

The SEARCHLIGHT

Association for Research and Enlightenment, Incorporated
VIRGINIA BEACH, VIRGINIA

Vol. XIV

April 1946

No. 8

HE IS YOUR BROTHER

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It has long been a source of wonderment to this commentator how people who profess to being Christians can possibly show intolerance or condescension to members of other races. Of course it must be borne charitably in mind that this scribe has the misfortune to have come from the North, and it is notorious how Northerners do not "understand" the racial situation of the South. On the other hand there is the possibility - infinitesimal, to be sure, but still a possibility - that Northerners do understand the situation of the South very well indeed, and far better in fact than Southerners think. It must be remembered that spectators have a much more complete picture of a game than do the players. Others often see us far more clearly than we can see ourselves.

Racial condescension, of course, is not a monopoly of the South. It is found in all portions of the country and in all parts of the world. Intolerance is an ugly word, but it is a mere euphemism by comparison with what it actually represents - namely arrogance, ignorance, egotism, envy, hate, malice, and cruelty. All this thinly disguised nastiness of the human ego breaks out here as discrimination against Negroes, there as condescension towards Italians and Greeks, somewhere else as contempt towards Mexicans and

Chinese, and still somewhere else as hatred of a Jew.

There is an excellent story told of a distinguished Hindu speaker who was once introduced to an American audience as follows: "It gives me great pleasure to present to you now Dr....., our colored friend." The learned doctor arose and with the gentleness typical of his race began his speech: "I am happy to be able to speak to all of you colorless people." *Colorlessness* is indeed a very apt designation for the spiritual poverty, the stinginess of soul of those who despise their brother because the color of his skin happens to be different from their own, or the spelling of his name peculiar. There is no earthly reason why a white man should consider himself superior to a colored man (whether that color be black, brown, yellow, or red), why a Nordic should consider himself superior to a Latin, or why a Westerner should consider himself superior to an Easterner -except that he is himself suffering from a bad case of provincialism and unconscious conceit.

Let us examine the problem of race and nationality from the point of view of reincarnation and especially in the light of the Cayce life readings. Anyone familiar with the general outlines of the reincarnation theory knows in a general way that race and sex are not fixed but variable from incarnation to incarnation. But perhaps

the theory becomes more convincing when seen specifically and in detail. The Cayce readings offer the very specificity that we need.

According to the Cayce readings, the spiritual race of beings called "man" appeared on earth at five different points at the same time. These five localities, differing as they did in climate, geographical conditions, and nature of food supply, gave rise in course of time to such pronounced differences of skin pigmentation and bodily structure as to result in what have come to be known as 'races' - the red, yellow, brown, black, and white.

There is, of course, much scientific dispute as to how races are to be classified; but the Cayce explanation does not conflict markedly with the most recent views of many anthropologists. The simultaneity and equality of origin of all races is a very fundamental and incontrovertible argument for the practice of brotherhood. It agrees not only with scientific studies in the psychic unity of mankind, but also with the spiritual instinct that a just and loving Creator could not have favored one group above another, any more than a just and loving parent could favor one child above another.

Creation however, may seem a bit remote from the present. More convincing and immediate an argument for the necessity for tolerance is seen in the picture of successive incarnations that appears in the life readings.

Let us look for a moment at few of these cases. Case No. 1273-L-1, for example, is the interesting case of a wealthy New York and Miami Beach broker - whose long poetic name includes half a dozen of the most melodious syllables of Portuguese. Our dark-skinned black eyed Portuguese friend was in his last life (according to

the Cayce reading) an American at the time of the Revolution. He participated in the Boston Tea Party and his name was Suther Seville. Previous to that he was in Persia at the time of Xerxes and his name was Haman. Before that he was an Atlantean and his name was Ahajah.

Members of the D.A.R. and others of our American aristocracy who find all 'Foreigners' repulsive may look askance at anything so alien as Portugal, Persia, and Atlantis; but surely could anything be more respectable than to have participated in the Boston Tea Party, and especially under the name of Suthers? unless, of course the surname of Seville might hint at some questionable Latin connection somewhere...

Or take the case of a young Italian G.I. from Livingston, Montana who turned to Mr. Cayce for help because of despondency over the death of his mother. The young man was told he would have a brilliant future as a diplomat and linguist, but we are concerned here with his past and not his future. In the life previous to this one he was, according to his reading, Case No. 3651-L-1) a Norseman, among those who journeyed to Minnesota at the time of Eric the Red. His name was Olsen Olsen. Before that he was in the Ukraine, in Russia, and had much to do with the supplying of people with foods. Before that he was in Persia and his name was Tschu. Our Italian friend, then, belongs not only to the race of Michelangelo, Marconi, and Toscanini; he belongs also to the race of the Norse, of the Russians, and of the Persians. This should at least bring him into brotherhood with Norse, Russians, and Persians of today; though in the eyes of the British he may still be outside the pale of respectability.

