

# The Temple Artisan

January-February-March, 2010

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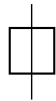
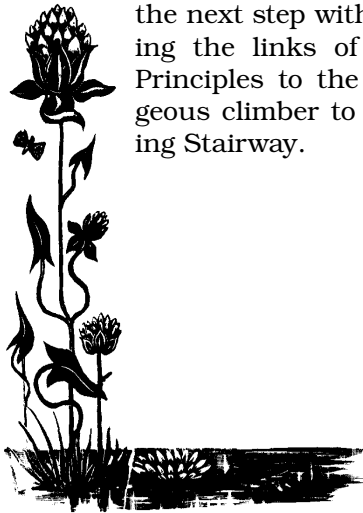
*Behold, I give*



*unto thee a key.*

## THE ASCENDING STAIRWAY

FAITH is one glorious step beyond Hope, the measure by which fulfillment is drawn, and the whole sublime structure for both. When darkness overwhelms the senses and deflects the light of the heart and mind—when defeat of purpose seems inevitable—then the sustaining step of Hope appears, alerting and urging the Soul on anew, while the glorious Light of the Star of Faith illumines the next step with its resplendent beauty, binding the links of the eternal golden chain of Principles to the clearing vision of the courageous climber to the Heights on Life's Ascending Stairway.



## THE EDITORIAL MIRROR

As we watch the evening news or read the newspaper we are assailed by the seeming disintegration of our long cherished public institutions, values, courtesies, and ideals. Everyone seems to be out to get theirs before anyone else does in a sort of free-for-all grab and run game. But what the media never reports are the activities of myriad people world wide who are quietly going about the business of daily life, watching out for their neighbors, giving a kind word or deed when needed and generally practicing the Golden Rule. These people produce no sensationalism to be reported by an increasingly biased press, just simple human kindness, people touching people.

It becomes very obvious that human integrity must be the dominant factor in our value system of priorities. It is at this point we learn that there are no little things, as the Master Hilari-on tells us over and over again. If we will take up the simplest duty at hand and do it lovingly and well, we have contributed to the good of the whole. Our duty lies close to our doorstep every day, every hour. More and more people are learning that the big things of life are made by the doing of the little things in the right spirit. These are the miracles of daily living. Someone once said: "Small miracles occur for ordinary people day by ordinary day. There is grace in knowing what might have been but wasn't and bliss in living a day when nothing special happens but life just works." At this time in our inner unfoldment, although it is not given to us to be able to see when "life just works," we must have faith there is much greater harmony and light available for everyone, through our efforts.

As the new life of Springtime rises in our world, may this harmony and light rise in our lives that we may share it with all around us.

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

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

Keep clean your heart and mind and the earnest endeavor to realize His Presence daily will assuredly help in the recognition of the Christ glimpsed in the bloom of a flower, the soft glow of the stars, the shine of kindly acts in daily life or the spirit of Love impelling all humanity to ideals of truest Brother/Sisterhood.

—WHD

## EXPLICIT INSTRUCTIONS

I feel very strongly that the Temple lesson entitled, "For Those Who Would Climb," *Teachings of the Temple*, vol 2, page 71, is one of the top five most important of all the lessons in the three volumes of Teachings. It is clear, uncompromising, and to the point. At the same time, it is filled with love and trust. The Master trusts us enough to point out to us what must be done and depends on our sense of self-responsibility to carry it out. We are never asked to carry more than we are able to bear. How often have you heard, "The back is fitted to the burden?" We may not feel that we can, but we do it, nevertheless, and usually do it well.

I want to share this lesson with you and to discuss the points the Master brings up for our consideration. It is such a paradox to me that we have been given these Wisdom Teachings filled with so many words, including unpronounceable foreign words, abstract ideas, lofty ideals and aspirations, all geared to help us make a connection with All That Is, and then we are told to make it simple. I think this implies a very pointed lesson. We are being instructed to internalize these Truths through living them, then teach by example. We (much of humanity) are greatly given to sitting around, talking and talking and talking and talking over

these ideas and concepts, criticizing, and making decisions and judgments. Then, we put off until a more convenient time actually doing anything about them. And all the time, we are apt to be patting ourselves on the back thinking that we are furthering our spiritual development, and are therefore somehow better than other people. We need to stop talking, and put our effort where our mouths are.

