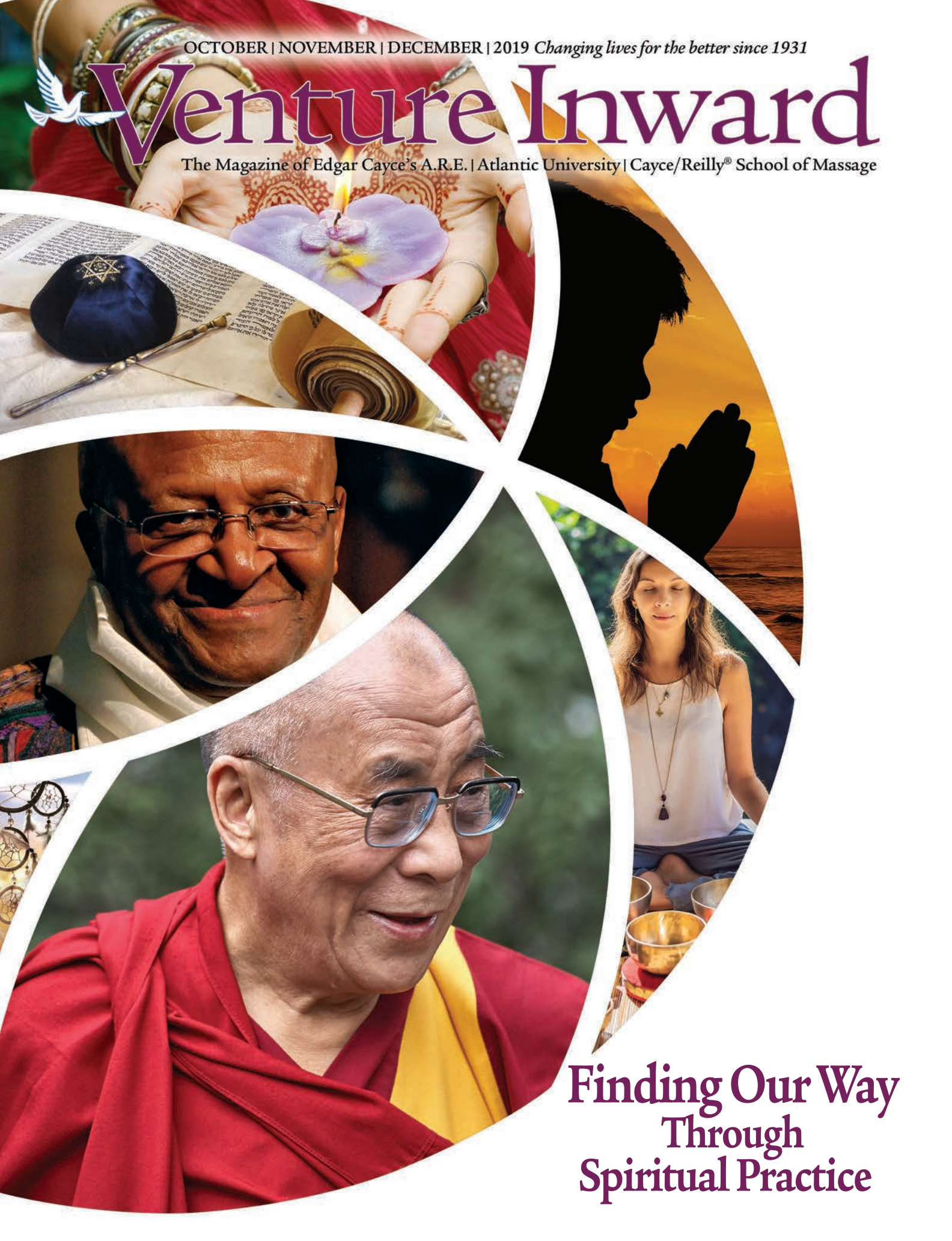


OCTOBER | NOVEMBER | DECEMBER | 2019 *Changing lives for the better since 1931*

Venture Inward

The Magazine of Edgar Cayce's A.R.E. | Atlantic University | Cayce/Reilly® School of Massage



**Finding Our Way
Through
Spiritual Practice**



THE READINGS *Say*

by Edgar Cayce

Thanksgiving Message

Thanksgiving is thy opportunity to show thy appreciation to thy friend, thy home, thy mother, thy children—yea, most of all to thy God!

