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IMPACT OF A LIFE READING

By

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Life follows a pattern, a karmic evolution perhaps, of ideas evolving into ideals. The mould may vary, but the motivation is always a changing sense of values, a change that comes gradually and surreptitiously with the years. After the age of thirty life becomes a pattern of principles, whereas before that age it is a conglomeration of impulses.

Youth has a way of ignoring the important to more seriously pursue the frivolous. It has the knack, for which pseudo-sophisticated strive so laboriously, of speaking lightly of serious things and seriously of light things. Of such may be God's gifts to the young, but there comes a time when we should put away childish things. Of such, nevertheless, was the state of mind when I first heard of Edgar Cayce.

It was 1937, and I had just moved in line of duty from Huntsville, Alabama, to Hopkinsville, Kentucky. In this warm, tobacco-raising community of 10,000 people, I began almost at once to hear weird tales of super-natural feats of clairvoyance, of miraculous cures with unorthodox, home-spun treatments, and of a far-fetched philosophy of life involving something called reincarnation and karma.

I came to know people who attributed their lives to this man, several

of them. I listened to their stories, sympathized with them, and took it all with a grain of salt. These things couldn't be, because they were impossible. They were impossible because I had never before heard of them; they were not taught in school; and within my meagre knowledge they were not in which I had practically no interest whatever. My interests, in brief, were girls, dancing, girls, having a good time-and girls. That was the field of endeavour beyond the hours of earning a living. Who cared, really, what some man 500 miles away in Virginia could do while ostensibly asleep? Who could believe such fantastic tales except the gullible and the crack-pots? There were other things more important, arid behind it all was an extreme skepticism of all things unseen.

Perhaps it was fate, or divine Providences or simply plain luck, but I was at last prevailed upon to request a "Life Reading" from Edgar Cayce for myself. The suggestion had long been shrugged off with a polite "no", and it was with misgivings, and a certain amount of curiosity, that I applied for it through a member of the Association. While my chief interest in the project was the remote possibility of finding some magic key to unlock the doors to riches, there was one other factor that

prompted this decision.

Years before, during my early school days, there had been a subject which unduly excited my imagination. Always a poor student with no love for study, I rarely did better than to make passing grades, but in this subject I unaccountably excelled. This subject was the Civil War and anything concerning it. Before I was fifteen I was very nearly an authority on it. Study was a delight; I read everything I could lay my hands on. For months I religiously clipped a daily newspaper historical cartoon strip for the Bible, though that was a subject in safekeeping. I knew all about Pickett's Charge, Bragg's action at Chickamauga, and the Yankee Andrews stealing the Confederate train. Dates, places, losses and generals of the most insignificant skirmishes could be pulled out of my head at random. I was ready to fight the war over again at the drop of a hat, and my teachers were dumbfounded.

It was with some expectation then, that I read my 'reading' on its arrival. I skipped through the pages to find it, and there it was in no uncertain terms:

"Before this we find the entity was in the land of its present nativity, and during those periods of turmoil and strife in that called the Civil War. The entity was among the southern contingent, acting in the capacity of what is called the commissary, or one providing provisions for the handling of those who served in the capacity of soldiers.

"Thus we find the entity met many of those disturbing condition, many of those in the activities that brought the weighty problems of considering manners and means of distribution, as well as those influences from which resources might be obtained. The name then was Cart Brickner. In the experience the entry

gained, for the sincerity of purpose was manifested in the manner in which the entity conducted himself."

It was, indeed, fully as I had expected, and, in this particular passage, somewhat flattering, I thought. Possibly I could have accepted it then and there but for other internal evidences of error. I read it with interest until I came upon this:

"Thus there may come to the entity the opportunity for sowing the seeds of the spirit of truth and love. Thus may the entity develop and grow to become an influence, a force, a power for good . . ."

