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God's Other Door And The Continuity Of Life



Edgar Cayce

GOD'S OTHER DOOR AND THE CONTINUITY OF LIFE

EDGAR CAYCE



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GOD'S OTHER DOOR

Do you remember the first time you slowly turned the screw on the microscope in your high school or college laboratory? As you watched, the tiny speck of water which a moment before had been only a shiny drop, suddenly was filled with moving spots — live organisms. A strange new world was open to you.

A good telescope acts in a like manner to extend the range of man's visual sense. Through it, too, the imagination can be fired to a greater comprehension of the tremendous reach of the universe in which we live.

In an even more exciting manner, "seeing the world" through the eyes of a psychic—a person endowed with extra-sensory powers—is to become conscious of a world far more complex than that we can perceive through our five senses.

Edgar Cayce was such a psychic.

Twice each day for many years, he deliberately put aside physical consciousness to try to aid individuals who sought his help. He appeared to sleep; but in and from this state of sleep, his mind seemed to be moving in levels of consciousness far beyond the range of physical awareness.

Edgar Cayce described this world he entered while asleep. He talked with the inhabitants of it. He related many of his experiences. Of greatest interest to the average individual, however, are his statements which link this world in which he moved to the one we will know at death. We all travel toward *God's Other Door*. As it swings open for us, will it bring nothingness or new horizons? What has it brought to those we love?

In October 1949, McCall's Magazine carried an article under the title, *How Does It Feel To Die?* It was built around Sir William Osler's statement on death: "Most human beings not only die like heroes, but in my wide clinical experience, die really without pain

or fear. There is as much oblivion about the last hours as about the first, and therefore men fill their minds with spectres that have no reality."

Nine outstanding physicians in large American hospitals expressed agreement with Osler. Dr. H. D. Van Fleet, President of the Los Angeles Academy of Medicine, said: "I have sat with dying men of every race and creed—Hindus, Shintoists, Catholics, Protestants, Jews, Mohammedans. They died in peace. And I have found that the sweetness of death is intensified in all men by a childlike faith in their own religion. What a man may see at the point of death will probably remain an eternal mystery. But it should remain, too, a vision with no terrors for any of us."

Most of us push away thoughts of death and face them only when we must. We might well ponder this statement from the Edgar Cayce readings: "The last to be overcome is death. And the knowledge of life is the knowledge of death." #254-17

Certainly, we can all say with Francis Bacon, "It is as natural to die as to be born." And Kahlil Gibran expresses this thought beautifully in *The Prophet*: "For life and death are one, even as the river and the sea are one."

Or if you would turn from poetry to logic, hear Socrates. After describing the beauty of a night of dreamless sleep, he says: "Now if death is like this, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place; and there, as men say, all the dead are; what good, O my friends can be greater than this? . . . Nay, if this be true, let me die again and again."

What Is Death?

On October 18, 1930, Edgar Cayce had an unusual dream experience while giving a reading. Upon awakening, he described this experience as follows:

I was preparing to give a reading. As I went out, I realized that I had contacted Death, as a personality, as an individual, or as a being. Realizing this, I remarked to Death: "You are not as ordinarily pictured—with a black mask or hood, or as a skeleton, or like Father Time with a sickle. Instead, you are fair, rose-cheeked, robust—and you have a

pair of shears or scissors." In fact, I had to look twice at the feet or limbs, or even at the body, to see it take shape.

He replied: "Yes, Death is not what many seem to think. It is not the horrible thing which is often pictured. Just a change—just a visit. The shears or scissors are indeed the implements most representative of life and death to man. These indeed unite by dividing—and divide by uniting. The cord does not, as usually thought, extend from the center—but is broken from the head, the forehead—that soft portion we see pulsate in the infant. Hence we see old people, un-knowing to themselves, gain strength from youth by kissing there; and youth gains wisdom by such kisses. Indeed the vibrations may be raised to such an extent as to rekindle or re-connect the cord, even as the Master did with the son of the widow of Nain. For He did not take him by the hand (which was bound to the body as was the custom of the day), but rather stroked him on the head—and the body took life of Life itself! So, you see, the silver cord may be broken—but vibration. . ." Here the dream ended.

Reflect upon the following statements:

The earth is only an atom in the universe of worlds . . . And with error entered that which is called death. *This is only a transition, or a passina through God's other door* into that reality which an entity itself has built during its manifestations: in respect to its knowledge, and its activity relating to its knowledge of the law of universal influence.

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

"God's Other Door"—In this phrase may be found not just a title for this booklet, but also the basis for a new attitude toward death.

On The Other Side Of The Door

Just after death occurs, there is a period of unconsciousness which may aptly be likened to a dream state from which there is a gradual awakening. The duration of this period is governed by the development of the individual.

For thoughts are deeds, and are children of the relationship between mind and soul. Thoughts have as close a relationship to the spirit's and soul's plane of existence as to the physical or earth plane. For what one thinks continually, he becomes. What one cherishes in his heart and mind, he makes a part of the pulsation of his heart, through his own blood cells; and thus he builds in his own physical body. After death, the soul and spirit feed upon—and, in a sense are possessed by—what was created by the mind during the recent earth experience. Whatever has been gained in the physical plane must be used. #3744-4-A-41

This concept is expressed with additional details in the following quotation:

When the body-physical lays aside the material body, what is called soul in the physical *becomes the body of the entity*. What is called the superconscious in the physical *becomes the subconsciousness of the entity*—just as the subconscious is related to the physical body. The subconscious itself becomes the mind or intellect of the soul-body. #900-304

In another reading, a direct question was asked about the form of the entity after death, and answered as follows:

Q. What form does the spirit entity take?

A. It takes the form that the entity has created for itself in the plane through which it has just passed. We have in the earth plane, for example, the imagination. That is, the mind of the individual pictures itself, through its carnal relations, in certain conditions which the entity assumes to itself. Hence the same ability is possessed by the entity, upon passing from the earth, to assume a form in which it may manifest—in relation, however, to what was merited in its existence. #900-19

We may wonder if some of the fairy tales which are part of the lore of every race were not really written about forms found in the world beyond "the other door" instead of this earth plane.

Just as the physical body takes form in the material plane, the soul and spirit-entity takes form in the spiritual plane. The form is subject to immutable laws of the spiritual

plane. The spiritual entity is then composed of the spirit, the superconsciousness, the soul and the subconscious body. Just as a body is prepared for the entity in the spiritual plane, so it then takes whatever position in the Universal Force—or Space—the entity has prepared for itself.

The entity then goes through its development in the Spiritual planes until it is ready again to manifest in the flesh—to show the degree of its development toward perfection which would make the entity one with the Creator.

This is the cycle of development, whether in the spiritual plane or in the earth plane. The entity occupies the position which it has attained. It is assisted by, or partakes of, relative conditions left in the recent environment.

Hence, just as in the earth plane, we have individuals of a spiritual nature and individuals of a material nature. The nature at death does not change, except by the environment of development. #900-20

After-Death Experiences

The conclusion may be drawn that it would be a fallacy to reduce death to a common denominator. It is a very individual, a very personal experience. Awareness in the transition period differs with each entity. Some additional differences as well as similarities may be noted in the following readings:

Q. Does death instantly end all feeling in the physical body? If not, how long can it feel?

A. This would be such a problem: the length of time is dependent upon the way in which unconsciousness is produced in the body; or the way in which the consciousness has been trained to think about death.

Death—as commonly spoken of—is only passing through God's other door. That there is continued consciousness is evidenced, ever, by . . . the ability of entities to project or to make impressons upon the consciousness of sensitives. As to how long death may take: many an individual has remained in what is called death for what ye call years, without realizing it was dead!

The feelings, the desires or what ye call appetites are changed—or the entity is not aware of these at all. The ability to communicate and attempts to do so are what usually disturb or worry others.

Then, as to how long this lasts: that depends upon the entity. For, as has been given, the psychic forces of an entity are constantly active, (in life or in death) whether the soul-entity is aware of this or not. Hence as has been the experience of many, death is as individual as individualities or personalities are themselves.

Q. If cremated, would the body feel it?

A. What body? The physical body is not the consciousness. The consciousness of the physical body is a separate thing.

There is the mental body, the physical body, and there is the spiritual body. As has so oft been given: what is the builder? *Mind!* Can you burn or cremate a mind? But can you destroy the physical body? Yes, easily.

To be absent (what is absent?) from the body is to be present with the Lord—or the Universal Consciousness—or your Ideal. Absent from what? What is absent? Physical consciousness? Yes!

As to how long it requires to lose physical consciousness, this depends upon how great are the appetites and desires of a physical body! #1472-2

We find another reference to the differences in states of consciousness at death, in the following extracts:

Describe some of the planes into which entities pass on experiencing the change called death.

A. In passing from the material to a spiritual or cosmic or outer consciousness, oft an entity or being does not become conscious of what is about it. Much in the same manner, an entity born into the material plane becomes conscious gradually of what is designated as time and space for the material, or third-dimensional plane. In the transition, through death, the entity becomes conscious or recognizes only gradually that he is in a fourth or higher-dimensional

plane; much in the same way as awareness is gained in the material plane.

