

# The Temple Artisan

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January-February-March 2018

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*Behold, I give*

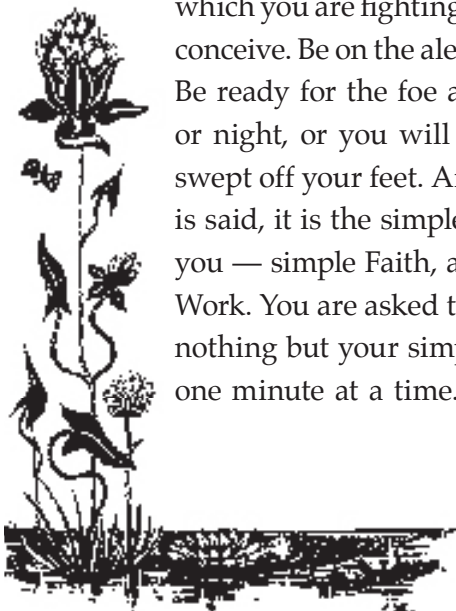


*unto thee a key.*

## THERE IS NO GOING BACK HERE

There is no going back. You must go forward. It remains with you, however, whether or not you will win the Holy Grail, which is immortal life, or go back for ages. There is, as I say, no standing still, no peace; it is battle, battle, battle, with first one enemy and then another. The powers with

which you are fighting are greater than you can conceive. Be on the alert. Have your armour on. Be ready for the foe at any time of either day or night, or you will be taken unawares and swept off your feet. And, my children, after all is said, it is the simplest thing that is asked of you — simple Faith, and Trust, and Love, and Work. You are asked to perform no great deed, nothing but your simple daily duty, one hour, one minute at a time. Nothing more nor less.



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## EDITORIAL MIRROR

His Holiness, the Dalai Lama, has issued a call that I think all of us are feeling within our own lives as we meet the challenges of everyday existence. In his book, *Beyond Religion, Ethics for a Whole World*, he says, "... I call for each of us to come to our own understanding of the importance of inner values. For it is these inner values which are the source of both an ethically harmonious world and the individual peace of mind, confidence, and happiness we all seek ... I believe the time has come to find a way of thinking about spirituality and ethics that is beyond religion." All religious backgrounds, all philosophies including atheism and nihilism are transcended by our connection with each other and to our Source. There are many ways of honoring that connection, but each of us must find it in our own way, accepting each other and overcoming fear.

As 2018 begins we all need to pursue widening our perspectives and rejoicing in the myriad ways we operate together on this Earth. In this issue of *The Temple Artisan* we present voices from past and present that celebrate the Truth.

— Eleanor L. Shumway  
Guardian in Chief



*Front Yard Beauty.* Photo by Anne R. Dunbar

## WORDS OF FORCE

The Temple of the People has many books, along with instructions, directions, meditations, hymns, services, and mantrams. Most of our services begin with a very specialized mantram, entitled the Words of Force. We all stand to recite it in unison with its unique rhythm. It seems to stand alone, unlike anything else we have, and has been stated countless times by members since the beginning of the Temple.

I can only assume that Francia LaDue, the first Guardian-in-Chief, presented it to the Temple group at the Temple's inception in 1898 when they stood together as one and first recited the Words of Force. I wonder what she said to them? Did she fully explain the who, what, where, when, and why? Maybe it was self evident to them, and she left it as simple as it could be.

In printed form, the Words of Force consist of three phrases, with three major ideas: Out of the darkness shineth the Light of the Glorified Triple Star into the hearts of humanity / raising the pulse of the Cosmic Heart / and driving the shadows into the blackness of the Great Abyss. This way of speaking emphasizes the verbs, the action words: shineth, raising, and driving.

When recited, the Words of Force are spoken in eight phrases: Out of the darkness / shineth the Light / of the Glorified Triple Star / into the hearts of humanity / raising the pulse of the Cosmic Heart / and driving the shadows / into the blackness / of the Great Abyss. This phrasing emphasizes the nouns: darkness, Light, Star, hearts (humanity), Heart (Heart at the Center of Being), shadows, blackness and the Abyss.

