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## "DO YE NOW BELIEVE?"

An address given June 29, 1963 at the Thirty—Second Annual  
Congress

By Frank U. Adams

In one of those chapters of John on which the readings place so much emphasis (they are addressed to us individually, we are told), the Master Jesus says; "These things I have spoken unto you, that in me you might have peace. In the world you shall have tribulations but be of good cheer: I have overcome the world." He had mastered materiality. He had overcome the flesh. He had attained - again - the perfection He enjoins on all in the Sermon on the Mount. He had finished the road we all have to travel.

For a week, now, we have attended classes and lectures presenting a very great number of facets bearing on this theme of our Thirty-Second Annual Congress. Can we accept this statement? Will the habit patterns in our subconscious minds allow us to accept it? Mastering materiality is attained through psychical research.

In the words of the all-surpassing Teacher of Galilee, "Do you now believe?" Or, expressing this question in another way and changing tenses, are we now ready to accept and practice in our daily lives the uncompromising requirements of the do's and don'ts that are detailed in the Sermon on the Mount and are explained and elaborated upon in these psychic discourses of a humble Kentuckian, the seer of the twentieth

century?

What authority is there for tying these two together? In 254-42 we find a long discourse dealing with the Cayce Hospital which led eventually to the A.R.E. Here is an extract; *None are being drawn into that purpose of the establishing of this more close relation of God's Truth in earth other than those that first established same in that land now known as Egypt.* Thirteen years and two months later, this advice on dissemination of the work of Edgar Cayce was given to the trustees of the Association for Research and Enlightenment: *So in your analysis of those truths as may be presented through such a channel as of the Association, and its attempted service to mankind in a physical, a mental, a spiritual manner - know that many will pass over without understanding, until the opportunity for comprehension seemingly is past. Yet build the truth in each phase of individual's experiences - in books, in pamphlets, in lectures, in conversations - in such a manner that to each phase of the individual experience of all who come in contact with same.*

*For remember - as He has given - and so build same: My Word (Truth) will not return to me empty handed. Build each phase of that*

*presented, then, in such a manner that it is His word, His Truth, His will, His purpose with your fellow man. 254-111*

Once more the same teachings of love and truth as given by the Nazarene are offered in perhaps a more understandable version to those who have the eyes to see and the ears to hear.

In my understanding of the information given by this challenging twentieth century seer, this is what psychical research is all about. The truly valuable investigation of our psyche, or soul, is in knowing ourselves. We have to go within and research; we have to understand the message from within that comes through our dreams. We have to put aside our absorption in our demanding physical shells of clay and clinging material interests in sincere efforts to comprehend our inner selves. On the other hand, para-psychological investigation, the effort to relate psychic phenomena to material laws, is intriguing and intellectually stimulating. While it serves a constructive purpose as a stepping stone toward finite understanding by the one third of our beings which see, hear, taste, touch, and smell, it is, in reality, only a shadow, expressed in a sphere of illusion, of far higher more worthwhile degrees of understanding.

Have we all here today, individually, reached the point where we can intellectually comprehend the implications of such a statement? Mastering materiality is attained through psychical research. Perhaps some of us have only recently been attracted to the Edgar Cayce readings. It is completely understandable to me that within the minds of any such newcomers to this information, strong objections will arise as this subject is developed. The fact that this information could, and

probably does, represent the Christ message may meet much resistance in the accepted thought patterns of some. They may find their strong feelings intensified as they encounter interpretations of key passages in the Bible that vary from what we have been taught from infancy to accept as truth.

Obviously, there is a great deal of substantiation before such a staggering statement is made. In view of this, it would not be intelligent to ignore such an important possibility. Each individual should investigate and carefully consider this information in what was so conscientiously recorded and witnessed, and now is being indexed and made available to all those who seek. We should weigh and evaluate what this material means to us individually. No one is demanding that we believe it; the choice of acceptance or rejection is ours.

What have we gained from the material that has been presented in the past week? Do we just have a few notions concerning the philosophy in these psychic discourses, have we formed an opinion about it, or do we now possess a belief?

