

THE CREATIVE SOUL



a poet, a playwright, & Edgar Cayce

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Robyn Marie Butt – the poet

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



Mark W. Finnan – the playwright

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



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The Archetype of the Apocalypse

Mark W. Finnan

Carl G. Jung, the Swiss psychologist, an Edgar Cayce contemporary, understood archetypes to be powerful energy patterns existing within each of us that serve as the foundational material for our complexes, both good and bad. He concluded that the central archetype, the whole or higher Self, is the transpersonal centre of the individual psyche, and acts as the instrument and agent of transcendence. He maintained it is indistinguishable from the God-image. Jung's exploratory research, both on himself and with his patients resulted in the wedding of psychology and religion, a timely development that proved beneficial to individuals seeking self-understanding and meaning in the modern world.



Carl Jung (mivostuvos.net)

Joseph Henderson, an analyst who worked with Jung, said that Jung once told him he loved to read the Bible not only for its spiritual insights, but more for its psychological significance. Jung felt he gained great psychological understanding by reading the Bible. As a result of his study of the Book of Revelation Jung called the central archetype of the Self the “Archetype of the Apocalypse.” He suggested that the activation of this archetype brings with it an entirely new worldview, a new God-image, a new relationship to the Divine that includes the Feminine, and that offers a new stage of psychological and spiritual maturation for the individual and eventually for the whole earth.

Edward F. Edinger, a psychoanalyst and author who died in 1998, was one of the principle proponents of the work begun by Jung. He taught that a person's greatest achievement is by nature an invisible one, a state of consciousness that has the ability to initiate personal transformation, access knowledge previously hidden and, on a collective level, move civilization forward to a brighter future. His book *The Archetype of the Apocalypse*, which advocates that we embrace and work with the principle of transcendence, also brings into sharp focus the conflicts and upheavals, the uncertainties and insecurities existing worldwide as a consequences of mankind's misguided pursuit of material gain, power and progress to the neglect of his spiritual nature.

The late William Van Dusen Wishard, author of *the 21st Century and the Crisis of Meaning*, in commenting on Edinger's book, provided this historically framed

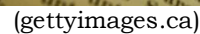
perspective. 'We (have seen) the revelation of torrents of new scientific, psychological and social truths; judgments or assessments made on the basis of this (or that) new truth; the collapse of beliefs and institutions based on the former truth, and (which) are becoming dysfunctional within the context of the new truth; the sprigs of the new worldview trying to blossom. Destruction and new birth take place simultaneously....' On the subject of the central archetype he correctly pointed out that just because it exists in humans doesn't mean it's necessarily activated. It could lie dormant for a person's entire life, or for the life of an age.

What Jung rightly perceived, as much from his study of the Bible as his delving into the nature of the psyche, was that the true Self, the central archetype of order and meaning, had already been activated in the collective unconscious, resulting in a change in the collective cultural worldview. At the core of every cultural worldview is the God-image, whether it's Christian, Muslim, Hindu or whatever. But when the true Self is activated within the individual, then the process of "uncovering what has been hidden," the Apocalypse, the "revelation of new truth," begins.

Van Dusen offers his own perspective on the gradual bringing into human experience the knowledge of the true Self. 'Looking back, it may well have taken six hundred years for Christianity to emerge into being as a religion. Several of the themes Jesus espoused go back at least to Ezekiel and many of the early Church fathers believed some of the Psalms prefigured Jesus. After Jesus died, it took another three hundred years for Christianity to solidify into a religion. It wasn't that Jesus suddenly came on the scene, worked miracles and preached magnificent sermons, and presto, Christianity bloomed. Jesus articulated and manifested what had been gradually growing in the collective psyche over an extended period of time. And this happened as the gods of the Greco-Roman world were losing their hold on the imagination of the Greco-Roman creative minority. In other words, the prevailing God-image of the Greco-Roman world had been losing its resonance and relevance in the depths of the collective psyche of the Greco-Roman world. But at the same time, there was a psychic maturation taking place, which the old gods failed to express, but which Jesus expressed and manifested in a manner that resonated in the depths of the collective soul of that time.'

He points to St. Paul as having played a major role in helping the Greco-Roman world consciously assimilate the new God-image, the new spiritual dispensation that was already bubbling up from the collective soul, but needed to be awakened and activated by the individual. He suggests that if the emerging God-image is not consciously assimilated, then it expresses itself *unconsciously*-- as opposites--in the contemporary events of the day. And that, he suggested, is part of what underlies the divided and fractious political landscape that is Red and Blue America, and the madness that is the ongoing Arab-Israeli conflict.

Thomas Cahill, author of *The Hinges of History* series, finds agreement with Edgar Cayce's assertion that the story of the Hebrew Bible is the story of an evolving consciousness, a consciousness that went through many stages of development. While many of the primary themes of the Old Testament originated in the Mythic Age, all of the New Testament was written not long after the close of the Axial Age, a term coined by German philosopher Karl Jaspers. The defining characteristic of the Axial Age according to Jaspers was the move out of the Mythic Age into an era when man becomes conscious of Being as a whole, consciousness became conscious of itself. He also concluded that Jesus may well have been the greatest exemplar of this emergent consciousness and that the New Testament as well as spiritually infused pre-Socratic Greek philosophy and science as being the bridge to a new age of understanding, fostering the experience of what Rudolf Otto in *The Idea of the Holy* called the *numinous*, a word used to describe the awesome



Cayce's insightful and in-depth interpretation of the highly symbolic images and events in the Book of Revelation provides us with a unique and contemporaneously relevant and personally applicable understanding of this material. It is, according to Cayce, a road map for the spiritualisation of mind and body. A process that involves the alchemical process of purifying and perfecting applied to our personal lives, guided from within by that known in the western religious tradition as the Christ spirit. This, according to Cayce, was fully manifested in the life of the man Jesus of Nazareth. It is our true identity but for

most of us it remains dormant or insufficiently realized. Hence the need to embrace ways and means by which we attune to and more effectively express it.