Nothing could have been more foreign to me. "An influence for good!" That was just short of a laugh. I wasn't interested in sowing goodness; I was interested in sowing my wild oats! And then, *"For thou, veritably believes that in Him you move and have your being. Then act in that way and manner . . ."* I had no such convictions. Reared in strict orthodoxy, I had never quite fully accepted this premise since I had begun to think for myself. While I rendered nominal lip service, skepticism was always in the back of my mind.

This was amply demonstrated in passage from my so-called Egyptian carnation:

"For the entity, then as Seutex, became greatly disturbed because of embitterments which arose between the entity and the Priest. Yet, eventually, through the deeper considerations of self and its peoples, there was the absorbing of the ideas and ideals of the Priest."

Certainly -I had nothing in common with priests, and how I could have eventually absorbed the ideas or ideals of one was beyond my comprehension. No. Whatever it was talking about, wasn't talking about me.

For one thing it was too vague; for another it did not fit me, the Civil War notwithstanding. I put it away and promptly forgot it. It gathered dust among unused books any papers.

Two years later I moved away from Hopkinsville. In 1943, the draft board finally caught up with me in Tennessee and eventually deposited me in Germany and the Philippines.

It was after my discharge in 1946 that I happened across Thomas Paine's AGE OF REASON in a Washington, D.C. library. It was the first of the controversial 'higher criticism' books I read. And it set off a chain reaction that drove me through stacks of books on both sides of the question. Almost instantaneously the authenticity of the Bible, the divinity of Jesus, the existence of God and the origin and destiny of man became important to me; too important to be left hanging in suspense. It didn't matter so much which way the chips fell; it was the knowledge of the Truth that concerned me.

If the orthodox religions were fundamentally in error and without basis I could conscientiously forget it once sit for all; if skepticism was unfounded, it deserved no further consideration, in fact, it would demand a more serious view of things spiritual. Indeed, it was time to make up my mind and start living it, one way or the other. It was past time, if the divinity schools were correct.

But this thirst for truth was not easily quenched. For every authority on one side there was one on the other; Plato, Descartes, Kant, Russell, and Spinoza; Dewey, James, Goodspeed, and Rimmer, all with varying and conflicting ideas. The solution, I finally discovered, rested not with accepting a given theory; it had to come from within: I had to decide for myself.

The essence of the problem, the key to the dilemma, seemed to lie in the existence or non-existence of the human soul. I inclined from the beginning toward a divine origin, perhaps because of my early church training, but now I wanted proof, at least to my own satisfaction.

If man has no soul, I decided, then we are no more than advanced animals; an evolved race of intelligent primates. Life would be without meaning, without purpose; a flick of existence in eternity and then no more. We were, in short, civilized animals.

But that word civilized demands clarification. It means more than modern cities and transportation and communications. If it means anything it must mean the voluntary embracing of a moral mode and the upholding of human dignity. Man has will and reason, and he has conscience. He has ideals and principles and nobility. What did Plato say? The three great principles of life are Truth, Beauty and Goodness.

Why? Which of the animals can appreciate truth, beauty or goodness? Beauty lies not in the thing seen so much as in the minds of those who see it. Goodness, and there is a great deal of it in the world, is an impossible virtue outside the realms of divinity. Only a spark of spirituality within the human breast could account for this civilization of man and the pride he takes in it.

On the other hand, if we are simply educated mammals we should have all the animal instincts and little else. Life would be a matter of dog eat dog and the survival of the fittest. Muscular strength would be the only thing that mattered. There would be no room, and no reason, for law and order and decency; no pride, ambition nor worship of things unseen. And man, wherever he has been found, has always

worshipped a higher being.

Suffice it to say, there was no alternative in reconciling the present state of mankind but to incorporate the existence of a soul, that divine spark that explains the remarkable progress of man over the centuries and propels him onward and upward to still more lofty and noble goals. It is, indeed, the motivating power that puts him a great deal higher than the animals and only a little below the angels.

