

The Temple Artisan

January-February-March, 2003

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Behold, I give

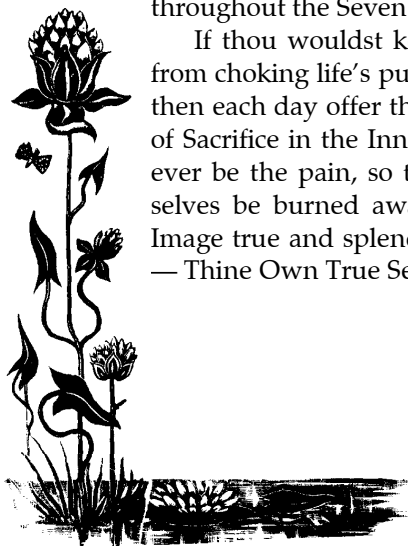


unto thee a key.

THE TEMPLE OF THE HEART

In the Inner Temple of thy Heart, on the Mystic altar of Compassion wrought therein of essences distilled of holy aspiration, of anguished prayers, of sacrificing Love and Service of countless lives in eons past, burns a Living Flame of Life fed by the quenchless Love of God, commingled with the fragrances of thy noblest ideals of Beauty, Truth, and Service to all thine Other Selves, and uniting thee with the Divine in all creatures throughout the Seven Worlds of Being.

If thou wouldst keep the noxious weeds of self from choking life's pure stream 'twixt thee and God, then each day offer thou thyself on that Altar Flame of Sacrifice in the Inner Temple of thy Heart, whatever be the pain, so that the dross of all thy lower selves be burned away, leaving thee each day an Image true and splendid of the Shining One within — Thine Own True Self Divine.



THE EDITORIAL MIRROR

The world seems pulled apart by the forces of darkness struggling with the Light. If we are honest in our evaluation of the situation in which we find ourselves, we will admit that these forces struggle in our minds and hearts, as well as in the larger world of the planet Earth. However, the feelings of powerlessness, hopelessness, and despair that we all fight with at one time or another can be transmuted into true growth for all humanity. We are being asked to face ourselves and our relationships with everyone and everything in our lives. Our responsibility is to ensure that all our actions are based in Unity and Love.

This may sound like a good philosophy which is impractical in today's world. However, if we will consider a moment that, under the Law of Unity, we are connected with everything in manifestation, then our part in the serenity or disorder of each moment must become much clearer. In the Temple lesson entitled "Tests," we learn: "A small event that appears trifling in its nature is often the one little point on which the final result of a whole incarnation is balancing; a hair's weight would turn the scale in either direction, and that weight is frequently added by carelessness, or thoughtlessness ..." We are not asked to change the planet. We are asked to give thoughtfulness and consideration to each moment of our day. By so doing we WILL change the planet and Peace, Love, Light and Joy will truly become a reality.

— Eleanor L. Shumway
Guardian in Chief

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

THE CHALLENGE OF CENTENNIAL CELEBRATIONS

On January 1, 1903, official ceremonies were held in Halcyon celebrating the move of the Temple of the People to California, and specifically to this particular place. Ground was broken for the Headquarters Cottage that also served as Blue Star's home. In the *Artisans* of those years we read accounts written by Edgar Conrow, Dr. Dower, Blue Star, and others, of the conditions here in California. We smile now at the descriptions of the Arroyo Grande valley one hundred years ago. As we read, we sometimes find ourselves yearning for that long-ago time when things seemed to be simpler, and there certainly were not the great numbers of people living nearby, or cars and trucks thundering up and down Halcyon Road.

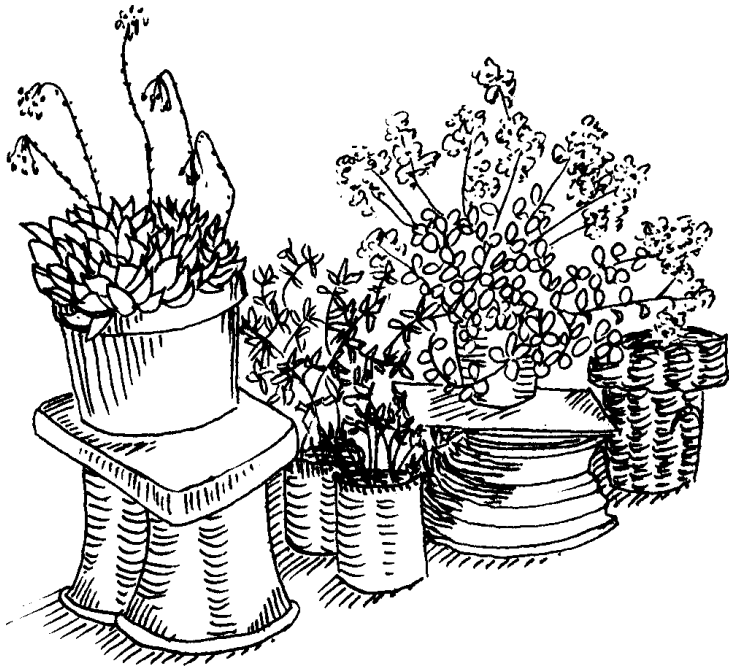
In reading such accounts, it serves us well to feel in behind the simple descriptions, imagining the amount of effort needed to carve out a new community: homes, sheds, and barns built with hand tools; horse and buggy transportation; oil lamps and candles for light; wood stoves that needed constant attention; growing the food for the table; cleaning out the chicken coops and stables. In addition to all of these tasks, there was the work of The Temple: a large body of correspondence, using (of all things!) pen and ink, and sent through the post office; organizing the correspondence study courses; running square meetings here for study of the Master's teachings; and keeping an inner climate that was ready for the regular contact with the Masters as the great body of Teachings poured through this Center.

