

Echoes

FROM

Mount Ecclesia.

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I have been asked to write for Echoes and it seems I shall have to begin with I. It isn't proper I know—very bad form—yet I see no way out of it, since time is so short. My sun isn't in Aries either, but you see I appreciate the honor.

Reviewing the past month, there has been somewhat of a lull in doings at Mt. Escleria, that is to say, so far as classes are concerned—but in other respects there has been plenty of routine action. Yet Easter vacation brought us new friends, new hopes, new aspirations; and while Easter is in mind we remember the beautiful, beautiful roses, such magnificent ones as only California can produce. There were other decorations too, of course; lillies, lilacs, palm leaves and other green, but the roses—well, they took the palm leaves alright.

The other evening at supper, there was discussion of the merit of old fashioned, unsalted butter—which those who wish may here enjoy—and someone, who may, or may not, have excused his appetite by a long walk, wanted to know how far he had gone. Many opined—but one recalled that a pedometer had once ticked away those miles. Mr. Heindel then told us a story of how the night watchman in a refrigerating plant was required to use a pedometer in his rounds, to show that he did his duty or at least, walked a certain number of miles each night. He was found to be a jewel. But one morning the pedometer showed some forty miles had been walked! This was impossible; an explanation was demanded immediately on pain of dismissal. So it was found that the watchman had been in the habit of putting the pedometer on the eccentric of the engine and the vibration had done the trick when he overslept, that fateful night.

Well, the close connection between a pedometer and action, seemed to strike me particularly. Our actions in life bring direct and indirect results, either good, or seemingly bad. Suppose we liken action to a pedometer. It brings desired result when properly used. If accurately adjusted to the step of the individual using it, the pedometer (or action) will show directly, the result of that simple step and no connection need be made to obtain the desired result. Likewise, in a number of steps, (or acts) the combined steps, (or action) will bring the exact result without correction, only when each step (or act) meets all the requirements. We may continue the analogy further. When it is expedient to use any pedometer that is not properly adjusted to the individual's step, true distances may be obtained by determining the necessary correction for a known dis-

tance. Thus, various action, not entirely suited to the end in view, may bring about the desired result when necessary knowledge for correction, has been obtained through the action itself. We may see then from the full analogy, that it takes certain action, specific action, to bring the direct results. But when the result desired, would bring with it the undesired, we have choice of various action. Then, the desired result is made possible of attainment through indirect results and, as the old adage says: "The longest way round is the shortest way home." Again, the result obtainable may not be what we wish for most, but we consider it better than the result of action in inaction.

This leaves us to determine what is the right action. Right action can only be determined by the individual need. Hence, what is right action for one person is not necessarily right action for another, in regard to the same condition. Each individual must determine for himself what is the right action for him to take. Our manifestation in physical bodies is to gain needed experience; thus to help on with evolution, through the soul-growth attained. Each one is born into this world with certain limitations in the conditions which shall be met during life. Those who have studied astrology can appreciate this fact the most perhaps, but we must never lose sight of that very important factor, the individual Will, which determines the way in which we meet and overcome those limitations; determines our attitude toward all conditions and whether we shall make full use of our opportunities. Because a horoscope shows oppositions and squares, does not mean that the individual will succumb, nor do trines and sextiles necessarily indicate that the opportunities for happiness and good works will be

put to use. All these aspects simply indicate that certain conditions must be met to next further our soul-growth during this life.

It may happen that we know of a place where conditions seem to be of the best for spiritual advancement, or, that we are now in such a place. It may also happen, that in either case, we become dissatisfied with our surroundings and want to change them, or, to seek new ones. Why? It is because there is some lesson or lessons, great or small, material or spiritual, some experience, call it what you may, but it is because there is something yet unknown, which must next be known in order to keep a more balanced development. Present surroundings, without our knowing why, may, perhaps, seem unfavorable to learn this next lesson, or, our sidetrack desires may lure us to hunt something easier; for, may we not in the very conditions we want to change, or leave behind, find the next lesson? It is for the individual himself to decide. It is easy to stay calm and tranquil where all around us is in harmony with our own ideas of what should be. The reformed drunkard who can not enter the saloon and withstand temptation has not learned his lesson in full. Even so with us all. We must learn to keep our equipoise in times of stress, to further a balanced soul-growth.

