Temple of the People, a Corporation Sole, and as such I have to make some decisions that I alone am responsible for. For instance, I am accountable to the state and federal governments in physical plane matters, such as things having to do with the care and maintenance of our Halcyon village. But even more than that, I am accountable to Master Hilarion, and with that accountability comes a strong awareness of His presence in my life, and a deepening trust in our eternal connection. With that awareness and trust comes the assurance that there is, and always has been, but One Path for me. As the Master has said, "Either I am the Truth and my words are true, or I and my words are a living lie. If my words have the ring of truth when I say to you that you are my children and your higher evolution on certain lines rests on your solidarity of purpose, your unity, your staunchness, your willingness and ability to forward the plans of the Lodge, then it is evident your duty as well as [your] inclination would be to act upon My words in all respects. If My words have the ring of untruth, [and] of falsity, the quicker you are disbanded the better." To me this is not a threatening statement but a simple statement of fact, focused on Trust, and filled with Love.

Applying this Truth to my everyday life has been and continues to be a challenge. On the physical plane there are roofs,

septic tanks, sometimes entire houses, electric wiring, trees, etc. etc. etc, that have demanded my attention (and continue to do so, I might add!). On other more interior planes there have been talks to write, Conventions to plan, counseling to give, services to plan and perform. There has also been the need simply to be quiet, to be receptive, to the constructive forces of the Lodge. When such an assignment of Love is viewed just one minute at a time, everything becomes possible. But for me that lesson has been a long time in the learning!

Sometimes I have found it necessary to focus on the past, to share the joys and sorrows, the idealism and sacrifices, the very human ups and downs of all those who have gone before us in the Temple work; but also I look to today, in both spiritual and temporal matters. I often ask myself just what are we doing in the present moment on all levels to add to the true purpose of the Temple.

We have been given a body of teachings that are a distillation of the wisdom of the ages, and are asked to apply them each and every hour of each and every day. Also our lives are enriched with the physical and spiritual contributions given over the years by Templars who have gone before us, those of us here now, as well as those in far flung places, such as Germany, Russia, Nigeria, Ghana, England, Iceland, The Philippines, Japan, Puerto Rico, Italy, Sweden, Mexico and Canada.

We have a gleaming Temple building, in this special community of ours called Halcyon, along with our unique homes, and the beauty of our surroundings. All the things we treasure are based on the rich foundation built slowly over the years by real people, doing and saying real things; feeling inspired or disgruntled; thrilling to the Master's touch or falling through the space of black despair. I am not inferring that we need to worship the past, elevating our predecessors onto pedestals; rather I am suggesting that we honor the past, paying tribute by service throughout our lives to those ordinary folk who were drawn to the Temple work by the same keynote that we have felt, wherever we find ourselves.

They serve as our teachers, more by example than by words, by leaving behind their aspiration and dedication as a living tangible force in this community.

Over the years a comment comes up regularly to the effect that it is too bad there are no replacements for those “larger-than-life” folks of days gone by. They too came here to contribute what they could in ways particularly suited to each one, and all have gone on to other planes, where they continue to do their work for the Great White Lodge.

My response to these queries about “where have all the good guys gone?” is that we are too close to the picture of the present to see the true reality. When it is time for each of us to be viewed as “the past” by future Temple members, we will assume the “larger than life” mantle we now are dropping on the shoulders of the others. WE ARE the “good guys,” working on our own commitment to the Temple and our own discipleship to the Great White Lodge. Many of us yearn for the so-called simpler days of parlor games, musical evenings, good conversation, more time to work in the garden, or be together in other ways. But we live NOW in the days of TV, computers, email, the internet and social media, fast food, fast lanes, and constant communication-overload. Our present-day, unique task is to fashion the bridge between the inner and outer worlds, using the tried and true tools of yesteryear in terms of today’s realities.