In our imaginations, as we put ourselves in step with our founding leaders and members, we should be overwhelmed with gratitude for the enormous job they did as well as the rich heritage bequeathed to us and those that will follow us. We are charged with an awesome responsibility: that of maintaining and furthering the work of the Temple. It is not as if we have not been told what to do and how to do it. For starters, all such instruction is currently contained in eight bound volumes of Temple books. There are, in addition, 103 years of the *Temple Artisan*, containing additional guidance. We could spend all of our time ingesting such material through our mental bodies, but just knowing all

this is not enough. We are expected to develop the wisdom to put such guidance into practice. Marilee Wydra, in her book, *Feng Shui, The Book of Cures*, spoke of wisdom so clearly, saying, "Knowing things and extrapolating the impact of their meaning is what separates knowledge from wisdom. It is wisdom, the alignment of experience with insight, that propels us successfully through life."

My mother often told me, "Knowledge, put through the crucible of experience, becomes wisdom." Like other youths, I was apt to be impatient with such pearls of wisdom!

I like the phrase, "knowing things and extrapolating the impact of their meaning ...", because it states very clearly that the responsibility for this process is ours — yours and mine, individually and collectively. We cannot wait for the other guy to get with the program. Indeed, in the face of any opposition, it is my task, your task, to do and BE the things we believe in, and to do so NOW, as often as humanly possible.



— Linda A. Rollison

One of our founders, Dr. Dower, was very clear in his writings, often using analogy and metaphor in the field of science to illustrate the teachings of the Masters regarding the unity of all life and our place in the scheme of things. He was well grounded in the science of his time; but, with the addition of his occult training, he was also way ahead of his contemporaries. In his Editorial Mirror columns of the *Artisan* of February and August 1903, he tells us:

The solar family or system of which the earth is a member, is computed by astronomers to be three billions of miles in circumference. However, this group entity or soul is but a cosmic molecule in a universe of similar solar systems, all of which, it is reasonable to think, are governed by the same inexorable laws that govern the forces and matter of our system. The sun of each system may be regarded as the Master-Father of the worlds that revolve around Him. He is the Higher Self of the system, in fact — that common center from which all draw life and the inspiration to be. There is a natural tendency on the part of the planets to fall into the sun, or become a part of it; but the law of polarities comes into play, and a force of repulsion drives the planet away from the sun until the aphelion (the furthest point away from the sun) is reached, when the return begins again — the desire or aspiration, we may call it, on the part of the planetary life, to come as close to the Master-life as its development will permit.

As with planets, so with humanity. The Great Lodge of Masters is the Central Sun around which all souls revolve until they are so perfected as to be indrawn into and become a part of it. In its elliptical orbit, there are recurrent periods when the soul is nearer to the Masters than at other times: then the reaction takes place, and that soul is driven back until the pull is strong enough to again draw it toward the Central Sphere of Light. It is natural that different qualities and characteristics must distinguish those souls who are approaching the Lodge and those who, filled with the force derived from nearness, are receding from it. One class is filled with an

indrawing, and the other with a withdrawing force; one is swayed by a centripetal, the other by a centrifugal power, which, in other terms, simply means an attractive and repulsive force. Hence the necessity for the utmost charity for, and toleration of, the opinions, beliefs and modes of life of those around us, whose orbits intersect our own in daily life. To understand a man or woman, we must understand in what direction the soul is traveling in its orbital course relative to the Center of Being.

Then again, some souls are simply satellites of other souls — and, circling around a minor center, are carried along the orbit described by that center.

