

The Temple Artisan

April-May-June, 2004

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Behold, I give



unto thee a key.

THE GREAT PEACE

I place my heart upon your own that you may be welded together as one. Let nothing come near to disturb throughout these days of the Great Peace. You climb from opposite points of life, but it is the same stairway, the final mount of which will always bring you together in every effort or problem. Never halt on any less than the topmost step through doubt or fear. Such alone can separate you and blacken the step on which you halt.

Whenever difficulty of understanding falls upon you, always **climb higher** until you reach the broader landing at the top, on which opens the door of the House of Wisdom and Learning, the Temple of your own souls and hearts, the Home of the Master and all most dear to him and you. There alone can you find peace and happiness. The light from that Home shines clear and wide to help you in that climb; the fire on that hearth burns bright to warm and cheer you when you enter.



THE EDITORIAL MIRROR

“Every form in Nature is the outer symbol of an inner truth, a quality, and a force. A condition is likewise a form. Some ignorantly deny the necessity for forms of any kind, relegating all religious forms and ceremonies to the domain of ‘superstition.’ All such fail to realize that they themselves are but forms projected on the screen of time, through which inner qualities and forces seek expression. However much they deny, they are compelled to bow to conditions of life about them, and so worship form, whether they will or nay. Forms, including our own, are the symbols through which truths are messaged in and out of the soul.

“Nature is essentially religious, and the shifting panorama of ceaseless changes going on around us is a ceremonial which is constantly relating the souls of all things back to their Divine Source. In this ceremonial of life, men, molecules, and worlds are carried onward in an irresistible tide. All things bow to the inexorable law of gravitation or its correspondences. In stellar spaces, countless worlds play their parts in celestial ceremonies — planets interacting with planets, and systems of worlds with other systems. Suns and planets are but life-cells, corpuscles, carried along in the circulation of the great universal life-stream, flowing out of and returning to the Heart of Being. The outer universe, the symbol and body of God, is thus kept nourished, and universal equilibrium, health, and harmony maintained. In this cosmical ceremony, we may read the message of spirit translating itself into terms of matter, and of matter redeeming itself back to spirit.

“This same ceremonial of life is going on in our physical bodies. The blood is a symbol of a force circulating in the aura. It is sent out from, and returns purified back to, the heart, to be again sent out on its mission of regenerating the multitude of lesser lives composing the body. Corresponding life currents act in the same way on all the planes of our being, in our astral, psychic, mental, and spiritual bodies or principles. Perfect interaction among all the corresponding forces of all the planes of our being would mean Mastery.

“The true binding force of life is the Christos. He is the Great Master — the Unifier and Synthesizer, because He, or It, is the Crest of *all* forces. He is neither on one side of the wave, nor on

the other. On the crest, the two sides, or poles, positive and negative, merge into the middle pole or Center, where the three become One. Here all polarities, as understood by human minds, are unified and disappear. Heat and cold, light and darkness, active and passive, male and female, positive and negative, right and left, hate and love, are lost in this middle point, where all extremes must meet and where a third force is born, which is true Unity, true Love — true because It can love — draw — equally the good and the evil of lower planes or conditions into Itself, and so create a new thing, element, or world. Good and evil on this plane are relative conditions, or symbols. Attachment to one will bind and impede progress as much as attachment to the other. So, Hate binds us to conditions and people as much as Love, until we can strike the higher balance. If all evil could be destroyed at once in the world, the good would go too. The shadows are as necessary as the light to throw into relief and right proportion the conditions imaged on the great canvas of life. The middle point is the Place of Peace and Harmony.”

The above words were written by Dr. W. H. Dower, second Guardian in Chief of the Temple of the People, one hundred years ago. They are fresh and relevant today, proving that Truth is indeed timeless. In these crucial days of unrest, terrorism, and war, our Divine assignment is to become a living example of the middle point of Peace and Harmony — a tough assignment, but if we did not have the capacity to do it, it would not have been given to us.

