

SYMBOLS and the SELF



Cover design by Ray Cullis



Based on The Edgar Cayce Readings

BK2

SYMBOLS

AND THE SELF

by

VIOLET SHELLEY



*"Symbols are but servants of the Lord and Master of all,
even as thou."*

(707-2)

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INTRODUCTION

Nationwide publicity during his lifetime brought the psychic talents and philanthropic spirit of Edgar Cayce* to the astounded attention of the country and caused him to be called "The Miracle Man of Virginia Beach."

In the small resort town of Virginia Beach, however, and in other towns where he had lived, he was equally well known as a dedicated Sunday School teacher, and earnest student of the Bible. As a child, Mr. Cayce had vowed to read the Bible once for every year of his life, and this familiarity with the scriptures, and his own innate reverence combined to give him a deep understanding. He enabled his adult classes to see that while the Bible could be interpreted literally, behind the literal truths were deeper symbolic meanings; and he emphasized the need for the understanding of symbols as a means of understanding scripture. In that emphasis he recognized not only the importance of symbols, but knew them as vehicles for universal truth.

At the time of Edgar Cayce's death in 1945 his files contained nearly fifteen thousand transcripts of clairvoyant readings, each ranging anywhere from one to six pages in extent — the largest volume of recorded psychic data ever obtained from a single source. Because Mr. Cayce had chosen to use his gift exclusively to help others, the bulk of this information (sixty-three per cent) has to do with searching diagnoses of physical ailments. There is, however, a small but important group of readings having to do with symbology. These were given late in the life of Edgar Cayce, which explains why they are few in number. They are preserved as are the others, by the Association for Research and Enlightenment (an organization designed to explore and make practical use of the philosophy and information that came through the sleeping Edgar Cayce) and are known as "Aura Charts" and "Life Seals." There are thirty-seven of the former and approximately one hundred and thirty-five of the latter.

Both of these types of readings dealing with symbology are predicated on that part of the philosophy that came through Mr. Cayce concerning rebirth, or the continuity of life, as being a universal law. The Readings speak of the soul as being eternal, and of eternity stretching not only into the future, but into the past as well. They speak of entities having been given free will,

*The complete story of Edgar Cayce and his work is told in *THERE IS A RIVER*, by Thomas Sugrue, and *EDGAR CAYCE, MAN OF MIRACLES*, by Joseph Millard, Neville Spearman, Ltd.

of their having separated themselves from their Creator, of the necessity of rebirth for growth and evolution. The Life Readings describe former lives in the earth. The Aura Chart Readings indicate various past lives in terms of symbols and were meant to appeal to the unconscious of the individuals to whom they were given, and to be an aid in their development. The Life Seals have in common with the Aura Charts the fact that they were given in symbols meant to lift the aspirations of the conscious mind to a higher ideal and a realization of true purpose.

The readings of Edgar Cayce substantiate the fact that universal truth has been preserved for eons in symbols, and mention many times that symbols were also used in the past for the teaching of doctrine.

In Reading 2011-3, a woman was advised to study symbology and was told that her present interest in "astrology, geometrical signs, symbols, pictures, and things that illustrate" stemmed from a life in prehistoric Egypt. It added that in that life she had had to do with the keeping or making of records which were in symbols, and which preserved the teaching of various groups studying along definite lines. It advised that she should study symbology rather than astrology, in which she was more consciously interested. At the end of the reading, when the woman asked "What should be my life's work?" the answer was:

As indicated, symbology should be the life's work — whether presented in figures, in the study of characters, whether these are presented in writing, or in the home, and combining them all — for these are one and the same. (2011-3)

Yet it is not just to the chosen few that the study of symbology is important; it can open doors of greater understanding for us all. Scholars agree that symbology is a universal language, teaching universal truth; that symbols grew out of a need to express spiritual concepts in a material form; that symbols in their simplicity hide complex information about the nature of man and the universe; that the need for symbols encompasses both the need to preserve and the need to teach these truths.

The present booklet is divided into two rather distinct parts. The first concerns universal symbols and shows not only the consistency of the undermeanings of those symbols one with another, but also the consistency with Edgar Cayce's explanation of man in the earth.

The second part of the booklet deals with the Aura Charts and Life Seals given in the Cayce Readings. A foundation of under-

standing of basic symbology is necessary for an approach to them, because they combine the use of all three kinds of symbols — Conventional, Accidental, and Universal. These particular readings emphasize the value of symbols in appealing to the conscious and unconscious minds of men, and can serve as reminders to all of us of our own assorted experiences and of the need to realize that no urge is stronger than our own free will which we should use to strive toward the highest possible ideal.

Chapter One

A UNIVERSAL LANGUAGE

So shrouded in the shadows of antiquity is the origin of symbolism, that while we know symbols were first used to express the abstract in terms of the visible, we can only guess that they antedated language in the history of man. The earliest symbols were used to express and to teach universal truths about the nature of man and his relationship to his Creator.

Advertisers and educators in the 20th Century have been pleased to discover that "One picture is worth a thousand words," and texts and treatises on visual aids have used a million words to prove it. Quietly and wordlessly the proof of the cliché has existed for eons in the symbols that abound in all the religions and cultures of the world - from the tombs of the Pharaohs to the tepees of the Indians. Meanings and origins seem strangely to fuse in mists of prehistory, yet the truth remains, abstract still, but visually aided, pointing ever to the transcendental. A study of symbolism in its very essence brings an awakening and awareness of the material and the spiritual, the natural and the cultural duality of the world.

In the clairvoyant readings of Edgar Cayce, called by some "one of the greatest seers of modern times," we find an explanation of the book of *Genesis*.^o These readings speak of God as having created man in His own image, that is, in Spirit, as a companion and co-creator with Him; endowed, therefore - for he could not be a companion otherwise - with free will. The Fall of Man, then, would mean the incarnation of the Spirit - man's fall into the material. By wishing to experience creation and identifying with that experience man became entangled, and from this position, he must work his way out and back to his Source.

* See also: BEFORE THE BEGINNING, THE RIVER OF TIME, and YOU ARE FOREVER by Eula Allen, published by the A.R.E. Press.

This is the story, in capsule, of why we are here. It is told in the *Bible* of the Christians and the Jews, and it is told in all the great religions of the world. It is implicit around us in many symbols. Man, however, seems caught inextricably in his material existence so that he forgets his reality and too often chooses to take symbols literally, mistakes allegorical language for history and creates confusion and stumbling blocks in his pilgrimage back to the Father.

The philosophy that came through the readings of Edgar Cayce says that the self, the ego, the conscious mind is what man has created and has put between his soul and its Creator; that man is in the earth to learn lessons, to learn to rise out of, and above, the material. Jesus, who became the Christ, did this, and showed us the way - but even with His example, many Christians dissolve in sentimentality over His suffering, missing the point of the example of rising above and conquering the material. We have a tendency to worship the symbol and neglect the Truth that it stands for.

The Uses and Dangers of Symbols

Symbols can serve as reminders, to our conscious minds and to our unconscious minds, of who we are and why we are here. They can serve as focusing points; but their danger has ever been present and must ever be acknowledged. The danger is in the fallible mind of man, which may gradually come to venerate and worship symbols rather than that for which they stand.

Worship not the light of the candle, rather that to which it may guide thee in thy service. So whether from the vibration of numbers, of metals, of stones, these are merely to become the necessary influence to make thee in attune, one with the Creative forces. The pitch of a song of praise is not the song, nor the message therein, — it is a helpmeet for those who would find strength in the service of the Lord. So use them to attune self. . . . Symbols are but servants of the Lord and Master of all — even as thou. (707-2)

In addition to the danger of venerating symbols, there is also the danger of confusion of interpretation. The fact that allegories are taken for history, and symbols for reality, has caused some ludicrous misconceptions and great divisions in the religions of the world.

Gaskell, in his *Dictionary of all Scriptures and Myths* says that in popular religions “we find an inconsistent mixture of

two different modes of scriptural interpretation, one spiritual and the other material (historical) with the inevitable result of interminable disputations over opinions, and the formulation of incoherent pronouncements which are the laughing-stock of sceptics. Popular religions partially teach truth; and every religion is vindicated by the truths it has derived from the Spirit, while every religion is condemned by the superstitions it has imposed upon belief through having mistaken the dead letter of the Word for the living idea signified by it.”

This is why, though the Truth is in us and around us, we can think of man's fall as being tied up with a woman and an apple; and why we can look around us at other cultures and other religions and not understanding their symbols feel that those who are different, worship false gods.

This way lies the danger of symbolism, not in the symbols themselves but in the understanding of men.

There are three main kinds of symbols: - Conventional, Accidental, and Universal. While each of these is a method of expressing the inner world as if it were the outer world, a way of expressing an abstract idea visibly, the three are quite different among themselves.

The Conventional symbol is one accepted and agreed upon by a large group of people, who, therefore, find the meaning obvious. In this category we have flags, clan plaids, words.

The Accidental symbol is individual, and is most important in dream interpretation. The Accidental symbol cannot be shared by anyone else, unless all the events, and the surrounding emotions that made it a symbol, are recounted.

The Conventional symbol and the Accidental symbol share a common characteristic, the fact that there is not an intrinsic relationship between the symbol and that which it symbolizes. There is, for example, no intrinsic relationship between a huge yellow chrysanthemum and the game of football, nor between a tall thin man with a long beard and a high hat and the United States. The Universal symbol on the other hand is the only one in which the relationship between the symbol and that which is symbolized is not coincidental but intrinsic. It can be called Universal because it is shared by all men, in contrast to the Accidental symbol, which is, by its very nature, personal and to the Conventional symbol, which is restricted to a group.

It has been said that the language of the Universal symbol is the one common tongue developed by the human race, a language which it forgot before it succeeded in developing a universal conventional language.

God's Symbols and Man's

G. A. Gaskell in the preface to his *Dictionary* says that there is a metaphorical language underlying all the sacred scriptures of the world. He sees in this sacred language "the one and only instance where supernatural intrusion into mundane affairs is clearly cognizable; for a universal language, such as this, could not be invented and applied by man. It is possible for the Scriptures literally to be the work of man, but it is impossible for their world-wide undermeaning to be other than superhuman and transcendental. It matters nothing however grotesque the wording of Scriptures may be; it is the symbolism alone which is precious, and worthy of our best efforts to elucidate."

This *Dictionary* is a scholarly work of monumental proportions. In it Gaskell has reduced the main religions of the world to their symbolism and has found them the same, teaching identical truths of the nature of man and of the soul process. Here we find a demonstration of "The Lord thy God is One."

Present day interest in symbology is due in great part to the work of Carl Jung, world-renowned psychiatrist, who died in 1961. He found that dreams produce symbols naturally and spontaneously. Many are accidental while others seem to be collective in their nature and origin. We elaborate no further on this because the symbology in dreams is exhaustive in itself, yet we allude to it because it so perfectly shows man as a symbolizing animal. The symbols in man's dreams are the fruits of the inner life, perpetually flowing from the unconscious.

While dreams are a constant living source of symbols and a guide to the understanding of the self, and while the scriptures and myths of the world have been shown to contain a common meaning in their symbols, these are not the only repositories of truth relying on symbology. The ancient alchemists developed a symbolic technique which, together with their desire for positive discoveries in the field of the natural sciences, sought to materialize spiritual truths. It would seem as if this symbolism excluded the material reality of the signs in favor of the spiritual.

Many branches of symbology have been developed to perpetuate truth by reconciling different levels of reality, particularly the psychic with the spatial. The best example are those of the mandala and the symbols of conjunction - ones uniting three worlds . . . the conscious, unconscious and superconscious. In looking at several of these branches one is struck by both constancy and order of the thought.

The legendary Tarot pack, from which our own modern playing cards evolved, contains a wealth of inherent truth in each of its cards. The study of the Tarot is as wide-ranging as dreams, for its twenty-two major enigmas and fifty-six minor images use zodiacal symbology, numerology, the Hebrew alphabet, and symbolic paintings from the Egyptian Books of Thoth-Hermes. They comprise in their use an image of the path of initiation, as well as two different struggles in the life of man, the struggle against others and the struggle against self. The great and universal theme of man's progress toward the infinite, death and resurrection, involution and spiritualization is pictured here.

Numerology, astrology, and graphics may also be classified under symbology. We shall consider these later, not to explain or defend their use but only to examine the consistency of the undermeaning of their symbols. Here we find that the world has a vast inheritance of truth about the fatherhood of God, the brotherhood of man and man's pilgrimage in the earth.

Chapter Two

NUMEROLOGY, ASTROLOGICAL SYMBOLS AND GRAPHICS

Numerology

The story that emerges in the study of numbers, the astrological symbols, and the graphic symbols is the story of man in the earth. It is the same story Edgar Cayce told when he explained to his Bible class what *Genesis* meant. It is a story perpetuated throughout ancient writ though often clouded over with details and impressions that would hide the implicit truth. Of ancient origin, too, are these three branches of study - Numerology, Astrology, and Graphics. Yet we find all three are held of poor account in the Twentieth Century.

It is hard for a generation educated to revere science and mathematics to believe that anyone, by reducing a name to numbers, reducing a birthdate to a single number can secure information about a person with any accuracy; yet numerologists claim to be able to arrive at character analysis in just that way. The Edgar Cayce Readings, however, do not join this generation in scoffing at numerology. Not only do the readings ascribe certain meanings to the separate numbers, they indicate quite succinctly that the study of them can point to signs, urges, and omens.

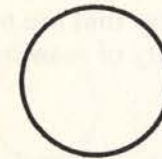
Also ye wonder — doth the time of birth, the place of the environment, make or have a part in destiny? Do the days or the years, or the numbers all have their part? Yea, more than that. Yet as has been given, all these are but the signs along the way, they are but omens: They are but the marks that have indicated, for as given, 'He has set His Mark' and these are signs, not the destinies: for the destiny of the mind, of the body, of the soul, is with HIM. (262-75)

The Edgar Cayce Aura Chart Readings, which comprise the last part of our study, picture important and influencing incarnations and presuppose a knowledge of the meanings of numbers.

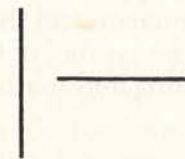
To numerologists numbers are more than merely the expression of quantities; they are idea forces, each with a particular character of its own.

