

The SEARCHLIGHT

Association for Research and Enlightenment, Incorporated
VIRGINIA BEACH, VIRGINIA

Vol. XIV

January 1962

No. 1

Two Talks by Edgar Cayce How to Develop Your Psychic Ability

Unfortunately we have all come to think of "psychic" as something very unusual, especially since the dictionary gives as one definition of psychic as follows: "Having abnormal powers, especially the power of automatic writing or of conversing in a trance."

If we understood the real meaning of psychic forces, however, we would have a different conception as to the significance of developing such powers within ourselves. Whether we wish to acknowledge it or not, all of us have psychic forces. Whether we want to develop them or not is a different question.

When people go about to develop any special ability or faculty, we know that they go into training with that object in view. One training for the prize ring has certain things that must not be done. In order to develop the ability to use some portion or function of the physical body, specific preparation must be made. One developing the voice trains that special ability or faculty. Certain rules must be followed in order to sing, to play the violin or piano.

What is that faculty which goes through the process of being trained? Is it simply a portion of the physical body?

As we begin to develop such faculties or abilities latent within every individual - such as discernment of color or the differentiation in how to apply it to visualize or picturize for others

something we have seen in nature - these faculties partake of more than just the ability to draw the hand across the palette, the canvas or a piece of paper. Something within is being expressed. What gives the expression? Our psychic forces!

Now let me give you just what "psychic" means and say how it should be properly used. Do not think that every person you hear spoken of as "psychic" has something very peculiar about him; for you are afflicted with the same condition! You are just as peculiar as he; possibly more so.

Webster gives this primary definition of psychic, or psychical: "Of or pertaining to the human soul. Of or pertaining to the living principle in man. Sometimes pertaining to the human soul in its relationship to sense, or to appetite, and the outer visible world as distinct from the spiritual or the rational faculties." The second definition is "of or pertaining to the mind, the mental contrasted with the physical body."

Perception of the physical mind must come through the senses. Development of a faculty within means development of the acuteness of a sense. We know with what we seek to understand or comprehend reaches us physically through the five senses. As we draw comparisons, we get the differentiation and the ability to evaluate tone or color. Just at a

photographic print has to go through a certain process in being made, so in perception we develop the power or ability to discern with the faculty we possess.

People are sometimes afflicted with psychic blindness, consisting of an inability to recognize objects as they are seen. I once knew a man who saw everything upside down. He could not see any other way; everything was upside down to him. He was psychically blind!

There are also those who are physically deaf, which consists of an inability to comprehend the significance of harmony or sounds heard. We have seen people who were able to hear over a telephone but could not hear while sitting in a room talking with anyone; or they could hear while riding on a train but not while walking down the street. That is because some portion of the psychic functioning in the body is deficient.

Then we know from these things that there is a definite faculty within our bodies which we may call psychic forces, or psychic powers. This faculty pertains to the soul and also something physical. Hence the great difference in the French and in the Grecian definition of psychic. To the French it means "animal" or "carnal"; while the Grecian meaning is "of the soul life." These two meanings are just as foreign to each other as possible! No wonder we find so many different meanings of the word as used by others!

When we use a word, what do we mean to imply or convey to others? This depends upon the ability of those listening - and also upon our ability to describe, through psychic forces, or through the development obtained through psychic forces. Only like begets like; only like can understand like. It is

very hard for an engineer to describe to a musician just what his work is like, or for the musician to describe his work to an engineer. This is because of individual training of physical faculties - but also the portion which gives a perfect understanding or comprehension of those physical faculties: that is, the psychic force.

There is also such a thing as psychic medicine, that department of science which treats mental disease. If the psychic forces are not developed, there's something wrong with the mental abilities, something wrong with the abilities to comprehend. Because the ability to feed our souls (and that is why we are here) depends upon our ability to supply ourselves from our surroundings with that which will enable us to develop the power of comprehension within.

If you are a musician, you can easily understand what is meant by psychic rhythm. It is the rhythmic form in which the mind tends to perceive monotonously repeated stimulation. That's why we pray and why we should also pray audibly, because the sound stimulates the ability to awaken our senses, in order to arouse the forces which will strengthen the psychic abilities within.