This is an interesting word - "belief." It is derived from the Gothic "be-lifian" and should carry the basic meaning of that by which a person lives, the theory of doctrine and morals to which he conforms his life. Wouldn't you agree that without this conformity an individual's acts demonstrate that his stated faith is a mere notion or doubtful opinion? Plato, incidentally, used a very descriptive phrase in an opinion. He wrote, "it is the half-way house between ignorance and knowledge"

**How Do We Evaluate This  
Philosophy?**

How do we evaluate this philosophy in the Edgar Cayce readings? We are faced with a remarkable degree of accuracy in the material that dealt with details concerning people's health and surroundings. In his long period of service to mankind, Cayce was "tested" by sceptics trying to trick him with a false name or address how many times? All those who claim some degree of psychic power are subjected to such traps by scoffers. Not once in four decades was he trapped. On the other hand he sometimes said, "We don't find the body." Could we infer a likely relationship here?

From whence came his advanced knowledge of anatomy, medicines, and the quantity of details concerning so many different healing arts? No sceptic willing to use both honesty and intelligence can claim that this knowing came from a conscious education or self study; any sincere researcher will find it impossible to refute the preponderance of the material in the two-thirds of this man's legacy which deals with the finite.

Is it possible, then, to ignore the other third solely because this portion is not susceptible to proof by our accepted standards? Apparently, many, if not most, of the generally accepted "great names" of what is falsely termed psychical research believe we should pretend it never happened. Isn't this just too patently obvious in the manner in which they completely avoid any mention in numerous articles and, books of the of the best documented, best witnessed, most extensive record of extrasensory perception since the founding of the Society for Psychical Research in 1882?

How can this happen? How is it possible for outstanding scientists with unquestionably brilliant intellects to

adopt such an attitude which contravenes the basic rules of pure research? There must be a good and sufficient reason! Is there a possible connection between their apparent willful blindness and the words of the Nazarene, "He has blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them"? Could this be the result of being too steeped in materiality? Is it because of this spiritual tone which permeates Cayce's entire bequest of fourteen million words to mankind, that there appears to be an unplanned, uncoordinated, individual and yet unified conspiracy of silence as regards these readings by so many parapsychologists?

It is my contention that they are mistaken. And not on the basis of a mystical reason, either. They don't apply the rules they employ in their own laboratories. In these, and they have their value as temples of science, they place great importance on the law of probabilities. This is one of the prime gauges or measuring rods they employ. They claim that telepathy, clairvoyance, etc. have been demonstrated as facts. What is the determining factor? They have been proved by this law of probability. Respectfully, because these are sincere, decent members of society, doing their best. within the bounds of their present understanding, if they would permit themselves to look at the proven facts in the results of this psychic's life work, develop the necessary factors and estimate the mathematical probability of the balance of this material having a similar degree of accuracy, there could well be some of the reddest faces since the word

parapsychology was coined.

So there is a real basis for seriously considering these tripartite concepts involving spiritual, mental, and physical bodies; it is well - grounded scientifically. However, this is not the standard for acceptance; it only provides an intellectual base for an opinion. For belief, the heart within must say, "This is truth." The move from opinion to belief involves a great deal because this purported knowledge differs so much from what we have been taught, have accepted, and then have tucked away in our subconscious minds as deeply cherished ideas.

St. Paul wrote in the twelfth chapter of Romans, "...and be not conformed to this world; but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God." It is pretty obvious that "be not conformed to this world" means "do not be governed by material standards." Is it possible, then, that by renewing our minds we can master materiality? This would appear to be a logical interpretation.

From personal experience, I know just how difficult it is even barely to consider thought patterns that are contrary to those stored away as treasures in our storehouses of memory, our subconscious minds. This could be the primary step in renewing our minds. Actually, our psychologists state that approximately 95 per cent of what we like to consider as thinking constitutes really only a recall of such thought patterns. This is shocking to contemplate, as it means that our reasoning faculty is involved only five per cent of the time we give to speaking or the consideration of ideas. Ouspensky goes further in my understanding of his

philosophy and categorically states that we are 100 per cent mechanical in our reactions to verbal and physical stimuli; that we are totally blind to reality.

