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Two Talks By Edgar Cayce

The Visible And The Invisible

A few weeks ago, I stood up to speak to a Sunday School class, and many more seats were vacant in front of me than were filled. Within myself I felt that I had something to say, and I wondered why so few were present. Then I saw an invisible audience come in and fill practically every seat there - an audience invisible to the others present.

We may rest assured that there is the invisible as well as the visible! We always have with us an invisible audience for our acts - yes, even for every thought. If only we could come to realise this more and more, then we would know His presence abides with us; and if it does not abide with us, it is our own fault for we have blinded ourselves to that which we could have for our very own.

Everyone realises that we are passing through a period of stress in which we all are expecting something - what, we do not know. Why don't we know what to expect? Why is it impossible to know what is going to happen? Isn't it because we have blinded ourselves to the evidence around us?

We are told by many who have made a study of such matters that we are passing through a certain position in the universe. Astrologers have said that we are reaching that place in space

wherein the influences are beginning for the third cycle. Others describe it as a plane where we may expect a new race, a new people, a new thought.

Admitting for the moment that this is true: are such influences bearing upon us because we are in such a position in the universe, or are we in such a position because of what we or somebody else has done? It is the same old question arising in our experience day by day when, as the first man asked God, "Am I my brother's keeper?", death was brought into the world. We are still evading the question and blaming someone else for the position we occupy.

We are also told that individuals are being reincarnated into the earth who occupy a position from which they may wield a mighty influence because of the position they once occupied in the thought of the world. Now they are coming into their own.

Be that as it may; are we not all in the same position as to what we are going to do about it? There is no power that is not ordained of God. Then is it not the plan of the Supreme Force or Power that we call God, that we as individuals are reincarnated into the earth's experience at this time? it has been laid out beforehand.

Then you may say, "Well, you are a fatalist, and believe what's going to happen is going to happen - nothing can

change it." No, that isn't answering the question of being our brother's keeper.

We are studying along lines of thought pertaining to development of the inner man, the soul. Within us is that something we call the soul, the entity, the being; and this lives on and on. We say this is a period of hard times when we all wonder just what is coming to pass, that it is a period when there are to be upheavals. What have we done to prepare ourselves for such happenings? "These things will come about," the Master said, "but the time isn't yet. There shall be wars and rumours of wars. There shall be earthquakes in divers places. There shall be signs in heaven and brother shall rise against brother, nation against nation, but the time isn't yet." (See Matt. 24.).

All these things are coming about. What was the warning beforehand? "If you fall away, if you go back and follow after those things pertaining to the desires of your own carnal influences, I will turn my face from you." (see Deut. 31: 16-17).

The invisible face, yes; that which we cannot see, cannot perceive with the five senses. Yet that which may be aroused within us tells us whether or not we are following in the way He would have us go. "My spirit will bear witness with your spirit as to whether you be the sons of God or not." (See Romans 8: 16)

It doesn't matter how these warnings have come to us. We are now in the midst of the condition, and it is all around us. The changes are coming about. Portions of the earth are going to be wiped away in the next few years; I feel very sure of that. Right away, we want to know if it will happen where we are. What difference does it make, if we are living right?

To be over-anxious about

ourselves because we are living in the wrong place is to be like the people who came to the old lady living on the frontier. A man came to her and said he wanted to make a place for his family of boys and girls growing up, but he certainly hated to leave all his friends at home. She said, "Well, you'll find it just the same way out here. If you had friends at home, you'll have friends here." The next man who came said that he was glad to get away from the place where he had lived so many years; the people there were all selfish, stingy and hard to get along with. The old lady said, "Brother, you'll find it the same way out here. If you couldn't get along with the folks at home, you won't be able to get along with the folks out here. If you didn't have friends at home, you won't find them here."

So with us. If we are not ready, if we're not making our preparations, it will be only a matter of time before we must pay the penalty - even if we don't happen to be among the first taken away in a moment.

How do we know these changes are going to take place? We don't know, except by the signs that have been told us, and that we are experiencing. For the outward appearances, the things visible around us, are mere shadows of the things that really exist and are coming about. When, as the Master said, we see these changes coming, we know it is because people acted within themselves and toward their neighbour in such a way as to bring about these changes.