Another definition of psychic forces would be found by comparing the finite and the infinite. These convey entirely different impressions to our minds.

The finite mind pertains wholly to our faculties or abilities - which may feed the soul, provided we give it whatever may build to sustain its life. But the infinite mind, about which the first question would be, "How can you know the infinite?" cannot be discerned through reason. It is the finite mind which tries to reason, to distinguish and to define by comparison - processes

which are only a portion of the faculties called psychic forces. Thus infinite mind is outside the realm of ordinary reasoning. We can comprehend the infinite only by a faculty that is superior to reason. That faculty is the psychic force. One must enter a state in which the finite self no longer exists !

So often we pray as did the old lady who prayed for the hill to be moved; and every morning she looked out and said, "It is still there. I knew it would be."

We haven't gotten out of our finite reasoning self, so that the infinite can come in and aid. We must develop the faculty *between* the finite and the infinite, so that the infinite may become a portion of us. We seek to become one with the infinite by the reduction of our soul to its simplest self - its divine essence - and realize this union and identity.

Now, we might well go back and question how man developed this *personality* (finite) and how he lost his *individuality*, by losing the place he occupied with his Creator, in the beginning. This individuality is ever seeking to find expression through the faculties with which man has been endowed; for through these there may come expressions of the infinite, or God, into our lives.

We know that we have gradually lost our association, by our inability to close off our outer finite selves. In other words, we have thought so much about ourselves and the supplying of the needs of the physical, that we have gratified the fleshly desires until we have forgotten there is still an association of our soul with its Maker. That association is what we may choose to term psychic forces, or psychic abilities.

NO one would deny that such faculties may be used by those who lose

their physical consciousness; or that they may be discerned in a gathering which has been attuned to influences from within or without.

When we attempt to be very close to - or even on speaking terms with our God, do we expect an answer? When we pray, do we always expect to get an answer? We must lose the finite self and be willing to be used, in whatsoever way or manner He sees fit. "Enoch walked with God, and he was not; for God took him." He was not found among his brethren, because his faith was counted to him for righteousness. If our faith or if our abilities for that psychic faculty we all possess have been so abused and we have allowed them to be ridiculed because we see visions or hear things; then we have built a barrier which prevents the faculties latent within each individual from developing us toward the infinite.

All that tends to purify and elevate the mind will assist us in this attainment, and will facilitate the approach and recurrence of these happy conditions. There are, then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One; that ascent of present science which makes the ambition of the philosopher; that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection - these are the great highways conducting to the heights above the actual and the particular, where we may stand in the immediate presence of the Infinite which shines out from the depths of the soul.

The adherence to and developing of the ability to see and appreciate the beautiful, the pure, and the lovely in everything and everybody we contact - everything within the scope of what affects our body, mind and heart - will

develop in us the abilities to be in closer attunement with the Infinite. And this is developing our psychic abilities within.

The answer comes to each one of us, as to whether these abilities are worth developing or not. If we have the proper conception of what psychic means, then we know it is a faculty

which exists - has existed, and is ours by birthright; because we are sons and daughters of God. We have the ability to make association with the Spirit; for "God is Spirit and seeks such to worship Him." (See John 4:23)

June 30, 1932



Mental Telepathy

Mind reading, or mental telepathy, does exist; we know that. We experience it ourselves every day. Many of us have had the experience of thinking about someone and that person calls us on the phone. Again, we may have been speaking about certain people, and they walk in the door.

This kind of thing happened to me just a few days ago. We were discussing a subject. As far as I knew, there was no reason on earth for the person involved to come to my home; but as we were speaking of him and his abilities, it happened that he appeared right then.

What caused this? Was it chance - just an everyday occurrence? Or was it that the thought-vibrations between our minds and his mind brought about the conversation?

My experiences have taught me the practically every phase of phenomena may be explained by activities of the subconscious mind. First, let me tell you one of my own experiences along these lines - an experiment I have never repeated! In telling you why not I can give you my ideas as to how mental telepathy should and should not be used.