In this land ye may give praise for freedom of speech, for the opportunities to raise thy voice in whatever way and manner ye choose . . . Then, as ye give thanks, as ye give praise to thy friends for kindnesses, for gentlenesses, for those things that make thy experience more bearable in a cruel world . . . Let thy heart then be glad.

Keep then that Day in praise, in thanksgiving, in such ways, such a manner that ye show to thy conscience that what ye worship as thy God is aware of thy appreciation of life! (3976-21)

Christmas Messages

For time never was when there was not a Christ and not a Christ mass . . . For this, then, is in EVERY birth the possibilities, the glories, the actuating of that influence of that entrance again of god-man into the earth that man might know the way.

Thus this comes at this time to bring to the hearts and minds of those of that Glad period the fact that not only 1900 [2000] years ago but TODAY, He may be born into thine own consciousness, thine own understanding; He comes unto His own . . . For He is thy Elder Brother, He IS the babe in thy heart, in thy life; to be then even now . . . And indeed do His words become more and more then of meaning, ‘As ye do it unto the least of these, thy brethren, ye do it unto me.’

May the Peace, the Joy of His Consciousness, His Presence, His Joy be thine this day; yea, all thy days in the earth! For He is nigh unto thee, He is in thy midst! (262-103)

Let patience, love and mercy be thy watchwords. PRACTICE them in thy daily life. For in so doing ye bring into thy experience all the joy, all the expectancy, all the anticipation of a closer walk with Him—which is indeed the Christ-mass spirit.

Let thy light so shine that it will lighten the way for those that are stumbling here and there about thee.

Let that love, that beauty as was the message to the shepherds, be thine today: “Unto THEE is born,” yea unto thee—each one here—is given a knowledge, an understanding of the LIFE of the Christ that will RENEW thy life, thy purposes—if ye will but SING that new song, “Love one another.” (262-116)

We wish each of you a blessed and beautiful holiday season!

Reading for the season:
Let patience, love and mercy be thy watchwords. PRACTICE them in thy daily life. For in so doing ye bring into thy experience all the joy, all the expectancy, all the anticipation of a closer walk with Him—which is indeed the Christmass spirit. (262-116)



From the Desk of **KEVIN J. TODESCHI, MA**

Executive Director and CEO

Spiritual Practices in Daily Life

TOO OFTEN THE DEMANDS OF LIFE CAUSE US TO FORGET THAT we are spiritual beings having a physical experience. It is far too easy not to think of the fact that we help to co-create the substance of our life through our thoughts, our attitudes, and our interactions with one another. Thankfully, the Cayce readings recommended three spiritual practices that everyone can use: meditation, prayer, and affirmations. Because of the centrality of this information, one of the books in the *Edgar Cayce Series* compiled more than ten years ago was on this very topic.

Cayce was one of the first individuals in the Western Hemisphere to recommend daily meditation to individuals from every religious background. Although some schools of thought contend that the mind gets in the way of the meditator and must be blanked out, the Cayce information suggests instead that whatever the mind focuses upon becomes a greater portion of the individual. For that reason, the readings recommend using affirmations while meditating. Cayce also stated that an individual's ideal, or intent, was extremely important during the practice of meditation.

The first stage of meditation involves thinking about the words of your affirmation. After a few moments of thinking the words, you should be able to move onto the second stage of meditation, which is feeling the meaning behind those words. For example, if your affirmation is "I am at peace," the feeling behind these words can be much more meaningful than the words themselves. From Cayce's perspective, whenever individuals are able to hold the feeling of the affirmation throughout their entire being, they are truly meditating.

Students of the *A Search for God* material will know that meditation has been central to study groups ever since the first group meeting in 1931. Anyone interested in learning how to meditate or looking for a refresher is welcome to visit A.R.E.'s website for a short video on meditation by John Van Auken: EdgarCayce.org/the-readings/meditation-for-everyone/steps-to-meditation/.

Although we may think of prayer as telling God what we need or want, Cayce believed that true prayer was not so much a petition for things as it was an expression of one's desire to

become a channel of spiritual energy for self and others. In other words, prayer invites God's energy to work through us. The readings state that as an individual raises his or her personal consciousness, spiritual healing can be directed to others "on the wings of thought."

