

The Temple Artisan

April-May-June, 2003

CONTENTS

Raise Thine Eyes.....	1
The Editorial Mirror.....	2
Why Theosophy?.....	4
The Spoken Prayer.....	16
Alone in the Garden of God.....	18
For Those Who Would Climb.....	19
Voice of the Silence.....	21
The Nameless Name.....	21
Temple Activities and Notices.....	22

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Behold, I give



unto thee a key.

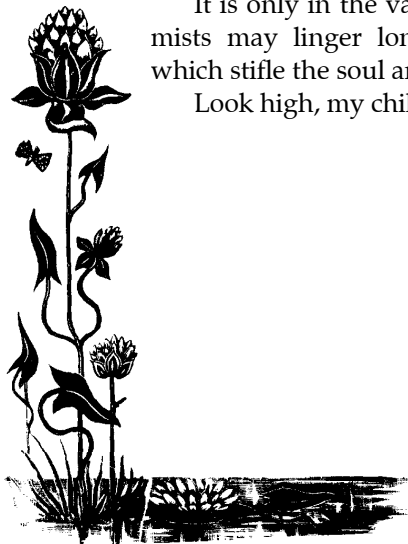
RAISE THINE EYES

Raise thine eyes to the hills, my child — the hills of Aspiration, Hope and Courage, which range the outermost verge of the human heart.

What though the mists of fear, doubt and despair rise between thine eyes and the heights beyond — look above those mists, and thou shalt behold the Legions of Light.

It is only in the valley between the hills that the mists may linger long — the valleys of inaction which stifle the soul and cause the senses to reel.

Look high, my child; get thy bearings and climb!



THE EDITORIAL MIRROR

Now is a time for action by all people everywhere. Caught in the temporary isolation of our separated physical bodies, we tend to forget that on all other planes we are one with each other and all creation. This is an awesome responsibility, but it is also an awesome comfort. We need to acknowledge that we are worthy of the comfort, and that we possess strength enough to bear the responsibility. We prove this worthiness and strength by the little acts of everyday life. Is it any wonder that we are enjoined over and over in our teachings, "Take up the *little things* of life and do them wisely, gladly, knowing that in giving them to thee to do, I give thee power to build and cross the Bridge which must be built by effort of thine own to span the stream 'twixt Me and thee"? (*From The Mountain Top*, vol. 1.)



May, 2003 Halcyon scenes • Photos by Willy Gommel

It is in these *little things* of life that our biggest challenges come. We are apt to brush by them as we rush on to do the really "important" stuff, the "truest" service, the "biggest" test. When we brush by those little things, we join those whom the Master

calls the *I Will Nots* and the *I Cannots* — those who tend to make excuses, refuse to obey the laws of life, and neglect to open wide the doors of their hearts through which the Divine Forces may flow out to the whole world. However, we can choose to be numbered among the *I Wills* and the *I Cans* by obedience, by extending a loving hand, an act of kindness or sympathy toward a neighbor in need, a smile, or a prayer from the heart, unseen or unsung by anyone else.

We must use skills that have come from our interest in, concentration on, and devotion to higher principles. These are skills involving the intuition and Higher mind. We cannot use the outer skills or the technical instructions of the physical plane, although these may lead us into correlations with the inner skills. In other words, if we can turn the Key that opens up the current of interior observations, we will find that the ways and means of our immediate use for service will flow directly into our lives.

This is the process of spiritual unfoldment, and we must learn to find joy — deep, abiding joy — in the process: the radiant Joy of absolute Love and Justice flowing into our lives, flooding our being with Light and then flowing through our actions into the lives of others. This is not a burden set upon us to weigh us down. This process is the Joy of our natural birthright — the union of Spirit and Matter.

— Eleanor L. Shumway
Guardian in Chief

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

WHY THEOSOPHY?

Theosophy is a body of information that makes a lot of sense to most Temple members and friends. Each one could tell a different story about how he found this philosophy, what it means in his life, and why he continues to study it and try to make it a part of his world. But what would we say to someone who is not familiar with its teachings? How would we explain why we find theosophy to be the most useful way of understanding our lives and the world we live in? And why would we want to try to explain these things?