Whether written or recited, this mantram has a distinct rhythm that demands my attention, making me eager to stand up and combine my voice with everyone else's.

In a broad sense, this mantram does not specifically define anything. It is concerned with principles and not particular personalities. It operates in the silence for the general good. As its

base of operation, the Temple, our group soul, could be called a radiating center of impersonal force reflecting back to us what we put into it, the lows and highs of humanity. There is no obvious reference to God or to the many lesser gods stepped down through suns, planets, and to humanity, which includes the Masters.

In the Words of Force, pronouns such as I, you, he, she, it, they, we, me, my, mine, him, her, us and them are completely absent. That is different from the Temple mantrams, the Avataric Mantram, the Rules of Discipleship, and even the Pledge to the Order of the 36, which all use personal pronouns. Even on the impersonal side there are no direct references to the Divine in words like God, Son, Lord, thee, thy, and thou.

Let's look at the sentence construction of the Words of Force. In "The cow jumped over the moon," it is clear that the subject is a cow, she jumped, and it was over the moon. With the Words of Force, however, the sentence construction is unusual, even strange, for what is (or are) the intended subject(s)? Is it the darkness, or the light? What about the Triple Star, the heart, the Cosmic Heart, the shadows, the blackness or the Abyss? If you are able to diagram sentences, could you diagram the Words of Force?

The Words of Force begin with the idea of darkness and end with blackness, almost like it is ending at the beginning. So, round and round we go? This reminds me of a familiar, circular story with no end: "It was a dark and stormy night, and the Captain said, 'Antonio, my boy, tell us a story.' So Antonio began: "It was a dark and stormy night, and the Captain said, 'Antonio, my boy, tell us a story.' So Antonio began: "It was a dark and stormy night, and the Captain said, 'Antonio, my boy, tell us a story.' So Antonio began ..."

What do the Words of Force feel like? This mantram seems highly nebulous, yet direct and specific at the same time. It feels like we are participating in an invocation or incantation through the power of words. We all stand up proudly to speak the words in unison like we want to be included in a great cause that feels

like take me, use me, stand up and be counted.

Generally speaking, a force is an inner truth that expresses itself through an outer symbol within some form of nature. On the outer surface of life it is expressed as energy, might, power, a gale of great force, exertion, or the use of exertion against anything that resists. A force moves something from its present state or position to a new one, and that something is never again the same. Force is a dynamic influence that changes from a state of rest to one of motion, or that influences a result, accomplishes something, or affects a change in something.

Collectively, the words in the “Words of Force” attempt to call outward a specialized force, the ultimate force called Fohat, the greatest word whose power reaches down like rippling water descending from the mountain top above, then to our hearts and minds in the valley below, and out to mother nature. This ceaseless process is not specific, yet is behind and includes every kind of force that is needed, every day, every where.

In the act of saying the “Words of Force,” are we daring or compelling the universe in demanding the inevitable response?

Out of the darkness — shineth the Light — of the Glorified Triple Star — into the hearts of humanity — raising the pulse of the Cosmic Heart — and driving the shadows — into the blackness — of the Great Abyss.

*Out of the darkness:* One of the stanzas in *The Secret Doctrine* states, “Darkness alone filled the boundless all; for Father, Mother, Son had not yet awakened for the new Wheel, and Pilgrimage thereon.” Darkness is the source and origin of father, mother, son; spirit, soul and matter, the matrix of real evolution, the never-ending building process of creation on all planes attended with constant ceaseless motion.

In terms of world affairs, the darkness is the old established order of things, the moral and ethical darkness that must be clarified, to bring a new light to everyday living conditions, from misery, poverty, and slavery to money and power, anything that

must be raised up to a higher consciousness. In human beings, the darkness is one's own mental and emotional darkness, our stupidity and ignorance.

*Shineth the Light:* Any light is only noticed in the darkness. It is the light that reveals the invisible. The only real light is straight ahead and all powerful, the true radiation of the Divine within, the light from our own higher selves available to us to illuminate the dark spaces in our own being and those around us.