In 1931, the Glad Helpers Prayer Group was formed with the intent that group members could learn how to raise their personal vibration and become channels of healing and spiritual energy to others. In addition to ongoing meetings, the group received sixty-five readings on topics including meditation, prayer, the use of affirmations, consciousness development, vibrations, and even a series of readings on interpreting the Book of Revelation. Still in operation today, the Glad Helpers Prayer Group meets each Wednesday at A.R.E. Headquarters in Virginia Beach. For more information on prayer services at A.R.E., visit: EdgarCayce.org/prayer.

In terms of affirmations, the Cayce material frequently extols the extraordinary power of "mind as the builder" and the premise that personal co-creation is empowered by that which the mind dwells upon. In other words, what one continues to think, one eventually becomes. I have often used the exercise of writing a short affirmation on a sticky note or on a piece of paper to refer to throughout the day as a source of inspiration and guidance. More recently, I have become a fan of the Edgar Cayce: Co-Creation app as a great tool for daily affirmations (available in your app store or at the "Shop" drop-down menu at EdgarCayce.org). It is something I try to listen to on the way to work to set the tone for each day.

Meditation, prayer, and the use of spiritual affirmations are tools for personal attunement, which are at the core of understanding our true spiritual essence. Each of these spiritual practices can be invaluable at helping us to gain a greater understanding of our true spiritual self and our connection to the Whole. I recommend each of these three tools to anyone looking for a spiritual recharge at this time of year. Happy Holidays!

A handwritten signature in blue ink that reads "KEVIN J. TODESCHI". The signature is written in a cursive, flowing style.



From the Editor, **VESELA SIMIC, MA**

Finding Our Way Through Spiritual Practice

THE YEAR IS DRAWING TO A CLOSE, AND WHAT A YEAR IT has been, especially on the world stage! The call to awaken and rise to meet the challenges before us is getting louder. This issue of *Venture Inward* originally began as an inquiry into the virtues we need to embody at this time so that we can be truly helpful. Of course, faith, fellowship, patience, love, and all the other qualities in Cayce's *A Search for God* curriculum are to be cultivated always—it's just that now, the conflicts and crises growing around us demand that we waste no time.

Upon deeper reflection, a more useful approach became clear: to look at some of the core practices that nurture our virtues. A woman once asked Edgar Cayce, "Please give me any spiritual advice that would be helpful." He answered, "It is not by any great thing to be accomplished . . . but it is a GROWING day by day in the knowledge and in the application that grace is given in every phase of the experience. (934-23) Knowledge alone doesn't do it; application is also part of the equation for grace to be given "in every phase" of our experience. How do we grow in application? Practice, yes?

So this issue's feature-well starts with a focus on meditation, the same way we start our day if we are disciplined meditators. Meditation fosters our personal connection with divinity; it is a sure way to come home to ourselves. Thanks to Laura Hoff and Renee Branch at A.R.E.'s library, we have published two talks here from Hugh Lynn Cayce: one on meditation, and another on prayer (the other practice that fosters our personal connection to God). In "The Joy of Meditation," Hugh Lynn shares the many benefits he experienced as a disciplined meditator. He encourages us to discover what, in his words, "can become for any human being a unique and different kind of experience—and one we absolutely need in these times of tension and pressure and buildup of noise in our earth, such as we haven't had for a long time." Hugh Lynn said this in 1971; many years before, he served in WWII and saw that devastation up close. If he recognized a greater tension, pressure, and buildup of noise in the world when he was alive, it's safe to say he would be urging us to meditate today, at this intense time on the planet. In "The Purpose, the Power, the Practice of Prayer," he also reminds us why we pray, and what matters most.

The cornerstone of Jesus's teachings is to love and forgive. But who among us hasn't struggled with this? We want to forgive, we want to be loving, but then there's that thing that someone

does or says that triggers us—much less, abuse, assault, or other forms of oppression to reckon with. How exactly do we forgive all this? In "The Practice of Forgiveness," Jennifer Hadley tells us how, and she should know something about forgiveness since she has made it the focus of her ministerial work for years. Don't let the familiar topic keep you from working the exercises—and expect profound change when you do.

In his talk on meditation, Hugh Lynn Cayce says, "Through the discipline of meditation, you will also begin to learn how to really hear people . . . To begin to hear other people is true communication and an expression of love." Listening to each other, truly acknowledging the presence of another, this is the heart of community, and it is community, including the world community we are all a part of, that we desperately need to value again. In "We Can Find Each Other," poet and author Mark Nepo shares eight of the worldviews and practices he uncovered in his many years of research on community. What I love about Mark's work is that it spans a world of different cultures and traditions. Kevin Todeschi captured the essence of Edgar Cayce's understanding of all this when he wrote in *Meditation, Prayer & Affirmations*, "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." It's what we share, what joins us, that will save us from our worst tendencies.