Over the past 119 years the Temple has been in existence, our Teachings have offered us the tools needed to build this bridge. The Ten Rules of Discipleship are the foundation, strong and permanent, and they tell it like it is. They leave no room for negotiation. The many Temple books, pamphlets, and study courses available are built on the foundation of these Ten Rules, all continually emphasizing our responsibility to make choices. These important choices are not the big ones which usually fall into place when they come up; rather they are the small daily choices of thought, word, and deed as we go about our daily living. How many times and in how many ways throughout the

Temple Teachings have we been told there are no little things? The responsibility of that statement is often overwhelming; yet by meeting that responsibility minute by minute, there comes a flow of love and nurturing from the Master that honors our choices and helps us develop the strength to meet our next challenge.

One fact that has become increasingly clear to me is we are not told what to do, or how and when to do it. Within certain broad parameters, we and Templars everywhere are asked to do what is right; and that “right” is determined by our own active inner participation with the Higher Law. Our lower selves often want no part of that Higher Stuff! We are reminded of that old adage: “Better the familiar darkness than the unfamiliar Light.” In our journey towards that Light, we are asked to bring an adherence to principle, a sense of participating in something larger than ourselves to everything we do, be it weeding the garden, hammering a nail, talking to our neighbor, or attending a class or meeting when we would rather be somewhere else. Many of us here remember Harold saying, when we complained that we didn’t get anything out of a meeting or class, “It isn’t what you get out of it that matters, what matters is what you bring to it.”

Our responsibility to study the teachings and to actively use them popped into my mind as I read this little story: “The parents of a college freshman gave him a Bible when he left for school . . . assuring him it would be a comfort while he was away from home. After he arrived at school, the college student began sending letters asking his parents for money. They responded by telling him to read his Bible—citing chapter and verse. When the student came home for semester break, his parents told him how disappointed they were that he hadn’t been reading the Scriptures. How did you know?” the college student confessed.

“Because we used \$20 bills as bookmarks for the passages we wanted you to read.”

I can’t speak for you, but the more I delve into our wealth of instruction, the more treasures I find, treasures that can be

spent as readily as any \$20 bill. The paradox is that spend it I must. Of course, it would be easier if someone would hand me the treasure, then if things go awry I can blame the guy (or gal) who has handed it out. This is the pivotal point of the Temple Teachings: self-responsibility, coupled with responsibility to our families, to the group, to our nation, to humanity, as well as to the Lodge Agent, and to the Master.

As Guardian in Chief, I cannot impose this idea of self-responsibility upon any of you. However, as I work with increasing clarity of purpose within my own consciousness, I can articulate what I am learning and perhaps you can gain tools to use in your own process. As I look back over the past seventy-five years of living in Halcyon, I see a lot of rich living, of wonderful, instructive, but not-always-comfortable, interaction with the many diverse people in my Halcyon family. I see some things I might have done differently. I see my own very human need to fix everything for everybody, ensuring a fail-safe, beautiful, comfortable environment where we all live happily ever after. I suppose I've always known that this "never-never land" would not be totally possible. But in the past few years have I come to accept such a concept. I realize my responsibility is to allow each of you to have your own opportunity to try something, to possibly fail, to alter your course and to try again, to succeed, to bring your richness of spirit and being to the group, and so to enrich us all. There have been times when I have been Taurus-stubborn in feeling "my way is the best way," thereby missing the point that other ways are the "right way" too.

I want you to know now, that although I may have done "it" for you, whatever "it" may have been, I hereby acknowledge that you and Templars everywhere are self-responsible, fully functioning human beings whom I cherish more deeply than ever, and I welcome you as you bring your talents, your strengths, and your weaknesses to the altar of our common brother/sisterhood.

As Guardian in Chief, the appointed agent of the Master of

the White Lodge, I am filled with a profound sense of awe when I think of our heritage. We are becoming aware of our unity with every single aspect of the Universe, and that we are an interactive part of the whole of Manifestation. We are cherished, supported, taught, protected, loved, and respected in ways that are beyond our wildest imagination.

Very clearly, and with loving compassion, The Master has told us: "My Children, have I never said words of encouragement to you? Have I ever discouraged you, except to slow down your too rapidly moving feet? You know my heart as well as you know that you live and breathe, [you know] that my arms are around you night and day, in the depths and out of them. I have never left one of my little ones alone; at times you have left me, but I shall never do so, neither can I when you are a part of myself, part of my life. From my soul I wish I could convey to you the love I feel for you, the desire I have for your advancement; but every mother knows that if her child is to grow strong, it must walk by itself, it must learn all it knows of physical conditions by pain, and this process continues to the end. But there is no reason why you should not see the beauty, the good, the glory there is in life. It is around you on every side; it is yours to take and use as it seems best to you, always in the right spirit. I would not have you look at the hells of life, but at the heavens which also lie around you. Hold fast to me and to each other."