The Greeks were much preoccupied with the symbolism of numbers, and Pythagoras said that "Everything is disposed according to the numbers." Plato regarded number as the essence of harmony, and harmony as the basis of the cosmos and of man. The Hebrews, the Gnostics, and the cabalists, as well as the alchemists continued the development of the philosophy of numbers. In this philosophy we notice a parallel between the visual interpretation of the number and the meanings ascribed over the years.

Compatibility of meaning is possible because the symbols in numerology, signs for the planets, and graphics are formed from the same basic shapes - the circle; the straight line, in both vertical and horizontal position; and the semi-circle.



full circle
superconscious

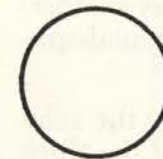


straight line
conscious



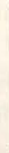
semi-circle
unconscious

ZERO



The zero, the circle, represents the superconscious mind, entire before creation. It is a symbol of the all embracing principle of Divine manifestation, perfect and complete, including everything and wanting nothing, without beginning or end, neither first nor last, timeless, sexless, absolute. The circle always denotes the higher planes. From the viewpoint of man in existence, it symbolizes death as the state in which the life forces are transformed. Because of its form it signifies eternity.

ONE



Ariel Yvon Taylor, who has published several books on numerology, tells us "One always stands alone, as the first in anything. It is the Idea, the Creative Principle, generating the first movement of life. Positive and masculine in nature 1 repre-

sents that decisive action which enables one to make a decision and step out into a new field.”

One stands for the *first*, the Son of God, the ego, the self-conscious mind, man, the masculine, spirit.

So, the zero is the representation of eternity and the super-conscious, and after it comes one, creation - creation of the self-conscious mind. Man has appeared, created in the image of his Maker, a co-creator with Him, identifying with his experience.

TWO



The semi-circle is above the horizontal line, representing fallen man with the soul above him. The number two stands for the soul, the unconscious mind, the feminine principle, the moon, the law of duality. It stands for reflection, for conflict and counterpoise, for nature in opposition to the Creator. It stands for imagination, artistry, romance and the qualities that are more mental than physical. It is the symbol of the duality of manifestation, one becoming two, spirit and matter.

THREE



In number three appear the two semi-circles representing the divine feminine, or the soul, to man's rescue. This stands for mind, imagination, manifestation, development, the trinity, father-mother-child, sulphur-mercury-salt, physical-mental-spiritual, conscious-unconscious-supersconscious.

Three symbolizes spiritual synthesis and represents the solution of the conflict posed by dualism. It is the first of the three numbers of completion, three, six, nine. In Scripture it stands for a completed period of time.

FOUR



In the number four we see the triangle and the cross. Man is upright now and carrying the Divine principle. It is considered to be a sacred number, as is seven, because it is composed of straight lines only. It is the number of reason and regularity, of tangible achievement. It symbolizes the earth, terrestrial space, and the human situation.

There are many arrangements in sets of four - the city four-square; man perfected on four sides of his nature, physically, mentally, spiritually and psychically; the four elements of the ancient alchemists - fire, earth, air and water; four beasts in Ezekiel; four fixed signs of the Zodiac.

FIVE



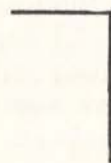
Five is the number of man. Fallen man, the horizontal line, is upheld by the soul, or the Divine principle. This number denotes change and versatility. It is a testing number, generally a symbol of imperfection and incompleteness. Here is man reaching out through his five senses for experience. In the scriptures it most often pertains to the senses or to the planes of manifestation.

SIX



Man is upright now and supported by his soul; notice the upright line and the circle. Six has learned to depend upon the inner self, and so the number six stands for love, intuition, harmony, and beauty. Man has gone from passionate love to compassionate love. Six is a symbol of accomplishment, of growth or purpose, and signifies a completion of a period of activity. It serves to usher in the seventh number, that of perfection.

SEVEN



Composed of the horizontal line and the vertical line, the number seven indicates fallen man upheld by I AM, the higher and the lower selves united. The seventh is considered to be the perfect stage of spiritual unfoldment. In this number we have victory, authority, finish, perfection, recognition, withdrawal. The number seven signifies completion or consummation; it indicates the beginning and the ending of a cycle.


EIGHT



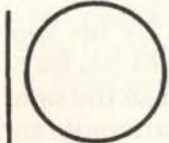
One circle on top of the other quickly indicates that the number eight means the achievement of balance. In mathematics it is the symbol of infinity. It represents the currents of the life force, and it is interesting to notice that the eighth sign of the

Zodiac is Scorpio, the serpent, also symbolizing the life force. It is a symbol of entrance into a new state or condition of the soul. The eighth day always typifies resurrection. This is also the number of regeneration, which perhaps explains why the old fonts and baptistries are octagonal.

NINE

 The number nine indicates that the soul is at its height and at the end of a cycle. This is considered the number of the initiate, also the symbol of matter which cannot be destroyed. Nine has the curious property of being the only number which, in calculation, when multiplied by any other number always reproduces itself. For the Hebrews it was the symbol of truth.

TEN

 Here the combination of the upright line, I AM, and the circle -- means I AM with GOD. The masculine and the feminine are in perfect balance. This is symbolic of the return to unity. And has always been considered the number of perfection, symbolizing completion of a process, or accomplishment of a purpose.

Before discussing what are considered to be the master numbers — 11, 22, and 33, we might say just a word or two about the number 12, which appears so frequently both in our Bible and in the Scriptures of the world. The sets of twelve are all inter-related from the twelve divisions of the cycle of life shown in the Zodiac, which correspond to soul states, to the twelve sons of Jacob and the twelve disciples, which refer to soul qualities.

Twelve is symbolic of spiritual perfection and completion. It is the $4 + 8$, or the world and man renewed. It is 4×3 , or the world and man in intimate union with God.

In 11, 22, and 33 we find symbols of mastery on three planes; 11, on the physical; 22, on the mental; and 33, on the spiritual. Eleven marks dynamic energy just entering the mental plane of action, and having the power of quick decision. Twenty-two represents the development of reason and diplomacy, which results in correlation of the physical with the mental. It attempts to find reasons and to make even spiritual concepts

practical. Thirty-three represents spiritual consciousness, developed through experience and a desire for a higher plane of service. It is interesting to remember that the Christ died at the age of 33, and that Freemasonry perpetuates this number in their 33rd degree, the highest one conferred and honorary only.

The following is a part of what the Edgar Cayce Readings say about numbers:

ONE is the beginning to be sure. Before ONE is nothing. After ONE is nothing, if all be *in* ONE — as ONE God, ONE Son, ONE Spirit. This, then, the *essence* of all force, all manners of energies. All activities emanate from the ONE.

TWO—the *combination*, and begins a division of the Whole, or the One. While TWO makes for strength, it *also* makes for weakness. This is *illustrated* in that of your music, of your paintings, of your metals, of *whatever* element we may consider!

THREE — again a combination of One and Two. This making for strength, making for — in division — that ability of Two *against* One, or One against Two. In *this* strength is seen, as in the Godhead, and is as a greater strength in the whole of the combinations.

Again, in FOUR, we find that of a division — and while a beauty in strength, in the divisions also makes for the greater weakness — as may be illustrated in the combinations seen in metal, or numbers, or music, or color.

FIVE — as seen, a change — as may be seen in a comparison of any of the forces outlined.

SIX — again makes for the *beauty* and the symmetrical forces of *all numbers*, making for strength;

As does SEVEN signify the *spiritual* forces, as are seen in all the ritualistic orders of any nature; as seen in the dividing up of conditions, whether they be of the forces in nature or those that react to the sensual forces of man in any character.

EIGHT — again showing that combination in strength, also a combination in weakness;

NINE making for the *completeness* in numbers, yet showing not the strength as of Ten, nor yet the weakness as of Eight, yet making for that termination in the *forces* in natural order of things that come as a change imminent in the life.

In TEN we have those of the completeness as of numbers, and a strength as is found in *few*; yet these are as a combination in the forces as are manifest.

In ELEVEN is again seen those of the beauty of numbers, yet that weakness as was signified by those of the betrayal in the numbers.

TWELVE — as a finished product, as is given in all forces in nature; as was given in all forces as combined to those of the ritualistic forms, those of the mystic forces, those of the numbers as related to those of a combination, for as of the voices of TWELVE requiring Twenty to even drown same, or to overcome same. The name as may be seen in all of the forces in nature. TWELVE combined forces brought those strengths into the world as necessary for a replenishing of same.

(5751-1)

We see in the story of numbers as symbols the ever present reminder that the flesh must be conquered by the mind and the spirit. We see in the progression of the numbers man drawing away from his Creator and finally starting the journey back. The underlying story bespeaks the necessity of spiritual rebirth and of the destruction of our kingdom on earth - which is our ego, our self-conscious mind.

Astrological Symbols of the Planets

Since our purpose is solely an objective examination of symbols, many facets of the studies touched upon have been ignored completely, one of the most obvious being a discussion of the positive and negative qualities held in the same sign. This present section on astrological symbols is intended to be no more comprehensive than that on numerology, but is included because astrological symbols are used over and over in the instructions for drawing what the Edgar Cayce Readings call "Aura Charts."

Ellen McCaffery, in her excellent book, *Graphic Astrology*, has called astrology "man's attempt to discover the unity of the universe, to know that the infinitely distant Sun, Moon, and planets, in their motions and reactions upon one another, are symbolic of his own journey through life;" and she points out that they may even influence him. The Edgar Cayce Readings emphasize, however, that there is no influence stronger than the free will of the entity himself.

. . . But know that no urge of thy soul exceeds the will of self, that which makes you as an individual different from all other individuals. For no one can touch the soul nor add to nor take from it, other than by thy will allowing such to be done. (3545-1)

Another person was told:

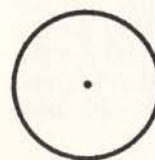
In entering the present experience we find the influences from the astrological aspects have little to do with the activities of the entity; for

these are merely urges, and the application of the will respecting same makes for the changes that have come and do come in the experience during any individual or given sojourn. In these we find there are some mental conditions that are as a portion; but little of the activities or little of those things influencing the physical forces of the body in the present arise from the astrological sojourn. Then, without respect to the will, we find these merely as urges. (803-1)

In describing the soul's spiritual evolution, the Readings state that the earth plane is the only one where we manifest in material form, but that between lives the soul manifests in mental forms, and on mental planes of development. The planets are NOT the planets as such, but are only *symbols* of these states of consciousness, where the soul has dwelt in its preparation. While the planets represent mental urges, emotional urges stem from past earth lives. (1401-1)

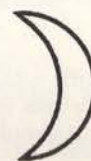
In looking at the symbols used in astrology we follow the pattern of under meaning laid out for the numbers. The full circle represents the superconscious mind, the infinite; the vertical straight line - the conscious mind, man in a positive role; the horizontal straight line - the material, man in passive role; the semi-circle or crescent - the unconscious mind, the soul.

THE SUN



The circle represents what is infinite and boundless, without beginning and without end. It is, therefore, a good symbol for the source of life on earth — the Sun. The dot in the circle is important, since it represents the seed, or germ, of a lesser light contained within the larger. The whole symbol is typical of the Sun which represents man's life and spirit given to him by the All-Spirit. As above, so below. Even the atom has a nucleus. The Sun indicates the source of vital supply.

THE MOON



The crescent moon being shaped like a cup, pictures all that is receptive in man's nature. It governs the instincts, the emotions, and the imagination. It represents the unconscious mind, the storehouse of memory.



MERCURY

In this sign the unconscious mind is above the superconscious on the cross of matter. The unconscious is shown by its position to have received its impact from the physical world, playing on the instincts of man. Mercury is known as the planet of the mind and is considered to be synonymous with intellectual movement and progress for *mind* is what sets the human being apart from the animal, which acts from instinct.



VENUS

In this symbol we see the circle of the superconscious over the cross, which indicates the descent of spirit into a material world. Thus the superconscious is seen to be triumphant over matter, unlimited by emotion and instinct as it was in Mercury. Venus betokens the principle of love on earth, of attraction, of joy and of beauty.

In Venus we find the lovely becoming the experience in activities in which there is the beauty seen in love, in companionship, in association, in music, in art; in ALL the things that bespeak of the loveliness even of nature and material things, rather than the expression of same in the earthly form or manner. (949-13)

In Venus we find love. Do not confuse affection with love. Do not confuse passion with love. Love is of God, it is creative; it is all-giving. What should be the result if God manifested forces in thee and not the expression of patience, not the expression alone of beauty that is gratification but a fulfilling of a longing, a hope that is latent and deep within each soul? (3545-1)

MARS



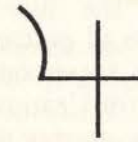
In this symbol we see the superconscious mind, the creative spirit, limited by matter. It denotes power, creation, and dynamic energy. It can refer to anger and self-assertiveness or it can exalt these into courage, strength of character, and self-confidence. The choice of the use of this energy is pointed up in several mentions of Mars in the Readings.

From Mars we find the urges for activity, the intensesness with which the entity gives itself to that it chooses. Not that the entity has not also a temper of its own, and holds its grudge where it thinks it should, — but no one has a right to hold any grudge. (3299-1)

In the urge through Mars' forces brings that at times of the temper that has been subdued in part through that of self's will to apply that of love and forbearance, rather than that as would appear in the urge to enact at that time. (165-2)

In the relationships as influences found in that of Mercury and Mars, brings those conditions of mental abilities, mental felicity, in the experience of the entity with others, *forcing*, as it were, at times — through social and business relationships — to often match wits, as it were, with others. (6-2)

JUPITER

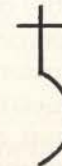


In the cross and the crescent we see the symbol of the soul liberating itself from matter. The crescent moon, as we have said, signifies the instinctive consciousness. On its liberation we see that it has learned all its lessons and is now perfected. The emotions can become beautiful under Jupiter, for Jupiter may express benevolence, kindness, and generosity to everyone. There is a largeness, a universality of outlook implied here. It stands for soul growth, expansion and magnanimity. Of Jupiter the Readings say:

Jupiter becomes the universality of force and nature and matter and activity, with the expression or use in mass rather than the individual toning or tenor of activity. (949-13)

In Jupiter we find abilities in a helpful, universal way and manner. Hence the entity is given to verbosity, as well as in abilities to depict situations, to analyze people and places, things and conditions. Thus may the entity be gifted in writing, lecturing, and in group direction. (3299-1)

SATURN



In this symbol we have the cross and the crescent as in Jupiter, but placed differently - the cross of matter *over* the crescent of the unconscious mind. In other words, man is putting his own hard reason over his intuition. If Jupiter is the exponent of theories, the man of affairs, Saturn is the scientist and the recluse. It is a sign that stands for determination, perseverance, patience, building; but trouble comes if this highly organized ambition is materially centered.