Finally, and once again, from Hugh Lynn: "Through regular meditation one reaches . . . a peace and joy found in few other ways." Our close look here at core spiritual practices that will carry us through our personal difficulties and the troubles we face together ends with a segment from a rich conversation between His Holiness the Dalai Lama and Archbishop Desmond Tutu. In the face of violent intolerance and strife, both men remained steadfast in their spiritual commitment. They demonstrate the joy that really is the fruit of spiritual practice, and their unwavering conviction that we do have within us what we need to create a joyful humanity is inspiring. It requires, however, that we each do our part. "Practice is essential," as the late B. K. S. Iyengar used to say.

Let's find our way through together then. May your holidays be filled with joy, and may we extend the holiday spirit of gratitude, love, peace, and joy into the new year for one and all.



Venture Inward

OCTOBER–DECEMBER 2019
VOLUME 35, NUMBER 4

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Venture Inward (ISSN 0748-3406) is published quarterly by the Association for Research and Enlightenment (A.R.E.) for its worldwide members and affiliates, Edgar Cayce Foundation, A.R.E. Press, Atlantic University, and the Cayce/Reilly® School of Massage. Opinions expressed are those of the authors, not necessarily of the Association. Send inquiries, change-of-address notices, or requests for back issues c/o A.R.E. Customer Service at 215 67th Street, Virginia Beach, VA 23451-2061; email are@edgarcayce.org; call 757-428-3588 or 800-333-4499; or visit EdgarCayce.org. Copyright © 2019 by the Association for Research and Enlightenment, Inc. The Edgar Cayce readings © 1971, 1993-2010 by the Edgar Cayce Foundation. Reproduction by permission only.

Founded in 1931, the mission of the Association for Research and Enlightenment (A.R.E.) is to create opportunities for profound personal change in body, mind, and spirit through the wisdom found in the Edgar Cayce material.

Edgar Cayce (1877-1945) has been called the sleeping prophet, the father of holistic medicine, and the most-documented psychic of the 20th century. For more than 40 years, while in a trance state, Cayce gave over 14,000 psychic readings to thousands, diagnosing illnesses and outlining treatments, revealing lives lived in the past and prophecies yet to come, and untangling the mysteries of history, nature, spirit, and the universe.

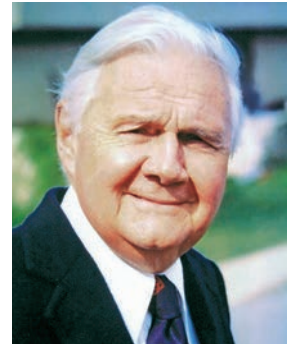
Medical disclaimer: The content of this magazine is information only and should not be considered as a guide to self-diagnosis or self-treatment. See a physician for any medical problems.

Features

14 Insights on Meditation and Prayer

by *Hugh Lynn Cayce*

Decades before yogis, Buddhists, and scientists played their part in mainstreaming meditation, Hugh Lynn Cayce was speaking about the practice to audiences worldwide. In “The Joy of Meditation,” he tells us about its many benefits, from a focused mind to creative thought to an extraordinary attunement with nature and the larger universe. In “The Purpose, the Power, the Practice of Prayer,” he guides us to be receptive to God’s will when we pray, to “set ideals, purposes, and goals that are high enough for God to use us”—lest we sell ourselves and God short.



19 The Practice of Forgiveness

by *Jennifer Hadley*

Does time heal all wounds? Forgiveness certainly does—but how exactly does it work? “To understand what forgiveness is, we first have to understand what it isn’t,” writes Jennifer Hadley, and then she goes on to explain what forgiveness is and how we can actually go about forgiving. A 40-Day Forgiveness Prayer from former *Venture Inward* columnist J. Everett Irion provides still one more way to make forgiveness a reality in our lives.

24 We Can Find Each Other: Eight Worldviews and Practices

by *Mark Nepo*

“I seek to learn how community works,” Mark Nepo tells us, “to uncover the pathways that bring us together, to discern the human dynamics akin to how a flock of geese migrates without losing a single goose.” These days, as nations and the world at large struggle to establish true *community*—the “unity” that is rooted in the word itself—we are all being called upon to join in this quest. We have an abundance of practices to turn to and opportunities daily to use them.

