

The SEARCHLIGHT

Association for Research and Enlightenment, Incorporated
VIRGINIA BEACH, VIRGINIA

Vol. V

May 1, 1953

No. 13

ANALYSIS OF KARMA (?) QUESTIONNAIRES

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On September 1, 1952, there was published in The SEARCHLIGHT, under the heading "All Things to Your Remembrance", a questionnaire designed from the Life readings to help an individual explore his own emotional reactions to persons, places, events, etc. Four morning sessions of the Sixth Western Conference in Los Angeles, April 22nd through the 25th, 1953 were designed as a group experiment to use these questionnaires. Approximately sixty people took part in this experiment, which was carried on in the following manner:

1. Copies of the questionnaire were distributed, and it was requested that each individual fill out this questionnaire before the following session and return it.
2. It was requested that each individual spend at least thirty minutes each day of the project in prayer and meditation, asking for guidance and understanding of his own talents and abilities, as well as a thorough perception of his own weaknesses and blocks.
3. It was suggested that each participant place by his bed side a pencil and paper, and that the first thing on awakening in the morning he write down any dreams which could be remembered. It was advised that a suggestive thought, "I will remember my dreams," held just before going to sleep might be of considerable assistance in clearer remembrance on the following morning.
4. During the four days, thirty minutes was spent in group prayer and meditation.
5. The discussion leader analysed some of the ideas from the Edgar Cayce records dealing with the laws of karma and rebirth, during the last two sessions, discussed the dreams and questionnaires turned in by the participants.

This is not presented as scientific evidence but as an outline of a method being developed for experimentation at the individual and group level. Many of these participants believed in the theory of reincarnation and karma and were thus in a receptive frame of mind.

This report on the activities of the four session meeting of the Western Conference may assist those members who are interested in the method of studying themselves, in further exploring the use of the questionnaire when combined with regular prayer and meditation periods and careful recording and study of dream experiences.

It is important to stress at this

point that these three steps should be taken simultaneously, for they have a very definitely psychological bearing in connection with the accumulation of data for further personal study.

During the four day project, each participant was given a number and used this number on his questionnaire and dreams, so that when turned in they could be properly put together.

Case Histories

Number 18. In question 27, "Do you have a special interest or dislike of any country?", the answer is "Extremely interested in Scotland; Scottish lore; Scottish people;" The next question asked "Does this interest express itself in decorations in your home....?" The answer here "I do not permit myself to indulge in Scottish decorations. To me, that would be corny." A little later we find in another question, "Do you feel drawn or repelled by any class of people (type or group)?" The answer is "Scottish people." Later in the questionnaire in answering "Is there any section of the country which has a strong appeal to you?" the participant writes "I like north central New York because of its beautiful scenery. I am very fond of any part of the country which has beautiful woods, low rolling hills, fertile country. Also like high mountain country with pine forest." Notice that this question refers to America, but the description of the kind of country which the individual appreciates might certainly be applied to parts of Scotland. Later, on another question "Have you ever read an historical novel about a country or group of people which strongly appealed to you?" the answer was "Like all Scottish novels; anything written about Scotland, uncannily so."

Next comes the question, "Do you

remember seeing a motion picture about which you felt strongly?" The answer, (1)"Wuthering Heights." Further down in the questionnaire we come to, "Do you have any intense feelings of excitement or enjoyment from any type of mass games or group activities?" The answer here, "Would love to go in for square dancing." Then, "What type of music do you like most?" We find reference to "Scottish ballads." Five questions later comes "Have you ever suddenly been attracted to a person? Describe the person." (1)"Scottish young man, handsome, gentle, good singer (2) Irish young man, handsome, gay, joyous."

Thus we find, in some sixty questions, ten specific references to Scotland. It must be pointed out here that one of the questions indicates this individual was predisposed toward Scotland, and recognised a deep attraction toward this country. Did this individual have a previous life in Scotland?

Number 51. We find the following answers under "Is there one of your five senses which is keener than the others?" "Feeling. Sensing things by touching." Fruits are especially enjoyed. Tibet is mentioned in connection with reading. The special hairdo liked by the individual is the up-sweep.