For as we have given: what we see manifested in the material plane is but a shadow of that in the spiritual plane.

In materiality, we find some advance faster, some grow stronger, some become weaklings. Until there is redemption through the acceptance of the law (or love of God as manifested through the Channel, the Way), there can be little or no development in either a material or spiritual plane. But all must pass under the rod—even as He—who entered into materiality. #5749-8

The In-Between State

The mind is the builder, ever, whether in the spiritual plane or material plane. If one's mind is filled with those things that bespeak the spirit, that one becomes spiritual-minded. As we find in a material world: envy, strife, selfishness, greediness, avarice are the children of man. Long-suffering, kindness, brotherly love, good deeds are the children of the Spirit of Light. Choose ye (as it has ever been given), whom ye will serve.

This is not begging the question. As individuals become abased, or possessed, are their thoughts influenced by those in the borderland? Certainly! If allowed to be.

But he who looks within is higher; for the spirit knoweth the Spirit of its Maker . . . and "My Spirit beareth witness with thy Spirit," saith He who giveth life. #3753-1

The following extract reminds one of the layman's concept of purgatory. Notice how many times is indicated the idea of a soul *meriting* a certain state of consciousness after death:

Q. Where do entities recede to after leaving the earth?

A. As Jesus said to Mary, "Touch me not, for I have not yet ascended unto my Father." When the soul and spirit are separated from an earthly abode, each enters the spirit realm.

When it has fully completed its separation, the entity goes to that place which it has merited in its action upon the

earth. It goes to the various spheres, or elements, that have been prepared for the spiritual entity's development.

Just so is the sojourn taken, until the entity is ready again to manifest through the flesh the development attained in the spiritual entity. For the will *must* be made one with the Father, that we may enter into that realm of the blessed. For, as has been given: only the true, the perfect may see God. And we must become one with Him. #294-15

Q-2. Is it true that the memory reveals itself some time after death, to a spiritual-minded person? Not only as related to the earthly thoughts of earthly life, but also (it reveals itself) as a self-unfoldment of all past experiences?

A-2. That is correct. For life in its continuity is the experience of the soul, or entity; and this includes its soul, its spirit, its superconscious, its subconscious, and its physical consciousness or material consciousness.

As it develops through the various experiences, the entity acquires more and more of the ability to *know itself to be itself*—yet also a portion of the Great Whole or the one Creative Energy that is in and through all. #900-426

Q-4. Does the spiritual entity, after leaving the earth's plane, have full realization of the physical life and experience through which it had passed while on earth's plane?

A-4. It may, if it should so choose.

As in the way that spiritual insight was given into the heart and soul of Saul of Tarsus, when he beheld his Master in that realm to which he had passed. *Consciousness* in the material world reached his *consciousness* of a material world, through another material individual. The vision beheld by him was the superconsciousness's way of manifesting in his subconsciousness.

Q-5. Will the full realization remain with me in the next plane, or when I leave this earth's sphere? Will I know that I was XYZ on earth—an individual with a definite personality and character? Will I be able to realize what I was and what I have become?

A-5. When you have reached the perfect realization of these consciousnesses of personalities and of self (to which

you may develop), you will be able to attain such superconsciousness in the spiritual plane, as has been outlined. At present, no. #900-16

Q-3. Is it the destiny of every spiritual entity eventually to become one with God?

A-3. Unless that entity wills its banishment. As has been given: to man has been given the soul, the will, the means whereby he may manifest in the entity—whether spiritual or material. Using that, the entity—either spiritual or physical—may banish itself. Again here is a compliance with law. As has been given, Hell was prepared for Satan and his angels, yet God has not willed that *any* soul should perish. Therefore will was given to His creation, Man, that man might become one with Him: having the privilege of exercising his (man's) will, or exercising God's will to be one with Him.

As in "destiny"—meaning a law, compliance with a law, destined to be subject to, or being the law. Destruction of same, destined to contribute to destruction of such law.

Q-5. When an entity has completed its development, so that it no longer needs to manifest on earth's plane, how far then is it along towards its complete development toward God?

A-5. This is not to be given. Reach that plane, and develop in Him; for in Him the will then becomes manifest. We are through for the present. #900-20

We find in the following extract a confirmation of the idea that a soul on the next plane of consciousness first takes on and then moves out of a body-like form as it progresses in its spiritual evolution. Students of Theosophy will find parallel concepts here. Notice that this material is given in answer to a question assuming a personal experience of astral projection.

Q-5. In regard to my projection of myself into the astral plane, about two weeks ago: some of the people were animated, and some seemed like waxen images of themselves. What made the difference?

A-5. Some—those who appear as images—are expressions or shells; or the body of an individual which has been left

when its soul-self has projected onward, and the astral body has not yet been dissolved—as it were—into the realm of the new activity.

For what individuals are, lives on and takes form in what is called by others the astral body. The soul leaves this behind it, and it appears as seen (waxen). Other individuals, as in your experience, are in their animated form because it is their own sphere of experience at the present time.

Q-6. Why did I see my father and his two brothers as young men, although I knew them when they were white-haired?

A-6. Because, as may be experienced by every entity, a death is a birth. And those who are growing then (at time of death), appear in their growing state.

Q-7. Any other advice?

A-7. First do the things that will make thy body whole, as it were. Projections, inflections, astral experiences are much harder upon those who are not wholly *physically fit*. #516-4

When asked whether at the change called death, the entity became free of a physical or material body, the answer was given:

Free of the material body, but not free of matter. Matter is only changed in form, and is just as acutely felt in realms of consciousness as in the physical or material or carnal body—or more so!

There is no death. There is only a transition from the physical to the spiritual plane. Then, as birth into the physical is given as the time of the beginning for a new physical life; in the same manner, death of the physical is a birth of a new spiritual life. #136-33

Summary

Death is not a passing away, or becoming a non-entity. It is a phenomenized condition in a physical world.

#136-18, A-1

The passing in, the passing out are as the summer, the fall and the spring—a birth into the interim, a birth into the material. #281-16, A-3.

A death in the flesh is a birth into the realm of another experience, for those who have lived in such a manner as not to be bound by earthly ties. This does not mean that the entity does not have its own experience in the earth; but that it has lived such a fullness of life that it must be about its business. #989-2

Growth in the astral world is a digesting, and a building of the same oneness—in the spirit, the subconscious, the cosmic, or the astral world. #5756-4

Communication With Other Planes

In considering continuity of consciousness after death, the question of greatest interest to many people is the nature of communication between us here, and the world beyond the Other Door. Other questions that arise are: "Is it right to communicate?—Is it helpful to those with whom there is communication? Should we make the attempt—and if so, when and how? What *kinds* of communication are there?"

It is helpful at this point to understand the source of Edgar Cayce's information, because many of these questions will be answered and our whole concept of life after death will be enlarged and enlightened.

Many students of psychical research, and especially those whose personal experiences involve spiritualistic phenomena, assume that the Edgar Cayce phenomenon was a mediumistic type of phenomenon. It is not unusual to be asked "Who was Edgar Cayce's guide or control? A group of doctors must have helped him."

Friends inclined to this point of view usually look slightly harassed when they hear the readings' own explanation regarding the source of the information. For, as you will see, the explanation includes that of communication with entities on other planes of consciousness—but it is not limited to such communication as the only source! (It is quite possible that many fine psychic mediums are actually limiting themselves by not recognizing their own extra-sensory faculties.)

People who heard their own personal readings, as well as those who listened regularly to the daily readings for others, observed no

evidence at any time that "spirit entities" took over the body and voice of Edgar Cayce. The basic qualities of his voice remained unchanged during a reading. No personality characteristic was ever shown which could not be recognized as a conscious trait. Letters and reports in the records show that many people were disappointed when they found that it would not be possible to speak with some loved one in the "spirit world", through a reading.

Many of the records of readings, however, do contain information indicating that Edgar Cayce talked with personalities on other planes of consciousness, and even transmitted their points of view. At times, those present during the reading could hear one side of a conversation between Edgar Cayce and someone who could not be seen. We shall give several extracts illustrating this type of communication.

But first, what did the readings say was the source of information for the readings? Here is one answer, from a reading dated October, 1923:

The information given or obtained from this body is gathered from certain sources where the suggestion is *permitted* to derive its information.

In the present state, the conscious mind becomes subjugated to the subconscious, the superconscious or soul mind. It may and does communicate with like minds; and the subconscious or soul force becomes universal. Information may be obtained from any subconscious mind—either from this plane, or from impressions left by those individuals who have gone on before it. For example, when we see a mirror reflecting directly what is before it, the reflection is not the object itself. Just so, in this [state] are impressions obtained.

The suggestion reaches through to the subconscious or soul, in this state; and it gathers information from the reflection of what has been, or is called real or material—whether of the material body or of the physical forces. Just as the mirror may be waved or bent to reflect in an obtuse manner; so the suggestion to the soul forces may bend the reflection, or what is given. Yet within the mirror, the image itself is what is reflected and not of something else.