I cannot but be struck with the congruence of these words with those of the Master in the Convention message of 2002, when He pointed out:

Another important point I would put before you before leaving is the one upon which I have laid stress time and time again: that of your conduct, your daily voice and tone of living, toward one another. It may seem over-emphasized to you. You may think your acts and words should be understood by each other after long years of comradeship together and permit of certain gruffness, familiarity and crudity. It should not be so. If you cannot apply the spiritual qualities, if you cannot give that loving voice, the understanding helpfulness to one another with whom you have worked and associated in season and out, under fire and torment, as well as in hours of gladness and ecstasy, how can you expect to feel the soothing hand of the Christ upon your own brows or hear the joyous voice of spiritual happiness within your hearts and souls? We administer justice, the seed of which must be planted in your own minds and hearts and lived out in your lives.

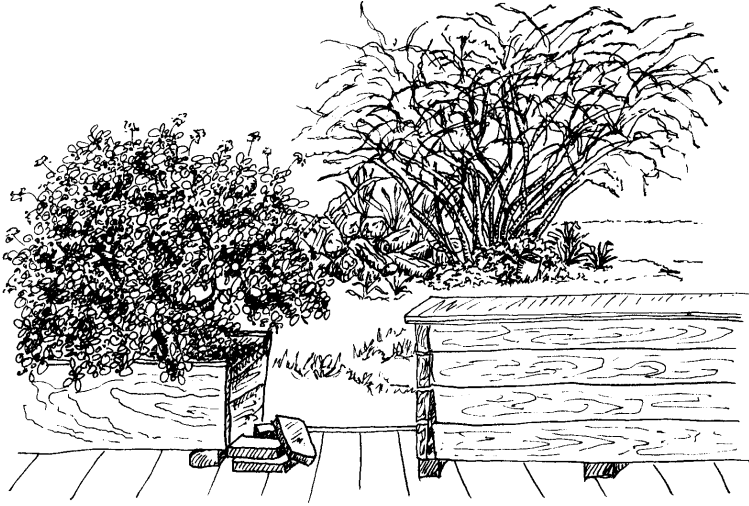
Dr. Dower goes on to say:

Too much life will kill as well as too little. A planet must receive the greatest amount of force and energy from the sun when it is at its perihelion or nearest point in its orbital course to that sun. If the force of repulsion

did not come into action at the point of perihelion, and begin to send the planet away from the sun, the planetary body would be injured by the excess of life poured into it at such a proximate point. In receding from the sun, however, opportunity is given for adjusting and assimilating the forces received. The same law obtains with human beings in their relation and contact with Master-forces — who are also Suns of Light and Life. Irreparable injury would be done to one who should come too near to Them — or nearer than their strength and evolutionary status would karmically permit. So powerful might the reaction be in such a case, that the soul involved might have to touch the lowest hells ere the force of reaction is spent, and it could feel the first impulse to wing its way back to higher currents and spheres of life.

“All roads lead to Rome.” Numberless paths lead to God. It is not necessarily the professed student of occultism who makes the surest and most rapid progress on the path. Knowledge of occult terms and written opinions of others on esoteric subjects will not advance one a single inch on the path. True inner knowledge comes only from experience. The artist, the musician, the inventor, the scientist and the artisan gain this inner knowledge by devotion to their work or studies. However apparently great or lowly the duty — if the same 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 infinitudes. Right work and thought along the lines of duty at hand prepares in the aura definite grades of substance that act as conductors or channels for inner and latent forces to manifest through. Right occultism does not require one to know the name of the soul in Sanskrit and several other languages, nor does it require that the memory be stored with the nomenclature of the seven spheres or lokas, talas, principles, etc. Right occultism does demand, however, that the heart be set right — attuned to the great anthem of brotherhood — and that

the neophyte should realize more and more that not a person, creature or molecule of matter in the universe, however apparently degraded, is unworthy of his notice and love — that all such must be redeemed some time — brought back to the source from which they have fallen.



— Linda A. Rollison

Notice this statement: “Knowledge of occult terms and written opinions of others on esoteric subjects will not advance one A SINGLE INCH ON THE PATH. True inner knowledge comes only from experience.” And, as Ms. Wydra pointed out: “Knowing things and extrapolating the impact of their meaning is what separates knowledge from wisdom. It is wisdom, the *alignment of experience with insight*, that propels us successfully through life.”

The Temple Teachings are full of admonitions such as “Judge not, lest ye be judged,” and “Get busy working on your own faults, and when next you look around at others, you will find they have vastly improved also.” It is so easy to focus on the faults of others; it certainly takes the heat off oneself, or so it would appear. This must be an ongoing human stumbling block, for the fifth Rule of Discipleship states in very clear language: “Thou shalt not speak falsely, unnecessarily or critically against thy neighbor, and so put in action the converse force of creative sound and word; for the Higher Law will reverse the action of

the force thus directed and bring back upon thee, with intensified strength, the results of the broken law."

Dr. Dower goes into the whys and wherefores of this Rule in this passage:

"It is much easier to be a good critic than even a passable performer."

Cease looking for truth in shadows, or for shadows in truth. The lower mind fails not to find the semblance of its own dark and crooked qualities outshadowed in the highest truths. To the evil-minded, all things are evil. Live in the shine of life where shadows have no place.