— Eleanor L. Shumway
Guardian in Chief



Fallen Trees. Photo by Anne Dunbar

NEWS FROM HALCYON

At the end of February the following letter was sent out to members and friends. It was reported by our local weather people that the winds during those two Fridays reached gusts of 70 MPH, coming from a SSE direction. The trees had grown throughout their lifetime with a constant wind from the West, off the ocean, and had developed root systems to withstand those winds. The trees were not prepared for the slamming from another direction.

The cleanup process will take many months, but there is an old saying “the only way to eat an elephant is one bite at a time!” so we will be working with this process steadily.



Blue Star Memorial Grove Giants Down. Photo by Anne Dunbar

Dear Friends,

Halcyon has been hit by two strong wind storms during February that uprooted or broke off between 50 and 60 of our trees. The main areas of damage were in the cemetery and about 75% of the Builders Grove in the center of town. However, no one was injured and only a corner of one home was damaged. Two storage buildings were hit, but they can be repaired. Electric lines

were down for some, but the electric company had power restored within a day or two. The roofing shingles on the University Center were blown off about $\frac{1}{4}$ of the roof, but it has been covered with tarps, so there will be no water damage from the rain. We will have it reroofed when the rains are over. Two very large cypress trees that stood very close to the University Center fell, but fell away from the building. What a blessing!

Seven years of drought have weakened many of the trees, even then it was somewhat miraculous that we did not lose many more. Trees falling across buried water lines broke a major line, so we turned off the water to $\frac{3}{4}$ of the village for about 36 hours, and repaired the line. There is a tremendous amount of clean up to be done. But our hearts are filled with gratitude that there was no further damage. Of course, we are also saddened by the loss of our beautiful trees. However, after the clean up, we will be replanting in some places. We will choose trees that don't grow so tall and perhaps those that are native to Central California. We will have a special cleanup fund if anyone wants to contribute towards the costs.

Thank you all for your concern and prayers. May we walk together in Love, Light, Joy, and Peace.

— Eleanor L. Shumway
Guardian in Chief



University Center Giants Fallen. Photo by Anne Dunbar

THE HAND OF COMPASSION

Considerable has been given during the present cycle regarding Compassion, both by myself and those others associated with me and directly concerned with the guidance and welfare of the Temple. The Brotherhood is constantly working within Compassion's Law as it endeavors steadily to Call the Attention of the Disciples in aspiration and attainment to Mastery to the absolute necessity of realization and exercise of Compassion if they expect fulfillment of their desires, efforts and out-reaching even in a small degree.

Compassion has been dwelt upon particularly, stressed with greater emphasis than usual during the closing and opening of the cycles which have but recently been blended, because of the fact that it is The One and Only Way by which the Past can be redeemed of its mistakes and the Present be secured upon the Foundation on which the New Age may be built and function successfully. This is true in any day and age. It is most distinctly, unavoidably so to-day. You can understand this for yourselves by giving a little thought. The Avataric Force is Compassion, therefore he who would Become One With The Law let him first Know the Law and then act accordingly. It seems to be in the latter phase, in the Understanding of the Law that many of you fail. Compassion does not mean interfering with the spiritual evolution of an individual. Injection, interposition of alien or foreign element in critical moments with a single entity, soul or group of souls when Karma is precipitating, adjusting or being transmuted by action of the Higher Law, may oft-times bring added suffering, complexities, and failures far greater, wider-spread and of longer duration in overcoming than anything an individual or group may be involved in at the moment of interference. Do not make the mistake of thinking Compassion is unable to witness suffering. The Brothers of Compassion stand by and watch the greatest agonies of soul, the fiercest tortures of mind and heart, and never interfere. They can even administer the Blow if need be and if Karmic Law demands.