The body obtains the information through the forces of the soul; or through the mind of others as presented to him;

or that have gone on before; by the subjugation of the physical forces in this manner. #3744-2, A-11

It was explained in other readings that the development of the entity, Edgar Cayce, took place in past lives in the earth and on "mental planes" beyond the earth's sphere of influence.

Closeness of attunement achieved for each reading was an important factor affecting the range and accuracy of the reading. Other factors affecting the clarity of focus were the desire, the need and the development of the individual seeking help through a reading.

Return for a moment to the illustration of the telescope. An image through the finest instrument will be only a blur if the instrument is imperfectly focused. During a reading, Edgar Cayce was tuned to the mental body as a whole. *Hence the conscious, subconscious and superconscious activities of the seeker were a part of the process of focusing.* To assume that this focusing was a mere mechanical process resulting from suggestion would be an over-simplification.

Neither can the influence of Edgar Cayce's *conscious mind* in focusing for any reading be ignored. He constantly tried to control his personal attitude with regard to individual readings. He made a practice of not reading questions prepared for the readings. He did not want to know anything about the person applying for information. He insisted that each person make a personal request, because he believed that such an expression of desire helped to set up a mental bridge. And through the years he always encouraged those requesting a reading to maintain a prayerful, meditative state during the actual period of the reading.

There were times, nevertheless, when his feelings overshadowed and influenced a "reading period." Anger sometimes prevented him from laying aside consciousness to give a reading. Furthermore, his readings warned him not to attempt to give information when he was ill.

This leads to the question as to just what took place during a reading—especially in relation to his attunement with entities having bodies different from our own.

Edgar Cayce said he could withdraw from the physical body just as one withdraws at death. Because of his development, he was then free to move through many levels of consciousness.

He could attune to the subconscious level of another living person, and from that level describe physical conditions of the body unknown to physical consciousness. He could also attune to higher levels of consciousness, to touch the aspirations, purposes and development of the soul-mind—if our life-reading reports may be considered evidence.

He could tune into thought-patterns and thought-forms. It was from these general reservoirs of thought that he seemed to draw much of his general health information.

In addition, however, he could also tune into the minds of entities on various planes, other than the earth. He describes some of these planes, in relating a dream experience he had from twelve to fifteen different times, while giving life readings. Here is one description of his dream:

I see myself as a tiny dot out of my physical body, which lies inert before me. I find myself oppressed by darkness, and there is a feeling of terrific loneliness. . . Suddenly, I am conscious of a white beam of light. As this tiny dot, I move upward following the light, knowing that I must follow it or be lost.

As I move along this path of light, I gradually become conscious of various levels upon which there is movement. Upon the first levels there are vague, horrible shapes—grotesque forms such as one sees in nightmares. As I pass on, there begin to appear on either side misshapen forms of human beings, with some part of the body magnified.

Again there is a change, and I become conscious of gray-hooded forms moving downward. Gradually these become lighter in color. Then the direction changes, and these forms move upward—and the color of the robes grows rapidly lighter.

Next, there begin to appear on each side vague outlines of houses, walls, trees, etc., but everything is motionless.

As I pass on, there is more light and movement, in what appear to be normal cities and towns. With the growth of movement, I become conscious of sounds—at first indistinct rumblings, then music, laughter and the singing of birds. There is more and more light; the colors become very beautiful; and there is a blending of sound and color.

Quite suddenly, I come upon a hall of records. It is a hall without walls, without a ceiling; but I am conscious of seeing an old man who hands me a large book—a record of the individual for whom I seek information.

According to this dream, entities appear to occupy different positions on the various planes, in respect to their development. A mental attunement could be set up with any of those within the range of what Edgar Cayce called “the sphere of communication.” Here is further explanation of the meaning of attunement:

Q-20. Is it possible for this body, Edgar Cayce, in this state, to communicate with anyone who has passed into the spirit world?

A-20. The spirits of all who have passed from the physical plane remain about the plane; until their development either carries them onward, or returns them here. While they are within the plane of communication, or this sphere, any may be communicated with. There are thousands about us here at present.
#3744-2, A-20

Q-24. To what place or state does the subconscious (of Edgar Cayce) pass to receive this information it gives?

A-24. Just here in this same sphere into which the spirit and soul are driven when removed from the body of the person.
#3744-2, A-24

Q-1. What is meant by “souls within this sphere may be communicated with by Edgar Cayce in the psychic state”?

A-1. Each and every soul-entity, or earthly entity, passing through the earth’s plane still radiates in that plane the conditions which the soul or spiritual entity has radiated (before). This, then, is the fact—the real fact—in a material world.

The body of Edgar Cayce, in this psychic or subconscious condition, is able to reach all these subconscious minds, when

it is directed to such by suggestion—whether the subconscious minds are in the material world or in the spiritual world; provided the spiritual entity has not passed entirely into the condition where its radiations or relative forces are superseded by other radiations. In that case, we reach only the radiations left in the earth plane—those which are to be taken again when the entity re-enters the earth plane—whether the entity is conscious of this or not. The consciousness of reaching the condition wherein the physical body is permitted to accept the known truth must be reached by all.

Hence the statement given that the body, Edgar Cayce, in this subconscious condition, may communicate with those who have passed into the spiritual plane.

Q-2. In reality, then, the body of Edgar Cayce in the psychic state communicates with thoughts, and not with the spiritual entities themselves?

A-2. With the thoughts; and with the radiation which is present. As an illustration:

When this entity, this channel of information, enters the subconscious by laying aside the conscious mind; and when there is present the projection of the spiritual guide (the father of the one now seeking through this channel); we find that thoughts and impressions which that entity (the father) wishes to give, enter the subconscious of this entity acting as the channel. Not that the spiritual entity takes form, except in the subconscious of this entity.

Q-3. Then may my spiritual guide recede to a point or position where I may no longer receive these radiations?

A-3. (You would) not until you supersede these radiations by creating ones of your own. For thoughts are deeds, and all conditions remain as they have been given.

Q-4. Are these radiations like a vibratory force on our earth's plane, such as a light wave?

A-4. They may be so compared; but the radiations are spiritual, not material. That is, these radiations which come from the spirit form may take form in vibratory radiations of color or of light—according to the individual's attunement.

#900-22

The Ability To Communicate

Now let us turn to a general reading given on Spirit Communication, March 16, 1927. We come now to the answers to many personal questions.

First, let it be understood that in the material or physical plane, there is a pattern of every condition which exists in the cosmic or spiritual plane. For things spiritual and things material are but the same conditions of the same element, raised to different vibrations. For all force is one force.

During that period when the spirit or the soul (it is best that these be differentiated so that they will not be confused, then, in their relationships one to another)—to repeat, (when the spirit) is in the material (plane), the body physically is composed of: the physical body, the mind, the soul, the subconscious mind, and the superconscious mind, or the spirit.

In the makeup of active forces of the physical body, the body is constituted of many, many cells—each with its individual world within itself, controlled by the spirit which is everlasting; and guided by that part of the soul which is a counterpart—or the breath which makes that body individual. When the material body is changed and becomes the soul body (through death), the elements are patterned the same. That is, what was built by thought and deed becomes the active particles and the atoms that make up the soul-body, see?

When the soul passes from the physical body, then, the soul-body is then constituted of atoms of thought (which are mind), and these are a part of the Creative Forces.

We then have the soul-body with the mind. The subconscious mind which never forgets becomes then the sensuous mind of the soul-body. The spirit or superconscious mind becomes the subconscious mind, like that of the material body.

To the finite mind, the first question now becomes the place of residence, or that place occupied by the soul-body. The occupancy takes place at once—as is seen here. There

are about us many, *many* soul-bodies. An individual's thought, an individual's whole being, has produced form for these, by the fact of thought; just as thought in the material body is action. For remember, we are patterned one as of another.

In the next plane, then, we find that which was *built* by the soul is the residence of the soul. The companionship with what has been built by the soul may be of the earthbound; or it may be of the element or sphere or plane which has been attracted by the soul's actions, or its thoughts. Hence we find there are the same conditions in the astral or cosmic world, or cosmic consciousness, as are present in the material plane—until the soul-consciousness has reached a development wherein it is raised to a consciousness *above* the earth's sphere, or earth's attractive forces—until it reaches up, *up*, *outward*—until included in the *all*, see?

As to the next step in information given, then, we find this in regard to the ability of such a body or entity to communicate with those in the material plane:

Questions and answers by those who give or supply information about such experiences are often confusing. For each experience is as individual as the person who receives it, or the entity who transmits it. The possibility, probability and the *ability* of individuals to communicate or draw on such forces are raised, limited or gained by the (kind of) action of the entity trying to communicate. For remember, conditions are not changed (by death).

We find individuals (while living) at times communicative. At other times, uncommunicative. There are moods . . . and moods. There are conditions under which such communications are easily attained. There are other conditions that are difficult, as it were, to meet or cope with.

Just so . . . in that distant sphere; (when one dies) as is known by many, there is a place from whence communication may take place.

The next question that arises is: How are such communications brought about? Just as given. When the material body attunes self to the plane where the sensuous consciousness is in abeyance to physical, material laws; and

spiritual or astral laws are effective; those of the astral plane may communicate—in thought, in power, in form.