29 Creating a Joyful Humanity

by *His Holiness the Dalai Lama and Archbishop Desmond Tutu, with Douglas Abrams*

How do we find joy in the face of life’s inevitable suffering? His Holiness and the Archbishop have made their long lives a testament to the power of spiritual practice and spiritual integrity. From their conversation together, we learn that no one escapes life’s hardships and that we can use them to better serve humanity. This, and more—for they also demonstrate that suffering is not cause to compromise or give up on the vision of creating a joyful humanity.



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Science Studies the Spiritual Life



Study Shows Emptiness Meditation Fills the Mind with Spiritual Gifts

Wisdom-based Buddhist-derived practices are concerned with transmuting suffering by cultivating insight into the ultimate nature of both the self and reality. Arguably the most important wisdom-based Buddhist-derived practice is emptiness (Sanskrit: *sunyata*); although phenomena are perceptible to the human mind, they do not intrinsically exist. Despite its significance in Buddhism, emptiness has received little empirical attention. Advancing scientific understanding of emptiness is important as it may yield novel insights not only into the nature of mind and reality, but also in terms of helping human beings realize more of their capacity for wisdom and well-being. This study recruited 25 advanced Buddhist meditators and compared emptiness meditation against a mindfulness meditation control condition within the same group of participants. Qualitative analytical techniques were also employed to investigate meditators' experiences of emptiness.

Compared to the mindfulness control condition, emptiness meditation resulted in significantly greater improvements in non-attachment to self and environment, mystical experiences, compassion, positive affect, and negative affect. No significant relationship was observed between duration of emptiness meditation and any of the aforementioned outcome measures. Qualitative outcomes demonstrated that participants (1) combined concentrative and investigative meditation techniques to induce emptiness, (2) elicited spiritually meaningful insights both during and following the meditation on emptiness, and (3) retained volitional control over the content and duration of the emptiness meditation. Cultivating emptiness appears to be a means of reconnecting advanced Buddhist meditators to what they deem to be the innermost nature of their minds and phenomena. —Excerpted from “Exploring Emptiness and Its Effects on Non-Attachment, Mystical Experiences, and Well-Being: A Study of Advanced Meditators” in *Explore: The Journal of Science and Healing*, July–Aug 2019

Fostering Empathy Also Fosters Connection and Community

Psychologists have explored many ways that people can work out their care muscles. Some of these techniques not only make people kinder in general but also help us empathize in circumstances that make doing so difficult, such as encountering people from different social groups. Here are some tools psychologists have found to help people connect better.

Meditation. Contemplative practices such as loving-kindness meditation were developed specifically to help individuals sharpen their empathy, and an increasing amount of evidence suggests that they work. In one dramatic example, people practiced loving-kindness meditation for nine months, and researchers scanned their brains before and after training. Remarkably, parts of the brain associated with empathy grew in volume as individuals practiced, suggesting that these techniques can have deep and long-lasting effects.

Storytelling. Where statistics fail to move us, stories succeed. They bring us into one person's perspective, allow us to resonate with their joy and pain, and are steeped in humanity. In fact, even fictional stories help us to empathize with real people. Evidence suggests that bookworms grow better at understanding others the more stories they eat through. Even small doses of fiction can make a difference, especially when they connect us with voices from cultures or groups we might not think or care about otherwise.

Friendship. Empathy dissolves when we see the world in terms of “us and them,” but it recovers just as quickly when we return to “you and I.” Decades of research demonstrate

that when people make close, personal contact with members of other groups, under the right conditions, they experience less prejudice. This is in part because they find it easier to empathize with that individual's perspective and—by extension—with their group as a whole.

—Excerpted from "In a Divided World, We Need to Choose Empathy," by Jamil Zaki; *Greater Good Magazine*; May 29, 2019

Gratitude, the Mother of All Virtues?

A handful of studies suggest that gratitude may be associated with other virtues, including patience, humility, and wisdom.

Patience. One study asked participants to make a series of choices between receiving smaller amounts of cash immediately and larger amounts one week to six months later. Participants with higher trait gratitude were more likely to wait and take the larger amounts, suggesting that gratitude may reduce impatience (DeSteno, Li, Dickens, & Lerner, 2014).