— Eleanor L. Shumway
Guardian in Chief

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

THE MASTERS OR ELDER BROTHERS OF THE GREAT WHITE LODGE

“A Master is one who has become as a little child, who has entered the Eye of the Triangle in the Square within the Seven, and who has won his Robe of Immortality by sore travail of soul, which Robe he must keep unspotted, not for fear of the spotting, but lest the mud thrown against that Robe rebound and strike the thrower.”

This definition was given to the Temple in the early years of its work by the Master Hilarion Himself, and if we understand some of the fundamentals of symbolism we will realize that it is a complete and perfect definition of what a Master of the Great White Lodge is and His status. He has become as a little child; that is, He has a child-heart of innocence combined with the wisdom of the Higher Self or the God Within. This little child is in the center of the Triangle, which also symbolizes God or the God-head in terms of human principles, the Atma-Buddhi-Manas. Entering the Triangle, He has the All-Seeing Eye — divine intuition — transcending the five senses of the personal man, and also the divine creative forces of will, imagination, and potency, known in Theosophical literature as Kryashakti, which functioned permanently in the Third Root Race, but now functions in human beings by interactions of creative forces taking place between the pituitary and pineal glands. The brain as a whole is interpenetrated with Akashic force, corresponding to the Third Root Race part by part and center by center, which race was an astral race. This race was Adam and Eve, in biblical language, before the differentiation of the sexes took place.

Then the Triangle is inside of the Square, according to this definition, and the Square is Deity made manifest by the four points of the compass — Love in the east, Wisdom in the west, Will in the north, and Potency in the south. Nothing can come into manifestation without these four great qualities either active or latent.

Then we have the Square within the Seven, and all things in manifestation must be within the seven hierarchal lines of energy emanating from the Great White Lodge or Light. This is why we are created in the image of God, having within ourselves, either

actively or potentially, all the forces of Deity.

In our progress on the Path toward the goal of Light, we must win our robe of immortality — the Nirmanakaya Robe — by sore travail of soul; by sacrifice, positive and negative; by being unattached to anything, property or possessions, love or hate. And this Nirmanakaya Robe is a snow-white robe made up of the higher spiritual qualities from which the light of passion has been abstracted, and therefore it is the Robe of Compassion of a Master who has attained to the heights of life.

Then again, it says the Master must keep this robe unspotted, not for fear of the spotting but lest the mud thrown against that robe rebound and strike the thrower. Here again the Master Force of Compassion, forgiveness, and spiritual love is made manifest. To accomplish this great spiritual task, we must search for hidden causes in the hearts of people and things. We must keep our spiritual vision fixed on the Star of the Christos. We must be unattached and indifferent to outer worldly things and seek only the things of the spirit. We must master all the forces of the animal self within ourselves and be slaves to nothing, for, as the Great Master has said, "In freedom lies thy strength, and when thy shadows flee away thou shalt behold the King in his beauty and holiness." The King referred to here is your own true Higher Self.

Again, we find the Master Hilarion giving us some fundamental aphorisms in "Light on the Path": "Kill out desire and ambition." This means transmute desire and ambition — in other words, redeem the lower base desires and ambition, as lead and iron become the spiritual gold of the forces of the Higher Self. Again, He said, "Before the eyes can see they must be incapable of tears." This means that you must master the lower emotions and gain perfect balance in the higher love and wisdom. Again, He says, "Before the tongue can speak in the presence of the Masters it must have lost its power to wound." Therefore, if one has the power to wound by speech with biting sarcasm or ugly words, that one cannot speak in the presence of the Masters.

And then again He says, "The feet must be washed in the blood of the heart before you can stand in the presence of the Masters." The feet stand for the consciousness, and being washed in the blood of the heart means the consciousness purified by the

spiritual forces of the heart, and this brings us to the child-state referred to in "The Voice of the Silence," which we have lost but must regain some time.