Once we understand the basic truth of this, we will find it very enlightening indeed to watch our reactions to subjects in which we are deeply and vitally interested. How often will we hasten to interrupt anyone expressing an idea contrary to a cherished belief? Will we realise that it must be blatantly obvious to any outsider that we are not listening to another's views but thinking only of what cherished, long held idea we are going to regurgitate in rebuttal? Will there be an increase in the vehemence and tone of our speech? Will indignation vibrate out of us whenever a pet theory is challenged? There has been recognition of all these mechanical reactions in myself - by myself.

Let me illustrate some reactions in what is perhaps an amusing manner.

Criticise the policies and/or performance of our President to an enthusiastic democrat and it will be obvious he would enjoy punching you in the nose. Make disparaging statements about Casey Stengel and the Mets to many baseball fans in Brooklyn and you *will* be punched in the nose. However, if you dare in an English pub to make derogatory remarks about the treasured symbol embodied in that gracious lady, Her Majesty, Queen Elizabeth II, you will be lucky if you escape with your life!

### **Belief and the Subconscious**

How do we attempt to understand the functions of this subconscious mind sufficiently to be able to make honest efforts to correct wrong concepts and replace ideas with ideals, opinions with beliefs? This is a vast field. Carl Jung used one of the best intellects of our

time over an extended life in attempting to understand and classify its functions. Here, application takes us into the inner world of consciousness which the Bible calls the heart. The subconscious mind is only a part, say these readings, of what theologians have described as one's entire emotional nature and understanding which includes, mind, soul, and spirit. Yet, we have to deal with or through this level of mind when we try to comprehend, intellectually, this vast area embodying the spiritual and soul forces that we refer to as the "heart."

The Christ Consciousness in Jesus said, "Let not your heart be troubled." That troubled prophet, Jeremiah, declared, "The heart is deceitful above all things and desperately wicked, who can know it?"

If we accept these psychic discourses dealing with the psychological as having a parallel percentage of validity as those dealing with human bodies and their surroundings, they make this difficult subject far easier to comprehend. For example, the first study group was told in 262-10, *The subconscious mind is both consciousness and thought or spirit consciousness. Hence may be best classified in the physical sense as a habit.* Note that key word - *habit*.

An individual who was deeply interested in philosophy posed this question in 900-20; *Are the desires of the earth's plane carried over into the spiritual plane?* He was told in reply: *When those desires have fastened such hold upon the inner being as to become a portion of the subconscious, those desires pass on. Such as one may have in gluttony, or in any condition that benumbs the mental forces of the entity. For the subconscious, as given, is the*

*storehouse of every dot, thought, or deed.*

From these two excerpts, don't we get a clear picture indeed of desires that are contrary to Universal Law, desires becoming habitual thought patterns in the subconscious that trigger mechanical thinking and acting?

Over and over again, the information as Edgar Cayce termed it emphasised the need for us to understand our subconscious minds, to know why we think and act as we do, One reading said, *In all your getting, my son, get understanding. That of self. When one understands self and self's relation to its Maker, the duty to its neighbour, its own duty to self; it cannot, it will not be false to any man, or to its Maker. Give then more thought, for thoughts are deeds.*

#### **"A Universality of Purpose"**

Of all the subjects over which most of us get emotionally involved very easily, religion ranks high up with other highly inflammable areas of thought like nationality, politics, and the racial question. Let someone state beliefs contrary to our cherished prejudices in these matters and it is very, very difficult to control our speech, our manners, and our bodies. Consequently the religions tenets in these readings present real problems for many, many people. Actually, this spiritual philosophy makes Christianity more beautiful and understandable for me but it is different from what I was taught in Sunday school. In response to a request from the trustees, one reading gave the following as the source of this: *As it is an universality of purpose, so these from the general, or cosmic forces, are ministering that being given in this present interest. 254-60*

The English may be cumbersome,

but the meaning is clear enough. How do our subconscious minds react to that one? Can we accept, individually, the awesome concept that the Creative Forces, that which we normally call God, spoke through Edgar Cayce and gave this spiritual material. This is what it says! Reading 531-2 clarifies this statement but complicates the over-all issue with, *Then, it is asked, what prevents the information from always being accurate, or being wholly of unquestionable nature? The fact that such information must be interpreted in material things! And that then depends upon how well the training of the physical-mental self is in picturing, visualising, and wording that which takes place in such a communion.*

At this point we should be conditioned, momentarily, at least, to the recognition of reactions as mechanical response from the subconscious. Isn't the pontifical silence of the preponderance of prominent parapsychologists toward the Cayce work just what one should expect?

