# SOUTHERN LIGHTS

## *Spring - a time for finding joy in what is growing around you*



*Listen at the birds. Watch the blush of the rose. Listen at the life rising in the tree. These serve their Maker ....*
***364-10***

Remember our website:

*www.edgarcayceaustralia.org*

Remember our Facebook page featuring captioned photos:

*Edgar Cayce Australia Inc*

And our contact email addresses:

For General enquiries: russell@edgarcayceaustralia.org, for Study Group enquiries: bel@edgarcayceaustralia.org, & for Prayer Group enquiries: donna@edgarcayceaustralia.org

**ISSUE 48, SPRING 2026**

Welcome to our Forty-eighth issue




Editorial: 'The Bucket List' - by Russell Bowey 2


Edgar Cayce on .... 'Inner Spiritual Power' 2


'Synchronicity' - by Russell Bowey 3


'In Patience Possess Ye Your Souls' - by Russell Bowey 4


'Know Thyself' - by Russell Bowey 5


'Edgar Cayce Egyptian Energy Healing' - by Liz Power 6


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

## Edgar Cayce Australia, Inc. A0060868C

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

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

# Editorial: 'The Bucket List'
## by Russell Bowey

A new study, the 'National Retirement Bucket List' released by AustralianSuper this month, has revealed the retirement plans of 1,000 current and future retirees. Travel tops the agenda with 80% planning a road trip around Australia, 72% planning to see the Northern Lights, and, surprisingly, 46% planning to visit Antarctica.

Also high on the agenda for 40% was to attend a rave or music festival, 31% wishing to write a book, and again, surprisingly, 30% planning to get a tattoo.

Interestingly, the study found that 68% of current retirees describe their everyday lives as fulfilling, compared to just 54% of those who are still working. Much of this happiness comes down to having control over their own time.

In the 2007 film 'The Bucket List', Jack Nicholson and Morgan Freeman play two terminally-ill elderly men who meet in a hospital and Carter (played by Freeman) decides to write a list of activities he would like to complete before he 'kicks the bucket'. Edward (played by Nicholson) is a billionaire and offers to pay for their joint experiences.

They go skydiving, drive speedway cars, fly over the North Pole and visit the Great Wall of China, the Taj Mahal, and the Great Pyramid of Giza. What would you like to do before you 'kick the bucket'? I am sure you would include visiting many amazing places and experiences on your list. Would you include sacred or healing places? Would you like to have a profound mystical experience or meet an enlightened master? Would you include 'achieving Christ Consciousness', or something similar such as 'Oneness', on your list?

Would you, like Edward in the movie, like to reconcile with an estranged friend or family member? Would you, also like Edward, like to help someone else achieve an item on their list? In delivering the eulogy at Carter's funeral, Edward shared that the last three months of Carter's life were the best three months of his own.

The Edgar Cayce readings constantly reinforced the importance of service to others, rather than for self, and to seek the guiding presence of the Christ.

*An opportunity for experiencing the presence of the Christ in thine own life is EVER before thee.*
*Let each heartbeat, then, be as a greater love for thy fellow man.*
*Think not of the glories other than that thou may create in the hearts and minds and bodies of thy fellow man.*
*Look not upon that which may bring only joy to thee .... looketh on those things that bestir the soul to activity towards thy fellow man.*
*Look only upon that which brings peace, harmony, joy, in the lives of those that thou may serve from day to day. (All extracts from Reading **262-75**)*

# Edgar Cayce on .... 'Inner Spiritual Power'

*Q) How may I come to a greater realization of my inner spiritual power and the relation of this power to all Creative Force?*
*(A) That has been given over and over again, here in this : In APPLYING that ye know TODAY! and tomorrow the next step is given. For it is line upon line, precept upon precept, here a little, there a little. And if ye would have thy God - yea thy better self be patient with thee, then be patient with thy study, yea thy fellow man.*