The Readings speak of Saturn as explaining sudden changes.

Or from Saturn we find the influences from which there is the new beginning — ever the constant wanting to rub out and begin over again, the constant change that arises. (949-13)

In Saturn we find the sudden or violent changes — these influences and environs that do not grow, as it were, but are sudden by that of change of circumstances, materially, or by activities apparently upon the part of others that become a part of self by the very associations. And yet these are testing periods of thy endurance, or thy patience, or thy love of truth, harmony, and the spirit that faileth not. (1981-1)

URANUS



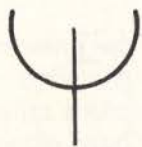
The pictograph of this symbol shows the raised consciousness, a realization of the cross of matter raised above the circle depicting the superconscious mind. There are several symbols for Uranus, but in all forms the symbol signifies the energy of the spirit playing upon matter, and conversely, all investigation of matter resulting in some form of dynamic energy.

Uranus is the planet of insight into the laws of nature. When a man is evolved, he learns by insight and self-control how to make use of illumination without being destroyed.

Uranian influences are for the extremes; very high, very low in the phases of human endeavor or experience. In the using of same, then as they turn to the occult or mystical forces in the experiences of individuals they tend to make for the activities in which individuals give credence to numbers, days, seasons, or become . . . superstitious of this or that form. These are manners of expression of this influence.

(949-13)

NEPTUNE



The trident of Neptune, which is the symbol of the planet, shows the crescent of the unconscious mind, above and pierced by the cross, representing the descent of spirit into matter. Spirit penetrating into the soul and the unconscious of man often confers the gift of prophecy, so those influenced by Neptune are often mystics. It implies the realization of divine love, the vision of a complete whole.

We find in Neptune the interest in psychological effects, and the manner in which they influence individuals under varied environments.

(6-2)

The soul and spirit took its flight (to the earth) from far away exercised forces in Neptune. Hence we have an entity that will seem peculiar to other people, and will rarely ever be understood. Yet she has the spiritual insight for developing in the earth plane, and she is one by whom any could be benefitted from being in contact with her . . . (255-3)

PLUTO



In this sign again we see the combination of superconscious mind with unconscious mind, and now both above the conscious mind. This represents the combination of Sun, Moon, and cross of matter, or Spirit, Soul, and Body. There is change of consciousness here, an elevation and spiritualization. Pluto marks the transformations which have taken place at various other times and are responsible for present maturity. This planet seems to rule the end of one phase of existence and the beginning of another.

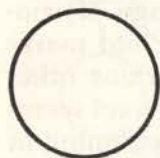
Edgar Cayce used the planetary symbols we have just discussed in the readings that directed the making of Aura Charts and Life Seals. In a reading on planetary sojourns (5755-1) he explained that since the planets refer to sojourns of the soul-entity between incarnations in the earth plane, their urges are felt in earth living. In their symbols we find the story of man and his separateness; yet each sign studied individually carries its own lessons for man's advancement.

Graphics

Even though the scriptures can be interpreted in any of several different ways, historically or symbolically; though allegories are a restrictive kind of symbolism; and though the Tarot requires years of study accompanied by study of the Cabala; there is still a branch of symbolism that, once the key is found, uncovers the story of man in the earth so quickly and so simply that one wonders whether the door was ever actually locked. This branch of symbolism is known as the graphics. There is perhaps greater symbolic significance in these signs than in any other aspect of symbolism, because of the intention behind them to express an explicit meaning. The graphic symbol offers a clear illustration of the mystic doctrine of form. In it is inherent economy of form and allusive power. There is nothing arbitrary about graphic symbolism; it all obeys a system which develops out of a single point and expands into more complex forms in which shape,

rhythm, quantity, position, order, and direction all help to explain and define the pattern. A study of it would seem to indicate that man's primary impulse was to express cosmic significances symbolically.

It would be impossible to present in one book all of the graphic symbols, with their known associations and each with its own series of multivalencies, so we chose just a few of the wide selection, knowing that they are already familiar to the reader who in following the undermeanings can make his own correlations.



The Circle expresses the infinite, the universe, the All. It is a symbol for the sun, which in its turn also symbolizes the Deity.

Reading 2174-2 calls this "a symbol of completeness; as indicated by the words 'The Lord Thy God is One.'"

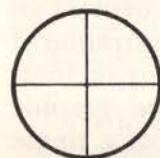
As a figure the circle is complete and entire, without beginning and without end. The American Indians thought it to be the perfect shape which all nature tried to emulate, and their lives were built around it.



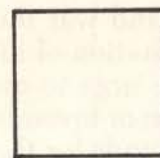
The circle with the dot is meant to indicate the center of infinity, the first cause. It is easy to see how the wheel with all of its significations evolved from this. Sometimes appearing as a tiny circle within the circle, it expresses the mystic center, the original Oneness, the way out into the manifest world.



The circle divided and the *Yang-Yin sign* express the duality of the Deity, the combination of both feminine and masculine attributes. Here these principles are combined in perfect unity; but the same expression, also known as positive and passive, is expressed in the use of the sun and the moon as symbols.

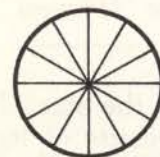


The circle with quaternary is the symbol of the earth. We see that the four radii, present infinite manifestation from the center. The number four represents the earth, as do the ancients' four elements that made up the earth - fire, earth, air, and water.



The square represents the earth plane, with the corners implying the transitoriness of the material world. We are reminded of it in expressions such as "the four winds," "the four corners of the earth" and "the city four-square."

The circle is perfect, the square imperfect. The circle always represents heaven, and the square the earth. Psychoanalysts have noted that the joining of the square with the circle (in such forms as the star, the rose, the lotus, concentric circles, the circle with a visible central point, etc.) is symbolic of the final stage of the process of individuation, or, in other words, of that phase of spiritual development in which imperfections (irregular shapes) have been eliminated, as have all earthly desires (represented by biological symbols of malignant monsters and wild beasts), for the sake of concentrating upon the achievement of Oneness and a vision of Paradise.

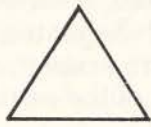


The wheel of life, or the circle divided into twelve segments by six intersecting diameters, is well known as the zodiac and as the Wheel of the Law. The wheel, embodying the idea of rotation, was in antiquity associated with the sun. However, inasmuch as the sun itself was a symbol there need be no objection to the fusion of the two ideas. Seeing in this symbol the previously mentioned mystic center, we see also the image of the Aristotelian 'Unmoved mover,' and the allusion to the rotational tendency of cyclic processes. The sectors illustrate phases in the passage of time. Many scholars feel that there is an indubitable connection between the meanings of the wheel and the meanings of the rose and the lotus, figures patterned after the mandala.

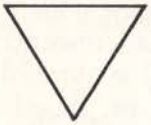
"The wheel of Law, Truth and Life" is one of the eight good-luck emblems in Chinese Buddhism. It illustrates the way of escape from the illusory world and the passage towards the "Center."



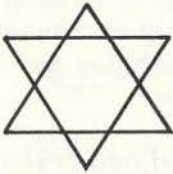
The triangle within the circle symbolizes the spiritual principle within totality. This symbol appears a number of times in the Cayce Readings, especially in the suggested drawings for the Life Seals.



The triangle, point up, is evolutive, and was the alchemists' sign for fire, meaning aspiration of all things towards the higher unity - the urge to escape from extension into non-extension or towards the origin or irradiating point. This stands for the Trinity, for the three-fold aspects of the Creator, and carries all the meanings of *three*.



The triangle, inverted, is involutive, and was the alchemists' sign for water, in itself a symbol of spirit. Here is a representation of spirit descending into manifestation or the earth.



The six pointed star, or Solomon's seal, shows two triangles superimposed and is a symbol of the human soul. Here we note the alchemists' "fire" combined with "water," and are told that the combination of the consonants of these words in Hebrew meant an equivalent of "God" or "Heaven."

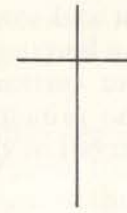
This is the union of spirit and matter.

This figure is also known as the Star of David, the star of universal love, and the star of the macrocosm. Because of its six points it carries all the meanings of *six*.



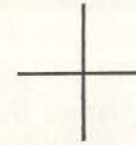
The five pointed star is known as the Star of the Magi, the star of the microcosm, and the star of man. Five is the number of man, and this star has the meanings of five. It stands for fire, earth, air and water now dominated by *mind*. Magicians used it as a seal to prevent evil spirits from entering; but used upside down, that is, with the elements dominating mind - it was the star of black magic.

In general, because the star is a light shining in darkness, it symbolizes spirit; however, as seen by the two just discussed, it rarely has a meaning of singleness and nearly always alludes to multiplicity. Although a star stands for forces of spirit struggling against forces of darkness, the examples seen in graphic symbolism usually depend for their meaning on the number of their points, the manner of arrangement, and their color, if any. The "flaming star" is a symbol of the mystic Center - of the force of the universe in expansion.



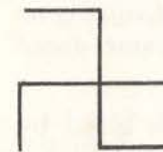
The Cross is immediately associated with Christianity, and rightly so; yet the complex symbolism of the cross long pre-dates the time of the suffering of the Christ thereon, but neither denies nor supplants it. There are hundreds and hundreds of kinds of crosses, but the only accurate way of elucidating the meaning of each one is through graphic symbolism.

Too many writers on the subject of crosses have sacrificed scholarship to creative writing. This is due in part to the fact that early church creed-makers busily destroyed all evidence that could lead to a connection between anything Christian and anything pagan. Mysteries can only be stated in symbolism or in allegory, yet the uninstructed seem always to persist in mistaking symbols for reality.



In all its forms the cross shows the descent of spirit into matter. Conversely it can show the way out, the raising of spirit above matter. Whether the symbolists call the vertical line the *active, dynamic principle*, and the horizontal line the *passive, static principle*, makes no difference, for

it means the same thing. It signifies also the division into the higher and lower natures - with the Divine Ray passing through the quaternary. The number four expresses the quaternary - the four planes of nature on which the incarnated God is crucified. We are all crucified in the flesh, by our descent into the material plane; thus, if the cross shows us diagrammatically this descent of spirit into matter, it also shows us the way out - by causing the spirit to ascend. This of course makes it the perfect symbol of agony, struggle, and martyrdom.

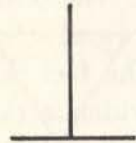


The Gammadion or The Swastika, Sanskrit in origin, is found all over the world. The word itself comes from *su*, meaning good; *asti*, being; and *ka*, a suffix; and means "It is well." It is symbolic of the descent of spirit into matter, and as its form suggests, movement through life. Its meaning is very

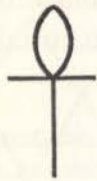
close to that of the wheel. It was known in India and China at least three milleniums before Christianity, and also in ancient Troy and among the Mayas.



The *Tau Cross* was among the earliest and simplest ideographic symbols in the Chinese language. The Tau cross shows the spiritual (or vertical) principle in near equilibrium with the principle of the world of phenomena. It is a symbol of the manifestation of the spiritual.



The *Inverted Tau Cross*. While the preceding version of the Tau cross shows the process of *involution*, wherein spirit descends into matter and supplies it with all potencies and qualities, the inverted Tau shows the process of evolution. Here the spirit is shown ascending from matter.



The *Ankh Cross* (also *Crux Ansata*) is well known as the ancient Egyptian cross, and is often called the *Key of Life*. It is the Egyptian hieroglyph for life, especially in the sense of revival and immortality. Many of the Egyptian gods and goddesses are shown holding the ankh.

As a cross, it had the same meaning as the Latin cross. The almost circular handle is a symbol of the higher planes, but inasmuch as the handle is not a perfect circle, but an elongated one, it indicates that activities pass from above to the quaternary below. When the soul enters upon the limitations of the cycle of life (the Zodiac) it is no longer wholly divine, but its lower part gravitates towards desire and sensation.



The *Cross with the serpent* is an extremely ancient cross which seems to indicate rather obviously the necessity to rise above the desire nature of man in a material body in order for the spirit to work its way back to its source.

The cross has been widely used as a graphic emblem, very largely as a result of Christian influence but equally on account of the basic significance of the sign, which came about without the prompting of any cultural stimulus.

Throughout the graphics we see the same story as given by Edgar Cayce in his *Genesis* exegesis, the story of spirit incarnating in matter, having to learn to extricate itself.

Chapter Three

AURA CHARTS

The legacy of readings left by Edgar Cayce is a treasure, both because the philosophy contained therein is a practical one and because the explanations of the scriptures appeal to the rational mind as well as to the striving spirit of man. By explaining the symbolism of the *Bible*, Edgar Cayce made the *Bible* a living book for many people, and he assured them that the symbolical interpretation does not oppose the historical. Over and over, man was admonished to learn his lessons in the earth: to overcome the physical, material desires, and to recognize the reality of himself as a Son of God who must ultimately return to his Father's house.

While the philosophy of the Cayce Readings helps us to understand and apply the symbolism of the religions of the world, there is another rich lode of symbolism in the Readings — the *Aura Charts*. The *Life Readings* gave to an individual descriptions of his past sojourns in the earth, which were affecting his present life in some way. The *Aura Charts* suggested putting in picture form these various important incarnations. They utilize all three kinds of symbolism which we discussed in the first chapter - Conventional, Accidental and Universal. They were meant to be more than attractive decorations, however; they were meant to keep before the entity in visual form a reminder of the lessons he needed to learn by presenting to his conscious and unconscious mind what had gone before. It was implicit that pictures and symbols could convey more than words, and more quickly.

The reason for *Aura Charts* is often stated, as in 533-20:

In giving an aura chart, this we would indicate as to the high points in the experiences of the entity in the earth, having to do with the manner in which the entity has conducted or is conducting itself in the present for the greater unfoldment, — spiritually, mentally and materially.

One should not be stressed more than the other, and these characters or symbols may indicate for the entity the manner in which the conduct — in relationships to Creative Forces, which is the purpose of the entity's experience in the earth has been applied by self. The picturizations are attainments; the symbols of the universal consciousness or astrological aspects are the manners; and the symbols about same indicate that portion of the body represented in same; signifying the manner or stress put by the entity. For instance Aries indicates the

mind, or use of the head; while Libra indicates the balance kept in body, mind and purpose in such an experience.