The lesson, "For Those Who Would Climb," addresses these concerns succinctly. Let us explore it. Even the title is giving us the responsibility of choosing to walk the Path of Discipleship with the word "would." Of course we have the power of choice, given us by God. But it is not a capricious gift. We cannot choose one thing one day, and another day go in some other direction. The power of choice operates under fixed, inexorable law, propelled by Love. A choice yields results and we must live out the results, all the while making new choices. However, having made a choice to walk the Path, we may not choose to step off it later when the going gets rough. We may think we can, and some of us actually try it, but the Karmic results are there, waiting for us to acknowledge our responsibility and get on with it.

The first sentence: "If you would truly serve one in need, take heed lest you lose sight of the need in self admiration of your power to serve." Wow! what are we saying here?

Be careful, very, very careful. You feel a powerful drive to serve others. You see someone else's need. "Oh, I can fill that need, and in the best way possible!" you say. Be careful to not lose sight of their need itself and get totally lost in the enthralling self-admiration of your ability to help others.

In volume 1 of *Teachings of The Temple*, p. 463-4, the Master tells us, "What I am striving to arouse in those to whom my words apply in any special sense is the power to estimate character at its true value, instead of yielding to the negative force of over or under self-appreciation without effort to form a correct estimate of one's real position in the scale of life. This power cannot be won so long as self-satisfaction and egoistic pride predominate over those qualities which make for fair and just judgment. One method of accomplishing this purpose is to cultivate the habit of seeking the great, the perfected in the minutiae of art and science and in nature, and among the humble, the inconspicuous, the hidden people and things of life. ...

"The man or woman who flatters You, works on Your vanity, praises you beyond your deserts, is one of your worst enemies, for whether you are conscious of it or not he or she is adding to the natural menstruum of your pride and conceit and preparing the way for the lower self to build therein."

The second sentence of "For Those Who Would Climb" is so clear, so clean in its intent: "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'."

Words are things in a very real sense. A single deprecating word can indeed act like a sword or gun with disastrous results. You cannot put Humpty Dumpty together again, no matter how many words you use. We might start listening carefully to ourselves to discover just how often "I" comes tumbling out of our mouths, and in just what context. We have to choose We over I and then remember to resist the desire to pat ourselves on the back, with, "What a good disciple am I!"

Vol. 1 of *Teachings of The Temple*, p. 464, offers, "Strive by self-examination to look yourself honestly and fairly in the face, to recognize the qualities which belong to your lower selves and gain control of them. Of course, it is a long task—but you have Eternity to accomplish it in, so do not let that deter you from making a beginning, lest even Eternity be too short!" Here again there are parameters. We make the choice, but then we must get on with it! The Master trusts us and our maturity.

The third sentence tells us, "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." For goodness sakes, own it!—whatever it is. If you sigh mysteriously, lower your eyes modestly, and say, "the Master told me ... gave me ... showed me ...," you set up a resistance in the other person. You bring into question your truthfulness and sincerity. Realizing this can be a large personal blow. Remember, there is only one Mind, the Mind of God. When we speak of spiritual possessions, we are only sharing our own view of them. And so is the other person!

When hunger for personal possession of some desirable quality rends your very soul with longing, take heed lest pre-

tense 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. What about that key word, pretense? The dictionary defines it as an inadequate or insincere attempt to attain a certain condition or quality. We can get so caught up in the longing for a desirable quality, such as kindness, compassion, love, forgiveness, or insight that we pretend we have it. Then we are in trouble, as we get caught up in a web of lies and deceit. Does this suggest a need to be SELF-responsible? The Master feels, however, that we can control the hunger of soul and body by the exercise of that higher power of Will. Again, we see His trust in us. We must choose to be trustworthy.

The next sentence tells us, "The distance between admiration for and fancied possession of some desirable spiritual attribute is short indeed for the one whose feet are set upon the Path of enlightenment, but the descent from whatever height he has attained on that Path covers long stony stretches, until the Ego has discovered the difference between desire and possession."

