

THE CREATIVE SOUL



a poet, a playwright, & Edgar Cayce

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Robyn Marie Butt – the poet

In addition to being a poet, Robyn has worked in drama, fiction, creative nonfiction and arts journalism, and is also a visual artist. In her parallel life Robyn is a professional psychic counsellor trained within the context of the Cayce Search for God Study Group tradition. For several years she wrote a column called “Diary of a Smalltown Psychic” for the Canadian Cayce magazine *The Open Road*. Robyn has taken a particular interest in Cayce’s stories of the Life of Christ, compiling various threads into PowerPoint talks with art slides. She is a veteran public presenter.



Mark W. Finnan – the playwright

In addition to being a playwright, Mark is an actor, author and former broadcast journalist. He is a life-long member of the Association for Research and Enlightenment, having been introduced to Edgar Cayce while studying creative psychology at the Centre for Living Research in Dublin, Ireland. He has written extensively on the content and philosophy in the Cayce material. Mark is also producer and artistic director of Sacred Arts Productions: enlightening the mind, nourishing the heart, uplifting the soul. Through the timeless art of theatre, of the spoken word, of sacred music and song, Sacred Arts travels back to an ever present place within every soul where our silent memory remains of the grandeur and glory of our Divinity.

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The Creative Soul

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Edgar Cayce's Irish Legacy

a personal story

Mark W. Finnan



The Shelbourne Hotel

[M.W. Finnan]

On a past visit to Ireland, while relaxing in the foyer of Dublin's historic Shelbourne Hotel after revisiting the streets of my youth, I reflected on my introduction to the Edgar Cayce material in the same hotel many years earlier, and the life path that I embarked on as a result. A path facilitated by the application of the central principle in the Cayce philosophy, namely that *The spiritual is the life, the mental is the builder and the physical is the result* [254-42].

As an aspiring young actor and playwright in Ireland years earlier with an interest in the unexplained, I had written a piece for a Dublin newspaper on the possibility of there being advanced extraterrestrial life in the universe. It garnered several enthusiastic responses, and at a subsequent meeting with some of the respondents, all in their twenties with a range of views on the topic, someone mentioned there was to be a talk about Atlantis the following Friday evening at The Shelbourne. Knowing little about this ancient civilization believed to have existed on a land mass that sank into the ocean thousands of years ago, but thinking it might be related somehow to the Irish lore about Tir Na n'Og, the fabled Land of Youth said also to have disappeared beneath the Atlantic waves, I decided to attend.

And glad I am that I did.

Although I had abandoned formal religion, feeling that the institution and practices of the church, as I knew it, were at odds with the essential teachings of the gospel, I retained an interest in spiritual matters. Reading *The Varieties of Religious Experience* by William James had introduced me to the possibility of a more personally applicable spiritual path in life. Like many young people in the West at the time, I had begun to explore Eastern mysticism and meditation practice, but because of my religious background, I hoped I might find a similar

approach within the Western spiritual tradition. That proved to be an elusive quest. Although the writings of the early Christian theologians and philosophers Clement of Alexandria and Origen were suggestive of a Gnostic approach, I failed to find a contemporary equivalent. However the universal law of 'seek and you will find' was invisibly at work and eventually led me to the source I needed.

The informative talk, given by an engaging Edward Fitzgerald, was a fascinating mix of facts garnered from oceanographic research, inter-related worldwide myths and legends about a catastrophic event similar to the Biblical tale of the Flood, and references to psychic discourses about the former existence, location, rise and fall of this advanced civilization, given by an American seer by the name of Edgar Cayce whom I had never heard of before.

So enthralled was I by what I had heard that at the end of the talk I posed several questions, mostly about the man Edgar Cayce and his extraordinary psychic gift, which Fitzgerald readily answered. Before I left the hotel that evening his wife Paula handed me a copy of *There is a River*, an early biography of Cayce by Thomas Sugrue, and invited me to contact them once I had read it. My combined response to both the lecture and the contents of the book was such that it triggered a turning point in my life. Cayce's compelling personal story, the profound insights he provided about our origin as spiritual beings, our overriding purpose here on earth and the directives he gave towards developing and applying our abilities and talents to the end in our interactions with others, convinced me that I had found what I was looking for.

Within a few days of attending the lecture and reading *There Is a River* I contacted the Fitzgeralds, keen to acquire further information about Cayce's 'readings', as his psychic discourses were called. They in turn invited me to come to their apartment in the leafy enclave of Herbert Park, which coincidentally just happened to be close to where I had been born and had lived for several years.



Fitzgerald Dublin home & Centre for Living Research [M.W. Finnan]

In short order I learned that Fitzgerald, a former movie art director, and his psychically astute and spiritual minded wife Paula, had spent time at the Association for Research and Enlightenment in Virginia Beach, Virginia, the home of Cayce's original readings. In addition to their research into the material they had held detailed discussions with Hugh Lynn, Edgar Cayce's eldest son, and others who had known, worked with or had received readings from Cayce. Convinced of the authenticity of Cayce's gift and the importance of the material to individuals seeking health-related advice, spiritual guidance, and insights into humanity's origins and future potential, they committed to bringing the Cayce material to others. As a result they had come to Ireland, following direction given Fitzgerald in a dream, first settling for a while near Cork on the south coast.

After moving to Dublin they began offering a series of lectures based on the Cayce material, one of which I providentially happened to attend. That first meeting with the Fitzgeralds at their large apartment resulted in both a friendship due in part to our shared interest in theatre, and a mentorship that fostered my own study of the Cayce material and more. They introduced me to a creative psychological process that helped incorporate key Cayce principles into daily life and apply them in a way that had both profound implications and practical benefits for myself and others.

Foundational to that process was Cayce's informative insights into our origin as spiritual beings, our involvement in materiality, the purpose of the universal Christ being, and the factor of free will coupled with the mind's ability to create positive change. Initiating that change was Cayce's admonition of our need to set a spiritual ideal, a standard of thought and behaviour which lived would help us attune to and regain the awareness of our whole self, our true identity. The ideal suggested was the universal Christ pattern which Cayce returned to in many readings, such as this:

In the beginning God created the heavens and the earth. How? The Mind of God moved and matter came into being. How much more then is Mind the builder in the experience of those who have put on Christ or God, in Him, in His coming into the earth? For as He has given, "Let that mind be in you which was in the Christ, who thought it not robbery to make Himself equal with God", but living in materiality in manifestations of a Creative Force all together. [262-78].

