

The Temple Artisan

October-November-December, 2010



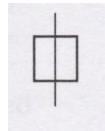
RAISE THINE EYES

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

This is the season to send our best wishes to friends and family. Although appropriate for the holiday season, these are my wishes for you all the year round. For instance, I wish you joy, that special variety that bubbles up from the deepest wellspring of one's being and so fills the heart that it overflows as effortlessly as a quart of liquid in a pint container.

I wish you warm, sunny days and cool shadows within easy reach. I wish you strength and wisdom to handle the pressures and problems that are bound to be a part of your life.

I wish you a sense of fulfillment in your daily tasks. And when the day is done I wish you peace. Knowing that the Father will accept all efforts with compassionate understanding and grant reinforcement for the coming day, I wish you nights of restful sleep.

I wish you the blessings of the season, the warmth of the Love from the Infinite that pours in upon us with special intensity at this time.

—Eleanor L. Shumway
Guardian in Chief

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

A CHALLENGE

One hundred twelve years ago, on November 15, 1898, saw the founding of the Temple in Syracuse, New York. The Master tells us it took many incarnations to gather together in one place the particular souls necessary to commence the work, which was, and still is, the 24/7 living of the Golden Rule. In 1903, He directed Dr. Dower and Francia LaDue to move the headquarters to a selected spot on the West Coast, Halcyon, where the community could develop into a model of community living. Temple members have been striving toward that goal ever since.

In 1899, after one short year of Temple life, the Master had this to say:

You are bound together by ties that cannot be broken. You are in the position of five fingers to the hand. The hand cannot do its complete work without the aid of the fingers. If you will remember that simile it will save you much trouble in the future.

Unified action is absolutely necessary; it is for that purpose that you have been called into this Degree, and as far as your connection with the outer work is concerned it is that you may be able to work in harmony. That is one of the greatest tests we could have given you for until you can work together in complete and perfect harmony wherever any question of the work is concerned, it will simply be impossible for you to gain another step in evolution.

If you who have been brought into the most sacred relations that have ever existed upon the earth in over two thousand years cannot work together in sympathy, and give to each other that which you desire for yourselves—the love, the appreciation, the carefulness, the thought—how can you give to the Absolute and to the Masters the same obedience and faith? Until these can be given your development is simply stopped.

You stand on one step, or else you go back, you cannot advance. As I have before said there is where your great test lies. You must be able to put away from you all

that concerns the personality of each other and unite on the principle of love; not love for any one thing, not love for any one individual, but love for the radiance of God.

When you can remember and hold fast to the one principle of cohesion I have laid down for you, you will find all these minor points of difference pass like the chaff before the wind for that is all they are. You must, as I say, work as one person. I have repeatedly tried to show you how dear you all are to me individually and collectively, and if it is possible for you to realize what the love of one who has passed into the silence may be, you will know that every disagreement between you of such a nature is a disappointment to me, because, by those very actions you prove yourselves incapable of taking the higher steps that will lead you inward and upward.

You must remember that you who have been called into these Inner Degrees are in altogether a different position from those who are working on the outside. I cannot do your work any more than I can do your eating or sleeping. The work that is necessary for your development, intellectually, morally, and physically must be done by yourselves. Therefore it is necessary for you to take action on all these minor points.

We can listen to these words, smile complacently, and say to ourselves, "That was then, this is now, and things are different." But are things different now? I believe not. Those people were us, members of the Temple, and only the clothes, and physical accouterments are different. We are ever charged to take action.

We have all come to this Center, drawn inexorably by Master Hilarion and our own higher selves. No one urged us to join the Temple. This is a step that must be decided by each one approaching the Temple doorway. On the most basic level, it means that we have read and are in agreement with the basic objects of the Temple, and willing to live our lives by these principles:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. This does not mean the formulation of a creed.

Simply, we accepted the truth that religion, the spiritual, is a constant in our lives, 24 hours a day, 7 days a week. Not as a

creed that we preach to others, but as a nurturing, sustaining Light in our lives.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Simply, we promised to live the things we believe in at the deepest level of our understanding.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based, which will permit us to extend our belief and knowledge from what is known to the unknown.