The Aura Charts were intended not only to recall past experiences in the earth and to remind an individual of the lessons he must learn, but also to hold before the person a symbol of his possible attainments and his eventual realization of his true relationship with his Source. In looking at the readings for the Aura Charts one sees that, over and over, it was given that the crown of glory, the cornucopia overflowing with fruits of the spirit, are available to all and any who choose to follow the way of the Cross, the Christ.

The Aura Chart Readings were preceded by another Reading for Mr. Cayce in which an interpretation was asked of an "archetype" painted for him by an artist in New York. This was Reading 294-204; in it, what the artist had called an "archetype" was referred to as "an artist's concept of the aura about an individual entity." It emphasized that this particular rendition was largely the artist's interpretation of Mr. Cayce's aura. The picture did not represent any particular incarnation as such, but rather "the whole glory of purpose in the individual entity," and "the radiation, or the spiritual aura, of an individual entity; symbolizing not only the individual life but that influence directing the individual life."

Then, the whole of the archetype is very well expressed. Yet do not understand that the activity of the individual entity has been or is as symmetrical as expressed here. It is rather the beauty of same that is expressed by the artist than the individual entity; for the entity has not been very much of an artist in patterning his life to those things even expressed. This might be interpreted in the way and manner of a spiritual truth; that the way of the Cross — though to the material-minded may be severe — brings beauty, even in the life of the unrighteous, if it is set as a part of the purpose of the entity — as is indicated in the whole of the drawing, or archetype and (in order) that it may bring life, light and hope to others, (as well as) the individual, if it is looked upon only from the material angle. (294-204)

This Reading was given on August 24, 1941. During the next month the question was put:

You will give in detail the symbols, colors, and the stages in the development as signified in a complete spiritual aura of the entity (288), present in this room; so that it may be depicted in a drawing to be used as a helpful influence. (288-50)

After the question the records show that Mr. Cayce said in an undertone:

You will give an aura chart of the entity (288), indicating the symbols, colors, and the meaning of each, that they may be made into a drawing that would be of help to the entity.

This was the first appearance of the term "Aura Chart," which was thereafter used. It was certainly a more accurate term for the information sought, because while the original archetypes in question were meant to be the artist's concepts of certain auras, the term archetype as applied to the finished product was inaccurate.

The Aura Chart for Edgar Cayce

Sixteen more Aura Chart Readings intervened before the Reading that gave the Aura Chart for Edgar Cayce. We reproduce that Reading in full, to show the manner in which the Aura Charts were given. The artist's concept of this Aura Chart which was drawn in pastels during Mr. Cayce's lifetime - may also be found reproduced in this booklet.

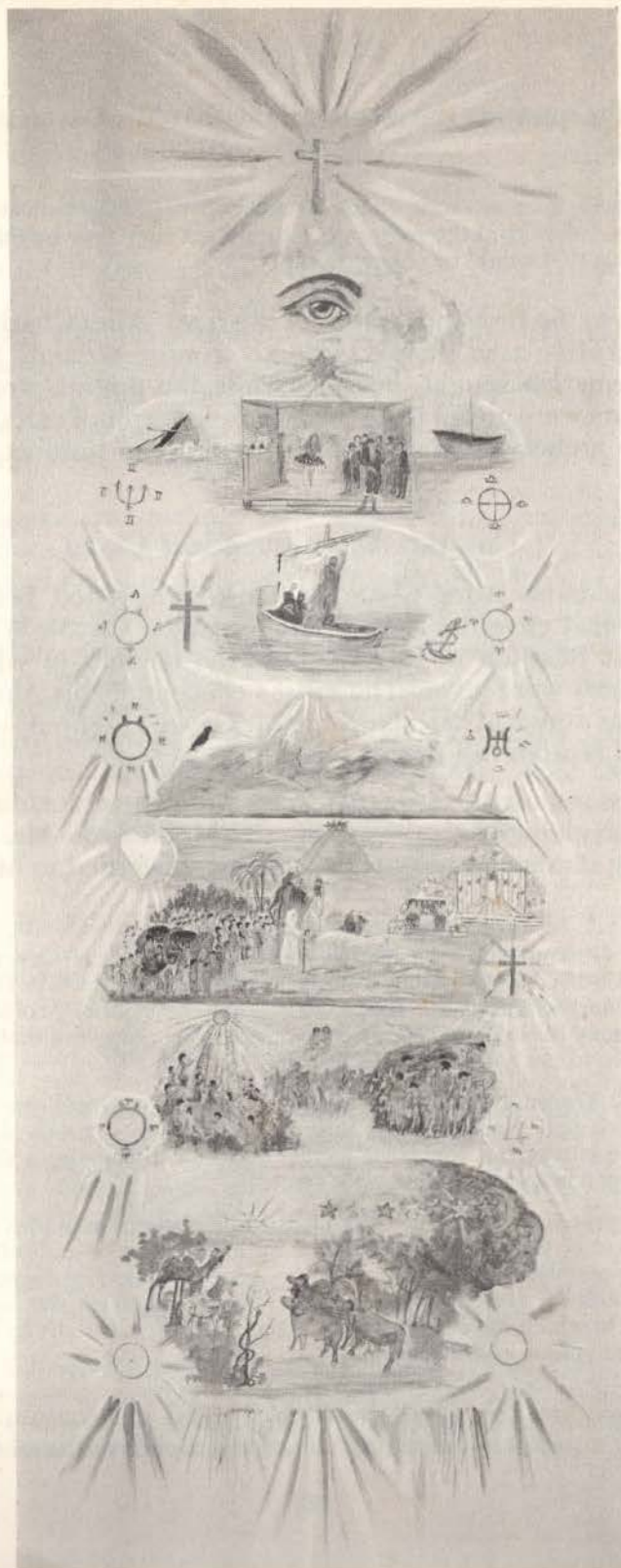
The first segment of Edgar Cayce's Aura Chart Reading is, of course, the giving of the suggestion by Mrs. Cayce. Mr. Cayce's answering statement, repeats the request, reworded in his trance state.

Mrs. C: You will have before you the entity Edgar Cayce, born March 18, 1877, in Christian County, near Hopkinsville, Ky. You will give an aura chart of the entity, indicating the symbols, colors, and the meaning of each, that they may be made into a drawing that would be of help to the entity.

Mr. C: Yes. In giving the signs, the symbols, as may indicate activities which may be picturized into an aura chart, — much depends upon the concept of the artist in making such a drawing a thing of beauty, or a helpful experience for an entity.

In giving the interpretations of same, the influences or activities during the period of the experience of such an entity may be indicated the better, possibly, in picturizations of a place; while the manners in which such an activity was applied may be given in the signs or symbols to which the entity was attracted from such an activity in that particular sphere of consciousness. (294-206)

Here we are told that the locale of an incarnation is best shown by a picture suggesting the place, a conventional symbol.



The manners in which such an activity was applied are better given in signs and symbols. These signs and symbols, utilizing the meanings of numbers and the astrological signs of the planets are examples of the use of Universal symbols.

The Readings directed that the pictures in the Aura Charts be started at the bottom; therefore the bottom picture on the Aura Charts indicates the first of the presently influencing incarnations. These charts usually read from left to right, with the astrological signs on the left indicating the plane of consciousness from which the entity came into the earth, the middle picture calling to mind the locale of the incarnation into which he brought those influences, and the astrological signs on the right indicating the state of consciousness achieved through that particular life. The first life shown on Mr Cayce's Aura Chart shows the earliest one possible.

Then, for this entity, we would begin first by picturizing that to illustrate the period when the morning stars sang together and the sons of God came together announcing the advent of man into material consciousness.

Thus, across the lower portion, extending almost the whole width of the design, — begin in the righthand side by putting the crescent, with the seven stars; the one closer to the crescent the brighter. These, the stars, would be five-pointed, — in gold and in silver. This portion of such a drawing should be rather with the background the blue canopy of the heaven; dark, while toward the left side would come the shading to that of light, lighter, lightest — with just the very tip of the sun arising — over the expanse as of water; with heavy vegetation and growth. The animals all would be indicated as in a state of expectancy toward the light, or the sun; from the serpent to the fowls of the air; indicating especially the raven and the doves in the fowls of the air; and the serpent upon one of the trees or shrubs indicated, and the ox, the camel. These especially would be indicated in such a drawing.

Upon the left, in the lower portion, put the symbol of the sun. Upon the right put the symbol of the earth. Each of these would be white and green; even the sun would be in the light green with the white and gold center. (294-206)

You notice that on the left of this picture of creation is to be the symbol of the sun, which stands for the creative source, and on the right the symbol of the earth. Here then, is spirit, separating itself from its source, incarnating in the earth, and the attainment shown on the right reveals the soul reaping the earth with its material consciousness.

Perhaps, would each of a person's incarnations be shown on any chart - were any chart that large! - we should notice the definite step-by-step involvement and evolvement from influences brought in to the attainments of a lifetime; but the Aura Charts give only the few most influential of the incarnations, and the intervening periods are hidden from us. We must be satisfied to see in the symbols on the left, the indication of the plane of consciousness from which the entity entered into the earth, and thus know some of the urges and influences which he brought with him.

Carl Jung's work has suggested that the language of the unconscious mind is the language of symbols, and in these charts we see pictures and symbols used to impress the unconscious mind.

In the first incarnation shown in Edgar Cayce's chart the Reading calls for "a crescent and seven stars" and directs that the stars should have five points. The crescent alone, as we have seen, represents the moon, the feminine, the unconscious, but used with a star it is symbolic of paradise. The number seven has been seen to mean perfection of spirit, and the five-pointed star is the star of man; so the symbol of the crescent with seven five-pointed stars is an accurate symbolic representation of the paradise from which man chose to fall into the material.

The next incarnation to be pictured is of a much later time.

Above this indicate a mountain, and the symbol or sign that is the symbol of Gemini - or the two-bodied figure, or united bodies as a figure (small), on the edge of this mountain. The vegetation here would be very verdant, in the central portion; this shading off to the left in that as of the temple, - or the crystal, or an obelisk with the crystal in the top. This, to be sure, would not be too large a figure; with many figures at worship about the light that comes from this obelisk.

On the right side would be the fields with laborers in chains or bonds.

This, to be sure, would indicate the period in Atlantis when there was the separation of the sexes indicated among things, or the thought-figures or bodies; those that had caught the vision and those still kept in bondage.

Upon the left put the symbol of Mercury, - this in gold and green. About same would be the sign or symbol of Aries - or the ram - four in number; small, and black.

Upon the right side put the symbol of Jupiter, - in purple and coral; while about same would be four symbols of Scorpio.

These indicate the place, the activities, and the manner in which these were applied in the experience. (294-206)

Mercury is the planet of the mind and mental vision. In combination with Aries, which means leadership, it would imply that the entity brought into the earth with him the ability to be a brilliant leader. The vignette in the center indicates that this was the Atlantean incarnation, and from the Life Reading of Edgar Cayce infers that this time he used wisely the astrological urges brought in. The attainment, shown on the right side of the chart, indicates the state of consciousness achieved in that life by the sign of Jupiter with four signs of Scorpio. Jupiter implies universality of thinking and concern with the affairs of men, while Scorpio in its high aspect implies great spirituality.

Above this, extending almost across the whole of the drawing (which would be in vignette, and not encircled as the first), - indicate - in the left - the trek of a group or body of people, with a leader - with a staff in hand - leading peoples; with a few beasts of burden, - as the ass, the camel, and also elephants, but few in number of each of these - rather distributed through the group and not as the mere leaders or in the front of the caravan. Then the pyramid would be indicated in the central portion, in sand, with the top not complete; for over this would be the light as of a flame. In the right portion put the facade of the Temple of Sacrifice, indicating within at least three crude rock-built altars. Upon same would be the fires builded, but not a sacrifice on any of these. Also a little farther to the right of this figure would be the Temple Beautiful

. . . and upon the columns would be the stars - seven, indicated by a facade of many columns, the central bearing the larger star - the higher in color as well as in size. And the entrance to same would be indicated by the white and green light that would appear from same.

In the sides from this indicate the heart on the left and the cross on the right. No characters, no symbols would be about either of these. This would rather be indicated in the activities as experienced by the entity through that Egyptian sojourn; indicating the entrance, the activity, and that attainment in the sacrifice and in the temple service; these were applied in the experience. (294-206)

The third of the series, depicting Egypt, is the only one devoid of astrological signs, although the heart on the left is said to be the "manner," and the cross on the right the "attainment." It would seem that in this period the entity, by entering with a universal kind of love, attained mastery.

The Life Reading of Edgar Cayce (294-19) tells that he was a priest, a spiritual leader in prehistoric Egypt, and on the Aura Chart we see this suggested by the man, with the staff in his hand, leading a group of people. The two temples mentioned are described in a Life Reading as having existed in a very early period when individuals were trained for special mental and spiritual work.

Mr Cayce's own reading goes on to say that in that life the entity again "fell in the way of the flesh;" but that after a period of regression there was a period of growth. This we see on the Aura Chart pictured in the glowing symbols of the heart and the cross. He was reminded to keep pressing ever onward to higher spiritual goals, and the Aura Chart was to help his unconscious mind remember what he had already attained in this direction.

The fourth scene indicates that the entity entered that incarnation with love, shown by the sign for Venus, and deep spirituality, shown by the symbol of Pisces. Our guess is that the number "four" ascribed to certain of these zodiacal symbols, applies to their having been brought into the earth plane, as the number four denotes.

Above this the central figure, also a vignette, would be a series, first, of terraces of rock — and the lame man upon same, with the light as from heaven above shining upon the figure; with the raven upon one ledge of the rock and two doves together upon another. This should be as a central or larger figure, the center the rock and the man, though the small-sized figure of the man, but indicating the lameness.

Upon the left put the sign or symbol of Venus, with Pisces — four, black faced, about same.

Upon the right side put Uranus; part gold, part green, the gold the upper portion. About same would be the symbol of Libra, four in number. These would indicate the place of activity, and the manner in which there was the activity in the experience. (294-206)

In this frame of symbols the entity is pictured as a "lame man," but the locale is not given. The Life Reading suggests that it might be his Persian incarnation. The symbols indicating attainment, on the right, are Uranus with four signs of Libra. Uranus is the planet of extremes, while the sign Libra is indicative of balance. The combination of these two might underline a problem ---tendencies in the person toward extremes, yet an accompanying spiritual desire to find the balance.