Edgar Cayce, in his trance discourses on the meaning of the Book of Revelation, provides an understanding of the spirit, mind, body relationship that insightfully substantiates Jung's integrational process. From the Cayce perspective, gained from the realm of his own universal consciousness, the 'Archetype of the Apocalypse' is represented in the Book of Revelation by the slain Lamb which had seven eyes and seven horns. The symbol of the perfected Christ self, it alone is able to open the scroll's seven seals, the seven subtle but powerful energy centers within each of us so that they become balanced and regenerative. When these are spiritualised and coordinated by way of conscious changes and adjustments to our mental, emotional and physical functioning, we set in motion the process that each of us must eventually engage with if we would rise above our all too earth-bound consciousness.



(i.ytimg.com)

That process, transformative in nature, results in the dissolving of previously held self-limiting attitudes and attachments that by their very nature inhibit and hinder our overall spiritual development. As the narrative arc of the Book of Revelation dramatically depicts and which the Cayce readings expound on in illuminating detail, when the 'Lamb', symbol of the loving, caring, forgiving and patient Christ self, becomes our ideal and is manifested in our everyday lives, it infuses our earthly consciousness with an emerging and ever expanding awareness of the divine nature of life. We are uplifted and enter into a coordinated and intimate relationship with the divine, symbolised by the 'New Jerusalem', the city filled with light for those who dwell in the light, 'the state of the evolved soul aligned with the godhead, that is no longer hidden or remote but experienced within us as our own superconscious self.'

Characterising the sublime and horrific images and events in John's vision as the conflicting forces of light and darkness warring within us and around us during our earthly lives, and the ultimate triumph of the light, the Cayce material on Revelation, when studied in conjunction with other readings on our ability to integrate the spiritual, mental and physical, opened up a new chapter in mankind's ever evolving quest for self-understanding and ability to transcend the limitations of an all too earth-bound consciousness. In answering key questions posed to him by members of the first group to study and apply the meaning given in the Revelation readings he said 'As there has been given through the whole portion of Revelation, first know how the symbols of the activity of the body mentally, spiritually, physically, are effected by influences in the earth and as to

how the body has been raised to the realizations of the associations with spirit and matter through mind, the builder and comes now to that as represented by the Lamb, or the mind spiritual, that has now so raised the body as to become as a new being, or as was given by Him, the body is the church, the Christ consciousness is that activity which motivates same within the individual.' (281-36) In this regard Cayce was a way-shower for all spiritual seekers on the cusp of a new age and provides assurance of a better day to come for those of us living through these challenging and changing times.

To this end, Cayce provided clear-cut directions for us to follow in our individual journeys on the integrational path that the dramatic contents of the Book of Revelation symbolically depicts. Procedures that help us meet the psychological and physical challenges we inevitably face as we seek to become whole. At the core is the combined emphasis on self-reflection, on having a spiritual ideal or philosophy to follow in our daily lives, on working with our dreams as a means of accessing the subconscious and acquiring greater self-awareness, and on the practise of meditation as the means by which we open ourselves to being influenced and informed by the superconscious. Attendant to all of the above is the necessity of applying the gains and the guidance given in ways that benefit those we meet day by day in the material circumstances and conditions in which we find ourselves. In this way the profound becomes the practical, the outer and the inner become as one, heaven and earth comingle. It is the self activated alchemical process at work within us.

Elsewhere in the same reading, when asked what is meant by the reference to a New Heaven and a New Earth he added that while the very foundations of the earth might be broken up, mankind (at least a decisive portion thereof) will have learned to solely do good, to be channels of blessings, to express the will of the Creator. 'Is this not a New Heaven, a New Earth? For the former ways of seeing and doing have passed away. For as the desires, the purposes, the aims are to bring about the whole change physically, so does it create in the experience of each soul a new vision, a new comprehension. (281-37).

While others have attested to this being a time of transition into a new era for mankind, a time of death and rebirth at the personal and collective levels, during which the Archetype of the Apocalypse is the prevailing influence, Edgar Cayce's material on the Book of Revelation charts a clear course for us as spiritual seekers by which we can safely navigate our way forward in an increasingly challenging and changing world.

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Vision at Patmos

Mark W. Finnan

A one-act sacred drama set on a hilltop above the ancient city of Ephesus in Asia Minor (present-day western Turkey) in 97CAD, where the aged apostle John the Beloved lived out the last years of his earthly life. In this extract from midway through the play John is addressing a gathering of the faithful that has come to see and speak with him following his release from exile by the Romans on the small Aegean island of Patmos. In telling them of his time there he describes the circumstances that led up to his remarkable vision, known to us as the Apocalypse of Jesus Christ. In recalling some of the sublime and horrific images and events from the vision he shares his understanding of what the entire vision means.



