

The SEARCHLIGHT

Association for Research and Enlightenment, Incorporated
VIRGINIA BEACH, VIRGINIA

Vol. X

September, 1958

No. 9

Some Aspects of The Law of Balance By Margaret Gammon

When one first becomes acquainted with the Edgar Cayce readings and begins to learn the spiritual principles unfolded therein, it is possible to become confused by the very embarrassment of riches. The Law of Balance itself becomes operative as the mind struggles to find First Principles: Where should one start? What are the first, most basic needs, so that one's feet are firmly on the path?

Many "firsts" seem to be given in the readings and often they appear to be contradictory. The readings reiterate the Biblical injunction that man is to "love the Lord thy God with all thy heart, with all thy mind and all thy body ... and the second is like unto it: love thy neighbor as thyself." But we had this before we discovered the readings; so we try to get more light on our hard-heartedness and hard-headedness.

Then one is told in reading No. 3744 (p 44): "For man will understand his Maker when he understands his relationship to his Maker; and this he can do only through a study of himself." And in No. 165-B-21: "Do consider the first things first. And what is the first thing? Self! And the willingness to give self, to suffer in self, in the physical surroundings, for an ideal. Not merely idealistic, but [having] an ideal that requires courage first of all - daring to

do the impossible." He is told to write down his ideals. in three columns: physical, mental, spiritual.

The mind tutored heretofore to 'practical' materialism and newly come to such total spiritual emphasis feels almost hopeless at this point; for he sees the great gap between himself, as now measured and such an ideal of being willing to suffer, have courage and dare to do the impossible. He knows he wants to do right and when he tries to write down his ideals, he knows only the fact of his good intentions. The ideal can't be separated into three columns, he finds. He reads that mind is the builder; that self is first to be conquered to be known; he is to go within and learn self; to practice all positive virtues and discard negative thoughts. He is told to be long-suffering yet not timid nor vacillating; to be zealous yet not worry, for after doing one's best one is to leave the results to God.

On the one hand, he is told that his first duty is to himself, that self development is the reason for his entering. On the other hand, he reads that his main duty is to be a channel of blessings to others. In readings given for artists, writers and creative workers, as well as for other vocations, he finds the term 'self-expression for the entity'; yet almost simultaneously he reads

warnings against selfishness, having too great self-esteem, taking advantage of others. How can these extremes be reconciled [balanced]? Where is the dividing line between right and wrong, duty to self and duty to others? The readings state that these are one: *oneness* of man within himself [harmony], *oneness* of man with God, *oneness* of man and God with other human beings - oneness is man's destiny!

Each soul has his own process and rate of unfoldment, individual to him and not right for another. In the confusion of these first steps of balancing the extremes of life, this writer turned with relief to the bulwark of the day's duties. She began to "begin where she was." Never mind the ideals in three columns; how about balancing what happened *today* against the intentions? What about the anger, impatience and dissatisfaction felt today, shown to co-workers or just felt? These certainly weren't in the plan, nor desirable and constructive. After only a few days of such balancing actions against good intentions, it became crystal clear that a Higher Power was needed for help in keeping on the path, for alone one could do nothing! Once one fault was somewhat rectified, two or three others seemed to loom up. And so a prayer period came into being.

Measuring of self leads to humility, and humility turns one to God. This must be the oldest pattern of growth in man's earthly existence! Only through God can the Law of Balance truly work. No matter how proud and self-sufficient you feel in the beginning of the true-ing-up process, you come at last to this humbling conclusion: alone you can do little.

"Remembers only in Christ Jesus do extremes meet," states reading No.

181-L-1, in explaining the very high and the very low mental and physical environment which was bringing confusion to one entity.

What is Balance?

Balance is harmony, a reconciliation of directly opposing factors, a coordination of facts to a central principle. Webster's New Collegiate Dictionary defines balance as a fluctuation, a wavering, an equipoise. Thus it is not a static condition, always true, the same for everyone at all times. For bringing into balance is "to counterbalance, to offset; to bring to equipoise or state of equilibrium." To be in balance is to be "equally weighted, to fluctuate, to waver."

