

The SEARCHLIGHT

Association for Research and Enlightenment, Incorporated
VIRGINIA BEACH, VIRGINIA

Vol. III

No. 21

ALL THINGS TO YOUR REMEMBRANCE

by Hugh Lynn Cayce

"Wednesday, 8-30-50, 2-3 am. 'Felt terrific vibrations and feeling in stomach that I had had August 23. Because I now knew this was natural, I let it come. I became very warm - the head especially - and these strong pulsations intensified. My breathing became heavy though not uncomfortable, as if at each deep breath I was sending out good vibrations to those about me. I especially tried to help 5 and 4 and sensed this power going out. I knew it was all right and think it was more strong or influencing my body more than August 23 though it didn't actually seem as intense. This feeling probably was more controlled though more powerful and that's why it seemed less powerful (make sense?)"

This is an extract from the journal of one of the young men who took part in an experiment at the Association Headquarters in Virginia Beach, August 11th through 31, 1950. It is a description of the mental processes and physical sensations which were experienced during a one hour prayer -meditation period on the date given. Prayer-meditation periods were part of each day's schedule, in the three weeks.

The seven participants recorded 81 physical sensations, during prayer-meditation periods, which they identified as related to endocrine gland areas. In each case following such prayer experiences the participant seemed to

be able to discuss more freely what he believed to be definite psychological blocks in his personality. With four of the individuals, it was possible to relate the psychological blocks to an identifiable gland area defined in the E. C. records as associated with such a problem.

A subsequent project dealing with different participants brought forth additional data which seemed to point to the same conclusions. This was followed up with a questionnaire designed to help an individual examine his emotional reactions which might conceivably be influenced by past experiences in the earth. Successful use of the questionnaire might logically be related to any psychic perception the individual could bring to bear on it. Hence, it was recommended that each person planning to use the questionnaire, set up a regular period of daily prayer-meditation; at least five to fifteen minutes was suggested, at the same time and same place, each day. A twenty-one day period was recommended.

During the twenty-one days of prayer-meditation, it was further suggested that a detailed journal of all dreams be kept. A comparative study of the answers to some of these questionnaires and the dreams recorded during the twenty-one day period showed: (1) Dreams that could be interpreted as hashes of past life

experiences. (2) Patterns in the answers in the questionnaires that might be indicative of such a past life as seen in the dream. (3) Indications in both dreams and questionnaires of psychological blocks.

Storehouses of Karma

The above heading is not inclusive enough for examination of the proposition that endocrine glands may be the storehouse; or outlets of "urges" from the "soul's" memory of past lives. Though by definition karma includes both reward and punishment, merits and demerits, many people think of karma in only the negative aspect. Facing our karma, working with our karma, should include using latent talents and abilities, as well as removing inhibitions and weaknesses: and stirring up courage, as well as quelling fear.

There is, however, an even broader proposition involving the endocrine glands suggested in the E. C. records which can only be stated and not examined here. It is this. The readings relate the endocrine centers to mental planes of consciousness between incarnations. This is stated in every life reading in astrological symbols. Thus, any opening, clearing, stimulation, etc., of the endocrine centers would release, according to the readings, deep seated "mental urges." These are distinct from the "emotional urges" from past lives in the earth.

The readings say that mind is in every cell of the physical body. That Mind is the builder; nothing is ever lost. That there is a record on the skein of time-space the "akasha."

If it is through endocrine centers that karmic memory operates as urges, it is possible that we can re-examine ourselves face, ourselves more completely, by becoming aware of the depth and breadth of self in time-space

as the psychic (soul) activity is brought to focus in consciousness.

Endocrine Glands and Psychic Perception

First, let us examine a few of the statements from the E. C. records on the endocrine glands and psychic perception:

"In the psychic forces, or spiritual forces (which are psychic forces), there has been ever then a vehicle, or portion of the anatomical forces of the body, through which the expressions come to individual activity, and these may find various forms of manifestations, or of movements, that find their seat in the Creative Energies and forces of the body. In the eye, 'Let thine eye be single,' may be the interpretation of same, — or vehicles or channels, or glands through which man has lost his vision, - or the ability of seeing the self-expression in the pituitary forces, as in the lyden and the others — we find expressions in various forms of the body." 262-20

This reading continues with reference to the intuitive faculties of women being more pronounced than those of men. It speaks of laxness in the development of spiritual qualities, and points out that attention of the average person is centered on the mental and material life more than on the spiritual.