What form, then, do such (astral) bodies assume? The desired form, built and made by that individual in its experience in the material plane. Remembering our pattern: we find physical bodies are made by the action of cell units in the material body. Some are made to beauty, some to distress, by what was merited in the physical experience. Hence the necessity for a physical experience; in order that the *desires* that build may be created or acted upon.

Again, we return to (consideration of) the astral, or soul body. Why—*why* are the various forms of communication so often of a seemingly unnecessary nature? Why are they seemingly inadequate as responses of the mind of the soul-entity (being contacted), according to the understanding of the one who hears, sees or experiences such a communication?

This may be illustrated by a message received from a boy who had just passed into the spirit world. He was able, through mediumistic forces of another, to communicate to his mother: "All is well. Do not grieve. Do not long for the change."

Such a message seems to be in the nature of a rebuke to a sensitive mind, when momentous questions might be propounded and answers could—or *would*—be given.

Remember, however, the pattern which has been given before. At first meeting a person, is there a greeting (consisting) of some profound question?

Rather, it is well to cultivate proper circumstances for such communications and to receive such answers as may be given to most profound questions.

"Is such information always true?" may be asked. Always true, to the extent that the seeker has brought self into the attunement necessary for perfect understanding of the message. Do not attempt to govern information nor to judge information by the incorrect law, see?

Considering the matter of force: what is the impelling force which is seen in the movement of material objects? A

communication or an appearance of the soul-body is under stress when in contact with the individual mind. This we have seen and experienced during the communication of such information as has been given. We find that these impelling forces result from the combination of (attitudes) in the individual receiving and abilities of the individual so communicating. That is, we find that when levitation occurs or objects of a material nature are moved about, during various experiences of individuals, this occurs by means of the active principle of the *individual through whom such manifestations are being made*—not by spirit action, not by soul action. However, such movements are *controlled* by cosmic consciousness. Don't leave that out, see?

"Controlled," for, as given, the body must be subjugated so that such force may manifest. At such times, we then see undue strength and undue power manifested. This is necessarily true because things controlled by spirit alone manifest much more active force than those controlled by the sensuous mind. Just so is a trained mind more active than one untrained.

Now, many questions have been asked here. Answers have been given as to various forms of forces active in communicative energies—or soul forces—which manifest in the spirit world and in the material world.

These explanations which we have given here are set forth so that those who wish to study may have the basis of understanding; and this will give each and every individual the knowledge that the physical world, the cosmic or the astral world are *one*.

For the consciousness—sensuous consciousness—is like a growth from the subconsciousness into a material world. Then the growth in the astral world is a digesting, and a building of (or toward) the same oneness in spirit: in consciousness, in subconscious, in the cosmic. From one (incarnation) to another, we find that individuals retain their oneness—until each is made one with the Great Whole, the Creative Energy of the Universal Forces, which *ever manifests* in the material plane.

#5756-4

Summary

Summarizing the above points for a thoughtful review:

- (1) Death does not necessarily bring immediate spiritual enlightenment.
- (2) Communication is controlled by attunement established on both planes. There must be a mutual desire.
- (3) Much communication may take place with thought impressions.
- (4) Emphasis is on the fact that the physical plane is just one level of consciousness—a part of the whole, like a room in a house.

Attunement—Prayers For The Dead

Many people are sincerely concerned as to the advisability of communication with those in spirit realms—the possible harm or benefit to those in the material plane and those in other planes. The subject is discussed from many points of view in the very interesting and helpful readings quoted below.

Our first reading was given for a woman whose brother was dead, and tells again of help which can be given those who have passed on.

The entity has had the experience of awaking at night and feeling the presence of her brother—would appreciate an explanation of this.

A. This is a reality.

On June 2, 1942, the entity heard her brother calling her. Was this the exact time that he passed on?

A. Not the exact time, but the time when the entity could, and found the attunement such as to speak with thee.

Was there something he wanted her to know?

A. Much that he needs of thee. Forget not to pray for and with him; not seeking to hold him, but rather that *he*, too, may walk the way to the light, in and through this experience. For this is well. Those who have passed on need

the prayers of those who live aright. The prayers of those who would be righteous in spirit may save many who have erred—even in the flesh. #3416-1

Q-10. After I pass on, could I deliver a message to my husband or my brother? If so, then why couldn't I deliver a message (now) through another mind, or channel which I might find, to convey such a message to my husband?

A-10. Only when there is attunement is the message received, as in the case of the radio. That is to say: only when two individuals have the same psychic attunement can a message be delivered from one individual to the other. . . .

Love may be sent from one in the spiritual realm to one in the physical world. By themselves (the two concerned, alone), they may attain access to the other's consciousness, and a feeling of nearness and at-oneness. But it cannot be done through someone else, such as a medium. #140-10, A-10

Q. Does communication further, or retard—or not affect—the spiritual progression of those in spirit life?

A. It may do all of these things. The same elements (of growth or decay are present there) as in the material plane.

As is known, that which has materialized into matter consists of elements which are in the process of de-materializing or already de-materialized. Where aid may be given, there must be the desire.

As many have seen, known and understood, desires may have carried an entity on to heights, from which it can be detrimental to be called [back] into association with the material. For all are given the opportunity to which they are attuned or have built; and this pertains both to the material and spiritual essence of truth, fact, or condition—whether positive, negative or static. #5756-8

Thoughts are things, and may be miracles or crimes. Mind is the builder, and upon what has been thought and made, a greater source of communication may be established.

Thought, or thinking, then, shows the variation between spiritual-minded and material-minded surroundings. It should not be thought from the premise (mind is the builder)

that there is not spirituality even in those who are called material-minded; rather, reason it out from what has been given. Those who signify, testify and glorify the Giver of life are in the proper course. Those who glorify self are in the class which must be put away.

There are many phases, many kinds of manifestations of psychic forces in the material world. There are also those influences from without the veil who seek . . . seek . . . to find a way of expression—so that they may still fulfil a part of their evolution in the earth, regardless of their present estate. And these bring turmoil and strife. #1135-2

Remember the first premise, "As the tree falleth, so doth it lie." This may be taken to mean that when there is the desire on the part of those in the spirit or fourth-dimensional plane to be communicated with; and when the same element of desire is attuned to them from another plane, stratum, sphere or condition; then such communication may be accomplished. Hence it may be truly said that all factors have their influence.

Desire is the ruling factor. The desire must be attuned to the same vibration of the one in another plane. Just as the radio is attuned. Those seeking His Face must know and believe that He is; they must attune their abilities and their efforts in that direction—acting, feeling and knowing that there is a response. #5756-8

Q-8. Whenever I direct a thought, in prayer or otherwise, to a loved one who has passed from earth's plane, is that thought received and understood by that entity in the spirit plane?

A-8. This must not be answered from here. For those who have passed on to spirit planes reach even to the realms of the superconscious forces. *Each individual in these planes awakens to these developments in himself; and should not be hampered, tied, or wedged in by the thoughts and expressions of those exerting a material influence.*

Q-9. To what extent does a 4th and 5th dimension entity guide, control or influence affairs of the earth?

A-9. Just as much as an individual will allow; depending

also upon the plane the entity has reached, wherein he may attain, gain, see, understand or give enlightenment to one of a lower dimension.

For as given, *it is hard for an individual of one faith to understand the feelings and intent of an individual of another faith.* The intent of each may be directed to the best of his knowledge and belief. But this fact *does not affect the real status of conditions as they actually exist in the various spheres—except as they are co-related, one with the other.*
#900-66

The readings gave this advice to one individual:

Be sincere with yourself. Then other outside influences—even discarnate entities through whom you may obtain much—will be sincere with you. Sincerity will drive away those who might hinder. But do not use these entities, do not abuse them. Know that they come to you for aid, not to aid you. Aid them! Thus we are admonished to pray for the dead, for they only sleep—as the Lord indicated. And if we are able to attune ourselves to them, then we may help. Though we may not call back to life, as the Son did, we can point the way. For there is only one Way. And we can point to that one Way which is safe in Him who is the Way, the Truth, and the Light.
#3657-1

Examples of Communication

In examining various kinds of communication which occurred during readings, the following one is clear-cut and contains some interesting ideas. By way of background, it should be said that Edgar and Gertrude Cayce became well acquainted with a Dr. S. Gay, while living in Selma, Alabama. He was the family physician, and operated on Edgar Cayce for appendicitis and delivered the child, Edgar Evans, born to Gertrude Cayce in Selma. Dr. Gay died while the Cayces were still in Selma.

At Virginia Beach, on May 6, 1929, two readings had been given for men who were in distant cities. Gertrude Cayce had given the suggestion for Edgar Cayce to wake up, when the following voluntary reading was given in Edgar Cayce's normal speaking voice:

Here, Sister, before you change this, let me give you a

little piece of advice concerning what you are working with. There are many questions often asked you, and you often feel that others are not considerate of the position you occupy with respect to the forces manifesting through Cayce. There are some things which may possibly aid you to understand just what takes place, and how you—personally—may aid an individual seeking to know what would be helpful or beneficial for themselves or their loved ones; or (aid you) when others seek to gain the same experience you, yourself now have in obtaining information for others or for self.