There is, however, an intriguing and very different reaction which illustrates very graphically how desperately deceptive this deep level of thinking can be. There are those who appear to have been drawn to the Cayce readings and the Association as moths are attracted by a bright light. (Of course, it could be just that; a level of seeing beyond normal vision.) These people manifest varying shades of disbelief in the tripartite philosophy which permeates all and provides the basic, spiritual tone to these emanations from a subconscious mind. These are sincere seekers and like all of us, have conditioned levels of mind and karmic opportunities with which to work. Some offer an extremely interesting

hypothesis of why that which is to so many people the substance of this information should be taken with fingers crossed and copious quantities of salt.

They call attention, pointedly, to Edgar Cayce's having read the Bible once for every year of his life, Of equal importance in this conjecture is the fact that from his late teens on, he taught - rather well, it may be said - in various Sunday schools. There is no gainsaying these two statements, for they are facts. Actually, he had been teaching theological concepts for more than thirty years and he had read the Bible forty-four times on a planned basis when the Search for God and Prayer Group readings were commenced. These two factors, they postulate, are the reasons Cayce's work is saturated with Christianity. And that all this Christian material in his subconscious mind had far too great an influence in his interpretations of cosmic symbols; reliance just cannot be placed in it, they say. Is this a valid concept?

Or, could these opinions indicate defence mechanisms stemming from subconscious minds which are reluctant to face up to or to accept the spiritual, mental and physical disciplines demanded by the source of this information? Could this be an ego-pleasing method of avoiding the necessity, with the attendant self-examination and effort, for replacing beloved, easier precepts taken from some other teaching, cult, or ism'? Does this type of reaction provide a vehicle for escape that conveniently dodges the issue of the requirements inherent in recognising the body as a temple of the Living God?

### **The Beliefs of Edgar Cayce**

All beliefs, right or wrong, become

the hidden roots for these mechanical reactions, after the initial consideration and adoption. However, they do not concern us in this discussion. They serve only to exemplify an oddly different reaction to Cayce and the difficulties inherent in trying to understand ourselves or others. It is not our place to judge or to criticise; if they are wrong concepts, then they are opportunities for the individuals concerned.

Let us instead analyse to the best of our ability the possible validity of this viewpoint. In the area of interpretation, it could be said, quite logically, that if, for example, the phrase *Christ Consciousness* is not the correct translation from the cosmic signs or symbols; that Buddha or Krishna or Hermes or Zoroaster, or some other name of a power, force, or energy pattern should have been used instead; then the subconscious mind of Edgar Cayce, because of saturation with Christian theology, would naturally err in affecting the transfer to finite words. Conversely, if the concept of all being vested in the Christ Consciousness be valid, then this humble Kentuckian was far better qualified than most to make these important transitions. Accordingly, it is rather difficult, intellectually, to be definitive when one looks at all possibilities in this question of interpretation.

Trying another avenue of approach to the problem, let us take a good look at what this purported Christian colouring or influence amounted to, and what was its demonstrated effect on this man's teachings.

What were his conscious beliefs? He was reared in a fundamental sect which permitted its members no variance from the literal, "divinely inspired Words of

God," as given in the holy text, the Bible. His earlier Sunday school teaching was based on this conventional approach. It is not possible to deny the fact that he dwelt on these, to him, basic truths; loved them; and treasured them in his subconscious mind. Talk to the friends who knew him in those early days, or to his sons, and there is no doubt on that score.

How many times would you estimate during conscientious church attendance over a period of more than thirty years did he listen to - and approve - as some salvation-minded, exhorting minister predicted certain consignment to the fiery tongues of hell for all those who failed to accept the Lord? How often would you guess that he contributed to missionary funds so that the poor pagans might have their chance to accept the Christ?