If, then, man is of divine origin, there must be an origin; a Universal Supreme Being, Consciousness or Force. There must be a God. And there must be a meaning, a purpose, other than enjoying the fruits of the flesh.

It was with considerable relief that I arrived at these conclusions, though I had no idea how all this was supposed to work out. At least I felt I had settled in my own mind the controversy that had been gnawing at me for a year, and that it was the beginning, the germ, of the Truth. Man is immortal. Science has long known that matter is not destroyed, only its form changed; how much more true would this be with non-matter, the spirit?

My elation was real, and the thought of the modernists and the materialists who labour under an illusion, or more correctly, a disillusion, appalled me. I did not pretend to answer the many related problems, but it was safe to assume that we would not be here without some sign, some pattern or light to show us the way back. Christianity at least offered a tentative solution in principle if not in toto.

But the peace of mind that came with this acceptance was short-lived. Orthodoxy, I discovered, answered so few of the real problems; it was more concerned with splitting hairs over creed and doctrine than in the plight of the

human soul. It was the letter of the law, not the spirit of it, that prompted much of its output, and these disputes gradually grew distasteful to me. No one was alarmed. While Rome burned, we fiddled over the use of sand or water.

Certainly, it seemed to me, we would all be lost if we carried to their conclusions the principles set forth in the Bible. Such a course, as I saw it, would mean most of the people are, will be, and have been, abandoned by the Creator over the ages. Salvation seemed almost a physical impossibility with the present state of man, not that he is so bad, but that he is so indifferent. Still, if we are all children of a loving Father, would he give us up so easily? It was incompatible with a God of justice, love, and patience. This conviction I could not escape.

It was in 1950, while living in Toledo, Ohio, that I pulled from among my forgotten books Thomas Sugrue's *THERE IS A RIVER*. I had read it hurriedly during the early part of my army career, but somehow it had not registered, possibly for a number of reasons. But this time it came under closer scrutiny; I read and reread the philosophy in the back of the book; I tore it apart and looked at the pieces. They all seemed to fit; furthermore, they fitted with what I already believed to be true. Here was a tangible, workable plan of life, a plan that tied up all the loose ends of an otherwise vague conception of religion. Here, at last, was something I could believe. My orthodoxy was strengthened not weakened, for now I could see the necessity and the wisdom of a spiritual life.

I dug up my *Life Reading* forthwith, now yellowed ~ the years, and read it with the understanding that comes with the increases of age and maturity. I was overwhelmed by its

Impact.

"... the seeds of the spirit of truth ... an influence for good for thou veritably, believes .. then set in that way and manner ..."

But it was not until two years later that I learned the real story of the Priest and the pattern that was unfolding. The Priest was, of course, Ra-Ta, Mr. Cayce in his Egyptian incarnation, and the plot would be almost amusing if it were not so serious.

"For the entity . . . became greatly disturbed because of embitterments which arose between the entity and the Priest. Yet eventually, through the deeper considerations of self and its peoples, there was the absorbing of the ideas into ideals of the Priest, or the turning of ideas into ideals, through the seeking to comprehend, to understand, and then to practically apply the tenets of 'The Lord thy God is One'"

That was precisely what happened, then and 12,000 years later. I was meeting myself.

So that is the pattern, and it took just twelve years to unfold. There are reasons for this, but they are not important. What is important is that the predicament of the human soul has a solution. There is a way, and it leads out of the wilderness and on to a higher road of existence. For that I am happy.

FROM THE RECORDS

A Study of Ideas

What ideals motivate your life? Perhaps the extracts from these two readings will help you rethink your concept on this subject.

"Yes, new cycle, not a bad one! ... inclined to be self-centred. These are rather from fear and yet as we find, when there are those changes in its environs do make of self an orchestra leader.

Music and the activities about same will make for the undoing of that self consciousness for the entity can compose.