Here is the condition ever present when such information is obtained. When consciousness is laid aside, what takes place resembles the action of a spring in an automatic curtain roller. The curtain can be pulled down or raised up with the release of the spring.

Some call this going into the unknown. Some call it spiritual—or spirit-communication. Some call it the ability to experience the force of activities in the fourth dimension, that plane of the inter-between or of the Borderland—which is nearer correct than any other explanation which may be given. All individuals occupy this plane during the period in which they gain consciousness of the sphere they themselves are occupying. They remain there until such time when there is a joining of the forces which may again bring the entity into the realm of physical experience or being.

Now, each individual seeks experience, see? Each one must experience conditions, if he is to become aware of what is present or existent, and if his experience is to become a portion of the whole of that entity.

Know, then, that whenever there is a whole-hearted desire in all who seek this communication, there will be a perfect action of the roller, or spring; or there will be perfect application to information that may be sought.

But, Sister, know this: whenever you, yourself, are in the position of questioner, or one seeking to obtain information for another, call on me. I will answer. This is Gay. We are through.
#538-28

This appears to be a direct-telepathic type of communication. Here, Edgar Cayce does not seem to be talking with another per-

sonality (Gay); rather, Gay's thoughts appear to be acting directly through the subconscious. It seems possible that Edgar Cayce had moved to Gay's plane of consciousness and was in direct contact, rather than that Gay had moved to the level of physical consciousness of Edgar Cayce. Gay's explanation of the phenomena of the readings as "activities of the fourth dimension" indicates also a movement in consciousness.

Notice that he mentions rebirth. Gay was not known to have accepted the idea of reincarnation, and this subject was not a part of Edgar Cayce's physical consciousness until life readings began in Dayton, Ohio, years after Gay died. Here, then, is a communication dealing with ideas which were not part of an entity's thought process at death.

Gay seems aware of at least some of Gertrude Cayce's attitudes and thought patterns. This could have come from Edgar Cayce's subconscious, masquerading as Gay, of course. It is curious, however, that Gay phrases his last suggestion as he did. When Gay knew Cayce on the earth plane, various people acted as conductors. At the time of this reading, Gertrude Cayce conducted practically all of the readings. Time seems out of focus!

Another Type of Communication

After two check-physical readings given on April 10, 1929, the following unsolicited information was given:

Now there are many here who would like to speak about various things which have been given regarding the educational end of the institutional work. Three would speak about varied approaches, each his own viewpoint.

We find that Robertson would say, "In the presentation of the pamphlets as lessons, use the spectacular of each individual experience as an approach."

While we find Funk would say, "The reason and the self-application would be a better approach."

Then we find this is presented by Hudson: "Individual approach is the way the information should be presented whenever given to the public; knowing that—as has so often been said—this work is to be first to the individual, then to the classes, then to the masses."

Each of these who were teachers during their physical experience thus present the way in which three classifications may be instructed. One was the wanderer, one was the student, and the other the reasoner, or exhorter. In each field, there is a class (to be taught). While individuals differ, let the first principle be the starting point: *All is One! We are through for the present.* #5756-7

Here the communication is through ideas but there is also a definite reference to personalities existing in some level or plane of consciousness. Possibly, in moving through various levels, Edgar Cayce ran into thought forms representing distinct attitudes held by these men. The relationship of these attitudes toward activities and proposed activities in the present constitutes a different type of communication from those previously presented.

Guardian Angels

Another interesting kind of communication found in the readings involves the ancient theory of guardian angels. In a portion of an individual's reading devoted to general questions, we find the following:

Q. Who is giving this information?

A. The same one who acted as guide and aide for the entity—he who may be termed the guardian of the entity's activities, D

Q. What is D at present?

A. The body's guardian angel. He stood and reasoned with P (this entity); again he acted as an aide to him in the spirit world; D was attuned to what was given out by this entity as the messenger in Egypt—there again, D was the brother and the aide in the flesh. #311-7

It seems evident from the above that this man's guardian angel is an entity in another level of consciousness at the present, but was a brother in a prior incarnation. Ties between them lie in the mental realm and relate to ideas, ideals and purposes. This reinforces the idea that we are much more closely related to souls in the realm of the mind than we are consciously aware. Such relationships would exist between entities both in and out of physical

bodies. The term "angel", by the way, is used here to describe a protective soul, not a celestial being.

We have another reference to guardian angels, taken from a life reading for a soldier left for dead on the battlefield, during the First World War. He had a strange experience of being helped, described and explained in the reading. The admonition in the latter half of the reading referred to the individual's life work.

The angel stooping on the field, the walking through the garden with the shadow about the entity—these mean that the entity was being guided, guarded and protected. This was in fulfillment of what had been promised from the foundation of the world, to each individual: "If ye will be my people, I will be thy God." He who walketh in the light and has in his heart the purpose to do and to be what the Creative Forces would have him be, shall not be left alone. Though he walk through the valley of the shadow of death, His arm and His hand will direct thy ways. His rod, His staff will comfort thee. Though thy walk be through green pastures, or in the ways which lead down to the sea—yet His spirit, His arm, His face will comfort thee in whatsoever way thou goest.

Then when one is so guarded, so guided, it is indeed for a purpose that one is kept in the way. Therefore be not unmindful of the necessity that He who guideth shall show thee the way.

Do not attempt—with thy short hands, thy poor vision, thy hardened heart, thy encasement in this material sphere—do not attempt to avoid giving the credit where credit is due. Nor should ye attempt to censure where censure is due. Rather, let thy yeas be yea, and thy nays, nay. For the Way ye know, the manner ye know. Do not tempt the Lord, thy God. #1909-3

A Personal Communication

On July 9, 1934, Gertrude Cayce, Gladys Davis, Mildred Davis and L. B. Cayce were present to hear a check physical reading on the regular schedule of appointments. The reading was completed, and the suggestion was given for Edgar Cayce to awaken, when he began the following extemporaneous reading:

There are some here who wish to speak with those present if they desire to communicate thus with them.

Mrs. Cayce: We desire to have at this time what would be given.

Mr. Cayce, after a long pause: Don't all speak at once. (pause) Yes, I knew you would be waiting. . . . Yes? Haven't found him before? All together now, huh? Uncle Porter, too? He was able to ease it right away, huh? Who? Dr. House. No. Oh, no—no, she is all right. Yes, *lots* better. Isn't giving any trouble now. . . . Haven't seen her? Why, where have you been? Oh. She is in another change? How long will they stay there? Oh, they don't count time like that. . . . Oh, you do have 'em. Well, those must be pretty now, if they are all growing like that. Yes? Yes, I'll tell her about 'em. Tell Gertrude you are all together now, huh? Uncle Porter, Dr. House, your mother? And Grandma. Oh. Grandpa is still building? Oh, he made the house . . . yeah? Tell Tommy what? Yes! Lynn? Yes, he's at home Oh, you knew that! Huh Ain't any difference? Well how about the weather? Oh, the weather doesn't affect you now—doesn't change Oh, you have what you want depends on where you go Sure, then you are subject to that, anyway Little baby, too! How big is it? Oh, he is grown now, huh? Yes. Coming back! When? Oh! Uh-huh. All right Why? Oh yes, they hear you I'm sure they do. I hear you! For Gertrude? Yes, she is here she hears you. Oh yes.

Mrs. C.: I don't hear. May I have the message?

Mr. C. (continuing): Sure, she hears you; don't you hear her talking? No, I don't know what she says.

Mrs. C.: I don't hear. Will you repeat the message for me?

Mr. C.: "Mama and Dr. House and Uncle Porter and the baby we are all here. Grandpa has built the home here, and it's *nice!* And we are all waiting until you come, and we will all be here ready we are getting along *fine*, doing *well*, yes! No. No more troubles now, for springbiter's all along the way.(?) For we have reached, together, that

place where we see the light and know the pathway to the Savior is along the narrow way that leads to His Throne. We are on that plane where you have heard it said that the body and the mind are one with those things we have built. Yes, I still play baseball, and Charlie has recently joined my club, and I am still Captain to many of 'em. Well, we will be waiting for you!" #5756-13

When asked who gave this information, Edgar Cayce gave the name of Mrs. Cayce's younger brother who died many years before.

Only a few examples of this type of communication are found in the records; however these reveal a great deal about the nature of life after death, as Edgar Cayce knew it through his daily reading periods.

Again we get a definite impression of movement on the part of some phase of Edgar Cayce's mind. For example: "I knew you would be waiting," "all along the way," etc. Evidently, he stopped on the way back from the level of attunement from which the reading was given. He recognized several individuals who wished to communicate, and began a conversation with them. Those present in the room could hear only one side of the conversation; then he repeated a specific message which was given to him.

This is similar to the communication from Dr. Gay, but it contains a different kind of information about life after death. Let us examine this message carefully in the light of general statements made in the earlier section of this article.

