







VENTURING INWARD

SAFE AND UNSAFE WAYS TO
EXPLORE THE UNCONSCIOUS MIND

Hugh Lynn Cayce



A.R.E. Press • Virginia Beach • Virginia





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*For Sally,
whose patience and encouragement made this book possible*







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Foreword

PERHAPS MORE THAN ANYONE, HUGH LYNN CAYCE (1907–1982) was responsible for taking Edgar Cayce’s A.R.E.—the organization founded by his father, Edgar Cayce—from its humble beginnings and turning it into one of international renown. At the time of his father’s death in 1945, the organization had several hundred active members. Through Hugh Lynn’s efforts, lecture engagements, outreach to various professionals, publishing contacts, and his ability to inspire people wherever he went, he helped to build the A.R.E. into an organization of global outreach. Hugh Lynn spent a lifetime networking with professionals in a variety of disciplines. He paired Ph.D.s, comparative religious experts, parapsychologists, health care professionals, archaeologists, and others with information in the Cayce readings and invited exploration, research, and comparative study.

Because of his lifelong efforts, Hugh Lynn was instrumental in developing widespread recognition and acceptance of subjects such as psychical research, dream analysis, meditation, and personal spiritual





development. Awarded the title of First Citizen of Virginia Beach in the 1960's, he was known for his commitment and enthusiasm for working with young people. A dynamic and popular speaker, a champion of children, he spearheaded the creation of A.R.E. Camp and served for many years as a scoutmaster in Virginia Beach. His talents as a visionary, speaker, writer, and emissary of his father's work left a lasting impact upon the Cayce legacy, as well as countless individuals who worked with Hugh Lynn directly.

When *Venture Inward* was published in 1964, it was described by *The Christian Herald* as "an invitation to the unexplored world of the unconscious . . . a sane and sensible guide to the powers and perils of psychic experiences . . . it is the number one book in its field." Although there has been a great deal of information written about consciousness and psychic experiences in the intervening decades, there is still much more to learn about the unconscious mind. Ironically, the Cayce readings themselves stated as early as 1924 that the study of the unconscious, as well as the psychic forces and the soul, should be "the great study for the human family." (3744-5) This book remains an extremely important resource, utilizing fascinating case histories that explore many dimensions of consciousness for anyone with questions or experiences in this area.

In addition to discussions of psychic experiences such as telepathy, clairvoyance, and mediumship, and altered states of consciousness such as drug-induced states, hypnotism, and meditation, this book is also a firsthand account of Edgar Cayce's eldest son, Hugh Lynn Cayce, who knew his father better than any other individual and had the opportunity to directly work with the greatest psychic of the twentieth century for decades. Hugh Lynn spent his lifetime in the field of psychical research, researching and disseminating the information in his psychic readings, and helping countless others understand and work with their own psychic abilities. The story of Edgar Cayce is examined in this volume from an eyewitness perspective—the way no one else could tell it. The author also provides readers with safe, systematic, and proven approaches to exploring their own "venture inward," exploring and clarifying the information in the Edgar Cayce readings on this subject. For those looking for "safer doorways to the unconscious," they are described here and include meditation, dream interpretation,



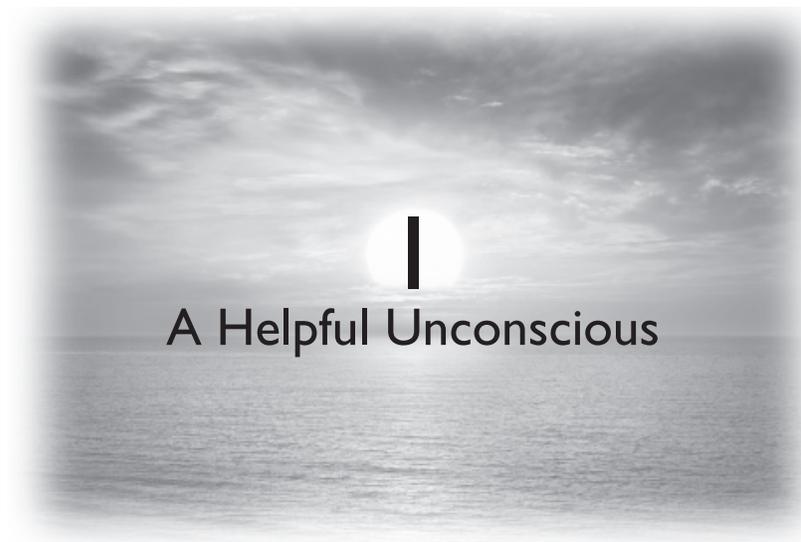
and personal spirituality as safe gateways to greater spiritual awareness.