Life Reading 294-8 tells us that his Persian incarnation was an exceptionally important one, for in it the entity first developed the use of the psychic force. The lame man in the Aura Chart could be a reminder. At that time the person, then a leader named Uhtld, defeated in a raid and badly injured, succeeded in releasing himself from pain, and afterward developed his psychic forces. Reading 294-19 describes his Persian incarnation as exerting the greatest force on Edgar Cayce's Twentieth Century life, and adds that because of that psychic development he was bringing "the greater development in the present plane, as well as often the greatest worries and troubles."

The fifth incarnation shown in this Aura Chart indicates the influences as being from Mercury and Leo; Mercury representing the mind, both finite and infinite; and Leo, leadership but also the heart. The combination of the two suggest a happy union. The ship, etc. in the middle of this series, we are told depicts a life in Laodicea. The attainments on the right are of Mars and Aries. Mars, we recall, means dynamic energy and Aries, leadership, dominated usually by the mind.

Above this, in the central portion to the left side put a ship or boat, with a very small mast; with at least three people in same, — one a man of middle age, one a younger man, and a girl. Indicate them, by their dress, as orientals. Upon the right side of this, in the center, put the anchor, — this not too large yet balancing with the figure of the ship, and the cross — still to the left. The cross would be in gold, while the anchor would be in steel-gray edged with the lighter gray; with sufficient rope or cord to same to make a balanced figure.

This would indicate a period of the entity's activity, and of being anchored in the cross, through that period in Laodicea.

In the lefthand put the symbol of Mercury, and about same the symbols of Leo.

In the righthand put the symbol of Mars, and about same the symbols of Aries. (294-206)

Reading 294-192 discusses the life in Laodicea in detail, and relates that the entity was at that time known as Lucius of Cyrene, a soldier of fortune in and about Jerusalem and Galilee during the time of the ministry of Jesus. This man was much impressed by the happenings after the Crucifixion, and rededicated his life, determining to be more closely associated with the Disciples rather than a hanger-on as he had been during the lifetime of Jesus. Later, he returned to his own land and attempt-

ed to establish a church there. In later years he was a counselor and what we might call a bishop in that church. The Reading adds that he gained humility which he still holds.

The Life Reading explains the importance of knowing the influential incarnations: Such knowledge helps us understand what we are meeting today.

Each entity grows or applies, or is meeting self in the varied experiences . . . as the tenets of an individual experience are applied in this present sojourn or experience. (294-192)

This life in Laodicea was in the Aura Chart as a reminder that again Cayce had the opportunity to become an influence and a power for good.

The last life shown on the Chart, before the symbols of the possible attainments, is the life in which the entity was known as "Bainbridge." Neptune and Gemini on the left represent the tremendous potential with which the entity entered. Neptune indicates the possibility of psychic development and great spirituality. Gemini is essentially mental, but because it is a dual sign it is also characterized by indecision, as well as restlessness. The attainment in this life as Bainbridge implies, since it is Earth and Libra, that it was necessary for the entity to return again to the earth to learn balance.

The figure above this would be a small ship, rowboat. This, however, would be upon the right side. The central figure would be a brothel, or as of a counter over which drink is dispensed, and the crowd about same — the dancing girl also indicated in the central figure. And to the left would be indicated the river in which there is the destruction of the raft when crossing is attempted.

Upon the left side here put Neptune as the symbol, with the symbols of Gemini about the same.

Upon the right put the earth sign, with the symbols about same of Libra. All these symbols would be in black, but small. (294-206)

Edgar Cayce's Life Readings 294-8 and 294-19 tell that Bainbridge was an adventurer, a soldier with the British forces, who drifted to America. He lost his life in America when he attempted to cross the Ohio River at the outset of a battle. In the Aura Chart the small ship points to the adventurous characteristic of the man, the bar reminds that he was a wastrel, and the raft shows the manner in which his life was lost.

Reading 294-19 says, "The entity lost itself and its development in the earth's plane, for it became a wanderer in the land. While contacting many people, yet many people suffered in the wake of the individual. Hence the early return to the earth's plane and the wanderings to and fro through many of the scenes." Edgar Cayce's ability to notice detail and to follow instructions "as given from other minds or sources of information" is traced by the Readings to this life as Bainbridge, for Bainbridge had trained as a soldier.

Each of these lives had been mentioned previously to Edgar Cayce in his Life Readings as well as the lessons to be learned from them. The final section of the Aura Chart Readings relates neither to the next life nor the final life, but suggests the goal possible to him.

As to the attaining of the entity: In the top put the all-seeing eye, the singleness — the eye; this rather large but balanced with the rest of the design or chart. The clouds would be about same in pink or purple, with blue and green — all indicated in the lights as from the cloud, with the cross, and this leaning just a bit towards the right. Here, under same put the small white star. In the edge of the clouds, extending below the eye, put the gold eight-pointed star.

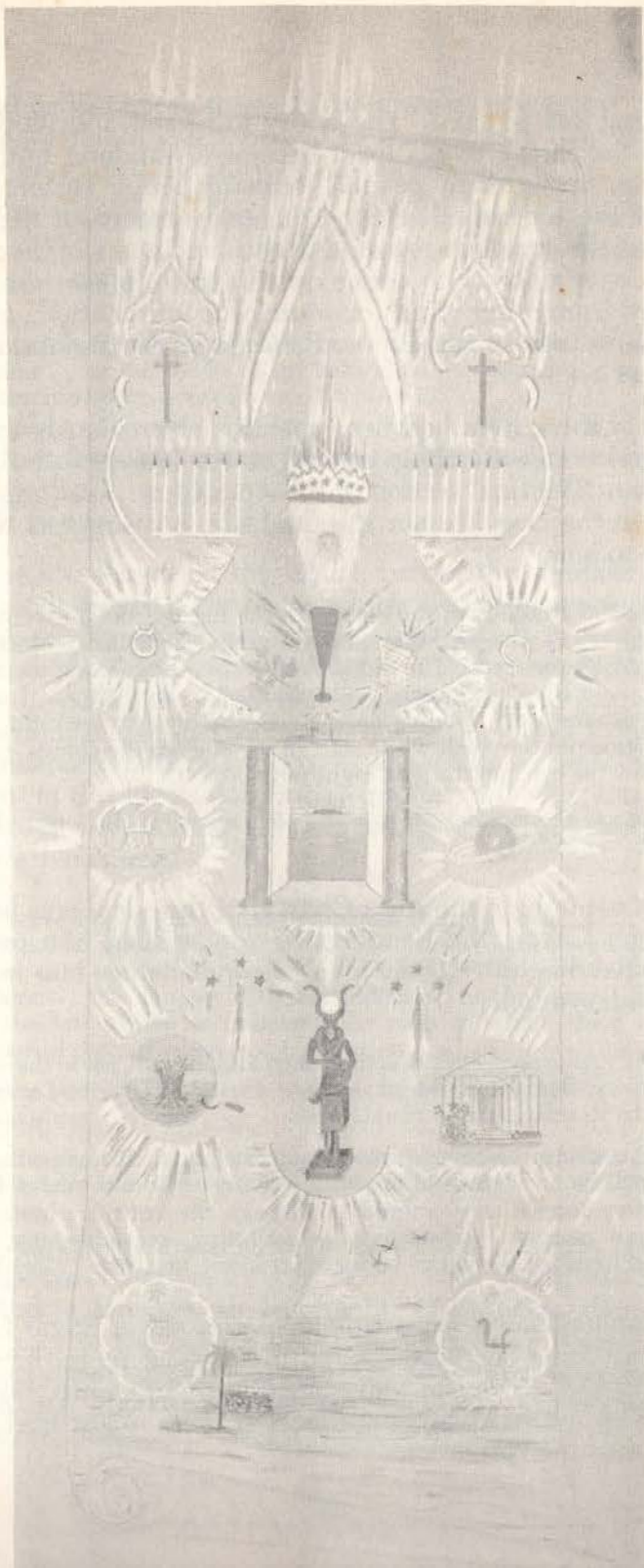
These are the symbols, this is the aura chart, of this entity Edgar Cayce. (294-206)

It was not only in the Aura Chart that this ideal was held before Edgar Cayce; the Readings so admonished him over and over. In Reading 294-19 the ideal was put before him in words rather than symbols:

Magnify spiritual forces in action, deed and in truth, for in the earth's plane every element of the physical or mental, or spiritual nature is judged by its relation to spiritual forces.

Then, use those forces as are in hand and magnify His name through the world, for in so doing the entity will save self and others, for as destructive forces have entered in through the entity's physical sojourns, so must the rebuilding, resuscitating, reestablishing, incarnated forces of the entity be manifest in the present. (294-19)

The implications of the astrological symbols in Edgar Cayce's Aura Chart have been interpreted in what seems to the author of this booklet, a logical way. Since such signs are, however, replete with meaning, other students of them might find varied or additional interpretations.



Aura Chart for a Homemaker

The next Aura Chart reading, which we give in its entirety, is 538-72; the picture illustrating it was done shortly after the reading was given. You will notice again that the figures down the center of the chart are examples of conventional symbolism, suggesting by pictures the incarnations; the astrological symbols on the left show the planes of consciousness where the entity was directly before incarnating, and the symbols on the right, the states of consciousness attained. The topmost series of symbols means the ideal attainment possible.

Much should be indicated in the chart of the entity's activities through varied experiences in the earth. These may be indicated by symbols of an astrological nature, as well as by the material figures or signs of the times — as indicated in those that have been given.

Then, there is not always the complete record of experiences, yet sufficient of these that the symbols for the entity should carry that conviction of this chart being representative, in a manner, of either the individuality or the personality of the entity.

As has been given in most, the hopeful — or that to which the entity may attain — should be stressed, to be sure, in all.

In preparing a chart for this entity then:

As a background make that as would represent a scroll; this indicated from the turn at the lower lefthand corner and the turn — smaller — in the upper right hand corner of the board or paper upon which the design would be drawn. A fine line would outline the scroll, — this in gray or black. (538-72)

This is interesting because the scroll, partially rolled at each end, is often used as the symbol for a life, the rolled ends implying the unknown beginning and the unknown ending.

In most of the Aura Charts each of the series of pictures and symbols represents an incarnation. When this person's Life Reading was read and checked with the Aura Chart it was seen that both the first and the second of the series represented the same life, one in Egypt. In this way the entity's past life in Egypt, almost eleven thousand years before Christ, was pointed up as being most influential in the present. That life encompassed two phases - the period preceding the banishment of a priest whom she had both assisted and hindered, and the period after his exile. Life Reading 538-9 stated that "the entity must gain understanding that the self must be made as nought would we manifest the spiritual elements in the physical plane."

The part of the Aura Chart Reading next to be quoted shows the effect, in symbols, of that life in Egypt. This chart is unusual because it allows two of the series to depict the same life, and because the symbols and their meanings are carefully explained.

Then upon the scroll would be these, for the entity:

In the center at the bottom put a vignette of the pyramid; this with a good deal of foreground. In the SIDE of the foreground indicate a well with one palm tree about same, and the FLYING birds to the right side of the pyramid. The pyramid would be shaded in sand or stone — in the base, and to the top the brighter hues. For, we would indicate JUST the tip of the rising sun in the background toward the righthand side of the pyramid. In the left corner, opposite this central figure, put the symbol of Mercury; this in white and gold. There would be a star at the top and at the bottom, — an eight-pointed star at the bottom, a five-pointed star at the top — in pink. Then about this would be the sign of Aquarius; and at least three of these, in the form as to make something of a circle, see? Then upon the right opposite this, on the other side of the pyramid, put the symbol of Jupiter; this also to be in green edged with gold and about same — top and bottom — a star. The bottom star would be eight-pointed, the top star the five-pointed. Then about same would be the sign of Libra.

This portion of the chart would indicate, then, the place, the consciousness, the water, the sun, and the sign of security; while that upon the left would indicate MIND and as directed to portions of the anatomical body of an individual as activity, and — as indicated to the public, or in Jupiter — the effect or the balance, or the liberation — AS indicated in the anatomical body, and illustrated by the signs there. (538-72)

In this first incarnation the locale of Egypt is easily identifiable by the pyramids. The signs on the left of Mercury and Aquarius infer that this person came into the earth with a very good mind. Mercury rules the mind, and Aquarius, while altruistic, is also mental in outlook. The attainments, shown on the right by Jupiter and Libra, are stated explicitly to have resulted in balance and liberation.

Above this, — not too large and yet not in an oval, though the figures in the background shaded together would indicate an oval, — the central figure, or the larger, would be the goddess Isis, WITH Horus upon the lap; this indicating especially the body of the goddess with the headdress, to be sure, of Taurus, or in that form, with the figure of the sun as the symbol in or between the horns of same. All of this would be in bronze color, save the center sun symbol which would be white. Indicate the special significance to Horus in the heart, or the manner of the entity's development towards children, motherhood, and the activities.

Upon the left side of this central figure would be the sheaf set up, as of wheat, and this the color of wheat; the straw, the head in same. All of this would be vignette, NOT as superimposed or the like; and this representing ABUNDANCE. Beside same would be the sickle, — this in red; indicating wrath, but the handle in oaken color.

On the right side of the figure of Isis put the flax plant, indicating strength; not the papyrus, but the Egyptian flax that became a part of the security. And beside this plant, — or rather this plant would be before the home or house, or the entrance to a house, — this of board, NOT as of shingle or lattice but upright board — but only the entrance indicated; indicating the abundance, the consciousness, its purpose, and the home building.

On the left of this figure, very small would be a cluster — at least three — of five-pointed stars, — this as a pyramid of the three, — this upon the left and upon the right side of same; indicating the strength, the purposefulness, and the entity's activities through those experiences. (538-72)

The strength, the abundance of love for children, for motherhood, and for home-building, all in evidence in this life, were thus traced to ancient Egypt. Among all these symbols which indicate the woman's strength and purposefulness we see also a reminder of lack — "the sickle. . . in red, indicating wrath." Although at first sight it may seem incongruous, it is indicative of the bitterness and division of the period, which left its indelible mark on this person's unconscious.

The third scene shows the entrance of the entity from Uranus, the planet of extremes, a life indicating sun worship and the attainment represented by Saturn — which implies that there was a development of patience.