As the old saying goes, when the chela is ready the Master comes. If your heart is pure and you have an unselfish desire to serve humanity year in and year out, great experiences will come to you as you go along the Path, experiences requiring sacrifice. You will have to make strong search. You will have to give up, perhaps, what is most dear to you. You will have to have in your heart the persisting desire to help the divine fragments of your larger self around you, namely, humanity. Then, without attachment to results, having transmuted desire, suddenly inner sight will break upon the inner eye and inner sounds upon the inner ear, and you will see and hear and find yourself attuned to one or more of the Masters to Whose Ray you belong. There is no other way. This must come by your own efforts and aspirations, by desire for good to all humanity; and giving yourself to the whole without reservations whatsoever as the Christos did, you will find your Father-Mother Ray.

In the writings of William Q. Judge, we find an illuminating and helpful statement for all those who would attain to the heights of life — that is, to mastery — namely, when you have been rejected by the world and are persecuted and reviled and realize that you are as nothing in the eyes of men, then it is possible for you to become a useful channel for the Masters in Their great work.

Let me share a statement made by the Master Hilarion in response to a question. He said, "My son, you have no idea of the numbers composing the Great White Brotherhood, hosts upon hosts who have attained to mastery, and we could change the world in the twinkling of an eye, were it not that humanity must win its own crown."

Bear in mind there are twelve great divisions of the Lodge, which take in all the churches, all true occult bodies, all divisions or sections of the Lodge under the Masters; and there are seven great Masters who administer these, and of course They have Their chelas, initiates, and helpers.

All humanity will, sooner or later, see, hear, or feel these great cosmical impulses inspiring, sustaining, and uplifting us as

we bear in mind the great injunction given to us in the beginning of the Temple work: "Be true to yourself, be true to us."

— *William H. Dower*



A VISION

Joyce Hedin, Temple member and Halcyon resident from 1933 until she passed away in 1983, was a spiritual mentor to many. Though tiny in physical stature, her spirit was immense, so that, even in the face of increasing frailty, Joyce's keen insight, her deep commitment to the Temple and the work of the Great White Lodge, and her delightful sense of humor helped everyone she contacted. Here are selections from her writings.

Invocation

Father God, I hereby renew my pledge to strive for oneness with Thee. Help me to close the gaps in my three-fold lower nature so that Thy Light and Love may fill my being, and I can turn outward and let Thy Love flow out into the world with Thee behind me. Amen.

Above the Clouds

In these days of world crisis, the disciple finds herself interrogated at the bar of Divine Justice. The Knower within asks, "Do you now prostrate yourself before the power of destruction? Has the Evil One so earned your allegiance? For what have you struggled, toward what light have you yearned that the power of darkness can, at a touch, extinguish that light?"

We behold the results of the destructive forces as they function disastrously on the levels of concrete mind and will. If we can surmount those levels, if we can so unify ourselves with the planes of soul and spirit that we can, at will, withdraw our consciousness from the form side of life, then no threat can desolate or terrorize or cripple. It is imperative that we rise above the zone of influence of atomic destruction, above the fear clouds which hang so heavily over our planet.

If we succumb to shadows of the lower mind, we forgo the protection which is our birthright. These shadows are most insidious and can steal upon us when our gaze has been for an unguarded moment diverted from the Light.

Let us now, at this very moment, recharge ourselves. Let us

take courage from the source of all encouragement. Let us balance ourselves at that high point where soul and spirit find their natural equilibrium, thus contributing to the balance of the whole.

Balance

Today humanity is confused by world confusion. Sweeping changes are taking place around us and the individual has apparently no control of these mighty karmic waves as they affect humanity periodically.

But these karmic waves function under a law of their own, a law of cosmic equilibrium which tends continually to balance, to correct, to heal. Even the most brilliant intellect is inadequate to appraise these cosmic movements; what to the human mind might seem most desirable, would often result in catastrophe because the balance, the true proportions in relation to the whole, has not been taken into account.

That is why childlike faith is most essential, even for the most erudite. For between human opinion and super-human perception there exists a gap that only faith can bridge. Those higher beings whom we call Masters and Initiates have spanned that gap.

They are concerned always with wholeness: the whole person, the whole country, the balance of the planet. In the light of that concern, much of idealism, as an isolated quality developed out of proportion to the whole, is seen as an imbalance which must be held back until the rest of the person, the country, and/or the world can grow up to it.