In lay psychological terms it implied the need for us as individuals to develop innate mental and emotional attributes such as joyfulness, patience, compassion, understanding, generosity and forgiveness, etc. This was the ideal that the Cayce source suggested needed to be set and applied by those who came to him for guidance on the spiritual path.

Cayce expressed it another way in a reading given in December 1928 to the Trustees of the Association of National Investigators, the precursor to today's ARE, who sought advice from him regarding the outreach work of the Association. In response Cayce, in trance, said it should demonstrate

...the simplicity of the ability of individuals to apply that as may be obtained from their own subconscious self, cosmic forces and universal consciousness (or call it by whatever name the individual may choose) – THIS is the great truth that MUST be apparent to the layman, the individual, the scientist, the mathematician, the historian, the individual seeking information through these sources. [254-46]

Then, after stating that such has been the need since the time of Adam, he added *that this force is apparent in the earth's development at this time through another form or manner [Edgar Cayce] is only the expression to individuals that all are a portion of the divine, the creative energy, the whole, and this purpose kept first and foremost is that sure success of the approach of committee, individual and Association to the public. [254-46]*



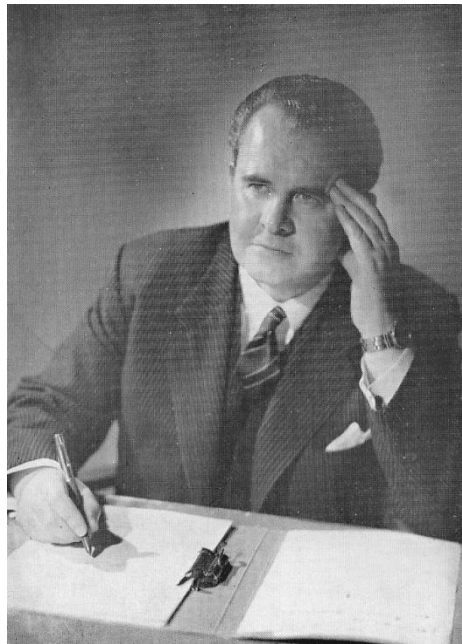
Edgar Cayce and the couch on which he gave his psychic 'readings' [ARE]

Challenging as this did seem to me at first, as I learned to process it through the mind's creative ability to imbue material consciousness with aspects of the spiritual, it became gradually accessible and applicable in everyday existence. Its attainability was succinctly conveyed in the following reading extract:

For Mind is the builder, and that entertained, that builded, that pattern set in same, is that to which the body, the mind and soul attain by this constancy held before same.
[370-3]

In addition to offering a series of public lectures at The Shelbourne, the Fitzgeralds occasionally held small group gatherings in their apartment. These eventually led to the formation of the Centre for Living Research, that offered a detailed study course based on the Cayce readings and a participatory psychological process entitled Creative Spiritual Development that was based on the Christ ideal, and which I readily signed up for.

The basic structure of the process owed its origin in part to Dublin hypnotherapist Terence Noble, author of *The Nature of Hypnosis*. He had attended one of the Fitzgerald's public lectures.



Terence Noble [author portrait]

With no foreknowledge of the Cayce material Noble had developed an innovative psychotherapeutic approach to help his clients resolve issues and problems in their lives. On learning about Noble's work Paula, with her in-depth knowledge of the Cayce material, saw the potential for developing the hypnotic process as a means of helping others make progress on the spiritual path. This she did by incorporating into hypnosis directives and principles found in the Cayce readings. She introduced specific mental and emotional attributes, attributes associated with the spiritual and psychological directives often repeated in the readings. Those attributes were associated with the pattern of the Christ mind.

This then is the attitude of mind that puts away hates, malice, anxiety, jealousy. And it creates in their stead, the fruits of the spirit – love, patience, mercy, longsuffering, kindness, gentleness.... They break down barriers, they bring peace and harmony.
[357-13].

By consciously and systematically utilizing the imagination to enhance awareness of and give expression to such spiritual attributes in everyday life, this method proved not only effective in developing a more harmonious and unified sense of self, it also enhanced one's ability to look objectively at and resolve personal issues and inter-

personal conflicts. The intent and integrational nature of the process was such that it answered to the dictum in the Cayce readings that we should endeavour to *know ourselves to be ourselves, yet part of the Whole*. Some years later I realized that the process, while similar in purpose and sharing a parallel psychological path, was more accessible, easier to learn and work with, than either Carl Jung's psychoanalytical approach to self-integration or Dr. Roberto Assagioli's system of Psychosynthesis.

Feeling it was time to move on with my life, I left Dublin to work in the theatre in England. Returning some years later to Ireland, my wife at the time and I ran a small weekend retreat and organic holding on the south-east coast while I continued with my acting and writing. I certainly felt empowered to pursue this path that I might otherwise not have taken, by what I had assimilated and learned to apply at the Centre for Living Research.

I also wrote several articles based on topics in the Cayce readings for Irish newspapers and magazines. An article about our Wexford activity published in the magazine *Prevention* resulted in my moving with my young family to Canada where my interest in the Cayce material led to my becoming a co-founder and manager of the Shelter Valley Organics, which also doubled as an adult education centre in South-central Ontario. It offered many Cayce related events and workshops, including an ARE sponsored intensive on dreams and meditation. Living in southern Canada and participating in the Cayce work here, has made it possible for me to occasionally visit the ARE headquarters in Virginia Beach over the years, and even present at events there.

Recent developments have been the creation and co-editing with another Cayce researcher, writer and poet, of an online magazine entitled *The Creative Soul* (<https://fc.churchwebcanada.ca/the-creative-soul>), and taking on the volunteer position of the ARE's Regional Representative here in Canada. All of the above activities and pursuits owed their origin to the soul-enriching seed sown by the Fitzgeralds back in Ireland many years ago.



Edward and Paula Fitzgerald

Unfortunately the Centre for Living Research ceased to exist once the Fitzgeralds left Ireland and returned to the U.S. there they lived in Norfolk, Virginia, and continued with their Cayce and theatre work until their passing some years ago. Their Irish Cayce centre, with its outreach by way of lectures and invited speakers, but most especially in the Creative Spiritual Development process taught there, certainly contributed to that aspect of the work that Cayce back in 1928 considered essential going forward, the great truth that he said must become apparent to all: namely that it is possible for us to obtain information and guidance from our own subconscious

self, from cosmic forces and from universal consciousness and to apply it in our everyday lives.