Yet, the subconscious mind in the same individual was asked this question in 364-9; *What part did Jesus play in any of his reincarnations in the development of the basic teachings of the following religions and philosophies? First, Buddhism?* His reply was, *This is just one.* The conductor of the reading then posed *Mohammedanism, Confucianism, Shintoism, Brahmanism, Platonism, Judaism?* This pillar of several fundamental churches in different communities replied, *As has been indicated, the entity, as an entity, influenced either directly or indirectly all those forms of philosophy or religions that taught God was one.*

How different can an idea be from accepted doctrine and dogma? Consider some of the points in this reply which must surely have conflicted with that which he had treasured in his subconscious mind. To begin with, the

basic idea of reincarnation itself: many reincarnations were indicated for the soul we know as Jesus, instead of being born divine and perfect, the only Son: and, the more than implied acceptance as being worthwhile and in accordance with a Plan of such pagan teachings as Mohammedanism, Confucianism, and Shintoism.

To compound the felony, so to speak, these three religious philosophies had had their origins in periods after the Christ Consciousness manifested in Jesus of Nazareth.

Logically, in all fairness, does this reading represent his work being coloured by his saturation in conventional Christianity? Rudimentary research will furnish many, many other examples which demonstrate the Cayce's teachings contradicted many orthodox beliefs he had loved and taught, while replacing them with mystical tenets.

So, it can not be factually stated that his inundation in orthodox beliefs was reflected in his psychic discourses. The fascinating fact that he did not recall long-held and beloved religious concepts while his conscious mind was asleep can be construed as excellent evidence that his Source was as he stated. Can the other half of this hypothesis be valid in the light of what are incontrovertible facts? This would entail that while some level of his subconscious mind was not acting in a normal, mechanical fashion, the balance of his thought force was translating from cosmic knowledge in accordance with Christian theology in a normal, mechanical fashion. We can only consider this intellectual but such a split functioning of one subconscious mind would be illogical and purposeless.

### **"A Chord Within"**

We should now be more aware of

the difficulty of knowing whether or not we are employing reason or are being unduly influenced by habitual thought patterns when we attempt to evaluate this type of information. Is it possible to arrive at a belief, through intellectual means, in this spiritual zone which is always surcharged with strong, emotional feelings?

What do the readings themselves say about this question of believing what they contain? In March of 1931, it was asked how the A.R.E. should proceed in dealing with the phenomena that manifested through Edgar Cayce. This is a long reading, 254-55, and today, only one approximate excerpt will be considered!

*The first consideration each individual takes, as (individuals) seek either information or association with same, should be the validity of the information - and as to whether or not they, themselves, are willing, irrespective of comment from without, to stand by same, or to live by same wholly. Or, in another Line: is the information in keeping with the ideal that has been set by such an individual? Is it in keeping with that they (the individuals) would live by or die with? Or, to put it in another manner.- is the information such that it (the information) gives the individual an ideal, not just an idea? Or, is the information ideal, or just an idea?*

*As to how each individual is to reach such conclusions, then, as has been outlined, there is seen that first there must be within the information that may be obtained, that which awakens a chord within each individual, and that rings true of the individual's own plan, own spiritual desire."*

*... See page 12*

Two important principles in this

excerpt tower above the awkward phraseology, for me. First, something within us has to tell us that this information is the truth; this is an individual evaluation by the heart within. What we describe as intelligent thought can not do this for us. Such a knowing or state of consciousness is not amenable to present techniques for proving it actual in a finite sense.

Second, we have the emphasis on living what we believe. How closely this coincides with the original definition given for the word "belief"! Of course, living in accordance with an ideal is conforming to a theory of doctrine and morals.

The philosophy given by this fabulous unconscious mind presents a clearer picture of the message given in Galilee, one unchanged by the efforts of finite minds over nineteen hundred years and one that my research indicates is remarkably consistent throughout. If we believe this is so, are we doing something about it?

One should speak on this subject only from actual, personal experience. Therefore, today, some of the building blocks that were used in erecting my present intellectual understanding, which tallies with the faith in my heart, have been given in the trust that they will be helpful to some. An address like this is worthless unless it is constructive. Permit me to pose myself two questions. What are you doing, Frank, in an attempt to master materiality? Can you offer any suggestions, based upon experience, that may be of value to others?