It continues, ". . . but development in the spiritual sense - by meditation and prayer - (is) dependent upon the external forces, or the Creative Energies, for its food, rather than upon that which is wholly of the material, (and brings about) that as may be termed the psychic development of individuals. Well that psychic forces and occult influences be developed in the individuals that so find within their individual selves that which makes for a closer relationship with that they worship individually as their ideal. That

does not indicate that every individual should make of himself a psychic channel that may be used to his own destruction. For, as has been given, there are many things hard to be understood that many wrest with to their own destruction. But that which gives more understanding of the relationships of self with the Creative Forces of a universal experience, rather than individual, makes for a closer walk with God, that from which the essence of Life itself has its emanation." 282-20.

The reading then goes on again to specify particular endocrine centers, "... in the body we find that which connects the pineal, the pituitary, the lyden, may be truly called the silver cord, or the golden cup that may be filled with a closer walk with that which is the Creative Essence in physical, mental and spiritual life . . ." 262-20

In another reading we find an additional reference to the lyden gland. "The lyden, or closed gland, is the keeper - as it were - of the door, that would loose and let either passion or the miracle be loosed to enable those seeking to find the Open Door, or the way to find expression in the attributes of the imaginative forces in their manifestation in the sensory forces of a body; whether to finger tips that would write; to eyes that would see; to voice that would speak; to the whole of the system that would feel those impressions that are attained - with those of the infinite by their development and association, or with those inter-between; or those just passed over; or as to the unseen forces. For the world of unconsciousness is not a material change from the physical world save as to its attributes or its relationships . . . Whether the vision has been raised or lowered depends upon that height, breadth, or length it has

gone for its source of supply." 254-97

Another statement on the "lyden" gland is at first glance confusing. "Lyden, meaning sealed, (is) that gland from which gestation takes place when a body is created through coition, or inception, through conception of two bodies meeting in creating a body. (It is) Located in and above the glands called genital glands. In the male, above the . . . testes. In the female, that above the glands corresponding to testes in the male. It should normally be about the size of a small pea." 3997- P-1 And again, "The basis or seat, of the soul is in the Lyden gland" 3969-P-1

This was clarified somewhat by a question and answer in a subsequent reading. "Q. The Leydig gland is the same as that we have called the Lyden, and is located in the gonads?" "A. It is in and above or the activity passes through the gonads. Lyden is the meaning, . . . or seal, see? While Leydig is the name of the individual who indicated this was the activity. You can call it either of these that you want to." 281-49

The following expresses this same relationship: "For, in the body there is that center in which the soul is expressive, creative in its nature - the Leydig center." 2475-MS-1

R. G. Hoskins, in his book ENDOCRINOLOGY,¹ describes the Leydig cells in explaining the anatomy of the testes. "From the sides and front of the septum secondary partitions extend to divide the organ further into a series of compartments, each occupied by a testicular lobule. The number of lobules varies in man from about two hundred and fifty to four hundred. The lobules are composed of minute seminiferous tubules in which the sperm cells are

¹ ENDOCRINOLOGY, by R. G. Hoskins, Ph.D., MD., W. W. Norton & Co., New York, NY.

formed. The lobules are embedded in loose connective tissue within which is packed the interstitial tissue, made up of the cells of Leydig." Dr. Hoskins described the functioning of the Leydig cells by saying, "That the immediate source of androgenic hormone is chiefly the interstitial tissue of the testes (cells of Leydig) is generally agreed. Though a minor portion of the total may come from the adrenal cortex."

More detailed references to the "lyden" gland have been given here because of the importance attributed to it by the readings, and because it is not clearly identified in the readings.

Further emphasis was placed on the relationship between all endocrine glands and spiritual activity through a series of readings on the Book of Revelation. In these readings John's revelation was interpreted as relating to the physical, emotional and mental experiences resulting from what might be called religious ecstasy. The seven churches are specifically identified as symbols for the seven endocrine glands: gonads, lyden, adrenal, thymus, thyroid, pineal, and pituitary.

In the physical readings there are to be found numerous examples of a relationship between endocrine gland areas and psychic experiences. As in the history of the study of endocrinology, the clearest information is to be found in the records of serious physical difficulties. Two examples are listed here for illustrative purposes:

Case 3421 - Hallucinations, violent nerve spasms, pain, loss of sleep, etc., - "Opening of the lyden gland."