Simply, to continue to study and evolve. As we do this, we will have a growing experience of the Divine in our lives and see the Divine in others.

Fourth: To promote the study and practice of the arts on fundamental lines, showing that the arts are in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through the arts as well as through any other fundamental line of manifestation.

Simply, that we believe that the creative arts are God in action and we will see that creativity everywhere.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between one human being and another, and between human beings, God, and nature. When these relationships are understood we will instinctively formulate and follow the law of true Brother/Sisterhood: the unity of ALL life.

Simply, we accepted that we must become a part of all life by interacting with Life, understanding that everything and everyone is a part of God, no matter what we think. We often have no trouble accepting that which is whole, beautiful and Light as a part of ourselves, however, we must accept ALL as a part of ourselves, even that which is seemingly damaged, broken, or dark.

When we begin to realize what we have pledged to do, it is not a great step to the deeper understanding that all this demands self-responsibility. Self-responsibility is not self-centered, but moves from the place of balance within ourselves to behaving in balance with the group in which we find ourselves.

We are, after all, products of the society in which we grew up. Some of the norms of that society tell us that church is for Sunday, where we think good thoughts and are nourished spiri-

tually so we can go through another week. The Temple, on the other hand, asks us to live spiritually seven days a week, twenty-four hours a day, and to understand that by attending Temple services, or classes, or Lodge events, or cleanup times, it isn't only what we get out of such experiences, it is what we bring to them in order to make them times of group enrichment and growth. We are a cell of that group; we grow as the group grows. If we understand and accept our share of responsibility for the well being of the group, all things in our lives begin to stream together in a positive manner. The excuses, "I'm too tired ..., I can't stand so and so ..., I have to go, or do, or ... you fill in the blank," are the testing forces in action to give us strength or rob us of energy in accordance with our choices.

The nurturing beauty of the Temple life is that it emphasizes our power of choice. Master Hilarion said, "The work that is necessary for your development, intellectually, morally, and physically must be done by yourselves." Remember the number of times the Master says, "There are no little things?" As Agent, I ask that you remember each choice made for yourself is a choice made for the Temple.

The Lords of Karma track our choices and always give us an opportunity to learn from such choices. Every time a situation presents itself to us, we must ask ourselves, "What is the lesson in this for me?"(not what the lesson is for the other person.) Our human tendency is to personalize the situation and think we are being singled out for something unpleasant by a malevolent force out to get us. It is difficult to acknowledge, but nevertheless true, that we have chosen to stand at precisely such a point. The energy saved by this acknowledgment of our own responsibility, in any situation, is enormous and empowering.

The Temple brings to us extraordinary comfort, unconditional love, understanding and insight that nurtures our entire being. As Agent of the Great White Lodge, my challenge to you is to ask yourselves what do you bring to the Temple. There is no question of your offering of love and service. How we translate this into everyday action is exactly where self responsibility comes into play. Lofty ideals vs everyday actions.

These everyday actions must include thinking before we speak. Are we kind to everyone we meet, not just those we like, including our own Temple family? How about attending services

and classes? How about participating in cleanups? I have actually heard people say, "Oh, let the new people do that! I have paid my dues!" And how about paying your yearly cash dues, or donations for chipping and other services you take for granted? What about listening with an open mind, not clouded by your opinion of the speaker? What about voicing your gratitude to God for the privilege of living in a small piece of paradise? What about refraining from thinking or voicing the often heard, "The Temple should ..." "She or He should ...!" or "He thinks he knows it all." How about remembering the profound fifth rule of Discipleship? Thou shalt not speak falsely, unnecessarily or critically against thy neighbor, and so put in action the converse force of creative sound and word; for the Higher Law will reverse the action of the force thus directed and bring back upon thee, with intensified strength, the results of the broken Law. Next time something seemingly "happens" to you, you might give this statement of irrevocable law more than a passing thought! There are no accidents. Anything that happens to us we called in upon ourselves. The reverse is true. When good things happen, we have earned it by right thinking and right action.