Remember, as you Study, as you prepare yourself, music is the one element which may span the distance between the sublime and the ridiculous. That which may arouse violent passion, which may soothe the breast of passion, as that which may make for thought of home, of heaven of loved ones, the laugh of a baby, the tears of a beautiful woman, the arms of a loved one, the jeers of the crowd; and the entity is capable of depicting these in the manner in which they would become unusual and give the opportunity for the entity to not only give out but to find in helping others, in bringing more and more of the thoughts of good, thoughts of home, thoughts of heaven, thoughts of mother, thoughts of those things which bring at times sadness, at times joy but always helpful influences into the experiences of individuals. For as you pour out self, in a way to be of help to others, you are the greater help to yourself . . . there will be little fear of this turning the entity's head, but don't let some woman turn it before you have completely arrived . . .

... Keeping the ideals which are the consciousness of every individual, not merely as what you may say, but write them down: Body, mind soul. What is your spiritual ideal? One God, or many Gods? A full belief in faith and in trust, in oneness of all force as manifested in an individual or just nature or just chance? But write it down. As your experiences cause you to change, then change them.

So in the mental what is your mental ideal? That you should or can cultivate the mind in given directions or that which arises from one source

without, or arises from a source within or a combination of same? If so, from whence does it come? From the material impressions or the spiritual insight? What spirit do you entertain consciously? That of Creative forces as of God manifested in Christ, or that of a physical evolution of self? But write it down, change it as you find the growth comes to you.

Then the ideal in the material: An opportunity to serve all, or opportunity to rule someone else? Remembering, he who could be the greater will be the servant of them all.

The ideal, then, of the material: Is it plenty of money, or position? Or the opportunity to use what you have in hand for the glory of the God, for the benefit of your brother, for making the world where you are a better place to live? For if you are a "taker" and never a "giver" what have you accomplished?

But write it down. Change it from day to day, and you should eventually find Jesus, the Christ, as the head of body, mind, and soul. 7055-1.

There are many commendable activities: there are also questionable ones.

While the entity is very secure in itself; that is, as to its ideas, a question might be asked; are the ideals true, are the activities in their relationships to others in keeping wholly with that which may be claimed as an ideal? Have you analysed the difference between ideas and ideals? Ideals are set from spiritual purposes, spiritual aspirations, spiritual desires and there is a pattern in Him who is the way, the truth and the light, and when that pattern is set according to such judgements, we would find there is never condemning of an other. Because others do not agree with you, condemn them not. For with what judgement you

mete, it is measured to you again. These you find as your greater problems in the present in relationships with others. Then analyse first yourself and then ideals. Not merely as to, 'Yes, I believe this,' or "Yes I believe that" but write it down!

What is your spiritual ideal? Who if the author of same? Do you apply same mentally? Is that what you think of people?

You are inclined to say harsh think at times, or not harsh but slighting things, and these grow and multiply by being told or by just being exposed to gossip, and it brings difference, it brings confusion, and these are reflected in your own experience.

As a teachers as an instructor your body may do well, provided the activities which are indicated are kept in accord with an ideal which is worthy of acceptableness for such.

The love of the home is innate and yet because of confusions these at time have become, do become, strained points. But if the entity will take self in hand and just don't say, don't do any thing about or to another that you would not like to change in the outlook, there will come to you opportunities, possibilities that have been denied. For the law of the Lord is perfect and it converts the soul. And when the soul is converted the mind and body changes and leads in the straight and narrow way.

.... and you find differences and disagreements in the present. These you may correct by just keeping quiet; not letting it just become something that smoulders "I'll forgive you but I wont forget it." attitude, but rather as if it did not exist and you will find quite a variation.

As indicated, there are many

virtues: do magnify them! There are faults; do minimise those! Not only in your experience of self but in your judgement of others. Look for, find and you know there is so much good in others that it does not behoove anyone to speak evil... For that evil we find in others is a reflection of that which is within self.