Most of us would probably agree that events in the world today point to the fact that humanity is in the midst of some sort of crisis. Probably many people, non-theosophists included, would agree that some of the issues that face humanity are bigger and more crucial than any we have faced in our known history, and that problems such as environmental degradation, potential nuclear destruction of life and quality of living, political upheaval, war in many parts of the world, economic imbalance, and the eroding of simple human virtue seem to indicate that humanity is at the crux of some process of decision making that promises to affect the future of the race for some time to come.

What can theosophy offer to the individual who feels lost in the magnitude of issues that seem too complex for the individual to sort out, much less affect in any substantial way? How can theosophy affect our personal lives, our understanding of other people and their reality? Does theosophy show us a way in which we can make a difference?

Every individual has his own set of personal problems, but we share the basic essential needs of shelter, nourishment, security, and a sense of meaning for our lives. Theosophy tells us that life unfolds in cyclic patterns, and that each cycle has its purpose to teach the people who live in it certain lessons about themselves and about the universe in general. Humanity is now at the end of the cycle of Kali Yuga, the Dark Age, of materialism. This cycle of some 6000 years comprises all we know of conventional history, and all the evils we experience and struggle with are a part of its focus on material existence to the exclusion of spiritual existence.

As with all conditions, there is a reason for this. Humanity must learn all it can know about the material plane in order to progress further in its evolution. But we need not to forget that the material is only a reflection of the spiritual in order to learn our lessons. Theosophy says that this cycle of Kali Yuga is drawing to a close, and that the end of a cycle, bringing in as it does the beginning of a new cycle, necessarily is a time of disequilibrium, of pressure, analogous to the pressure felt by the baby in the process of being born.

The passage from one world to the next is always filled with chaos and confusion, and it is this confusion that preys on humanity today. We have for millennia concentrated our attention upon the investigation of all facets of material life, and the imbalance of such one-sided attention has brought us all the problems that face us today. Focusing our energy on material success leads us into believing that we are different from our brothers and sisters, that what happens to them is not as important as what happens to us. Institutionalized, this belief creates wars between nations and between belief systems. It creates poverty and suffering, and it is not only the poor who suffer. Even the rich find that they cannot be happy and content.

Theosophical teaching supplies the reason for this. Every human being is a complex entity, composed not only of a physical body and brain, but of other invisible bodies — of emotion, higher mind, and soul. This soul, the Higher Self, is the part of us that knows everything and never forgets. It knows the truths of life, including all we have ever learned, even if we seem to have forgotten most of it. It lives again and again, and never dies. And it dwells in our heart. If we are unhappy or confused, it knows and can show us the way to contentment. It is composed of all that is true and beautiful in our existence, and in the existence of every living thing.

Every thing that exists is alive and aware, according to its own level of development. If we refuse or are unable to accept the fact that our soul is always reaching out to us, speaking to us in its still small voice, striving to show us the way to peace with ourselves, then we are torn and wasted and unhappy, because somewhere in our deepest heart we do know, even if we refuse to realize it, that we are a greater being than we appear to be, and

that there is a purpose for our existence beyond the gratification of our material desires.

Very often, in any situation, the voice of our soul speaks first. Often it is the tiniest impulse, so slight as to be almost impossible to notice, but before the roar of conditioning and habit asserts itself, the soul sends us a ray of light that we can choose to take as our guide, if we will. We can call it conscience, if we like. It doesn't matter what we call it. But it will unerringly show us the way through all the problems that beset us in our personal lives, if we will only honor and trust it.

When we ignore this voice of our soul and blunder on according to the accepted manner of our materialistic culture, we create barriers and obstacles for ourselves, which we then have to find our way through. When we ignore this still small voice, we are choosing to flout the laws of nature — those laws that govern everything that is, including humanity; and when we break these laws, we have to pay the price, as surely as if we are caught speeding and have to pay a fine. The difference between traffic laws and nature's laws is that we don't always get caught by the traffic cop, but we always get caught by nature's enforcer, karma.