What an interesting concept: that there is a difference between wanting something and having something! In today's culture you don't have to wait until you earn it. Just charge it and enjoy it now. "If you want it, you got it!" say the advertisements. In reality, there is a long, rocky, and often painful road to travel to earn it. And yet, the lesson tells us very clearly, that we have to do it in the following order: first, we desire the quality, and second, we admire the quality. So these are the first two steps. Right and good, we can go along with this. However, there are two more steps! The third one is effort, and the fourth is possession. Easy, you say. It makes good sense, you work for it and you get it. Well ... we human beings don't seem to value things that are gotten too easily, but this is not a time when we can get something for nothing, or relatively nothing. It is not a matter of anyone else throwing up roadblocks on our Path. The truth is we throw up our own roadblocks over and over again.

Notice a description of this in the next two sentences. "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 [effort] 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. "That personal self can be so deceiving, so devious, so clever in self-justification and rationalization that we cannot recognize him/her.

We hear in our teachings that we need to "get rid" of the lower self. I am convinced we are not reading this deeply enough. We have been given all parts of ourselves by God to use in our journey toward total unification with God. Personal self, lower self, higher self, middle self, outer self, inner self—all are part of God, all are the tools we have been given to learn to unite consciously with God. We cannot "get rid" of God! We are never outside of that field of Force. What we need to do is lovingly take that lower self in hand, acknowledge it as a part of our total selves. In the words of Annegret Liebig, Inner Guard of the German Community, "When we take a form we identify with our body, perceive the body as our Self and forget the higher 'I AM'.' We call it the lower, personal self. In order to come again to the consciousness of the indwelling Higher Self, we have to lead the lower self back to God. And what leads the lower self back to God?"

She finds the answer to that question in *Teachings of The Temple*, Vol I, p. 460: "It is the recognition of the Supreme, whether we place it inside, outside, or both inside and outside of our physical self. That Supreme Self knows, for It is Knowledge, when any aspect of Itself is raised to recognition of Itself. The more perfect that recognition, the more complete the identification, the union, of the human will with the Supreme Will, the more wisdom, knowledge and power is at the service of the individual Ego."

Back with "For Those Who Would Climb": "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." Just imagine, if we will, a group of young pupils of Beethoven sitting around his front parlor, listening to Beethoven in the next room, demonstrate to a first year pupil the beginning scales, making mistakes as he hurries through them. The listening group begins to verbally cut the composer to shreds

concerning his style, execution, his funny hair cut, his growing deafness, etc. If we were there, we would probably dismiss them as 'little know-it-alls' who open their mouths without putting their brains in gear.

However, it is the very same thing when we get started judging the Laws of the Universe and their Creator, and criticizing them from our own self-centered point of view. I think we can honestly accept the label of rampant egotist at least at some points in our lives. Because the next sentence says, "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." If we will but face it honestly, that's us, folks! However, we can grow beyond that with honesty and clear-eyed self-responsibility.

The following sentence tells us very clearly, and I think we have no trouble with this: "A little child may lead a grown man, if the man is blind."

Then why do we have all kinds of rationalizations and justifications about the next sentence: "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." How often do we, especially we of the western world, feel that our educational level, whatever it may be, gives us a privileged spot? How often are we set back on our heels by the wisdom that comes from our children? Indeed, these are points to ponder.

The lesson ends with the very simple statement: "It is truly a wise man who can disguise his knowledge in the guise of simplicity."

Annegret Liebig points to the Master's words in *Teachings of The Temple*, Vol. 1, p. 462: "The quality of HUMILITY bears a certain correspondence to the stalk of the plant or the trunk of the tree. It is the quiet, unassuming force which is the real support and base of supplies for the more exoteric features of individuality. True humility is absolutely necessary for spiritual growth."

However, according to Annegret, "UNDER SELF-APPRECIATION is also a trap. It has nothing in common with real Humility.

Humanity needs self-respect in order to choose what is right."

"At the very foundations of the soul of man there shine out the twin stars, COURAGE and SELF-RESPECT. ... If he chooses evil he does so with his inner eye open. The disobedience of man to the divine laws of interdependence and mutual responsibility has helped to fill the earth with suffering and anguish, and only as he learns to obey the law can he help to remedy that condition." (Teachings of The Temple, Vol. I, p. 249)

Annegret tells us: "When we do not answer all our requirements of ourselves we often have the idea of self-condemnation. That too is not helpful, because it lessens the power gladly to rise again for the sake of trying to reach the goal, to get reconciled with God, our Higher Self."