Easter Services on Mount Ecclesia.

Easter morning all on Mount Ecclesia made it a point to rise before the Sun. We then all repaired to the Pro-Ecclesia, where we held the usual morning service, the reading appropriate to the occasion, telling again the Bible story of the Resurrection. After the services in the Pro-Ecclesia we repaired to the circle in front of the administration building, where the

cross had been planted three years ago before anything else was started on Mount Ecclesia. The cross had been repainted, and was beautiful in its white garb. Fresh roses from our abundance were gathered also and made into a wreath which was hung about our emblem, and the five-pointed star in the circle was replendent with Egyptian daisies, forming the yellow background to make the symbol complete. The rose that had been planted at the same time as the cross was also in bloom, and everything was ready for the occasion, so we proceeded at once to replant the cross, which had been taken out for painting, and when this ceremony had been completed, Mr. Heindel spoke as follows:

According to an ancient legend Adam took with him three cuttings from the tree of life when he was forced to leave Paradise, and Seth, his son, planted these three cuttings and they grew. One of them was later used to make the staff of Aaron, wherewith he performed miracles before Pharaoh; the other was taken to Solomon's temple, with the intention of making it a pillar, or fitting it in somewhere, but no place whatever could be found for it; it would not fit, so it was used as a bridge across the brook which was outside the temple; the third of the cuttings was used for the cross of Christ, and upon it he suffered for our sakes, and was finally liberated, drawing into the earth and becoming the planetary spirit of our globe, in which he is now groaning and travailing until the day of liberation.

There is a very great significance in this ancient legend. The first cutting represents the spiritual power wielded by the Divine Hierarchs in the days when mankind was in its infancy, wielded then for our benefit **by others**. The second cutting was to be used in

Solomon's temple. No one could appreciate it except the Queen of Sheba, no place could be found for it, for Solomon's temple is the consummation of the arts and crafts, and in a material civilization nothing spiritual is appreciated. The sons of Cain are working out their salvation along material lines, and therefore they have no use for spiritual powers. So "**it was used as a bridge across the brook,**" there are always souls, the real, true **Mystic Masons**, who have been able to make use of that bridge, which leads from the visible to the invisible, who were able to return to the Garden of Eden, to Paradise, across that bridge. It was the third cutting from the tree of life which formed the cross of Christ. By climbing that cross, He gained liberation from this physical existence, and entered into the higher spheres, likewise we also, when we take up our cross and follow him, shall develop our soulpower and enter a larger sphere of usefulness in the invisible world, and may we all strive so that day by day we shall be found kneeling and overcome clinging to the cross of Christ, so that one day not far distant we shall climb our own cross and from this attain the glorious liberation, the Resurrection of life of which the Christ was and is the first fruits for every believing soul. This is the real, the true Easter message, and every one of us should realize that we are Christ's in the making, and that when the Christ is really and truly **born within**, that Christ will show us the way to the cross where we may attain and advance from the tree of knowledge which brought death to the tree of Life in the vital body which brings immortality.

Question Department

Is Christ (the Individual of the Sun Period), the Spirit of our earth? If so, where is the previous occupant, as the earth was hardly a dead mass up to

2000 years ago, if it is only a ray of the cosmic Christ, which as a purifying source is working in and through the earth, is there any other spirit whose body our earth is? When the Spirit of the Christ is released from its bondage, who will be the indwelling Spirit?