Humility. One study found that people who wrote letters expressing gratitude to a significant person in their life displayed more humility than did those who completed a different activity that didn't foster gratitude; participants' state humility at the start of the study predicted how much gratitude they felt after writing the letters. In the same study, participants were instructed to keep a diary for two weeks. When the researchers reviewed their entries for expressions of gratitude and humility, they found that "humility and gratitude mutually predicted one another," suggesting that feelings of gratitude may lead to increased feelings of humility and vice versa, causing an "upward spiral" of both of these virtues (Kruse, Chancellor, Ruberton, & Lyubomirsky, 2014).

Wisdom. A study found that people who were nominated via others as being particularly wise expressed more feelings of gratitude in interviews with researchers than people who weren't singled out by others for their wisdom; what's more, wisdom was positively correlated with four measures of gratitude (simple appreciation, sense of abundance, frequency of gratitude, appreciation of others) in surveys of undergraduate students (König & Glück, 2014).

—Excerpted from "The Science of Gratitude," a white paper prepared for the John Templeton Foundation by the Greater Good Science Center at UC Berkeley, May 2018

Does Prayer Distract Us from Problems That Need Our Attention?

Prayer might make people feel better, but does it direct attention away from problems that need to be addressed? Recent behavioral science experiments suggest that prayer helps people focus their attention. In one study, research participants with varying levels of religiosity completed cognitive tasks that assess attention. After finishing these tasks, they were instructed to bring to mind one concern in their lives. One group of participants was

then asked to spend ten minutes praying about that concern. Another group was asked to spend ten minutes thinking about that concern. A final group spent that time working on a puzzle. Then they repeated the attention tasks. Researchers looked for changes in their performance and found that among highly religious individuals, praying about a life concern, compared with thinking about it or being distracted with a puzzle, improved cognitive performance. No differences were observed among the less religious. These findings are consistent with the researchers' proposal that prayer frees up cognitive resources needed to focus on mental tasks by reducing the extent to which people are distracted by negative emotions.

—From "What Prayer Is Good for and the Evidence for It," by Clay Routledge; *NationalReview.com*; April 9, 2018

Forgiveness Science, 30 Years Old and Still Growing

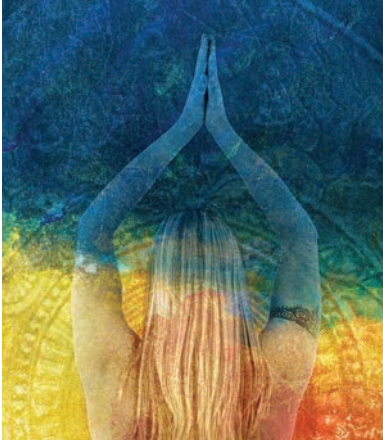
This year marks an important 30th anniversary of which the world is hardly aware and from which the world has greatly benefitted. In 1989, the scientific community witnessed the first empirically-based published article in which there was an explicit focus on person-to-person forgiving. That paper appeared in the *Journal of Adolescence* with a focus on how children, adolescents, and young adults thought about forgiveness, particularly with a focus on what circumstances would make their forgiving more likely (Enright, Santos, & Al-Mabuk, 1989).

The next empirical study of forgiveness that was published, appearing four years later, moved quickly into the clinical, counseling, and other mental health fields, as the Process Model of how people forgive was introduced to the scientific community (Hebl & Enright, 1993). This study showed that as elderly females forgave family members for unjust treatment, then they (the forgivers themselves) became psychologically healthier.

Since then, three different meta-analyses have been published because of the large number of studies that examine forgiveness models for psychological health, all concluding that as people learn to forgive, this statistically significantly improves psychological health (Baskin & Enright, 2004; Wade et al., 2014; Aktar & Barlow, 2018). Thousands of researchers began to join this field of forgiveness studies. Topics expanded to include the theme of self-forgiveness (Woodyatt & Wenzel, 2013), trait forgiveness or the more general tendency for people to forgive as part of their personality (Emmons, 2001), and even group forgiveness in which different communities as a whole engage in forgiving one another (Wohl, Hornsey, & Bennett, 2012).

Over the next 30 years, it will be good to bring forgiveness into the peace movement in a more intensive manner. After all, do not resentments and hatreds contribute to the start of some wars? If we can find a way to reduce that resentment, what a world we would have.