The Master replies, "Differentiation decreases power, tension, and ability to act. Concentration increases the same in exact ratio. The more you accustom yourself to meditation upon these subjects the wider and deeper will grow your knowledge of yourselves, and therefore your knowledge of God and Infinity. But take heed of your motives." (*Teachings of The Temple*, Vol. 1, p. 294)

I will end with a message found in *From The Mountain Top*, vol. 2, p. 195, entitled "Simplicity":

AH, You of many words, of skillful rhetoric, of perfect participles of speech; you who clothe the simple thoughts of God—as seized by simple minds—in language superfine to you and to your devotees, yet fail to find the precious vital spark—the truth—within those simple thoughts; the truth which well might feed and warm a hungry shivering multitude whose hands are lifted unto you in wordless supplication!

You who gather of your kind to listen to an ever flowing stream of frothy hyperbole, of useless senseless phrasing, the while the unclothed truth pleads silently to you for simple mantling, that he who madly dashes past you in the race of life in search of death may see and read the saving clause; that you who listen with the spirit ear may hear, and, hearing, gladly pass the living word to deadened ears.

The simple things, the simple words, the simple deeds of daily, hourly life, hold treasures vast beyond

computing, for in these treasures lie the first faint shadowing, the first beginnings of the seed of all the flowers of spirit—the seed of life eternal.

As I said in the beginning, these are words to live by. Take them into the deepest recesses of Body, Mind and Spirit and live them with every fiber of our beings. Simple. Just do it.

—*Eleanor L. Shumway*

## JOYOUS LIVING

Theosophy in action is Joyous Living. To me, a verse from our Hymn of Thanksgiving sums it up very nicely when we sing, “Humbly and gratefully we raise, songs triumphant in Thy praise.” I am often reminded of this verse when rising first thing in the morning. For those of us who equate fun and happiness with joy, it can be challenging to imagine living joyously by simply endeavoring to realize humility and gratitude as living powers in our lives. The second half of this verse inspires my reverence for Love, Balance, Karma, my Higher Self and my responsibility for aligning my will with Thy Will.

Being in love, maintaining mental and physical balance, having good karma: all on the surface sound delightfully delicious to my hungry lower self. They sure taste like the right ingredients for a joyous life. Yet there are those of us who have soured on life after acquiring everything our hearts and minds desire, while so many of us who exist on a paltry percentage of the basic necessities of life find the will to muster a soulfully contagious smile with the greatest of ease. Truly patience and tolerance are the salt of the earth.

Being present enough to be available to give and receive, to honestly perceive what's alive in and around us is another simple secret. Practically speaking, living one day at a time takes courage and is necessary before one can exist in the more natural state of joyous living. Joyous living and indulging in enjoyment are not necessarily one and the same. We may find that forgiving and healing eventually trumps partying.

I believe that true joyous living has its roots in the perpetual sustainability of balance. As our physical bodies and societies are subject to the Laws of Cycles and Centralization, many incarnations of experience evolve our abilities to intentionally practice the necessities that develop our internal gyroscopes; centering and stabilizing us, even while we are navigating through the most turbulent storms of life.

Scientific research is beginning to tell us that those who are willing and able to maintain a diet or mild state of hunger tend to live longer than those who live to eat. For many of us, just satisfying hunger and thirst constitutes joyous living, while some of us have begun to feel the connection between abstaining from over-indulging and joyous living. Of course, just living longer is no guarantee of joyous living.

When our romances, finances and constitutions are in good working order, joyous living may be taken for granted. Yet, it is when our needs and wants go unmet that we may discover what is truly meant by a "joyous living state of being."

Just believing, "My soul would have no rainbow, if my eyes had no tears," is enough at times, for me to try to turn the lemons of my life into the lemonade of my aspirations.