Daily life seems to be a constant process of balancing; reaching an equipoise, having it disturbed, and again bringing it to balance: dynamic growth through change itself. Since mind is the builder, it may be thought of as the balance-wheel - that which supervises the balancing. And since mind itself has the three aspects of body, mind and spirit, all three are needed. Otherwise the entity will not become "of one mind." The body-mind and mental-mind must recognize the leadership of the spiritual-mind.

For those who think in terms of visual imagery, a picture of the scales helps to understand what goes on as the Law of Balance operates. There is a center portion, a basic upright, pointing to God. Across this extends an arm, a horizontal. On one side of the arm is placed the ideal; on the other side, the actions. Is the daily-action end of the scales down on the ground like the heavy end of a seesaw, while the ideal-purpose end is "up in the clouds"? Then the ideals are too high to be practical, for indeed there is such a thing as too-high

ideals. (See reading No. 5752-4, later.)

"What relationships do these [ideals] bring to things, to people, to situations? ... Then set about to apply the knowledge you have attained, for you will get ideas about the ideals. You may change them from period to period ... for as you apply them they become real. As just theories they do not belong to you ... it's the application that counts." No. 5091-M S-1

"As you may find: these [ideals] change from time to time. For each soul grows in grace, in knowledge, in understanding. As the entity *applies* what it has chosen ... from day to day, awareness and unfoldments come." No. 3051-L

And in the center upright of the scales dwells the higher self, the God-in-self, originally one with God and seeking to become one again, amidst the factors of material life. This is the self who has never left the Father, the Christ mind, the superconscious self, the Helper.

Man is the arm across the upright, which in balance makes an equilateral triangle with God, at the point of the upright.

In every man there is a yearning for balance, acknowledged or unacknowledged. For the off-balance state produces inner unhappiness, confusion and dissatisfaction.

The readings seldom seem to use the term "Law of Balance"; instead, they describe *harmony, coordination, lack of extremes, consistency, unity, even keel, decency and order*. Above all they stress application, the putting into practice, the try and the attempt. "Know first and foremost . . . the Lord your God is *one!* For if your eye be single ... your purposes and desires ... and if you work at it, then your whole body is full of light." (No. 1537-L-1. This same reading concludes by saying that otherwise there

cannot lie anything but confusion.

With ideals on one side of the scales, the divine Law of Balance begins to work when the self takes actual steps every day to true up his actions. The good life is this process of balancing.

A first principle, then, is to recognize or to find the ideals. So much has been given in the readings about this that it is possible here, too, to become confused. This writer gained better understanding when she found these readings which it is hoped will help others. Reading No. 987-MS-1:

"This, then is the purpose motivating the entity's entrance into a material plane: to choose what is its ideal. Then ask thyself the questions, and gain the answers first in thy physical consciousness: What is my ideal of a spiritual life? The answer will come; for it has been given by Him who is Life that the Kingdom of God, the Kingdom of Heaven, is within; and we view the Kingdom of God without, by applying the things which belong to the spirit of truth.

"After receiving these answers, Seek ye again in the inner consciousness: Am I true to my ideal? The answers will be this or that or the other; never a pro and con. For growth in the spirit is as He has given: ye grow in grace, in knowledge and understanding ..."

"... There may be seen virtues as well as vices in the emotion nature of the entity. As to what you will do about these: that will depend upon what is your ideal in relation to virtues and vices. For *Ideal* means what you may do for others - not so much what others may do for you!" No. 1646-I-1.

Since a part of the process of finding ideals includes the normal balance for the body as temple of the spirit, we must apologize here for not

covering this enormous portion of information given in the readings. Diet, physical exercise, sleep, work and relaxation are a factors in balancing the body functions; but these must be left for another article. We are dealing here with mental and spiritual ideas versus or in harmony with actions showing forth these ideals - balancing them.

"Do not allow any of the element that would cause distress to the mental forces through anger - toward any individual or groups find lodgement in the mental and soul development of the body."

"For it is the application of the knowledge of these laws that keeps thee whole - that keeps thee on the even keel of development, whether of the physical, mental, soul or spiritual." No. 140-P-2

"For know, ever, that in the correct development in every entity, the mental forces must be the directing forces, partaking of many elements. For all elements have their relationship one to another in each soul, Of the mental the soul feeds.

