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The Soul's Record

by Hugh Lynn Cayce

In her syndicated column of October 7, 1955 Dorothy Kilgallen may have laughed a bit uncertainly as she wrote, "Spooky, spooky: The next electronic miracle - now top secret is a gadget that can pick up a conversation in a room after it took place. It works on the principle that sound waves never die completely - just keep getting weaker and weaker - and this gimmick is so sensitive it can pick up the traces of the sound waves and amplify them to a fantastic degree."

Minor miracles of science involving man's record in the earth are accepted daily without question. Recorded music can be amplified from plastic discs to fill a living room or a convention hall. Sound and light waves which surround us continually are focused by radio or television as music, voice and images projected from some distant station. From a plastic tape we can hear the spoken word recorded by some individual years ago. Examine such a tape carefully; you will find no marks. Yet, there is the record.

In a theatre there is a sudden flash of light and a burst of music. Images appear before us on a huge screen. They move, they speak. It is a record of hours of thought and work of many people, a production reduced to a relatively small roll of film.

Perhaps you have read reports the advances made in measuring brain

waves. Such measurements are called electroencephalograms. These too are records of a kind, patterns of brain action. In "Science and Seizures," William Gordon Lennox, MD., describes these records as follows: 'The electrocephalogram (electric brain record) is familiarly called E.E.G. or "brainwaves." The pattern of the record is modifiable by brain activity (such as opening and closing the eyes, by sleep, and by pain or attention) but under standard conditions in the normal individual the pattern is remarkably constant from day to day. In fact the pattern of the record (the height and rate of the waves) like a person's feature seems to be an inborn or 'constitutional characteristic.'

Delicate brain operations have been described in which it was possible to produce conscious thought images instantaneously by touching brain tissue at different points.

Man's familiarity with such records is based to a large extent on his knowledge of the machines used to amplify them. He knows little about the forces which are involved.

For the sake of illustration it might be said that Edgar Cayce was an instrument through which it was possible to pick up and amplify what he described as "records . . . written upon the skein of time and space." He said that the records are being made by each individual soul. His psychic readings

were descriptions of these records as he saw them.

The Soul and Spirit

Before we turn to explanations of the nature of the records, let us understand what his readings mean by "the soul" which makes them, and its relation to the spirit.

"The soul," says Edgar Cayce, "is that which the Maker gave to every entity or individual in the beginning. It is seeking the home or place of the Maker." (3744)

"The eternal question then arises 'What was or is the first cause of individual existence?' The first cause was that the created would be a companion of the Creator. The creature would - through its manifestations in the activity granted it - show itself to be not only worthy of, but companionable to the Creator." (4573-1)

Another reading says "All souls were created in the beginning, and are finding their way back to where they came." (3744)

"Then a soul, the offspring of the Creator entering into a consciousness that became a manifestation in any plane or sphere of activity, is given free-will for its use of those abilities, qualities and conditions in its experience. The soul demonstrates, manifests or shows forth that which it reflects in its activity towards that first cause." (5753-1)

In explaining the demarcation between soul and spirit, one reading gives this, "These are one, yet distinct - even as the Father, the Son the Holy Spirit are one."

"The soul is an individuality, that may grow to be one with, or separate from, the Whole.

"The spirit is the impelling influence of infinity, or the one creative source, force, that is manifest.

"Hence, we find that we seek soul

manifestation in the physical plane. The spirit moves the soul in activity." (5749-3)

Further statements about the soul were made in several individual life readings given for those seeking help with some particular problem. Here are a few of them:

"What then, the entity asks, is a soul? What does it look like? What is its plane of experience or activity? How may you find one? It may not be separated in a material world from its own place of abode in the body-physical. The soul looks through the eyes of the body; it feels with the emotions; it develops awareness through the factors in every sense and thus adds to its body just as food has produced a growing physical body. In this body the soul may and does indeed dwell in its passage or activity during any individual phase of an experience in the earth." (48 7-17)

"The body-mind and the soul are as real as any concrete object that we may discern." (567-2)

"Yet the body as is seen is but the shadow or the temple of the living soul which is the real I AM that lives on and on.