Thus the entity finds in self today something which is ever tending towards a religious principle, and yet too often does religion interfere with good business. These should be one, not separate. For the Lord thy God is One. The law of the Lord is perfect. One may live by it; as well as die by it.

Q. 1. Why does my daughter seem so different, and how may I bring about better relationships for our mutual development?

A-1. As indicated, a sister in the experience before this, you fell out and you haven't made up. You'd better commence it and not enter into another experience and find it worse.

A Study in Facing Self

Here is what may be an interesting reading for many who wish to expound a cause of personality complex in light of karma and the reading's suggestions for meeting the urges.

This individual, a single 55 year old woman, was described as lonely, afraid of the future, unable to stand criticism, sarcastic to others, a person lacking friends.

In the first incarnation previous to the present, this entity was one of those brought over to America as a wife for colonials, but was rejected and returned to England. The experience is described as a deep, psychological scar.

To overcome the urges, the woman is urged to:

(1) Recognize the presence of Christ (This is described as essential to

strength to apply the spiritual laws of service which will erase those blocks).

(2) Be friendly, kind, gentle, smile.

(3) Offer help to those who need it (It is suggested that special talents be used).

It may be helpful to make this study for themselves. 5098-1

Yes, we have the records . . . Here we find an entity with a very disturbed outlook and an entity who so seldom sat down to analyze itself that it has never understood, and yet it that it has never understood and yet it is more often disturbed because others apparently do not understand the entity.

Thus the entity is at times very lonely, very much disturbed as to the future. The entity is one who cannot stand criticism from others and in this attempt to shield self often becomes rather sarcastic to others, which causes animosities, or the lack of the closer friendships. It is not meant by the entity to be in the way of being unkind, yet these should the entity learn, For, as indicated, the entity has rather a scientific mind, a mathematical mind and in the fields or activity of this direction may the entity gain the greater mental and material security for itself in the present activity. But these cultivate, these apply. For the law changes not and these applied consistently persistently in the experience of the entity will make a different outlook on life.

Begin with this consciousness and say this, repeat it often and know it to be true in your experience, and it will become much easier to apply the seeds and sow the seeds of truth and harmony and of love: "Lo, I am with you always, even unto the end of the world." Know this is spoken by Him, who overcame the world and was able through this overcoming the world, to keep all the promises He has made to

you, to you! as an individual, and behold he stands at the door of your consciousness, at the heart . . . if you will open and by just saying, mentioning the name, Jesus, the Christ, my Brother, my Lord, my Savior.

These brought to the consciousness will enable the entity to apply those laws: If you would have friends, be friendly, smile at every child, smile at the young and the aged. Be kind and gentle. Remember, the soft word turns away wrath and it brings joy, the kind words as you have found in your own experience often has made the day much brighter for you. Make many days brighter for others and in making them more and more in attune with love, patience, long-suffering, gentleness and kindness, you will make for yourself a surety in those things that take hold on peace, harmony and joy. These should be a part of your experience ever.

Follow through with these in ever being willing to help, to lend help to those who are not in that position to help themselves. This does not indicate that you are to give of anything but yourself in such. Don't be afraid to offer yourself as a help to others who have problems with the children, who have problems with their mathematics, for to you, these are but the simple rules which are a part of your own consciousness and these applied and used to bring help to others dependent upon you, you will yourself find greater security, greater harmony, in your experience throughout this sojourn.

As to the appearances in the earth these have been few and far between and yet indicate a general pattern of why and how there are those things in which the entity is being misinterpreted or misunderstood.

Before this we find the entity,

doing those early experiences of settling the land of the present nativity, was among those who came with groups who were to be given, or traded, or who settled with the settlers of the land. There were those slights spoken by those who would make for a companionship.

The entity returned to England without having been chosen or without having chosen a companion, and throughout those experiences berated and belittled itself.