When we choose to ignore the still small voice of our soul, we set up a war within ourselves. We know in our hearts that we have done the wrong thing, and in our heart of hearts we want to do the right thing, so we create guilt and its partner, despair. And on that battlefield, shrouded in a fog of our own ignorance and egotistical density, the dark forces of suffering and confusion always win, at least for a time. And then, since we have learned in 6000 years of conditioning that more material success is supposed to make us feel better, we turn around and do the same thing over and over again, deepening the gloom until we cannot even remember that there could be another way.

But theosophy shows us another way. If just one time we listen to the voice of our soul urging us to follow the path of ancient wisdom and act according to the laws of nature, the laws of love and altruism, of self-responsibility and acceptance, we find the fog lightened a bit. Just for a moment, when we conduct ourselves as though we cared what happened to our brother more than we care what happens to ourselves, we experience a feeling of contentment, of joy and peace of heart — a knowledge, how-

ever fleeting, of harmony with all that is. If we make the choice to listen to that still small voice another time, the light in our heart becomes stronger, and we can see a bit further. We might even start to wonder why we have been striving so hard for so long in the opposite direction.

It takes time and even effort to listen to the voice which does not insist, to make room for the thought that is not blared incessantly from our TV set, to think twice before accepting the current explanation for this or that problem of humanity, to sort out for ourselves the possible reasons for our own problems. But once the light of wisdom, of the ancient eternal teachings, the legacy of all humanity, begins to shine on our personal welter of dilemmas, we find that none of the problems that beset us seem so big after all. We find that we are able to feel good about ourselves. We know that we have made a lot of mistakes, but we can also see that we can choose to do better. We begin to realize that there is no cause for fear and dread, that we can handle all that comes to us. And we find contentment and peace in our heart, which readies us to be warriors in the vast struggle with the powers of darkness that strive more and more in this end game of Kali Yuga to force humanity to its knees.

Once a person has attained to a modicum of peace with himself, he can turn his attention to those around him. If we are unhappy, we can be sure that many others also feel lost and confused. Theosophy teaches that it is our mission in life to be of service to our brothers and sisters. "In the last analysis, occultism is altruism," said Madame Blavatsky. It is pretty hard to be useful to anyone when we are lost in our own maze of ego-frustration. But when we learn to see a bit more clearly, we begin to find ways to be of help.

The fundamental principle of Theosophy is the Unity of all Life. Each individual is a fragment of a universal whole, and each contains all the qualities of the multitude within. When we begin to unravel the tortuous tangles of our own inner beings, we begin to see our own problems reflected in those around us. Collectively, humanity has forgotten this great truth. In our mad dash for self-gratification, we have lost sight of the fact that what gratifies one often takes away the means for gratification for another, and often that process robs others of even the basic needs of life.

We have gotten to a place where it seems natural to assume that as long as we get ours, what happens to others is not important. If they deserved what we have, we think, they would work as hard as we do to get it. But when we begin to realize that all we thought we wanted, and strove so hard to attain, is as ashes in our mouths compared to being at peace in our hearts, we can begin to see the desperation in others, and also its causes.

Theosophy teaches us that if we want to understand others, we first must understand ourselves. When we listen to the still small voice of the soul, we discover that what it tells us is always in line with the eternal virtues prized by all cultures in all times. These simple virtues have become almost jokes in our modern materialistic madness. We know collectively that honesty and kindness to others are valuable traits. All literature, and even popular entertainment such as movies, are full of the theme of the triumph of the simple virtues. We have not really forgotten them, but we seem to have put them on a back shelf in our minds and hearts, since they stand in the way of material success, which depends upon the principle of divide and conquer — the antithesis of Unity.



When we find the source of truth and dependable guidance

in our own inner life, many of the problems in our modern world fall into a more realistic perspective, including those of the people we touch in our daily lives. When we begin to accept the fact that, according to Theosophy, we are each responsible for everything that occurs in our lives, the good things as well as the difficult, our eyes are open to the underlying patterns of cause and effect in every phenomenon.