Many factors are in play throughout the evolution of matter, force and consciousness, one being the Law of Polarities; the Yin and Yang of life. Universal Balance is fostered by the masculine feminine dance within every aspect of attraction, repulsion and cohesion. Balancing our need for protection and nurturing is all about our individual and collective journey from instinctual love through fear into the Higher Love we will all come to understand and cherish. Since leaving the Garden of Eden we have been known to personify places and things. Many of us continue to think of God as He, while most of us think of Earth as She. Yet there are ever increasing examples of more men and women sharing, if not completely exchanging, what many of us have come to rely on as the traditional roles of protector and nurturer.

Nevertheless, the moment protecting turns into selfishness or nurturing becomes enabling, we may find the beginning of the end of a cycle of joyous living, no matter how or where the masculine/feminine forces appear to be manifesting themselves. I do believe, however, that we are now living in a cycle where Karma is requiring much higher degrees of nurturing ourselves and

each other, despite most of us feeling a greater need to protect what we believe to be our rights to own or control people, places and things.

I am fond of thinking to myself that through Faith, Hope and Charity, will I come to know Grace, who will always introduce me to Harmony and then to Joy. I find it curious and comforting that our society has chosen as baby girl names so many of the words I associate with nurturing my soul and the keys to my joyous living. Yet it is also through my reliance on my good old friend Will, as I endeavor to practice choosing wisely, that I am able to nurture my ability to strengthen and protect my moment by moment practice of everyday Joyous Living. Humbly and gratefully I raise, my songs triumphant in Thy praise.

—Rick London

## HARMONY

Let us take for our meditation the idea of 'Harmony'. It is based on coordination of forces. There might be operations in music that some would call inharmonious, and yet that dissonance is a part of the harmony because it is coordinated. Let us bear in mind that harmony does not mean goody-goody actions or conditions. We must take humanity as a whole, and not pick up one detail which might, from a single angle, be called inharmonious.

Nature illustrates that. She does not hesitate to throw up a mountain or throw down a mountain. Looked at from one angle it may be a discord, but from another angle it is a bit of harmony.

Let us make a practical application of it to our daily lives. We must be true to ourselves; strike our own note; be true to the whole and the God within ourselves; true to ourselves and the Higher Self; true to the whole orchestra of humanity; and still strike our own true tone, that tone which is our own real Higher Self. Thus we will manifest throughout life a mentality which is most beautiful and which belongs to our Ray, the Hierarchal Ray which is brought into expression through us. There is not an ugly character in life that could not be brought into beauty, if it would

strike its own note.

A story is told of a musician who was passing a church one day and heard singing. He entered the church. But he was a very accomplished musician, and it was painful to him to hear that choir. The singing was very discordant. He was about to leave disappointed when he caught one note. He heard one voice singing true and that one voice kept its tone in spite of the discordance about it, and it soon swung all the voices into harmony, perfect harmony, perfect harmony and perfect tone. That is what I mean.

Harmony is a power quality, something that you can hold. With it you are invincible. The forces of dis-harmony may bank up against it but are transmuted and changed into harmonies. All life is a process of transmutation. We take the crude elements of God into our bodies and transmute them into something alive. All nature is doing this transmuting work. This is our work as human beings, as entities. We must transmute and transform the hells of this world, transmuting lead or baser qualities into the higher. In proportion as we are conscious of Nature's plan for raising everything to a higher scale by the forces of her harmonies, we can, by attuning ourselves with those forces, work with them, and they will work with us. We have the Power of the Infinite Good, Infinite Light and energy behind us. There is nothing we cannot do. Anything we want to do we can do. Anything we want to be we can be, if we sound our note with the Universal Song of Life.

Each one has the power to find that key-note. The power of Harmony.—Let us take that into the Silence.

—*William H. Dower*

## LOVE

To my sorrow, though not to my despair, I see here and there Temple child sinking into the slough of despondency, letting go the rudder of the ship of life, staggering on under the weight of the heavy burden you have all unwittingly assumed, a burden too heavy for any one human being to carry, and all because you have temporarily lost the ability to function the Deific energy

which alone would enable you to aspire to reach those divine and perfect conceptions which are the heritage of every child of the living God; the conceptions within which are embodied the powers that swing the suns in space, the power that moves the spider to build its delicate habitation.