Has not the Master said, for us: "You dwell in a universe of shadows; you yourselves are little else than shadows. The Great Divine Forces are trying to express the immeasurable wisdom, knowledge and potency now enthroned on the 'Mount of the Gods' through you — the distorted forms which they have thrown upon the screen of ages, while they wait with the patience of Christ for the unfoldment of the Germ, the real Man to manifest to others the Heart of Gold, now hidden from all but the Infinite Love. You, yourselves, sense the unreality of all around you; the untruth; the wavering of the shadowy substance in which you are imprisoned, the depth to which it may descend, if it has not already descended. Alas! that some of you cast these gloomy reflections on all you contact, and behold nothing but evil in all things, in all people."

True knowledge is of the soul. The soul is the Knower who has the power to feel and become a part of the life of things, translating then its feelings in forms of thought to the mind and brain, its outer instruments. Many and wonderful are the powers of that group of finer forces which we call the soul. The fourth dimension of inwardness is no secret for it. It has but to fling its force with concentrated effort on any object to identify its consciousness, for the time being, with that object, thus gaining a knowledge of all its parts and qualities. It is not always able, however, to impress the more or less insensitive brain-mind with the knowledge thus ac-

quired. Mental rubbish accumulated in the mind — false knowledge, false ideals, selfishness and unnatural views of life — may obstruct or distort the reflection of soul knowledge into the mind of mortal man.”

The orthodox idea seems to be that each man has a soul which he drags around after him with more or less trouble through life. He has no particular use for it on earth — but must needs give it a lot of attention, as it is liable to get “lost” somewhere if he doesn’t watch out. At death, however, this soul comes in handy; you just get into it — and away you go. The soul in reality is a cosmic force, and is of a greatness and power beyond the imagination of the personal mind to conceive. It has been building since the world began, and is made up of qualities, substances, and powers won from the experiences of a mighty past in contacting different grades of matter and conditions on this and other worlds. The soul is both practical and ideal. It is the Knower. It is the propelling force of all progress. Its power enables every man and woman to wrest from Nature her secrets; it arranges into forms the substance of thought for the inventor, the scientist and the discoverer. Flashing its light through the organs of sense, it enables the personal mind to judge, weigh and balance the diverse qualities in people and things. It enables the mind to follow the sweep of stars — to feel the Infinite. It is the Relator of God to each unit of humanity.

It is not you who has the soul, but the Soul who has you.

Each student of occultism should strive with all power to become a true center of light. Before the inner light may break through the outer shell of personality, that personality must be changed and modified to a great extent. It must become polarized or aligned to the inner forces. Correlations must be made between the lower and higher selves. How may the outer man or woman become so attuned? Begin by standing on your own mental and soul feet. Throw away all the crutches you have been using; keep the doors of the mind open; gain

the power to feel unattached to the fruits of your thought or work, to pleasure or pain, gain or loss, victory or defeat. Lean not on other personalities, nor be influenced by the opinions of others. The path to mastery is barred to those who follow the opinions of others.

The advice of one eminently successful along special lines may be helpful, however. The Great Law decrees that each one must stand alone, must win his or her own crown; no other — not even a Master — can win it for you. The light within cannot reach you if the mind is modified by the mental force or image of others. Yoga means union, the marriage of mind with soul; and Yoga, according to Patanjali, an ancient oriental teacher, is accomplished “by hindering the modifications of the mind.” The mind is like a pool, and tends to be modified and changed by the image of every object it senses, as well as by every thought-wave projected against it. If that fine grade of substance called the mind is kept clear, calm, unmodified, the self of the soul may reflect thereon the impress and images of the deepest truths, which the brain will then grasp with crystal clearness.

Draw your consciousness within, and look out on life from your own vantage ground — your own center. See with the eyes of the soul, and judge from the fruits as to the values of other units of humanity and things.

Our charge now, in 2003, is to take the torch we have been handed and carry it forward into all the coming nows. We are not asked to do extraordinary things. We are only expected to do the ordinary things with extraordinary insight and wisdom. We have earned the right to be here at this time; we have also earned the right to be expected to do the very best we know how to do, from the very best place deep within our souls. And we must do it with hearts filled with gratitude for the richness of our heritage, and a joyful determination to carry that torch to the next stage.

— *Eleanor L. Shumway*

WHERE IS GOD?

The apparent difficulty of bringing down to human perception the relationship between God and Man is as great today as it has ever been. The human mind in general seems incapable of grasping an idea so vast; and one starving intellect after another, in striving to obtain and convey a finite conception of an infinite reality in its totality, founders on the same rock. God is in truth something which can be felt, though It must ever remain unseen, unheard, by physical organs of sense.