Let us take a look then at a person whose nationality in the present is British of the British - Case No. 688-L-I. This is the case of a woman (now deceased) who practiced the profession of foot specialist in Washington, D.C. Her previous incarnations show her to have been: 1) an early American settler, in the name of Elsa Stroble (a name which suggests Germanic origin); 2) a Jewess in Palestine at the time of Jesus; and 3) a native of Abyssinia (and hence black), German, Jew, and Negro - this was her spiritual racial ancestry. It would be interesting indeed to know this lady's attitude towards Germans, Jews, and Negroes in her recent earth sojourn.

Let us look now at the case of a Jewish girl, sixteen years old at the time of her reading, and concerned about her future, what vocation to enter, what college courses to take. She was advised of a special gift for child training and psychology, and the advice was substantiated by the account of her past. In the life previous to the present she had been Sister Superior in a Catholic orphanage near what is now Morristown, New Jersey. Her name - as chosen—was Sister Theresa; but her real name was Helen Trevelentorff. (Case No. 244L-1).

Cases such as the above could be cited indefinitely. Americans with Anglo-Saxon surnames have had past incarnations as Mongolians, Chinese, American Indians, Japanese, Abyssians, Persians, Hindus, Spaniards, Italians, Frenchmen, Germans, and Norsemen. There is a distinguished Hindu lecturer in the files whose previous incarnation was as an English settler in America. (No. 86-L-1) One of the members of the Cayce family had a previous incarnation as a Chinaman (No. 341). A member of the board of directors of the Association was once a Negro prince in Nubia. (No.

416-l-1). Jewish people have been Gentiles in the past; Gentiles have been Jewish. Nordics have been Latins and Latins, Nordics; Occidentals have been Orientals and Orientals, Occidentals. How, then can any man who believes in the truth of reincarnation reasonably despise a man of another race without at the same time (and justly) despising himself? It must constantly be remembered, in the question of race as in everything else, that man is a soul and has a body, which he uses as an instrument for self-expression. He is not a body which may or not happen to possess a soul, A proper understanding of this relationship of soul to body is essential to the understanding of the Ancient Wisdom, and, what is equally important, essential to the practice of true spirituality. The recognition of this cardinal principle is the first intellectual step towards a tolerance that shall be thorough and scientific rather than superficial and sentimental. When one recognizes that the body is merely the vehicle which the soul is using, one must of necessity see that to despise a man for his race or nationality is as absurd and unreasonable as to despise an actor for the costume he is wearing.

Racial hatred and intolerance is usually born of envy and fear - two ugly emotions which arise from the belief that man is a body rather than from the conviction that man is a soul. But the knowledge that life operates under universally just and beneficent law should dissipate all envy and all fear that members of other races can outstrip us, jeopardize our security, or harm us in any way.

If members of other races are obnoxious to us, we must remember that we are perhaps equally obnoxious to them. If we dislike one or another of their characteristic traits, we must

remember that they are learning necessary lessons in the school of life, even as we are learning them. If we feel that they are detestable in one way or another we must remember that karma will sooner or later teach them the lesson and repay them for the dereliction, whatever it may be.

But we must also remember that the law works for us as well as for them. If we use our membership in what we consider to be a superior race in order to humiliate others who, by the accident of history or the working out of karmic law, are in a racial minority, the tables will be exactly turned on us some other day, the law is exact and precise in its working.

Consider, for example, the reading of an investment counselor of New York City, who was born in a town in southern France. No details are available on the circumstance of his present life; but the life reading, if accurate, discloses a very interesting karmic situation in his life. It reads, in part, as follows

No. 3063-L-1. Before that the entity was in the land ... when the children of Promise passed through the lands that they were forbidden to pass through, save with permission. The entity was among the descendants of Esau. . . The name was Jared. The entity took advantage of a group. Hence expect a group to take advantage of you! For what you measure, it must be, it will be measured to you again. For you must pay every whit of what you measure to others. And this applies in the future as well as in the past. Do you wonder that your life is such a mess?

It is not specifically indicated that there was any racial element in the above situation; but it is instructive and highly relevant to the present discussion in that it shows how our every act and

thought, be it towards our own body, towards individuals, groups, or institutions, is exactly repaid in its own coin and in its own realm. The lesson to be learned is clearly this: that if we discriminate against a man because his pigmentation is ten shades darker than our own, if we refuse to give him an equal wage or equal opportunities for education, travel, beauty, and mere decent living standards, if we refuse to sit next to him on a public vehicle, if we humiliate him in a thousand subtle and obvious ways such that he comes to cringe before us in our presence and loathe us for our smug arrogance in our absence - then we shall some day, in some future civilizations find ourselves the member of some minority group, humiliated, rejected, ostracized, and despised. We shall bear the stigmata of our spiritual ugliness in some visible and unmistakable way, even as a black skin is today the badge of exile. The possibility that the Negroes of present-day America are paying some karmic debt for their intolerance or enslavement of others in the past does not excuse us from treating them on the basis of equality and love.