When we take up in thought, word, or deed, the very real and powerful weapons of jealousy, hatred, and anger and strike at anyone, anywhere, it is a blow to the very fabric of the Temple itself, and presents the real danger of taking the Temple out of incarnation for the present time. What will we choose?

Let us remember that The True Purpose of the Temple is:

You must never lose sight of one fact. The higher purpose, the aim of all those who are true Templars, was and still is the preparation of a place where it might become possible for the overshadowing Christ to enter and send forth the message which the world has waited for so long.

It would be truly impossible for such an overshadowing of the spiritual forces to enter and dwell with a number of disaffected, treacherous, inhuman elements. It could not do the work for which it came, even if it were possible to come.

Such a place requires quiet, concentration, aspiration, unified endeavor, and faith in each other and in the common purpose.

These are essentials; all else is non essential.

—*Eleanor L. Shumway*

THE TEN RULES OF DISCIPLESHIP

According to the Temple, a disciple is one who is learning to put spiritual values into practice in his or her life by living those values. These rules were given out to Temple members in the early days of the Temple work. However, these Rules, like the Ten Commandments, have been given to all of humanity as guidelines to shape our lives. They do not form the basis of a creed or doctrine.

Temple members are also given questions for self examination on each Rule. This is not to have the answers entered in some grade book in the sky, but rather a way to bring our inner consciousness more fully into our lives. Self examination is not a way to heap guilt upon our heads, but rather to make an honest and loving evaluation of our own progress in our quest for connection with God or all That Is. This evaluation process is a strictly private one. It is also never applied to someone else. Each person's spiritual journey is their own, but we are all in it together!

Each Rule below is followed by the self examination questions. One could devise more personal questions for him/herself, but these are a wonderful guideline.

The Ten Rules

God is Love, and Love is the fundamental source of Being.
Therefore, if thou sin against Love, that sin is against God.

1. "Thou shalt love the Lord thy God with all thy heart and mind, and thy neighbor as thyself." This is the highest law.

Question: Have I kept the pledge I have given, to work in harmony with the law of Love? Do I keep constantly in mind the truth that Love is God, and that only according to my faith in and love for that God, as It is materialized in all Its creations, is it

possible for me to know aught of God?

2. Thou shalt obey the laws of life. The Higher Law will hold thee accountable for the breaking of every lesser law.

Question: Am I obeying the laws of life, so far as lies in my power—the laws of health, the spiritual, mental, moral and national laws, the laws of discipleship? To what extent am I breaking any one or more of those laws? Can I bring myself under subjection to the law I have broken?

3. Thou shalt not sin against thine own body nor against the body of thy neighbor, by concupiscence; for the Lord thy God will demand an accounting of thee for all of the Creative Fire enthroned within thee.

Question: Am I leading a morally clean and upright life? Am I sinning against my body, or the body of my neighbor in thought, word, or deed?

4. Thou shalt not needlessly take the life of any thing or creature.

Question: Do I strive to conquer the unclean, impure elemental forces evoked by conscious or unconscious desire, by the only method by which they can be effectually conquered—that is, by overwhelming them with pure, true and beautiful concepts; by striving to learn if there is any physical cause of the incitement of such forces, and removing the same if possible? Do I always bear in mind that by promiscuous scattering of the life essence in my body, I am calling down much suffering on myself; for I am degrading and wasting the very substance of the God-head's Creative Fire?

5. Thou shalt not speak falsely, unnecessarily or critically against thy neighbor, and so put in action the converse force of creative sound and word; for the Higher Law will reverse the action of the force thus directed and bring back upon thee, with intensified strength, the results of the broken law.