Site of John the Apostle's last refuge on a hilltop above the ancient city of Ephesus. The original building was destroyed during the Ottoman Empire and replaced with this. (MF)

JOHN moves back behind the bench and stands looking out over the heads of those to one side of the gathering.

John: From the cave I could look out across the Aegean to the eastern horizon, beyond which lay the places and people here I hoped to return to one day. So I made that cave my sanctuary (*slowly sitting and nursing his knees*) living simply on wild herbs and berries gathered on the hillside and some fish brought to me from time to time by one of the village women, who came either out of charity or for counsel. The governor's wife, on learning of what she called my austere habitation, secretly sent some bedding, and later the writing materials I requested. There I remained, praying fervently for all suffering persecution in these parts. However, with the arrival on the island of the Roman pro-consul Makrinos, a man who was merciless to Christians, I knew that if discovered my life would be in his hands from hour to hour. So I fasted and entered into the silence, seeking God's guidance. (*closing his eyes*) For the

John: first two mornings I sat in silence in the solitude of the cave, listening, waiting for a response from on high, (*opening his eyes*) but all I heard were the cries of seabirds carried on the wind or the breeze whistling through the branches of the trees below. However on the third morning I again awoke quite early. It was still dark outside. (*looking off*) After a while I could see a faint glow on the eastern horizon, the birth of a new day. As I sat there watching the rising sun chasing away the darkness from the face of the earth, I was reminded of Him who had brought a greater light into the world. So I closed my eyes (*closes his eyes again and withdrawing into himself, his voice gradually lowering*) focusing my mind only on the thought of Him and His great love for us, which drew me deep, deep into the spirit.

He sits in silence for a few moments during which the musician plays, the music fading away as he resumes speaking.

I have no idea how long I remained in that blissful state before I heard a voice, a loud voice, saying 'I am the Alpha and the Omega, the First and the Last. What you see, write and send to the seven churches that are in Asia.' (*opening his eyes and re-engaging with his audience*) As soon as these churches had been named I turned in the vision, to see who it was that spoke to me, and having turned I saw seven large golden candlesticks, like a great menorah. And standing in the midst of the candlesticks I saw one whose whole countenance shone like the sun. His eyes, they were like flames of fire and out of his mouth came a large two-edged sword. He wore a garment that went down to his feet, that appeared as if they were made of fine brass. Across his chest there was a band of gold and in his right hand he held seven stars.

Leans on the bench, pointing to the floor.

On seeing him, I fell at his feet as dead. ...But he laid his right hand on me, bid me rise, not be afraid and said (*standing, his voice more resonant, commanding*) 'I am the Alpha and Omega, the First and the Last. I am He who lives, was dead, and behold I am alive for evermore. Write what you have seen, what you see now and what you will see after this and send to the seven churches that are in Asia. The mystery of the seven stars which you saw in my right hand and the seven golden candlesticks. The seven stars are the angels, the guardians of the seven churches and the seven candlesticks, they are the seven churches.' (*his voice normalizing*) When he said this I knew he was referring not only to the communities of the faithful in the region but also to those angelic influences existing within us. He then told me what to write to each of these churches, beginning with Ephesus here. And so to each in turn, to each of us, praise was given for our accomplishments in certain aspects of minds and hearts imbued with light and bodies purified, approach the throne of grace, beauty and light, know the glory of God's presence with us, experience the New Heaven and the New Earth, as I did later in the vision. (*pauses to catch his breath*) And when it was finished I did as instructed, wrote it all down and, having wrapped the scroll in cloth, gave it to Dimitrius, the fisherman who had rescued me, who stuffed it inside a dead fish and hid it among his catch that he took that week to the market in Ephesus. Then, on my instructions he took it to one of the elders of the faithful in the city, who had it copied and sent out to the elders among you. (*coming forward to one side*) Now I know from reports that have come back to me here that there has been much confusion and debating concerning the meaning of this vision.

John: Which I understand, given that I wrote it down and sent it out in the same symbolic language in which I received it. Which I did to preserve its sacred meaning from the eyes of the Romans who, *(aside)* in spite of all their worldly knowledge, would likely not have understood it anyway. If this is what brought some of you here, your desire to know the true meaning of this vision, oh I am doubly glad that you have come, so that now at last I can speak plainly to you about it. My beloveds do not be disheartened that you did not understand the meaning of this vision, given that we might more fully know the power and the glory that is ours.

Taking the bench forward, closer to his listeners and sitting.

Consider this. *(pauses momentarily, collecting his thoughts)* When we first followed Him, there were times the Master said things, taught in ways that even we who were his disciples did not always understand. Such was the nature of his teaching. Such was our lack of comprehension at the time. And in those early days there were others who, on hearing some of the things he said, considered him either mad or possessed and departed from us, never to be seen again. After that, whenever He saw or heard those of us who remained with him debating among ourselves as to the meaning of one of his sayings, his parables, he would just take us aside and with that knowing smile of his, speak to us plainly about it; thereby giving us insight into what previously had been a mystery. At other times he spoke to us in private of matters he did not share with the multitudes. Yet in spite of this, when he was arrested and executed, some ran away and hid, fearing for their own lives. Others began to dispute among themselves as to whether he had been the Promised One. It was only later when we became spirit-filled in Jerusalem, that we fully comprehended all that he taught us. So you see, there is no need to feel disheartened that you did not understand the meaning of this vision.