It was a creative addition to the emerging consciousness-raising movement of the time, and an effective transformational process in keeping with the guiding principle of the work of today's ARE, which is "to create opportunities for profound personal change in body, mind and spirit through the wisdom found in the Edgar Cayce material."





The Past Lives of Jesus¹ Part One:

Reincarnation; Soul History; Amilius²

Robyn Marie Butt

TRIGGER WARNING: Several images in the Soul History section of this article may present triggers. Prior notice is given in the text below. They are followed by antidote images.

Q. When did Jesus become aware that he would become the Saviour of the world?

A. When he fell in Eden.

[2067-7]

Q. Does this mean that Jesus had been Adam?

A. Study the Book which tells of Him, JESUS, born of the Virgin Mary; know this is the soul-entity [Jeshua] who reasoned with those who returned from captivity in those days when Nehemiah, Ezra... were factors in the attempts to re-establish the worship of God, and that as JESHUA the scribe, translated the rest of the books [of the Hebrew Bible] written up to that time. Then realize that is the same entity, who, as JOSHUA, was the mouthpiece of Moses who gave the law; and was the same soul-entity who was born in Bethlehem. The same soul-entity who, in those periods of the strength and yet the weakness of Jacob in his love for Rachel, was their firstborn JOSEPH. As ZEND [father of Zoroaster] – this is the same entity. And this entity was that one who had manifested to Father Abraham as the prince MELCHIZIDEK, the priest of [Jeru]Salem without father and without mother, without days or years but a living human being in flesh, made manifest in the earth from the desire of Father-God to prepare an escape for [humankind]; [that] was warned by the same entity as ENOCH; or, as in those days of ASAPHA; or AFFA, in those periods when those of the Egyptian land were giving... counsels to the many nations.... Or as the first begotten of the Father, who came as AMILIUS in the Atlantean land and allowed himself to be led into the ways of selfishness.

[364-8]

And this was also the entity ADAM – and this was the Spirit of Light.

[5023-7]

The readings of Edgar Cayce indicate that the Jesus soul lived as many as thirty different lives and from among those clearly identified the [above].³

In this issue of The Creative Soul Mark Finnan shares with us the type of salutary personal meetings which may take on lifelong significance. Whether we know it at the time or not, they are turning points, directing the subsequent path of our present incarnation. When Cayce's Source first began giving "life readings" that expounded on seekers' *previous* incarnations, discombobulating as it initially was for Cayce and those around him, it became clear that such information affirmed both the sensory reality and the highly practical spiritual importance of knowing

¹ The top scholars of Cayce's Source information about the past lives of Jesus remain Glenn Sanderfur, in *Lives of the Master* (ARE Press, Virginia Beach, 1988), and Jeffrey Furst, in *Edgar Cayce's Story of Jesus* (Edgar Cayce Foundation, 1968). This article is indebted to both books.

² Watch for further sequential Past Lives of Jesus in coming issues of The Creative Soul.

³ Sanderfur, p 34.

our previous lifetimes and how they too seminally influence our present incarnation.⁴

My three decades as a pastlife reader have constantly affirmed that wisdom, bearing eloquent witness to Cayce's picture of Soul Life as elaborated and deepened by vivid pastlife detail. The only possible conclusion becomes that each soul's journey through this plane is meant to be purposeful and can often be beautiful. If this is so, then it should be demonstrable that an exemplar map of the soul's journey will be the incarnational history of the person, or as Cayce's Source would name him, the "entity", whom we know as Jesus, the Christ.

Reincarnation: A Brief Introduction

Nothing is lost, even when lost to conscious recall.⁵ Within what is retained lies decipherable meaning for every one of our incarnational experiences. Pastlife actions, influences, skills and developments, both in the physical (books written, paintings painted, buildings built, skills augmented, lessons taught for the benefit of all) and in the mental (selfless spiritual, emotional, intellectual and psychological growth or attainment for the benefit of soul and others) offer the opportunity to be picked up once more in the present incarnation. Embraced again they become tools for progress in the current life. Thus pastlife awareness is opportunity: knowledge of the past can flow forward, creating greater awareness and so reward, ultimately assisting transformation to that apex we call Christ Consciousness.

Our past lives also determine our karma: literally in the original Sanskrit the neutral nonjudgmental term "action". Karma operates as tendencies created by pastlife actions and brought forward into this life. These tendencies include certain behaviours in certain situations; our fallback roles in relationships; what skills we bring forward with us; and often, what gifts. It may include our physical looks. Pastlife error must be included too. Where we previously erred, we will in this life eventually realize we stand before a call to correction: an opportunity to grasp the nature of an old error and to choose a wiser path. However some previous incarnations created karma we may live out via suffering that leads to and helps embed learning. Other karma can be rebalanced gently but palpably as we learn and grow through meditation, prayer, and service (via what Cayce called The Law of Grace, by which an act of service can rebalance or erase the cost of previous negative actions which we are carrying). Other karma, held at an unconscious level, plagues and confounds us both from within and without until we seek conscious deliverance.

This is why knowing past incarnations can help lay out for each soul's progress a map of the best possible journey both in each moment, and going forward. The map of the path thus far has now been set; the map that pastlife knowledge encourages us to lay down for our present and future journeying is fluid. It is open to our exercise both of choice and of spiritual practice. All this information was studied and well known to the Essenes, the Jewish sect into which Jesus was born and to whom his mother and stepfather, as well as his guiding teachers, belonged.⁶

The value in knowing Jesus's previous incarnations is that it helps us understand what I call the "Wisdom Structure" of Reincarnation as operational in the life of the Christ and in our own lives.

⁴ See Cayce biographies, e.g. Thomas Sugrue's *There Is A River* (1942; new edition Penguin, 2015), Sidney Kirkpatrick's *Edgar Cayce: An American Prophet* (Riverhead Books, 2001) about Cayce's evolution in thinking.

⁵ For my general discussion of reincarnation I'm indebted to my training within the context of a Cayce Search for God Study Group with the outstanding teacher Patricia Benson. She also guided me in interpretative skills for what then became my decades of personal experience reading past lives both for self and others.

⁶ See Dolores Cannon, *Jesus and the Essenes*, (Gateway Books, UK, 1992).

Presumably it's for this reason that Cayce's Source offered many notable breakthrough details of the current and sometimes previous, incarnations of the Christ in "tiles", discourses that occurred during readings for people who had been incarnated during Jesus's lifetime and were present or interacted with him. Other details that traced the highlights of the Christ's previous incarnations were answers to queries or were given unexpectedly.