We can look at the many wars raging on our earth today as examples of one side being oppressed by the other side, or we can open our eyes a bit wider, consider the fact of karma, and realize that everyone gets what they deserve, just as we do. We can begin to accept the fact that when someone does something that seems really incomprehensible to us, if we just look a bit deeper in ourselves, we could see that we would behave the same way, given the same set of circumstances.

Consider for a moment the tremendous current of fear, amounting to terror, running through western civilization in recent months. Events have occurred which seem to threaten our base of power, our security in protected affluence, our control of economic dominance, and we are afraid. We find that we can identify the enemy, people who look different than us, who believe in some foreign religion, whose lives seem very remote and incomprehensible. Politically we decided that the way to deal with this fear is to annihilate this identified enemy, in order to recover our former state of bliss.

But were we really so happy and successful before? Is it possible that what is happening is the natural karmic result of the egregious imbalance instituted by the western world over centuries of colonization and oppression of other peoples? Can we imagine what would be the karmic result in our own lives if we subjugated and exploited another person without concern for his welfare? How long would it be before some retribution fell on us? As Theosophy teaches, nature's laws will not suffer to be broken for ever. There will be an adjustment, as surely as the sun will rise each morning. And nature's law is Love. It sounds so trite and corny, but it is still as true as it ever was.

Who does not know this, deep in his own heart? Who among us could say that his deepest and most secret basic need is not to be loved? Do we imagine that we are the only ones who have this

need? Theosophy says that Love is the basic common denominator of humanity. Once we start to love ourselves, we begin to turn that love around and shine it on those around us, and ultimately on all our brothers and sisters around the world. If we look at our identified enemy with love and compassion, we may see that he is just like us. He has the same needs and desires for life and liberty, and if he were not oppressed, he would not rise up in anger. And when we can truly see that our enemy is our self, fear evaporates.

When we can truly accept that what happens is according to the law of karma, whether we completely understand it or not, what is there to fear? We created the situation we find ourselves in, and only we can find the way out. We are responsible for what happens to us individually and collectively. If we find ourselves born into the race that rules the world in a dark age of materialism and despair, then perhaps we are here because we are the ones who can bring the light of the dawn of a brighter age to shine upon us all.

We cannot keep this light for ourselves. It belongs to everyone. But if we can find it in our own hearts, we can shine it upon all we meet. We cannot achieve this all at once, and if we find that we fail from time to time, we are told to simply pick ourselves up and try again. It is in the trying that the force of light is generated, and that force of the light of Love is the one weapon we have against the darkness of ignorance and terror.

Theosophists may find it very useful to use an act of imagination when faced with a problem or dilemma, putting ourselves in the position of that which we cannot seem to understand. After all, if we accept the Unity of all Life, we realize that whatever we perceive is only a reflection of our own being, just as we are a reflection of it.

We recently had a brilliant young scientist visit us and meet with us to discuss the theosophical ramifications of some current scientific research. One of the subjects he brought up was the use of animal parts as transplants in medical treatment of human beings. One way of approaching such a prospect is to imagine oneself as the recipient of such treatment, or as the animal who is the donor. The recipient may be grateful for a new lease on life, and not be concerned about the source, and surely gratitude is a

powerful anodyne to negativity. But what about the animal who has given a vital part of his own life for the life of another? Does he feel grateful also for the opportunity to be of service to humanity? Did he have a choice? Is one human life so precious that it is worth robbing another being of viability? What will the person cured do with the new life that has been granted to him at the sacrifice of another? What karmic ties might be laced together in such a concatenation of life forms and destinies?

It may be that when considering such complex issues the student of theosophy comes to no final conclusion. But that in itself is part of theosophical teaching. If we find that we don't completely understand some issue, we are told to simply hold it in abeyance until we do understand. We need not judge or condemn, but we can remember the issue, after looking at it from all sides, and wait until we get more information or more insight.

The daily news media provide us with endless opportunities to exercise our ability to analyze and understand the confusion and apparent injustice that run rampant in our modern world. Lately there has been a lot of publicity about misdeeds in the Catholic Church. Do we condemn these recreants and assume that they are the enemy of virtue because of the revelations of their activities? Certainly if we, or someone we loved, was a victim of these abuses, we might find it harder to be fair in our thinking. But the theosophist has learned not to make judgments of our fellow human beings based on appearances, or on publicity, or on anything. Whether we are the victim, or just an observer, we have the tools to arrive at understanding, if we will.