First of all, let this be perfectly clear; if anything has been achieved it could not have been accomplished without the efforts of others. There is no longer any wonder in my mind why the

principal esoteric teachings advocate so strongly the necessity for participation in a school by those on the path to union with the creator. For me, the "Search for God" study groups were, and are, all-important in my seeking. It has been rightly suggested to ask, How can we love God and see Him in our fellow man until we can cooperate with and love others? Also, for me, the Search for God aspect of the groups - the putting tenets into continuing practice - cannot be over-emphasised. Working on this level, rather than on an intellectual level, we obtain an extremely high potential for what truly constitutes psychical research. My participation in other types of groups was mentally stimulating, very enjoyable, and, unquestionably a valuable and necessary step in my seeking. However, in retrospect, it is obvious that any forward steps toward mastering materiality came with cooperation with others in attempting to see and to know His face.

Gradually, there came the realisation that the preponderant part of my thinking was, and always had been, mechanical. This was a very difficult understanding to accept; you might truthfully say that my ego has never stopped screaming in protest. Slowly, and only sometimes, it became possible to recognise this fact after an individual thought pattern had been regurgitated from this lower level of my mind. Very rarely, still, is there recognition before the words of a thought are spoken or an act is completed. It is utterly shocking for me to have to face up to and accept the time involved in this effort and the infinitesimal amount of progress made.

For me, the readings were right in their emphasis on writing down our ideals. Several times the chapter, "What Is My Ideal" in Book One of the Search

for God was, we thought, thoroughly studied and discussed in different groups. Yet, my personal efforts to do something about it were limited to writing down the fact that the Master is my spiritual ideal. My mental and physical ideals were also too all-inclusive. This was minute progress, of course, but without a plan at a workable level, it was not only too idealistic, but also impractical. In all honesty, my mind always betrayed the perfection of Jesus within an hour or two. These failures were too difficult to live with and consequently were forgotten for long periods of time, along with a myriad of unaccomplished New Year's resolutions.

This is not judgement of self: it is an attempt at truthful evaluation with a helpful intent. *No effort is ever wasted*, say these readings. Cayce also gave in 518-1: "*In whatsoever state one finds oneself, make self content; not satisfied, but content, ever working toward that oneness of mind, of body, of will with the development of universal or psychic forces.*"

Eventually, after so many long years of a spotty but sometimes conscientious effort to meditate regularly, combined with group participation, a little light appeared in what had been a confused area of application. Then, and then only, were my ideals broken down into workable segments. Perhaps my present, resultant techniques will be helpful to a few.

How could the process of changing erroneous, habitual thought patterns be accelerated? For me, there was the reference to training of the subconscious mind through the senses of the physical body which was given in 262-10: *That which is spoken to a growing, developing body in oral manner to the sleeping or semi-*

*conscious mind will act the better still.* This and other references under suggestive therapeutics convinced me that the same process should aid in the correction of an older mind.

To the need for renewing my mind was added the need for writing down my beginner's steps in each of the three elements of life. These, then, were to be applied like medicine to a sick heart through the use of suggestive therapy before sleep. A check list or chart was prepared as a combined guide and measuring rod. This provided a workable tool for self-analysis and a continual self-reminder. Checking off one's successes and failures to live up to the standard set constitutes a communing with and confession to the God within. For one category there is thanks; for the other, there is, "Sorry, Father, I will do better tomorrow."

Some of the actual suggestive therapy used should make this technique clearer. The following is spoken in a positive manner to myself just before sleep. It is the same as telling one's self that one will remember one's dreams. It is possible that using a tape recorder, could be more effective.

Here is a sampling. It is a changing process as new suggestions are added as the need is recognised:

Steps on the path toward my Ideal, for tomorrow:

I will sit in silence for at least fifteen minutes.

Other thoughts will not intrude.

With joy and understanding I will read at least two chapters of the Bible.

I will take the time to pray for others on the prayer list.

I will not judge or criticise others in thought, word, or deed: gossip will be as abhorrent to me as unspeakable filth.

I will smile when others criticise

me and remind myself that they are seeing themselves in a mirror.

I will be humble and control my desires for self-glorification.

In my work I will concentrate on what will help others, not what will make me look good.

I will enjoy walking one mile briskly, rain or shine, for the same reason.

I will enjoy fifteen minutes of vigorous exercise as essential, minimum care for a temple of the Living God.