—From "Reflecting on 30 Years of Forgiveness Science," by Robert Enright, PhD; *PsychologyToday.com*; April 16, 2019 



HOLISTIC MEDICINE

by Gladys Taylor McGarey, MD, MD(H)

Teaming Up for a Paradigm Shift in Health Care

ON MAY 3, 2019, THE FOUNDATION FOR LIVING MEDICINE and HonorHealth, currently a group of five community-based hospitals (soon to be six, having broken ground on its next location), held an exciting event in Scottsdale, Arizona, during which we announced our intention to collaborate to further a paradigm shift in medicine. Both our organizations feel so strongly about this sorely needed change in our nation's very-much-broken health care that we signed an agreement that night to work together to accomplish this goal locally, in an effort to lead the way both nationally and internationally. It was an exciting night for me!

Ten years ago, on May 1, 2009, a group of 35 physicians, many of them A.R.E. members, gathered in Scottsdale to pull together a white paper to send to the White House at the generic request of President Obama to help him solve the national healthcare crisis. All the doctors at that gathering had been actively working for many years to solve the healthcare dilemma as individual physicians. We share the core belief that effective health care must encompass both the art of healing and the science of medicine, and we created a structural framework to lead a paradigm shift in medicine, basing it on the importance of the *physician-patient partnership* and *individual responsibility for one's own health*.

To accomplish the task before us, we knew we needed to address the question of how to marry the art of healing and the science of medicine. For all of us, this task required a fundamental shift from a focus on fighting disease to promoting individual and community wellness. It also required an acknowledgment of the body's innate ability to heal itself (the basic tenet of osteopathic medicine, which Edgar Cayce so strongly recommended), as well as acknowledging the importance of love and spirituality in the healing process. We recognize that *unconditional love is Life's most powerful healer* and that *the perceived loss of love is our greatest health risk*. These basic concepts are what I have recently begun to call "living medicine." We proposed to President Obama that it become essential for health care to transform itself from a commodity industry to a ministry of human service.

This approach is based on the Cayce readings. Our culture, however, has shifted its focus from personal responsibility for one's health to dependency on outside resources for our healing. The concept that "the physician within" each one

of us does the actual healing has not been considered part of the healthcare system since the time of Andrew Taylor Still (1828–1917), the founder of osteopathic medicine. So personal responsibility for healing has not been well understood for over a hundred years, since the first school of osteopathy was founded in 1892. As long as we expect "the physician without" (the one to whom we go with our problems) to do the healing, we will not be able to get to the heart of our medical issues. As long as we focus on fighting diseases instead of healing individuals, we will never really understand the fundamental problems in our healthcare system.

In reading 2153-6, Cayce said, "All healing, then, is from life! Life is God!" To understand Cayce's words, I believe, requires a paradigm shift in our understanding of health and healing. One of the reasons that the Cayce material is so complex is that each reading was given for a specific person at that particular time. Each reading dealt with a living process, one that was constantly changing and completely individual. As students of the Cayce material, we need to accept the fact that, in Cayce's words, "All healing comes from one source," and that source is the life force in each of us.

As we feed our physical, mental, and spiritual being with food that brings life and healing, we will then begin to know that correcting this broken healthcare system is going to require more than a financial fix. Each one of us must take responsibility for our life choices and acknowledge our interdependence with one another and the whole earth. Once physicians and patients understand that it requires teamwork and a deeper understanding of the living process, we will begin to get a handle on how to repair our healthcare system. With the Foundation for Living Medicine and HonorHealth in partnership, our work to further this paradigm shift in medicine begins. I plan to spend my 100th year doing all I can to bring these changes into being. 🕊️



Gladys Taylor McGarey, MD, MD(H), is internationally recognized as "the mother of holistic medicine." A Cayce Study Group member since 1957, she uses Cayce concepts in her medical practice. You can learn more about her and her work at TheFoundationforLivingMedicine.org.



HOLISTIC ANIMAL CARE

by Doug Knueven, DVM

On the Question of Animals' Past Lives

(Q) Could a life reading be obtained through these sources for Aunt [268]’s little dog Mona?

(A) Maybe. As to what it may be is different! It may not be understood, unless you learn dog language! (406-1)

FIND THE ABOVE READING EXCERPT QUITE INTERESTING. IT seems to indicate that although Edgar Cayce could interpret the enigmatic Akashic Records, the wondrous source of the readings could not crack the canine code. Are motivating forces of dogs really that foreign and mysterious to us? My own dog’s inspiration appears obvious to me—it mostly revolves around treats and what she has to do to get them. Yet it is true that animals experience the world differently than we do. For instance, a dog’s sense of smell is dominant to all others, even sight. Imagine “seeing” the world with your nose. What would such memories and impressions on the Akashic Records “look” like?