The first command was: "Be fruitful, multiply, subdue the earth." (Gen.1: 28) That means obtain the knowledge of all these things that are here in the earth. And there isn't a thing in the earth that isn't a manifestation of God. Do we show forth our appreciation

for the things about us, or do we say "Gimmie, gimmie, gimmie," and try to draw it all into ourselves? Are we our brother's keeper - or is our brother keeping us?

Life isn't a bit different today from what it was a million years ago. Life is One. God is Life—whether in the oyster, the tree, or in us. Life is God and a manifestation of Him. Man can make a beautiful tree, but he can't give it life. He can make a beautiful egg, but he can't give it that which will make it reproduce itself. *What is that something which can reproduce life*, except Life itself, or God? It is the invisible that is within us, and completely around us.

If thoughts are deeds, our constructive and positive thinking will aid in building or establishing that which will bring peace, harmony, joy, love - the fruits of the spirit. What is the Spirit? That which we can comprehend only by the application of it, by what we do for someone else.

We had a very beautiful illustration of this thought in our Sunday School lesson this morning. The Master had spent Himself in giving out to others. He had grown tired and weary, and it was necessary that he rest physically, for he was then a man. Something had been taken out of Him, in order to give constructive influences to offset those destructive influences in the lives of those He had contacted. He was asleep, at sea. The boat began to fill and the disciples became uneasy. They went and woke Him: "Carest thou not that we perish?" He rebuked the wind, and the sea became calm. Let me ask: Did that power *go out* of the Master, or did it *come into* Him? It came into Him - the peace, the calm - because He was of the Creative Forces that would manifest. In the giving out, it come in. And as we

too give out, to make this better world for others to live in, peace and harmony and understanding - fruits of the Spirit - come into us.

Shall we go and do wonderful things? Shall we stand on the corner and preach? Of course, if we are called to do such things, then we should do them. Yet perhaps we shall just speak a kind word to our next-door neighbour, to the child we meet in the street, to the lame dog we see - or to anything or anybody that is a manifestation of God. Just speaking the kind word that brings hope to those who are losing hope; speaking the cheery word to those who are discouraged; as we can do these things, we give out that which we have received. "Freely you have received, freely give." For not all are called to be healers, not all preachers; but each of us can do what our hands find to do, magnifying the Spirit and the fruits of the Spirit — *which are unseen*.

The things we do today will make the manner of individual we will be tomorrow or a million years from now. We don't die to be in eternity: we are already in it! Then it's just as important to understand whence we came, as it is to understand where we are going. To know whence we came is to know what we're up against. If we use the abilities we have, we will be given more tomorrow. The next step to take will be given us.

It is self-exaltation and it is selfishness that carry us away from the knowledge of God. These bring doubts, fears, and all those qualities *bespeaking the visible* or making for worry, hardship and misunderstanding.

Whatever may be troubling us, let us take it to God, to Christ. We will be shown the way.

Talk given February 26, 1933

The Second Coming

This is a subject about which very little is known. Jesus Himself said that it was given only to the Father to know the time of His return. We have, however, two sources of information from which we will draw material to use in forming our ideas about this subject. We will turn to the Bible for part of our discussion, and secondly we will consider information we have received psychically, which may clarify the various passages.

First. I would like to define the word psychic. Do not get the idea that psychic information means what Uncle John has to say, or Aunt Sue - though it might mean that to some people, at this time; Rather, let us consider the meaning from a broader angle as it relates to the development and use of the soul faculties. Also, let me assure you that I have reason for the faith that lies within me - a faith which may or may not seem orthodox to you.

First, then, what does the Master say about the second coming? How has anyone gotten the idea that there is to be a second coming? It is mentioned in John 14: 1-3: "Jesus said, Let not your heart be troubled; you believe in God, believe also in me . . . And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also."

When we look into the history of the world as we know it today, how often has a great religious leader or prophet arisen? Plato said that our cycle of entering is about every thousand years. Judging from history itself, the period of time between each religious teacher who has come into the earth varies from six hundred and twenty five years to twelve hundred.

Do you ask, "Is that how often you say Christ has come?" No, I don't say that; I don't know how many times He has come; however, if we will consider the following passages of Scripture for a few moments, an interesting idea may be formulated. These are the passages: (See John 1: 1-14)

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made . . . And the Word was made flesh, and dwelt among us . . . He was in the world, and the world was made by him, and the world knew him not."