Soul History: The Beginning⁷

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of [humankind]. (John 1:1-4. King James Version)

To begin at the beginning of any incarnation, we need to understand the Cayce Source's account of Soul History. This is a metaphysical account which traces the eventual creating of human body, soul, and mind as mutually dependent forces or energies emanating from the Divine yet rooted in the physical plane. Given that we are now deeply imbedded in our identity as all three of those together, it's a difficult history to grasp. Though Cayce's account may startle our otherwise naïve assumptions or general lack of thought on the topic, it certainly embellishes many received versions both from religious instruction and from science; and augments, rather than disagrees with, what's posited elsewhere. Important also to understand is that Time should still be seen to accord with the evolutionary record; before and within that record, additional dramatic Divine interjections took place.

God, the First Cause, moved, and Spirit came into the activity. In the movement, it brought Light.... Then chaos. [5023-2]

In his book *Edgar Cayce's Story of the Soul*, W.H. Church sees light as a "natural consequence of the First Cause revealing itself in motion".⁸ Cayce defined the First Cause or "Father" as the Body. Now came the Son, or as Cayce called it also, Mind the Maker, the Creative aspect of the Godhead: the Universal Christ. This Christ Creator is timeless, predating Jesus and Christianity, and originally independent of them. It is this being, however, who is referred to by those sometimes confounding theological phrases "the first and only begotten Son", or in John's Gospel "the Word".⁹

Next the Son-Mind, along with his companion Father, created the first universe, which in fact was a spiritual one. The Son through thought made additional spirit beings, known as the Sons of God¹⁰, and also gave them the free will that the Father had given him already. Thus he conferred on them the possibility for individual selfhood and self-expression. At first this world of spiritual beings existed in harmony with the Divine, their world inhabited by "celestial ideas that held spiritual form and substance, and dwelt in the dimension of Divine Mind

⁷ For discussion of soul history I'm indebted to W.H. Church, *Edgar Cayce's Story of the Soul* (Virginia Beach, ARE Press, 1989), as well as to the books of Sanderfur and Furst previously cited.

⁸ Compare this to current physics: "Electrons have an electrical field. When they're moving they have a magnetic field too. If you give an electron a flick [speed it up], you add energy, like flicking a rope. This produces a wave in the electrical and magnetic fields together. A wave in an electromagnetic field is a photon. The electron cannot hold onto this photon, so it is emitted [as light]." - David Bradley, "Why Do Electrons Emit Photons?", sciencebase.com. "A quanta of light, photons are the smallest packets of electromagnetic energy." - Amanda Solliday & Kathryn Jepsen, *Symmetry Magazine*, "What Is a Photon?"

⁹ Church, p. 18.

¹⁰ The term is traditional, and the one Cayce also used. These beings in fact were unsexed, containing both masculine and feminine in balance within them as one.

requiring neither time nor space for their individual expression.”¹¹ As part of this creative wave, the Son created also the seven archangels and their respective angelic hosts.¹²

The first created of the archangels was Lucifer. Reputed to be the most beautiful in appearance, his name means “angel of light”.¹³ However it was Lucifer who, seizing upon free will, turned his interest to selfish purposes: he rebelled against God’s harmonious world and set a wedge in the door leading away from God.

Now at variance with divine creation and out of harmony, “fallen” in vibration, Lucifer and his followers could not remain in the spiritual universe that the others, still of high vibration, inhabited. Tradition says the Archangel Michael and his followers battled Lucifer and cast him out of their realm. Incompatible vibrations could not, it was clear, cohabit in a single pure place. Lucifer’s and his minions’ own choices led to them being ousted from heaven after mentally exiling themselves quite willingly.

It was now that the “Son”, Divine Mind the Maker, created “another, separate, universe, as the Infinite moved upon the finite in that place outside of Itself called chaos.”¹⁴ (Chaos here refers to the raw material of creativity, creative matrix, and is otherwise neutral.) This was the lower world of matter, the physical world, and it was created as “an arena where the contending forces of light and darkness” – God and selfishness – “might meet anew” to enter into struggle in a place safely removed from the sanctuary of the Divine, but “not altogether beyond the redeeming influence of its deflected Light.” There the dethroned Lucifer and his hordes took on a new name, Satan, and a sort of rulership of influence as the psychological Prince of Darkness. “His power and influence were to be restrained, however, by the fact that he must perpetually contend with the very watchful presence of the Upper Forces, operating under a divine fiat to impose the necessary balance. Thus, the free will of any of the Sons of God who might elect to separate themselves from the maker and take on an evolutionary experience in the lower universe of matter, would remain intact, allowing them to turn back eventually to the spiritual universe from whence they came, and reclaim their divinity.”¹⁵ Divine Mind, Christ Creator, as well as creating harmony and beauty, had created for all other possible contingencies as well.

Once Lucifer and his cohorts entered the new earth plane, they used their minds to push themselves into matter. At this time the homo sapiens body as we know it did not yet exist in the earth, so they could only experiment with what was to hand. Their human-like body parts resembled what Cayce called “the existent human body of the day”, which may in fact be a reference to prehistory and prehistoric hominids; these, with the additions of parts or appendages of animals or birds and fish as well as trees or plants. As skin they also bore fish scales, fur, feathers “and the like”¹⁶ – elements which if they somehow managed to imprint on the fossil record (being fragilely organic and decomposable, an extreme rarity at best), would not be associated by modern archeology with early humans, though they might be associated with modes of dress. As to skin, Cayce said “colour partook of its surroundings, much in the manner as the chameleon in the present day”. (364-3)

¹¹ Ibid, p 19.

¹² Ibid, p 24.

¹³ Ibid, p.24. Interesting side note: in trance Cayce once described Judas as the best-looking of the twelve disciples.

¹⁴ Church, p 19. Church is summarizing from p 233, *Meister Eckhart*, (Raymond B. Blaney trans., Harper & Bros., NY, 1941), following the Cayce Source’s invitation: “Study the philosophical or theosophical data.” [364-9]

¹⁵ Church, p 25.

¹⁶ Sanderfur, p 42, 43

Yet the more these rebel spirits messed with physical life, the more trapped they became in the physical plane and in material bodies, and the heavier the karma they created for themselves. Originally whole as both male and female, they split themselves into two sexes for companionship and sexual concourse, imitating the animal world around them; with the attributes they'd taken on of fish, birds, and animals, it's perhaps inevitable that, as Cayce noted, we recall this part of soul history as "myths" of fauns¹⁷, satyrs, dyads, centaurs, mermaids, and even as members of the Hindu or the Egyptian pantheon such as Kinara or Anubis.