Answer—The law of Analogy holds good everywhere. It is the master key to all mysteries, and you will find that what applies to the microcosmic man also applies to the macrocosmic God or the Divine Power. The animals are guided now by spirits **from without**. At a later period they will become **indwelling spirits**, and learn to guide their vehicles without assistance from other sources. Similarly it was with the earth as stated in the Cosmo and various other parts of our literature. Up to 2000 years ago Jehovah had charge and guided the earth from without as the animals are guided by the group spirits. Thus the earth was held in its orbit by His power, and He was up to that time the Supreme God, but at the change made on Golgotha the Christ spirit drew into our earth in order that He might aid us to evolve faculties which Jehovah could not give us. Jehovah gave us laws which hold us in check, but the Christ gives us Love. One is the restraining force, applied **from without**; the other is an impelling energy applied **from within**. Thus the Christ is now guiding the earth in its orbit from within, and will continue until we have learned to vibrate to that great attribute, Love, whereby we shall be able to apply the power to our own planet and thus guide it in its orbit from within.

Christ is the highest initiate of the Sun Period and as such has His dwelling place in the Sun. He is the sustainer and preserver of the whole solar system, and in one sense it is right to speak of that which dwells within our earth as a ray, yet it does not convey

the exact idea of what is the case. Perhaps we can get at the matter by an illustration. Let us liken the great spirit in the Sun to a refiner of metal. He has upon His furnace a number of crucibles and is watching them all. Heat is melting these metals and throwing the dross to the top. The refiner is gradually skimming the crucibles, until at last the metal is absolutely beautiful and clear and he can see his face in each. Similarly we may see that Christ turns his attention from one planet to another, and as he turns himself to our earth for instance, his image is reflected in the earth, but it is not a dead image, **it is a living, feeling, sentient being**, so full of life and feeling that we ourselves in our present dead state, dwelling in these bodies of earth, can have no idea of that faculty of feeling possessed by the indwelling spirit of the earth. Thus for a time his energy is imparted to this picture as a focus, and while really being in the sun, the Cosmic Christ feels everything that is going on in the earth as if he were actually here present, for that picture within, which is not a picture in the ordinary sense of the word, that must be thoroughly understood, that picture is a counterpart, a part, of the Solar Christ, and through it he knows and feels and senses everything upon earth as if he were actually present. I have repeated this, but it might be repeated time and time again without detriment, for this is something that should be very thoroughly understood. That is really what is meant by Omnipresence, so that while the Christ is the indwelling spirit of the Sun, he is also the indwelling spirit of the earth, and must continue to hold this office of helpfulness for us, feeling everything, enduring everything that goes or would go with an actual presence, for our sakes.

Let us now consider for a moment what that which we call the earth really

is, that is to say, its origin. The solidification commenced in the Sun Period, when we were unable to vibrate at the high rate demanded to remain there. Thus we gradually worked ourselves out of the Sun and were projected into space. The rate of vibration was gradually lowered until the middle of the Atlantean Epoch, and thus the earth crystalized into a mass of stone, we might say. **Thus we ourselves have made the earth what it was,** and if no help had been given we should have been unable to extricate ourselves from the meshes of matter. Jehovah from without endeavored to **help us by laws.** To know the law and to follow it would in time aid us, provided we had the requisite strength, but no man is justified by the law, and by the law all spirits must become further enmeshed. Therefore a new impulse had to be given, which should inscribe the law into men's hearts, for there is a great difference between what we do because we must for fear of an outside master who metes out a just retribution for every offense, and the inner urge which impels us to do right because it is right so to do. We recognize what is right, when the law is inscribed in our hearts, and then we obey its dictates unquestionably, even though it may cause our whole being to vibrate in pain.

Thus we, collectively, are the spirits of the earth. We must some day guide the vehicle we have created. Jehovah guided it for us from without by means of laws, but as this was not sufficient to bring us to the point of individualization where we shall be able to take care of ourselves, Christ came in as a Savior, and is helping us until the time comes that we shall have evolved a Love nature within ourselves, which is sufficient to float the earth. So there have been no other spirits in the earth. The Christ is only here temporarily to help us, and in time it will be our

privilege to take up the task for ourselves, and guide our planet as we want and as we should. The increased vibratory force has already made the earth much less dense, much lighter, and in time it will become ethereal again as it once was. It will cease to be dead in sin. It will become alive in love.

