



Edgar Cayce on

Auras
& Colors



Also by Carol Ann Liaros

Intuition Made Easy

Also by Kevin J. Todeschi

Non-Fiction

Dream Images and Symbols: A Dictionary

Edgar Cayce's ESP

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Soul Signs: Life Seals, Aura Charts, and the Revelation

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A Persian Tale

The Reincarnation of Clara

The Rest of the Noah Story



Edgar Cayce on

Auras & Colors

Learn to Understand Color
and See Auras

*Including the well-known Auras booklet
written by Edgar Cayce*

Kevin J. Todeschi & Carol Ann Liaros



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





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by Kevin J. Todeschi and Carol Ann Liaros

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Auras are twofold. That which indicates the physical emanations, and that which indicates the spiritual development . . .

The aura, then, is the emanation that arises from the very vibratory influences of an individual entity, mentally, spiritually—especially of the spiritual forces.

Edgar Cayce reading 319-2







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P reface

In simplest terms the aura is a field of energy that emanates from all things. Some may see it as a band of color or colors; others might describe the appearance of an aura as waves of light or motion, and still others indicate that they can “feel” certain things just by being close to another person’s energy. Those who can see or feel this band of energy or vibration insist that the aura provides descriptive information about the person, plant, living thing, or object from which the aura is emanating. Although the existence of this kind of energy might sound unusual to some people, what may be even more surprising is the fact that everyone can be taught to see or experience an aura.

In Western religious history the aura has been associated with the halo. In mysticism the aura is connected to the astral or non-physical body. Although some individuals contend that there is no such thing as an aura, in the twentieth century Kirlian photography provided what



for many became scientific evidence for the existence of the aura. Kirlian photography is able to capture evidence of the energy fields surrounding all living things and can also depict phantom energy that is no longer present from a living object. For example, even after a leaf has been torn from a plant, a Kirlian photograph will still display a faint image of the leaf that has been removed.

Those who can see the human aura contend that it is the sum total of the individual—physically, mentally, emotionally, and spiritually. It can provide details about a person's health, life experiences, relationships, attitudes, strengths, weaknesses, moods, problems, thoughts, ideas, and even past lives. In the same way a fingerprint is unique to the individual the aura is unique, as well. Ultimately, the aura is the vibrational manifestation of everything that exists about a person.

Countless people have actually had experiences with the human aura without really knowing it at the time or realizing what they have encountered. Have you ever come in contact with another person and instantly had the feeling of wanting to take a step back, as though something was repelling you? Conversely, have you ever met someone for the very first time and had the feeling of being instantly drawn to that individual? Both of these experiences note how it can “feel” to be in proximity to another person's energy field or vibration. There is an instantaneous effect that another individual's aura and vibration have upon your own.

One of the early proponents of the existence of the human aura was Edgar Cayce (1877-1945), the most documented psychic of all time. Called the “father of holistic medicine” and “the sleeping prophet,” Edgar Cayce became known for his incredible clairvoyant accuracy and for a psychic legacy that continues to help and inspire individuals around the world. For forty-three years of his adult life, Cayce possessed the ability to lie down on a couch, close his eyes, fold his hands over his stomach, and put his mind into an altered state in which virtually any type of information was available to him. The accuracy of Cayce's psychic work is evidenced by approximately one dozen biographies and literally hundreds of titles that explore the thousands of topics he discussed and various aspects of his information, as well as a thriving organization and a university that continue to exist based on his work. (Additional

information can be found in *There Is a River* by Thomas Sugrue, *Edgar Cayce—A Seer Out of Season* by Harmon Bro, and *Edgar Cayce: An American Prophet* by Sidney Kirkpatrick, or by visiting www.EdgarCayce.org and www.AtlanticUniv.edu.)

When asked about the source of his information, Cayce replied that there were essentially two. The first was the subconscious mind of the individual for whom he was giving the reading and the second was the Akashic records. In further describing these records, Cayce stated: “Upon time and space is written the thoughts, the deeds, the activities of an entity . . .” (1650-1)¹ The Akashic records somehow maintain an account of everything that has transpired in the universe. Similarly, the human aura is the sum total of everything that has transpired in an individual’s unique soul history, including the past times and the previous lives of that person. When asked to describe his personal experiences with auras, Cayce had this to say:

Ever since I can remember I have seen colors in connection with people. I do not remember a time when the human beings I encountered did not register on my retina with blues and greens and reds gently pouring from their heads and shoulders. It was a long time before I realized that other people did not see these colors; it was a long time before I heard the word “aura,” and learned to apply it to this phenomenon which to me was commonplace. I do not ever think of people except in connection with their auras; I see them change in my friends and loved ones as time goes by—sickness, dejection, love, fulfillment—these are all reflected in the aura, and for me the aura is the weathervane of the soul. It shows which way the winds of destiny are blowing. (See *Auras* booklet, Appendix I)

¹The Edgar Cayce readings are numbered to maintain confidentiality. The first set of numbers (e.g., “1650”) refers to the individual or group for whom the reading was given. The second set of numbers (e.g., “1”) refers to the number of the reading for that individual or group.