You have been told this many times before, but you forget when your outer eyes and ears become entangled with that which does not to you belong. It is your own suffering you would ease most often by giving temporary relief to those whose difficulties disturb your peace of mind. All too often it is most regrettable to see your sense of self righteousness or egotism arise and permit you to accuse another who has strength of spiritual will to stand still and allow the merciful law to work to a final and true release of a suffering comrade or friend while you, in your weakness declare: "He is not as compassionate as I. I will alleviate the pain I witness, and I shall be known among the elect."

Children of Mine, Disciples of Truth and Wisdom, tread carefully. Know well if you discern aright between that which is yours and that which does not belong to you to touch. The Hand of Compassion is Rosy with Life and Power to lift whate'er it finds itself called upon to do, but it never acts unless the Finger of the Law points definitely in no uncertain line of Light. You would have a Key to help you unlock the Door of the Mystery to true Discernment, you will find it in the words: "When I was a child, I spake as a child, I understood as a child, I thought as a child, but now that I have become a man, I have put childish things away."

COMMENT:

Interpret and apply each of you and all for yourselves, but watch that in so doing you charge not your brother of negligence because he may interpret or apply differently. It may be the Law is being fulfilled in him and you recognize it not. This is the Key of Keys, if when in your hand you think you hold the Key to unlock the Door that to you would seem to lose and let a soul free, and in the doing you have one single thought of self, the faintest sense of superiority over any living thing or creature, and most particularly over any comrade or friend, then know full well it is but another Door to still greater anguish than before you open, not only for another but for yourself as well, turned with the Iron Key of Desire, and Compassion is not with you.

In Rosy Palm of Transmuted Love directed by the Forefinger of the Christs of Wisdom-Light lies Compassion's Golden Key, in utter forgetfulness of self, in Renunciation complete, there abiding while the Law Itself doth work and man interferes not.

Now you see through a glass darkly. Then you shall see face to face. Now you know in part, but then you shall know even also as you are known.

☐H

— October 20, 1927



Lily. Photo by Anne R. Dunbar

When a man is in universal sympathy with the world, he can enter into the life and condition of every plant, animal and human creature ascending and descending along the scale of being; he loses to a great extent his feeling of personality, and begins to live in reality and to know what true Liberty is.

— *Daily Bread*

BLESSED ARE THE PURE IN HEART

It has been said that if mankind were able to live according to the Golden Rule, the Sermon on The Mount, there would be an instantaneous heaven functioning upon the earth.

As one reads these rules of conduct they almost seem simple enough to practice, but a few efforts at trying to incorporate them into daily life make one realize that only the words are simple. What is outlined is a life of complete dedication to principle, and this seems to be a long way from the activating forces that are shaping the humanity of this day and age.

Psychologists tell us that, "The average man falls short of true adulthood to the extent that he is unable to handle the mass of conflicting forces within himself for constructive purposes." According to this standard the maturity level of much of humanity offers little to boast about.

The philosophy of something for nothing holds great attraction for the mentally arrogant. The adherents to this unrealistic philosophy meet life with clenched fists and closed hearts, thinking to measure individual success by the force of personal will.

Sadly we note the growing number of those who, in the name of freedom, rights, identity, and other misnomers, seek to reap rewards to which they have contributed little or nothing, and thereby solve all their problems. Great indeed must be the disillusionment which follows upon the realization that it just doesn't happen that way.

What can be done about all this? The first thing necessary in almost any change is a thorough cleansing, a clearing out of the old to make way for the new.

Our two authoritative guides, the Bible and Temple Teachings, have much to say about the importance of cleanliness on all planes. The eighth Beatitude of Jesus says, "Blessed are the pure in heart for they shall see God." And Temple Teachings state that "only by a return to the state of Purity can man regain his lost estate."

At this time in our history, purity seems to be a most unimportant virtue, the emphasis being generally on its opposite. The pollution of air, water, food, body, mind and soul have become so common that they have largely ceased to shock and so have achieved a sort of passive acceptance among many who are too apathetic to fight what they tell themselves is a losing battle. But all battles are losing battles to those who do nothing to win them.

Greed, envy, malice, and selfishness of every conceivable type are a part of the very air we breathe. They constitute an emotional pollution more deadly by far than the contaminants that foul our physical atmosphere. It is imperative that a purifying process take place on several levels of being.