Theosophy teaches us that when we open our minds and hearts to the higher vibration of spiritual aspiration, we also activate the lower polarity of sensuality. Our material world is composed of such dualities or polarities. Life is motion, and life as we know it consists of the alternating current of awareness between the extremes of any number of the myriad such partnerships that make up our world and indeed our universe. Knowing this fact, we can apply it to any phenomenon we witness. We can even find compassion for others who may not be aware of this truth, and thereby may be unconscious victims themselves.

As William Quan Judge once said, "Consciousness is everything." Shining the light of understanding based on eternal prin-

principles upon the convolutions of ignorance and abuse brings the theosophist the ability to really relate his own life experiences to everything around him in his world, and understanding with his mind can open his heart to the knowledge that all people are doing the best they can according to the limitations that restrict them, and that all deserve his support and acceptance. All men are our brothers, no exceptions. This is the key to understanding everything that seems to baffle us in our world.

The light of the mind allied with the love of the heart is a wonderful thing. The theosophist learns quickly that if he sincerely follows the guidelines given by the Masters for millennia, since the dawn of time and all times, he finds peace in his heart, life becomes an endless stream of joy and love, and his neighbors and indeed his whole worldwide community become his family and his best friends.

But theosophy teaches us that we have a duty to perform. This philosophy/science/religion belongs to all humanity, whether they know it or not. The Temple of the People is the Temple of Humanity, and the very universe can be expressed as one Man, which of course means one Person, not gender limited. This is the Christ, the first one of all, the symbol and reality of our unity and interdependence.

How is the theosophist to share what he learns with the world, when usually the world doesn't want to hear about these teachings? It is still too busy mucking around in material confusion and trying to extricate itself from the resulting quagmires and worse, to listen to lectures about simple human virtue and self-responsibility. Is it possible for the theosophist to have any effect at all upon the lives of others, either individually or collectively?

Certainly there is enough information in our teachings to indicate that humanity is in a state of spiritual starvation, and that these teachings are badly needed. This need, and the karmic opportunity provided by the cyclic changes that are upon us, are the reasons why they have been given again to the world. Truth has tremendous power to heal; and truth, given life by an individual, becomes an inspiration to all he meets. It isn't necessary to teach others truth. Everyone sees it differently anyway. But it is very helpful to *be* the truth that one sees as real and enduring.

When we accept the truth of the Unity of all Life, we begin to know that the world's problems are our problems. Nothing happens to one unit of humanity that does not happen to all, on some level of manifestation, whether all are aware of it or not. We cannot perceive anything unless we contain it in ourselves. If we see wrongdoing in our brother, it is only because we contain the potential for such behavior in ourselves. As long as we are capable of seeing the wrong in others, we have not fully conquered our own vulnerability to doing such wrong ourselves. We have a choice. We can continue blindly to blame others for the evil in the world, or we can accept responsibility for it ourselves. We can accept the fact that all humanity is evolving toward greater and greater consciousness of all creation, and that we are all evolving together. None of us can attain a higher level of development until all attain it. We can see that there is only one path ahead of us if we desire to fulfill our destiny, as shown us by all the great Teachers of all time. We can embrace our brother and sister as our own, and begin to work together with them, instead of against them and their interests.

It sounds simple and easy, put this way; but anyone who has begun to try to live this way knows that tests and obstacles will crop up as soon as he makes the vow to his Higher Self to live Unity. The forces of separateness are strong and well-established, having been invited in and firmly ensconced in tradition and usage for at least 6 millennia. These forces dwell in each of us, as well as in the race collectively. But each test is an opportunity to discover more details, to pull out more weeds in our soul's garden, to clear the way for a bit more light to shine. Hope and Faith are great friends to one who really wants to make a difference. We can keep them near us and give them plenty of room to breathe. When the darkness seems too huge, and threatens to engulf us, Hope and Faith will give us courage and strength to carry on.