Many people tell us that this is speaking of spiritual things. You must answer this for yourself. But if the Word was made flesh and dwelt among men, how can we be sure that this is not speaking materially, too? In talking with those who should have been and were the judges of Israel at that time, the Master said:

"I know that you are Abraham's seed; but you seek to kill me, because my word has no place in you . . . If you were Abraham's children, you would do the works of Abraham . . . you are of your father the devil . . ." (John 8: 37-44)

In the flesh, yes, they were the children of Abraham, but in spirit they were not. For what did Abraham do? He was righteous, and his deeds were counted to him for righteousness because of his faith in the One God.

In this same chapter, the Master said, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." Then said the Jews unto Him,

"Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily I say unto you, before Abraham was, *I am*."

Did Jesus mean that in a spiritual sense or a literal sense - or both? What do you think? I don't know, but what we have been told psychically is this - take it for what it is worth, and apply it in your own experience.

Now turn to the fourteenth Chapter of Genesis and read where Abraham paid tribute to a certain individual, Melchizedek. No cause or reason is given except that the man came out in the place to bless him: a priest of the Most High God, without days, a man not born normally but a high priest of the living God. "And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him. . ."

Was this the Master, this Melchizedek? I don't know. Read it yourself. Maybe I'm wrong in thinking it was the Master, the man we knew later as Jesus. Consider now the book of Joshua. Who directed Joshua when he became the leader of Israel? Who walked out to lead Joshua after he crossed the Jordan? The Bible says, the Son of Man. The Son of Man came out to lead the armies of the Lord. And after Joshua's experience in meeting this man of God, all of the children of Israel were afraid of him. (See Joshua. 5: 13-15.)

From the above references, let us draw a few conclusions and supplement them with psychic information. The Spirit of the Christ manifested in the earth many times before the coming of Jesus; at times it manifested through one like Melchizedek, and at other times it manifested as a spiritual influence through some teacher upholding the

worship of the One God.

What has this conclusion to do with the second coming? Well, in the light of the above, there ceases to be a second coming. Also, by considering conditions that made His appearance possible at various times - or, if you prefer, the one time as Jesus - we can deduce certain facts about the return of the Master.

How did He happen to come as Jesus of Nazareth? There had not been a revelation to man, of which we have any record, for over four hundred years. Then did darkness and dissipation on the part of man bring Christ into the world? If so, it is a reversal of the natural law, like begets like. The laws of God are not reversed at any time and never will we find them so. They are immutable and hold true throughout any kingdom we may find in the earth. The things we see developing in the various kingdoms in this earth - are merely shadows of the celestial and terrestrial world. For we grow in grace and knowledge and understanding, as another Bible writer has said. By what means comes growth? By *application* of *truths* in our lives. Then what brought about the coming of Jesus? A people who were sincere seekers - a little group founded for the purpose of seeking to make themselves channels whereby this great thing could come to pass, Who were these people? They were the most hated of all those mentioned in profane history, and scarcely mentioned in the Bible - the Essenes, the hated ones, the lowest of the Jews.

You may ask how we can know this. We have received it psychically, yes; and hundreds of others have. But how many more times was Zacharias allowed to go up and offer sacrifices, after being spoken to once, within the

temple? Never again! For he had joined that hated group, and thereby made his son - who by lineal descent was a high priest - an outcast. Who was the cousin of Elizabeth? Mary, the mother of Him we worship as our Lord and Master. Mary sought first her cousin Elizabeth, the mother of the great Essene, John the Baptist, to tell the great tidings that the angel had made known to her.

These Essenes, then, were consecrating and dedicating their lives, their inner selves, to make possible a meeting place for God and man; with such a spiritual degree of consecration that Jesus the Christ might come into the world. Thus there was a preparation, where there might be the meeting place for God and man. And if we will have a meeting place in our heart, our home, our group, our church, then we too can have the Christ come to us. When we have prepared the place, He will come and not before. We can't say that we are diligently seeking but He has gone to somebody else. It isn't common sense. We can't say that somebody else has to prepare the way for us. He will come again, yes; and He will come as He is. His spirit is here always. It will abide with us always.

In no place where the Master taught was he accepted, and he taught in Palestine, Egypt, India, Persia, China, Japan - at least in all those places.