The same is true of the nation. An unredeemed bitterness and reactionism can completely unbalance and devastate a country even though an idealistic leader stands far out in front. It would have been far better to have had a leader representing the mean, not much advanced from the masses of the people.

This does not mean that we as disciples should not choose the leader who seems to us to be the most spiritually evolved. Truly, it is our duty to do so. But with this more comprehensive understanding, we shall be able to keep our inner balance if or when the tide turns against such a one.

In words of the Ancient Wisdom, we are told: "Keep your

equilibrium though the Himalayas fall." Here is where we must place our effort. Let us take three words down deep into our souls as we go about our daily tasks: Balance, Wholeness, Peace.

The Bridge

The disciple of today might be likened to a bridge builder who must work on a scaffolding which hangs precariously over swirling waters. From that high and perilous position we must perform our tasks, never allowing our gaze to be drawn down to the turbulence far below, but knowing for a certainty that we are supported by the strong underpinnings of past acts of faith. Now a further act of faith is called for in order that a sufficient thrust be made to span the gap that lies between past performance and the promise of the future.

All humanity now finds itself on such dizzy heights over astral waters, sustained only by the accumulated earned knowledge gleaned from its very considerable past achievements. We long for a blueprint; but this will not be vouchsafed, because faith creates and carries out the plan as it goes along. We learn that we must seek and find our center of security even while building from our dangerous perch over the swirling waters of world hate, world fear, world corruption. The far shore lies beyond, and upon it can be glimpsed an abutment which stands strong and sound, awaiting the completion of the arc. Once finished, the bridge will serve mankind well, providing myriad feet a crossing place into the promised land, the heralded New Age.

So, let us not become befogged by the mists of glamor or despair. Let us hold, firm and true, to the truths upon which we have built our lives, knowing beyond all doubt that they will support us now and provide a foothold for the final thrust.

Conquering Despair

Why do we children of earth feel so much hopelessness, both for our own future and that of the human race? We really know in our hearts that only the lower self can entertain despair. The soul on its own plane sees a wider panorama, dwells above the mountain peaks which cast purple shadows over the valleys be-

low.

It takes steady, consistent effort of will to overcome the inertia of the instinctive nature to cast off the impedimenta of the personal self and to rise, to soar up into those higher ethers. But each time we make that effort, each time we free ourselves from the restraining bonds of our own and others' creating, we are convinced yet again of the worthwhileness of doing so.

Released from the paralyzing grip of hopelessness and fear, we are then enabled to open our hearts to the love flow of the Great Father Heart. That love is still the Light of the World, the outer darkness is still the dream. We discover that there is a Reality in which we can abide in peace, undisturbed by any person or thing.

Let us rise up now into that serenity of being, the dwelling place of all true knowers.

Desire

Desire is a mighty engine. Linked with faith, it propels all toward destiny-evolved goals. Desire must be refined, evolved and transferred as the personality becomes ever more refined, more highly evolved and more completely handed over to the dictates of the soul.

To sublimate desire is to raise it toward the sublime, to point it toward the fulfilling of ever superior, and thus seemingly less tangible, objectives. To negate, repress or repudiate desire is to enfeeble the meaning of life, to cause atrophy of the soul and to push back the creative building forces, resulting in undesirable habits: the feeding of the little lives by means of alcohol, tobacco, or narcotics, the blocking of the body cells so that they pervertedly build such things as tumors and cancers. Such cause a living death.

Let us see to it that our desire channel is kept open and vigorously flowing. Let us not only allow, but invite, a clean and steady flow from Source to outermost point of performance. Let us use our power of imagery, painting bold and vivid pictures upon the canvas of our imagination. For as we paint that outline, shape that mold, the wherewithal to fill it will be vouchsafed.

What if the intense desires of our younger years have no

meaning now? It is time to turn our thought from building faculties toward creating patterns worthy of our spiritual maturity.

Either we can spend our days gazing in hypnotized terror at that which we do not wish to happen, or we can turn about face and contemplate with joy and love those eventualities we deeply desire, with an inner sureness that we have the right to desire, for our group, our country, the human race, and the world.