We are told that the battle is already won on inner planes. The darkness of our material lives is already giving way to the Light of Grace and Compassion, of togetherness and cooperation. Sometimes we have to clean the fog off the lenses of our vision to see evidence of this inner victory, but it is there. If it were not, how could we know these things? And the simple magnificent

truth is that when we know we can change ourselves, we know we can change the world. Each one, working faithfully in his own tiny sphere of life, has the power to affect all humanity for our mutual benefit and the benefit of all life on our planet. We are not asked to do great deeds. We are only asked to do our duty to the best of our ability. It is in the doing of all the little things, and remembering that there are no little things, that we can make a difference.

This is the great secret of Theosophy — that our absolute interconnectedness extends to all planes of our being. We share the atoms of our bodies, the astral stream of our feelings, and the mental impulses of our thoughts. We are not separate, as we appear to be. That is an illusion. We are all one, in fact and in reality. When one person has the idea of loving our brothers and sisters unconditionally, we all have this idea. Some may ignore it for a time, but the more such thoughts are born in human minds and passed along, just by the power of thought, the more strength this idea gains, until it is the only thought on the subject, and humanity is ready to move on to the next level of development.

After all, once we discover that “they” are us, that our enemy is our self, what choice do we have but to love all without boundaries? This may sound hopelessly idealistic and impractical; but this is what theosophy teaches us, and Those who brought this knowledge to us in this cycle have lived its truth to the utmost degree, and discovered that it is what is real, and all else is false and useless.

We don't have to take Their word for it, though. Theosophy teaches that we learn by investigation on our own, discovering in our own experience what is true and what is not, gradually building up the body of truth that we know is real. Wisdom is not just knowledge, but knowledge refined by the fire of experience. And once we have gathered some little shred of true wisdom, it changes us, and therefor all humanity for ever. It connects our consciousness with the greater consciousness of all being, and bit by bit these little pieces of truth, each discovered in some remote corner of the human condition, begin to knit themselves together into a garment big enough for all.

The theosophist has a big job to do — but this job also represents a tremendous privilege. We have all the help we need on

inner planes and all around us. We may look like a small helpless bunch, but that too is an illusion. There are no little things.

— *Linda Rollison*



THE SPOKEN PRAYER

"A prayer, unless pronounced mentally and addressed to one's 'Father' in the silence and solitude of one's closet, must have more frequently disastrous than beneficial aspects." The spoken prayers may prove disastrous when made by those ignorant of the power of sound, as every sound awakens some force on the occult side of nature, and only those who knew the nature and the effect of the sounds uttered in spoken prayer could use them intelligently, successfully and safely. Remember, Jesus also severely criticized certain kinds of prayer.

If those students who have discarded prayer entirely had even intelligently considered the accepted scientific theory of the action of one mind upon another, commonly termed "telepathy," they must at least have discovered a working hypothesis by which to reach a right conclusion, both as to the efficacy of and necessity for prayer.

If it is accepted that there are other planes of being than that of the physical, and that many of those planes are inhabited by Beings infinitely higher in intelligence and far more powerful than the Fifth Race men — Beings who work on those planes for the higher evolution of the whole human race, Beings who are in fact the spiritual fathers and mothers of the race now, as they well may have been the physical fathers and mothers of the human race in some one or more past ages — is it even conceivable that, with all their intelligence, all the knowledge of the finer forces of nature which they must have gained in order to reach such an eminence, they would be unable to catch the inner voice sent out in prayer when their children were in extremity or when offering thought images of love and gratitude for what had seemed to them direct divine guidance or interposition?

Is it conceivable that, with the abrogation of all space and time, as far as they were concerned, and therefore with their appreciation of the close unity which must exist between them and the great Avatars — the Elder Brothers of the human race — as well as with those who love and revere them and have them in mind almost constantly, there should not be a flow of thought force to and fro between them and their disciples, or that even the ignorantly formed and selfish requests sent forth by the less

evolved for terrestrial things would pass them by unheeded, even if Karmic law would not permit the fulfilling of those desires? A parrot-like repetition of empty words devoid of the energy of desire and will is not true prayer. Currents of thought might pass through many minds ere reaching the inner ear of One for whom it was specially designed, for those many minds are one *in actu*.