The first service performed for a child after his birth is the thorough cleansing necessary to prepare him for functioning in his new environment. From this time on, physical cleanliness plays an important part in his life and well being.

Purity has been an ideal of all true teachers throughout the ages, from the ancient philosophers of the East to the Western teachers of the present day. Ignorance, circumstances, superstition, and apathy have made this a slow moving ideal but, gradually through communication and education, this picture is beginning to change. Even a minimal attention to hygiene and as simple a thing as the habitual use of water to cleanse the exterior and interior of the physical body, can for some, change a whole outlook on life, and for these individuals the practice of purity has begun at its most observable level. The next step in the cleansing process carries one inward to face the mental, emotional, and spiritual aspects that make up the whole person. This is considerably more difficult than cleansing the physical body and environment. It is largely a solitary process and may be pretty disconcerting at times.

"Cleanliness is next to Godliness," and as the soul reaches for one it tacitly accepts the other.

The first requirement is the desire to be cleansed and the first test of the sincerity of that desire will be the measure of courage that can be brought to bear on the initial problem involved, that of self evaluation. It will not be an easy task. Now is the time, to paraphrase a popular slogan, to see it "like it is;" no glamour, no illusions, no rationalizations, just a deeply sincere desire to discover the areas in need of purification.

The Bible tells us that "All have sinned and fallen short of the glory of God," and the Temple Teachings tell us that "If any man or woman of average intelligence will faithfully examine his heart and his life, he will find therein old or new tendencies or full grown evil habits, gross selfishness, or indications of a leaning toward the dark side of life."

This seems to indicate that while the problem appears to be inclusive and general, the job to be done is very personal and specific. Here the keen edge of honesty will be needed to cut through any fuzziness of thought that might blur the sense of self-responsibility. In the natural recoil from pain, self-justification is almost automatic and is the first of many lower-self ties which must be voluntarily cut. At this point guilt and chagrin may be deeply felt but no personal sorrow or fearful measuring of the task to be faced should be allowed to overwhelm, or even slow up the avowed purpose of cleansing the inner self.

The next step would seem to be the cleaning out of known mistakes and conscious violations of the Higher Law. This should tend to sharpen the perceptions so that a deeper look could bring to light those thoughts and actions which have nibbled away at the integrities so slowly and insidiously that they were not even noticed. Now they may be forced upon the consciousness in a devastating flash. At such a time a soul may cringe at this searing knowledge and surely the boundaries of courage will be measured.

However, once a commitment to the cleansing process has been made, passive grief for past failures must be counted as an

indulgence. Time is of the essence and none should be wasted in fruitless regret. Not that regret does not serve a useful purpose, but like the surgeon's cauterizing agent, once it has burned out the infected area further usage will cause only harm.

One thinks of children as coming into the world in a state of pristine purity, and indeed there often seems to be quite a period when the incoming ego is wrapped in the protection of heavenly innocence. But untested innocence seems to be the brief possession of the very young; for this, the physical plane, is the place of action, where learning is the result of experience, where right is realized by coming into conflict with wrong. Throughout the whole of life the measuring stick of contrast is always with us. Strength is contrasted with weakness, selfishness with service, lust with love, fear with faith and so on. Decisions are constantly required, for one is faced with the law of opposites at every turn, and the lessons of life are inherent in one's choices.

As the cleaning up process on the physical level is often a back breaking job, the inner cleansing process is apt to be heart breaking job. Much that has been diligently built up or unwittingly absorbed must be rooted up, torn down, broken open, discarded. Perhaps, in so doing, a frightening sense of emptiness may sweep over the soul. If so, it might be well to remember that an empty vehicle is a receptacle waiting to be filled, and that one's self-receptacle has the possibility of becoming a trash barrel or a Holy Grail. Again, as always, the two poles and again the freedom and the responsibility of choice.

To quote Temple Teachings: "Man has defiled the very substance of the Godhead which is also his own substance, and he must purify and redeem that substance." Those who choose to assume the duty of purification as a first step toward transmuting the unredeemed in themselves must voluntarily submit to the fires of expiation. W.Q. Judge tells us that "the very minute high aspiration is entertained, that very instant the spiritual fire begins to work." So ... when you think you ought to do it, then bam! it begins, ready or not!