He rises and takes the bench back, then returns to address his listeners.

All of the images and events in it, the Alpha and Omega, the angels, the beasts the candlesticks and churches, the conflicts and destructions, the names and numbers, the people and places, the horsemen, the dragon, the lamb, are all but emblematic of those forces of light and darkness that do war within us and around us during our earthly lives, that help or hinder us in our endeavors to follow in the way that He has taught us; to become like unto him who thought it not robbery to make himself one with God.

Rising, returning the bench, then coming forward again.

I speak my beloveds of what I have seen, heard and know. The vision revealed to me that, as we choose to be guided by the Christ spirit, the spirit of real love for one another, being of help to those in need, we are being transformed; yes, our minds, hearts and bodies becoming living temples of the living God of Love, the source of all that is.

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Sympathy for Thomas

Robyn Marie Butt

i

The secret timespan
 never discussed.
 Because of it Your story turns, sours
 because of the mystery we who leap
 from Your song of death
 to Magdalene's blurred joy
 rise with You, boundless, and become
 clowns. Myth made literal
 the scarlet letter, marking egregious
 inner fool. Judas voice
 at our own keyholes
 grows to a chorus; rewards at least
 with satisfied company. No longer outcast
 we become
 wholly alone. The problem
 that unknowable space
 between days: Friday evening, night,
 Saturday, Saturday night: what process
 built to the rising, what were You about
 in this dangerous
 place between going and returning?
 No-one can clearly tell us, it was pure
 demonstration
 of our own destinies, too surprising
 for explanation. So You leave us
 all incredible, uninitiated. And the door to doubt
 creaks wider, indraft striking
 even the story we know. What
 happened then
 where were You oh
 who will tell us
 Your secret activity
 from the campaign hub
 of Your grace-shocked tomb?

ii

If stubborn enough, or maybe
 in moments when credulity
 before the Absolute
 holds, perhaps we become
 Unknowable too. Grains of rock
 in Your rolled-away stone, threads

in the carefully folded gravecloths. Tear
 on one woman's cheek
 in the garden to beguile all gardens
 or particles of light
 floated along tomb-angels' words. *Why
 seek the living among the dead?*
He is not here, but –
 but what dark led from the shuttered sun
 earthquake
 torn temple wall
 to the folded cloths, disappeared molecules
 of blood, bone, beloved skin the famous
 redgold hair grey eyes
 to beguile all eyes?
 All evanescenced
 to prove You could. Lord,
 too few witnesses
 got the tale out, too little ink
 has lasted on the parchments
 of that bigger story. We are running
 behind, distracted
 by the counterweight. If indeed
 I am petal
 in that garden, grassblade
 at Your own
 or Peter's or anyone's
 foot, still I am subject
 to their detractors, fall daily
 under the spell
 of collective sigh at the absurd.

iii

Give me comedy
 where the Absurd holds sceptre. Or hold me up,
 let ink spill lucidly: beyond argument
 /counterargument, the science of Matter's dogged
 complaint – our deeper possible glory. Wherever
 You went, whatever battles You fought disembodied
 over all the darkness You
 blazed our trail through, those of us
 who leap with You into
 actual Resurrection
 track this timespan never discussed.

iv

If – insidious, simple as breath
 animating reconstitute miracle
 of You – if we join Your first
 renewed lung's lifting, bloom

on Your feet, palms,
 of perfect healings, then the lost time
 counts. Whatever its mystery
 we must assume it knowable
 when we get there, though not necessarily
 before. Here's what it means. Here
 we are. Fingertip
 and traced sepaled scar
 joined dead centre of Your
 endless lifeline,
 tracking it
 like a road to Emmaus.





The Question of Thomas

Robyn Marie Butt



("The Believer", Frank Ordaz, 21st century)

Now Thomas, one of the twelve, ...was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not be faithless, but believe."

Thomas answered him, "My Lord and my God!"

Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

John 20:24-29¹

I've often felt sorry for the disciple Thomas. Ever since his scripturally memorialized exclamation of doubt he's become cemented in Christian story as that scoffer, the emblematic sceptic and holdout who refused to believe Jesus was alive again until he could see and touch the healed death-scars for himself

I don't think it's just digital age sympathy I feel for Thomas. When online and phone scammers regularly intrude, poised to exploit our credulity and our bank account, "seeing and touching" really are healthy values to exercise. Then doubt is smart and may well save our financial future as well as our legal identity. But this was Jesus after all; clearly not a scammer. For me what troubles is the thought of extracting one brief exchange out of any full human life to enshrine that person as a figure of spiritual failure. Erasing the Thomas who went before or after, Thomas in that closed-room gathering of disciples becomes our pictograph and archetype of Poor Faith.

¹ All Biblical passages are from the New Revised Standard Version Updated Edition (NRSVUE) of the Bible.

It's easy to forget that all the other disciples had seen Jesus already, while Thomas only had their report to go on. If he doubted anyone, it was at least partly his fellow disciples. Yet unlucky Thomas! His declaration plumping for proof has become the ultimate expression of bad membership. This is where Christian sermons and theology throughout the ages have taken us and often dropped him, and where the gospel passage above seems to lead.

Yet how did we turn Jesus's question "Have you believed because you have seen me?" into a rebuke? As a simple question it has a simple answer: "Yes."