*Of the Glorified Triple Star:* It is glorified love, divine love ensouling humanity when it can find willing expression through the lives of human hearts. It is also many trinities like matter, force, and consciousness; substance, force and consciousness. It is love, the creator-preserver-regenerator; religion, science, and economics; love, will and wisdom; love, light and life; Divine love, life, and law; the Christ which is in all of us; the light of the Christos, the radiance of love, harmony, and unity; it is the higher self ensouling the lower self with himself; it is many things, and simply me, you, and us. It is the creator reflecting itself into its creature. In the interior, glorified triple star, only the highest light reflected in the interaction of the blue, red, and yellow light above exists. As from the Masters of Wisdom and the stars in space, it is the pure self-luminous radiation of the light within.

*Into the hearts of humanity:* The transformer or receiver of the divine force is stepped down for the human. Starting with 'into' it should be interpreted literally. The heart is the life, light, and love center of the human. This viewpoint is not centered on the outer, but on the inner; it is the heart doctrine over the head doctrine. Intellectualism can only be real in the light of the heart. Either the head or the heart dominates the personality, but we must choose which it is. The head will give you some of life, but only the heart will reveal the all of it.

*Raising the pulse of the Cosmic Heart:* The ultimate source of eternal cosmic energy, the heart transformation raises nature, including human nature, to an increasing vibration, and in turn the

cosmic heart is raised. This is evolving brotherhood, where the I in me is the same I in you, the same Christ potential, the realization that raises the pulse of the cosmic heart by all awakened souls.

*And driving the shadows:* Falsities and evils are the shadows cast by our own lower thought forms, as by-products of evolving humanity.

*And driving the shadows into the blackness:* The all-absorbing blackness is where not even shadows can exist.

*And driving the shadows into the blackness of the Great Abyss:* This phrase is the eighth and final idea: the blackness of the great abyss is not the darkness at the beginning of the Words of Force, it is the absolute negation of all light. Saint John said it like this: "And the light shineth in darkness, and the darkness comprehended it not."

The "Words of Force" is a kind of war cry to gather our human force together in the great cause to redeem wandering humanity. It is the triple evolution for the whole in constant and endless motion. Everything is being slowly built, by someone, in the process of becoming and not instantly created. It is the darkness and evolving light in one's own being. It is love.

Out of the darkness, out of my individual darkness of ignorance and strife, out of the darkness of our lives, out of the darkness of our leaders, our countries — shineth the light of our helpfulness, understanding, cooperation. From the real triple star of our triple natures shineth the light.

We do not have to fully understand all of this to be fully useful. After all, we will never fully understand with just our minds. There can be no last word. How we respond to daily circumstances in our lives has more influence on our understanding than the details of the circumstance itself. No matter the many stresses or the transitory pleasures are, these do not adversely affect our long-term satisfaction if we give a measured response; but we try to maximize pleasure to avoid pain, which makes us take



the long way home, and we eventually realize that it makes us very unhappy. Human appetites, desires, and pleasures being a good purpose only satisfies in the short term. If only we could temper our desires and learn this, half of the world's woes would vanish. We are here to experience all that life offers, including the illusionary aspects, as long as we do not forget and neglect the real life, which is on the inside. Why does it take us so long even to begin to realize such simple ideas in our lives?

Only a desire for the greater good, and keeping our eye on the mark, results in authentic and true satisfaction in living. It acts, but is willing to wait.

All Templars like us have their own past and path, our individual way of doing everything that guides us. This past and path pushes us to act, and we succeed or fail according to our own accumulated strengths and weaknesses or limitations. This is our little world uniquely being built by and for us. In the Temple, this past individual karma is the dominant driving force in our lives in relation to the group karma, and working it out is essential. This is what calls us to the Temple.

Out of the darkness — out of man's evil, misery and regrets, war, man's inhumanity to man — the light inevitably comes. If we try to see the light by comparing ourselves to our sister or brother, or by getting the answer from anyone else or some imagined authority, we will fail every time. No matter how small or faint, we will see the light inside our own heart and know somehow it is the same for everyone. A simple analogy is that we cannot make anyone trust us; that is an inherent contradiction. Trust must be earned by the act of trusting someone over a period of time.