A young man evidently continued the kind of physical activity ("I still play baseball") which he had enjoyed on earth. He died of tuberculosis, and had been forced to give up the game during the last years of his life. This brother also speaks of a home being finished by the grandfather. This home had become a symbol of family stability—a "point of return" in any time of trouble for various members of a large family. The grandfather was building it when he died, and it was added to, during the brother's life time, but not completed. The ardent desire of the grandfather was apparently fulfilled in the after-death plane, and his family was with him.

Notice that the young man had begun to recognize this home as a place on a path, rather than a "heaven" or stopping point. Notice

the references to the weather, and a different measurement of time. The persons mentioned all died at different intervals. The baby referred to was probably Gertrude and Edgar Cayce's child who died while an infant. In this brother's mind, at least, growth had continued. Does the "coming back" refer to reincarnation? The idea of rebirth was not a point of view held by the young man when he died.

Additional information was desired regarding circumstances pertaining to this communication; so on July 17th, 1934, another reading was given to obtain the information. The suggestion used and the major portion of the reading follow:

Mrs. C.: You will have before you the body and enquiring mind of Edgar Cayce and all present in this room, in regard to the experience following the reading Monday afternoon, July 9th, 1934; explaining to us what happened . . . and why . . . at that particular time; answering the questions that may be asked.

Mr. C.: Yes, we have the body, the enquiring mind, Edgar Cayce, and those present in the room on July 9, 1934.

In giving what may be helpful, turn for the moment to what is known as the body of self; and also what is known by those present in the room as spirit communication—ordinarily so termed. This is . . . or should be (and this has caused much of the dissension) termed *soul* communication.

For the soul lives on, and conditions mean only a release of the soul-body from a house of clay. Hence activities in the world of matter are only changed in their relationships to: what produces the activities, and what the physical body sees in material or three-dimensional form.

For example, words are the combination of sounds. Sound is an activity of things that produce vibrations or bring them into activity, in order to be heard. These vibrations, then, are communicable to entities having various degrees of attunement.

Here we find (in the July 9 reading) that because of their experience, certain ones were present who were in attunement, through the vibrations sounded in the room at that particular time. And these sought—many of them,

even many who spoke not—(sought) to communicate information about themselves, so that not only their continued existence might be known, but that they exist in a world of matter—of finer matter.

Just as the sound is attuned to those of various vibrations because of its tonal or active force, so there are variations in all.

These soul-entities sought—through the channels through which the soul force of Edgar Cayce was passing at that particular time—to produce that which would make known their presence and activity, in that particular period. Although the various communications given then were from those thought to be dead (from the physical viewpoint), or in other realms; yet their souls, personalities and their individualities live on. Personalities are gradually lost in oneness of purpose and desire; as the entities are in continual activity toward goals in the realm of whatever they have meted or measured to themselves or built in their individual earth-experiences.

Hence there was communication, as heard, between the soul forces of the body of Edgar Cayce, so attuned; and those individualities who were attempting to make known their own realms of activity, in their various spheres of experiences at that time. See? Ready for questions.

Q-1. Why did we hear only one side of the conversation?

A-1. Because of denseness of matter in relation to the spirit realm. All *felt* the presence of the influences which were attuned to those other activities. Spoke He, the Master, "They that have ears to hear, let them hear." There be none so deaf as those who do not *want* to hear. All could hear, if they would attune themselves to the realm of those activities during such an experience.

How (some would ask) did the body or soul of Edgar Cayce attune self at that particular time—and yet not remember in his physical consciousness the conversation he had with entities who approached to communicate things that were, are, to them very vital in their experiences in the present plane?

This, as has been given, is because the soul of Edgar Cayce passes from the body; into those realms from which is sought the information desired by the seeker.

At that time, there was sought (on the 9th of July, see?) information about the physical condition of a body, which in the material world would aid in correcting mental and physical conditions. The realm from which such information is obtainable—as we have given—is either from those who have passed into the subconscious realm of activity; or from subconscious and superconscious activities attuned to (connected with) superconscious activity in physical forces. Hence this particular body, Edgar Cayce, having laid aside physical consciousness, was able to attune self to varied realms of action.

If this body, in its present material and mental development, were to be entirely aware of its soul's activities in realms through which it passes—the strain would be too great upon the relationship between the mental and its application of mental ideals to material activity. It would become demented in its application of relationships—and he is thought crazy enough, anyway!

Activities in relationships between the various realms are of such a nature that they do not often appeal to individuals, as they do to this body, Edgar Cayce. Therefore, how much greater would be the gap, if his soul activities were wholly a part of the material consciousness!

Yet we find that the body, Edgar Cayce, may grow more and more spiritual-minded, as it dwells upon things that build *constructive* forces in the experience of others. This will be especially true if and when the body is wholly cleansed from carnal influences and forces during its material activity. There will be more and more of the spiritualizing influences in activities.

The soul-consciousness may, during any period, soar to realms where it has been active before, in all those forces and relationships of a spiritual or soul world. See? For there are so-called planes which include all the abilities to comprehend what is capable of being made into matter, form, or activity in a material world. Those planes are ever present in this soul's activity.

Such experiences come about (as on July 9) whenever those present are in accord with what is being sought; or are passive enough to allow the various communications or activities to come through in harmonious relationship to those who may (in the future) associate one with another.

It is asked, then: through whom does the communication come? Why is only one side of the conversation heard? Because the experience of the soul itself was speaking. Those present may hear or experience by some other activity of a material body that such is taking place; that connections are made so that communications may be had, one soul with another. #5756-14

In the reading, this information was followed by a summary of what had already been given, combined with warnings about other members of the family. Careful study of these will provide insight into the concept of "movement in consciousness" and "attunement"—both of which describe the Edgar Cayce phenomena.

Spiritualistic Practices and Karmic Ties

Many Life Readings refer to past lives in which individuals were involved in spiritualistic practices which were causing confusion in their present incarnation. Here are two examples:

The entity was an aide to that stooledipper who renounced or sought to have certain others renounce those experiences during that period. The entity lost and gained through this experience, in the name In the present sojourn, the entity now leans toward the study of various forms of manifestation occurring to those who may be said to have a "familiar spirit"—or toward various associated ideas built either from imaginative forces or from previous experiences of the entity. #1909-1

As to the appearances in the earth, certain ones are here given which affect the material environs . . . though, to be sure, mainly from the realm of approach to the spiritual. Not mystical experiences; not that the entity has had the experience of hearing a voice and being stopped from some deed or act because of the mysterious voice. No; these sojourns are given because thou hast dwelt in and among cer-

tain earth environments when these spiritual matters were evil spoken of—because individuals heard, saw or knew those mystical forces which lie so close about the earth. Such entities in the earthbound realm are seeking aid from the only source *they* know! Hence, look thou *not* to such communications, but rather look to those in the nobler and greater realms—look *continuously* for directions from the Giver of Life! #1297-1

"The Seeking Within"

Many times, people were advised to seek within, rather than to rely upon any kind of outside influence. We give two examples of such warnings, together with the comment that perhaps in past lives these individuals had developed these blocks which were bringing confusion.

Q. To further my work in possible radio reception of cosmic messages, should I attempt to train myself in automatic writing, or use a medium?

A. Rather than use automatic writing or a medium, turn to the voice within! If in so doing, there is an expression to what may be given to self by writing, it is well—but it is not well that the hand be guided by an influence outside of itself. For the universe, God, is within! Thou art His. Thy communion with Cosmic Forces of Nature—thy communion with thy Creator—is thy birthright! Be satisfied with nothing less than walking with Him! #1297-1

In making application to the present circumstances, then, the entity should make a study of self's abilities to hold firmly to means and measures whereby the entity at the present time can attain to its highest development and make manifest spiritual truths now becoming a part of the entity's experience. As the entity has seen during the last few years, or this latest cycle of sojourn under astrological and numerological urges, a power, an influence is now being awakened within self.

Do not allow this development to be directed by an entity that proclaims itself as being the guide. Why? Because, as explained before, self has had such abilities, and

soul development has been such that to call upon the Infinite is much more satisfying, much greater, more worth while to the individual soul; than to be guided or directed merely by an entity outside self. Such an entity, like self, is in a state of transition or development.

There may be times when individual entities are permitted to tell or indicate their activity by a name. But as has ever been proclaimed: a name immediately sets metes and bounds upon the abilities, or the phase of development for a given period.

As a very crude example, one would not send for a plumber to judge a painting; nor seek a well-digger to judge a musical interpretation. This is true, simply because they have not experienced the development or training. . . .

As God's purpose is to glorify the individual man or soul in the earth; so the highest purpose of an individual soul or entity is to glorify the Creative Energy, or God, in the earth. If the Maker should use a gnome, a fairy, an angel or a developing entity for a guide, all right; for He hath given His angels charge concerning thee and thy face is ever before the Throne of the Infinite. #338-3

In Book II, *A Search for God*, the reading explains various signs along the path of soul development: dreams, astrology, numerology, etc., as well as guidance through communication. "Make your own approach to the Force" was the advice given. "They are like candles so that we stumble not in the dark. Worship not the light of the candle; but rather that to which it (the candle) may guide us in our service."

A strong warning was given for a man who was interested in spiritualism, who was trying to estimate the range of information possible through a reading.