It is said, "God is Love." You are conscious of the love bestowed on another human being. Strive to realize that such love is not God, though God dwells in that love. That love is the medium by which the energy sometimes termed attraction or affinity may manifest itself. The beauty of Nature, the grandeur of sky and ocean, are not God, but the power of perception in a human being, and the power of manifestation in Nature, sky and sea — or, in other words, the POWER which creates the vehicles of perception and manifestation is God.

The glorious harmonies of the whirling spheres, or the melodies evolved by man, are not God, but the energy of Fohat — Universal Will — the power which produces those divine harmonies and which is back of the efforts of man, is God. The vast oceans of air, ether, and mind are not God; they are but the media by and through which God mirrors Itself in Its creations. In other words, if you would seek and find God, search for It in the power that lies behind every phenomena of God's creation; and, seeking wisely with even a faint comprehension of its reality, you will not fail to find It in every manifestation your consciousness touches upon. The hunger and thirst for God that tortures the human heart, in its hours of loneliness and despair, are the surest indications that God can be found; for no want can be conceived by the human mind that may not be satisfied if the right conditions for its satisfaction can be procured. As it is impossible to imagine a thing that has no existence, so it is impossible to have a desire or longing for a thing which cannot be gratified.

— B. S.

THE HOUSE OF LOVE

Within the dreaming vision of the Gods,
Who made a human seed to live and grow
Into the home of all the powers of Heaven
And radiant with the glamour of that Dream,

There is a Temple, vast with halls of Light;
Builted it is upon great Human Hearts.
Its roof-tree riseth level with the stars,
And all its doors are open to the world.

There come the sick and weak and halt and lame,
The thief and scoundrel to the Lord of all.
Into His heart they creep and nestle in His arms;
None are refused who come; His arms are long.

And we would build a Temple here for men.
The open gate must bide before our halls;
The helping hand must answer to our heart,
And all the world be reckoned in our love.

Turn we away a tramp, we turn away the Christ;
Then all we build is vain and all our gain is loss.
And if we hurt the thief and make the poor a scoff,
We build upon the sand and shall be swept away.

But if we open wide the portals of our heart,
To all the evil ones who live and breathe and die,
Then shall our Temple live, then shall our Temple grow,
With roof-tree in the stars and vast with Halls of Light!

—JOV

ABOUT THE TEMPLE TEACHINGS

Dear Friend,

You have asked me about the Teachings of the Temple. Although you may not know them by that name, you are already knowledgeable about them, as am I, as is all of humanity. You have somewhere heard of the Golden Rule and have been living your life with some degree of compliance with it — and quite possibly some violation, too. Probably none of us can judge and say how much, how good we are or how bad we are. It would serve us no purpose, since we must all admit to being less than perfect. What would it matter if we tried to place each other in a scale of one to ten, with God representing ten?

Probably we have different ideas about God — if we admit there is a God — and we would find ourselves comparing His various powers to our own advantage. There are today skilled scientists suggesting that the whole universe developed from a primary “big bang” resulting in the accidental but systematic creation of everything in that universe. Then there are others who prefer to think maybe yes, but that Somebody had to set off that “big bang.” Some feel that a divine Intelligence loved everything into being because, with the possible exception of man ourselves, the rest of the known universe seems to move in exquisite harmony and balance, whether it be a galaxy or a wilderness or a flower.

Curiously, of all the kingdoms of nature, only humanity has the power of speech — a facility of communication that dominates our world — not always for the best, but always for some purpose. Our communication — that of asking questions and answering them; wanting to know, to tell — is not always as subtle as that which prevails in the animal, vegetable or mineral kingdoms, or as that which obtains in fire, air, earth and water. Their communication is recognized by people as laws of nature on which their interdependence, their obedience is implicit. Humanity, on the other hand, has power of choice. We can communicate “yes” or “no.”

So it is well to avoid in speech a complication of words making communication word-bound instead of serving to express ideas. For you and I may each take different and possibly

contradictory meanings from the same words. One teacher (William Quan Judge) has suggested that if all the terminology of the scientific world — electronics, chemistry, physics, biology, geology — were withdrawn; if there were no system of words to describe them by hypothesis or measurement, still the world would go on in a government of principles. Mountains, volcanoes, oceans, rivers, winds, the sun itself would not cease to exist in any way. And while countless civilizations have preceded ours that undoubtedly had some way of referring to the universe — all different — and have risen to great heights of achievement, this could not apparently have prevented them from degeneration. Meanwhile the world moves steadily on in an orbit that is governed by irrevocable laws called in words gravity, attraction, love, cohesion, loyalty, refracted rays, colors: facets of material and spiritual sunlight.

Frequently the Temple Teachings are referred to as Theosophy, an old word meaning *Theo*-god, *sophy*-wisdom or knowledge. It is a good word but too limiting, except as one doorway into the study of the Teachings; for, like all such words, it tends to imply sectarianism and creeds. The point is, my friend, that you are already acquainted with what the word means, what the Teachings are illuminating. You are not inquiring into a strange and foreign world. For you understand enough of the world in which you move to get along happily or unhappily in varying mixtures of emotions: your now-existing relationship to the universe dependent upon your intelligence and physical, mental and spiritual well-being.