All who aspire to greater things, the real Temple builders no matter who they are, can faintly sense and see the glimmer of the growing triple star far ahead. No matter what is happening in our individual lives or in the world, we can look into the seeming darkness, around and between the shadows as they are swallowed up slowly but surely into the Blackness of the Great Abyss, to be



reduced back to their original state and source.

"Though clouds and darkness seem to be about me, yet dwell I eternally in the light." The shadows cannot be denied but they do not and cannot conceal the growing light beyond.

— George Colendich



## 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.

*The Teachings of the Temple, Vol II, pg. 71*

### *The Avataric Mantram*

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

## THE BUILDERS GROVE

On behalf of The Temple I would like to extend my heartfelt gratitude for the generous outpouring of concern and cash to help us with the cleanup of the nearly total destruction of the lovely small grove of eucalyptus surrounding the monument dedicated by the Temple Builders to Blue Star, Francia LaDue.

The latest efforts shredded all the trees and stumps on the ground and trimmed a few standing trees for safety. There will be a time when those too will come down, but for now the grounds are safe and the fire danger mitigated. The miracle is that despite all the major destruction, the monument emerged unscathed.

— *Eleanor L. Shumway*  
*Guardian in Chief*



*Blue Star Memorial remains undamaged. Photo by Anne R. Dunbar*





*The Builders Grove. Photo by Anne R. Dunbar*

The following are brief writings from each of the Guardians in Chief, Francia LaDue, William H. Dower, Pearl Dower, Harold Forgostein, and Eleanor Shumway. Each one of them sounds an important note.

## **ARE THERE ANY MISTAKES?**

Francia LaDue

The changeable character of matter by means of which all objects, forms and conditions become interchangeable shows that however unwise, careless or thoughtless an act may be, it is only so at the moment it is performed. It would be perfectly right and wise at some other moment under other conditions, as mistakes are only acts or things out of time, the right time and under wrong conditions.

## **THE TEMPLE**

Dr. W. H. Dower

PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun — the Universal Heart — came into manifestation, the Father-Mother-Son, the triangular corner stone of the Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch and the outer walls are now being laid, preliminary to the work of the roof-builders — the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square. The development of outer conditions, planes, and personalities must keep pace with and correspond to the development of the interior man, or

evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of the Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical, and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge in which lies the root of all progress. The work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The site of that once wonderful structure has been rediscovered, and when the Lord, the Savior, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us." have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

## THE LAW OF SERVICE

Pearl Dower

The Law of Service holds a large place in the evolutionary scheme of life affecting each and everyone. It consists of use, work, and labor. The Master says: "There is nothing in heaven or on earth greater to strive for than an opportunity for usefulness."

All service must be rendered in the spirit of love and willingness to do one's part in all of life's activities, as the sum total of each life elevates or degrades one in his progress according to the use and service given.

Throughout all the kingdoms of life Divinity molds, shapes, and guides man's destiny, and as all life moves on from the lowest point to the highest point, cyclic law provides the vehicle whereby form and substance are evolved and through which the law of service can manifest. In other words, the law of cycles works with the aid of and in co-operation with the law of service in fulfillment of man's destiny.

An attribute of thankfulness must become a permanent part in the lives of all occult students, to strike a higher note in the grand scale of true harmony, and to be ever obedient to the Divine Will.

As man builds in the Higher Forces by unselfish service, sacrifice, love, and devotion, he helps to create atoms of the higher substance for the form used involving all the various degrees and grades of life. These higher forms of atoms manifest as spiritual substance. The plan and operation of these laws is little understood by the outer perception. The real glimpse of these results must come from the Soul awakened, whose desire is to be of service and use in all walks of life. True service springs from the heart — that inner desire to help one's fellow man and woman and thus fulfills this law in myriad ways: to one's country, family, home, or wherever placed in life's pattern. It must be an active part in every person's life for spiritual growth and attainment.



## THE VERNAL EQUINOX

Harold Forgostein

The vernal equinox signals the rebirth of nature's forces in all her kingdoms. In the occidental world of orthodoxy, all churches translate this cosmic event by the familiar stories about the crucifixion and the resurrection of Jesus.