Cayce gained a wealth of personal experience with the meaning of colors and energy patterns that he saw emanating from all individuals. He perceived the aura as a series of vibrating colors that surrounded an individual and provided a barometer of a person's health, state of mind, strengths, weaknesses, desires, thoughts, and more. In fact, Cayce believed that every thought and action possessed an energetic vibration that was essentially reflected in a person's aura.

In addition to perceiving the colors in auras throughout the many years he gave life readings to people—those readings which discussed the soul's history through time as well as personal strengths and weaknesses—Cayce frequently discussed which colors most aligned with an individual and which colors were most in tune with an individual's personal vibration. As a case in point, during a reading given to a nineteen-year-old stenographer who was apparently strong-willed, strong-minded, temperamental, and prone to condemning herself and others, Cayce advised her against ever wearing red, as the energy and vibration of the color would reinforce her negative attributes. Instead she was encouraged to wear delicate shades of grays and greens, as these colors would be more conducive to her temperament and more apt to inspire confidence in herself and others. (2522-1) Conversely, Cayce once advised a withdrawn, introverted, and subdued forty-four-year-old clerk that she needed to wear red in order to energize her own vibrations and give herself more "flash or show." He went on to say: ". . . For the vibrations of . . . {self} have even been so subdued about the entity that little of the real beauty has escaped, because the love and deep emotion had been kept hid so long." (3564-2)

Edgar Cayce repeatedly emphasized that color was a vibration and that each individual had an affinity to certain colors more than others because of her or his own level of soul growth and personal vibration. By utilizing the vibrations of certain colors, an individual could empower traits or abilities he or she needed to work on, whereas other colors might help to restrain or diminish undesirable characteristics.

One discussion of the use of vibrations occurred in a reading given to a thirty-seven-year-old woman who apparently needed more balance in her life. Her positive qualities included having a good sense of humor, possessing a great capacity for love, and often being perceived



as someone who was extremely “sweet.” On the other hand, the same woman was told that she was entirely too sensitive, which often adversely affected her relationships with others. Extremely hard-headed, she also exhibited a bad temper. In order to help in her daily interactions with others, the reading recommended the use of all seven principal colors at different times—red, orange, yellow, green, blue, indigo, violet—as well as black and white. The reading advised: “. . . For color itself is vibration, just as much vibration as—or even more than—music.” (3637-1) By alternating the various colors, in time she would be able to achieve the balance she apparently needed. Cayce added, “By the colors indicated, ye can control almost thine own physical being, by thine own mind!”

Throughout his life Edgar Cayce gave additional readings that explored the importance of color. He gave readings on life seals, which discussed the creation of a unique personal symbol for motivation and inspiration, and aura charts, which contained a visual depiction of the soul’s history through time. Cayce also gave readings on color symbolism such as that contained in dreams and in the Book of Revelation and discussed how certain past-life experiences could influence individuals to be more drawn to specific colors. There are literally hundreds of Cayce readings on the subjects of auras, colors, and personal symbolism.

In addition to Edgar Cayce, reputable contemporary psychics are also able to access the Akashic records as a source of information and can discuss how those records manifest in the lives of individuals. Many have also worked a considerable amount with auras. For example, according to psychic Carol Ann Liaros who has given readings for many decades: “An individual’s aura is a personal manifestation of his or her Akashic records. Whatever is going on in the person’s life is evident in the aura. An individual’s aura changes as the body’s physical health or vitality changes.” When she sees gray spots around the heart area, for example, she knows that the individual has had a heart attack or has some other problem with the heart. Much like a networked computer system, from the aura it is possible to access anything contained within the central record itself.

Carol Ann began her psychic work back in the 1960s but was extremely surprised that life events led her in that direction. Her career



began after friends convinced her to see a reputable psychic who gave Carol Ann a reading of her own. The individual told her that she was extremely psychic and that she would be using her intuition to teach others. He went on to say that Carol Ann would be doing extensive travelling with her teaching, that she would be working with “men in white coats, like doctors and scientists,” and that she would write a book about her psychic experiences.