They also quickly became addicted to physical appetites of all kinds – gluttony, imbibing, indiscriminate sexual concourse, varieties of power over other beings, pleasure in inflicting suffering, or the amassing of material treasure, pleasure in war, destruction, and acquisition. They lived by a competing desire to pervert or deconstruct where God had created. Cayce names them at this point the Sons of Belial, and applied the term to any spirit who had pushed into the earth plane who was run by selfishness and the gratification of the ego-self.

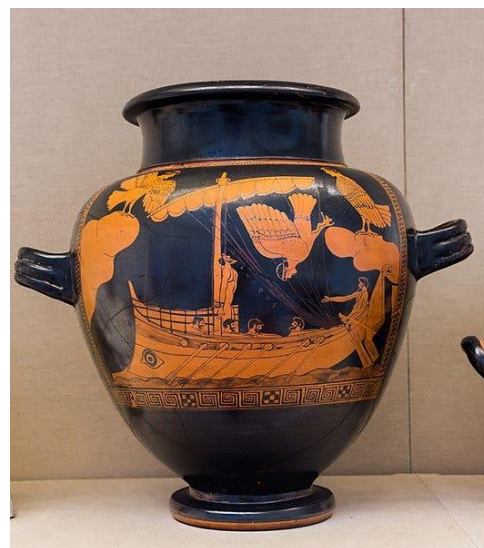
Interestingly, Christian culture and latterly, fantasy genre entertainment, have often softened the sense of these entities, as if in wish-fulfillment to make them more benign. Other modern depictions seem to retain and to portray in them quite graphically an air of menace, unsavoury and frightening. However classical Greek depictions – and images influenced by the Classical Greek – retain accurate depictions of their defining characteristics: obsessive, greedy sensuality for its own sake, and the need to foment and feed on mayhem and unhappiness. Be forewarned regarding the examples which follow: they are graphic depictions. Yet they explain the deepest crux of the matter that made necessary an embodied Christ. These images are followed by beautiful images of who God and God's Son originally created them to be, and portray Sons of God who did not fall.



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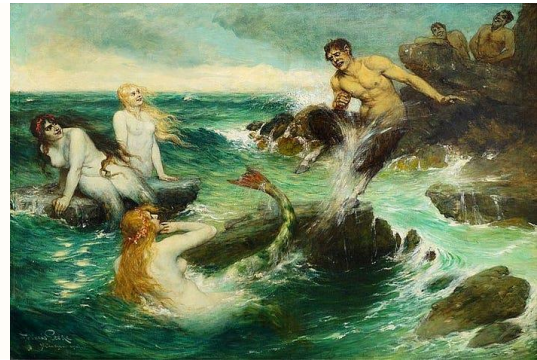


3.

¹⁷ The late Frank Thomas, along with his wife Nancy a stalwart figure in the early establishment of Edgar Cayce in Canada and an expert pastlife regression guide, gave a lecture in which he recalled one inductee who began describing, very puzzled, his own pastlife feet and legs as being the cloven hooves and bristled hocks of a goat – though in upper body he was a man.



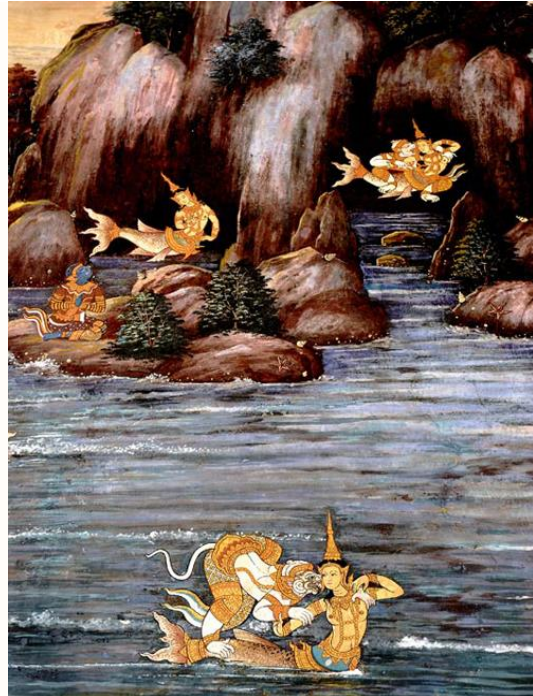
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6.



7.



8.



9.

1. Satyr with drinking-horn [Athenian red figure kylix c.5th century BC Museum of Fine Arts, Boston] Satyrs had the ears and tail of horse, and usually an exaggerated permanent erection.
2. Detail of Greek vessel showing satyr masturbating, C. 550-560 BC (Image: public domain).
3. Attic vase, Odysseus and the Sirens. The Sirens were birds with women's heads who sang irresistibly, promising whatever their victims desired most. Instead those who gave in would drown: thus Odysseus's order to tie him to the mast in order to hear them, yet be safe. One could liken the song of the Sirens to the pull of addictions. (Image: public domain)
4. *Diana and Her Nymphs Surprised By the Fauns*, Peter Paul Rubens, 1638-40. A scene of gang rape. (Museo del Prado, Madrid)
5. Johannes Jonston, *Historia naturalis*, 1657. Preserved here is a sense of the grotesque.

6. *The Mermaids*, Ferdinand Leeke, 1921. These mermaids “frolic” with fauns, yet the atmosphere in the picture is angry & desperate. (UK, private collection).
7. Garuda, part eagle, sometimes shown with four arms. “Throughout the Mahabharata, Garuda is invoked as a symbol of impetuous violent force, speed, and martial prowess.” Sandstone statue, early 10th century CE. (*National Museum of Cambodia*)
8. Suvannamaccha and Hanuman, Mural at Wat Phra Kaew temple, Bangkok, c.1782-86. A sexual coupling between mixed species. (*Image: public domain*)
9. Anubis, god of mummification and the afterlife, Egyptian sarcophagus, c. 400 BC. The afterlife foreseen was always a material one, wherein the physical body, material riches, and favourite foods would be required. Inevitably this predetermined that the rich would best prosper there. (*Image: public domain*)

None of the above beings are anyone that a sensible person would care to meet in a back alley, or even on a sunny street. And none embody an ideal that spiritual enlightenment would aspire to imitate unless on a temporary and very steep learning curve. Such hybrid beings appear in many myths and religious traditions, across many cultures. As recalled in the above depictions, these beings showed extraordinary appetites yet often also extraordinary powers – capacities presumably carried by higher-vibrational spirits, capacities they apparently still held and could misdirect or abuse during their early heyday of dabbling in the physical. This may well explain why, in some polytheistic traditions, such beings were themselves labelled “gods”.