"The records made by an entity, or soul and body, through its experiences in materiality, as seen and known by the carnal mind of man in the earth, are only a portion of the experiences of the soul in its activity in the various spheres.

"It might be said that the childhood and teen-age and the more mature man overlap or are one and the same. Just so the various phases of activity of an entity are an expression which may be its own, as it has acted or is acting in relation to Creative Forces which give life, light and immortality. If it separates itself from the Creative Forces it must eventually become null and void, for it separates itself from Life

itself.

“The soul, then, must return to its Maker, the will being the factor which may be used to carry the entity, the soul, back to the First Cause. By use of the will, the soul may identify itself as being an entity worthy of acclaiming the name that makes it one with the Whole - yet knowing itself to be part of the Whole.” (633-2)

“What is the purpose then we ask, of our entering into this vale of experience or awareness; where disappointments, fears, trials of body and of mind appear to mount above all of the glories at we may see?

“In the beginning, when there was the creation, or the calling of individual entities into being, we were made to be the companions with the Father-God.

“Now flesh and blood may not inherit eternal life; only the spirit, only the purpose, only the desire may inherit eternal life.

“Then error in individual activity - not of another but of ourselves, individually - separated us from that awareness of God. Hence God prepared the way through flesh whereby all phases of spirit, mind and body might express.

“The earth then is a three-dimensional, a three-phase or three-manner expression; just as the Father, the Son, the Holy Spirit are one. So are our body, mind and soul one - in Him.

“Now we have seen, we have heard, we know that the Son represents or signifies the Mind. He, the Son, was in the earth-earthly even as we - and yet is of the Godhead . . . Hence, the Mind is both material and spiritual, and in our experience takes hold on that which is its environ and its want.

“Mind then as He, was the Word and dwelt among men; and we beheld Him as the face at the Father. So is our

mind made, so does our mind conceive—even as He- and is the Builder.

“Then whatever our mind dwells upon, whatever our mind feeds upon, that do we supply to our body - yes, to our soul.”

The Function of Duality

The appearance of duality which was created by the soul's projected into matter is somewhat clarified in the following reading: .

“For man is flesh, just as man is of divine origin. And the mind of man—though it may become somewhat purified through pruning, training, and guidance in that direction for ages upon ages—can and does know only in that portion which is divine, the beauties of nature - the loveliness and dirtiness. Darkness and light are one when the mind of God makes them purposeful in the experience of each soul so that it may have companionship with Divinity; knowing itself to be a part yet aware of its ability of choice.” (1298-1)

The parable of the, prodigal son may describe the projection of souls into matter. In the meaning at this parable, perhaps we are all prodigal sons returning to the Father's House.

Relatively, “. . . the earth is only an atom in the universe of worlds.” (5749-3) And, “Souls are atoms in the body of God.” (900)

It may be helpful to think of the soul as being made up of three building blocks: Spirit – Mind - Will. Through choice souls move not only moved into the earth and took three-dimensional form (physical bodies); but souls also dwell in many other planes of consciousness difficult to imagine when limited be three-dimensional perception.

Function Of The Will

In describing the activity of soul the readings alluded to the power of free

will, which is explained as an original spiritual quality. The following extracts refer to the action of choice which determines the nature of the Soul records.

“Oh, that all would realize that what we are (in any given experience of time) is the combine result of what we have done about the ideals that we have set.” (1549-1)

“Each entity, each soul, is endowed with self will which is the force that makes it able, or give it the capacity, to be the law and yet comply with a universal purpose.” (2079-1)

“For man and woman in their manifestations are given the opportunity to be one with Him by the All-Wise, All Merciful Father, the First Cause; the Mother God, the Father God. Hence man and woman are given attributes through which their souls may become conscious of that Presence abiding with or withdrawing from their activities. This awareness, to be sure, is dependent upon how an entity or soul uses its opportunities.