Beginning wherever you are, doing whatever you are doing is the most vital and important truth in the universe for you, since you obviously have no alternative.

Since we do have power of speech, we must admit that constantly, from whatever we call the beginning, a certain law has been pronounced in all our countless languages: "As ye would that others do unto you, do ye even so unto them." There is no way that all humanity cannot be primarily involved with that law.

That is the purpose of the Teachings of the Temple — to deal with us all as we are now, involved in knowledge and ignorance, love and hatred, selflessness and greed, common good and

waste, regardless of the words we may affirm or deny, but without fail impelling us on to a fuller meaning of the life we are in. For you have found that your life is a learning process that has no limits. It represents achievement of skill in the physical, mental and emotional worlds wherein you dwell. The possibilities of those skills are unlimited. They are yours for the earning. There is no way for us to know how much we can learn; but there is a realistic evaluation of them in terms we already know — arts, sciences, ethics, morals, government, religion and, indeed, communication. We can put no limit on this learning except to call it infinite. Some call it the Mind of God. What we learn and earn is but a part of what already exists, as we are learning to find out.

You may have learned that somehow you have become responsible for the knowledge you have. Or you may feel that knowledge can be vastly imposed upon. You may feel that you live only one life — that life being responsible for placing you eternally thereafter in heaven or hell. You may feel that you were born out from annihilation and you will die back into it. Or you may feel that Jesus died for your sins, and that therefore you are absolved from the word “responsibility,” as from all the rest of the world’s inequities. Theologians call this doctrine vicarious atonement. That is a priestly government of fear and supplication. But many people feel that this does not fit at all into a daily life where self-responsibility is shared by all the people you live with, even if you do not know them.

You may subscribe to some kind of organized worship that has brought you comfort, wisdom, guidance, and inspires you to do good, to do better. If so, be happy in that security. No kind of worship can do more for you. If it has brought you to today where you find yourself in need of other answers to your life questions, be grateful that yesterday has brought you to today; and now you seek anew and so you ask about the Teachings of the Temple.

They will tell you that you reincarnate lifetime after lifetime as do cells, atoms, worlds, ideas, laws, civilizations. For us there is an unending path of learning from the unknown past to the unknown future, bridged by the time called now, the present, the most important moment. The word reincarnation is a name, an

idea, a force called hope. The Teachings tell us how to make the most of that moment. They do not dwell upon the psychic, mediumistic, spiritualistic, the so-called occult.

The Teachings tell you that nothing exists that has not been caused to exist. Nothing is accidental, although we may not know what caused it to happen. Therefore, you are constantly creating causes which become effects, which become further causes as you walk your path of life and affect all the world as it affects you. The goal of life is not contained in technology but in the integrity of character and common good. This self-responsibility is called in Sanskrit, Karma — which means cause and effect, renewed balance, and is directly related to reincarnation.

Reincarnation and karma — hope and responsibility — are simply two keys that help to unlock the great mysteries. (W.Q.J.) You may not know enough about either to believe in them, but you cannot live without hope and self-concern. Actually, there is very little we know about anything, even cause and effect, our own world and ourselves.

But we have learned enough about life to know that we must eat our own food, breath our own air — and no one can do it for us. Therefore, say the Teachings, each one of us is a part of the vast universe, a part that no one can replace. We must do our own work because no one can do it for us. But we can only do that work because of all the work that others have done before us — and do ours that those who follow us can do theirs. Nor can we fail, so long as we try again to do that work, and hopefully do it better.

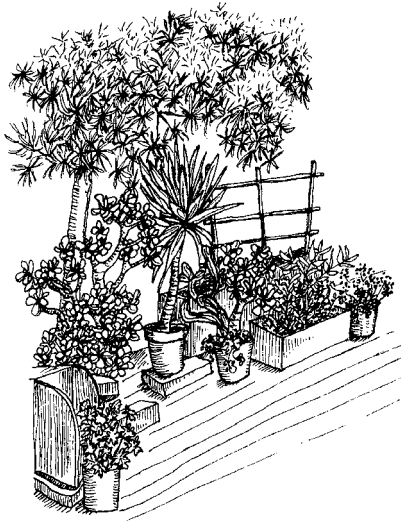
And in this world of which we are an essential, responsible part, there are most obviously degrees of creative intelligence, power and beauty that we can hardly understand. But this perfection reflects clearly to us from the lives of men who have gone before us, who are greater than we are and in reality are always living among us. They fire our hearts, our imagination, our minds. They sing our songs, paint our pictures, pioneer us from the known to the unknown. They are our Teachers of the art and science of daily living. They hold our hand. They guide us on. They light our path through joy and sorrow, war and peace. They have given us laws and principles — laws like the Beatitudes, the 10 Commandments of the Old Testament, the sacred precepts of

Buddha, the Commandments of the Teachings of the Temple. These precepts did not evolve by trial and error any more than does man. They are no more subject to referendum or committees or votes than are gravity or electricity. These are not word-bound directions requiring intellectual or material epitome. They are what we have always recognized as a power greater than ourselves — a Father/Mother Love surrounding us like sunlight, though some may turn it into fear and vengeance.