*For indeed as He gave, "In patience possess ye your souls."*
*Then .... become aware of this; not only as ye see the unfoldment of life in matter as a manifestation of that force and power ye would worship as thy God, thy companion, thy Lord, yea thy BROTHER, thy portion of thyself, BUT in time, in space, in patience is the heart of it all! **826-11***

# 'Synchronicity'
## by Russell Bowey

The famous Swiss psychologist Carl Jung coined the term "synchronicity" in the late 1920's to describe meaningful coincidences that could not be explained scientifically. As an example Jung tells the story of how he was treating a young woman who had, at a critical moment, a dream in which she was given a golden scarab. *"While she was telling me this dream, I sat with my back to the closed window. Suddenly I heard a noise behind me, like a gentle tapping. I turned round and saw a flying insect knocking against the window-pane from the outside. I opened the window and caught the creature in the air as it flew in. It was the nearest analogy to a golden scarab one finds in our latitudes, a scarabaeid beetle, the common rose-chafer, which, contrary to its usual habits had evidently felt the urge to get into a dark room at this particular moment. I must admit that nothing like it ever happened to me before or since."*

Jung told the young woman: *"Here is your scarab."* Apparently, his client's amazement at this turn of events was the catalyst for positive changes in her subsequent treatments.

I have had my own dream / synchronicity experience that I can share. Three years ago I dreamt that I was given a silver tie bar with a green gemstone mounted on it. I knew in the dream that the gemstone was a peridot. When I woke up, I decided to look up the significance of peridot – what qualities did it possess? The first site that I googled suggested it was a good stone for the support of heart function. Given my family history of poor heart function, I realised this was a perfect stone for me, and, as a tie bar, ideally located above the physical heart.

Two days later, I was visiting my daughter and told her about my dream. When she heard that the stone was peridot, she exclaimed: "I have a peridot bracelet. It's in my bathroom." I was shocked! Why would my daughter just happen to have a peridot bracelet? Synchronicity? She hadn't been wearing it and so I asked her if I could borrow it.

Later I discovered that peridot is a birth stone for those born under the sign of Virgo, and my daughter is a Virgo.

The following week, I was having my monthly shiatsu treatment and told my shiatsu practitioner about the dream, and showed her the bracelet that I was now wearing on my left wrist.

She reminded me that the heart meridian is located down the left arm, ending at the little finger, passing directly under the bracelet. And its keywords are: inspiration, passion, creativity and joy - qualities that I certainly could utilise!

In her A.R.E. Press book 'Intuition and Synchronicity' author Hazel M. Denning asks these questions about synchronicity:

*"What is the modus operandi of such experiences? Can we have conscious control over them? Are they brought about by spirit guides who are aware of our need or request and who manipulate events to our benefit? Or are they the result of a foreordained destiny? Does our mind put out a thought or request that creates an energy pattern that solicits an automatic response from the universal mind bank ....?"*

She states: *".... recognize that we both manipulate energy and create our experiences, our health, our relationships, even our attitudes.... It is through the conscious application of this principle that we can create synchronistic experiences in our daily lives.... I believe appreciation is also an energy that creates a repetition of this phenomenon."*

And she believes in: *"...the value of creating what you desire with your mind and believing you can have it. Believing it will work and expecting the results is a large part of the success.... If you sincerely want to bring synchronicity into your life, however you will need to start developing your intuition."*

*We invite readers to share their thoughts on any topic, or who have their own personal story of how their lives have been touched by a book, or an event, to share it through this Newsletter.*

# 'In Patience Possess Ye Your Souls'
## by Russell Bowey

Patience is one of the 24 lessons in the A Search for God material. And the phrase 'In Patience Possess Ye Your Souls' is found in 15 Cayce readings. So, what does this phrase mean?