Notably missing in the most ancient depictions of these characters however is any spark of selfless warmth, generosity, or higher Divine purpose. Thanks to the inclusion of free will their behaviour and appearance lack the original loving harmony and joy with which they were once brought forth as independent thought-ideals of God. Instead, this was left to those who had chosen to remain in harmony with the Father, the First Cause, and with his companion, the Creator-Son.





1. *Angel*, Abbot Anderson Thayer (*Image: public domain*).
2. *Angel*, Howard David Johnson, (*Image: public domain*).
3. Detail, Fra Fillipo Lippi, *The Annunciation*, 1435, tempera on panel, (*National Gallery of Washington DC*).
4. Fra Fillipo Lippi, *Tobias and the Guardian Angel*, 1475/1480, (*National Gallery of Art, Washington DC*).
5. *Annunciation*, Giovanni Odazzi, c.1710 (*Image: public domain*).
6. *Angel Comforting Jesus in the Garden of Gethsemane*, 20th century, Carl Bloch.

These and similar beloved portraits express the original Divine purpose of Creation, reflecting the tone of life to which we are meant to return as we evolve.

Given such a steep contrast, there was now a perceived need to keep watch on the physical earth. Sons of God in the divine realm were given freedom and power to enter and observe the physical plane as discarnate beings if they chose. They too effected this entry via thought. They too remained originally unisex – both sexes integrated in one being.

However observation and research became curiosity, and soon some of these spirits, too, though not among the original fallen hosts of Lucifer, were pressing themselves via thought into earthly forms. Every being who entered this plane, it seems, ultimately strayed into earthly temptations and appetites and made errors. The physical world exerts a powerful enchantment. However they thus created their own karma in need of rebalancing, and became increasingly separated also from their unified status within the Divine. Eventually they became stuck in the lower vibrational physical plane as well, unable at will to exit again as their pure spirit forms, dependent on the death of the body for their liberation. They became known as the Sons of Man.

So it was that between Lucifer and his cohorts, and the more mildly straying “observing” Sons of Man, return to oneness with God was now going to require direct and active Divine help. Thus the various incarnations, throughout the ages, of the sympathetic Creator Son, the Christ, as an entity who sought over and over to guide the children of God trapped on earth back to oneness with the Creator.

As to those incarnations of the Christ that Cayce never listed or described, he did say this:

In all those periods that the basic principal was the Oneness of the Father, He has walked with [humankind]. (364-8)

... the entity (Jesus) – as an entity – influenced either directly or indirectly all those forms of philosophy or religious thought that taught God was One. (364-9)

In this regard, I've long suspected that a student wishing to explore further could do worse than to examine the life of the Pharaoh Akhenaton, father of Tutankhamun. Akhenaton turned the Egyptian world on its ear by decreeing the worship of One God, Aton, whom he ordered represented as the sun. The sun-disk's rays, stretched down towards earth, always ended in tender reaching hands: half-open as if to stroke lovingly all that their light touched.



Akhenaton offering to Aton,
(*Egyptian hieroglyph relief,*
c.1352-1338 BCE)

However if you hear in the above history echoes not only of “Heaven” and “the only begotten Son of God” but also echoes of “the Fall”, “Original Sin”, “Demons”, and “Fallen Angels”, it’s no accident. Detailed origins may have been lost, abandoned, or buried under intellectual rationalism or elaborate theologies, but soul memory remains latent in the broad strokes and isolated details that human collective consciousness retains.

Amilius

In the beginning as Amilius... the first begotten of the Father that came as Amilius in the Atlantean land and allowed himself to be led in the ways of selfishness.
(364-7,8)

Sanderfur tells us that the first-created soul, the Son, did not rush into materiality when the chance arose. Instead he led the second wave of souls to come into the earth plane after the initial observing Sons of Man got into trouble. This time, led by the Christ-Creator spirit, the souls who came did so for a single altruistic reason – to assist those who had become trapped in matter to find their way back to God. This group would remain known as the Sons of God: they were companions who had agreed together, as Cayce said, to keep “*alive in the minds, the hearts, the soul mind of entities, that there may be seen their closer relationship to the divine influences of the Creative Forces*” (354-5) over their relationship to material reality. As we shall see, it was a hard sell.

The name that the first-born of God took on the earth plane was Amilius. Amilius and his accompanying spirits pushed into materiality as disembodied forms only: Cayce describes the form and manner of movement of Amilius and the Sons of God as not unlike amoebae in “stagnant” water¹⁸ - stagnation being possibly a reference to how dense earth’s atmosphere felt to them.

¹⁸ Sanderfur p.42, Cayce reading 364-3.

At that time the configuration of the earth's continents was quite different. *The position... the continent of Atlantis occupied is that as between the Gulf of Mexico on the one hand – and the Mediterranean upon the other. Evidence of this lost civilization are to be found in the Pyrenees and Morocco on the one hand, British Honduras, Yucatan, and American upon the other. There are some protruding portions of this that must have at one time or another been a portion of this great continent. The British West Indies or the Bahamas, and a portion of same that may be seen in the present – if the geological survey would be made in some of these – especially, or notably, in Bimini and in the Gulf Stream through this vicinity, these may be even yet determined.* (364-3)

In the above reading Cayce was speaking prior to subsequent research, which would indeed uncover mysterious monolithic ruins on the sea bed near Bimini.



Bimini Road "to Atlantis" (Bimini Cove Resort & Marina)

These were ruins related to the civilization of Atlantis, the area of earth into which Amilius came to the aid his younger siblings.

Amilius had first observed in Atlantis that spirits as they entered bodies had also fallen to the temptation to separate into male and female. Such a deepening dive into the physical world and its karma may have influenced his choice to go to that part of the earth. But between splitting into two sexes; mixed-species bodies; mixed animal body coverings; and the changing outer colours of camouflage; he came to believe that his erring siblings' extant physical containers simply would not do. Not for the refinement, reclamation, and ultimate return to God of the Son's own siblings. A new body was needed.