Question: Do I speak falsely, unnecessarily or uncharitably against my neighbor, and so abuse the power I possess for using the high Creative forces of sound and word? Do I take the name of God or the Masters in vain by needless reference in common conversation or profanity? Do I try to speak kindly to and of others; try to give all the help and comfort I can give to those in trouble or affliction, and use any grains of knowledge and wisdom I have gained for the benefit of others? Do I always protest when others speak unkindly, uncharitably or falsely of my co-

disciples?

6. Thou shalt bear constantly in mind the unity of the human race, and treat every member of the Great White Lodge as though he were of blood kin; for unity is the law of discipleship and, if thou sin against this law, thou shalt be greatly hindered in thy progress toward the goal of thy desires.

Question: Do I try to bear always in mind that the human race is one great family, and that the different divisions, groups, associations each represent one member of that family; and therefore endeavor to treat all men, and especially my co-disciples, as though they were of blood kin? Are my actions toward them instigated by love and brotherhood, or by what I may selfishly gain from them? Do I permit envy, jealousy or ambition to lead me into wronging others?

7. Morning and evening thou shalt lift the eyes of thy soul toward the throne of thy God, with strong aspiration, gratitude and devotion; for according to thy desires—thy demands—upon the Center of all Being, desires expressed in purity, thanksgiving and unselfishness, shall the supply be vouchsafed thee.

Question: Do I devote some portion of the morning, or evening, to meditation and aspiration, and to cultivating the attitude of Faith, Gratitude, Humility and Devotion?

8. Thou shalt give of thine abundance to all the poor, but of thy poverty, the price of thine own pleasures, and that which would minister to thine own desires, shalt thou give to the Great Mother and to the Guardian of the Shrine, through which the Great Mother love of the universe radiates for thine own eternal good.

Question: Am I keeping my vows to give all my available time, means and thought to the upbuilding of the Temple work [which is my spiritual work]? Am I giving all the service, the means, the encouragement and protection I have promised to give in sustaining the Agents of the Lodge, or am I carelessly or willfully neglecting to do so, and so robbing myself and others of the advantages, the help and direction I might secure, and at the same time permitting great breaches to be made in the Guardian Wall, through which the enemies of the Lodge may creep to bring death and destruction within the Temple ranks?

9. Thou shalt not despise nor ill-treat any thing or creature. Matter, Force and Consciousness are but different degrees of the one eternal, all-pervading principle of Love—which is God; and he

who despises and reviles his body, because it does not radiate the light of his soul, despises God as certainly as does the man who despises and reviles the soul and spirit of God.

Question: Do I realize and act upon the truth that Matter, Form and Substance are as much a part of God as is spirit and soul, and that by despising or neglecting to care for my body, or continually longing to be released from its bonds, I am despising and neglecting God?

10. When the law of Love—of karma—has brought thee out of the morass of spiritual darkness to the beginning of the path which leads to spiritual illumination, woe be unto thee if thou obstruct that path for thyself or others, by refusing to obey the Master to whose feet that law has brought thee.

Question: Am I honoring and obeying the directions of the Masters in all respects? Am I striving to learn who among the great historical characters may, or must, have belonged to the Lodge of Masters, and try to profit from their advice and experience, and help others to do the same?

Am I diligent in making self-examination, at stated periods, as I am directed, and do all that I can to undo any wrong I have done, and increase my efforts to fulfill any law I have disobeyed?

Finally, am I striving to make my body, soul and spirit an acceptable offering, in the eyes of God and the Masters of all wisdom?

Only by implicit obedience to the commands of the Master-Teacher shalt thou be able to lift one foot after another while treading that path of discipleship.

Commune long and earnestly with the God within thyself ere thou darest to make demand to tread that path, for once thou hast entered it, thou canst no more return to thy former state of irresponsibility than thou canst re-enter thy mother's womb.

Behold the Path before thee: a clean life, pure aspiration and unselfish service. Art thou prepared to tread that path?

*Compiled by Eleanor L. Shumway
From the Temple Teachings*

A PRAYER

Father-Mother-Son in One:

In our inmost hearts we know that You are creating the deep spirit of harmonious, vital, living power which compels Unity. You have given us a place, a way, a cause. The cause of love, the way of righteousness, and the place of unity.