Prompted by Hugh Lynn Cayce's passion for the Work, Edgar Cayce's A.R.E. (www.EdgarCayce.org) has grown from its humble beginnings to an association with Edgar Cayce Centers in countries around the world. Today, the Cayce organizations consist of hundreds of educational activities and outreach programs, children's camps, a multi-million-dollar publishing company, membership benefits and services, volunteer contacts and programs worldwide, massage and health services, prison and prayer outreach programs, conferences and workshops, internet and online activities, and affiliated schools (Atlantic University: www.AtlanticUniv.edu and the Cayce/Reilly School of Masotherapy: www.CayceReilly.edu).

Throughout his life, Edgar Cayce claimed no special abilities, nor did he ever consider himself to be some kind of twentieth century prophet. The readings never offered a set of beliefs that had to be embraced, but instead focused on the fact that each person should test in his or her own life the principles presented. Though Cayce himself was a Christian and read the Bible from cover to cover every year of his life, his work was one that stressed the importance of comparative study among belief systems all over the world. The underlying principle of the readings is the oneness of all life, a tolerance for all people, and a compassion and understanding for every major religion in the world.

Today, the Cayce organizations continue the legacy begun by Edgar Cayce and forever inspired by Hugh Lynn Cayce with their undergirding mission to "help people change their lives for the better—physically, mentally, and spiritually—through the ideas in the Edgar Cayce material." And, as Hugh Lynn was often heard to say, "How can we not share the best that we know?"





A Helpful Unconscious

“SON, THE DOCTORS ARE GOING TO HAVE TO OPERATE ON YOUR EYES.”

It was Dad’s voice breaking through dark, aching layers of bandages on my head and face. For a seemingly endless number of pain-filled days I had been lying in bed suffering from burns, shock, and the blinding flash from a partially-filled box of flashlight powder into which I had dropped a lighted match. As a six-year-old boy, I was undergoing my first experience with real physical pain.

The silence seemed to press down. Someone coughed nervously.

“Dad, you’re a good doctor when you’re asleep,” I answered; “Why don’t you tell them what to do?”

A story I had heard told many times by members of my family came back to me. My mother had contracted tuberculosis. She had suffered terrible pains in her chest and had begun to grow frail and weak. Her brother had died of this disease, and the doctors had expected her to die, as well. Dad, who had no medical training, had given “a reading” which included directions for inhaling brandy fumes.



The inroads of the disease on the lung had been stopped. A special diet had helped restore her health. The story always ended, "Edgar told the doctors what to do in a reading. There has never been any trouble with the TB since then."

I knew about readings. My father would lie on a bed or couch and seem to go to sleep. Gertrude, my mother, would sit near him, and when he began to breathe slowly and regularly, as a sleeping person does, she would give him the name of someone who had asked for help. The individual might be there in the room or off in a far part of the country or even abroad. It was important, though, for the individual to be in the place agreed upon at the time the reading was being given. Gertrude would ask my father to look over the individual and report the physical condition, making suggestions for curing whatever might be wrong. This he would immediately do, describing any deviation from health. A stenographer would write down exactly what my father said so that a transcript could be given to the individual or to his doctor. These reports were called *readings*. Ever since I could remember, all kinds of people had been coming to Dad seeking help.

My father gave a reading on the condition of my eyes. Medicine to be taken internally, a special diet, and new solutions for the external bandages were recommended. From the time the dressings were changed, I began to feel better. When the bandages were removed several weeks later, I could see. That personal experience with Edgar Cayce's psychic power has remained my most vivid impression of "a reading."

When this incident occurred in Selma, Alabama, in 1913, Edgar Cayce was already famous as a man who spoke like a doctor when he was in a self-imposed, hypnotic-like sleep. Several thousand people had already sought his help. The reading on the injury to my eyes was only one of a series of family readings which influenced him in trying to use his gift to help others when they asked. On another occasion, my mother, Gertrude Cayce, had what appeared to be appendicitis. Dr. Gay, the family physician, recommended an operation. A reading from the sleeping husband advised a combination of drugs in three capsules. The operation would not be required, it was stated. Dr. Gay followed the directions. It was not necessary to operate. On the other hand, when Edgar Cayce himself suffered with intestinal pains in the

general area of the appendix, the doctor did not advise an operation. A reading described an appendix wrapped around the intestine and about to burst. An immediate operation was urged with the warning that my father might die. Dr. Gay operated and found the appendix in exactly the condition described.

