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Citizen of the Universe

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The vagueness of organized Christian religion about the nature of the soul, and its evolution, has been one of the reasons for growth of many new systems of thought in our country such as Theosophy, Rosicrucianism and Spiritualism.

For example, though much criticism is leveled at modern Spiritualist churches as being cloaks for mediums who are prevented from plying their trade by law; there can be little question (if one will take the time to talk with members of Spiritualist churches) that many sincere, intelligent people are drawn to Spiritualism as a religion because it provides information about the nature of the soul and its growth, which was denied them in orthodox churches.

Unfortunately we cannot be any happier about some conditions in some Spiritualist churches than we can be about those in many orthodox churches. In *The Secret Doctrine* by Madame H.P. Blavatsky, we find an interesting point of view explaining why Christian teachings, as we know them, do not contain the truths of a complete plan of spiritual evolution.

Madame Blavatsky claims that during the early centuries of the Christian era there was widespread belief in the occult. Because of it and the fact that during that period people were entering a cycle of degradation which

would make them prey for abuses of occult power, the truth of the seven-fold nature of man had be kept from them. This truth, she said, would have been quite obvious to those early Christians had they be given such a doctrine as that of the Planetary Chain, or the seven races of man. Each principle correlates to a plane, a planet, and a race; and the human principles on all planes correlate to seven-fold occult powers. Madame Blavatsky admits that this septenary division is not the obvious clue to people living now. She feels that particularly Westerners are protected from the knowledge by materialism and a disbelief in the occult.

Students of metaphysics know that the ancient philosophies of the east and the so-called "mystery" religions of every race included detailed descriptions of life after death, and the pattern of soul evolution. May also included reincarnation as part the cosmic plan.

What did the readings of Edgar Cayce have to say about the soul's evolution? And how does the information in his readings compare with metaphysical information of a similar nature?

Continuity of life and a plan of spiritual growth are indicated in every one of the two thousand five hundred Life Readings; in thousands of his ordinary Physical Readings, and in hundreds of miscellaneous Philosophic

Readings.

It is generally known that each Life Reading given by Edgar Cayce described past incarnations which particularly affected the present life. Granting a period of adjustment following death, through what experiences does the soul pass between incarnations in the earth plane?

In selecting material from the readings to answer that question, three other well known authorities in the metaphysical field have been consulted: Rudolph Steiner, Madame Blavatsky and Manly P. Hall.

Examination of The Readings

In a large number of individual life Readings, extracts like the following may be found:

"Astrological urges are not existent Because of the position of the sun, moon, or any other planet at the time of birth, but rather because the soul entity is part of the Universal Consciousness and has dwelt in those environs." 2 132-1

"In giving an interpretation of the records here, together with influences under which the entity is passing in the present, many variations will appear. Some at times appear to be somewhat conflicting. For the entity in itself is at present disturbed in its choice between emotions and the innate influences.

"These arise as influences: emotion from sojourns in the earth, and the innate influences from sojourns in the environs about the earth during the interims between earthly incarnation. These (latter) innate influences manifest in that which is of a dream nature - or that which often comes as a form of emotion, but of a deep nature." 1523-1

"In respect to its entering, we find many changes in the entity's experiences from those relationships which would be

termed astrological. The prevailing influences, innate and manifested in the entity's personality and individuality, become different as application is made by this entity. (Not that the influences are of any nature other than that built by each entity.)

"In this present relationship, then, we find the greater influences arise from those sojourns (between experiences in the earth plane) in Mercury, Venus, Jupiter and Uranus, and under the influence of Uranus have come the greatest changes in the entity's experience in this present earth's plane. Hence the entity will find that when Jupiter and Uranus were in conjunction, changes came." 1732-1

These selections from individual readings could be multiplied many times. Not all, but a great many the Life Readings contain such references to "Planetary sojourns." In one of the early philosophical readings given as far back as 1923, we find this passage:

"Within the same solar system, we find entities are banished to certain conditions in the development plan about the spheres. They return again and again, moving from one to another until they are prepared to meet the everlasting Creator of our entire Universe, of which our system is only a small part." 3744

In January 1925, further clarification of this statement was requested through a reading and the following was obtained:

". . . or in the spheres to which the earth's relations adhere in the development of a spiritual or physical body. . . as in Mercury, Venus, Mars, Jupiter, Uranus or Neptune - changing, as it were from one development to another until the entity passes from this solar system through Arcturus or Septimus.

“This might be as an illustration: We find that the entity manifesting much hate, much aggrandizement of the laws of the flesh, in any desire made unnatural, in the earth's plane, must find its reclamation, its remoulding, its beginning-again in the spheres of Saturn's relative forces. Hence it passes again through those spheres in which the entity (spiritual) must manifest; so that it may show forth the development gained through the earth's plane. For in flesh must the entity manifest, and make its will one with the Creative Force in the Universe. Eventually it may pass into other spheres and systems, of which our solar system is only a small part.”