Hence in the present too often has the entity condemned self and also felt chose tinges of regret, as well as jealousy, because of others' ability to attain positions socially or to enter activities which seem never to open for the entity.

Practice, apply that in the experience which has been indicated and we will find, yet, this experience opening to bring greater harmony and peace for the entity.

The entity was then known as Elsa Littleshaw. The name began the slights in that particular experience for the entity.

Before that we find the entity was in that known as the Holy Land when there were those activities in which Ruth and Naomi returned to Naomi's own household. The entity among those, or of that household whose husband refused to release or to give the activities or the home to Naomi. These were periods of disturbance to the body and with the happenings which followed, when Ruth became the companion or wife of Boaz, the entity then was railed on by its neighbors. This made for demands and of belittlings in the experience. In the name then Shulah.

Before that we find the entity was in the Egyptian land when the Priest

was banished. The entity was among the princesses of that land to which the Priest and his groups were banished. Because of their banishment the princess then, Sharlam, withdrew from all social activities or associations, belittling and condemning those of her own household for the periods of their entertaining or allowing the Priest and his groups to occupy a place in that land. This brought to the princess disturbing forces.

Seeking, then here again there is being given through those channels, or there is being offered you the right interpretation of what friendships, love, patience, and kindness mean to the soul, as well as the body-mind. Then turn it not aside, apply it today and you will find harmony and security. Keep yourself pleasant in the activities in the material and with the application of these and the help you may give to the young and to the old in your experiences with figures, mathematics, you will find harmony through thy journey in the earth.

We are ready for questions:

Q-1. What plan should I make for my future?

A-1. These plans have been outlined. Don't neglect them.

We are through.

Body, Mind and Soul

The beauty of the philosophy of the readings may be noted in the following:

Urges termed astrological would be far from correct in this particular entity. For, as has been indicated, the personality and the individuality of the entity are quite at variance

Know there is the physical body and its attributes, its hopes, its desires, physical just as that of animated matter, animated spirit. Then there is

the mind, the physical mind and its associations: the spiritual mind and its hopes and desires. Then there is the soul-body also. Thus as you find in self body, mind, soul, its three dimensional manner is as the spiritual three dimensional concept of the God-Head; Father, Son, Holy Spirit.

These, then, in self are a shadow of the spirit of the Creative Force. Thus as the Father is as the body, the mind Spirit. For it is the soul made in the image of the Creator, not merely the physical or mental being but with the attributes. For, as is given in the beginning; God moved and said, "Let there be light," and there was light, not the light of the sun but rather that of which, through which, in which every soul had, has and ever has its being. For in truth ye live and move and have your being in Him.

These considerations, then, each in analyzing of self, each has its part in your own physical consciousness, yes.

Take time to be holy, but take time to play also. Take time to rest, time to recuperate; for your Master, even in the pattern in the earth, took time to rest, took time to be apart from others, took time to meditate and pray, took time to attend a wedding, to give time to attend a funeral; took time to attend those awakenings from death and took time to minister to all.

So in learning your experience in the earth, not as routine but at regular periods have your rest, have your labors, do feed the mind; do feed the soul just as it is necessary to food the physics man and these will declare just as much dividends as does that necessity of feeding the body. Without that to be masticated, and without its mastication it is indigestion and suffering. So with the food for the mind and the soul, it must be masticated and

put to use, and these will bring much more harmonious experience.

For you need those companionships that are in accord with your own ideas and you will find them if you seek. For as He has given: "Behold I stand at the door and knock, if you will open I will enter." This is not merely a saying, for your mind seeks a Savior but most of all companionship of the Master draws that which will bring succor and understanding, peace and

harmony For you remember, as has been given "Do know that offenses come, but woe unto him by whom they come. You believed in God, believe also in me. For I have overcome the world."

..... Personality is that you wish others to think and see, individuality is that your soul prays, your soul hopes for, desires. They need not necessarily be one, but their purpose must be one even as the Father.....

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