“For without the gift of free will to the soul, how could it become aware of the Presence of the All Abiding Creative Force or Energy called God?” (559-7)

“Yet let this be understood: No experience, no urge, no . environ, may be greater than the will of an entity. For the will - the Creative Force promised in Him - may overcome, may change, may alter that which may come to pass in the experience.” (487~17)

Descriptions of the Records

Perhaps the most important implication of the Edgar Cayce readings is that each individual is actually at any given moment the sum total of his own soul record. What is this record like, one may ask?

“As to the records made by such

an activity, these are upon what is known as time or space . . . just so does the activity of energy expended leave its imprint upon the etheric wave - that record between time and space ...” (416-2)

“Light moves on in time, in space; and upon that skein between them the records are written by each soul in its activity through eternity. They are written through the soul's awareness; though its consciousness; not only in matter but in thought ... (815-2)

It is evident that the Edgar Cayce readings do not conceive of time and space as they are conventionally measured with clocks and yardsticks.

Here are two selections from the opening sections of individual life readings which give some expansion of thought to these concepts.

“In giving the interpretations of the records here, we find these written, as it were, upon the skein of time and space. For the light goes out from the sun and shines unto the uttermost parts of the heavens It carries healing or destructive forces with its rays. So with a life experience: it is (a life of an entity) as the sun or light from the divine itself. These rays are of such character in the universal consciousness as to establish relationships with its source of life, the Creative Force, or they are in opposition.” (5337-1)

“These are written upon the skein of time and space by the activity of the mental self. For the superconscious mind becomes the mind of the soul in those interims (in the mental planes) between material manifestations and cosmic or universal manifestations - yet these are one. They are as the activities of a day, of an hour. The entity's reactions are dependent upon what has been built into the consciousness of the soul. Thus these reactions become a part

of the entity's experience in the material sojourn." (3605-1)

In one reading these records are called "The Book of Life", in another "God's book of remembrance."

"Thus the pattern, the book of life, is written by the entity by its use of truth, knowledge and wisdom and by its dealings with its fellow man through the material sojourns. Also during the interims between material sojourns there is consciousness, or awareness. For the soul is eternal; it lives on; it has a consciousness and awareness of that which it has built." (2620-2)

"Upon time and space are written the thoughts and deeds, the activities of an entity. Hence, as it has been often called, the record is God's book of remembrance..." (1654-1)

The readings at other times use the term "akashic record".

"For a moment, let's turn to what is termed the akashic record, or that which may be said to be destiny, at the entrance of a soul into materiality..." (903-23)

"The record built by an entity in the akashian record is to the mental world as the cinema is to the material or physical world." (275~11)

In his translations and comments in the UPANISHADS, Swami Nikhilananda describes Akasa as "The first of the five material elements that constitute the universe; often translated as 'space' and 'ether'."

In BUDDHIST MEDITATION by G. Constant Lounsbury, Akasa is defined as 'air, sky, space'.

Are we to consider these records as thought forms? It is possible that the mind in action molds a finer type of matter than that of which we are conscious through our five senses? The following selections give a few illustrations which may help us grasp

the readings' exposition of "the records" made on time and space.

"Are they as letters written? Are they similar to pictures of the experiences of an entity? Are they [cast] in forms like omens or characters representing certain influences or activities about the earth? Yea, all of these, and more; for they are but the skein of life itself, the expression of a divine force from the God-Father itself..." (757-8)

"From what source, or how is read such a record of the activities in the past? How may self know that there is being given a true record of the activities in a period of which there is not a written word of history? The entity itself is studying records that are written in nature: in the rocks, in the hills, in the trees - in what is termed the genealogical log of nature itself. Just as true, then, is the record that the mind makes upon the film of time and space by the activities of a body and its soul which is made in the image of the Maker; being then spirit in its form." (487-17)

And this one with which it is easy to agree:

"These records, then are not like pictures on a screen, not like written words; but they are active forces in the life of an entity, and are often, as may be surmised, indescribable in words..." (288-270)

Some may think of these 'active forces' as instinctive urges, racial memory, and fundamental drives. These are certainly some of the active forces being used by the self's superconscious mind to write upon the skein of time and space.