The non-christian religions of the rest of the world are not less observant of the sun's eclipse, but rather they symbolize with similar stories the reassertion of nature's creative powers. These stories are so old as to have lost their historic counterpart. Despite this, they have exerted no less influence on their believers than have the teachings of Jesus in the western world.

The cycle of a century may be likened to that of a solar year. In its turn it too may mark an ecliptic progression in a correspondingly wider measure. The present years invite such an analogy.

In the past hundred years, the cosmic forces of regeneration and rebirth in this larger cycle have literally transformed the earth into another world. This transformation has occurred not only in the kingdoms of nature but even more so in the kingdom of man. The true spiritual meanings of religion, science, and economics have been hidden in a long winter of suppression. Fear and prejudice are now stirring into practical action the ideals so long proclaimed by prophets, poets, and martyrs.

Among the churches of the world, new ideas of common purpose are uniting innumerable divisions. Within the churches themselves, old crystalized dogmas and rules are being replaced with sympathetic and realistic new interpretations, considered wholly untenable just a few years ago. The unassailable barriers of centuries are being shattered.

Among the people of the earth is a driving search for new social and economic relationships. The conventionality of thinking by priest craft and statesmanship is being refuted and discarded. The fundamental premise of the Golden Rule is again being cleared of

the debris of denial and evasion.

So much greater are these new relationships than those being displaced. So much greater are the new requirements for their manifestation. The greater freedom of daily thought and action requires a correspondingly greater dedication and obedience to these obviously higher and more sacred laws of nature. Again the resurrection and rejoicing in a larger life may be celebrated and shared only by a greater realization of shared responsibility.

## **THE LAWS OF LIFE**

Eleanor L. Shumway

We find true inner knowledge, or wisdom, comes only from experience. Such experience we gain on a daily, hourly basis. We all have personal knowledge of artists, musicians, inventors, scientists, and artisans who have gained this inner knowledge by serious devotion to their work or studies. I suggest that we are all artists, musicians, inventors, scientists, and artisans, each in our own way. By the same serious devotion to the Laws of Life, we can advance through experience into wisdom. In this journey each of us will gain a unique point of view, contributing richly to the complex pattern of life.

No matter how simple or great the duty we are asked by life to perform — if that duty be performed in the right spirit, the necessary links are being forged that some day will connect the brain-mind with the soul, and open up to the mind glimpses of the transcendent glories of the realms of God. As we do our daily duty to the best within us, such action prepares in our auras, definite grades of substance that act as conductors or channels for inner and latent forces to manifest through.

We are not required to know the name of the soul in Sanskrit or in several other languages. Nor do we need to stuff our memories with the nomenclature of the seven spheres or lokas, talas, principles, etc. The Laws of Life do demand, however, that

our hearts must be set right, attuned to the great song of Brother / Sisterhood, with growing awareness that not a person, creature, or molecule of matter in the universe, no matter how seemingly low, is unworthy of our notice and love. Everything will be redeemed through love and brought back to the source from which it has fallen.

All too often we are apt to seek for happiness in other people, in conditions, in multiplicity of things and, in which, we find only temporary pleasure, then satiety, then disgust and despair. If you and I could get to the place where we might graciously accept Truth from the still small voice within, as well as from the great Teachers, we could save ourselves years of fruitless labor. As it is at the present time, each of us must learn for our self the long hard lesson.

You and I have been drawn to these teachings by our soul's recognition of the time, the place, and the unique opportunity for unfoldment on our spiritual Path. It would stand us in good stead to remember that our soul is, in reality, a cosmic force and not an individual, personal possession. It is part and parcel of a greatness and power beyond the imagination of our personal mind, and has been building since the world began. We have the responsibility to participate in the building process. There is no other choice.

*Out of the infinite source  
a river is flowing, ...  
Be still my soul and recover.*

— John Varian

## THE GOLDEN AGE

The Golden Age — strange, persistent, beautiful legend, that humanity in its childhood lived carefree under the loving guidance of heavenly Fathers and Mothers, who anticipated its every want and who nurtured with supernal fondness the sons and daughters of men. No story or fable is so universal as this: it is the first chapter in the history of every religion, the beautiful book of the beginnings fill every sacred tome.