The Teachings of the Temple are to be studied to answer the how and why and what and when and where for all of us — day-by-day answers to pain and suffering, expressions of joy and beauty, as all of us constantly change. Always do the Teachings point out the next step and always with love and concern, wisdom, service and enduring sacrifice. No one anywhere is a stranger to this guidance; it powers all life. And that is why you are already well into the Teachings of the Temple, known to you by whatever name or act.

If this letter has helped you along, it is because of its truth which you have recognized because of the authority within yourself.

— *H.E. Forgostein*



— *Linda A. Rollison*

UNITY AND INFINITE VARIETY

Matter is crystallized life or spirit. The divine is in all things and leaps forth as conditions evolve and permit. Before organic life came, the teeming life now of this planet was foreshadowed by and in the primeval rocks — for those rocks were living things responsive to influences that are felt by the most advanced forms of life today, but without organs to transmit or brain to record. Myriad organized forms have since evolved to function the monadic Flame in constantly-increasing measure. The many are winging their way back to the One. The One is indrawing the many. All of which shows how Unity may manifest in Infinite Variety.

— *W. H. Dower*

IN MEMORIAM

On January 22, 2003, Temple Priest and long-time Halcyon resident Johanna Brkovich passed away.

Johanna was born in nearby Nipomo on September 2, 1918, to Laurence and Johanna Jensen, who had come from Denmark to farm in California. Johanna attended local schools and after graduation from high school worked and lived in Santa Maria. She married Navy pilot Harold Brown, and they had two children, Joanne and Harold, Jr. Later, when she was married to Wesley Brkovich, son David joined her family. Johanna moved to Halcyon in 1950, where she raised her children, driving a school bus for the county special education classes, and busying herself in Temple and community activities. After retiring from driving the school bus, she worked in the Temple office for many years.

Her selfless service, wonderful sense of humor, constancy and dedication, and quiet striving to live the things she believed in are a shining example for all of us.

PACIFICO

I make peace with my company of foes.
 Be it known: From my innermost heart,
 I forswear all feud for all tomorrows.
 I will endeavor in the days to come,
 To rush to aid the lion who'd slay me,
 Glad to give up cursed pride's foul victory.

I hasten to make peace e'en with those
 Who still covet to waylay and slay me,
 Happy to share with them all that is mine.
 Come what may, I'll bear it in patience,
 Let me suffer them, never hit back in anger,
 Let me heal souls, nevermore to wound.

I make peace with the powers of darkness,
 Understand them I will, argue no more;
 For e'en darkness is but part of the Light;
 I shall thank them for whate'er they give,
 Be it pain e'en in hardship for my life.
 Only good, naught else exists for me.

— *Jürgen Scheutzow*
August 12, 1947



— *Linda A. Rollison*

RIGHTEOUSNESS

When man has attained to full mental and physical maturity and some strong interior impulse impels him to reconsider and analyze all those features, phases, and conditions of life which have been instrumental in promoting what the world terms his successes — his pleasures, his power over weaker men, his self-gratification in any desired form — what then does life hold for him as a basis for unremitting effort in the days and years which are to follow?

If he has come face to face with his naked soul in that period of introspection and perceives the rags and tatters lying at its feet or still clothing it, the fag ends of his birthright which alone remain as the final result of all his past efforts: namely, satiation; disappointment; hopelessness; bitter contempt for the things, the methods, the means, the ideals of his fellow creatures — the men and women with whom he has been most closely associated in the varied experiences of his business and social life — it may be that, in some interval between those lines of mental action, the word Righteousness falls upon his ear or is whispered by his diviner Self, and forces him to a more just review of his life experience and a fairer determination of causes and effects. In such an instance, the purposeless future narrows before a man's vision and regret for wasted opportunities temporarily blinds him to all else.

Only then can he begin to comprehend the beauty, the desirability of Righteousness, the necessity of living up to some code of psychomaterial, moral and ethical laws such as that inculcated in the Ten Commandments, or in some other religious code of laws that has been handed down from father to son from time immemorial.

It dawns upon his consciousness that he has entirely misconstrued the purpose and the character of those laws, and that, far from being the arbitrary, undesirable, crippling demands of a formerly cast off personal God or of some dictator of a past age, they are simply the most beneficent, helpful, clean, all-embracing, and sane rules of life it is possible for human or divine mentality to invent.

