

SOUTHERN LIGHTS

Autumn: A time of letting go of the old to make way for the new



... one who appreciates nature's beauty - the snow, the rain, the sleet, the sunshine, the flowers, the green in the springtime, the color in the fall. All of these mean much to the entity, for it is sensitive to God's own expression in nature. 3356-1

Remember our website:

www.edgarcayceaustralia.org

Remember our Facebook page featuring captioned photos:

Edgar Cayce Australia Inc

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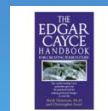
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Global Manifestation of Oneness and the Love of God and All People

Edgar Cayce Australia, Inc. A0060868C

Edgar Cayce Australia, Inc. was formed in early 2014 by members of the Melbourne Search for God Study Group and the Glad Helpers Down Under Prayer Group. We are a not-for-profit incorporated association dedicated to furthering the work started by Edgar Cayce and continued world-wide by the Association for Research and Enlightenment, founded in 1931.

As well as fostering Study Groups and Prayer Groups, we can also arrange talks on many topics from the Cayce readings such as diet and health, Atlantis, the mind, reincarnation, ideals, attitudes and emotions, meditation and dreams. If you are interested in any of our groups, or to arrange a talk on any topics from the Cayce readings, please email russell@edgarcayceaustralia.org

Editorial - Guidance from the I-Ching

by Russell Bowey

In the Editorial for the last Newsletter (No.37) 'How to Enjoy New York', I shared how the Edgar Cayce readings stressed the importance of seeking guidance from within.

In their A.R.E. Press book 'The Intelligent Heart', David and Bruce McArthur provide an interesting analysis on the many ways we can receive guidance, which they suggested fell into three categories:

The first was inner asking and response – listening to one's inner wisdom without an outer stimulus. The second was using an outer stimulus to trigger one's inner wisdom, such as the words of a song, or opening the Bible and spotting a particular passage.

The third was outer guidance – from friends to professionals to psychics.

In November 2022, nearly 12 months after my wife Marija died, I awoke from the following

dream. I was in a very large room. There was some sort of presence (robot?) that I was uncomfortable with. I was asleep in the dream and woke up in the dream and was paralysed. I struggled to cry out and move. I saw a pair of arms come to hold my hands. They had blue sleeves (Marija's blue). I tried to indicate that I wanted her to slap my face to 'wake' me up. But then bit-by-bit I came out of my paralysis and there was beautiful Marija smiling at me. Then I awoke out of the dream.

Three days later I felt guided to consult the I-Ching. Both Carl Jung and Cayce author Mark Thurston recommend using the I-Ching for guidance.

The hexagram came up as 39 Jian (Obstruction). One interpretation (from cafeasoul website) stated 'Obstructions that paralyze = movement is necessary'. My dream was immediately recalled. The interpretation continued: 'Regardless of the Obstruction it

it has come to teach you about a new approach or a new perspective. The image of someone limping with cold feet reveals how we fall out of circulation with the path or the constant flow of change. We may have a sense of danger and get cold feet, but the feet only grow cold because we stop moving. Sometimes the Obstruction is on the path because we have wandered away from ourselves. During a time of Obstruction the only real blockage is an unwillingness to change. Anything that comes to block your progress is simply life's pursuit of a better way. Yes, circumstances may be frighteningly unfamiliar, but there is also great promise of excitement as the old way transforms into a new way.'

... wisdom is indeed to be willing to be led by the Spirit of GOD rather than to be guided by thine own concept OF paralleling or classifying or reasoning. 1158-5

Edgar Cayce on 'Be Content, But Not Satisfied'

For, in whatever form of life's endeavors one may find self, whether that of the note book, selling shoestrings or stocks and bonds, or building bridges, the manifestations of self are within that three-fold law as one, that the mental, the physical and the spiritual must be kept and must be fed in the way and manner as to bring contentment, not necessarily satisfaction, or satisfied - for satisfaction is as a grudge, and is breeding contempt of self and of others for self. 349-6

Be happy in well doing, content in that as is in hand, satisfied only in continuing in STRIVING to do well. 1000-8

Here, too, should be a lesson - never be satisfied but content. For, he that is satisfied has ceased to grow. Being content and consistent becomes another experience for an individual. 2509-2

The LITTLE things build for the greater contentment in life. Be content with that within thine own experience, using that thou hast in hand. Be not SATISFIED, for being satisfied with thine own development, or thine own glory, honor, or what not, is to become stale, unstable, unwise, in the activities of life's experience. 2670-1

'Economic Healing'

by Russell Bowey

With so much focus on the 'Cost of Living Crisis' in Australia, I feel it is timely to re-visit what the Edgar Cayce readings have to say about our personal financial circumstances. How we have created the lack, or abundance, in our own lives, and how we can help others come to a greater understanding of the purpose of their particular situations.