In Kieth Alderson's (unpublished) recent book 'Edgar Cayce's A Search for God – The 262 Readings – Beginner Level', he states: 'Christ taught, "In your patience possess ye your souls." The 262 readings return to these words repeatedly. Cayce explained that when patience is lost, influences may enter that separate "the real self, the soul, from the Maker" [262-24].' The full extract from that reading states:

*(Q) What is the Master's definition of patience? (A) Know ye that, in patience possess ye your souls! In interpreting, then, how one possesses their souls, that in the LOSS of patience there is the entering - as He gave - of those influences that would separate the real self, the soul, from the Maker. Hence in patience POSSESS ye your souls!* ***262-24***

In Kieth's book he further explains: 'This does not mean one impatient moment destroys our relationship with God. It means impatience can cause us to lose awareness of who we truly are. When anger, fear, frustration, or anxiety takes control, the personality reacts as though the immediate problem were the greatest reality. We temporarily forget our spiritual identity and our relationship with God.

To possess the soul is to remain inwardly centered. It means circumstances do not completely control our thoughts, words, and actions. We may feel strong emotion, but emotion does not become our master. This kind of self- possession is not coldness or the absence of feeling. A patient person still experiences disappointment, sorrow, anger, and concern. Christ Himself knew deep emotion. The difference is that emotion is brought under the direction of love and the spiritual ideal.

When another person speaks harshly, our first feeling may be hurt or anger. Patience creates a small but sacred space between the feeling and the response. Within that space, we can remember God, examine our motive, and choose what will be most constructive. Without patience, we may speak words that damage a relationship in seconds. With patience, we may still address the wrong, but we do so without surrendering the soul to resentment. Patience therefore protects our freedom. It prevents temporary emotions from making permanent decisions.'

Kieth's book also addresses 'exhausting' patience:

'Many people say, "My patience has run out." The readings offer a revealing interpretation. When asked what has happened at such a moment, Cayce answered, "They have lost patience with themselves" [262-25]. Our impatience with others often reflects an inward struggle. We may be exhausted, afraid, ashamed, or angry that we do not know how to change the situation. The other person becomes the target of frustration that is also directed toward ourselves.

This insight encourages self-examination. When patience feels exhausted, we can ask whether we need rest, clearer boundaries, practical help, honest communication, or forgiveness for our own limitations. Perhaps we have taken on more than we can reasonably carry. Perhaps we have failed to express a concern until resentment has become strong. Perhaps we are demanding from ourselves or others a perfection that human life cannot immediately provide.

Patience does not require pretending we have unlimited physical and emotional strength. We should also practice patience with our own growth. Self-condemnation rarely produces lasting change. We can admit failure without declaring ourselves hopeless. When we respond impatiently, we can apologize, learn from the event, and begin again. God's patience toward us becomes the foundation for patience with ourselves. This is not permission to remain unchanged. It is the grace that makes change possible.'

# 'Know Thyself'
## by Russell Bowey

The 1987 song 'Never Tear Us Apart' by the great Australian rock band INXS, contains the lyrics:
'*I told you*
*That we could fly*
*'Cause we all have wings*
*But some of us don't know why'*

We suffer from collective amnesia. We have forgotten who we are, and our true relationship with God and with each other.

In Mufasa's posthumous message to his son Simba in the movie 'The Lion King' he stated: "Remember who you are".

The Edgar Cayce readings placed great emphasis on knowing oneself, and set 'Know Thyself' as just the second (out of 24) lessons in the A Search for God material. The prayer (affirmation) for this lesson was given in reading **262-5**:
*FATHER, AS WE SEEK TO SEE AND KNOW THY FACE, MAY WE EACH, AS INDIVIDUALS, AND AS A GROUP, COME TO KNOW OURSELVES, EVEN AS WE ARE KNOWN, THAT WE - AS LIGHTS IN THEE - MAY GIVE THE BETTER CONCEPT OF THY SPIRIT IN THIS WORLD.*

In Kieth Alderson's (unpublished) recent book 'Edgar Cayce's A Search for God – The 262 Readings – Beginner Level', he states: 'This prayer joins self-knowledge with knowledge of God. It also connects inner understanding with outward service. We ask to know ourselves not so that we may become more preoccupied with self, but so that God's Spirit may be expressed more clearly through us. As hidden motives, habits, fears, and gifts are brought into His light, we become better able to choose what is loving, truthful, and useful.'

