

I haven't come to speak, I've come to listen so that I could be more helpful to Harry as he takes up his project, but I may want to say something before long. I would just like to comment at this time that there are basically two kinds of religion in the world. I can really take basic out. Religion scholars agree that there are just two types of religion--a religion of constant wonder which is oriented toward nature in the broad sense and a religion of revelation in which the god speaks in such wise that the continuing conversation between God and the devotee explains all of existence and if one were to see these two on a grid on the X axis then the Y axis would be nature/history. The correspondent of the X and Y in the upper left hand boxes (box A) is that the religions of cosmic wonder which are very heavy on light and darkness mysticism (what we call ? mysticism) centers not in history, historical events but rather in interior nature. And so the focus tends to be what's going on inside the skin-bag?...rather than what is going on in the flow of history. And so we speak of historical religions which are largely in box D, diagonally from box A, because they root in some event in history which is seen as the revelation of the god--as in the incarnation of Jesus. It is that event in which the god is experienced and reveals himself which centers history, and therefore there is no center of interiority...it centers rather out in history. So the maximum distance religions can be from each other is that diagonal, A and D. And Edgar Cayce has as Harry says very well here in the first paragraph, had parents who were afraid that he was running around to too many revival meetings which was my experience, because I grew up in a secular home, my father a judge in NY for 40 years, and so I became spiritually hungry and began running around the way Edgar Cayce did. And in the course of his exposure to red-hot evangelical Christianity he became a Bible lover, and so what he has to say is full of biblical language, but because of his interior gifts, his ___gift, his parapsychic gifts, whatever you want to call it--powers beyond the five skinbag senses--the natural religion for him was in box A. But his historical exposure to religion was in box D. And so he flips back and forth between A and D. Now if a person comes out of the native religion which is box A, let's say Hinduism or Buddhism, or if you grew up as a Xn Scientist, then you are what we call, "the mind is all" religion--or the mind is basic religions, then your form of Cayceism tends toward meditation, toward the occult, toward Hinduism. If on the otherhand you grew up in evangelical Xny and you get into ARE groups, those groups tend to be very much like Bible study groups in the churches, prayer groups, etc. So the range of the some 6,000 Cayce groups in the nation is a color range, a spectrum--all the way from groups that are so Hindu they may as well substitute Krishna for Jesus to groups that are so Xn that you could be with them for 9 sessions and not hear any sounds that are distinctly box A.

HB: That's very true, we know both types in AR.

WEE: Now I think there is a potential in ARE for bridging between box A and box D which I say is the maximum gap in the religions of the world--and I pray that ARE and other groups that are working on that spread will come to see their potential not for healing, because those two types of religion are irreconcilable, but rather for mutual illumination. I think that the two hemispheres of the brain are irreconcilable--one is atheist, and the other tends toward "BV---?" ___ the person, you can't believe in people, you can't believe in yourself to say nothing of believing in God in the left analytic hemisphere of the brain, for which they gave you a degree in mechanical engineering. So one of the things I see you doing is putting your head together from your occupation which is dealing with impersonal and commensurate factors with the obvious personal sensitivities which you have...love of the personal and interpersonal. I can see, I'm not trying to psych you out on all of this by hearing you only once, but I can see a beautiful thing happening in you in that the healing from the distortions from your profession--I'm a priest and there are just as many distortions from my profession as from yours--any profession you really get into distorts you--you get occupational blindnesses etc.--so if a person undertakes the project of becoming a human being, part of the project is therapy against what your occupation has done to you. So you are very deep into that.