Case 3662 - Considered manic depressive — "pressures existing in the coccyx, lowest lumbar, and sacral areas, . . . prevent normal closing of the lyden gland."

The general point of view of the E.

C. records on the endocrine glands might be said to be expressed in the following:

"The glandular forces, then, are ever akin to the sources from which, through which, the soul dwells with in the body." 231-32

In the Edgar Cayce records there are more than two thousand individual psychic readings which give information descriptive of experiences which are designated as past lives in the earth plane. The activities in these lives have a direct bearing, according to the readings, on the present physical, mental, emotional and spiritual life of each of these individuals. As Gina Cerminara has so clearly indicated in her book "MANY MANSIONS", such readings may suggest a way to open a door to important and unexplored areas of our personalities. Would it be desirable for an individual to be able to use his own psychic perception (extra sensory) in examining deep psychological blocks within himself, as well as in finding ways of releasing hidden, unused talents and abilities which may be part of the total individuality in time? Here is a possible method for such an examination.

As previously pointed out, in both these life readings, referred to above, and in hundreds of physical readings, there are specific references to a relationship between endocrine gland areas and the psychic-soul faculties of man. Is it possible, then, that the endocrine centers, related in the Edgar Cayce records to the psychic (the soul) self, may be the store houses, or at least the points of release, for that the readings refer us to as "urges" from past lives? Each reader, who so desires, may become an observer in his own private laboratory. We offer the following questionnaire to assist you in self study.

(1) Set aside a regular daily period for prayer and meditation. Use the Meditation chapter in "A Search for God," Books I and II as a guide. The affirmations from the lessons in these books, or from one of the prayer leaflets mailed to members each month would be suitable. Take 5 to 15 minutes for quiet at the same time each day and at the same place.

(2) Keep a journal - by your bedside - recording in it all dreams. Put both journal and pencil where you can reach it the first thing on waking each morning.

(3) At the end of twenty-one days, fill out the questionnaire shown here. This may prove to be a more exciting adventure than you at first realize. Give it a thorough test!

A Questionnaire To Assist You In Examining Emotional Urges

Answer the questions (all the questions) as clearly as possible. Endeavor to remember how you "feel" rather than what you "think" as you write each answer.

1. Describe any personal physical weakness which persisted
2. How do you feel about this weakness?
3. Is there one of your five senses which is keener than the others? Name it and give an example.
4. Do you enjoy special sense reactions? Describe.
5. Is there any particular food or way of cooking food which you especially enjoy?
6. Are there any physical types (body) of people to whom you are drawn or repelled? Explain.
7. Do motion pictures dealing with any particular type of physical activity appeal to you? Name one or more such pictures.
8. Is there any type of physical

activity you enjoy reading about? Name one or two books involving it.

9. What is your outstanding body skill or dexterity?
10. Think back to the time of the outstanding physical fight in your experience. Did you win? Did you enjoy it?
11. Have you ever disliked a person? What physical characteristics or traits about this person do you remember?
12. What body habits do you have about which others have complained?
13. What physical characteristics do you look for and admire in others?
14. List the body habits you make a conscious effort to maintain.
15. What particular weakness or physical lack do you complain about most?
16. What body habits do you have which are unlike those of most people you know?
17. Is there any particular physical activity (body) which you find especially exciting and stimulating; i.e., which creates on thought or participation strong emotional enjoyment?
18. What physical ability do you wish for or have you striven to acquire?
19. Is there any particular physical injury or weakness you are afraid of having to face?
20. What physical (body) weakness or handicap do you notice most in others?
21. Describe how you feel about people with handicaps mentioned in question 20?
22. Do you especially enjoy food of any particular country?
23. Do you, when celebrating, seek food: of a particular country?