900-5
In 1940, the following explanation of kinds of bodies used in the various planes was given:

“Then in the Uranus-sojourn, influences are from the astrological aspects of extremes. . . Birth of the entity into Uranus was not from the earth into Uranus; but from stages of consciousness through which each entity or soul passes. . . Hence the entity passes through those stages which some have seen as planes, some as steps, some have seen as cycles and others have experienced as places.

“How far? How far is tomorrow to any soul? How far is yesterday from your consciousness? You are in same (That is, all time is one), yet only gradually become aware of it; passing through God's Record or Book of Remembrance, as it were; for the purpose of meeting and being measured out that to which you have attained.

“Born? then, in what body? That which befits the plane of consciousness - the extremes (in Uranus), as you would term same. In respect to what body: what have you abused? What have you used? What have you neglected, in your

extremities? These are consciousnesses, these are bodies.

“In Venus the body-form is near to that found in the three dimensional plane. For it is what may be termed rather all-inclusive. For it is what you would call love - which, to be sure, may be licentious and selfish; but which also may be so great, so inclusive as to take on less of self and more of the ideal - more of that which gives.

“What is love? What then is Venus? It is beauty - love - hope - charity. Yet all of these have their extremes. Such extremes do not lie within the expressive nature or manner which may be found in Uranus' tone or attunement; those in Venus are more of the nature which blends one with another.

“Hence we find that as you draw your patterns from these, each becomes part of the whole. For you stand in comparative relationship to all that you have contacted in materiality, in mentality, in spirituality. All of these are a portion of yourself in the material plane.

“Then what you know as your mental self is the form taken from all of its variations; combined with what it has been within and without, in relationship with activities in materiality, as well as activities in the various spheres or consciousnesses.” 5755-1

Compare With Steiner

In *The Life between Death and Rebirth*, a course of ten lectures given in Berlin in 1912-13, Rudolph Steiner concerns himself with the same subject. He states that the occult investigation indicates that in the period between an individual's death and re-birth, forces are brought to bear from beyond the earth plane. Forces which restore what he calls "the worn-out human

coverings." In this interim period between lives to the earth, the individual lives in the universe, in the cosmos; therefore in this time of interlude, the soul draws urges from the other planets which belong to the earth. These planets he sees as reservoirs of force for the human vehicle. In earth lives man has access only to the forces which continually restore his ego, but between lives he has available urges beyond the earth which build other principles of his nature.

Steiner goes on to explain that after death the soul expands, extends to the Other spheres such as Venus, Mercury, etc.

He admonishes us to remember that after death the soul has to move out into the expanses of space, into the planetary spheres. He says that between lives we, as inhabitants of the firmament, move from the realm of the Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. Experience in these dimensions is necessary for the soul before it is again born into the Earth.

The Edgar Cayce readings refer to our mental urges as being the result of the period between lives, and use the planets to symbolize the various mental planes. They speak of our emotional natures as being the result of experience in other dimensions of consciousness.

An early reading expresses it thus:

"Be not dismayed. God is not mocked. 'Whatsoever a man sows that shall he also reap!' He must pass through various spheres in order to attain that which will fit him to become one with the Creator. In this way we see that there is an influence of the planets upon an individual; for all must come under that influence - though one may pass from one plane to another without going through all stages. For only upon the earth plane at

present do we find that man is flesh and blood. Upon others we find certain (manifestations) of his own making, in the preparation for his development." 3744

Compare with Blavatsky

In *The Secret Doctrine*. Volume 11, Madame Blavatsky explains Karma and reincarnation. She says that whether this law is conscious or unconscious, that it predestines nothing and no one. She sees it not as apart from Eternity., but rather existing from and in Eternity. Since no act can be co-equal with Eternity, it is Eternity. She further reasons that the Law (of Retributions) cannot be said *to act* but rather is *action*.

The Law of Karma is not responsible for creating anything, or for designing any situations. It is man who creates causes and situations, at which point he comes under the Law of Karma which adjusts the effects accordingly, and that adjustment, rather than being an act, is actually a demonstration of universal harmony. Madame Blavatsky compares this to the branch of a tree, which, having been pulled down too forcefully, springs up with equal vigor. Should we do this and as a result dislocate our arm, we could well ask whether it was the tree which caused the injury, or our own stupidity? It is not Karma, she maintains, that has ever sought to destroy our freedom in any way. Nor can Karma be compared with a wrathful Deity deliberately trying to confuse man, hide from him, and punish him vengefully. Karma, if studied, actually works for the good of man. Madame Blavatsky sees Karma as an Absolute and Eternal Law in the World of Manifestation.