He who refuses to believe in the results of "the effectual, fervent prayer of the righteous man," as one of the Elder Brothers has voiced it, must of necessity cast away belief in telepathy if he would be logical.

If it were possible for one of the doubters to perceive the waves of energy — prayer or aspiration, whichever you choose to term it — rolling out to the inhabitants of some of the higher spheres in these days of sore trial to the human race, and the return waves of exquisite light and color, easily interpreted by the trained disciple, their doubts as to the efficacy of prayer would vanish. Thought forms sent forth in unspeakable agony and in longing for that which evolutionary law cannot concede to them at this time are heard and answered in ways which, unintelligible as they often are to the spiritually deaf and blind, will one day be understood by them. One hindrance to recognition of the answered prayer came from a preconceived idea as to just what that answer must be, when in fact the answer may be diametrically opposed to that idea, if answered according to "the Will of God."

You may ask, what about the personal prayers being offered for the cessation of the awful holocaust now taking place? I say to you that the answer to those prayers will one day help to fill a world with unspeakable joy, for in no other way could the real appeal of the twice-born soul be answered. Such appeals are not selfish in reality. They are for something which will be for the benefit of the whole race.

With the opening up of the present Messianic cycle, preparations are being made for new conditions, for far greater opportunities than any which have preceded them in the sense consciousness of man — in biblical terms, for a New Jerusalem coming out of the clouds of heaven; in other words, out of the condensed, constricted conditions which now bind the human soul,

the soul which is always in heaven (the fourth plane of manifestation) but which is now so constricted by elementary forces acting through gross matter that it is not conscious of its divine mission at all times.

The closer you come to your God in aspiration, the nearer you are coming to a realization of that heavenly state, whether you are in or out of the physical plane, and the nearer you are coming to the consciousness that your God is the God of your neighbor also and is the first manifestation of the unity of Desire, Will, Manas, whom “now we see through a glass darkly” — that One Reality which darkness of the lower sensual self prevents us from seeing as in a mirror.

— *Teachings of the Temple*, vol. 3

ALONE IN THE GARDEN OF GOD!

SWEET flowers on every side; soft pink, gray, white, light lavender blooms. Everywhere — not here, not there, but not one spot missing — bloom these flowers of God.

They bloom; they cover, sweetly tenderly cover with abundance richest most profound, they cover — *all things*.

The false, the untrue, the unfair, the unjust — yea even the true, the strong, the right, the victorious, the brave — as surely as the weak, the defeated, wounded loser.

All! yea *all* alike, covered by the flowers of God. Behold these flowers, my child. Take heart. For thy comfort, for thy pleasure, for thy certain triumph do they grow — and from out my love, are they shown to thee.

Their beauty, their joy, their fragrance; all are thine, and none can take them from thee.

— *From the Mountain Top*

FOR THOSE WHO WOULD CLIMB

If you would truly serve one in need, take heed lest you lose sight of that 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 that one whose feet are set upon the Path of enlightenment, but the de-

scent 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.

— *Teachings of the Temple*, vol. 3

Words of Force

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 Great Abyss.

VOICE OF THE SILENCE

Behind expression lurks the unexpressed wonder,
Behind the action the thought resides unswayed,
Behind all thoughts Ideas hold a key,
Behind all these, Imagination breathes.
Ideas come and go,
Actions pass away.
Expression changes by the will.
Behind them all the God seed speaks its silent word.
The vision passes,
But the dream remains.

— *John Varian*

THE NAMELESS NAME

IN THE Cosmic Hall of the Eternal Silence, the Nameless Name is not heard e'en by the inner ears, but may be known by all the Seven Senses attuned to Atmic Rhythm. It is the infallible Name of God — the Divine Word now lost in the wilderness of human selfishness, passion and all unbrotherliness.