While I was operating a photographic studio, a young lady was working in my studio who was really a musician, yet she had become interested

in photography and in the phenomena as manifested through me. We had many discussions about various phases of these phenomena.

One day I said to her that I could force an individual to come to me. She said it was impossible and I told her I would prove it to her. I said this because I had been thinking about the subject and studying it. I felt that I had an inkling of what this great force was - the subconscious mind - which we had been discussing. I believed the one should be able to hold mental images within one's self, by deep concentration; and by seeing another person doing a thing, one could mentally force that person to do it.

The young lady said, "Well, I believe most of the things you've told me, but is one thing I do not believe. You'd certainly have to show me that."

"All right," I said. "Who are two people you consider it would be impossible for me to influence?"

"You couldn't get my brother to come up here," she said, "and I know you couldn't get Mr. B. to come here either, because he dislikes you."

I told her that before twelve o'clock the next day her brother would not only come up to the studio, but he would ask me to do something for him "And the next day before two o'clock," I told her "Mr. B. will come here."

She shook her heads and said that she couldn't believe anything of the kind.

Now our studio was so arranged that from the second floor we could look into a mirror and see what was going on in the street below. At ten o'clock the next day, I came in and sat down. I sat in meditation about thirty minutes, just thinking about the boy; yet I wondered if perhaps I hadn't overstepped myself in saying he was going to ask me to do some thing for him, because his sister had told me that he didn't have any patience with the work I do.

After about half an hour of this concentrated thought, I saw the boy pass on the street below, then turn and come up on the steps. He stood there a few seconds, looking up the steps then walked away. In a few minutes he turned in again and came up the steps to the second floor.

His sister looked around and said "What are you doing here?"

The boy sat on the edge of the table, turning his hat around in his hands. Then he said, "Well, I hardly know - but I had some trouble last night at the shop, and you've been talking so much about Mr. Cayce, I just wondered if he couldn't help me out." His sister almost fainted!

The next day, at eleven o'clock, I took my seat in the same chair. The girl said, "I guess you can work it on Mr. B., if you worked it on my brother."

I told her that I wouldn't be in when Mr. B. came, because he disliked me so much; and that he wouldn't know why he had come in. She told me afterwards that he did come in about twelve thirty, after I had gone out. She asked him if she could do anything for him. He said, "No, I don't know what I'm doing here - I just came up," and he walked out.

Now, to my way of thinking these

are examples of mental telepathy, or mind reading - but they show *a focus of yourself upon someone else*. That's dangerous business! It pertains to the black arts; it's one of those things none of us has a right to do unless we are very sure of what we are doing, and of our motives. Sometimes it might be used well, perhaps at times to control our children in that way. Yet even then it might be dangerous, for, as our information says, anyone who would force another to submit to his will is a tyrant! Even God does not force His will upon us. Either we make our will one with His, or we are opposed to Him. Each person has an individual choice.

Then what part may mental telepathy play in our lives - that is the big question. For anything good can also be dangerous. I could mention nothing good but what it also has is misapplication, is misuse. How, then may we use mind reading or mental telepathy constructively?

The best rule I can give is this: Don't ask another person to do some thing you would not do yourself. The Master never asked such a thing; and let us never ask it.

When the Master went down into Judea, He was asked by one of the noblemen of the district, a Pharisee, to have dinner with him. He accepted immediately. Did He ask who the man was, or why he had asked Him, or why this opportunity was being offered Him? We answer, "No, because He knew these things." Certainly, He knew! So should we too, know things within our inmost selves. And why should we know things within? We should live right, within our inner selves, so that we know each contact we make is an opportunity to speak according to what we represent, from a spiritual standpoint.

So Jesus accepted this invitation

to dinner, and His disciples went with Him. As they sat at the table, a woman of the street came in and washed His feet with tears and wiped them with the hair of her head. She also anointed His feet with precious ointment.

The nobleman thought to himself - as many of us would today - "What kind of man is this? Doesn't he know the kind of person she is?" Jesus, *knowing what was on his mind*, said "Simon, I have somewhat to say to you . . . There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that one to whom he forgave most. And He said unto him, You have rightly judged." (Luke 7:36-50)

Note that Jesus did not say to Simon, "This is what you are thinking about," nor accuse him of being discourteous in that Simon did not provide water for His feet, nor oil to anoint His head. Jesus simply spoke in such a way as to awaken in Simon the realization that he should not find fault with another.