Discrimination

In the commonly accepted sense of the term, discrimination is considered to be the power of choice between two alternatives, a selection of one factor from another. Divine discrimination, on the other hand, while still containing the selective faculty, lifts the entire process up one plane and the selectivity then becomes that of a magnet, drawing to the point of power the qualities appropriate to that plane.

The word *identification* comes in at this point, because it depends upon the level of identity on which one functions which process of discrimination will be used. If it be on the plane of duality, the mental plane, the process goes on continually between two poles: "Shall I do this or shall I do that?" But once the identification has been made with the soul, then the higher selective process can take place.

Then it matters not how many factors, objects, or beings are under consideration. By action of cosmic law, that which is eternal and of God in each one will be worked upon, will be galvanized into action, and will thereby be admitted to a higher level of evolutionary life.

The sun does not discriminate between the tulip and the rose but sheds upon each its magnetic radiance, causing each to be drawn up from root or bulb in darkened soil until it eventually shines forth the radiant essence of itself.

So can the divine Sun in humanity call forth, from the dark places of the planet earth, that which relates to the divine and everlasting in each son or daughter of God.

Rather than preoccupying ourselves with the discrimination that sings of indecision, we can now sound the clarion call of soul to soul, of divinity to divinity from everlasting unto everlasting.

Occult Growth

Occult growth is marked by alternate periods of pressure and release of tension. With the growth of the individual, the periods of strain become longer and the intervals of release diminish almost to the vanishing point. Tensile strength is being tested ever more intensively until the flexibility becomes so great that at last the pressure is no longer felt and the disciple's inner life is released into a new reality of being, an increased rate of vibration, a new level of consciousness and integration.

This is known to occultists as the initiatory process, and they gradually learn not only to cope with but actually to welcome the experience, knowing full well where it leads. But while the pressure is on, the desire to explode, to escape, to do anything whatever in order to break the deadlock is a universal one.

But nothing is to be gained thereby. These times of seeming paralysis are in reality periods of great potential spiritual growth. We can help a great deal as we learn to understand and work with this universal evolutionary process.

Joy in Action

Must we always grind and worry so? Why not take the crash and roar of life's waves at their crest, meeting them vigorously, zestfully, as the hearty challenge of a worthy adversary.

There is a lustiness of joy in action which many of us seldom experience, due to a cringing sensitiveness which causes us to retreat or buckle under the waves. There is a joy, an exhilaration which comes from meeting life head on, not stubbornly in rebellion of spirit, but as a game, a trial of spiritual strength.

Let us have a little fun in hours of crisis. It is there to be had!

Cosmic Loving

Each of us has limitations, not the least of which is physical, but physical decrepitude need not prevent one from performing those spiritual calisthenics which will develop the muscles of the soul. The advanced ones of all ages have inclined toward physical

frailty, due in part to their intense preoccupation with a higher vibration. Physical vigor presupposes a focalizing on the material plane, although it would be erroneous to conclude that the two forms of energy are inimical.

Meditation, right diet, deep breathing can in time induce a high form of spiritual energy which will function amazingly even through a very frail vehicle. This is the kind of energy to be sought.

Even for one who is frail and by necessity detached from the compelling rhythm of active life, there lies ever at hand the opportunity for race service. No one is deprived of the right of loving each unit of humanity, of dedicating his or her heart as a channel for the outpouring of Christly compassion to every one and everything. Thousands of God's little ones can be reached in this way — perhaps in the only possible way — by such selfless outpouring of love.

In this act of cosmic loving, all fear vanishes, all concern for self is lost, and, in losing the self, one finds the Self, "thus entering into Peace."

— *Joyce Hedin*



HOPE

Of the three great virtues, Faith, Hope and Charity, perhaps the hardest to attain in a permanent, steady way is Hope — the hope that is eternal, which after each failure springs up again, ever stronger and steadier, though perhaps quieter and more silent. We see most of those who choose conscious work for humanity as their life work, whether upon occult or open lines, lose heart — become indolent, and thus by losing their enthusiasm weaken their effort; or, worse still, become pessimists and disbelievers in any possible reform for mankind.