The central figure above that — and this becoming, as it were, the central portion of the chart — and indicating a correct balance for the rest of the figures in the chart — would be two columns; these indicating a door, but opening from EACH or either column and away from and not towards the front of picture. Through this would be indicated a scene — valley, over which the sun would be beginning to rise, — this in pink, pearl gray, with sandstone as the column and the beam across the column at the top with the letters upon same, or character, EL.

Upon the left side of this indicate the symbol for Uranus, — this half red or coral, half white; and on the other side Saturn — this indicating a circle, or the ball — in silver gray, while the band about same would be very delicate purple.

This again would indicate the place, the activity, and the worship of the sun; yet indicating a beautiful vista through the portals of the

columns, — as of strength that the entity brought to those experiences, which brought the activities indicated in Uranus as well as Saturn, and the strong figures and the strong characteristics of individuals as acted upon by the temperament and the tentative activity of the individual entity. (538-72)

The picture in the center does not establish the locale for the casual viewer; however, the Life Readings given in 538-9 and 538-12 suggest that it was the Arabian desert, where the entity, Inxa, was a follower of the Bedouins. Inxa was able to rule through the power in her eye and by this power she could subjugate other people to her way of reasoning. Reading 538-9 tells us that this person had some of the same ability at present. The importance of the incarnation (stressed in 538-9, 538-12 and 538-59) was that the entity was awakened to the ideal outside of self, and developed as a leader of young people. She worked toward teaching others to build “toward the beauties in nature, and in all relationships.” Love of beauty and truth and the widening of outlook and purpose are indicated in the central figure on the chart — the temple columns and the beautiful vista beyond. To the Arabian life she could credit the development of persistence and patience as well as the resultant strength.

The last life on this Aura Chart shows entrance of the entity with influence from Mercury combined with that from Sagittarius. Mercury, the planet of the mind, has been augmented by the warmhearted Sagittarius, which, by itself, is not discriminating; the mental abilities are here combined with innate enthusiasm. The attainment is shown to be Venus with Pisces; Venus representing love and Pisces representing psychic tendencies, emotion, and concern with the spiritual.

Above this the central figure would be as three figures, rather than one, yet each indicating an activity. The central would be the cup, — this as a goblet, but long, sloping sides. Upon the left side of this would be the hemlock leaf. Upon the right side would be a scroll, — this filled with fine lines of gold; indicating the activity in which mind, reason, poison, as well as learning, were a part of the activity of the entity through that experience.

Upon either side, in the characters, would be indicated — Mercury upon the left side, about same four figures of the sign Sagittarius — while upon the right would be the figure or symbol of Venus, and about same at least four figures of Pisces. (538-72)

We turn again to the Life Readings for the scene of the third influential incarnation, and find that the individual was the

second daughter of Socrates in ancient Greece, which was responsible for the entity's interest in philosophy, knowledge, and understanding. (538-9)

The Aura Chart Reading relates that in this period — “mind, reason, poison as well as learning” were part of the experience. Life Reading 538-59 explains:

From the activities in the period of Socrates, we find the reasoning influences and forces from the material angle becoming at times barriers rather than the greater expression of spirituality . . . From the father came the ability and perception in reasoning, and from the mother came the questioning because of the lack of material and material conditions.

The background was one of conflict, with the girl evidently torn between the two parents. The Life Readings show that the person had to learn to “quiet herself from within.”

The final series of symbols in this Aura Chart, the crown of glory with seven stars, depicts the highest ideal and the true purpose in the earth. The seven candles upon either side portray the seven centers spiritualized; and the Cross and the Christ-child call to mind the necessity of following the way of the Christ.

In the central figure above, — here we would set a crown, — with seven stars in the crown, opened as with the ball or torch of light, — this golden and white, with the shading of blue for the figure or shadow UNDER the crown.

There would be seven candles upon either side of this crown. In the center of the seven candles — above same — put the cross — upon either side; this indicating that to which the entity is measuring up . . . by the light of the cross, in the crown of glory in the Christ-Child.

Hence the Christ-Child face as a cherub, not touching — but below the crown. (538-72)

Since the ideal comes at the top of all the Aura Charts, it catches the eye of the viewer first, thus impressing the subconscious.

Symbols Often Found in Aura Charts

The following excerpt was given to help explain the purposes and the symbols of the Aura Charts to the artist who painted many of the first charts.

As we have given, an Aura Chart is the attempt to interpret the material experiences of individuals in their journeys through the earth; indicating, pictorially, as to that place in the earth of the individual activity, and upon either the right or the left — the sources from which the entity came into activity in the earthly or material consciousness. About same is symbolized, in the signs of the zodiac, as to that portion of body which was stressed through that particular period of activity.

By color certain activities are also symbolized, — for instance, black indicates the whole combination of all. For, to material interpretation, white is the absence of color, black is the combination of them all.

The dark blue indicates awakening; purple, healing; white, purity; gold, attaining. All of these and their varied shades indicate the activity; this applying to the stars as well as the sun or moon.

The sun indicates strength and life, while the moon indicates change — and in one direction indicating the singleness of that activity through an individual experience, — the variations being indicated by the variations in the color.

Star, — the white, purity; the five-pointed, the whole senses of man indicated as attained to activity — the colors showing the variation; the forms of six, seven or eight-pointed indicating the attainments, — as do the seven stars in a figure indicate the attaining to the seven particular centers in the body.

As for the whole chart, — the interpretation is more up to the artist — as to its beauty. (5746-1)

Numbers play a part in interpretation of the Aura Charts:

. . . . Then, in preparing a chart for this entity, — in the lower portion, in the center, put an altar. This should be indicated as one built of stones. There should be, at least in that portion showing, twenty-two stones; indicating the fulfilling of a purpose in the experience of the entity.

. . . . The fire, of course, would be indicated as of twelve sticks — by fire on same; this indicating the twelve centers of the body to be purified. (535-10)

Above this, represented in the center of the pastoral scene, would be the shepherd of a flock; this indicated a period of the Master's walk in the earth. In this there would be at least twenty-two sheep, with the Master in the foreground with the shepherd's crook, and also indicated by the halo above the head.

(and later)

These to be sure, are indicative of the entity's experience in the earth in that period; and the central figure indicating the symbol — the message from the Master, "Feed my sheep, feed my lambs." The twenty-two, to be sure, being the infinite, or infinity in number; indicating to the world, as given in the symbols, in love as well as in might, the love as from the moon, the might as from the sun. (1152-14)

The Aura Chart Readings also show deference to numerology in specifying the numbers of stars, as well as the numbers of points on the stars: the five-pointed star denotes man experiencing through his five senses; the six-pointed star shows love; the seven-pointed, spiritual perfection; the eight-pointed, attainment.

It is interesting to find the familiar Masonic emblem of square and compass used in Aura Chart Readings a number of times. A study of symbology illustrates that many things represented by four, (such as the square, or the circle divided into four segments) stand for the earth. It is logical that the instrument known as the square would have the same meaning. The compass, on the other hand, functions as an emblematic demonstration of the act of creation found in allegories of geometry and architecture. In shape it is related to the letter A, signifying the beginning of all things.

In the left side put the letter G, crossed by the compass. The letter would be in gold, the compass or calipers in silver. There would be NO figures or symbols about this.

In the right side indicate the square AND the compass, crossed; the square turned so as to form the triangle by the crossing of the compass. Here the square would be in silver, the compass in gold. About this would be no figure or sign.

These are interpreting the period, the activity, as indicated in those symbols that began in the period to be the united efforts upon the part of individuals; as indicated by the letter G, in interpreting the Father or God, or Jah or Jehovah, and His mercy in the compass; and the square and compass its administration to men. (2072-7)

The candelabrum with its seven lights is another symbol that frequently appears in the Aura Charts and is explained in Reading 404-11:

Upon the left side of this would be the candelabrum with the seven lights, or the seven spirits, or the seven centers, or the light to which the entity in its activity gained. This, to be sure, would be in gold — save the candle and the flame from same, the candle being white and the flame coral red. (404-11)

The ancient symbol of the cross with the serpent appears in the same reading, the cross representing, as always the descent of spirit into matter. Strength of spirit is emphasized since the cross is to be *oaken*.

Upon the right side of the altar put the cross with the brazen serpent on same; this to be sure, in the wood or oaken color, — the serpent in the brazen color. (404-11)

Gold, symbolically, means the best and highest, and brass is base in contrast to gold, attractive, yet falsely attractive and deceitful. The symbol emphasizes the necessity for spirit rising above the material, and, most particularly, above the animal nature of man.

The cross in gold at the top of the Aura Charts signifies attainment. In conjunction with the crook, it is said to be "the stay" of the entity.

. . . . the ax as the way, the staff as being led, the cross and the crook as being the stay of the entity in the experience. (357-14)

The crook, or the hooked staff, is a pastoral attribute according to church doctrine and a symbol of faith. The roundness of the hook stands for divine power and communication, and the spiral for creative power. This is often used with the cross throughout both the Aura Chart Readings and the Life Seals.

Another symbol found frequently is that of the cornucopia pouring forth the fruits of the spirit. The cornucopia itself is complex, with both masculine and feminine implications; but its general use is that of a horn of abundance. It is possible that its association with the zodiacal sign of Capricorn causes it to be an expression of prosperity. In the Aura Charts abundance is of *spiritual qualities*.

As to that to which the entity may attain, — here we would have in the center two horns of plenty; radiating toward the center from either side, but with sufficient space for the cross — heavy and gold in color, with radiating lights from same. From the horns of plenty would come the fruit of the spirit, not in form but as nuggets; sufficient in size that upon each may be very delicately inscribed the words Faith, Hope, Love, Kindness, Gentleness; and where the two roll together, the central word, as coming from each, would be PATIENCE. These would come from both horns, you see, in gold with the light lining in same — or white. The fruits also would be golden, but not gold, or a kingly yellow.

These would indicate the manner, the hope, the way the entity may attain that peace and consciousness within of those purposes indicated from the foundation of the world. (1152-14)

At the top put the cornucopia, this in bright colors, with the fruit of the spirit poured from same. Here these figures would be *twelve* in number. These take different shapes, mostly as of triangles, however, or not fully round as rolled from same. These would be indicated as brilliants, or as diamonds, or as precious stones. (303-14)

The meaning of the diamond can be traced back to Sanskrit origin, *dyu*, which signifies "luminous being." It is a symbol of light and of brilliance, often indicating the irradiant, mystic "center." Like all precious stones, it partakes of the general symbolism of treasures and riches — that is, spiritual knowledge and virtue. The shape of these stones is to be triangular, thus adding all the meanings of the triangle and the number three.

In 2390-6 the cornucopias are pictured as having at least seven vials pouring forth from them, inferring that the ideal is the perfection attained from the seven spiritualized centers.

The "rainbow of hope" is also familiar in the Aura Charts, appearing sometimes at the top with the attainments, and at other times in one of the vignettes.

The figure above this would express the attainment experience in the entity's Palestine sojourn, — represented by the rainbow of hope, and this in the seven colors of same. This would not extend entirely across the whole drawing, but would leave sufficient space for a small figure or symbol on each side of the moon — these made facing one another; in silver; indicating the manner in which the entity applied or attained in that experience. At the center portion of the rainbow, on the rainbow put the words — LOVE — FAITH — HOPE; in that order. (2378-2)

The crown of gold, often used with the cross, and sometimes with a wreath of roses (signifying love) appears throughout this series. In 2378-2 it is equated with the helmet in meaning. The essential meaning of the crown is derived from that of the head, with which it is linked — not in a utilitarian but in a strictly emblematic manner. The crown rises *above* the head and therefore symbolizes pre-eminence. The metal crown, the diadem, and the crown of rays of light are symbols of light and of spiritual enlightenment.

The helmet, associated with the head also, stands for lofty thoughts. It is not normally given the high connotation of the crown, but in this instance we see it accompanied by plumage of royalty.

The figure above this would be the helmet, or the crown, with the three feathers of royalty in same; blue, white, and red. These would be rather long in their plumage, bending over the crown or the helmet, of course. These would be very brilliant in their color; thus china white, also blue, and the very brilliant red.

The all-seeing eye, often appears as the central figure in the ideal; at times with cornucopias, the cross, or stars. The single eye, because of its association with the "third eye" expresses understanding, spiritual sight, the superhuman, and the divine. It is an extremely ancient symbol, especially when enclosed in a triangle. The all-seeing eye is shown in the edge of the clouds in Edgar Cayce's own Aura Chart (294-206) where singleness of purpose is stressed.

Chapter Four

LIFE SEALS

The storehouse of symbology in the Edgar Cayce Readings includes in addition to the Aura Charts, approximately one hundred thirty-five Life Seals. These differed from the Aura Charts in that they were comprised of very few symbols, and instead of calling to mind a series of incarnations, concentrated on a quality for which to strive, or a problem rooted in the past. The Readings often referred to them as "patterns," and used them to demonstrate that hidden within each of us is the knowledge of why we are here, this time or any time; for the seals were designed to remind the subconscious mind of past experiences and of particular lessons.

The extracts in this chapter illustrate the use of all kinds of symbols, although the emphasis is most often on the personal ones. Most of the seals were requested, but some were voluntarily given at the outset of a reading.

In analyzing the sojourns in the earth, as well as the interims and consciousnesses in other realms, these would be given as a pattern or a symbol for the entity. (3407-1)

The reasons for the seals were also explained:

As has been given through these channels, oft individuals are given life seals. These vary quite a bit from even the figures in an aura chart. And at times they conform. But one is made for that as a study by the individual of those things wherein it failed or developed, and are to be as lessons — and that is why it has been given. This may become a helpful influence to the individual; while a plaque is usually as the reminder of some individual fact or act to be attained or discarded, and it is indicated in the information given respecting such. On the other hand, the aura chart - to those who would study same (for little comes of itself) - is for the individual until it has fully attained. Who has attained?

Then study same oft - analyzing them as to the significance, as to that given as the warning. For as He gave, he that would be forewarned would not allow his house to be broken up. Whose house? What house? Thy body, thy mind, thy soul. (5746-1)

How the Seals Were To Be Used

People who received Life Seals were told to have them painted and to keep them where they could be seen often; the implication being clear that the visual reminder would have more impact on the subconscious than words. They were meant to be inspirational, not focal points for meditation. They were to be used as keys for the opening of the individual's awareness.