This choice of our motives for seeking self-knowledge is stated in the following Cayce reading:
*Then, the entity finds himself as a co-creator with the divine that is manifested in self. Thus, if the choice leads the entity into the exalting of self, it becomes as naught in the end. If the choice is that self is to be used in whatever manner - as in the talents, the attributes, the associations with its fellowmen - to GLORIFY the Creative Force, then the body, the mind, finds that peace, that harmony, that PURPOSE for which it chose to enter a material experience.* ***622-6***

The phrase 'Know Thyself' appears in 87 Cayce readings. Not only is our motive for seeking self-knowledge important, but also our preparation and readiness for the knowledge to be gained, as described in these readings:
*That which is needed is ever present, will there be the opening of self that understanding and light may come. When self is closed, then there is little opportunity for RECEIVING light or understanding.* ***288-30***

*Know thyself first. Look within thine own heart. What is it ye would purpose to do? Satisfy thine own appetites? Satisfy thine own desire for power or glory, for fame or fortune? These, as ye have experienced and as ye know within thy deeper self, easily take wings and fly away. Only those things that are just, those things that are beautiful, those things that are harmonious, that arise from brotherly kindness, brotherly love, patience, hope and graciousness, LIVE.* ***1776-1***

*First then study to know self, body, mind, soul; its relationships as one to another, and its activity and THE activity of each in a material world. And that the relationships of self as an individual to the fellow man are a reflection of the relationships self bears with Creative Forces or God.* ***308-3***

*Whosoever WILL has a part, or parcel, in HIS work. This is HIS work! He that has CALLED TO thee! If one heeds not, or hears not the invitation, then one has only missed an opportunity and it must all be done over again.* ***262-6***

*So begin with self first. Be sincere. Be patient. Be gentle, be kind. And let each understand that to SOMEONE this means life and death, hope and despair, and that if this were thine only channel for help what should be thy attitude?* ***254-115***

# 'Edgar Cayce Egyptian Energy Healing'
## by Liz Power

In the book "Edgar Cayce Egyptian Energy Healing" (A.R.E. Press, 2019) the author Dr Shelley A. Kaehr (Ph D) describes how she applied in her own work as an energy healer the symbols used in initiation ceremonies in temples in ancient Egypt at the time of Ra Ta, who was a high priest and an incarnation of Edgar Cayce. These initiation symbols contain information about the soul's journey and meditation on them raises our spiritual energy, activates healing energy, and burns off lower vibrational energy in our energetic bodies. Why initiation? Initiation is the start of a path of spiritual transformation, where we commit to becoming a channel of divine energy, healing ourselves and others; in other words, a light-bearer. John Van Auken also discusses "light-bearers" in his book "Edgar Cayce's Tales of Ancient Egypt". He uses the term to describe souls specifically trained in ancient Egyptian temples to undergo initiation and to then assist initiates: and to describe those in modern spiritual practice who channel divine consciousness into the material world.

In her book Kaehr describes in detail an initiation process that she recommends we use first in one's own self healing, before attempting to assist others. She describes how we can apply the process first in self healing and then adapt it to apply to others, either directly in person; or by remote healing or distance healing, for a person who is absent; and by group healing, in a group initiation meditation. Group healing is particularly effective because in a group the vibrational energy is more easily raised by all those present.

We need the experience of self healing before we apply to others because we learn by doing the practice of initiation meditation: we raise our own vibrational energy and heal ourselves. We can deepen our understanding of the process, learning to feel the energy of each symbol and as we become a channel of healing energy, help others. Kaehr recommends that you record the steps of the process and play that recording during your self-healing meditation session.

She provides colour images of the seven symbols for this exercise, based on Egyptian symbol descriptions and her imaginative experience. At the start of the process is the Lamp, a symbol of the preparation stage, representing the lamp of the temple light-bearers who started initiations, casting light on the way ahead. After the Lamp come the seven symbols of the stages of human soul development (refer Reading 281-25 below).