He now perceives that aspiration-prayer-compassion, hones-

ty, purity, self-sacrifice, regard for the rights of others, if religiously followed, would have built a foundation for an eternal structure of Peace, Usefulness, Unity; would have clothed that now naked soul with exquisite garments of Love, Hope, Faith, Wisdom and Knowledge, and finally, away down in the depths of his disgust and abhorrence, he cries out: "O, what a fool I have been; truly, I have bartered my birthright for a mess of pottage!"

A man or woman must have sunk to the state of swine in order to be content to remain filthy in body day after day when there is any possibility of cleansing that body; yet many men and women who are outwardly clean are content to remain in such a state of interior moral, mental, and psychical filth as the vilest animal would shrink from if able to perceive it.

In its last analysis, the word "Righteousness" means cleanness — purity of soul and body — and, when one considers that such moral, mental and psychical filth as I have mentioned creates conditions of astral life which are analogous to the germs of disease and death which are developed by material filth, he begins to understand and realize how desirable is Righteousness — cleanness — from every point of view he is capable of observing; and, if he is not utterly lost to all interior and exterior decency, he will turn face about and, like the Prodigal son, "arise and go to his Father" — that is, get up out of the mire and filth of his lower nature, look earnestly into the heights of his Spiritual Self, recognize the wholesomeness, the cleanness, the beauty and truth of a life guided by divine laws, and then set out in earnest to live by those laws, regardless of anything in the line of pity or contempt shown by his whilom friends, and perfectly oblivious of the pain, the loneliness, the anguish which must inevitably come at times until his soul and body have been cleansed and purified from the results of his past misuse of life's greatest blessings.

Ah, truly, Righteousness should be the one aim and ambition of the human soul, for there is nothing else in the wide universe that justifies the bestowal of immortality upon man.

TEMPLE ACTIVITIES AND NOTICES

The after-holiday-blues certainly haven't kept the Halcyon residents home any more than at other times of the year! Some of the comings and goings: Marti Fast and Kathy Headtke toured Joshua Tree National Park; Ron and Nashoma Carlson drove from one end of California to the other visiting children and grandchildren and then hosted the same here at home; Will and Annie Dunbar showed Will's parents, Joe and Joni, from Buffalo, NY, how the California sunshine brightens things up; Heather Morton from Virginia visited the Rollisons for two weeks and all took in a very special art show in San Francisco; Maryalice Mankins continued to hone her considerable skill in watercolor painting at workshops, recently in Mexico.

Johanna Brkovich's family gathered from near and far to celebrate her life. She wanted no sadness at her passing, and the family remembered her wonderful sense of fun and love of her family about her. Barbara Ricardo's mother, Dorothy Green, has come to live with her, and we welcome her cheerful smile and interest in all the activities here.

George and Zelma Colendich took the vacation of a lifetime, going by deluxe train to Seattle, reveling in every beautiful mile and new experience, and then driving back. Natasha Rykman and son Simon have moved into their newly remodeled home with the help of her mother-in-law, Tanya Rykman, visiting from Florida.

Everyone is enjoying gathering at Hiawatha Lodge on the second and fourth Saturdays of each month for a game night. Such a variety of games: chess, bridge, dominoes, monopoly, checkers, mahjongg, aggravation, etc., etc., etc.!

Temple groups: There are groups in New York City; London, England; and Moscow, Russia, as well as in several locations in Germany. Anyone wishing more information about these groups can call the Temple offices in Halcyon.

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 Mondays, 9-11 a.m. and 6-8 p.m., and Fridays, 9 a.m. to 12 noon. Other hours are by appointment through the Temple office.

The **Temple Healing Service** is held at 12:00 noon each day in the Temple. All are welcome to attend.

Sunday Services are held at 10:30 a.m. 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 on the last Sunday of each month. Speaker present programs on other Sundays. The public is cordially invited to all services.

A **Meditation Meeting** is held in the Temple each Sunday evening from 7 to 7:30.

Study Classes under the auspices of Temple Officers and various Temple Orders are held regularly in the University Center on Tuesdays and Fridays at 5:30 p.m. Everyone is welcome to attend.

Speakers in the Sunday services were: October 20: Rick London, *Survival of the Fittest*; November 10, Linda Rollison, *The Temple of the People Birthday #104* by Eleanor Shumway; November 17, Jerry Sabol, *Utopia*; December 8, Eleanor Shumway, *The Inner Christmas All Year*; December 15, Marti Fast, *The Pulse of the Temple Work*; January 12, Willy Gommel, *HP Inside and Out*; January 19, Eleanor Shumway, *Another Centennial*; February 9, Eleanor Shumway, *Centennial Year 2003*; February 16, Istvan Balogh, *Health by Right Living*.

THE TEMPLE OF THE PEOPLE

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