We need to remember that as the fires of purification cleanse, they also illumine. In their light a revitalized understanding of such principles as Motive, Humility, Compassion, and Selfless Love is possible. Attendant upon this understanding is the obligation to build it into function.

This will involve stern self-discipline, for those attitudes, thoughts, and emotions which thrive in the unhealthy atmosphere of the lower self must be brought under the control of the Higher Mind. It is to be expected that few will meet with immediate and unwavering success, but an experience of breathing the unpolluted atmosphere of a higher level of consciousness will surely draw us back again and again until it becomes our natural habitat.

Perhaps then mankind will have returned to the state of the "child-heart." Perhaps a return to innocence may be brought about, that innocence which has been thoroughly tested by the ups and downs of life, relieved of its ignorance and glorified by self mastery, true humility, and absolute obedience to the Higher Law.

A closing word *From the Mountain Top*:

I sent thee forth alone, unbound, in the morning of thy life, into the wide, wide world wherein no foot of man had strayed. I sent thee forth with the heart of a child, and a clean white mind wherein was writ no record of sin or shame, or prophesy of pain.

I gave thee the stars for thy toys, and sky for a place to play; and I bade thee grow 'till thy head o'er-topped the highest arch of Heaven. I only bade thee bring to me at the close of thy Day of time a pure man's heart and a child-like mind in return for my trust in thee."

— Gertrude Tedford



The hand of the Creator is upon us; the loose strings of our human nature are being stretched and tuned.

— Daily Bread

THE LAW OF OPPOSITES

A new year is waiting for us with all its joy and sorrows, and other pairs of opposites, which will charge and support us in many ways, and help us to mature just the way we need to. Often we think that it is like a treadmill and we are not able to keep up with it. But we do. It's only that everything takes its own time. We just have to proceed and strive for balance.

"The law of all laws — the law of balance, equilibrium — is of all spiritual, as well as of physical laws, the most important. It is irrevocable and all-wise; upon it rests the stability of all life in manifestation. It is the primal cause and the final effect of the Law of Opposites, the law governing sex, and all forces in opposition. Without its action there could be neither spiritual, psychic nor material life in form.

"The cross of balance represents the consummation, the efflorescence, the final unity of all diversified life; as for instance, the disappearance of sex into sexlessness, the victory of the human soul over all that has impeded its evolution. When a full realization of all that may be represented by the symbol of the cross of balance dawns upon the image-making center of the mentality of normal man, a connection is made between the center and the center of the brain through which the divine power of intuition manifests, and the purpose, mode of motion, and incalculable importance of the action of the Law of Opposites become clarified, as to the necessity of which the mind has been hitherto confused." (*Teachings of The Temple*, Vol. I, pg. 409-10)

"The ultimate effect of action is determined by the motive, the purpose of the act, whatever may appear to be the incidental effect of such action. The higher, the more unselfish and humanitarian the purpose, the harder will be the battle with the pairs of opposite; yet without the victories won in these battles man would never rise above the soulless animal manifestation he was before the incarnation of the Sons of Mind.

So, instead of looking at the pairs of opposites as needless, cruel instruments of torture devised by an angry God, as man is tempted to do, when in the throes of suffering, he should endeavor to stand apart, and realize that they are beneficent, needful and altogether good." (*TT I*, pg. 401).

Though we are told that we have to avoid all extremes, we find that there is a chance in extremes too, if we — conscious of our helplessness — ask the One for help.

"There is a tendency among many students of philosophy and science in the present cycle to eliminate belief in the existence of a Supreme Being, a Godhead, and to trust entirely to their interpretation of the laws of evolution to account for the phenomena of life and nature; but even those laws alone give ample evidence of such an existence to the open, unprejudiced mind. For example, the law of demand and supply, the Law of Opposites — a divine law, furnish such evidence.

"The universal cry which rises from the heart of every human being in its extremities of joy or sorrow for union with or recognition by its God, whatever be the ideal of God he holds in mind, is a proof of the existence of a Supreme Being who can and does answer that cry." (*TT I*, pg. 560).