Many decades ago, our A Search for God study group successfully undertook a 13-week program based on an A.R.E. Press booklet titled 'Economic Healing'. This program was trialled and prepared as a booklet by a group of New York A.R.E. members in the 1960's and published in 1970.

On the first page of the booklet are definitions of Economic Illness and Economic Health.

'Economic illness may be defined as a personal imbalance with regard to the universal law of supply. It is an observable habit pattern, cyclic in nature, having its origin deeply WITHIN the self. The individual cannot take corrective action, therefore, since he is unaware of the existence of the cause. He is aware only of the painful result.

Economic health, on the other hand, may be described as a free flowing SUPPLY, adequate to the individual's immediate needs and responsibilities, also the privilege of SERVICE. Neither poverty nor wealth constitute economic health.'

In his 1989 book 'Miles to Go – The Spiritual Quest of Aging', based on the Edgar Cayce readings, author Richard Peterson suggests several possible explanations for someone's lack of resources:

'Before coming into this life, they have chosen to work on the spiritual lessons of poverty.

Poverty in this lifetime is a karmic consequence of misused wealth and abundance in a previous lifetime.

Their motivations for money and possessions have been solely self-serving and materialistic.

Whatever resources they have had have not been used in ways that reflected the gifts of the spirit.

They have not been motivated to serve the needs of others, even with their non-material talents and abilities.'

The following two Cayce readings, however, suggest there may be multiple reasons for our circumstances, including both lack and abundance:

(Q) Is the ill health which I have been experiencing the past years the result of mistakes of a past life or is it due to something amiss in this present life?

(A) Both. ... For God has not purposed or willed that any soul should perish, but purgeth everyone by illness, by prosperity, by hardships, by those things needed, in order to meet self ... 3395-2

Hence this means being true to the ideal in the spiritual, the mental, and the material ways and manners, - which proves as to the sincerity of purpose to which an entity lends itself through adversity as well as prosperity. For many may labor well under prosperous reactions and others well under adverse - but indeed greater is he who may take ALL, not merely as a part of the experience but using each for the abilities and opportunities for the greater manifestation of the sincerity of its purpose and its ideal. 1731-1

But then Richard Peterson also adds: 'The poverty of others provides you with plentiful opportunities to serve them with your gifts, your time, your talents, and your accomplishments, as you would serve brothers in sisters in many other circumstances – not because you have in any way contributed to their condition and not because you want to manipulate their situation to your own advantage, but because they exist and have needs you can meet.'

I am currently revising the Economic Healing booklet. If anyone is interested in participating in a 13-week program (commitment to one 2-hour Zoom session a week), please contact me at: russell@edgarcayceaustralia.org

‘The Goddess (Feminine) Archetype’ by Russell Bowey

I am writing this on Mother’s Day (Sunday, May 12th), a day for celebrating motherhood, and being grateful for mothers all over the world (we wouldn’t be here without them!). The current commercialisation of this day has obscured the original purpose behind establishing Mother’s Day, over 100 years ago, which was to bring about social change and peace. But these noble ideals have struggled for a foot-hold in our society, against overwhelming masculine dominance.

Recent headlines such as ‘Twenty-five women had lost their lives to gendered violence’ (up to April 23), and the mass-protests that this on-going ‘femicide’ has triggered, is bringing an issue to our attention that has for far too long been swept under the carpet. But what exactly is this repression of the feminine a symptom of?

In her 2004 book ‘Edgar Cayce and the Eternal Feminine’, author Lynn Rogers writes: ‘... fear of an ignorant patriarchal backlash threatening women’s physical safety is still in our [women’s] unconscious. Women are still being hurt.’ And she also states: ‘This happens when glimpses of a new order shine through. A backlash at the same time new archetypes abound’.

So what are these new archetypes? Perhaps one is the Goddess archetype – the feminine aspect of God – expressing compassion and trusting intuition and the spirit within rather than external dogma? But is this just our culture’s way of separating so-called ‘feminine’ qualities such as caring and nurturing, and ‘masculine’ qualities of domination and violence? Both genders can manifest all of these qualities, and most of us have been both genders in our previous incarnations.