- Describe by associating food by moods - if possible.
24. Do you enjoy cooking food in the open? Or like food cooked in the open?
 25. Have you at any time: Yes. No.
Liked long finger nails
Used a good deal of jewellery
Worn your hair in some special fashion. Describe.
Attributed great sentimental or real value to some physical object?
 26. Is there any race or colour of people that attract or repel you?
 27. Do you have a special interest or dislike of any country? Explain.
 28. Does this interest express itself in decorations in your home, interest in travel, or books you read, etc. Describe and explain fully.
 29. When you go to a museum what section do you visit first, and where do you spend the most time?
 30. Do you feel drawn or repelled by any class of people (type or group)? What do you like or dislike about them?
 31. Do you especially like or dislike any phase of church activity? Describe and explain — first experience, age, reaction, etc.
 32. Is there any section of the country which has a strong appeal for you? Explain.
 33. Have you ever read an historical novel about a country or group of people which strongly appealed to you? Describe briefly.
 34. Do you remember seeing a motion picture about which you felt strongly? What was the subject of the movie?
 35. Have you ever had a religious experience? Describe, giving age: nature of experience, etc.
 36. What is your most absorbing hobby at present?
 37. How much time do you spend on it?
 38. How many people do you know personally who have the same hobby?
 39. How much time do you spend alone daily? Do you enjoy being alone?
 40. Do you make an effort to be alone in the out-of-doors? Do you spend a great deal of time reading, or in libraries?
 41. Do you have intense feelings of excitement or enjoyment from any type of mass games or group activities? Explain.
 42. Describe a problem which reoccurs frequently in your experience.
 43. Is there some favourable condition or event which reoccurs. Describe briefly.
 44. What faults do you notice most in others?
 45. What weakness do you notice most in others?
 46. Is there any type of person you are afraid of?
 47. Is there any experience or activity you are afraid of? Explain.
 48. What do you fear most?
 49. What do you complain about most?
 50. What type of music do you like most?
 51. How much time per week do you spend listening to this music?
 52. Do you remember any outstanding emotional experience in relation to music? What type was it? Describe, giving age, time, place, etc.
 53. Describe one of your dreams which has been repeated three or more times.
 54. In your opinion what is your

outstanding talent?

55. List hobbies about which you have had strong feelings.

56. Have you ever suddenly been attracted to a person? Describe the person.

57. Describe one or more experiences which in your opinion indicate past lives.

58. After each of the following put down two or three words which best describe your feelings toward:

a. Russians, b. Labourers, b. Chinese, d. Children, e. Negroes, f. White men, g. Catholics, h. Men, i. DAR's, j. Sailors, k. Women, l. French people, m. Jews, n. Indians, o. Communists, p. Lawyers, q. Animals, r. Politicians, s. Snakes, t. Germans, u. Policemen.

59 Do you enjoy motion pictures about any particular country? Name? .

60. Is there any type of circumstance or activity which you deliberately avoid?

Describe.

FOR THE RECORDS

All the help an individual entity or soul may attain or gain in any experience, is that which brings to the physical, mental and spiritual consciousness of the entity the awareness of Creative Forces or God. For, as the entity may experience, the very fact, the very consciousness that the entity has a body, a mind, a soul, or a body and a mind and a hope for the soul, should be self-evident in itself that the First Cause - no matter by what it may be termed - is mindful of you as an individual entity, and has need of you, and that you have a duty, an opportunity, a job to perform.

Then to do that, keeping in touch with and knowing the law, the urge, the rule by which such work, such duty, such love is to be accomplished, may

bring - if there is thought taken - the awareness of harmony, or being at variance, or of judgements on self or others as to duties to be performed.
4045-L-1

The warnings, then, to the entity: Do know that while the body, mind and soul are one, yet in the material relationships these have their aspects, Then judge not individuals nor conditions that are of a spiritual or mental nature by purely material standards, neither judge those of the material or mental nature by purely spiritual standards, for each has its part in the experience of individuals and the answer is ever according to that which is the ideal of the individual.

For as may be the question, as in Judgement or in choosing of associates or activities, who or what is thy God? The gratifying of the ego of self, or the universal consciousness in which the individual entity spends self in labour of love for others? For such only can there come and there be brought peace and harmony in the experience for any, or every individual. When the entity chooses only to gratify self, it builds barriers between individuals and self, as well as creating disharmony in its own mental and physical experience.

In the warnings then: First choose what is thy ideal, spiritually, and know that whatever comes into the experience must first be in spirit. As man would physically live, he must have air or spirit of purpose or hope of that which is of the infinite.

Then the ideal in mind: If it is only the thought of self or for the gratifying of physical or even mental appetites, it will certainly become warped in its relationship with others.

Then the spiritual ideal must be able to answer every cause, every purpose, every hope, every desire, and

be able to keep whatever may be committed unto it against any experience.

For from the spiritual and mental comes the material manifestations, and as to what it brings into the experience physically depends upon that spirit, that

manner, that purpose within which the ideal is given expression. And most of all do be sincere with self. For they who first practice to deceive, oh what a fatal web they weave about their lives! 5032-L-1

NOTE: This has is a REPRINT of a former monthly publication of the Association for Research and Enlightenment, Inc.