"The body must be well rounded in physical and mental attributes, so that the soul may develop, and the spiritual will remain ... as the guiding force in the correct and upright channels." No. 294-B-6

"There Are Many Approaches"

The Law of Balance is so universal and myriad in its workings reaching even into Karma itself— that only a small peephole can be afforded in this article. Application is always to be considered on one side of the scale; but for some the great lesson to be learned is the spiritual through the physical balance; for others the spiritual through mental-spiritual balance; and for still others the overall balance. The latter problem seems to be a dominant one in

reading No. 2072-4:

"Know that the entity has reached that period in its awareness when all must be in accord - *coordinant with all forms of contact*, in word, in speech, in daily application. . .

"Yes, there are the many approaches. There are the many awarenesses. Yet all that are extremes - contradictory notions to ... the merely physical-minded - are manifested in Him. 'Be ye unafraid, for it is I.' The attitudes the purpose, and the *harmony* should be ... the way that leads to the ability of each soul to manifest greater opportunity in the material experiences."

The readings give many warnings against being "up in the air", visionary, and impractical. ". . . for if the inspirational does not raise self, or *keep a balance* with what is set as a standard [ideal] ... if the standard is set altogether from unseen sources—material [matters] cannot keep pace with same, see? Hence we often find those who give out the most beautiful tenets or principles ... live lives in the external world that are quite the reverse." (No. 5752-4). This reading refers to automatic writing versus inspirational writing, but the truth applies more widely...

"While occult things and mysticism may bring strength in the measure with which self applies same; yet the entity should ground those principles in the abilities of others, so that these others do not wrestle with them to their own destruction. The influences of the occult and the mysteries in nature, the universe and universal forces are wonderful in their magnitude . . . yet these influences often partake so much of ... the fanatical ... that, unless one well grounded, one may lose self in a maze of experience. If

grounded in ... truth, as to self and relationships between creative energy and the application of truths ... then understanding is brought." No. 307-L-1

"Think not there is any short cut to peace or harmony, save in correct living. You cannot go against your own conscience and be at peace with yourself, your home, your neighbor, your God." No. 1901-L-1

"This does not mean just to be idealistic, but to have a standard by which the self's activities may be measured; so that it may know what is the right ... throughout all the turmoils that arise in association with others ... Keep peace then in your own heart and mind.. As you apply yourself, you will learn . . . that in giving out, you receive." No. 1650-L-1

Virtues, Too, in Balance

Some Virtues may be so applied that they are carried to extremes, and therefore are out of balance, This may be the meaning referred to in reading No. 440-B-10: "The very zeal of yourself may eat you up and destroy the real value of what you may be trying to do, in your zeal."

Love itself, though abundant, can become possessive and hamper the one loved. "Loving indifference" may be translated as "Love - but keep your hands off- don't interfere."

Can patience, the prime virtue in the constellation of virtues, be carried to extremes? God Himself lost patience with man, in the times of Noah, and repented that He had made man. It seems possible that there are many points at which too great patience works hardships on friends and families. What about the parent who is so patient with an obstreperous child needing correction that the other parent is forced to go to an extreme is disciplining the

child? This makes the one who has to carry the whole burden of teaching and correcting into an ogre with the child, while the other 'long suffering' parent wins great love and affection. Living a virtue seems to mean in relationship to others rights and obligations.

Anger? Is it ever correct to lose one's temper even a little bit? Or should one be always so long suffering that one can be imposed upon? Here again there seems to be a point at which other people could benefit by the lack of an over-zealous virtue. Reading No. 1156-L-1 says "Be angry, but sin not. For he who is never angry is worth little; but he who is angry and does not control it, is worthless."

Meekness? Proper respect for the opinions of others and deferring to them is certainly good, but should one never stand up for one's own opinions? By all means, "Be decisive in everything you do," say reading No. 257-44. "Not foolishly so, but in a practical way. Do not attempt to straddle the fence. Be either for or against a thing yet keep self inviolate. Never take advantage of your position or power to exalt yourself, either in material or mental things. For these things react according to the purposes and ideals which create them."