A most helpful reference to "an active force" is found in one of the the life readings in which Edgar Cayce commented, "The title is written clear."

When asked about this, the following was given:

“Many of those things necessary have been completed in earth's experience in the entity's soul development. Has it not been given that the entity has learned tolerance and love? And, it has been well said, 'Though I speak with the tongues of men and of angels and have not love, I am nothing.' Love, then, is the greater blessing. Truly this may be said, in the experience of any soul in the earth.” (443-1)

Let us remember Jesus' admonition, “A new commandment I give unto you, that you love one another”, and make love the most active force in our lives. The title of our record will be cleaner.

Interpretation Of The Records

If you need the services of a specialist, you search out a person who has had experience with your particular problem. Just so in reading the soul's record It is necessary to find a soul who has passed through various planes of experience; who, it might be said, is able to recognize territory over which it has already travelled.

“The interpretation of the records, then, depends upon how good a reader the body is, or how fully the body is in accord with varied experiences through which the seeker has passed - that is, the records which have been made by that soul. Hence, there may be read a much more detailed record of an experience through which **both** souls have passed, than of environs that were not a portion of that soul interpreting the activities.” (416-2)

This point is borne out by the much more detailed accounts of past life experiences given for many individuals whose experiences parallel Edgar Cayce's past life experiences as given in

his own reading.

An individual who seeks to interpret records for others must hold ideals and purposes. “Thoughts are deeds. Deeds may be activities of three kinds: mental, physical, or spiritual. One seeking with a sincere desire who has a very high ideal, may better interpret such records than one who does not have a high ideal. Nevertheless, the records are correct; just as the elephant appeared in a different light to the blind men. Do not make the mistake of attempting to discern spiritual interpretations with a material mind, nor material interpretations with the spiritual mind - unless the material conditions are emblematical, or represent conditions.” (288-27)

The attitude of the one requesting the information seemed also to affect the interpretation of the records. Criticism or doubt apparently had a negative influence at times on information given by Edgar Cayce. Desire and need for help provided a bridge for clearer interpretation.

“As to how well the record may be given, this depends upon how well the record made may be interpreted by one who may read such records. How true the interpretation is depends upon how strong is the desire of such a soul; also how well those responsible for such activity of a soul (the parents) may be in accord with the manner, or the channel of interpretation.” (559-7)

Know Thyself

We must be willing to face the possibility that each of us has a soul record which may be read by others or by self. Once this is accepted we can begin to face life as something more than a few years of daily routines.

If the Edgar Cayce records are to be believed, we are a sum total of all our

experiences in earthly sojourns.

This might be illustrated in our reaction to any given situation, such as anger, fear, jealousy, and the positive emotions of kindness, joy, sympathy, etc. We are constantly judging ourselves not merely by how we act but by what we think and feel. Just so in considering the totality of the soul's record.

Why should we want to look at the soul-record? Because of curiosity or a desire to know and therefore help ourselves? "why should we face self?" let us ask.

The readings answer, "The soul is, and lives on; making its record by its building influence, upon that stream in the experience of the body, mind, and the soul called the mental life of an entity . . . The entity, then, is the soul in its spiritual form; the mental body in its mental form; the physical that the material manifestation of the two in the earth experience . . . How then may one

see and know them? Only through turning within and recognizing those influences in self's experience." (487-17)

In another reading, Edgar Cayce said that these akashic records are read in order that "each soul may know its relationships to the Creative Forces, as they are manifested day by day, by their manner of application in relationship to its fellow man."

Hence man, as the highest evolved manifestation in a material world, finds himself both the cause and the product of what he, as a soul, has been able to produce, or demonstrate in his transition from and return to the realm from which he came..

"These records are of periods, times, places they show what is built, each in its place, each in its time."

"In man's analysis and understanding of himself, it is as well to know from whence he came as to know where he is going." (5753-1)

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