Q. Is there anything the Forces would recommend for me to do?

A. Present yourself to the forces which make for a more perfect relationship with the Living God—not encumbered by another individual's dead past—an individual who is

seeking to climb up by your own hard way!

For, as it has been given: he that climbs up any other way than by the way of the Cross is a thief and a robber.

So, make your own approach to the Force which manifests itself in the material world, as a soul to that Throne. Be satisfied with nothing less than that approach. Thus may the consciousness of the Christ-life come into your knowledge. #2897-4

In answering a question about the difference between automatic and inspirational writing, the same thought is expressed.

In regard to the activities of the so-called channels through which individuals may receive inspiration or automatic-writings: the inspirational is the higher activity. This (inspirational writing) may partake of both earth-earthly things, and heaven-heavenly things. Automatic-writings, on the other hand, may partake only of whatever source or the force guiding or directing.

Inspirational writing may develop the soul of the individual, while the automatic-writing rarely reaches beyond the force guiding or directing. #5752-4

The individual self, then, in this matter as in all others, must choose his own way. "There is set before thee this day good and evil, life and death. Choose thou," as is so often quoted in the readings.

THE QUESTION OF POSSESSION

Many people think that possession by an outside spirit is a condition pertaining exclusively to biblical times. The readings make it clear that such is not the case, and give definite warnings to be observed. Unwise use of psychic power in past lives apparently accounts for some cases of mental confusion and serious psychic difficulties, as given earlier. We have tabulated 10 cases of varying difficulty, with diagnoses from the readings.

- (1) #1572—Couldn't sleep; bothered by tiny dwarfs crawling all over her; while asleep, believes she is a man seeking sex gratification; has gone to witchcraft doctors trying to get "dispossessed."

Reading: "Glandular disturbance; incoordination between cerebrospinal and the sympathetic nervous system; pressures in lumbar region, in lower dorsal and brush-end of the spine, overstimulating glandular forces related to the plexus at the pubic bone itself. This condition is not possession."

- (2) #4787—Hallucinations.

Reading: Lesions in the pelvic area. Not possession.

- (3) #1183—Question about husband who drank heavily.

"Q. What causes him to lose control of himself?

"A. Possession.

"Q. Regarding my husband, what is meant by "possession?"

"A. Means possession.

"Q. Does that mean, by other entities, while under the influence of liquor?

"A. By others, while under the influence that produces such reactions, such antagonisms—and therefore, the very change of his activities.

"If there could be a sufficiently long period of refraining from the use of alcoholic stimulants for this body, the husband; and if diathermy electrical treatments could be then used; these conditions would be eliminated. But do not use the electrical treatments while the effects of alcohol are in the system. This would be detrimental."

- (4) #3380—Severe headaches; unable to sleep.

Reading: Result of injury to the brain; psychological condition of an unusual nature. Here there is the attempt of possession during periods when the body relaxes.

- (5) #3421—Woman described "a creature" which attacked her; as seen by clairvoyants, a huge octopus, which produced violent nerve reactions, jerking of body and severe pain. She had visited all kinds of doctors, and worked with various metaphysical organizations without obtaining relief.

Reading:

"We find there has been the opening of the Lyden gland, so that the Kundalini forces are moving along the spine to various centers. These open (to it) because of the entity's attitude—or the activities of the mental and spiritual forces of the body. In much the same way, the foetus forms by conception. These forces naturally take form. Here, the openings of the centers take place because the centers have not been put to a definite use, from the beginning.

"As an illustration, the psychological reaction might be like that of one who gains much knowledge without making practical application of it. Then it forms its own concepts.

"Now we combine these two factors, and we have what is indicated here as possession of the body—a gnawing, as it were, on all of the seven centers of the body. . ."

It was advised that packs be used over the area of the ovaries, and osteopathic corrections be given over the coccyx area. The second reading indicated improvement. It also contains an interesting reference to such possession:

". . . the body allows itself to slip back into a consciousness controllable by the formation of what is positive possession—but which is a creation of the self's own mental and physical self."

- (6) #422—Hallucinations; heard voices; began to lose control of body movements.

Reading: Indicated that the individual had been curious about phenomena, had tested and played with them. In another life, this entity had used occult power to control others. This might lead to possession in this life, unless corrected.

- (7) #386—Hallucinations; heard voices; nervous speech.

Reading: Caused by shocks and suppression, from 8th to 12th year. Not possession.

- (8) #3000—Woman is concerned about influence trying to put her to sleep at night.

Reading: Recommended use of low electrical appliance. It cannot work through the low electrical forces. When asked the source of this influence, the reading indicated that it results from attempts by others to impose themselves upon the entity. The person who received this reading suffered also from a blood deficiency.

- (9) #3662—Considered a manic depressive case; in an institution when reading was given.

Reading: "Unless proper corrections made, there must eventually occur a full possession. There are certain pressures existing in the coccyx, and in the lowest lumbar and sacral areas. These have prevented and are now preventing a normal closing of the Lyden gland."

- (10) #5405—Mental collapse; shock treatments; insulin; institution.

Reading: Dementia praecox. No obsession, no possession.

- (11) #5221—Nervousness; supersensitivity.

Reading:

"Q. How did I happen to pick this up?

"A. In its study, the body opened the centers and allowed the self to become sensitive to outside influences.

"Q. What is it, exactly, that assails me?

"A. Outside influences. Disincarnate entities."

A consideration of even so small a number as eleven readings on possible possession reveals information that may be of a startling nature to some.

Possession is recognized as a definite possibility, and some constructive suggestions for eliminating the danger are given. The physical body should be in excellent condition and free from glandular disturbances; also free of lesions in the lower spine. The

blood should be free from deficiencies; such as low hemoglobin, deficient white corpuscles, and probably a deviation from normal sedimentation rate—all of which can be detected by one's physician.

It is highly desirable that the individual not be fettered by confusion or blocks brought over from past lives in which psychic power was misused.

The readings explain the possibility of possession thus:

When strong desires have fastened upon the inner being with such a hold as to become a part of the subconsciousness, these desires develop further. For example, one may have such a condition in gluttonousness or in any indulgence that benumbs the mental forces of the entity . . . for the subconscious, as given, is the storehouse of every act, every thought or deed . . . Hence the condition which is seen surrounding such an entity who has passed into the spirit plane is that of seeking gratification of such desire through low-minded persons in the earth plane. These take such desires upon themselves from the other sphere—thus exemplifying that thoughts are deeds, and live as such. #900-20, A-1

It should also be emphasized that very similar symptoms are present during possession and during physical disturbances appearing to be possession. Notice the close relationship between the lower spinal areas, and the endocrine glands (lyden and gonads) in the lower portion of the body.

Possession can evidently include not only influences from what Theosophists call the "lower astral"; but also influences from thought forms created by the individual himself in this and other life experiences. A very fine line can be drawn here, and one should not jump to conclusions. Symptoms alone cannot be the basis; some of the eleven cases described above show better signs of possession than those so labeled.

In Closing

C. J. Ducasse in *Is A Life After Death Possible** states aptly man's chief desire about life after death. He says:

* *Is Life After Death Possible*, by C. J. Ducasse, University of California Press, 1948.

. . . . for what man desires is not bare survival, but to go on living in some objective way. And this means to go on meeting new situations and, by exerting himself to deal with them, to broaden and deepen his experience and develop his latent capacities.

Information from the Edgar Cayce readings assuredly encourage thousands of people to think of life and death as just parts of a stream of experience.

Know that life is a continuous experience. . . . #1824-1

Q-2. What is my spirit entity and how may I develop it in the right direction?

A-2. The spirit entity is only that portion which develops other than in earth's plane. The soul's development is in the earth's plane. The spirit entity's is in the spirit plane.

#900-16, A-2

To information from the readings which we have quoted, we could have added many *consciously* clairvoyant experiences of Edgar Cayce's life. These point, too, to worlds beyond the range of normal sense perception. Only within our own century has man come to recognize the amazing subconscious control of his own body processes. In the total Universe, man is perhaps a part of an even greater whole which exerts an influence upon him, aware or unaware. To glimpse this world consciously, he must walk with the great saints and mystics of all ages.

In interpreting a dream of his own death, Edgar Cayce said:

Even though the physical body may be laid aside, the operation of the work, as seen and carried on in this physical state, will be going on just the same; the impressions, the lessons, the guiding forces, the directing, help and assistance to many will continue—especially to those for whom the entity feels a close relationship, and close connections in the physical.

For, as is seen, there are peace and communion between loved ones, in and from the earth's plane, in that realm of the spiritual world. Chaos does not rule; rather that (state) of oneness in purpose and truth. #294-74, A-3

There are many who testify to the truth of that closeness and communion.

Tomorrow, we pass through "God's Other Door."

THE CONTINUITY OF LIFE

by Edgar Cayce

[The lecture which follows was given by Edgar Cayce in February 1934.]

First, let us understand what we mean by certain terms that we must use. Not being a scientist, I cannot speak in a scientific way and manner. I am not an educated man, so I cannot speak in terms of a scholar. I can speak only from experience and observation, or from what I have read.