Forgivingness, cheerfulness and seeing the humor in life seem to be three virtues we are not in much danger of going overboard on! Maintaining these in a consistent manner is too difficult; and the same thing is true of withholding judgment. Yet in daily practice, we see there is a vast difference between holding the inner virtue and showing it outwardly, and this calls for balancing too.

The readings have a great deal to say about doing things decently and in order, which implies balance; but orderliness itself is seldom considered a

virtue. Reading No. 440-45 gives it as a virtue in itself:

"Do it in decency and in order, For when you behold the glory of the Father in the earth how orderly are all His glories! Have you watched the sun in his orbit? How orderly are those places of the inhabitation of the souls of men - even in your own understanding of this solar system! How orderly are brought into manifestation day and night heat and cold, spring and summer! And when nature - as man calls God - begins its awakenings, how orderly do its manifestations proceed!

"You, in your tenseness, do not see the growth of the lily nor the rose; nor do you understand the germ in the seed or bulb. Yet all are orderly, decently, in their place. Can you not, as His son, be more unordered than He and expect His blessings?"

Practicing the virtue orderliness every day, in relation to other people, would mean not only a time for everything, but a place for everything. Yet how many of us try to live what we hope and pray are spiritual lives, in the midst of physical disorder? Do we leave our homes awry, our work papers disorganized, our personal selves showing carelessness about how the body is clothed?

Perhaps this external orderliness makes little difference to some; or perhaps we consider other matters more important. Each one must balance the degree of orderliness for himself; however, we must consider how it affects other people. Many children and many adults are greatly distressed by lack of order in their home environment. To them it means lack of beauty, or rhythm, or harmony - in the same sense in which a jangling musical composition can actually hurt a musician's ears or a daubed painting offend an artist.

"Doing things decently and in order" may mean being meticulous about paying bills promptly, having one's house swept and garnished, taking care of household tasks at routine times. To another person it may mean letting chores go, and taking time for meditation and prayer. Which one is right? One person's order may be another person's disorder. Striking a balance for oneself might mean striking a mid-ground of moderation - the *aurea mediocritas* [Golden Mean] of Horace; for thus we are not so likely to be a stumbling block for anyone else.

The readings told one man not to make such a sharp separation be home and business: to use the sympathetic and loving influence of the home in conducting his business, and to use positiveness - the Saturn and Mars influences - in the home. "Business is business, the home is the home - to the entity! But these would be *one*, if forces are to be constructive." No. 1432-1. To be one is to be unified and in balance.

Keep on an even keel as regards moods, one reading advised. "You are on trial, to be sure; not necessarily more than others are. But you become so sad, and you become so joyful! Find the *happy medium*! Find joy even in sorrow and find sorrow in joy. For the Lord is one God, one Lord." (No. 3063-L~1).

"For tenets and theories those things that stand as emblems of order, of light - must be practical things, conditions and experiences. Thus man in his search may come to know, more and more, that such tenets ... must be applied in relationships to one another. No. 1815-L-1) .

"Study to show yourself, in the activities of the daily life, approved onto an All-Wise, All-Purposeful Creator. Keep yourself in your judgments, and your relationships to your Creator, for as

you treat your neighbor, so will you be judged before your God. Keep the self, then, in a *perfect balance* in the material, the spiritual, the mental welfare and association before others. Let not your good be evil spoken of, but practice as you preach ..." No. 340-SL-63.

As Above, So Below

"Realize that all power (gas, drug, mineral, vegetable) receives its spiritual essence of activity from an all-wise Providence that has left such manifestations in a material world.

"Be you wise: not in your own conceit but In the wisdom of the Lord,

and subdue the earth; making these *coordinant*, as it were, with that which is in your own body, mind and soul.

"For when the earth was brought into existence or into time and space, all the elements that are outside man may be found in the living human body. Hence these in coordination, as we see them in nature - air, fire, earth - make the soul, body and mind one coordinating factor with the universal creative energy we call God.

"Then coordinate yourself with God - with nature, with the environment you are in - through your inner self." No. 557-MS-1

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