There's a significant side note, unfortunately. Amilius did not just teach, observe, analyze, and plan. He himself also succumbed to selfishness, the Source has told us. What exactly he did, how he erred, is never specified. But in looking at the Son's subsequent incarnation as Adam, I wonder if it isn't reasonable to suspect that Amilius was attracted to and curious about the idea of splitting himself into male and female for the purposes of earthly companionship and mutual physical pleasure in love. As spirit form, it's clear that Amilius did not literally do this. Perhaps it existed simply as a desire, a desire that, once longed-for, became karmically operational, resulting in his incarnation later as Adam with Eve. Or perhaps this is not how he was "led into the ways of selfishness" at all. We simply have no account from Cayce's Source other than the general observation that he fell prey to earth-related temptation.

Despite this Amilius did not lose sight of his source as Being within the Divine, nor of his goal and mission. Together with his companion Sons of God he set to work designing and creating a new body for humankind. It's worth noting that although an examination of the fossil record posits the theory that various early hominids evolved into homo sapiens, the direct link by which this came about has never been found. Perhaps that's because it never existed. Cayce says Amilius "brought into being all that appertains to [humankind]'s indwelling as [humankind] in the form of flesh in this material world" in an all-new, Divinely orchestrated earthly event.

Apparently it was an exciting and glorious period as Amilius and the other Sons of God prepared the way for the entry of physical man into the earth. The readings say that *the morning stars sang together in the glory of the coming of the Lord* (2597-1) and that *the Sons of God came together, and the sounding of the coming of the Man was given.* (234-1)... It was the period; ...*when the Sons of God came together to announce to Matter a way being opened for the souls of men, the souls of God's creation, to come again to the awareness of their error.* (2156-).¹⁹

This time of creativity and rejoicing, much as it celebrated the new vessel for redemption of souls, also marked the seriousness of the endeavour and celebrated Amilius's own enacted commitment to the mission of bringing lost souls back into God's divine fold. As Sanderfur observes, "It would be a long and difficult journey, ...one in which this soul [Amilius] would find itself on centre stage playing the star role." Indeed, he would immediately incarnate in one of the new bodies: as Adam. We'll look at Cayce's story of Adam in a coming issue of *The Creative Soul*.

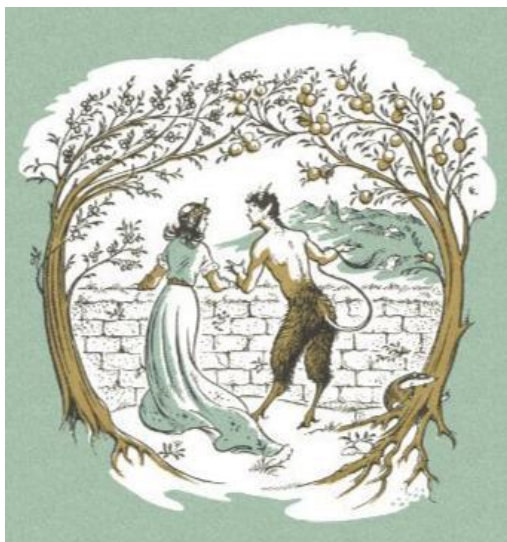
But before closing, let's return to those bastardized body forms that so often reflected a spiritual ruination... and let us note the in-sweeping influence of the Christ in our evolving ethical stance toward Differentness. Post-Jesus, we live in a world that increasingly understands it can be important to look past differences per se, especially physical ones, to the heart of the Other. What lies *there* is what matters. In the modern fantasy genre, a false and manipulative if desperate faun *can* become a better person – as, for instance, the repentant Mr. Tumnus of C.S. Lewis's children's story *The Lion, the Witch, and the Wardrobe*.



Lucy and Mr. Tumnus in Narnia (original book illustration for C.S. Lewis's *The Lion, the Witch, and the Wardrobe*, Pauline Baynes, public domain)

¹⁹ Sanderfur, p 45.

Of course, C.S. Lewis was also a great Christian writer of the twentieth century. The repentance and reform of the originally cowardly Mr. Tumnus illustrates the influence of the Christ which Lewis understood so well.



Lucy and Mr. Tumnus
[original cover illustration for C.S. Lewis's
The Last Battle, Pauline Baynes]

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Redemption

Were you one of the Rebels or
 one of the carefully
 entered? Know, before you guess
 that the carefully entered
 carry a certain quietness,
 their patience for frailty
 honed over eons. We the Rebels
 (a long impasse guarded)
 you'll know instead
 by our rages, rank smell
 of our immanent
 collapse onto the light.

What, then,
 is the tone of your days?
 Gouging, gouging,
 the rocky slope, or
 planted among stones
 and singing along?

Speak, you who reverberate
 to the slender hoofbeats
 of the Master's arrival
 in the heart of our Jerusalem.
 Reach us, o reach us,
 you whose rays
 still pulse from Creation's
 unbowed shoulders.

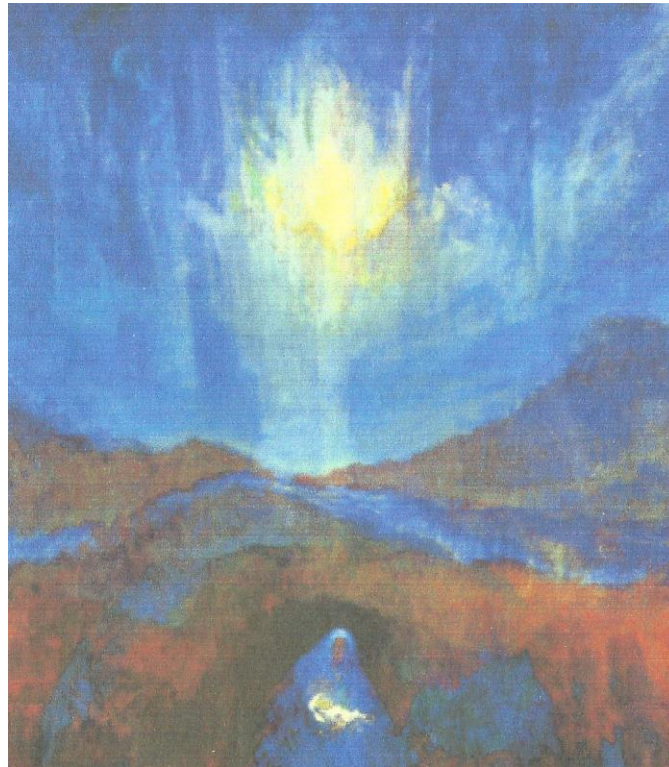
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The Transcendental Nature of the Christmas Story

Mark W. Finnan



(Anthroposophical Society)

The additional details and the metaphysical insights that the Edgar Cayce material brings to the traditional version of the Christmas story give us both a more comprehensive account of the historical event and a profound understanding of its timeless, universal significance. In revealing how the historical event was the result of the desire of those involved to bring into materiality the more perfect expression of the relationship of humankind to God, the Cayce material also highlights its relevance for us as spiritual seekers today. It contains lessons for each of us that we can apply on the personal level so as to bring about the birth and nurturing of the Christ child within ourselves.