When questioned as to the first place she would visit in a museum, Chinese Art is mentioned, and the first words of reaction to "Chinese" are "Art; literature."

There are also several references to India in connection with moving pictures which the individual has particularly enjoyed. Was Number 51 in China?

Number 29. Smell is the keenest sense. Spaghetti is the food particularly

enjoyed. Number 29 likes long fingernails and uses a good deal of jewellery. In describing the section of the country which has the strongest appeal, southern California for the climate, flowers, fruits and sun is spoken of. Later, in the answer to a question on music, opera is mentioned,

Toward the end of the questionnaire, "Have you ever suddenly been attracted to a person?" A person with olive skin, dark and thin is described. In mentioning motion pictures about particularly interesting subjects, Rome is the answer. Throughout the questionnaire one can find several references to violent emotional conflicts. There is an interest expressed in books and pictures dealing with emotional problems. There is a reference to violence in connection with the husband. Men are described as not to be trusted. There is an indication of a fear of poverty and loneliness. In noting her response word to the French, they are described as "greasy". Is it imagination to suggest an Italian experience from this?

The next questionnaire to be considered is not numbered. There are two references to Chinese food, a reference to liking a hard bed and no pillows, and expression of interest in going to Chinatown; names the Chinese people as the people most strongly attractive. The participant likes long fingernails, incense, temples and ritual.

Painting and drawing are described as this individuals outstanding talents and in the word reactions to "Chinese" there is "Ahh! Love them." Another one from China?

To turn for a moment from the Los Angeles project to a questionnaire of one of the members after the publication of the September 1, 1952 article, we find

answers to one woman's questionnaire indicating the following points: There is a keen sense of smell especially related to body odours. Question 7, dealing with motion pictures expressed an interest in nature and a picture "Sequoia". Answering number 8 on physical activity, we have an interest expressed in anything out-of-doors. On question 14, dealing with body habits which one makes an effort to maintain, she lists daily exercise, posture, and some exercise out-of-doors. For question 16, "What body habits do you have which are unlike those of most people you know?" she expresses an interest in fresh air. In question 17, dealing with the body activity you find especially exciting and stimulating, walking and swimming are mentioned. Under question 27, do you have a special interest or dislike of any country, she mentions special interest in Germany and Scandinavia. In question 55, dealing with people to whom she was suddenly attracted, she names large, strong men. Question 59, another dealing with motion pictures, indicates interest in pictures of Switzerland, Germany and Scandinavia.

This individual had a recurring dream which is described as follows:

May 25, 1952. "Somebody carried me down hill, but not up hill, rough going, huge crevices below and above. I must get out and go on. No theory in this but a long persistent struggle."

On July 9th, 1952, "Strange, natural formations. Sight seeing. Growing quite dark, though it was only about 3 p.m. I thought 'so I will wait and have just one meal, later.' Way became involved in confusing, huge boulders which I recall dreaming before. I must go on that way. I recall precisely how it all looked where I had entered. Know I

can find a way out."

August the 30th, 1952. "High place overlooking water and ocean, many steps and difficult passages, but I got through."

Whatever the origin, this individual is surely involved with many different kinds of memories of mountain country. Is this a past experience pressing through?

Let us turn now to another questionnaire from the Los Angeles protect. Here, we find in question 3, the sense of smell indicated as keenest. In number 6, in answer to the question concerning body types of people to whom she is drawn or repelled, she indicates she likes clean looking, slender, healthy people ... bodies under control. For question 7, concerning motion pictures dealing with physical activity, she names pictures regarding hikes, wanderings through forests and mountain. And also indicates an interest in waltz themes, such as one from "The Great Waltz" which she mentions several times. In question 9, an interest in swimming, tennis and hiking are given for the outstanding body skill or dexterity. Dancing is also mentioned.

In question 12, regarding your body habits of which others complain, she stresses fastidious cleanliness and connects it with camping trips and hikes, "The rest of the party would fall into sleeping bags, while I was miserable until I had a chance to go down and take a bath."