Q-1. Please give me the origin of the seal referred to in my life reading; an interpretation of its figures; its relationship to my activities both past and present; instructions for arranging the figures to form the symbol mentioned; how the symbolism can be constructively used so that its meaning can be recognized and applied, and tell me if it should be used as a motive for meditation?

A-1. If the Life Reading is interpreted, it will be seen the activities in the experience are represented in the seal by the symbols. The interpretation is that these symbols should enable the entity to visualize the proper interpretation of problems in the lives of others.

It is NOT as a motive for meditation, but the symbols are signs — just as given in the beginning, that the sun, the moon, the stars are given as signs, as symbols; and these should allow — in periods of meditation — the questions and answers to others, as well as enabling self to be made aware of — or given, we might say — the cue, or the key, or a prompting. Not to be used as a reason for meditation, rather as the answer in meditation.

Q-2. What are the intents and purposes for which I came into this present experience as referred to in my Life Reading?

A-2. Just as indicated, to COMPLETE the purposes in using each ability to the glory of the First Cause, or God — never as that of gratifying, satisfying of self alone, but as an enlightening influence, as a helpfulness, as an inspiration, as a guiding force to many. (2880-2)

The question that prompted this discussion of the use of Life Seals was put to Edgar Cayce by a teacher of astrology. The seal in question was given in 2880-1, as follows:

In interpreting the records, these are unusual — in that there is a seal, or the activities of the entity are indicated in a symbol with the record here:

A moon, a star; the cross, the shepherd and the staff, but with a circle of light.

These might be arranged in a symbol to mean much to the entity.
(2880-1)

This person (2880) was given an incarnation in the early days of the settlement of Rhode Island, where she was active "in assisting in home building, also in making interpretations to the natives of the symbols and signs, the forms of worship." In those days the entity found confusion in individual groups who taught one precept and practiced another -- and this was said to have made insincerity a veritable bugaboo to her.

The Reading reminded the person of the possible attainments, which were actually given first in the symbols in the seal: the moon and the star — paradise; the cross — the way of rising above the material; the shepherd and the staff — the way of the Christ; and the circle of light indicating that the white light of understanding would surround the attainment.

Know that not only what ye believe is important, but Who is the author and finisher of thy faith. Know ye looked not in vain, nor prophesied in vain, in thy experience in the Holy Land; neither in the days when the great and terrible day of the Lord came, nor when there were those activities such that judgments were being drawn and brought about in the experiences of those who had been unfaithful to a trust given by the holy of holies.

Thus know that in which ye believe is able to keep thee against any experience that may arise in thy relationships to thy fellow man, to thy material needs, to life, to death, to the hereafter. For He IS the resurrection, He is the life and the light.

Keep that faith with Him as the author and finisher of same, even Jesus the Christ. (2880-1)

The universal symbolism of numbers is seen in the Life Seal given 585-2. The three-cornered leaves of the cinnamon bush carry the message of the triune God, the three-fold aspect of man — as body, mind and spirit. The ideal shown is the budding and then the blossoming of the Christ Consciousness. The pyramid reminds her of a life in Egypt, when the Law of One was taught, and in the star and the crescent is the ancient symbol of paradise.

Q. 1. What is my seal?

A. 1. Among the seals here we find: EVENING in the distance, the pyramid far away, with the star and crescent rising. We find in the forefront the cinnamon bush, both with its three-pointed leaves and its blossoms and buds. This is the symbol of the life for the entity. For, the interpretation is likened unto the symbol; the supplying of life and substance in the foreground to the pyramid in the lessons

learned. The star and the crescent, the SON of man and His LIGHT among men! (585-2)

Seals Given Children

In July of 1937, a grandmother requested a Life Reading for her nine-year old granddaughter. The first part of this Reading (1401-1) explained that earthly sojourns act as urges to the emotions, while the mental or innate urges come from the experiences of the soul in the environs about the earth. These, however, are not impelling forces. The determining factor is what the will does about that which is set as its ideal.

The Reading noted that there was an innate tendency toward the love of that which is easy, beautiful, harmonious, that she might become a singer, musician, or actress - at any rate, an individual of some renown. However, there was also the tendency to be dilatory about self application when it came to hard work or taking time and exercising patience. This person should, in order to learn much needed lessons, have home life as its activity rather than a career; training should be in home economics; and all things pertaining to the creation of beauty and harmony of a home should be part of the development. Orderliness was stressed.

This was the seal suggested:

A-9. First, not the circle but rather the outside as that of the shield (as ye call the shield, see?). In the central portion would be the Cross, not erect but as when taken down. Above in the center would be the dove - or the bird of peace. Upon either side there would be a rose, one a pink, the other salmon color. Underneath these would be rather the steps or the stairway - that would be in those colors, also. The fringe about same on the outer edge would be as the vine entwined.

The interpretation: That the Cross is the Way, but should be leading and not standing still. The rose represents patience as well as faith. The steps represent the building up to the home, the Cross, the Way of peace and life and understanding. The entwining vine about the shield represents faith in the preservation for truth, hope, life, as entwined about the self. (1401-1)

The Life Seal, given voluntarily in 3621-1 came in a Life Reading requested by the mother for a girl then eight years old. In it is a statement that the emblems are significant of the choices the entity is to make in this life. The Reading mentioned an incarnation in America at the time of the Civil War, and said that

this little girl had often seen in dreams the colonial home with large columns which was destroyed in that period, and it traced to that war a fear of uniforms and firearms. The other lives mentioned were one in Palestine at the time of Jesus, and another at the time of Moses. The dance was recommended as a mode of expression in this life, because both the life in the time of Moses, and a previous life in Egypt had prepared the entity for it. It is interesting to note that when the mother asked in the question period why the child walked and talked in her sleep so much, the answer was: "Close to the music that spans the distance between the finite and the infinite."

Here is the seal suggested for the girl, with the interpretation that was given with it:

Here would be given an emblem of the pattern of life for this entity, and this of an unusual nature or design; in the center of at least a fourteen inch circle: put in color what has been called the black-eyed Susan, in full bloom; not too stiff, not too erect, but with some of the foliage with same. On one of the blossoms put a honey bee. About to light put another bee, but this a bumble bee, not a honey bee.

These are as emblems significant of the choices the entity is to make in this life experience.

In the upper lefthand corner (as of the experience of the entity in the earth's plane) put the court of the Queen of Assyria, and the entity as the dancing girl with the tiger as a companion. This should have many figures in same, but no indication of man about the scene. This would not be too large, to unbalance same.

On the righthand at top put the view of Peter fleeing from the Cross, with the silhouette in the background of the three crosses, with the heavy lightning in and from a darkened sky.

In the left lower portion put the caravan, with at least three camels, though two in the distance. In the front would be the figure of the girl in same; the face half veiled but mounted on the camel, led by a robed individual. This should be in color, as should all of these figures.

Put in the lower righthand the figure of the golden calf that was set up while the lawgiver was in the mount, and the figures dancing about same; the priest in the background but the dancer more in the foreground.

These, as we find are the symbols of the individual experience through the earth.

In analyzing the urges latent and manifested, we would magnify the virtues and minimize the faults. This, too, should be that lesson of greater importance in the developing mind of this entity; else the entity - as may be indicated from the character of the experiences -

may become self-centered, and this would be to the detriment of the greater development of the entity. Magnify the virtues of all, as ye would have thy God, thy Maker, magnify thy trying, thy attempts to be holy — not righteous; so few can ever attain that — none in the material world — they can try. All can be holy; that is, dedicating body, mind, and purpose. That is being holy!

Then, the try must be counted to thee as righteousness. For righteousness is of God.

As to the latent urges — we find music, harmony, using of rhythm as a part of the experience of the entity, and it should be through such channels that the entity may make the greater material success in this material plane.

If there is set the purpose and aims of the entity, then, the entity also through same may make the greater mental and spiritual development. But if there is the fleeing from hope, as indicated, if there is the lack of creative activity or the allowing of the disturbance as indicated in the bumble bee, the entity may be prevented from gathering, as it were, honey from the holiness in purpose.

These then are as the warnings to those who would direct and encourage the entity; not by might or main but by love, by patience, by putting the first things first in the activities of this unfolding entity in the present.

For remember, as given, train the child in the way it should go, and when it is old it will not depart from it. But training for this entity, as for most entities, is better by example than by precept, or by "You do this and You do that." These are poor examples for one already inclined to see material things first, and yet in the very rhythm and harmony of the soul there are the opportunities and possibilities of the entity.

Astrologically, we find Mars, Mercury, Venus and Jupiter, and note their importance. Anger may upset the body and cause a great deal of disturbance, to others as well as to self.

Be angry but sin not. You will learn it only in patience and self-possession.

Also there is activity and beauty as may be attained by the entity in body and in mind.

In Mercury, the judgment — which will ever depend upon or between love and duty. And these may become good or bad, dependent upon that set as the ideal of the entity. Learn that virtue, honor and glory are things that have their own reward within them, for good of the body, good of the mind, and the respect the soul has of both.

We find in Venus the grace, the activities, love that may be material, mental or spiritual. For these are within the realm of the entity's experience.

In Jupiter we find but the reflections of self, in the application of the other three urges. (3621-1)

Seals as Keys to Vocation

Another Life Seal given voluntarily at the beginning of a reading, was for 3377-1, who in November, 1943, was a forty-six-year-old housewife. The Reading spoke of urges from Mercury, Jupiter, Venus and Saturn in this life, seeing coming from them the high mental abilities, the universal consciousness, home-loving influences, love of beauty and finally, in Saturn, the changes which are sometimes troubling. This woman was enjoined to make hers a teaching life, spent in helping and contributing to the welfare of those unfortunate in mind, body and spirit. The seal given to hold her purposes visually before her was:

In the beginning, we would give what might be said to be the seal of life for this entity. For this entity is among those that chose definite activities in the Egyptian experience, when there were those activities there for reestablishing the relationship of Creative Forces (or God) to the relationships of man. The entity was among those in the Temple Beautiful aiding those that were dedicating their lives to the activity chosen; not only in vocation but in activities through the body and mind. Hence the seal would come very close to that indicated for the entity in that experience:

In the center of a plaque or card, about fourteen inches square, make a circle about twelve to thirteen inches. This would be made in many circles, down to a point in the center. Then across each side of this connect with a vine, that would blossom upon either side right and left, at the top.

Upon this sign or vine put the honey bee; one on either side, one on wing as toward the center — indicating the varied cycles through which individuals passed, as well as how each activity in an experience — as each life in its activity — is associated or connected one with the other.

The bee represents the worker, either of body, mind or soul of the individual entity. They each have their attributes and their experience in same, yet one — even as the manifestations in the material experience — Father, Son and Holy Spirit.

This should mean much to the entity, as it analyzes same in that which will be given for its activities, its abilities in the earth.

We would minimize the faults, we would magnify the virtues. This should be the policy, the purpose of the entity in its dealings with its fellow man. For as has been indicated in that the body would emulate in the earth "Father, forgive as I forgive." Thus as the entity applies this in the experience and in its dealings with the fellow man, there is the application of that He so oft gave, "As ye do it to the least of my little ones, ye do it unto Me." These should be, then, the tendons, the

sinew of the spirit through and in which the entity should apply itself in its efforts to bring help to others, not by might or strength, but through the spirit of truth as may be manifested in a word, in a movement, in a smile.

As to the urges latent and manifested for this entity, these are not according to the ordinary astrological terms. For as the entity finds itself in this particular realm a part of this universe and the universal consciousness, there are those consciousnesses also in Mercury, Mars, Jupiter, Venus, Saturn and Uranus, Neptune — yes, even in the spheres through which the sun and the moon are active. For these were given to the souls of men for their use, not man given to the world for its use. For the injunction is to multiply and to conquer and to subdue and to be aware; not as for selfish motives but the glory of the Creative Forces, God. So with that same spirit and purpose in which all nature, yea all the universe, declare the glory of God. Can ye as an entity dare to do less? (3377-1)

Case 5373-1, a Reading for a woman, then forty-eight years old, explained that men found her lovely and wanted to tell her their troubles. It added, "Better let them alone, though." It did recommend that she at some time write about "that which has prompted thee to assume or to take stands as you have in relationship to others, not only the opposite sex, but thy own sex. For the entity's approach to each are quite different." It indicated in the question period that this person should be a teacher, and would be good at research of any kind, as these would be most beneficial materially, but it reiterated that she should write about the purposes for her stands. In discussing her abilities the Reading reminded the person that her abilities were limited only by the standard, the ideal that she herself set.

In analyzing the urges which are latent and manifested for this body, as we find, an emblem might prove very helpful and very significant for this body, as a constant reminder to the entity not to allow itself to become a sponge absorbing all the worries and troubles of others. For very easily the entity becomes a confidante, and while it is well to be able to counsel with and help others, yet this may be carried so far as to make the tendencies for morbidity, if it may be put in such a word, or morbidity for the body in listening to all the sorrows of others; of its friends or even those with whom the entity may come in contact.

These, as we find, would be the pattern which may be seen as a part of the experience of the entity through the sojourns which may be indicated in the earth. This we would put on at least a fourteen inch square white card. Make a circle at least thirteen inches in diameter. Then, we would put in the center of this a crab with a sponge in its claws. This should be in the colors, green, yellow and gray, and then

about it put the Cross in the upper left hand corner and an open book. These figures should be small. In the upper right hand corner, put the tree of life with all manners of fruits and the leaves, as aspen leaf in shape; this green but the fruit golden.

And in the lower lefthand or inside the circle, of course, would be the lily, this with three flowers on one stalk. This represents three graces, or the three phases of experience. This would be in color also.

These will signify to the entity, first, a reminding of the Cross, which should be in gold and square in shape, a reminding of the source which is fully indicated in the open book of knowledge.

While that in the lower left indicates the beauty, the grace, the loveliness of the individual itself; its patience, its affections, its beauty, while that in the lower right represents that which may be attained, not only the tree of abundant supply and with the manner of fruits but the leaves as healings to the peoples with whom the entity may come in contact.

In analyzing, then, the urges which are latent and manifested, we find here is an entity who is beautiful of character, lovely of person, and yet apparently always worrying about something, for it carries too often burdens of others about the entity.

Know, then, as indicated in the seal, the sources of supply and put not only thy burdens, but the sorrows, the sins of the whole world, upon His own shoulders. For He first spiritualized life and then through life lived in the earth by the patience, as attained and gained, spiritualized body and mind. (5373-1)

In September, 1935, a woman who listed her occupation as "Expression teacher" was given a Reading which told her that her present life was showing the astrological influences she had brought in as well as the influences of former sojourns in the earth.