Wondrously strange, as many thoughtful students have remarked, that the mythical traditions of almost all nations place at the beginning of history, a time of happiness and perfection, a period which has no features of savagery or barbarism into which the race afterwards descended and from which it afterwards evolved. And yet we can imagine how this vision came to the gentle seers of old — how reasoning by analogy from the highest and purest they knew in human life, they pictured infant man in the arms of his celestial parents, who, remaining with him during childhood, guided him lovingly until the hour arrived when the human will became strong enough to battle with destiny, confident enough to resent interference even though divine.

So to the reverent mind it has never seemed unreasonable to suppose that before the soul started on its great pilgrimage from divinity back to divinity, the loving universal parents should have strengthened it for its journey — and parted with it in tender sorrow, yet knowing well that in the fullness of time the wayward child would return, purified and uplifted by countless ages of experience, making it indeed a god amongst gods.

To the student of mysticism, however, an allegory so general must have a deeper meaning, and to him it symbolizes an eternal verity, an ever-recurring act in the divine drama of spiritual history of man. This drama begins at that stage of human evolution where the animal side of man is completely built, and to it Nature in her gentle maternal or creative aspect has already performed the prologue, for she has after aeons of endeavor fashioned a perfect animal. For untold milleniums the divine Mother has brooded

over the ocean of matter, molding it into myriad forms, each one more lovely than that which preceded it, until at last she can say "It is finished," for she has given birth to a being more wonderful in its potentialities than all the other efforts combined, a being attuned to all her kingdoms, having within it the essence of them all.

Further than this she cannot go; she has created a perfect instrument, marvelous in its latent possibilities, a beautiful fleshy temple, fitted to enshrine a god. But the within of this temple is darkened, the light of self-consciousness she cannot give. So with sadly tender pride she delivers her handiwork to the infinite Father, and he receives it joyously, for the hour has dawned for which the spiritual hosts have been waiting — the creation of a material instrument through which they may contact and bring about the ultimate redemption of matter.

Then to the world flock the little brothers and sisters of the Heavenly Host, entities who have sought and earned the privilege of carrying to divine completion the evolution of nature's lower kingdoms. When they have entered the bodies prepared for them, man first awakes to self-consciousness, for the Lord of Hosts has uttered to him the magic words, "Let there be light." Henceforth this light remains, the "light that lighteth every man that cometh into the world." The son of God exists within him, the link between him and divinity, without which he would return to the brute from whom he ascended.

The Golden Age symbolizes the state of consciousness in which the divine spark dwells after its first ensouling in a fleshy form, before it has become involved in matter and entered upon that great aggregate of lives, forming the cycle of necessity through which it must pass in its evolution back to divinity. To the soul thus newly born, the world seems a rarely beautiful place; all experiences are untried, the thrill of the first earthly contact with its infinite suggestion of new sensations is upon it; the serenity of the skies is still within it; the new born will quivers with the promise of godlike power. It is ignorant as yet of the limitations

of matter, and blindly eager for experience, and unconscious of the tortures which it is doomed to endure from these limitations. In this childlike condition of negative purity it enjoys its greatest peace, for it has supreme faith in both spirit and matter, a trustful confidence in its own potentialities.

But the celestial Parents know the weakness of their children, and to their aid send elder brothers who have long before passed through these rounds of earthly experiences and know the hardships and pitfalls of the way. These are the Christs and Saviors of all scriptures, whose mission it is to show the struggling soul its path of duty and prevent it from being blinded and degraded by matter instead of carrying out its true destiny of regenerating and ultimately redeeming the animal man.

Over the evolving soul gradually comes a consciousness of the grandeur of its mission, and it chooses to work out its own fate unguided and unaided, for thus only can it be made strong and worthy of its divine destiny. Childhood is a happy, beautiful state, but few of us would care to remain forever children, and as the heart of the child yearns for manhood with its promise of freedom and power, so does the soul long for divinity.