The former class may still work away after a manner, but with the gloss gone off their useful impulses and ideals; doing their duty because they know it is the only thing to do, but with so little real, solid hope, that all is done with a certain amount of dreariness and somber feeling in the soul.

Happy is he who through life holds his hope-force still fresh and strong; for him, defeat is never vital, though it may for a moment discourage him, and perhaps add a few wrinkles to his stock of tombstones.

The hope within him will soon again become conscious, and he will start his battle all over again, if need be a stronger, cooler and braver soldier than ever.

He will see armies, societies and individuals fall away from God's path, yet never falter, for deep in his soul the fountain of hope rests secure; it is in truth the fountain of perpetual youth.

Others grow old in the Master's work, and get stiff and dull and inactive, and at last die, to get back to the spring of life. But he never grows old, for, as his enthusiasm is everlasting, he cannot crystallize and become stiff and dull; and, when he dies, even if in an old body, his mind and heart are young and as fearless as ever.

Is this hope to be always only the possible property of a few exceptional people, or can any normal person acquire it?

As surely as the skylark is enclosed in the egg of its mother as she broods over it in love, so surely is the germ of true hope in all humanity. We can by turning inward feel its warm glow within the heart. Under the greatest trials its pulse can be felt, if we turn inward in faith and humility. The loss of hope really comes from

the same old snake of self whose head is so hard to crush.

We attach so much importance to our own little works, forgetting that the regeneration of humanity is quite a good sized job. And we ought not in the nature of things to expect much to come of a lifetime or so spent in the work. We must keep steadily on in the faith and hope that some day the work will be done, and the road made straight for the Lord to come in His power. And peace shall rest in every human heart, and none shall hunger physically, mentally or spiritually, and the skyscraper and the millionaire and the beggar will be gone to Sheol.

Let us hope — hope always, and be strong for the Master's work.

— *John O. Varian*



THEOSOPHY EXPLAINED

The Temple of the People is a phase of the Theosophical movement which was inaugurated by Madame Helena Blavatsky in 1875, and has as its basic platform the thought that the fundamentals of all religious beliefs are one, *viz.*, "The Fatherhood of God and the Brotherhood of Man," and to the degree to which we can realize this as being true we will be able to shake off the shackles of dogma and creed which have crystallized around these various religions through the ages, and be drawn in closer bonds of fraternal communion and mutual understanding with our brothers and sisters.

In proportion to the degree we are able to emphasize the "spirit" rather than the "letter" of any religious teaching, will we see the true inner meaning of it — the Light which inspires it — and this Light will kindle a spark of brother/sisterly feeling in the adherents of any and all religions — because it is the same in all.

Object of the temple. — The platform of the Temple is always open to anyone who has a message to give and who is sincere and free from mercenary or ulterior motive. Its object is to look at and present the truth from any and all angles, and to correlate the many aspects of religious belief and bring to light and expression this kernel of truth which is the nucleus 'round which each separated group of creed and dogma has clustered.

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the sages of the past, more especially those of the East; and its higher students claim that this knowledge is not something imagined or inferred, but that it is seen and known by those who are willing to comply with the conditions. Some of its fundamental propositions are:

1. That the spirit of a person is the only real and permanent part of our being, the rest of one's nature being variously compounded; and, decay being incident to all composite things, everything in us but our spirit is impermanent. Further, that the Universe, being one and not diverse, and everything within it being connected with the whole and with every other, of which upon the upper plane above referred to there is a perfect knowledge, no act or thought occurs without each portion

of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brother/Sisterhood.