Intrinsically connected with Karma, she writes, is the Law of Re-

birth. This law has to do with reincarnation of the same spiritual entity in a long, almost endless series of personalities. She compares the personalities which the soul assumes, to the various different parts played by the same actor, with each of which the actor both identifies and is identified by the audience. The entity, the real self who assumes the series of stage roles, knows perfectly well that he is Macbeth for only a few acts, regardless of the illusion he creates. He knows also that in turn he has been Antonio, Hamlet, and Othello. Yet the characters he portrays successively must never hint that the illusion is not the reality. In our earth lives our ignorance of our true nature and our past lives is often quite real. Nevertheless, Madame Blavatsky assures us that our permanent individuality is completely aware, and that it is only because we have allowed our spiritual eye to atrophy that this awareness is unable to impress itself on our present, conscious personality.

Following a careful comparison of the seven natures of the soul in Indian and Egyptian teachings, we find this statement: "What is maintained is simply that every time the immortal Ego incarnates it becomes, as a total, a compound unit of matter and Spirit, which together act on the seven different planes of being and consciousness."

We are reminded of the book of we read portions of the Revelation as we read portions of The Secret Doctrine, Volume I. The author tells us that there are seven chief Groups of Dhyan Chohans, which can be found in every religion. She says these are primeval Seven Rays, and that humanity is divided into seven groups, all of which can be subdivided into mental, physical and spiritual. This is the basis of her assertion that there are really only seven

planets which are connected with the Earth. These seven planets represent seven Spirits. Each human group is born under one of these and is thereby guided and influenced.

Compare With Manly P. Hall

In Lectures on Ancient Philosophy, Manly P. Hall concludes his Chapter on "The Ladder of the Gods" with an ancient drawing showing the initiate lying in an open sarcophagus, while the soul as a bird hovers above the body. Through the top of the chamber extends a ladder with seven rounds, marked with the symbols of seven heavenly bodies.

He reminds us that the fairy story of Jack and the beanstalk, Jacobs Ladder, the Indian fable of the goddess Kundalini, St. John's vision of the seven Churches, the Pyramid of the Persian mysteries, and Mohammed's ladder of golden ropes - all are related to planes of consciousness through which man must pass in his spiritual development; and which correspond to spiritual centers which must be awakened in the human body. This correspondence is discussed in some detail in a series of readings by Edgar Cayce on the Book of the Revelation.

In explaining the symbols of the Persian mysteries Manly P. Hall says that the Mysteries conferred a heavenly Nature, and thus, men who had dwelt on the earth were lifted to a heavenly home and their whole natures were given celestial raiment. The Mysteries, Manly Hall explains, were able to completely transmute man's corporeal body and illumination transformed the dense, dark garments of earth to a more luminous dress. He says that disciples are those souls who take "the striped garments of the planets, the cloak of many colors." The shades and the hues

symbolize the facets of the astral soul.

In *How to Understand Your Bible*; p. 231, Manly P. Hall points out that the last judgment by St. John is derived almost completely from the metaphysics of the Egyptians.

"According to the Egyptians, the human being is born with seven souls which are, in a way, the potential powers of the seven planets in man. Souls are manifested through the seven senses, the seven vital organs, and the seven bodily systems. Each of the seven souls has its planetary name. Mars is the impulsive soul; Venus is the amative soul; Mercury is the intellectual soul; etc."

Conclusions

There is nothing new in the readings of Edgar. Cayce. In fact, we find that they relate to the oldest philosophies of which man has any record. Their importance and value lie in the fact that the information was given, bit by bit, over a period of forty years for assisting thousands of different people. Though it was couched in strange language, each reading was focused upon arousing and integrating the individual in a new understanding of himself and of the universe in which he

lives.

Each reading, one might say, was designed to help the individual to put on "the coat of many colors." In our day and to thousands of people living now, the readings brought this new understanding. Man's study of himself and his relationship with his Creator is ageless. We can say with the readings:

"For the earth is only an atom in the universe of worlds. And in the comprehension of (the concept of) no time, no space, no beginning and no ending, there may come a glimpse of what simple transition or birth into the material means; as passing through the other door into another consciousness..."

"Death in the material plane is a passing through the outer door into a broader consciousness of material activities - which includes knowledge of what it, the entity or soul, has done about its spiritual truth, during manifestations in the other spheres."
5749-3

With the psalmist we can say with a new understanding: "The heavens declare the glory of God; and the firmament shows His handiwork. Day to day utters speech, night to night shows knowledge."

<p>NOTE: This is a REPRINT of a former monthly publication of the Association for Research and Enlightenment, Inc.</p>