When we use the term, "continuity of life," what do we mean by "life?" Do we mean that span from birth until death? Would it not be preferable to refer to life as the consciousness of existence?

With such a premise, I approach this question which has been sounded throughout the ages. It is one of the oldest questions that man has considered. If a man die, shall he live again? What is death? What comes next? All of these sound the same note. We must each answer within our own self. But this is my belief:

I believe that when God breathed into man the breath of life he became a LIVING SOUL—individual soul, if you please. The Spirit of God is life, whether in a blade of grass or in man! The soul of man is individual and lives on!

In the very first part of the Bible we find it noted that man was forbidden to partake of certain fruit in the Garden. In the partaking of that fruit he became conscious of his being, and it was sin—for he was forbidden to do it.

Then God reasoned with man that he must leave the Garden lest he partake of the tree of life and live forever. What did that mean? Just that? Or had Satan been correct when he said, "Ye shall not surely die if ye partake of this fruit!"? What brought physical death to man? Error! The partaking of that which he was forbidden. Did it bring death to the soul? No! It brought death to the physical body!

Now to become conscious of our continued existence is to become righteous in ourselves. Then we may become conscious of our continued existence, whether in the physical realm, the spiritual realm, or whatever stage of development through which we may be passing from physical life unto spiritual life. As we pass through all the various stages, what are we attempting to gain? Righteousness within!

Jesus gave that if we had His consciousness within us we should become conscious, or should *know* what He has said to us from the beginning. What was the beginning with Christ? "In the beginning was the Word, and the Word was with God, and the Word was God." So were our souls in the beginning. The Master said, "Ye say that ye have Abraham for your father. I say unto you that before Abraham was I AM, and he rejoiced to see my day and he saw it and was glad!" Then many of those to whom He spoke these words walked no longer with Him, but turned away. Why? He was answering that same question which has been bothering man from the beginning: "If a man die, will he live again?" He said to Nicodemus, "Know ye not that a man must be born again?" When Nicodemus asked, "How can such things be?" He answered, "Are ye a teacher in Israel and knoweth not these things?"

What is it to know the continuity of life? It is to be righteous within, and to have the consciousness of the Christ within. For God is Life. Christ is Life, and Light unto all that seek to know Him; and without Him—is there any other way? *Is* there any other way? Not that He is the *only* way, but, "He that climbeth up some other way is a thief and a robber," to his own self! He *is* the Life. He came to represent that life, and the continuity of life is in the immortality of the soul.

Immortality of the soul is an *individual* thing. My soul is my own, with the ability to know itself to be itself, and yet *one with God*. That was the message Jesus gave to His disciples all the way through. "I of myself can do nothing," but the Life that is within—and the gift of God working in you—will make *you* conscious of *your* relationship to your Maker. How do we become conscious of our relationship with God? By living the Fruits of the Spirit! Spirit is the Life, and Light, that makes us conscious of immortality—which is the continuation of our oneness with God. If God *is* Life, we then must *be His* to *enjoy* the consciousness of being one with Him!

Continuity of Life, then, is being conscious of our oneness with God, through the channel that has been set before us by the Example that has come into the world to show us the Way of Life.

That consciousness exists after physical death has very clearly been pointed out to us in at least two ways that I should like to mention.

After Samuel passed on, Saul was still in trouble. He knew Samuel had rebuked him for the manner of life he had lived; yet he was in great distress and sought to know if Samuel would not give him another blessing—though Samuel had passed from the physical plane of existence. So Saul sought out a channel through whom he might speak to Samuel—and spoke to him! We find that Samuel's consciousness had not changed one iota by having passed to the other side, for his first words to Saul were along the same lines that he used while still on earth, "Why troublest thou me? Dost thou not know God has rejected thee already?"

Passing over did not automatically make Samuel know more than he knew when he was here; not a bit more; the manner of existence he had lived in this plane had only developed him just so far. What did Christ say about this? "As the tree falls, so shall it lie!" When we pass into another plane, our development *begins* right there in that plane. Just as our birth into the physical brings a gradual unfoldment and development in the physical.

Therefore I believe there is a gradual growth throughout. What is Truth? Growth! What is Life? God! The knowledge of God, then, is the growth into Life—or the *continuity of Life itself!*

We have another example of continuity pointed out to us in the parable which Christ gave of the rich man and Lazarus. They had both passed into what we call the death state, yet both were conscious. Living, then, is being conscious of your experience—or conscious of where you are!

Dives, the rich man, lifted his eyes, for he was in torment. Why was he in torment? Where was torment? What is torment? We want to have these questions answered in our own consciousness in our own figure of speech, so that we can encompass what we are talking about. We want to give things metes and bounds. We want to tag them with names, and, even so, we may not recognize them the next time someone calls those names. We have gotten names for almost everything, yet when we say a name, it even now means

an entirely different thing to each one of us. It is our experience with that named which makes the difference; it is our own development. The same word may have varied meanings.

The place Dives occupied was his own building, his own development—and he was being tormented in a flame. Tormented in a flame of what? Fire? Well, he had the consciousness that it was fire, so it must have been something like it—for he wanted water to put it out!

It was a continued existence for that man, and he saw Lazarus in Abraham's bosom. He recognized Abraham, though he had never seen him. How? He recognized Lazarus, though possibly he had never paid any attention to him while on earth. How? You answer it. But he *was conscious* of the condition. He was *conscious*!

Most of us believe the Scripture; at least we believe what is written there is for our knowledge and our understanding. And if we follow that, we will come to a greater knowledge of Life—that is, God. We will come to a greater concept of how great Life is.

I would like to go into the subject of just how consciousness has to do with life and death—but that is reincarnation. Why are we not conscious of the continuity of life in the physical plane? Why do we not remember when we live again? We do not remember because we have not been righteous enough! Christ said that if we had His consciousness within us He would bring to our remembrance all things from the very beginning!

It once bothered me a great deal as a child that God spoke to the people in the Bible and did not speak to us. Now I believe that He does and will speak to us if we will only listen. So often we allow the desires of our physical bodies to so outweigh our desires for spiritual knowledge that we build barriers between ourselves and God. *We do it ourselves*, for "He is the same yesterday, today and forever," and He does not *will* that any should be lost. What prevents us from knowing more about Life, or God? Ourselves! Nothing can separate us from the love of God but ourselves — nothing! It is the will of man that can make him conscious of the knowledge of God and of all Life; it is the will of man that can separate him from God — because he enjoys rather the pleasures of the flesh for a season. "I will satisfy the desires of my body now, rather than listen to the voice that may be raised within."

I choose to think that each one of us has an individual soul,

that there is *One Spirit*—the Spirit of God—going through each and every one, that makes each and every one of us akin—that makes all life and all nature akin; for Life in *every* form is dependent upon that force we call God. For, as matter came into being, it was permeated with the Spirit of God that gives life, with its ability to *carry itself on* and *make of itself* that which has been determined by God that it should be. Man only, who was chosen to be one with God—and a companion with Him from the beginning, chose rather to go his own way—as Adam. But He has prepared a way, through the Christ, who came into the world that we through Him might have life and have it more abundantly; that we at all periods of our development might be more conscious of the life of God that is within us. Christ Himself taught that we must test the spirits, and those who acknowledge that Jesus the Christ has come in the flesh are born of God. The Truth makes alive, and the Life makes you free.

In closing I would like to give an experience which I have had at infrequent intervals for many years, during the time when I am in the unconscious (so-called) or super-conscious state. This experience has come eight or ten times while giving Life Readings for individuals. I remember nothing of the reading, but have a very vivid impression of the following. This may help you to understand your own experiences.

I knew my spirit, mind or soul was separated from my body and that it was seeking information for another. I passed into outer darkness, so dark that it actually hurt—yet there was a stream of light that I knew I must follow, and nothing on either side of the light must detract from my purpose to receive for that other what it was seeking in the way of aid for itself.

As I passed along the line of light I became conscious of forms of movement crowding toward the light. Coming to the next plane (if we choose to call it such), I realized that the forms of movement or figures were taking shape as humans, but rather the exaggeration of human desires. Passing a little farther, these forms were gradually lost; still I had the consciousness that they were seeking the light—or more light. Then the figures gradually took form, continually coming toward the light.

Finally I passed through a place where individuals appeared much as they are today—men and women—but satisfied with their position. The number of individuals in this state of satisfaction continued to grow, and then there were homes and cities where they were content to continue as they were.

Still following the light, which grew stronger and stronger, I heard music in the beyond. Then there came a space where all was springtime, all was a-blossom, all was summer. Some were happy, some desired to remain, but many were pressing on and on to the place where there might be greater understanding, more light, more to be gained. Then I reached a place where I was seeking the records of the lives of people that lived in the earth.

Don't ever think that your life isn't being written in the Book of Life! I found it! I have seen it! It is being written; *YOU are the writer!* As to how close it is going to be to your Saviour and to your God, you alone can answer. You alone! It is our own soul development. It is up to us to answer.

If we would have life, if we would reach that Promised Land, if we would reach that consciousness, if we would become aware of our relationship, we must *live it here and now*—and then the next step is given to us. That has been His promise, and His promises are sure.