From the activities through the astrological sojourns of the entity, then, there have been brought influences in the inner self that are innate — and that find expression in those things indicated as being a portion of the entity's experience in the present. (379-3)

It traced to Uranus her present interests:

In Uranus we find those influences making for interests of the mystical or imaginative nature, having to do with the activities in people's lives, in the associations of others, in the abilities within self for depicting and interpreting for others those things that may be or are of the imaginative nature. The entity is an interpreter of art, song, verse, and of those things that may make for experiences in the affairs of individuals rather than eccentricities. Yet these having an experience in the entity itself, others oft call the entity rather unusual than eccentric. (379-3)

The Life Reading mentioned a life in America as an early settler, and said that much that this woman had learned of tolerance and patience was the result of that period, as well as her present ability to make friends. The Reading told also of an experience in Palestine and noted that then the entity had gained much in the mental and spiritual aspects, because she had wandered from place to place as a singer, taking the messages and teachings of Jesus. Her present abilities as a nurse, and as one helpful to those in trouble, were the result of that period. The present talent for interpretation was traced to a Persian incarnation, and all the entity's activities for "ministry to the fellow man, for the hope of that as might be builded in the experience of each individual soul for its relationship to the Creative Forces" to a life in prehistoric Egypt.

With this background it is conceivable that the seal the woman asked for, and which follows, was extremely helpful.

As would be the globe with the markings of the land, and the Cross that leads the way, with the light of the dove of peace that was the manner and means of making known to the world His reception as the light of the world through the Cross — as thou hast known and seen.

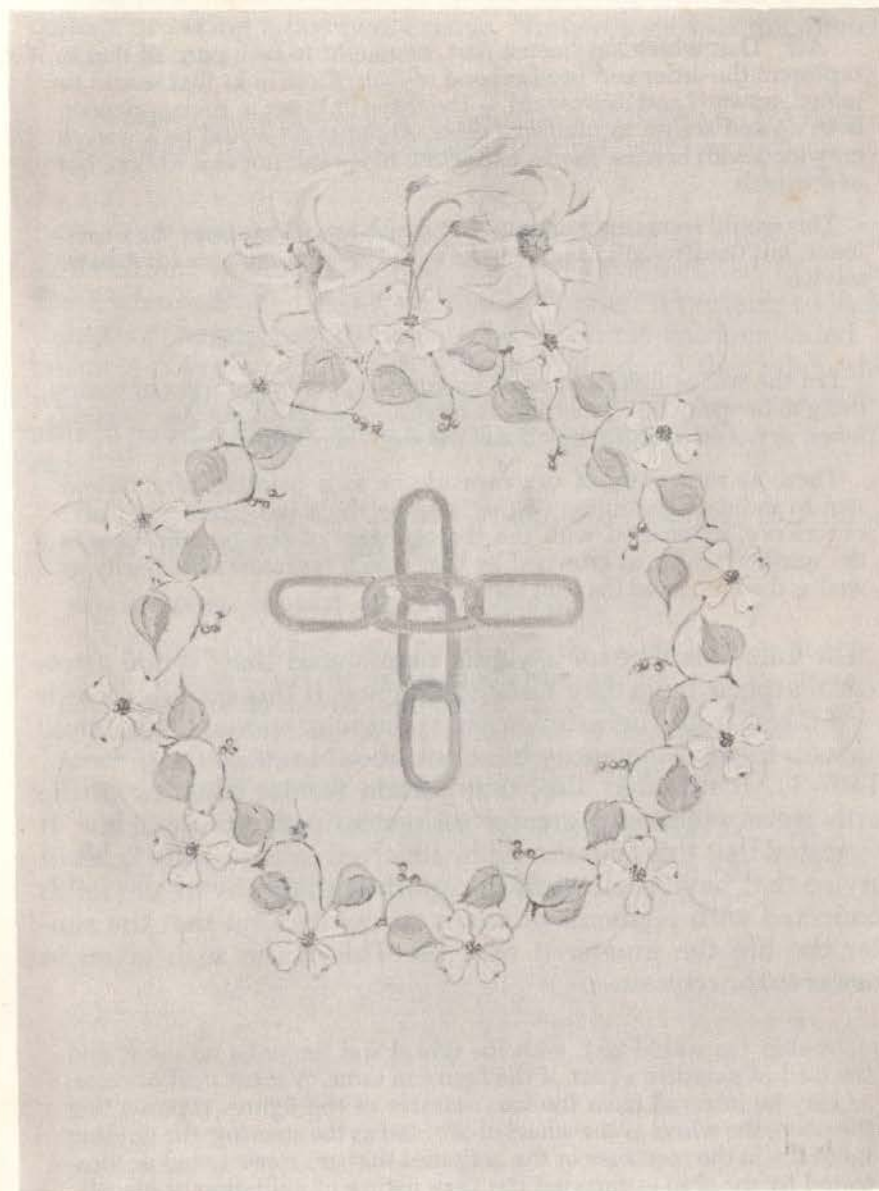
Thy colors, then would naturally be the blues with mauve, and the red edging here and there. Blue, mauve, red. These are those that make for vibrations in thine activities that make for an understanding or a way through which vibrations may arise.

Also the odors which would make for the raising of the vibrations would be lavender and orris root. For these were those of thy choice in the Temple of Sacrifice. They were also thy choice when thou didst walk with those who carried the spices to the tomb.

As to the flowers, these would be the star of the field — or the pointed star in the field.

These are the emblems that mean much to thee. (379-3)

A former concert singer was given the following Life Seal, in Reading 1770-3. In a preceding Reading 1770-2, she was told it was ever part of her experience to act as an emissary or messenger to others; and that, therefore, it was necessary to keep in balance her own mental, material, and spiritual self. For her numerological effects and vibrations were more important than were astrological effects. Because of a tremendous sensitivity to vibration it was recommended that the bloodstone or ruby be kept about her person. The Reading recommended that she lecture on numerology, and said that (in regard to studying num-



erology) "most could be gained from the ONE BOOK—the Bible!"

The seal given was:

A-7. That which has been a part, or sought to be a part, of that to represent the order and brotherhood of man; three links that would be joined, upward and downward, — the three links set in such a manner, both up and across, as to form a cross. About same would be a wreath entwined with berries, thorns and white blossoms; not as a ribbon, but as a wreath.

This would represent not only that which is and has been the experience, but the strength in same to form the greater environs for greater service.

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Let the seal as indicated be as an emblem, not in the form of something to be worn, but something to be studied each morning or evening when ye would analyze thyself and the motives of others.

Then, as something of drawn-work, or as a painting of sufficient size to indicate the union of the links as the three phases of man's experience, as crossed with the three phases of the relationships in the spiritual realm, as crowned by that which represents the purity as well as the blood and the fruit thereof.

The Life Reading for a young man stated that "while astrological aspects have their innate influence, if this entity's records were taken from the astrological standpoint alone, little would conform to what the entity has done about same in the present." (1467-3). It revealed also, that certain former sojourns in the earth were wielding a greater influence in the present life. It suggested that this man should be involved in any of the fields of service that have to do with transportation, or any of the fields connected with pigments or colors. It pointed out that the simpler the life the greater it may be. This is the seal, given in answer to the request:

A ship (as would be), with the wheel and the cross on same, and the bird of paradise a part of the figure in same. A great deal of color, as may be inferred from the very natures of the figures representing the mien; the wheel as the wheel of life, and as the steering, the guiding influence in the messages or the activities that are represented or illustrated by the ship — carrying the very nature of affiliation or associations with others. Also the bird of paradise represents the peace and harmony that must be kept ever between or in all such associations
(1467-3)

Bread, so commonly called "the staff of life," was used in the next Reading as an important symbol of the "seal of life." It was given for an eighteen-year-old girl who had applied for help in coming to a decision which involved choosing between going to college or taking a business course. Numerology was mentioned in the Life Reading:

Numbers also will ever bear an influence with the entity, and those combinations that make for the nine will be well in thine experience.
(1532-1)

The fact that nine is symbolic of completion is shown in the explanation, which states that she is always inclined to try to finish whatever she begins, no matter whether it pertains to little things or larger propositions. The Reading recommended a business college, rather than college, and added that when she was older she should start writing short stories, and should be able to publish a book when she was thirty-four or thirty-six years old.

This was the seal that came through the Readings to remind her of her purpose and direction:

Q. 4. Please give seal and its interpretation.

A. 4. The seal of life. A loaf of bread as the center, before which is set the cherubs — and the background rather a sunset with the mountains. Not as of the sacred mountain of China or Japan, rather that as of Mount Olivet. These are the indications of the interpretations of same: The frugality of the abilities, and yet the supply that is ever as "Give us this day our daily bread."

This is not, as might be expected, set so that the loaf becomes the most prominent, but as the portion of the whole setting — as to supply the food in spirit, in mind, in body. (1532-1)

Chapter Five

OUR PERSONAL STUDY

The Edgar Cayce Readings on symbology - the thirty-seven Aura Chart Readings, and the one hundred thirty five Life Seals comprise a very small segment of the total number of Readings. They came very late in the life of Edgar Cayce, during the war years when he was already over-taxing his strength because of the tragic need in the world. Had the people receiving these Readings understood their importance earlier, perhaps there would have been more of them. Those in existence, however, emphasize the importance of symbols in appealing to the unconscious of an individual, and suggest to us that while we may not have personal Aura Charts we still possess personal symbols.

The Aura Chart and Life Seals each offer a means of learning to know self. We examine them and see that they represent ladders showing growth and development, with signs of progress along the way. If we look around us at the things - objects, decorations, styles - that we love, and love innately, we may be surprised to realize that each of us in some measure surrounds himself with symbols, often suggestive of a past life. Some of us may even be trapped, failing to move forward. A study will show us to what we cling, and where we are on the path.

Symbology is the language of the unconscious - it knows no other; and each of us has at some time a need to learn and to understand it. While the present booklet is only introductory to this vast language, it can be used as a starting place for the beginner on the important path of learning to know self, and interpreting the signs along the way. We suggest here a few steps which the individual may find useful in starting a personal study of his own symbols to extend his own perception.

1. Consider the symbols in your own church with a new perspective: the cross, the triangle, the circle, the seven-branched candelabrum, the octagonal baptismal fonts; all these open up wide meanings and mutely remind us of spiritual truth.

2. Examine your surroundings. Look at your bric-a-brac, art objects, your decor. What has been appealing to your unconscious in them?

3. Step back and look at your clothes, the trinkets and the jewelry you love. You have been using symbols without realizing it and these things will tell you about yourself.

4. Start working with your dreams, for they are the language of the unconscious and abound in symbology. You might start writing down the symbols and learn to understand them. Hugh Lynn Cayce's booklet *Dreams, The Language Of The Unconscious* would be an excellent help. Erich Fromm's *The Forgotten Language*, and *Man And His Symbols*, edited by Carl Jung, will also be invaluable.

5. Read the *Bible* with an understanding of basic symbology, remembering the consistency of the story in the undermeanings, and you will find that a new world of thought opens to you. The key to the understanding of it is the understanding of symbols.

6. Take another look at architecture and see how often throughout the ages the story of man in the earth, the story of man's relationship to his Creator, has been preserved to remind the unconscious mind of the observer.

7. Think about the myths and fairy tales as being something other than juvenile entertainment or primitive superstition. They have lived because their undermeanings express universal truth. The book *The Heroic Encounter* by Dorothy Norman, (The Grove Press) will help unlock this door.

These are but seven steps toward using your own symbols to help you to know yourself. Their interpretation, as well as their practicality is up to you. In the Aura Charts and the Life Seals, the Edgar Cayce Readings established the value and the necessity of a visual impetus for the unconscious; you can, perhaps, make your own.

This brings symbology to a personal level of daily use, yet the story on the personal level remains consonant with the story implicit in universal symbols. We see the story of separation from our source, and the perpetual inference that we must learn to rise above the material and start our spirit on its pilgrimage back to the Father. The symbols of the eons remind us, yet if we will look and listen, our own unconscious will remind us, too.

In addition to the Edgar Cayce Readings quoted by case number, the following books have been invaluable source material.

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NOTE:

The Aura Charts in this booklet are reproductions of the originals done during Edgar Cayce's lifetime.

We find that some of the symbols of the planets are not consonant with those described here; for example, we notice the artist used the symbol for TAURUS whenever the symbol for VENUS was suggested.

**THE
EDGAR CAYCE
READINGS**

The file of 14,246 psychic readings given by the late Edgar Cayce between 1901 and 1945 is preserved in Virginia Beach, Virginia, in the custody of the Edgar Cayce Foundation, a subdivision of the Association for Research and Enlightenment. The Association itself is a non-profit benevolent organization, established in 1931 to preserve, study and present the Edgar Cayce clairvoyant readings.

An approximate break-down according to subject matter, of the readings on file, indicates that 8,976 physical, 2,500 life, 799 business, 667 dream-interpretation, 401 mental-and-spiritual, 24 home-and-marriage, and 879 miscellaneous readings were recorded. The original stenographic copies of the Cayce readings may be studied on microfilm at the Foundation by recognized scholars or otherwise qualified researchers. Prints of any of the 49,135 pages of the readings can also be obtained by qualified individuals for a nominal fee.

Although at the present time the Association does not sponsor scholars for the purpose of studying the readings, it does encourage them toward this end and stands ready to help them to the limits of its present personnel and facilities.

The reader who is interested in forming an opinion as to whether the source of information contacted by Mr. Cayce was and is reliable will find much evidence presented for his examination in the biography, *There Is A River*, The Story of Edgar Cayce, by Thomas Sugrue. Copies of this book, both hard-cover and paperback, may be obtained from the A.R.E. Press, Virginia Beach, Va.

In regard to the philosophy expressed in the readings, Mr. Sugrue says: "The system of metaphysical thought which emerges from the readings of Edgar Cayce is a Christianized version of the mystery religions of ancient Egypt, Chaldea, Persia, India, and Greece. It fits the figure of Christ into the tradition of one God for all people, and places Him in His proper place, at the apex of the philosophical structure . . ." Understandable, therefore, are the many references made in the readings to former appearances on earth of the individuals examined; the doctrine of reincarnation is a part of their philosophical system and may be encountered in the text of the present booklet.