Question: If the silver chord is attached to the seedatom in the heart at one end and the central vortex of the desire body at the other, what organ in the physical body does that central vortex correspond to, heart, head, forehead or what?

Answer: That end of the silver chord which is anchored to the seedatom in the heart remains there immovable to death, but the other end and the point where the two halves of the chord meet as shown on page 97, in the Cosmo, are movable. During the daytime that central vortex where the silver chord is anchored in the desire body is placed directly in the liver, and you will find in the Cosmo some very illuminating material if you look for liver in the index. The point where the two halves of the silver chord meet is placed in the solar plexus during the daytime. That you know is a very, very vital spot, and the seedatom of the vital body is just at the meeting point of these two halves of the silver chord. When that is in the solar plexus the fluid which comes from the Sun through the spleen passes the seedatom of the vital body, and is there refracted into the rosecolored fluid that we speak of in our literature. Thus the three great centers in the body connected with the silver chord are the central vortex of the liver, the principle point in the desire body, the solar plexus, which is the stronghold of the vital body, and the heart, which is the center of the dense body.

Question: Since I have commenced

to study the Rosicrucian teachings and am trying to live a better life, it seems as if trouble piles up around me in a manner which I have never experienced before, and it seems as if those who are closest to me by relation are the ones who particularly try me. Sometimes I feel as if I am growing, other times it seems as if life is now a failure. What is the real status, and what is the reason for all these trials?

Answer: When a ship is drifting down the river with the tide, the engines go around without seeming effort, and it makes great headway. Likewise when an automobile goes down hill the engine is able to carry the load without an effort, and good progress is made, but when the ship must stem the tide and force its way against the currents, or when an auto is to climb a hill, it means considerable expenditure of effort and progress is not so rapid. There are obstacles to be overcome, every little rock is felt, and so on. Likewise it is with the soul. So long as we drift upon the stream of life and go with the tide of humanity, then everything seems to run smoothly, and no trouble is encountered, but the moment we leave the current, and strive to take the path towards the higher life, we encounter the friction of the general run of humanity, and of course the very ones who are closest to us will naturally be the ones against whom the friction is the greatest; thus these seem to be the opposition, and to retard our progress on every possible occasion. They seem to strive in every manner to obstruct our path, and we feel it the more keenly because we think that those who are closest, nearest and dearest to us should be the ones to appreciate our efforts, and to support us therein; it is not so however. We could not expect that from them. They are going with the tide. We are going against it, and the friction is as

absolute a necessity as the friction of the water against the ship that is stemming the current up the river.

When you have walked by the seashore you have of course noticed how rounded and smooth, yes even polished, the stones on the beach have become by the constant tituration, by friction against the other stones. For ages and ages all the rough corners have been worn off, and they have that beautiful surface that is so peculiar to stones along the beach. We may liken these stones to humanity in general. By the friction against one another for ages upon ages, the worst corners will be worn off, and at last we will become rounded out and smooth and polished and beautiful as the beach stones are. But take a diamond in the rough, that is not allowed to attain its polish by the ordinary slow process, like the beach stones. The lapidary takes it in hand and grinds it, and there is a screeching noise every time the stone is put to the wheel, but every time a screech of pain comes from it, there is a rough piece of the surface worn off, and a brilliant polished part appears instead. Likewise it is with the soul that aspires to higher things. God there is the lapidary, who polishes the stone, and it is not pleasant when the rough portion is being taken off us, when we are being pressed against the grindstone of sorrow and calamity; nevertheless from out of it all we shall come shining and brilliant as diamonds. Let not your heart therefore be troubled, for the sorrows and the tribulations which now beset your path are but the grinding against the stone by the lapidary, and you may be sure that whatever is the present feeling, the outcome will be all right, for God is love, and though he applies the severest measures at the present time, in the future it will bring you out polished and resplendent.