"It is only in the mediocre, the dead levels of life, when we have lost or thrown away the power to feel deeply, to desire ardently, that we can be satisfied with the results of our reasoning processes, our intellectual gymnastics. At either extreme, at the highest and lowest vibratory key of life, all in us that is capable of touching the hem of the garment of Infinite Love cries out for closer contact with that love at any sacrifice, and only in those extremes can such contact be secured, whether it be by means of some accepted religious belief or by the birth of the soul through travail of personal desire and effort." (*TT I*, pg. 199).

"During the latter part of every great age the efforts of the Forces of Opposition are always directed toward the destruction of form and the disintegration of mass. Unfortunately it is not only forms

of gross matter that have been or are being destroyed so ruthlessly at the present time, but the far more important ideal forms which make for higher evolution.

“There can be no expression of life without form. Destroy a form and you drive out the elemental souls of which the form is an expression.

“Religious forms and ceremonies, if wrongly used, may become traps for unwary feet, but it is not the form itself that is the trap, it is the betrayal of the elemental souls therein, thereby breaking the Hierarchal lines, the units of which have created those lines which must eventually bind all living creatures and people into one harmonious whole.

“The question now is, ‘Can Christianity stem the current of that stream and guide the stream into a safe outlet?’ “ (TT I, pg. 513).

But first we have to realize what Christianity really means. “As used by the Initiates of the Great White Brotherhood, the term Christianity would denote the belief of the earnest seeker after the truths taught by each one of the great souls – the Christs, who have incarnated upon the earth, at different periods of time, for the purpose of teaching and regenerating a fallen race, to which they had been karmically attracted.

“The fundamental truth as expressed by each one of the Buddhis and Avatars of the human race has ever been the same whatever the nation or the language in which they were expressed. They may be found in the Upanishads, the Vedas, the Commandments of Moses, as well as in the Teachings of Jesus, Confucius and others, and, in fact, may all be summed up in the familiar words “Love one another, for love is the fulfilling of the law.” (TT I, pg. 513-14).

“The pessimism of the present day is largely responsible for the inability of the devotees of mammon to recognize and deal with the conditions being rapidly brought about by the extreme optimism of another rapidly growing class, who will tear down and destroy, instead of waiting for the natural dissolution of things and peoples.

Extremes always precede disruption, whether of religious, sociological and civic bodies.

“Above all things, a calm, steady, moderate attitude should be cultivated in regard to all religious, sociological and civic questions.

“If a body of people sufficiently strong to cope with the situation rapidly materializing upon the earth, can be organized upon such principles, they will be able to lay the geometrical lines of righteous religion and righteous government for a new age, and resist to a great extent the disintegrating power of the extremists on either side.” (*TT I*, pg. 41).

Let us endeavor with all that lies in our power to attain and hold balance in order to minimize the effects of this disintegrating power of the extremists. We will succeed one day because: “The Law of Opposites ... makes no provision for lasting evil or injustice.” (*TT II*, pg. 26).

— *Annegret Liebig*
German Inner Guard

The Avataric Mantram

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

The Light of the Great Lodge is in and around us. We are one with it. In breathe its Radiance and send it forth everywhere for the good of our Larger Self – Humanity.

— *Daily Bread*

FIVE SWANS

Five swans flying,
long necked and so very white against the sky.

All grace,
simple in their beauty, majestic in their flight.

We can fly as they, I know,
if we try with all our might ...

to simply fly.

All grace, simple in beauty,
majestic in flight!

All grace, we are,
if we try ...
with all our might.

Anne Dunbar 12/94

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: Speakers: January 8, Eleanor L. Shumway: *Sacred Tools We Can Choose to Use Every Day*; January 15, Wayne Edmiston reading *Loriel* written by Dr. Dower; January 22, Chris Thyrring reading *The City That Is To Be* written by Harold E. Forgostein; February 12, Eleanor L. Shumway: *A Touch of Wonder*; February 19, Barbara Norman reading *Faith in Action* written by Elmer Hedin; March 12, Marti Fast reading *Affirmation, Aspiration and Prayer* written by Eleanor L. Shumway; March 19, Wayne Edmiston reading *The Masters* written by Dr. Dower.

The Temple of the People

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