According to Myers-Briggs personality typology, developed from the longterm psychological observations of Carl Jung, the "Senser" is a very common human type who lives especially tuned to the input of their five senses. This hands-on learner is ubiquitous and born hard-wired; it's not an intentionally better or worse way to interface with the world, it's just a way. And Sensers come not only with natural limitations but also with natural gifts, just like the "Intuitive" personality types Jung observed². It's no stretch to suggest that Thomas is just as much a pictograph or archetype of the Senser: he needed the input of sight, of touch, the sound of a voice, to help him process a vast truth.

Consider Thomas a week and a half earlier, at the Last Supper. Jesus is speaking: **"Do not let your hearts be troubled. Believe in God; believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going."**

Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" (John 14:1-5)

Thomas is so endearingly literal here that it's almost comic. But in his literal way, he's also not wrong. They really don't have a clue what's coming.

Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." (John 14:6-7)

But to this Thomas apparently had no rejoinder. Still stumped. No surprise then that later he remains consistent to himself. Innately Thomas needed reality to show itself in black and white before he could conclude that it was real.

So why the value judgement? Why the "Blessed are those who have not seen and yet have believed" as if it's a criticism? And does it then follow that Jesus intended a sweeping indictment of anyone who would rely on practical observation?

If so, to what base use such a faith directive has been put by religious and would-be religious leaders since! At its nadir, the principle of blind faith enables megalomaniac self-appointed prophets to manipulate their followers into submission with the rule that to question shows lack of trust, while to follow blindly shows a "true" faith worthy of divine attention. Of course, the dispenser of divine attention is the false prophet. This dynamic always dead-ends tragically in betrayal and abuse.

Admittedly the words attributed to Jesus, "Blessed are those who have not seen and yet have believed" hardly help. Yet they can simply be seen as an additional statement of fact; we only *assume* they criticize Thomas. However here I must confess. This line sounds suspiciously to me like an elision in the text. In phrasing it directly imitates the Sermon on the Mount, and I suspect scriptural shorthand here, that would need expansion to accurately show its relation to the whole speech. It may even be an insertion, made to imitate the Sermon on the Mount so it would sound more like Jesus than like an early monastic scribe tacking a behavioural directive useful for hierarchical obedience, into a historical account. We can't know for sure if this bears

² For the range of human personalities Jung posited, the mother-daughter team of Meyers and Briggs developed insightful tests.

any truth. But if we assume the line isn't elided or inserted, it remains good advice *only in context*. That is, when someone performs miracles before you, and then they do something even more miraculous in front of colleagues you have reason to trust, just go with it.

Yet in fact, provoking questions that could lead to deeper understanding is precisely how Jesus taught. There's a wonderful outline of Jesus's conversational teaching found in the story of the Road to Emmaus (Luke 24:13-25): there, in Christian Scripture's longest post-resurrection narrative, Jesus, unrecognized, explains to two dazed grieving followers³ how prophecies indeed support that their teacher would have risen from the dead and that clearly this was his Christ-calling. As they walk to Emmaus Jesus explains through specific scriptural reference, example, and discussion. That is also how Jesus argued with his enemies: in one of his pre-crucifixion monkey trials, before Annas, Jesus challenged attackers to apply common sense instead of violence and ridicule, and to lay out their actual charges against him (John 18:22-23). There are also the parables: little plain action stories questioning the usual rules, provoking further discussion toward spiritual understanding. All of these are standard rabbinical methods of discussion, yet Jesus' end-point was always how to understand God's love better so you could live it better. *Practical* understanding mattered.

So here's five-senses Thomas, faced with a mysterious action story, questioning its violation of the usual and needing sensory food for practical spiritual understanding. Where's the great sin? Thomas was living what Mark Finnan earlier in this issue discusses as the Archetype of the Apocalypse. *How on earth* could his beloved Teacher have been executed gruesomely, and now the Resurrection be true, and still support Thomas's understanding of his five-sense world? It could not! Thomas has hit his apocalyptic wall, when all collapses, contradicts.

As if in response to Thomas's floundering, a week later Jesus appears, immediately replying to his disciple by quoting Thomas's original outburst. But could this really now be a risen Christ espousing unquestioning faith as the answer to what has arguably just become Western history's greatest imponderable? We've seen where that road can lead. Clearly Jesus doesn't mean that. Instead maybe something bigger is going on in their exchange, for Thomas and for Jesus: something, thanks to that careful contact and the leap of conviction, which counts more.

It's not that there's no correction going on. Throughout Jesus's ministry Thomas has followed, loved, watched and listened, yet despite witnessing so many healings and multiple raisings from the dead he still hasn't grasped the metaphysical power of God-energies as manifested in Jesus' own mystical life. 'Oh Thomas, your five senses are good, sure, come touch me and reassure yourself. But this physical reality isn't all there is! Have I taught and shown you the Divine realities, and still you haven't grasped the truth?!' Yes, something like that is certainly a valid take on Christ's half of the exchange. But this is Jesus. It's worth remembering how often Edgar Cayce characterised the Christ as endowed with a wonderful sense of humour.

He...REJOICED with those that did rejoice. He joined in with those that made merry, partaking of those things that made merry for the material BODY....[451-2]. Merry – even in the hour of trial. Joke – even in the moment of betrayal. [5749-1] Even while Jesus underlined to Thomas the limitations of literalness, tonally he's more likely to have addressed Thomas with affectionate, if very pointed, good humour.