The birth of Jesus is presented as the culminating scene in a sweeping cosmic drama, with its interplay of prophecy, supernatural forces and dedicated individuals, acted out under challenging circumstances in an insignificant corner of the Roman empire over two thousand years ago. An event that, with the dedicated commitment of many individuals, brought to fulfillment the repeated promises of ages past, namely that a great soul would one day incarnate; one who possessed the ability to reawaken us to and reunite us with the divine source from which we came.

In its totality the Cayce Christmas story is a confirmation of the omnipotent power and presence of selfless love, intertwined with human faith, self-sacrifice and dedication to a spiritual ideal. The fascinating account of the circumstances leading up to and during the historical event, the courage and commitment of the key characters involved, also present us with salient insights into its transcendental nature; its significance for us on an individual soul level. In fact one can draw the conclusion that, as far as the Cayce source was concerned, both aspects were of equal importance. Consider the following extracts from this reading given on December 20th, 1936, to members of the first study group anxious to have a deeper appreciation and understanding of Jesus' birth.

.....But in giving that interpretation of what this Season means – that birth of Jesus as became the Christ – to this world: In giving the circumstance, much has been recorded as respecting this by the writers of the Gospel, especially by Luke; but little perfect concept may be gathered except ye as individuals seek to experience what such an advent meant or means to thy life as an individual. For knowledge of a thing or a condition and the wisdom that is presented in that happening, are two different things....As changes come and we show forth the raising of that consciousness of His presence in our experience, by our dealings and our conversations and by our very lives in and among our fellow human beings; so may we hasten the day when He, the Christ, may come into our own hearts, unto His own people, to reign, yes, in our hearts and lives! (262-103)

In reflecting on this perspective we may feel inclined to ask ourselves some of the questions it poses for us personally as spiritual seekers. For instance: Do we feel prompted to establish greater balance between the spiritual, mental and physical aspects of ourselves? If so, have we set a spiritual ideal by which we may gauge our progress? Are our physical and mental activity, our attitude towards and relationship with others, all they should be? Do we allow time for daily prayer and meditation so as to become attuned to the Divine and channels of blessings to others? Do we spend time with nature, appreciating and being blessed by the Creator's gifts? Are we actively engaged with a spiritually focused community or group that helps us stay committed to an upward path? Do we exercise the faith and courage that is required of us to enter upon that journey of self-discovery that results in a heightened awareness, a more expansive consciousness? As part of that journey, do we pay attention to our dreams, inner promptings and intuitive insights as means of inner guidance in relation to the choices and challenges we face in our daily lives? Time and again the individuals that sought information from Cayce about the deeper significance of the birth of Jesus were advised and encouraged to endeavour in their own lives to be sources of blessings to others, each according to their respective abilities and circumstances. Should we not do likewise?

For He was thy Elder Brother, He is the babe in thy heart, in thy life, to be even now, as then, nourished in the heart, in body, in mind....For as He chose to enter, so ye have entered. As He chose to live, so may ye live....And as these changes come about and as ye make known that as has been the raising of that consciousness of His presence in thine experience, by thy dealings with, by thy conversation with, by thy life with thy fellow man, so may ye hasten the day when He, Christ, may come into thine own heart, unto His own peoples, to reign; yes, in the hearts and lives....Then what are ye doing about it in thy daily life, thy daily conversation? For not by might, nor in power, but in the still small voice that speaks within, ye may know as He hath given so oft, 'Peace, it is I! Be not afraid, it is I, thy Saviour, thy Christ'; yea, THYSELF meeting that BABE in thine own inner self that may grow even as He to be a channel of blessings to others. (262-103)

An extraordinary dream that I had while attending Congress, the annual June gathering of members at the A.R.E. in Virginia Beach, some years ago brought this vividly home to me. That afternoon or evening I had sat in the auditorium listening to Charles Thomas Cayce, Edgar Cayce's grandson and acting CEO of the A.R.E. at the time, talk about his understanding of and relationship with the Christ. For someone who, at least in my experience, was not prone to publically confiding much about his inner life, his talk was unusually revealing. Both the man and his message made a deep impression, one that remained with me for some time afterwards. That night I found myself accompanying Charles Thomas as we walked along what seemed very much like a hotel corridor. There were doors to my right leading into guest rooms. As we passed one particular door I reached out to open it. As I did so, I was quite surprised to see Mary, Joseph and the baby Jesus in a nativity setting just inside the room. They were as alive as they would have been on that momentous night over two thousand years ago. Somewhat astonished at first but also delighted to encounter this scene, I readily accepted it as normal, even in the context of a contemporary setting. I then was drawn to look beyond them to the far wall of the room, where there was a large television screen. As I focused on the image on the screen I saw that it was similar to the living nativity scene I had just encountered. Except, to my surprise, I saw that I was also present in the scene, just as if I was a participant in or witness to this blessed event. On waking the next morning, I felt somewhat in awe of what I had seen and experienced in the dream and immediately wrote it down.

It did not take much analysing on my part to decipher this Christmas themed dream. In fact its underlying meaning jumped right out at me as soon as I began to recall and record it. It seemed self-evident that Charles Thomas's talk and the heartfelt nature of my response to it had triggered this dream, that at a subconscious level was showing me that in the contemporary world in which I lived the Christ child was being born yet again and that it was possible to be a participant in this timeless, transformative event. As it is for all of us. So, as we celebrate this sacred season we can find it helpful to our own progress on the spiritual path to not only acquaint ourselves with Cayce's more detailed account of this remarkable story, but also to reflect on the spiritual idealism, dedication and willingness to work with those higher forces that brought Joseph and Mary to a time and place in a distant land where, 'when hope seemed gone', His light appeared and He chose to be born so as to manifest God's love among humankind. As the Christmas readings highlight, we are all called upon to make the same journey in our own lives.