I will not eat food that is not included in "The Normal Diet", as foods of lower vibrations retard my development as a channel of blessings for others.

The desires of my heart, the desires of my body, the desires of my mind will be your will, O God.

These are only a very few examples from an infinite number of facets of my tripartite being that require working on. This information says, "Line by line, precept by precept" Each individual knows the habits of thinking and doing that require primary consideration. There is absolute certainty in my heart that this method, intelligently and consistently used, will gradually eliminate some of the foul garbage in my subconscious mind and aid my desire to master materiality. To be able to repeat after the Master, "Be of good cheer, I have overcome the world." *Do you now believe?*

**Editor's note:**

Many of the Edgar Cayce Work Readings give insight into the manner of approaching the philosophy set forth. We offer a few paragraphs here which relate to this subject;

*In seeking advice and counsel as respecting development of various phases of psychic forces as may be*

*manifest to a material world, each should first know the meaning of those forces as may be made manifest, also the various phases of such phenomena, that the application of that as may be gained through such channels may bring those desires for the furtherance of the ideals as may be gained by individuals that would study or apply such truths as may be had through such channels; for, as has been given, there will not be a sign given, nor proof shown, other than to those who have so consecrated their own efforts in such a manner as to be in accord with same; for he that would seek the Father must believe that He is, that He may manifest Himself through those experiences in the material plane as of old; for He is the same yesterday, today, and forever, and in and through His creatures that He has raised, through their attunement with His laws, His love, do such truths, such messages, come that there may be that rod, in Jesse as promised. "He that puts his hand to the plow and turns back is worse than the infidel!" He that would know the truth and does it not, to him it is sin! And sin when it begets its generation, must bring those of tribulation, trials, torments; for every whit must be paid! (254-60)*

\* \* \*

*As has been so often indicated for all, first know in what and in Whom you have believed. When you say you believe this or that, know Who is the author, Who is the finisher of same.*

*And unless its source is of such a nature that it is in keeping with Him that is the Author of Life, itself, reject same! For these must be as the principles of Life itself!*

*But that you have found good, use - do not abuse. Knowledge, as has*

been given of old, that has caused man's uprising and down-sitting, is from misapplication of law. Know that your God is law; that law is love. (254-101).

\* \* \*

In considering individual's approach, again there must be credence given to the acts and activities of the information as it contacts individuals' lives. Does the information not make of the individuals better husbands, better wives, better sons, better daughters, better citizens, then there is some fault with same. What is to be the comparison, then, is asked, as to whether an individual is a better son, daughter, husband, wife, or citizen?

That which makes for a continuity of life is the answer: for as one views all forms of life in the earth's plane there is within that which has crystallised into form the propagation of that life. So in deeds of men, or in the acts or thoughts, or ideals of man - however they may be made accessible to the mental being - does same make for that which is life, light, understanding. Then it bears the seed and the stamp of divine privilege, divine understanding, for God is life, light, and immortality.

So must be the information that would build in the lives, hearts, and minds of those who contact same. As to whether such information that comes through these channels, this body, this individual, is of this character or not is the question in each individual who contacts same; for, as of old, God calls on every individual to act for (himself); even as of old, "there is set before thee

good and evil. Choose thou." Not that the response comes from any source save from within.

As to how an individual may present same - that is, the information the awakening from within of that received through such channels, that they themselves or the phenomena itself may not be evil spoken of - ask and you shall receive. As to how each shall present that knowledge - how does an individual tell of the finding in self of that love of an individual that they choose as their mate in the material world? That the fusing of their bodies, their minds, may propagate or give to the world the material things of the world that they desire to be their representatives in the world? They declare themselves before the laws of the land, before the laws of individual thought; and in the same manner may an individual that receives any phase of that they would see propagated, disperse, dispensed, in the hearts, the souls, the minds, of men - in the same manner declare themselves. That the phenomena, the ideal, the idea, will be spoken evil of is apparent, but those who declare themselves must know in what, whom, how they themselves have believed. Believing, act - in faith - in the manner as befitteth and befits that which would be propagated. So in each individual's touch, each individual's contact, they that seek such things for an interest that is wholly of the earth - earthy - may only find such. They that seek for those that bring a whole, well rounded life, may find such. "What will you do with this man? (254-55).

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