And of course a characteristic of good humour is that it comes from a place of love. This is the same Thomas whom, John tells us earlier in his gospel, spoke up when Jesus intended to travel to the deceased Lazarus and his sisters. The other disciples

³ The general understanding of Biblical scholars is that these two were Cleopas, Mary the Mother's brother-in-law, with his wife Mary. This "other Mary" had been at the cross, no doubt comforting her sister-in-law. Why the couple didn't recognize Jesus for a quite a while is fruit for another discussion.

quite urgently wanted Jesus to desist. Enemies had just tried to stone him and were surely lying in wait; the other disciples wanted no truck with clear and present danger. Jesus predictably making his way to the home of known good friends during their public mourning seemed suicidal. However Thomas interjects with "Let us go also, and die with him"! (John 11:7-8, 16) Literal Thomas expresses his subjective conviction that how things *are* is the way they will always be: danger *was* there, so danger *is* there. So far he agrees with the others. But Thomas has his own take on what to do next. This danger being so, he's braver than the others and in the moment more sacrificing in his love. Rather than stay safely put, he proposes that if Jesus is determined to go, they go too and take what comes.

There's poignancy in such uncomplicated devotion. The risen Christ would not have forgotten that incident and surely wouldn't overlook its standing proof of real affection now. In affirmation of shared love Jesus bares his flank and holds out his palms to Thomas. It's not Thomas's love that's in question here; the whole exchange points onward.

To the Christ, Clarity mattered. So if in this scene Jesus is continuing to teach clarity, does anything come up in Cayce's readings that could lead the way closer to Christ's intentions? Could we arrive there with more detail and with less judgement against poor Thomas?

The answer, it turns out, lies in reading 5749-6. The reading was a session Cayce gave for a group of spiritual seekers; those present requesting the reading included Gertrude and Hugh Lynn Cayce, Edgar himself (presumably as set by his intention, since he would be unconscious while channelling), Gladys Davis, thirteen other women, and one man. Sensitive to the approach of Easter, on April 5th 1936 this group asked the Source for history and insights surrounding the Resurrection of the Christ.

They were hoping for fuller understanding. But through this reading it becomes possible to see that Jesus's answer to Thomas; and even Thomas's passionate doubt itself; and the denouement of Christ offering his healed resurrected body for examination by the very man carrying such previously determined doubt; stand out not so much because they concern the nature and practice of "faith", blind or otherwise, but because the exchange between Jesus and Thomas precisely expresses the problem of the Resurrection: the deep, challenging conundrum of it; the paradox of its reality; and lying beyond both of those, its mystical power as a demonstration of Divine meaning. The Resurrection embodies the Archetype of the Apocalypse Mark Finnan discusses because it is rooted in the horror of crucifixion; but it also embodies the Archetype of Transcendence which Mark has discussed. Jesus lived through the first archetype, into the second. Why did he do so? Because by *literally living* these archetypes, he tore down everything we observe and believe in as our human day-to-day, leaving both Thomas and ourselves crashed into incredulity. Crashed, we find we are then asked for something utterly new and foreign: our credulity for the apparently impossible. But the impossible is now possible: Jesus's acts of spiritual heroism have altered the very energetic field of consciousness in this material life, creating an opening to God that cannot be closed again. Thomas has been in his apocalypse, and now he's presented with the opening Jesus created, to transformation and transcendence.

Dost thou believe that He has risen? How spoke Thomas? "Until I see, until I have put my hand in His side where I saw water and blood gush forth, until I have handled His body, I will NOT believe." Ye, too, oft doubt; ye, too, oft fear. Yet He is surely with thee. And when ye at this glad season rededicate to...His service, ye – too – may know, as they, that He LIVES – and is at the right hand of God to make intercession for YOU; if ye will believe that He is, ye may experience.

....It is that breaking forth from the tomb....to bring all phases of man's experience to His Consciousness – that indeed became then the fulfilling of the law. [5749-6]⁴

The Source is at pains to discuss how Thomas's doubt serves a dual role. *Thomas's doubt is also the doubt of the ages before and since*, including of those present in the reading room that day. This "Doubting Thomas" had a sacred part to enact with Jesus, and by their exchange in the disciples' locked bolt-hole they were playing out *for all our sakes* a bedrock spiritual affirmation. Jesus sometimes expressed his awareness that his interactions with others would echo down the ages, bringing others in the interaction down the ages with him.⁵ He could hardly be unaware of setting up, with Thomas, such an echo now. But Jesus was not only addressing Thomas's and our own aching collective doubt; he was offering our doubt the kind of contradicting physical proof that our doubt demands – and to our spokesperson, the most doubtful guy in the room. Jesus offered his healed wounds to be touched by this sense-driven man so that first for Thomas, and then for us, the apocalypse of amazement could arrive, and transformation towards transcendence – a state of union with the eternal that lies inside, behind, beyond, and woven through, the physical – could kickstart within.

As Cayce's Source immediately points out at the top of reading 5749-6, the law of karma was also active in Jesus's answer. Jesus as the Christ carried a mission to become an exemplar of right living, and part of this meant not only discharging his own final karma, but going beyond the merely personal to discharge ours too, as pure gift. To receive the gift we only need choose to lead the sort of life he taught.

How, why, was there the need for there to be a resurrection?Has it been, then, the fulfilment of promise, the fulfilment of law, the fulfilment of humankind's⁶ estate? [Yes, e]lse why did He put on flesh and come into the earth in the form of man?