We offer to You our heartfelt gratitude for the guidance, patience, understanding and Love that flows unceasingly from Your heart to ours. You have long shown us the way to listen with our hearts, to act with kindness, and to be tolerant in our judgments. Through the process of striving for harmonious living do we express your teachings.

Help us to do Your work this day and in the days to come. We ask You to help us listen well to Your teachings, and in the listening find the peace that passeth understanding where all things, all peoples, all joys, all sorrows stand in balance in Your radiant Love.

Amen.

A BROTHERHOOD OF SOULS

There is a fixed limit to the number of individual souls in manifestation throughout each kalpa, or great age, but that limit is far beyond the possible computation of man. One phase of eternal life becomes manifest as Ideation, and whenever or wherever an idea is formulated, by its inherent force, or energy, is subtle potency, it becomes a center around which gather a certain limited number of individualized souls which constitutes a definite brotherhood.

The fundamental law of All manifested life is brotherhood. All great systems of religion or philosophy have two aspects: the concealed or Infinite potency, and the revealed or finite expression. The concealed or Infinite Potency lies hidden in the Father-Mother, or the first two of the Trinity, which is the basic principle of each particular system; the Son, the third principle of the Trinity, is the finite expression, and this first manifesting Trinity con-

stitutes the first great cosmic brotherhood, it may also be formulated in terms of Matter, Force, and Consciousness, but it still remains the first brotherhood, and from it bringing into existence all lesser brotherhoods

Each physical body is a brotherhood in itself. Cellular life obtains throughout the manifested Cosmos, and even such a minute organism as a cell is a brotherhood of still lesser lives, subject to the laws of change and growth, and containing infinite potency.

With what measure can a man search out the individuality or identity of a soul? Its sheaths, like fleeting shadows, come and go. Cycles upon cycles of time stretch backward into long-lost ages, and forward into the trackless future. Suns, moons and stars appear and disappear into the silence of the Great Abyss. Passions consume themselves in the fire of their own longing. The trio of heavenly sisters, Faith, Hope, and Charity, rise to indescribable heights of devotion, and sink back into meaningless words. But a soul! the divine spark of identity, journeys on and on eternally, through vast universes incomprehensible to man, as man is now constituted, seeking, ever seeking that divine fire, from which it was first wafted into space, and away from which its separate life is incomplete; and only through the divine idea of brotherhood, can the individualized soul regain its lost paradise of unity. For unity is the goal on which the eyes of the soul are fixed, and the more rapidly the diversified atoms, molecules, and man coalesce, become one in mind, and in action on the lower planes, as they are in reality on the spiritual plane, the quicker will the desired goal be reached.

Nature furnishes many examples of unity in adversity. Brotherhood as a scientific fact is not confined to any one phase of life. All Science, Art and Philosophy embody and teach the same great ideal. Every artist, musician, or teacher is one of a peculiar brotherhood and the genius, the ideal perfection for which each strives, or has attained, becomes his, or is his, by virtue of his fellowship with still greater souls who have attained perfection, although the recognition of this fellowship is not always mutual. Genius has been allied to madness in the minds of many whose inner senses still remain sealed, but the genius that only too often incapacitates the artist or musician for what is commonly termed practical life, is an efflorescence of life, a higher vibra-

tion of Spiritual substance, and the effect of these higher vibrations on the atoms of the physical body, tend to their refining to such an extent as to render contact with lower or coarser forms of life a constant torture.

It has been said, "the Soul goeth alone to the Supreme," but this statement refers to the Universal or Synthetic Soul. Each individual Soul is a microcosm of a macrocosm and ere it findeth rest in the Supreme, it has no less a work to perform than that of raising to its own stature the embryonic lives that lie hidden in the nucleoli of every cell of all the bodies it has ever formed and used, for they are part of it, and constitute what we term a group soul, belonging to a still higher Group Soul.