At times, then, we too are able to sense what people are thinking and we may know the trend their thoughts are taking. At such times, our conversation and actions toward them can be such as to show - even as the Master showed to Simon - that the inmost thoughts can be known to those who are closely associated with the Divine.

We hear a great deal about people acquiring mental powers. The advertisements say, "Be a strong man - control others by your powerful mind." But it's dangerous business trying to control any other person so that he will do *your bidding*. To influence someone

mentally, just as we would in his presence, so that he does *God's bidding*, and comes to know light and truth - that's different! Did you ever pray for a person - did you ever get down on your knees and pray to God that someone's life might be changed? That is using mind-power, or telepathy, properly. For the force that changes must be from the Divine Source.

Since that first experience of mine in the studio, I have had others of the same kind. I have tried to demonstrate to people the power of mind; but as I studied these matters more and more, I decided never to do such a thing again. Anyone who wants to control another person, can do it - but beware! The very thing you wish to control in the other person will be the thing that will destroy you - it will become your Frankenstein!

Many of you who have studied something of the history of Atlantis know that such mental forces were highly developed there. Numbers of people were able to think with such concentration that they could bring material things into existence by the very power of their thought. To use such force for selfish purposes, as they used them can result only in evil. The greatest sins in the world today are selfishness and the domination of one individual will by another will.

Few people have the desire to, and will allow other individuals to live their own lives. We want to tell the how; we want to force them to live our way and see things as we see them. Most wives want to tell their husbands what they can do; and most husbands want to tell their wives what they can and cannot do. Have you ever stopped to think that no one else answers to God for you? Nor do you answer God for them.

If a person will seek first to know himself, then the ability to know

another's mind will come. Most of those who will practice it for just a little while can develop along this line. But be sure you don't attempt to do God's work! Do your own and you'll have your hands full. It is your business to make your own paths straight not another's. The straight and narrow path leads directly to Him - by your own manner of living, not by trying to control.

The force of mind exists, just as did in ancient Atlantis. What happened when the Atlanteans attempted to use that force selfishly? Destruction - for these may be destructive forces! We all have this mental ability; we can all train

ourselves to use it to force others to our will. But we have no moral right to do this. We have the right to tell people our own personal experiences and let them decide for themselves; but not to force them for God calls upon every man, everywhere, to look, to heed, to understand.

When we use the forces within to serve the Creative Forces and God, then we are using them correctly. If they are used for our own selfish interests, they are being abused. Then we become even as the son of perdition - call him whatever we will.

February 15, 1931



Extracts from the Readings (No. 263-1)

“Before that we find the entity was in- the Atlantean land, in the periods when there first began the withdrawals from the Law of One and the establishing of the sons of ... Belial ... foregathering with these for power; having been one of the priestesses of the land; and through the activities of Belial became the priestess in the temple. . . And in this the entity lost. When those destructive forces were brought through the creation of the high influences of the radial activity from the rays of the sun, that were turned upon the crystals, into the pits that made for connections with the internal influences of the earth; the entity, through turmoil, again joined with those of the Law of One . . . rose to one of power.

“In the present we find these still are combative influences in the experience . . . when there are many of those in the earth who sojourned . . . when the earth and material things were

being turned to destructive rather than constructive forces, and this makes for combative and compelling influences from the *sense* urges. Hence these must be kept rather in a constructive channel, if there would come the greater development.

“First find self and know what and whom and in Whom you would believe . . . and whether these be for the spirit of the Law of One or for the aggrandizement of self's own individual self. For as you chose in that experience in Atlantis *both ways*, these will be your experience in the present.... Then study to show self approved to Him. For as you have had power and might in the earth; so in Him may you again, in the earth make for that awakening in self and in others as to those truths, 'If you love me and keep my commandments, I will come and live with you, that you might have the power in the earth which was given to you in the beginning.'”

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