2. That below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called our "spiritual nature"; this is as susceptible of culture as our body or our intellect.
3. That this spiritual culture is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and that this is a matter of both system and established law.
4. That persons thus systematically trained attain to clear insight into the immaterial, spiritual world, their interior faculties apprehending Truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason; hence that their testimony to such Truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.
5. That in the course of spiritual training such persons acquire perception of the control over various forces in Nature unknown to others, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.
6. That their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these Sages, we find as its main points:

1. An account of cosmogony, the past and future of this earth and other planets, the evolution of life through mineral, vegetable, animal, and human forms.
2. That the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible.
3. The existence of a universally diffused and highly ethereal medium, called the "Astral Light," or "Akasha", which is the repository of all past, present, and future events, and which records the effects of spiritual causes and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of The Recording Angel.

4. The origin, history, development, and destiny of humanity.
Upon the subject of Humanity it teaches:
 1. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation and is destined to ultimate reunion with the Divine.
 2. That this incarnation is not single but repeated, each individuality becoming reembodied during numerous existences in successive races and planets, and accumulating the experiences of each incarnation towards its perfection.
 3. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, the spirit being therein prepared for its next advent into material life.
 4. That the nature of each incarnation depends upon the merit and demerit of the previous life or lives, upon the way in which the person has lived and thought; and that law is inflexible and wholly just.
 5. That "Karma" — a term signifying two things: the law of ethical causation (Whatsoever a man soweth, that shall he also reap), and the balance or excess of merit or demerit in any individual — determines also the main experiences of joy and sorrow in each incarnation, so that what we call "luck" is in reality "dessert" — i.e., deserts acquired in past experience.
 6. That the process of evolution up to reunion with the Divine contemplates successive elevations from rank to rank of power and usefulness, the most exalted beings still in the flesh being known as Sages, Rishes, Brothers, Masters, their great function being the preservation at all times — and, when cyclic laws permit, the extension — of spiritual knowledge and influence among humanity.
 7. That when union with the Divine is effected, all the events and experiences of each incarnation are known.
As the process of spiritual development it teaches:
 1. That the essence of the process lies in the securing of supremacy to the highest, the spiritual, element of each person's nature.
 2. That this is attained along four lines, among others: (a) The eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in and effort for the good of others.

(b) The cultivation of the inner, spiritual being by meditation, communion with the Divine, and exercise. (c) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit. (d) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results to Divine law.

3. That while the above is incumbent on and practicable by all religiously-disposed people, a yet higher plane of spiritual attainment is conditioned upon a specific course of training — physical, intellectual, and spiritual — by which the internal faculties are first aroused and then developed.
4. That an extension of this process is reached in Adeptship: an exalted stage, attained by laborious self-discipline and hardship, protracted through many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the rationale of spiritual development it asserts:

1. That the process is entirely within the individual himself, the motive, the effort, the result being distinctly personal.
2. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the Supreme Source of all strength — the spiritual Self — recognized in all religious beliefs as the voice of conscience.

As to the degree of advancement in incarnations it holds:

1. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in the next earth-life, as it gives an impulse in that direction.
2. That still more is gained by a career of duty, piety, and beneficence.
3. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:

1. The object, use, and inhabitation of planets other than this earth.
2. The geological cataclysms of earth; the frequent absence of in-

termediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilizations; the differences, physical and internal, between the various races of humanity; the line of future development.

3. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.
4. The existence of evil, or suffering, and of sorrow — a hopeless puzzle to the mere philanthropist or theologian.
5. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men or women of genius in families destitute of it, as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyze endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune, and untimely death; — all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Reincarnation.
6. The possession by individuals of psychic powers — clairvoyance, clairaudience, etc., as well as the phenomena of psychometry and statuvolism*.
7. The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

Mr. A.P. Warrington, vice-president of the Adyar Theosophical Society, said so clearly: "My own thought has been for a long time that human nature exists in such variable form, that when it comes to the point where the temperamental harmonies and gravitation instincts have been thoroughly tested, thus there become multiplied a variety of strong varying centers and when these centers are united not by joint activities so much as a common attitude of friendliness, trust and understanding, the spiritu-

* statuvolism: a voluntary state of mesmeric trance free from the absolute influence of the mesmerist.

al thing happens which otherwise lies dormant.”