Above us who are now on the physical plane, rises rank after rank, degree upon degree, of those who once entered the same path that we are all seeking or have found. At the other end of that path there is the incognizable, incomprehensible loneliness of the last initiation chamber, at the door of which the soul stands knocking for admittance.

That door is the only one which opens from the heart of the Son, or differentiated life, into the heart of the Father, or unified life, and on all the descending steps to the very last, rises the great anthem of the Eternal Brotherhood. You see it shining from the face of the souls you pass. You trace it in the atom, the plant, the animal. The glittering constellations of the stars in space proclaim it. The sun darts forth innumerable rays of splendor that softly whisper, "we are children of one Father." But man, made in the image of God, that is, in the imagination or mind of God, endowed potentially with the attributes of a god, betrays, murders, and sacrifices his brother to his own selfish desires, and carries the coat of many colors dripping with the warm life-blood of his brother, back to the door of the Father's house, saying, "A lion hath slain my brother; I am innocent."

There is more truth in the biblical text, "Seek and ye shall find," than appears on the surface, for while its truth is apparent in the world of matter, it is of infinitely more importance as regards the soul, for that which we seek we will find in its fullness in the soul sphere, which is governed by different laws than those in operation on the material planes.

We are exactly what we think, not what we appear. If we think truth we become truth, and finally our consciousness rises

to and becomes infinite truth. If we recognize, believe, and act with the law of the eternal brotherhood of souls. Love—the underlying law of all creation, will identify us forever with that great Brotherhood of Souls, and with the Masters of all wisdom, power and might. We will go in and out of our Father's house, members of one great family, reunited by blessed ties, the grandeur of which we are not yet capable of cognizing, but the spiritual aroma of which reaches us in hours of perfect self surrender, and fills us with longing unutterable for the completion of that holy function, "the marriage of the soul."

—*B. S.*

"To eat, drink and sleep, to be merry or sad, is not life. Life is the intense, pulsating, vibratory acme of knowledge, truth, love, beauty and faith. Reach out and breathe it into your own soul as a famishing man reaches for bread to sustain his fainting body."

—*From Beacon Fires.*

THE DIVINE VOICE OF GOD SPEAKS

God called up from His dreams a man into the radiance of His Divine Sanctuary, and the man beheld a Great White Throne glistening like snow and around the Throne were the Four and Twenty Elders. And from each of these streamed two rays of color—one positive, one negative and these vibrated to energize the whole universe. No one visible to the man was seated on the Throne, but at one end stood a little child of exquisite beauty and loveliness. From the Great White Throne radiated and streamed out seven Hierarchal Rays of color keeping all life in manifestation, in accord with the Divine Plan. A voice of infinite sweetness and power came from the Throne saying to the man to write this down as a message to the earth people:

For thousands of years I have sent Great Souls, Prophets and Teachers, Saviors and Redeemers to you. They have tried to teach the people of the earth to do unto others as they would be done by—saying also "I give unto you a new commandment—love thy neighbor

as thyself and love you one another." Also that you are a part of me and some day you will know it. Strive for Unity, one with the other, both as individuals and nations. Many of these Prophets, Teachers, Saviours, and Redeemers have been tortured and killed. And after these thousands of years there is no peace on earth, no good will save among the very few who are helpless to make a Brotherhood of Souls on earth. Among the masses of the earth they greet one another with a smile and plunge poison daggers into their hearts or inject into their veins the venom of the black snake of treachery and betrayal. Some of my Prophets have asked the children of the earth this question: "How can you love God whom you have not seen, and you hate the brother and sister whom you have seen?"

From this Throne of White Consciousness, we realize naught but chaos and dissension upon your earth; wars and hatreds among individuals and nations. How can the Love and Harmony that obtains in heaven descend and become a living factor in the lives of my earth children?

And the man listened and wrote this down and when he had finished he realized the Throne, the Child, and the Four and Twenty Elders were in his own consciousness and that he had touched but a hem of the garment of reality without which the whole universe would dissolve. And he heard celestial tears dropping around him and his own tears mingled with them for he knew he had listened to God's voice in the silence of Love and Compassion and had been permitted a glimpse of His Splendor and His Power of Love and Compassion.