[5749-6]

The resurrection that Thomas examined with his fingers means more too, says the Source. Jesus's triumph is meant for comfort in what can often feel like a wasteland: lonely, painful, unrelenting.

Be not overcome by those things that are of the earth.... Rather clothe thy body, thy mind, with the thoughts, the deeds, the privileges that His suffering as a man brought to thee, that He indeed might be the first...that passed through all those periods of preparation in the flesh....

Though humankind be far afield, then, though [they] may have erred, there is established that which makes for a closer...walk WITH [God], through [Jesus] who experienced all those turmoils, strifes, desires, urges that may be the lot of humankind in the earth.... [5749-6] Jesus lived it all, his bad experiences every bit as bad as bad can get; as the Christ he suffered through; and no matter what *we* may suffer, his betrayal and crucifixion can stand as assurance that Christ understands intimately what we're going through.

And yet beyond the suffering, the Source points out, there was very loving purpose: to ensure someone who, having completed the whole beautiful awful human journey, would be willing and able to answer if we call.

⁴ I've converted American spellings in the reading text to remain consistent with my Canadian spellings.

⁵ See for instance John 19:10-11 – Jesus reassures Pilate he will not stand forever as most guilty; or John chapter 9 – Jesus heals the most redoubtable and witty of blind men, having told the disciples the man was not born blind as karmic payback, but to collaborate in God's work: healed, he becomes a living testament to the Christ's authenticity.

⁶ True to Cayce's time and place and in respect to listeners, the Source uses "man" generically for all people. For the sake of providing access to the Source's sometimes abstruse use of language, I am substituting the inclusive "humankind" as more useful for us to picture in the 21st century, while remaining accurate to the Source's intention.

...[T]o be one with the Father; to show (humankind's) divinity, humankind's relationship to the Maker; to show humankind that indeed the Father meant it when He said, "If ye call I will hear..." [5749-6]

What constitutes a call is not predictable or uniform. Thomas's doubt sent out a call. The risen Christ's appearance in that room was the answer. Sometimes it seems that in extremity we aren't even aware of calling out to God; perhaps those are the calls that, rather than direct requests for this or that in prayer, set up a resonance frequency most disposed to open God's answer. But the timing and nature of the answer is up to God. It's eight days later that Jesus stands before Thomas replying to his quandary.

In support of a Senser's attention to physically-gathered information, perhaps not surprisingly Cayce's Resurrection reading also points out that you don't get to transcendence by ignoring the physical or material needs of those around you, as Jesus did not ignore Thomas. Somewhere along the road to accessing transcendence, your work will include caring for the physical and material with loving responsibility.

....And then as He hung upon the Cross, He called to those that He loved, and remembered not only their spiritual purposes but their material lives..... [5749-6]

From the cross, aware that his mother was losing a son and that young John stood with her below, Jesus dedicated John to be her son in his stead, thus bonding them to each other. Mary's husband Joseph had died; Jesus' role as her son is ending. This is not only intensely loving, it was compassionate on additional fronts: remember that in Jesus' time and culture, women were dependent on a man for their status as mother, wife, or sister to ensure their safety and stability both physical and social. Also, by directing each to the care of the other, Jesus ensured that John's and Mary's spiritual work could best flourish: as his witnesses and as ongoing teachers of his way, their strength was assured in being joined. Meyers and Briggs observe that the concerns of Sensing tend especially toward securing physical needs (and fun). It happens this may then free peoples' spirits for deeper journeys.

But of course, the crux of the matter is that ultimately the Resurrection speeds us far beyond Sensing's messages about life on earth and how it works. There's a mystery at the heart of this conundrum, a mystery so great that like any miracle it either cements us in denial or opens us to transformation.

Yea, as He gave his physical blood that doubt and fear might be banished, so He overcame death; not only in the physical body but in the SPIRIT body - that it may become as ONE with [God], even as on that resurrection morn - that ye call thy Eastertide. On what wise, then, ye ask, did this happen in materiality? [5749-6]

– In 1936 Cayce is still treating Thomas's quandary seriously, and rhetorically poses the same question again. So what banishes doubt, and dissolves the miracle's intangibility? Touch, the sound of a loving voice; and letting go of the fear that we aren't worthy.

What separates ye from seeing the Glory even of Him that walks with thee oft in the touch of a loving hand, in the voice of those that would comfort and cheer? For He, thy [Christ](#), is oft with thee. Doubt, fear, unbelief; fear that thou art not worthy! Open thine eyes and behold the Glory, even of thy [Christ](#) present here, now, in thy midst! even as He appeared...on that day! What meaneth the story of the [Christ](#), of His resurrection, of the man Jesus that walked in Galilee, without that resurrection morn? Little, more than that of the man thou thinkest so little of... [5479-6]

"That man thou thinkest so little of" refers to Thomas. The Source is saying that without the Resurrection Jesus's life could all mean as little as we imagine Thomas's life means. But through his senses earthy Thomas connected to the truth of Jesus's resurrection, and now, says the Source, we can know that through "the touch of a loving hand...the voice of those that would comfort and cheer", we are always in the

Christ-presence. – A profound expansion in both meaning and pleasure for human consciousness when we interect!