After the reading Carol Ann was convinced that the psychic had been wrong and that she had no intuitive talents of her own. However, her friends insisted that she try to give them readings. In time Carol Ann came to understand that not only she had intuitive talents, but everyone else did also. Eventually she told Hugh Lynn Cayce, Edgar Cayce’s eldest son, about some of her psychic experiences; and he referred her to Dr. Justa Smith, a biochemist, educator, and nun, who was working with the Human Dimensions Institute at Rosary Hill College doing research with healers. Carol Ann’s research with “the men in white coats” began.

Over the years Carol Ann Liaros has logged more than one million air miles in traveling to teach individuals how to use their own intuitive gifts. She eventually authored *Intuition Made Easy*, a book that explores how people can use and experience their psychic perception. When asked to describe her first experience seeing the human aura, Carol Ann recalls:

I remember telling Dr. Justa Smith that seeing auras was not one of the intuitive skills I possessed. She asked me: “Don’t you see colors or anything around people?” I told her I didn’t. Sometimes I saw hazes and glows around people or behind people but I couldn’t see auras and colors and discern when someone had a physical problem.

Dr. Smith said, “Let’s try an experiment. Take a look around me. Do you see anything around me?”

Thinking that auras were in color and that I was only seeing a glow around her head, shoulders, and arms, I laughingly told her I couldn’t see her aura. She persisted in questioning me. I looked at this grayish glow and said,



“There seems to be a break in it from about the bottom of your ear to your shoulder.”

She said, “That’s very interesting because I have a neck and shoulder problem that I’m being treated for and that’s exactly where it is.”

Well, being the skeptical, logical thinker that I am, I decided it had to be a coincidence. Besides, I could see the same kind of haze around tables, chairs, lamps, animals, and trees. I saw it around everything. My misconception at the time was that auras only radiated from human beings.

Soon afterwards, I began experimenting with this haze or glow. I might ask someone, “Do you have anything wrong with your ear?” because I might have seen a break there, not as much energy, or it looked aggravated. And they’d respond, “Yes, as a matter of fact, I have an earache.” Persisting as the very logical person that I am, I went to the eye doctor and had my eyes checked. My eyes were fine.

Many, many months later when I finally began to see colors around people, I thought, “Oh, I have glaucoma. That must be what this is. It has nothing to do with seeing auras.” And so again I went to the eye doctor. I did not have glaucoma, and I was still seeing colors around people.

One of Carol Ann’s most fascinating experiences teaching individuals to see the human aura occurred while she was working with a class at the YWCA in Batavia, New York. She explained to the students what the aura was and how to begin seeing it by refocusing the eyes on a higher, finer level of energy. She then stood up against a white screen wearing her black outfit (so their minds wouldn’t say, “that’s only a reflection of the color”) and had them do a relaxation exercise with their eyes closed. When they opened their eyes, they were asked to describe whatever they could see. Many saw a huge glow; others could see colors behind her, and so forth. One of the students in the class seemed to demonstrate a tremendous level of accuracy.

Carol Ann had several more students come up one at a time and stand with their backs against the screen in order to give the class the



ability to see how one person's aura might look different from someone else's. Some saw different shapes, intensities, and colors; and again the same individual showed a real talent for seeing the human aura.

Finally Carol Ann asked for any volunteers to come forward who possessed a physical problem that wasn't obvious and couldn't be seen. These auras gave the students in the class the opportunity to see how the aura looked "different" wherever a physical issue was present—for example: wider, narrower, darker, lighter, bulging, or indented. The same male student proved to be talented with this exercise as he was able to see various shades of color and was able to pinpoint areas where there was a physical problem because the area "looked darker" to him.

After the class, the wife of the talented student came up and asked, "Did you see how well my husband did?" Carol Ann replied that he had done a great job. The wife added, "But, you don't know the best part—*my husband is totally blind!*"

Carol Ann was stunned. It turned out that the man was forty-one years old and had been blind since the age of fourteen, with no light perception. His wife had dragged him to the class because she didn't want to attend alone. He had also attended as a "non-believer." When he was asked how he had been able to see the auras, he thought for a moment and said, "Well, I did with my mind what you told the others to do with their eyes, and I could see it!" When he was asked to show where in his mind he had seen the auras, he pointed to the middle of his forehead—the third eye. This experience became the original impetus behind Carol Ann's founding and directing "Project Blind Awareness," which for many years was an innovative training program designed to enhance intuition in blind participants in order to help them become more mobile and independent. Presently, Carol Ann is convinced that anyone can be taught to experience the aura:

Our eyes are accustomed to seeing on a very dense level of energy—this physical level. We appear to be solid but in reality our physical bodies are made up of millions of moving molecules with a lot of space in between the moving molecules. All it really takes to see an aura is an eye adjustment. We need to train ourselves to see on this higher,



finer level of energy. It is simply a conscious refocusing of the eye.