Each one builds on the achievement of the one before, strengthening our ability to live in the world; our connections with others; our vitality and creativity; our communication skills and our mental strength; our spiritual wisdom; our personal power to channel source energy into spiritual activities; and our conscious awareness of transcendent realms. The final symbol, the Way, with its higher vibration level, brings a state of grace, peace and strength; supporting the desire for light and love in our lives; bringing feelings of balance and protection.

In a reading Cayce was asked *"What were the symbols of the seven stages of man's development?"* He replied: *"The world as the beetle; birth as the cockerel; the mind as the serpent; wisdom as the hawk. The varied activities in the cross, the crown, the gate, the door, the way."* ***281-25***

Cayce describes Jesus as our brother, living the pattern that opens the gate to the Source, demonstrating how any soul can overcome the material world ("the cross"), awaken higher

*Continued on Page 7*

# 'Edgar Cayce Egyptian Energy Healing'
## by Liz Power

*Continued from Page 6*

consciousness ("the crown"), and pass through the spiritual threshold ("the gate, the door") into oneness with God ("the way").

Kaehr describes her process in this way: Sit comfortably, quieten your mind, and state your intention to attune yourself to these symbols for your highest good, love, and light.

Starting with the lamp and then each of the seven symbols, in the sequence given by Cayce, visualize each entering through the crown and moving down through the body, infusing every cell; allowing a few moments to feel the shift in frequency or vibration with each symbol before moving to the next one. Complete the self-healing by visualizing a protective, stabilizing sphere of white light all around your body. Kaehr says that you may find the symbol images move around of their own accord, and produce different energy patterns over time. Here are the seven symbols with an interpretation.

The first is the beetle, the sacred scarab, which working from east west, in the same direction as the sun, represents the world in which we live, with the sun bringing new life forth from earthly matter; as our living in the world leads to spiritual rebirth and regeneration. Kaehr found the beetle is associated with the sacral chakra.

The second is the cockerel, that heralds the dawn and the victory of light over darkness; it represents the first birth or dawn of higher awareness that we are more than just the physical body. Because of the sound of the rooster crowing, this one is associated with the throat chakra.

The third, the serpent, represents the mind, the awakening and mastery of the mind; the life force, the kundalini; and the transformation of lower instincts into focussed mental and spiritual power, noting that kundalini or "serpent" energy rises from the base of the spine, the Leydig reproductive center.

The fourth is the hawk or falcon, that represents vision from an elevated perspective; spiritual wisdom and understanding of universal laws and divine truth. The hawk is associated with the heart because wisdom raises the heart's passion for living.

The fifth and sixth being as Cayce says "the varied activities of the cross and the crown". The Ankh is an Egyptian cross, with a circle that stands for the crowns of upper and lower kingdoms of Egypt. The cross represents trial and sacrifice; and the endurance of these trials earns the crown, which signifies self-mastery over the physical self and awakening of the pineal crown chakra.

The seventh symbol is the gate and the door, which represent spiritual thresholds, entering higher realms, states of consciousness, and direct access to mystical experiences, dreams and visions.

The final symbol, the way, echoing the Egyptian concept of Ma'at, represents living in complete harmony with cosmic order, truth and divine law. Van Auken writes that this is full alignment and oneness with God: it is Christ consciousness. The soul becomes the way, living as an active channel of divine will, love and wisdom in the world.

In his book "Edgar Cayce's Tales of Ancient Egypt" Van Auken also details an initiation script for meditation, one that is based on "The Egyptian Book of the Dead". In it each of seven gates is associated with a chakra or spiritual centre; the sacral, the navel, the solar plexus, the heart, the throat, the crown; and the third eye. Cayce taught that all time is one and nothing is ever lost. It is still there in the deeper levels of consciousness. With each meditation symbol, one's intention is key to its effectiveness. All one has to do is access it with the right intention.