With the first awakening of the human Soul to a knowledge of your divinity, to a knowledge of the character of the substance of and within which your expression in form has been molded, there are also awakened the Karmic results of your previous lives in the line of sensuous gratification, and you are overcome with horror and disgust, which temporarily dash you into a whirlpool of fear: fear that you have sinned too deeply for possible atonement, fear of your powerlessness to crush the demons pressing close about you.

Finally, in desperation, you determine to create an ideal, and to build toward that ideal by a method of elimination. You select the most obvious fault in its category, and set yourselves vigorously at work to eradicate it. You may succeed in temporarily crushing that fault out, or rather back into the depths of your auric body, but ere that difficult task is completed, you awake to the consciousness that some other form of the same fault, or one equally abhorrent, is taking its place. You then begin to realize that there is a more deeply rooted cause for your failure than you have hitherto comprehended; something is wrong at the very heart of your being. The substance in which you are embodied, of which you are formed, does not seem to vibrate in unison with the heart of the great over-Soul.

Discouraged at your powerlessness to crush your tormentors, you determine to try another method, that seemingly will be infallible, and so endeavor to conquer those elementary forces by raising them to a higher vibration. Where, mayhap, lust of power and place now manifest, you proceed by the power of Will to awaken a corresponding desire for holy things. You devote all your surplus energy to the advancement of some religious or humanitarian purpose. For a time, you believe you have found the peace of fulfillment, but some day you suddenly awaken to the fact that you have only transferred the original thirst for power and place to another phase of the same lustful desire, and now that hydra-headed monster holds you firmly in its gruesome clutches. Then comes a period of utter desponden-

cy and despair. With weighted steps and bowed head, you plod along through the dreary wastes which spread out on all sides of you.

You see no end to your labor, know no hope. But one day you contact some other Soul, which has sunk still deeper in some of the morasses of evil, and your God-given power of sympathy responds to the call made upon you; your lethargy, hopelessness, and despair drop from your consciousness as might a filthy cloak from the shoulders of a man; you reach out a helping hand to that suffering brother, and with the giving of that help there springs up into your consciousness, direct from the Christ-star Eros, a ray of the light that has lightened the Universe—Unselfish Love; the love that casteth out all fear; the love that incites to kindly action; the love that begets peace, joy, happiness, even in the stress and turmoil of physical life; the love that goes straight to the heart of things, and returns laden with blessings for all who will open their hearts for their entrance.



## THE SIX TRANSCENDENTAL VIRTUES

Charity,  
Morality, Patience,  
Energy, Contemplation, and Wisdom,

together with  
the twelve principles of  
Love,

Will, Wisdom, Knowledge,  
Faith, Hope, Truth, Justice, Loyalty,  
Honesty, Service, and Obedience,

lead us up the Path of Unfoldment.

## SHARING

We are all pleased and honored to announce that Betty Bland, President of the Theosophical Society in America, has asked Zelma to exhibit her series of oil paintings entitled "The Temple Collection" in the Gallery at the headquarters in Wheaton, Illinois. The exhibit will be open during April, May, and June. Zelma's Temple Collection captures the soul and ambiance of the village of Halcyon, a Theosophical community since 1903. Zelma says of her work, "My paintings are a loving tribute to all true theosophists everywhere, both seen and unseen, who are holding the keynote point of humanity's evolution in devotion to the work of H. P. Blavatsky."

The twenty-two paintings will be posted on the Theosophical Society's web site: <http://www.theosophical.org>.

## IN MEMORIAM

Our Temple brother, Eugen Alexander Nikodemus Frisch, was born on June 12, 1943 in the historic city of Augsburg, Germany. He went to school, then on to work. While living in Munich, he joined the Temple in 1970. Together with two friends, Nikodemus played a most significant role in organizing and conducting the work in Munich, both those of the public Temple Squares and private meetings. He went through the Naturopathic College of Germany; then, he went on to teach computer science at the German high-tech giant Siemens. Nikodemus also became skilled in several languages. In 1995, Christmas Eve saw him, with his wife Sabine, and his three children Taran, Flavio and Vincent at the Temple Center in Halcyon. Shortly after this he moved to Bali, Indonesia, carrying with him the Temple Spirit every step of the way. He died on February 26, 2010, on his "Island of the Gods," in Denpasar, Bali, Indonesia. He is mourned by seven children, family members, and innumerable friends in Germany, the U.S., Bali, Spain, and elsewhere. His dear friend, Istvan Balogh, said Nikodemus sent his Temple brothers and sisters everywhere this message: "Now I send you my love; Om Swatias-tu! May you be blessed. All my love to all my Brothers and Sis-

ters. Your brother, Nikodemus.”