— Ernest Harrison

TEMPLE ACTIVITIES AND NOTICES

As we move into early summer here at the Center, all of our open spaces, once so green, turn golden and they must be carefully mowed for fire protection. Aureliano has spent hours with the tractor and mower, and the result is not only fire protection, but a high degree of tidyness and good grooming. Since October, 2003, our thirty-acre farm, so long in commercial strawberry production, is now under the management of Jerry Rutiz, who is growing vegetables, flowers, and strawberries without pesticides. We are enjoying a large variety of produce from his stand each week.

Activities around town have included a performance at Easter of *Hope, and the Still Small Voice*, an original play by Annie Dunbar. Cast, crew, and audience had a marvelous time. In May, Otto Sanft and Annegret Liebig came from Berlin, Germany, to celebrate their marriage in the Temple. Kate Ploeger and Manfred Gronau from Hamburg, and Eberhard Kuphal from Tonisvorst, accompanied them. It was a wonderful time.

After several years of remodeling their home, Rod and Shirley Gibson invited us all to see the final results. The attention to detail, Rod's meticulous tile work, and the arrangements of their extensive collections throughout the house were an inspiration to us all. Another extensive remodel just took place at Frank Zuniga's house with the replacement of his bathroom. After 75 years, a certain amount of repair is to be expected! Chris Ertman, having purchased Mike Sears home here, has also started on remodeling. We look forward to watching the process. Barbara Ricardo is bringing back the beauty of wood floors in her home.

Comings and goings: Kristel Thyrring, having graduated from High School, just had her eighteenth birthday and is now off to San Francisco to attend college, with our good wishes. Zoe Rollison and Shamusyev Drummond also "graduated" from kindergarten. Alex Moiseyev graduated from eighth grade. Natasha

Rykman and son Simon spent several days in Puerto Vallarta, Mexico, only a short time after Svetlana and Alexey Kravtsov were there for a week. Willy Gommel took the train to Washington, DC to visit Aldo and Janet Benini, then to his sister in Riverside, and finished his travels with a visit to his aunt in the Bay Area. Nashoma and Ron Carlson visited family in northern California, and then flew to visit family in Ohio and Minnesota for a week. Joe and Joan Dunbar, from Syracuse, NY, came to visit Annie and Will Dunbar for three weeks. Julie Moiseyeva visited her grandparents in New York for two weeks. Cheryl and Tom Price are now back from a working vacation on Whidbey Island, Washington. Susie Clark and Bill Clemens have returned from following a large part of the Lewis and Clark Trail. Debra Rowlands visited her brother Bob and his wife Kathy in Hollister. They took her to San Francisco to see the stage production of "Lion King". Jerry Sabol and Lisa Van Der Stad have purchased a farm in southwestern Oregon. Jerry, a twenty-five year resident of Halcyon, is faced with sorting out what needs to be moved! We wish them well.

Upcoming events: A Kids Art Workshop for the summer under the direction of Linda Rollison, Svetlana Kratsova and Debra Rowlands will meet once a week for six weeks. Also offered this summer is a Theater Workshop, under the expertise of Annie and Will Dunbar, Debra Rowlands, Will and Karen White, and David Brkovich, and the help of all interested persons. The Temple's choir is hard at work getting ready for two presentations in the Temple this summer, in addition to Convention.

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 am. and 6-8 pm., and Fridays, 9 am. to 12 noon. Other hours are by appointment through the Temple office.

The **University Center Gallery** will present a new exhibit starting July 31, 2004. Please call the Temple office at (805) 489-2822 for information.

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 am. 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 pm. Everyone is welcome to attend.

Speakers in the Sunday services were: March 21: Chris Thyrring reading two talks of Bob Stenquist's; April 18: Eleanor L. Shumway, *Musings*; May 9, Eleanor L. Shumway, *Mothers Day 2004*; May 16: Debra Rowlands, *Gleanings from the Family Letters*; May 23: Linda Rollison, *The Science of Joy*; June 13: Marti Fast, *Working with Ed or Listening to the Buddha*; June 20: Eleanor L. Shumway, *Father's Day, 2004*.

THE TEMPLE OF THE PEOPLE

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All photography in this issue by Eleanor L. Shumway