In that Deific Nameless Name is thy Name, spelling out letter by letter, by spiritual resurrection and assimilation of the essence of thy deepest experiences of joy and sorrow, victory and defeat, as thou travellest the Path back to the Seat of Eternal Being.

When Life hath fully spelled thy real Name in the Soundless Sound of that Infallible Nameless Name, then shalt thou feel the Voice of the Silence in thy soul, and standing conscious on those heights of Life, then canst thou look down and understand.

— *From the Mountain Top*

TEMPLE ACTIVITIES AND NOTICES

Spring has been a time of renewal here at the Center. A prolonged rainy season brought an abundance of wild flowers and thick grasses. After all have seeded themselves, it will be time to mow.

Visitors to the Temple Center during this season include Cathy Greer from Riverside, CA; Orlin Maev from Bulgaria; Guylaine Corsini from Ireland; Eugene Linkevitch from Shorewood, Illinois; Debra Rowlands from Tracy, CA, who will be moving to Halcyon at the end of June; Svetlana, and Alexei with sons, Pasha and Phillip, from Foster City, CA; Fredda Rizzo visited friends Ron and Nashoma. Elena Lumen and Chris Grzeszczak came from Santa Cruz to be married in the Temple. Elena's father, Victor Kozlov, joined them from Moscow, Russia, for the special event. Alexander Kouzmitch from the San Fernando valley visits regularly.

Goings from The Center included Oleg and Tamara Pletnev, Elena Pletneva's parents, returning to Moscow after a six-month visit with their family and all of us here. Eleanor Shumway, chauffeured by brother-in-law and sister, Bill and Gloria Quale, went to Denver, Colorado, to officiate at the wedding of their daughter, Lisa. Lucia Casalnuovo visited family in Italy; Natasha Rykman attended a seminar in the Bahamas, while son Simon visited friends in Miami; and Margaret Thyrring had several trips to the San Bernardino area to help her folks move, as well as helping her daughter, Mindee, move to Santa Barbara to attend the Brooks Institute of Photography. Rita Moiseyeva went to New Jersey for a week's training session for her company. Daughter Julie accompanied her. Maryalice Mankins participated in a watercolor workshop in Yosemite National Park and captured some of the beauty on paper. Dot Green, Barbara Ricardo's mom, spent some time with grandchildren and great-grandchildren in Las Vegas, Nevada.

Despite the rain, the Halcyon Store Craft Faire was successful with many vendors and customers delighting in each other!

The residents of Halcyon and their neighbors at the Tierra Nueva Co-Housing community met together in their community hall to meet Jerry Rutiz and family. Jerry will be taking over the

lease on the 30-acre Temple field that has been devoted to strawberries for the past 28 years. Jerry will be focusing on pesticide-free farming of a diversity of crops.

Game Night on the second and fourth Saturday nights of each month continues to be a success. Such a variety of games and people! Movie Night on the first, third, and fifth Saturday nights got off to a good start with a recent and wonderful DVD of a London stage production of "Jesus Christ Superstar." There are no end of suggestions for future Saturday nights.

After a recent stimulating demonstration of Tai-Ko drumming by a Methodist group from Santa Maria under the direction of Marlyn and Maraya Bumpus, several people indicated interest in forming a group in Halcyon to learn the Japanese discipline. Funds are being raised to gather the necessary materials. Irm Balogh is making delicious candies and Maraya is selling them in her salon, and already two wine barrels have been purchased which will be made into large drums. Stay tuned for further developments.

The Central Home was the setting for an Easter Potluck Dinner in April; the 70th birthday celebration for Eleanor on May 12; and an Ice Cream Social on Memorial Day to which our neighbors at Tierra Nueva Co-Housing were also invited. Festive times were enjoyed by all.

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: March 9: Eleanor Shumway, *An Anniversary of Sorts*; March 16: Jerry Sabol, *The History of the Temple Home Association*; March 23: Damian Rollison, *All the Answers* by Harold Forgostein; April 13: Eleanor Shumway, *Palm Sunday*; May 11: Eleanor Shumway, *Soul Choices*; May 18: Barbara Ricardo, *Interview with a Temple Theosophist*.

THE TEMPLE OF THE PEOPLE

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