Consider also the case of a Jewish woman of Hungarian origin, aged 55, who was at the time of her reading from Edgar Cayce working in a shop in New York City. She was very unhappy in her job; the hours were long, the pay inadequate to her need, the work distasteful to her; yet there seemed no escape from it. An interesting explanation for this relentless situation appears in the account of the incarnation immediately preceding the present one, in the early periods of American history:

No. 2900-L-1 Then the entity was engaged in activities with groups who prepared and preserved furs, and was

the companion of one in authority, in the name of Rachel Found.

In the experience the entity used her position not wisely or too well. Though they brought material blessings, there was not any consideration shown those who labored long hours, nor as to their environment or surroundings. It brought material satisfaction. But did it bring contentment or joy?

You are reaping in the present experience this phase of what was sown. Do not think that the Lord has brought it upon you. For what you sow, you reap.

Once again there would seem to be no element of race prejudice per se in this situation. We cite it here merely to illustrate the fact that if an individual manifests grasping, callous, materialistic, and unscrupulous qualities with respect to his fellowmen, he will some day receive exactly the same treatment in return. By magnetic compulsion he will be brought to just that situation - just the family, racial, or national group, with all its economic or social limitations - which can teach him through discipline of harsh circumstances just what he needs to know.

Why, then, become impatient and contemptuous of our fellow man? Why poison our own emotions at his unrighteousness, warp our own future lives by intolerant and discriminatory attitudes and conduct towards him? Why not treat all living beings with simplicity, gentleness, and reverence for their inborn divinity? If other men of other races do wrong, the Law will some day take care of them; as for me, it is my sole responsibility to do right - which means to let all my conduct towards all my fellowmen to be inspired by love. The Buddhists understand this attitude

very well indeed, and that is why they say: "I take my refuge in the Law;" - a very profound saying, perfectly expressive of the long-term patience and long-sighted wisdom of a people who have for centuries known of the working of the law of karma.

In a public reading taken in 1939 the question was asked of Mr. Cayce: "What should be our attitude towards the Negro, and how may we best work out the karma created in relation with then?"

This was the answer:

No. 3976~24. He Is your brother! Those that produced servitude without thought or purpose have created that which they must meet within themselves.

It does not seem a very explicit answer; but what could be more explicit and more all-inclusive than to say, simply, he is your brother.

And yet, - however eloquent and unmistakable these simple words, however fulminating the evidence from the life-readings themselves - they may yet remain ineffectual to many people. As Walt Whitman put it, "Logic and sermons never convince. The damp of the night drives deeper into my soul."

If man cannot be convinced, intellectually, of the necessity for brotherhood—if the logic implicit in the laws of reincarnation cannot persuade him, he must one day be convinced by the damp and terror of night, by the pestilence of darkness, by the destruction that wastes at noonday, by the loneliness of ostracism, by an uttermost desolation of soul and of body.

If tolerance and kindness to all mankind do not rise spontaneously in his heart, he must then suffer unnumbered anguishes and agonies until the tallow of him is rendered and

the coldness of him is thawed and the harsh inflexibility of his immaturity is mellowed into the radiance and beauty of impersonal love.

No. 585-12 . . . But those groups or individuals where there were racial prejudices, racial colors, racial activities, (giving off the radiation such as to become ... repulsive to something within individuals), these - as indicated in the entity's experience - were something to be conquered there.

No. 1438-1. Q. Why have I strong racial prejudices, and should they be overcome?

A-2 This has been a portion of the experience as through this very sojourn, as well as in many others; but these may not be so well overcome. Rather let the life and the activities be an active service and not a passive. For know that God is not a respecter of persons not of races, but is as has been given of old—"Know the Lord thy God is ONE!" And if the activities are for an active service in that direction, prejudices are lost sight of in the Love Divine. No. 3976~27.

Q-3....Racial hatreds?

A-3. This also is answered only in that the Lord is not a respecter of persons. "He that dose the will of the Father, the same is my brother, my sister, my mother." Those, to man, represented the closest relationship - blood of his blood, materially.

Then, mentally, spiritually, do something about those of the races that are misunderstood, or who have been neglected here and there.

No. 3976-24. These other races should be taken in the attitude of their own individual fitness, as in every other form of associations. For He made of one blood the nations of the earth.

Q-10. Is there a racial or social problem facing America in the U.S.A.?

A-10. As indicated, these all depend upon the effort of individuals to all live as brothers one with another

Q-11. How can it be met for the protection of our democracy?

A-11. Raise not democracy nor any other name above the brotherhood of man, the Fatherhood of God!

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