The purpose of exploring the aura is actually to better understand the self. In the same manner that tools such as astrology, psychic readings, numerology, psychological tests, personal introspection, dreams, and more can empower an individual to become all that she or he was meant to be, working with the aura can be beneficial in overcoming one's issues and in cultivating personal strengths. Most often the aura is ever changing, multi-layered, and multi-colored. The size, shape, and colors generally change and evolve depending upon what an individual is doing, what she or he is thinking and feeling, and whom or what the person is encountering. Like a mirror, the aura provides a reflection of the individual, but it is a reflection that details both the exterior and interior parts of one's self. The key to seeing auras is similar to undertaking the rest of the psychic processes. The key is being able to relax.

This book was written in order to provide individuals with information about the human aura—what it is and how it can be experienced. In addition to citing contemporary examples as well as examples from the life's work of Edgar Cayce, the book explores the meaning of colors and how the vibration of color can impact individuals. It also examines what colors may mean (positively and negatively) in the human aura. Even if you've never seen an aura before, or believed it was possible to see an aura, this book will give you the tools to experience the human aura. It is hoped that this book might make some small contribution to understanding the fact that each of us is much more than a physical body and that some of the tools we need in order to know the self have been with us all along—we just didn't know where to look.

Kevin J. Todeschi
Carol Ann Liaros



I Edgar Cayce on Auras and Colors

The Edgar Cayce material examined in many ways not only the subject of color but also the idea of auras. A major area of exploration in the Cayce readings is that of personal symbolism. This topic is discussed in readings dealing with dreams and dream interpretation as well as the interpretation of personal signs and symbols (such as those contained in artistic renderings of what the readings referred to as life seals and aura charts). There was also a thorough exploration of symbolism undertaken by a group of individuals who called themselves the Glad Helpers Prayer Group. Although the primary interest of this prayer group was working with prayer, meditation, and spiritual healing, the group also obtained readings on a number of subjects that explored personal symbolism including the interpretation of the Book of Revelation and an exploration of the connection between the spiritual chakras and the endocrine glands of the physical body.

In terms of how personal symbolism was connected to the subjects

of color, consciousness, and the body's physiology, the readings stated that as energy rose through the endocrine centers of the body there were symbols and colors associated with each of these centers, which could come to consciousness. For example, in the Book of Ezekiel in the Old Testament, the prophet Ezekiel while in prayer has a vision in which he sees four beasts caught up in a whirlwind: a man, a lion, an ox, and an eagle (Ezekiel 1:10). Similar imagery is witnessed five hundred years later by the Apostle John during his Revelation experience when he sees a lion, a man, a calf, and an eagle (Revelation 4:7). According to Cayce the images of these four beasts are actually associated with the four lower spiritual centers and can come to consciousness during meditation or prayer as the energy of the kundalini rises through the body. The symbolism association witnessed by both Ezekiel and John is as follows: the root chakra stands for a calf or an ox, the second chakra for a man or a human, the third chakra for a lion, and the fourth chakra for an eagle.

There are colors associated with each of the seven major chakras, which Cayce correlated to the body's seven major glandular (endocrine) centers. Each of these colors has its own vibration and is also associated with the raising of personal consciousness. Cayce told the group: ". . . For as has been given, color is but vibration . . ." (281-29) The higher the center, the higher the level of vibration and consciousness, so that the first chakra and its corresponding color are lower than the seventh chakra and its corresponding color. The colors of these chakras or glands are easy to remember since they occur in the same order as the colors of the rainbow—red, orange, yellow, green, blue, indigo, and violet:

Center / Chakra	Endocrine Gland ²	Associated Color
1	Gonads	Red
2	Cells of Leydig	Orange
3	Adrenals	Yellow
4	Thymus	Green
5	Thyroid	Blue
6	Pineal	Indigo
7	Pituitary	Violet

²For a detailed discussion of the endocrine glands and the physiology of meditation, see *Meditation and the Mind of Man* by Herbert B. Puryear, PhD and Mark A. Thurston, PhD (Virginia Beach, VA: A.R.E. Press, 1983).

Although each of the colors corresponds to a level of consciousness and an understanding of what that color symbolized, Cayce also told the prayer group that personal associations and experiences with colors could supersede their generally accepted meaning. For example, while many individuals associate blue with spirituality and one's spiritual path, to some that color might be associated with depression and the experience of "feeling blue."