To question 13, what physical characteristics you admire in others, she had answered "Clean. healthy, good at sports. Good control of their bodies." Question 14, in the list of body habits which she makes a conscious effort to maintain, she mentions cleanliness agility and poise. In question 16, "What

body habits do you have which are unlike those of most people ?" she mentions again the fastidiousness about being . clean.

Question 18, "What physical ability do you wish for or have you striven to acquire?" she answers by "control of the body, swimming, tennis and dancing." In question 22 on especially enjoyed food of any particular country, she mentions German at once. In question 24, "Do you enjoy cooking food in the open? Or like food cooked in the open?" she answers, "Love camp fires, and everything that goes with them."

In question 27, on special attraction or dislike of any country, a strong and special interest is indicated in Switzerland, Austria and Germany. She goes into some explanation of the interest in German art, languages and literature, especially mentioning "I am crazy about Strauss waltzes."

Question 28, "Does this interest express itself in decorations in your home, interest in travel, or books, etc...?" she says, "In art I prefer European, classic or romantic or any other style. I love to travel in Germany, Austria and Switzerland." In question 30. "Do you feel drawn or repelled by any class of people (type or group)?" she says, "Prefer the upper classes. With their position comes wealth and opportunity, thus education, time to cultivate good taste. Less liking for the lower classes. I like musicians, artists and educated people."

In question 32, "Is there any section of the country which has a strong appeal for you?" she says, "Southern California, but I prefer greener country with more forests and lakes. There must be mountains and the seashore? Again in 34, there is a

reference to "The Great Waltz" as a picture toward which she felt strongly drawn. In question 35, asking about a religious experience, there is a good description of a religious experience resulting from hearing a performance of Bach's "St. John's Passion".

Question 56 dealing with being strongly attracted to a person, brings from her "A man, 25 years old, tall, slender, healthy looking. He had come from Switzerland just a week ago, and I loved his accent when he spoke English. I liked it still more when he spoke German." In question 59, in answer to "Do you enjoy motion pictures about any particular country?" she refers to pictures about Switzerland, Vienna and Germany which she enjoys especially. And in the list of word responses, after French people she has "Sensual, not quite sincere, fun loving", while after German there appear the words "Cultured and sincere".

Is it stretching a point to suggest an incarnation in Germany in a well-to-do family?

One aspect of this experiment may be considered only briefly. During the four days, a number of personal problems were cleared up in the light of karmic patterns. No one was encouraged to "air" such experiences. Here is one example "I am glad I did not tell you of my marriage experience before this morning's session. Germans - Rome! It all 'clicks'. Until I was perhaps 25 years of age, whenever travel was spoken of I would say, 'I want to spend a winter in Rome!. When I was asked why, I did not know. I have also felt a strong antipathy for Germans as a race, though I've had many personal friends among them.

"Did I perhaps spend an exceptionally happy winter in my home in Rome just prior to its invasion by

Goth and Hun? I feel sure that my former 'this life' husband was with that cruel Germanic horde that ravaged and pillaged Rome centuries ago.

He came into my experience in this life suddenly. We both felt an instant recognition, a feeling that we had known each other always! We were married in less than a month. He had the physique of a young Greek god. I feel even that was an attraction from the past.

"Then the cruelty began. Sex was rampant in him - - he needed ten wives. Night after night, when he slept, I went into another room and prayed. often until daybreak, that I might have nothing in my heart toward him but compassion, forgiveness and love.

"Strange forms of cruelty developed; - sometimes he would not let me sleep all night; he would go weeks without speaking a word to me; knowing it distressed me, he would refuse to bathe. He has gone as long as forty days, in extremely hot weather, without a bath yet during that time he came to me continually to fulfil his need through my body. Only when I could endure no more and would break down and weep, would the tense cruelty of his attitude release me for a time.

"The children lived under terrific suppression while I felt I was 'living on the edge of a volcano', (Vesuvius?) We all feared the times when his violent temper was unleashed.