For me the scope of the medical clairvoyant power grew more and more impressive through the years. For a woman in Washington, D.C., a reading described the cause of a serious physical condition as arising from poisoning from a hair removal product she had used. The treatments which were outlined restored her health. The correspondence requesting the reading made no reference to the depilatory cream. Nevertheless, it proved to be the source of the trouble. As early as 1910 an Edgar Cayce reading described for a man, hundreds of miles away, an ulcerous condition of his stomach. The treatments suggested were not unusual, but in the reading a final succinct sentence was added: "This will relieve the condition but know that this distress will return unless this entity changes his attitude toward his wife." Psychosomatic studies, the mental and emotional influences on body conditions, were not so well known then as they are today. Edgar Cayce apparently knew not only how the man felt toward his wife but also what this was doing to his body.

The clairvoyance at times seemed to reach beyond the individual who requested help. In an Eastern city a woman complained that an inhalant prescribed for her in a reading had irritated her throat and nose rather than producing a soothing effect. A subsequent reading explained that the druggist who filled the prescription had substituted another ingredient for one recommended. When confronted with the question, the druggist admitted the change. He explained that since it was not a doctor's prescription and was not to be taken internally, he substituted what he believed was a better ingredient for one he did not have in stock. When compounded according to the directions in the reading, the inhalant proved very helpful. Here is distant perception of a compound and/or the mind of the druggist.

A great many "emergency" readings were given which brought immediate help, such as the following cases. For a girl in a Midwestern city suffering from a serious intestinal infection, a reading suggested poultices of crushed grapes and castor oil packs as part of the treat-

ment, which produced almost immediate results. A telephone call to Edgar Cayce asked for an emergency reading. A man was suffering severe gallstone pains. A reading given the same night included an outline of treatments which provided relief and made an operation unnecessary.

Distance from the subject of the reading did not appear to be a barrier. A man in London was given a detailed, checkable analysis of his physical condition. The suggestions were followed with excellent results. The same reading contained a brief reference to what the man was doing as the reading was being given thousands of miles away.

Here is a fair example of a complete reading, which shows accuracy in diagnosis. The suggested treatments brought good results without involving overdramatic circumstances.

On May 30, 1934, in Virginia Beach, Virginia, the following information was given by Edgar Cayce, in an unconscious state, for a woman forty-eight years old, several hundred miles away in Raleigh, North Carolina. The woman's sister and a friend were present at the reading. Neither of them talked with Edgar Cayce prior to the time the information was given:

Now, as we find, while there are many physical conditions in this body that are very good, there are those conditions that with the correction would make a much better body physically and mentally for the activities in the mental, spiritual, and material body. The disturbances, as we find, have to do with some minor conditions respecting functionings of organs, and little or no organic disorder. While many portions of the system are involved at one time or another, the conditions are such that they may be easily corrected in the present.

These are the conditions as we find them with this body.

First, in the *blood supply*: here we find the form of an anemia, or the lack of a proper balance in the numbers of the red blood cells and the white blood cells. This condition exists now. Later we may find an alteration in just the opposite direction. This arises from nervous conditions that disturb the circulation, and the assimilation of what is taken as food values for the body. The nerve disturbance arises, as we shall see, from two—yea, three—distinct

causes, making a combination of disorders contributory—as will be seen—one to another. Hence there is not only the variation in the red and white blood supply, or the form of anemia, but the character of the disturbance in other portions of the body, as we shall see.

As to the characterization of the blood itself—that is, the hemoglobin, the urea, the activity in its coagulation and in the blood count—this varies, not so much as to cause what may be termed an unbalanced metabolism but the very character of the nervous condition makes low blood pressure and at times disturbances to the heart's activity and its pulsation. Dizziness arises at times from distinct causes, during the periods of the menstrual activity, in elimination and during the periods when there is overexhaustion by excitement to the nerve forces of the body, or at other times we may find it arising purely from gases that form from nervous indigestion. These changes and alterations in the pressure cause changes in the character of the blood itself, though the body may not be said to have a blood disturbance—but the functioning of the organs themselves and their activity upon the system through the nerve supply makes the disturbance, though the character of the blood so far as carrying poisons or any character of bacilli in same is lacking; for it is very good in these directions.

In the *nerve forces* of the body we find much that is a cause, and much that is an effect. So, it is not altogether nerves; though the body is nervous naturally from those conditions that have existed and do exist in the body, but under stress or strain no one would call the body a nervous person; for she would be very quiet and very determined and very set in what she would do, and she would do it!

In the cerebrospinal system we find there has been a relaxation in the third and fourth dorsal area that has tended to make for a relaxing in the position of the stomach itself, or the organs or the nerve tendons and muscular forces through the hypogastric and pneumogastric plexus, as to allow the stomach itself to tilt to the lower side, or the pyloric end up and the hypogastric or the cardiac end lower than normal, you see. This makes for a tendency of easy fermentation in same, and is a natural strain on the nerve system. The muscular reactions cause the condition, but the effect is