We all believe that He descended into hell and taught those there. We read it in the Bible and we say it is true. But we don't really believe it, else we would act like it! If we did believe it, we would never find fault with any soul in the world - never! For if we believe that He went into hell and taught the people there, how could we find fault with our next door neighbour because his chickens got into our garden or because

he doesn't believe exactly as we do?

Is this in your Bible: "Moreover I will endeavour that you may be able after my decease to have these things always in remembrance." (II Peter 1: 15) Did you ever hear a sermon preached on it? The man who said that is the one of whom Christ said, "Flesh and blood has not revealed this unto you, but my Father in heaven." To the same man, perhaps only a few minutes afterwards, He said, "Get thee behind me, Satan: thou art an offence unto me: for thou savours not the things that be of God, but those that be of men" - the things of the flesh and not the things of the spirit. (Matt. 16: 23) .

The master said, "Elias truly shall come first, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciple understood that He spoke to them of John the Baptist." (Matt. 17: 11- 13)

Possibly you may say that He meant in the spirit and not in the flesh; but I don't read it that way.

A warning was once given to a man of God that a certain country would be destroyed; but the man prayed and talked with God face to face, and God promised that if there were fifty righteous men he would save it. Then finally, if there were just ten righteous men He would spare the city.

I believe that the just people in the world keep it going. The just people are the ones who have been kind to the other fellow, For we may see evidences of the Christ Spirit about us right now, day by day: in kindness, patience, long - suffering, showing brotherly love, preferring our neighbour before ourself. When there are possibly fifty, or a

hundred, or 2 thousand, or million - then the way may have been prepared for His coming. But all these just men must have united in their desire and supplication that the Christ physically walk among men again.

He for our sakes became flesh. How many times? Answer for yourself. How soon will He come again? When we make it possible. It was made possible at least once. It will be made possible again. When we live the life He has laid out for us, we are making it possible for Him, the Lord and Master of this world, to come again.

"I will not leave you comfortless, but I will come again, and receive you unto myself, that where I am, there you may be also."

Talk delivered May 7, 1934

More Extracts on the Essenes (No. 254-109)

"It is generally conceded by those who are students — in the Christian faith as well as in other phases of spiritual evolution - that there is an expectancy of a new order ... a fulfilment or a return to activities which may bring about the time for the redemption of the world , . . Then this pamphlet (as proposed) should give others an insight as to what, and how, there was a physical, mental and spiritual attitude of that group (the Essenes); how these individuals acted their part so well, yet did not become known in that (event) presented . . ."

"Q-2. What is the correct meaning of the term Essene?"

"A-2. Expectancy.

"Q-3. Was the main purpose of the Essenes to raise up people who would be fit channels for the birth of the Messiah - who later would be sent out into the world to represent their Brotherhood?"

"A-3. Individual preparation was the first purpose. Being sent out into the world was secondary. Only a very few held to an idea of ... organisation, other than that which would come, with the Messiah's pronouncements.

"Q-4. Were the Essenes called at various times and places Nazarites, School of the Prophets, Nasidees, Therapeutae, Nazarenes - and were they a branch of the Great White Brotherhood. starting in Egypt, and taking Gentiles and Jews alike, as members?"

"A-4. In general, yes. Specifically, not altogether. They were known at some of these times as some of these (names) - or the Nazarites were a branch of . . . same, you see? Just as in the present one would say that any denomination is a branch of the Christian-Protestant faith, see? So were those of the various groups; though their purpose was of the first foundations by the prophets, as established ... by Elijah, and propagated and studied through the things begun by Samuel. The movement was not an Egyptian one, though it was adopted by them in another period ... and made a part of the whole movement. They took Jews and Gentiles alike as members, yes.

* * *

"When there was ... the wedding of Joseph and Mary - Mary having been chosen as the channel by the activities indicated upon the stair, by the hovering of the angel, the enunciation to Anna and to Judy and to the rest of those in charge of the preparation at that time - then there was to be sought out the nearer of kin, though not kin in blood relationships. Thus the lot fell upon Joseph, though he was a much older man compared to the age ordinarily attributed to Mary ... Thus there followed the regular ritual in the temple.

For remember, the Jews were not prevented from following their rituals. Those of other groups, as Egyptians or Parthians, were not prevented from following the customs to which they had been trained ... not carried out in the Jewish temple but rather in the general meeting place of the Essenes."

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