"He was brilliant mentally, listed in Who's Who for his work which was outstanding and which drew to him people of culture and refinement, He always wanted them to meet me - was seemingly proud of me - but as soon as his business relationship with them was established he refused further friendly advances brusquely and positively.

"Rarely did any of us have a friend come into the home. He disliked houses, wanted no pictures on the walls, no rugs on the floors, none of the normal beauties or comforts, Seldom were the children permitted more than an occasional outing.

"He hated clothes and this hatred increased until it became an acute problem. I was suddenly and expectedly led out of the situation - out of the marriage.

"There is no value in this rehearsal when it is considered from the view- point of an experience here, but with the idea of a karmic pattern in thought it becomes definitely of value and it is possible to see in all, of these details the Hun of ancient Roman times repeated in a life today.

"Several months ago, during a study period, one of my vivid flashes of illumination came. I saw that I had come to earth this time to help to free my children from their 'this life' father. It is difficult to put such Illumination into words. I did not see him - just a dense, sentient cloud that I knew was all the evil in him. It was worse than I could have ever dreamed - awful!

"I gained my freedom during those hard years. While my physical body seemed bound there, I never ceased trying to lift my thought above it all, and to meet each test with love. Wifely love had died long ago, but I continued to try to magnify the good I saw in him. There was good, of course, and a deep appreciation of the beauty of nature. At times he seemed as one possessed, as one who struggled against actual bonds, and my heart ached for him even in the midst of my own suffering.

"Had I known of karmic patterns then, I might have been able to have

liberated him and the children also. I do have that knowledge today. I may never know the actual result with him, but as I use this knowledge I pray it may be sufficient to free him from his heart-breaking karmic pattern and place his feet upon a forward path. I feel confident it will begin a path of freedom for the children."

Now let us turn for a few moments to the premise suggested by the Edgar Cayce readings and try to view the data collected from these questionnaires in the light of these suggestions.

1. The Edgar Cayce readings point out that past incarnations in the earth plane play an important part in the total emotional life of an individual.
2. Karma is a very definite law, according to these readings. An individual, at any point, is a complete sum total of all experience: in every plane of consciousness. This is not a new idea at all, for psychology has more and more brought to the realisation of the average person that he is a complete whole from this one life experience. The subconscious mind records minute detail far beyond physical consciousness. The readings, at this point, simply extend the range of perception and experience to include other lives in the earth plane, and insist that the mind retains these impressions much as the body retains the impression of food which is completely assimilated and turned into nerves, bones, tissues, blood, etc. The actual food itself can not be seen, but in its new form it is a total result of all which has been taken into the

body as food, air, etc.

3. The readings seem to indicate, as pointed out in the article "All Things To Your Remembrance" that each individual retains the memory of these experiences at the cell level, especially in the endocrine centers of the body which control and are related to all psychic experiences.

The purpose, then, of our individual and group therapy and questionnaires is to explore the possibility of reawakening, quickening the higher memory to bring forward talents, abilities, and urges which would enrich the range and quality of experience. This might also provide an opportunity for conscious meeting of the blocks and inhibitions which press forward as urges, desires and negative emotions tending to inhibit the mental and spiritual progress of the individual, group or race.

It should be made absolutely clear here, again, that this is not a matter at this point of advancing past theories or ideas which it is suggested that you as individuals accept immediately, but simply that we are pointing out the need for further exploration and testing of these points of view expressed in the readings. If you have not read the book *MANY MANSIONS*, we suggest that you do so at once in order to fully understand the implications of the patterns revealed in these questionnaires.

Careful point should also be made here of the fact that it is not a matter solely of recall of details through the stimulation of a questionnaire based on emotional reaction but also the parallel guidance which may come if there is a consistent seeking, through dreams. There is much in the readings to

indicate that dreams themselves, at times, become a type of therapy. Questionnaires, meditation and dreams may combine to bring not only consciousness at the memory level but consciousness at the ability level, the action level, the sensitivity level. For example, if an individual passes through a particularly high period of development, let us say in an incarnation in Germany or Switzerland as might be indicated by the questionnaire considered last, then the awakening of this experience through stirring at the deep emotional level, might well result in improvement in the balance of talents and abilities; might well result in an increase in the sensitivity of the individual as he pursues a particular talent; might result in better relations, for example, in a family where there has been past conflicts, but where there is a desire to meet and face up to weaknesses.