Nevertheless, it is not strange that the weary pilgrim, torn by the tumult and conflict of life, baffled and deluded by the forces of evil, should look back upon the peaceful hours of childhood with tender longing, and recall with yearning sadness the serene period of the Golden Age which exists in the memory of the soul. Yet few indeed are they who would give up the conflict and go back to the beginning, even if they could, for so precious is the heritage of the soul's experience that we cannot surrender it even in return for Paradise, and moreover, there dwells within the heart of man an eternal promise: that the conflict is worth the while, and that the serenity and joy which follow it will be to the soul another Golden Age, whose peace surpasseth understanding. And so it is not to the lost, but to the regained Paradise to which we ever turn with longing eyes.

— *Ethelbert Johnson*

## IN MEMORIAM

As guns were booming over Stalingrad on May 4, 1944, in Los Angeles, California, a baby boy was born. Ivan Robert Ulz was the only son of Frank Ulz and Connie Grike, Latvian natives. Ivan grew up in North Hollywood, living and working in the nursery school that his parents owned.

Ulz wrote his first song while still in high school. "A Letter to Hayley" was released by LarBell as a 45 rpm single in 1962, with a then-unknown Glenn Campbell playing guitar and Ivan himself performing the vocals as teen idol Billy Kidd. Ulz went on to collaborate with musical legends Lowell George, Hoyt Axton, Jackson Browne, Rickie Lee Jones, Roy Estrada, Steven Mann, Gene Clark, Dick Rosmini, and poet Rod McKuen, to name a few. His only album for adults, "Ivan the Ice Cream Man," was released by Stanyan Records in 1970.

In 1970 Ivan joined the Temple and lived here at the Center during several periods. By 1980, Ulz moved to New York City and began working with children. He released "Songs from the Old School" on his own label in 1999, featuring the world-famous Fire Truck song, later published as an illustrated storybook. In the mid-1990s Ivan created an alter-ego radio personality, Treasure Ivan, on Excellent Radio, broadcasting vintage children's records and reading stories over the low-power station out of Grover Beach, CA. Treasure Ivan would prove an enduring character, becoming the creative focus of his final years.

Ulz retired to Halcyon, California in 2012 with Eva, his fourth wife and radio producer, Tiny Frank the rabbit, and Pepito the canary. His last song, "It's a Bi-Polar World," spoke of his lifelong struggle with mental illness. Ivan left this life on October 5, 2017. He is beginning to find his way.





Our Temple brother and friend, Edward Michael Schmuck (Ed or Eddy to all of us) quietly stepped off this plane on October 8, 2017. Eddy was born in Lynn, Massachusetts, on April 10, 1939. He grew up in Lynn, but in the late 50's he joined the Air Force. After completing his tour of duty and wishing to escape the snow, Eddy mounted his beloved Harley and made his way to the beaches of southern California to revel in the sun and surf. There in Venice Beach he met his wife Kathy who joined him on the Harley. Later, they became interested in theosophy through a friend at Krotona, the Theosophical Society's western school, in Ojai, California.

The increasing smog in southern California motivated Eddy and Kathy to move to northern Minnesota to raise their two daughters. Later in 1989, they returned to work at Krotona for three years. Throughout his life Eddy could tackle any job involving maintenance as he had a deep understanding of how things were built and worked! By 1992 Ed and wife Kathy moved back to Minnesota living and working there until their return to California in May 2016, coming to Halcyon to make the Open Gate their home which they opened upon occasion to welcome our Temple guests.

## 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 *paintings of Alfredo Arciniaga and 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.

**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.

**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.

**Speakers in the Sunday Services** were: December 11, Eleanor L. Shumway: *Meeting the Challenge. Again!*; December 17, Barbara Norman reading *One Heart* by Harold E. Forgostein; January 14, Marti Fast reading *Three Voices* by Rudy Gerber, Gertrude Tedford, Bob Stenquist; January 21, George Colendich: *The Words of Force*; February 11, Eleanor L. Shumway: *The Power of Words*; February 18, Chris Thyrring: *Courage*.

### *The Temple of the People*

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