Our Temple sister, Valerie Blustin, died on January 5, 2010, after a long struggle with cancer.

Born on May 7, 1946, Valerie embodied joy and empathy to all who knew her. Working full time, raising a family, attending the Temple group in London, she still found time to maintain a large, world-wide correspondence with her many pen friends. A world-wide traveller while she was here, we wish her well on her new journey. But we will miss her postcards, pictures and enthusiastic experience of other lands and other cultures. Her rich legacy to all of us is her deep interest in all of God’s creatures wherever she found them.

## TEMPLE ACTIVITIES AND NOTICES

Spring has at last broken through after many weeks of gray weather and rain. No complaints about the weather because we have gotten much needed rain, nourishing our big trees and making our gardens happy. Through the tempestuous weather we did discover which roofs needed attention, with the Lodge and Central Home in



line for the first re-roofing jobs. After storing things for a couple of years, we finally had a giant Rummage Sale. For three weeks in Hiawatha Lodge we sorted, labeled, cleaned, and bagged all the



treasures that had been donated. Old tools, new tools, linens, clothes, jewelry, small appliances, furniture, children's clothes and games, shoes of all sizes, jackets, lamps, videos, books, crafts, sewing, holiday decorations, plants, art work, paint, stuffed animals, antiques, hats, gloves, luggage, and a 1988 Van ... these are but a sampling of the categories we worked with. It was nurturing to work together to prepare it, it was wonderful to make so many friends as they came to shop on March 19 and 20, and it is comforting to know that



all the leftovers are going to a thrift shop that supports Rancho de los Animales. This Rancho gives people with physical and mental challenges the opportunity to ride horseback and interact with the horses and other animals. It is a therapeutic and rewarding experience. The money we raised will address the roofs that need attention. Everybody wins.

Comings and goings about town include Susie and Sandy going to Egypt where they met a fellow Temple member and cruised up the Nile seeing all the sights that boggle the mind up close. Susie, having been bitten by the travel bug, is looking forward to seeing New Zealand this fall. New Zealand came in for a bit of attention from Halcyon residents in March. Marci Ann, Sally and Perry were there. In a small New Zealand town, Marci Ann and Sally actually ran into Terry at a Crafts Faire who had been raised here in Halcyon. It may be trite, but it certainly is true: it's a small world. Istvan spent a month in Munich visiting old haunts and old friends and having a cold but wonderful time.



Our crop of three-year-olds have suddenly become four-year-olds and are emphatically involved in community life. What

fun it is! One of them, Ella, accompanied her mom to New York City where they visited friends Ivan and Eva, played in the first snow of her young life, and generally had a stellar time.

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

The **William Quan Judge Library** serves Temple members, residents of Halcyon, and friends with an interest in Theosophy or who are doing research involving some of our special collections. Our library is staffed by volunteers. Hours are Mondays, 9-11 am. Other hours are by appointment through the Temple office.

The **University Center Gallery** is exhibiting the Life and Legend of Hiawatha oil paintings by former Guardian in Chief Harold Forgostein. Please call the Temple office at (805) 489-2822 for more 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. Either the "Choral Service" or "Enter the Silence," a prayer and meditation meeting, is held on the last Sunday of each month. Speakers present programs on other Sundays. The public is cordially invited to all services.

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

**Speakers** in the Sunday Services were: January 10, Eleanor L. Shumway: *A New Year, Again!*; January 17, Chris Thyrring reading Harold Forgostein's *A View of the Temple*; January 24, Willy Gommel: *Why Not Keep Within the Light?* read by Ron Carlson; February 14, Eleanor L. Shumway: *Tools of the Trade*; February 21, Marti Fast: *Stumbling Along on Life's Pathway*; March 14, Paul

Ivey: *The Relation Between Modern Art and Theosophy*; March 21,  
Chris Thyrring reading early letters to and from the Roerich Soci-  
ety in New York.

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