It seems quite possible that we may be able to sharpen the questionnaires to focus directly on the pattern which is outlined. One of the most important phases of this study might come through the stimulation of dream patterns which would reveal the talents and abilities, as well as weaknesses. Human relation problems could be helpfully worked out at the higher mental level by the dream therapy.

Not to be considered lightly, of course, is the important factor of the influence of regular meditation and prayer periods which have been suggested to accompany the daily recording of the dreams and the work on the questionnaire. Each questionnaire might be followed up to advantage by reading and study in the areas indicated by the dream patterns. This might help

reveal or stimulate the memory in such a way as to enable the individual to bring through the most helpful aspects of each experience. If past life experiences at a personal level are a fact, this may lead gradually into what Gina Cerminara has called very expressively "A new dimension in psychology." From our point of view, it certainly deserves careful and thorough study and experimentation, and such study and experimentation can only be carried on by individuals who are

willing to take the time and make the effort to explore these inner, deeper recesses of their minds and souls.

Whether this be simply a matter of childhood memories which are awakened and stimulated, or actually the knocking at the door to the memory of other experiences, it may result for the individual in greater clarification of the every day problems, and open the door to a new world of experience on both the mental and the emotional level.

FROM THE RECORDS

Q-2. Should we try to inform or teach children about spiritual enlightenment, or merely show the way by example?

A-2. By precept and example. More and more will there be that preparation. For in the present, as we have given, the more oft is the mind of the young trained to be material rather than to the spiritual. But in thine training do not say one thing and live another!

Q-3. How should we present the work to one in orthodox faith?

A-3. Come and see! In that manner. Not as imposing, not as impelling, but to all, "Come and see." For only those that are in need of the answering of something within will heed. If they are satisfied in their own mire, or their own vomit, then do not disturb. For only the Father may quicken. But so live in thine own life, in thine own associations; not finding fault. For if thy Father, God, had found fault with every idle word or every unkind act in thine experience, what opportunity would YOU have had in this experience? If you would find and know mercy before Him, be merciful and kind to those in whatever faith or whatever group you may find then.

Often you will find, if you so live, that others may say, "What has caused you to do this or that?" Not as a crank, not as one bereft of this or that. Live even as He, in your social life, in your home life, in your business life, in your own expressions everywhere, in such a way and manner as to bespeak that which thou would have your God, your Christ, to do or to be to you.

Q-4. What should be the approach to one who has become interested in cults, isms, etc.?

A-4. In that same manner; for what is the difference? As He has given, it will ever be found that Truth ... whether in this or that cism or ism or cult . . . is of the One source. Are there not trees of oak, of ash, of pine? There are the needs of these for meeting this or that experience. Have you chosen any one of these to be the all in your usages in your own life? Then, all will fill their place. Find not fault with any, but rather show forth as to just how good a pine, or ash, or oak, or vine, you are!

Q-5. How should we present it to one who has lost faith in Creative Force?

A-5. Live it! For that in the material world is the manner in which each soul, whether in this or that thought, takes cognizance of that about

it. In so doing, as He has said, you heap upon the head of him who has denied faith, who has denied the Lord, that which will make a call or desire for a change; and than you may point the way that has been helpful, hopeful to you. Be not overcome with those things that make for discouragements, for He will supply the strength. Lean upon the arm of the divine within you, giving not place to thoughts of vengeance or

discouragements. Give not vent to those things that create prejudice. And, most of all, be UNSELFISH! For selfishness is sin, before first yourself, then your neighbour and your God. Love ye one another. Give as you have received. We are through for the present.

COME, my children! Bow your heads!
For I would BLESS thee in your choice.
(254-37)

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