Hopefully our “thinking little” of Thomas can lose its kneejerk influence. As Mark Finnan’s article expresses, deep within our beings, often far below awareness, we yet understand the selfless values that define a life of love such as Thomas’s, and we also know that the fabric of our being offers access points to transcendent union that is the experience of God not only immanent in, but defining, our world. The miracle that originally boggled Thomas and that to this day boggles nearly every intellectual Christian and every thinking human being in general, was a master act of Soul that only this progression – Resurrection *after* Crucifixion – can start to make sense of. But resurrection is an embodied promise. It’s a promise that physical life’s daily wastage and suffering can instead relentlessly, steadily, negate. Thomas knew wastage and suffering; he knew that the ghastly details of the Crucifixion had been real. To believe in a Resurrection in the face of all that horror, he would have to *see* the full extent of the mystery and he would have to *hear* the voice and *touch* the living body, he would have to test it. He touched the healed scars of the Christ, and having tested the evidence, reached his conclusion. He did so on our behalf also.

Thomas’s lowly five senses stand to assure us that the conundrum does have a resolution, and that here before him stood its Resolution manifested – the risen Jesus, alive and well. As a response, in Thomas’s own usual and perhaps habitually leaden sceptic’s being, the archetype of transcendence activated. The evidence of his senses landed him in an outburst of connection to the divine within and without, and he cried, “My Lord and my God!” His apocalypse of grim doubt and collapsed reality had dissolved in his arrival at higher consciousness of Divine reality.

Because this is Thomas, his expression on arrival was direct, simple and devout. I like to think that it was also this: blissful.

Perhaps only through willingness to sacrifice our outdated point of view do we meet peace, learn what it feels like when doubt and fear depart. The story of Thomas would seem to suggest that. Even with just an *eventual* willingness to sacrifice old standards, such as Thomas showed, death is uncloaked: both physical body and spirit body show their hidden natures as containers dissolvable in the blissful state of unity with God. Easter Morning is a Christian commemoration of this staggering advancement in possibilities for the weave of our mental fabric. I’m not sure how many Christians know that or could grasp it, but this doesn’t make it less true. That we are constantly in danger of losing sight of the advancement; or that we need not even be celebrants of Easter as such to see it; does not reduce its reality nor its power. Five-senses Thomas stands rock-solid, our beacon representative testing our fear of being ridiculous, testing the impossible, on our behalf.

Thomas also put his declaration of the newly-possible into action. When after Christ’s Ascension the disciples divvied up territory to teach in, he drew India. Immediately of course he tried to demure: he ‘wasn’t healthy enough’, and as a Hebrew he ‘couldn’t speak any Indian languages’. Very Pragmatic Thomas. However tradition says the Christ intervened rather drastically (sound familiar?) and go Thomas did, even possibly as a slave for a time.⁷ In the northwest, then in the south, Thomas left his mark – carrying the messages of Jesus to parts of what are now modern-day Iran, Turkmenistan, and Afghanistan; and in 52 CE landing on the coast of Kerala, southern India. A wonderful story exists concerning Thomas in India.

...Thomas offered to build a palace for the Indian king that would last forever. The king gave him money, which Thomas gave to the poor. Asked to show his progress, St. Thomas explained

⁷ The tradition of Thomas is related in the Acts of Thomas, a Gnostic text of the New Testament Apocrypha.

that the palace he was building was in heaven, not on earth. Thomas... planted seeds of the new Church, forming many parishes and building many churches along the way.⁸

Thomas's transformation, it seems, is complete. While always a default Senser driven by his comfort with the pragmatic (those churches he built and established as he went); Thomas has mightily relaxed his grip on literalness, enough in fact to demonstrate an excellent working grasp of the Christ's foundational *metaphor* concerning the Kingdom of God!

And apparently transformation was not only immanent in his exclamation to the risen Jesus. It became a quality in him that others, to whom he perhaps *could* have seemed merely some feeble, inarticulate foreigner, had become not only understandable despite language barriers, but trustworthy. The additional resonance of his implacably kind habits would have modelled the Christ's message well.

To this day, Saint Thomas is venerated as the Apostle of India. In fact, there exists a population of Christians along the Malabar Coast, on the western coast of India, who lay claim to conversion by St. Thomas. Their tradition holds that he built seven churches, was martyred during prayer by a spearing on the "Big Hill" near Madras, and was buried in Mylapore, on the east coast of India....⁹

Where Thomas taught, the Eastern Catholic tradition lives on to this day: Syriac or St. Thomas (Catholic) Christians, in the state of Kerala alone, numbered 4.25 million at the time of a 2011 census. Later Portuguese Catholic invaders, bent on colonizing southern India, piggy-backed on the work of St. Thomas, trying to wrench it into line with their own agendas; factional battles ensued; but Thomas's work in India was ancient, and has proved resilient. Thomas hadn't needed an invasion. He became compelling because he had miracles he could describe convincingly. How? He'd witnessed them first-hand. The great Senser had heard – seen – touched the proofs of the risen Christ.



'Tomb of St. Thomas', Basilica of St. Thomas, Chennai, India. Note the quotation above the sarcophagus: an exclamation echoing through time. (flickr.com/photos/sanjayusta/337444253)



⁸ <https://www.stapostle.org/st-thomas-church-parish-history/saint-thomas-biography/> , website of the Naperville, Illinois, St Thomas the Apostle Catholic Church, USA. A further location attesting Thomas's ultimate reach.

⁹ Ibid.