To be sure, an interest in color and an exploration of what colors may mean are not simply relegated to the Edgar Cayce information. Quite the contrary, for in the world of our perception color is all around us. Whether it is the vibrant greens of spring, the brilliant colors of summer, the orange and reds of autumn, or the intense white of our surroundings after a snowfall, color has always been a part of our environment. Throughout our lives, our relationship with color has an ongoing impact upon the clothes we wear, the cars we drive, the furniture we choose, and even the food that we choose to eat. Color is everywhere. But in a very real sense color is a collectively perceived illusion. What we think we see is actually a by-product of the way in which the vibration of visible light is perceived by the eyes and the brain.

In terms of the science of color, it has been proven that the yellow banana we ate for lunch does not actually exude the color yellow. Instead the banana absorbs all frequencies of visible light that are shining on it with the exception of those frequencies that are reflected and perceived as yellow. We perceive things as being specific colors because all objects absorb certain wavelengths and reflect others. The reflected wavelengths are those that reach the eye. We perceive color because of our ability to distinguish among these different wavelengths. The shortest wavelength (and highest frequency) that is generally visible to humans is violet, and the longest wavelength (and shortest frequency) that is generally visible is red. A wavelength is measured in an infinitely small measurement equating to a thousand millionth of a meter called a nanometer (nm), and the visible range is approximately 380 nm to 740 nm.

Although some might believe that white is the absence of color whereas black contains all colors, the reverse is actually true. It was Isaac Newton who discovered that white light divides into its color com-

ponents when passed through a prism. He labeled those colors red, orange, yellow, green, blue, indigo, and violet. Often the science of color does not distinguish a difference between indigo and violet, therefore “visible light” is often associated with just six bands of color. [It is important to note that “visible light” in the animal kingdom is much different than that perceived by human eyes. For example, many birds see a wider range of colors than humans, including colors in the ultraviolet spectrum (light with a shorter nm wavelength than violet); conversely, dogs and cats are generally labeled as “color blind” because they see very pale colors or various shades of gray.] However, since both Newton and Cayce discussed the importance of these seven colors, they will certainly be worth examining later.

Two of the tools dealing with personal symbolism and colors that are distinct to the Edgar Cayce readings are life seals and aura charts.³ Essentially, both of these tools are visual drawings and artistic depictions of symbols, images, and colors that Cayce suggested could assist each individual in better understanding him or herself. Life seals are drawings that individuals create, usually within a circle, that can help them better understand themselves. Similar to the use of mandalas by Carl Jung, these drawings contain colors, pictures, and images that have a symbolic importance to the individual. Ultimately, these seals serve as reminders of a person’s talents as well as those things that the individual may need to work on in the present. Cayce once told a twenty-year-old woman that she had the ability to create life seals for others, and he described the purpose of these drawings:

. . . that which will arouse in the inner self of individuals, individual minds, individual souls, that which will aid those individuals in knowing themselves, their weaknesses, their faults, their uprisings, their downsitings. That which enables the individual soul to see itself better. And that which aids each individual or hinders it, or is helpful to it in giving expression of itself in the present experience. 275-36

³For a detailed exploration of life seals and aura charts, see *Soul Signs* by Kevin J. Todeschi (Virginia Beach, VA: A.R.E. Press, 2005).

Building upon this use of personal symbolism as a means of understanding the self while also incorporating the concepts of reincarnation and soul memory, Edgar Cayce recommended the creation of what he called an aura chart. The aura chart is essentially a visual illustration of the soul's journey with pictures, images, colors, and symbols that portray what the soul has learned as well as where it has succeeded or failed in its passage through time and history. The aura chart depicts those lifetimes or incarnations that most influence the individual in the present—in other words those periods in history to which the individual feels most drawn and has the greatest emotional response (good or bad). Essentially, the aura chart is a visual representation of what Cayce referred to as the soul's Akashic record—the universal record or database of each individual's personal soul journey.

The first individual to request an aura chart reading was Cayce's secretary, Gladys Davis, who was told that a reading requesting ". . . the symbols, colors, and the meaning of each . . ." could be made into a drawing that would be helpful to her. (288–50) Later, a thirty-one-year-old auto salesman requested an aura chart for himself and was told of its purpose:

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

The beauty of such a drawing depends much upon the concept of the artist. Yet these may visualize for the entity that as may bring helpful influences into the experience.

533-20

The idea of using symbolism to facilitate personal growth and an expanding consciousness as well as a means of understanding one's inner self is connected to what transpires during the Jungian concept of individuation. Essentially, the process of individuation is one in which the conscious mind comes to terms with its inner Self, integrates the substance of the unconscious, and gradually moves toward personal