Perhaps an answer is found in this Edgar Cayce life reading for a 23-year-old male:

... let all such relations [with the opposite sex] be tempered with "As we would that others should do to you, do ye even as to them." Treat every man's sister as ye would have THY sister treated!

Treat every woman as ye think of thy mother!
1881-1

And this reading:

Don't ever begin to feel sorry for self or think that someone has mistreated you. What ye sow, ye reap. Remember, others will never mistreat you if you never mistreat someone else. **5354-1**

Our soul is not male or female, peaceful or violent, but our personality can choose to express certain life-affirming, or destructive, qualities, usually in accordance with our ideals. How do we recognise what those ideals are? And how are they formed?

Are young men more violent because of the lack of suitable male role models at home and at school? Is the problem misogynistic influencers, or a misunderstanding of what it means to be male in today’s world? Or perhaps our society’s obsession with winning (and thus dominating our opponent), rather than co-operative achievement (the win/win scenario).

In her seminal 1987 book ‘The Chalice and the Blade’ author Riane Eisler highlights the tension between what she calls the ‘dominator’ model and the more naturally ‘feminine’ partnership model, in our culture.

From an overview of this book in Wikipedia: ‘... despite old narratives about an inherently flawed humanity, more and more evidence shows humanity is not doomed to perpetuate patterns of violence and oppression. Female values offer a partnership alternative ... a way of structuring society in more peaceful, equitable, and sustainable ways is envisioned.’

The readings suggest the Essenes lived with such a gender-balanced structure, and prepared the way for Jesus to incarnate. So, a balancing of the masculine / feminine to bring about gender equality is possible, if WE manifest it.

'The Edgar Cayce Handbook for Creating Your Future'

Book Summary by Liz Power

"The Edgar Cayce Handbook for Creating Your Future" by Mark Thurston & Christopher Fazel consists of twenty-four spiritual keys, based on the Cayce philosophy, with exercises to apply each one in our lives.

In the first section 'Future Building : The Basic Principles', we are reminded that our minds are the builders of our reality and with creative, conscious thinking we can build our lives to reflect our true values. One of the first steps to a better life is to deliberately determine our highest ideals and motives and work on how to apply them.

We ought also to observe our emotional and mental patterns by studying our habitual thinking and our dreams. In particular, the authors suggest through self-observation you can see which attitudes constantly run through your mind as an inner dialogue. Also, they advise to write down your dreams as soon as you wake up, otherwise if you wait until later in the day, some of the details may be lost.

Knowing our purpose in life is a key step to peace of mind and motivation. We ought to have a purposeful life and be aware of a purpose greater than oneself. Practising truth in living will yield vitality and growth in our life and bring beneficial results for all associated.

Cayce teaches that God is a living consciousness, sharing in our individual consciousness and in this way is active in human affairs. The mystery of the oneness of space and time is resolved by attuning to our higher soul self. Cayce encourages us to see that behind most behaviour there are good intentions and that it is the misguided desire for good outcomes that can result in bad outcomes. Forgiveness is a first step to reconciliation and reform.

In the second section 'Our Personal Life - A New View' we read of transformative approaches to our personal lives. We can reframe personal attributes that seem negative and see how they can be used for a positive impact. Anger used correctly has a place,

not to be given free rein, but regarded as a sign or symptom of something to remedy.

Our heroes and models have attributes that we value that may mirror our own unacknowledged attributes. Crises can be opportunities for positive change or growth. There may be good reasons for events that seem negative and positive growth can come out of negative situations.

The universal consciousness may relate to us in ways that cannot be directly perceived and life events may not be random, but instead designed as learning experiences. There is an ancient view of time that time is cyclic rather than linear. We need to be alert to time cycles in life and repeating events or trends.

In the third section 'Destiny and Relationships' we see a helpful approach to decision-making is to try out new approaches with small steps and review progress, revising direction as needed.

In the review, we must assess if we are helping or hurting any situation and always see people with a sense of compassion. We must ensure that we are always respecting the free will of others. The authors recommend working in groups for greater power and effectiveness compared to individuals.

In the fourth section 'Strategies For The Future' we are encouraged to take the initiative and to get started on our objectives. Be generous and giving and conscious that the good we give to others returns to our benefit.

Be aware that names have a power and a resonance. Sometimes people benefit from a change to their name or nickname. Health is a balance of opposites, so aim for balance in rest, work, sleep, diet, and exercise.

We ought to replace worry with prayer and approach everything in a spirit of grace, being accepting and forgiving. The universe is actively helping us and we can cooperate with purposeful, conscious living!