The little Child of the Christ who stood at the end of the Throne said in a voice of exquisite sweetness—"You have been Permitted to see and realize the Splendor of the Great White Throne. Carry out what you have heard in gentleness and love for all creatures and God will be with you every step of the way." Then came a flash of blinding light as if all the suns and all the planets had mingled into one. All that the man had seen disappeared and Universal Light and Truth were the only things left of the soul impression of the message to the Children of Man: in-

delibly impressed upon his soul and brain consciousness.



CHRISTMAS

In these days before Christmas, our thoughts turn inward in response to that mystical force which seems just a little more comprehensible, a little bit nearer our upward reach at this time of year. The eyes of the heart seem to open automatically, even if briefly, and we see the unveiled beauty in our fellow man.

Perhaps to us as Templars there is less excuse for drifting back into the dullness of familiar lethargies which soon cloud our momentary clarity of vision. We have been given a pattern, a ritual which, if performed in deep devotion, can help quicken our often sluggish vibrations, sharpen our perceptions, awaken our sleeping centers.

At this sacred season the Force which pours down upon us seems to be a note or two higher than usual and we make a special effort to lift our inner selves to meet it. Then comes the thought,—if the Master's work can be carried forward through us, even in the tiniest measure at Christmas time, is His need, and ours, any less through all the unsung days between?

Could it be that the gift of the Magi are the same gifts possible to us today? We are told of the power of the broken heart offered up in faith and humility to the Christ. Perhaps a chalice filled with the flaws, the pride, the lack of love, the limitations of whatever nature could, in our efforts at transmutation, be changed to the gold, frankincense and myrrh of ancient story.

Our world is torn by serious and unhappy problems; but just the same, there is great individual opportunity for creating a spiritual environment in which the fragile flower of peace may become more sturdy. From the great field of energy which is our world, a cosmic surge of love is irresistible. Joy, pure joy, is abroad in the land. Much of humanity is waiting, perhaps unconsciously, for Dawn, and birth of the Love which heralds a New Day.

May the New Year bring us a deepening awareness of the enfolding love of God, a sense of security as we strive to walk in

the Christ Light and a growing knowledge of Divine Law by which to measure the Quality of our being.

—*Gertrude Tedford*

TEMPLE ACTIVITIES AND NOTICES

The days are shorter, the temperatures are lower, the rains comes more often and Thanksgiving and Christmas holidays approach. Must be winter! Of course, here in Central California the term "winter" is a relative one when compared to other places in the world. Nevertheless, the recent rains, coupled with warm temperatures, have encouraged the grass to grow. Winter here involves the emerald green color of new grass everywhere, even as the leaves on the deciduous trees turn color and drop.

Families throughout town are making holiday preparations. Some are going away to family, such as Ron and Nashoma leaving before Thanksgiving to be with family in Laguna Beach. Others like Charlie and Janice are having large numbers of family members join them here in Halcyon for Turkey Day. Mindee and Kristel will be home for the holidays. Freda joined us for a few days. Barbara's daughter Connie and family, recently arrived from Alaska, are entertaining the family for Thanksgiving dinner at their new home on the Mesa.

Linda is enjoying the nurturing time of being with her family here in Halcyon during her convalescence. There will soon be a new grandchild to enliven the experience.

All of us here in Halcyon join together to send greetings at this Holy Time to all of our brothers and sisters around the world.

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 Tuesdays, 9:30-11:30 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: September 12, Eleanor L. Shumway: *Pot-pourri*; September 19, Barbara Ricardo read Valerie Blustin's paper on The London Group; October 10, Debra Rowlands: *Our History through the eyes of Gertrude Tedford*; October 17, Chris Thyrring: *Sign Posts Along the Way*; October 24, Damian Rollison: *Truth and Melancholy*; November 14, Eleanor L. Shumway: *A Challenge*; November 21, Marti Fast: *Soul Tectonics*.