On a deeper level, there is a fundamental difference between people and animals: “The will is that factor which makes man different from the rest of the animal kingdom.” (909-1) At first blush, the idea that animals have no free will seems mistaken in my experience. I have encountered many strong-willed animals who have challenged me over the years. Certainly, animals often have a mind of their own. I think that here, Cayce is speaking of a deeper level of will. He’s not talking about making simple, everyday decisions like, *I will chase a squirrel rather than sit and stay*. Here, the readings are speaking of the point at which the will touches spiritual commitment: *I will meditate daily*. This is the level of will that allows us to know ourselves as ourselves yet one with God. Animals may defy us, but they never disobey the Creative Forces in their nature.

So, maybe it would be difficult for the readings to adequately convey the meaning of an animal’s past incarnations. On a spiritual level, we are very different from our animal companions. We will never know what it is like to be a dog. And still, we do relate to them in sometimes deeply mystical ways.

Most animal-lovers have experienced the profound comfort of a nurturing nuzzle. Our furry friends seem to sense our moods and generously give of themselves to help heal our emotional scars. We may not speak the same language, but we can communicate. Even the young Edgar Cayce had such experiences with animals.

This anecdote that appeared in the July 1958 *A.R.E. Bulletin*

is a testament to Edgar’s connection with one of his own animal companions:


Mr. Frank Mitchell, a recent visitor from New York, was a personal friend of Mr. Cayce’s. While here, he related an incident of Mr. Cayce’s boyhood that has not yet appeared in print:

“As a young boy on a Kentucky farm, Edgar Cayce owned a large dog of uncertain antecedents that was generally classified as a shepherd. (His name was Wallace.) When several sheep were killed by some marauding animal in the neighborhood, Edgar’s dog was suspected and accused of the crime. One day a party of farmers arrived with guns to destroy the culprit.

“Neither Edgar nor his great uncle believed the pet was guilty, so they hid it until the farmers went away. As soon as it was released, the dog led the man and boy to a field where some sheep were grazing and lay down in the bushes to wait—Edgar and his uncle doing likewise.

“Presently another large dog slipped out of the brush across the field and, before the watchers could prevent it, attacked and killed one of the sheep. On this eyewitness evidence, provided by the canine detective, the guilty dog was caught and dealt with according to his crimes—and the good reputation of Edgar Cayce’s dog was restored.”

So, although Cayce never gave a life reading for the little dog Mona, or any other canine, he certainly did connect with animals. Many of us have experienced a spiritual connection with a beloved animal companion.

Recent research using MRI scans has shown that when dogs are exposed to the scent of people in their household, the same brain centers are activated as when a person thinks of a loved one. Perhaps the secret of the human-animal bond lies in the fact that our furry friends truly love us no matter what. They are our best psychotherapists because they are totally nonjudgmental. They simply do not care about our age, social status, or even the way we look. While we may be curious about our animal companions’ past lives, the love we share is all that really matters. 



Doug Knueven, DVM, is a practicing veterinarian whose animal care includes a range of holistic treatments, from veterinary acupuncture to homeopathy. He is also the author of *The Holistic Health Guide: Natural Care for the Whole Dog*. Learn more about his work at BeaverAnimalClinic.com.



CELESTIAL FORCES

by Karen Christino

Planetary Sojourns

IN JUNE OF 1938, NEARLY FORTY PEOPLE GATHERED TO HEAR an Edgar Cayce reading in Virginia Beach during A.R.E.'s Seventh Annual Congress. Edgar's wife, Gertrude, asked him for information on planetary sojourns, reincarnation, and how they relate to astrology. Cayce himself was used as an example to answer the question. It was revealed that Edgar's previous sojourn in the realm of Uranus was significant to his current life on Earth. Uranus was also a notable influence in Edgar's horoscope: it was a singleton (meaning there were no other planets nearby) and was rising near the horizon when he was born. Cayce spoke of many things during the reading. He identified Uranus as a planet of extremes and explained that his consciousness was attracted to Uranus after an earlier incarnation on Earth, when he was a man named John Bainbridge. Bainbridge thought only of himself and lived an unbalanced life, and as a result, "Cayce" needed to experience the extremes of Uranus.

Our experiences in other realms during planetary sojourns represent various stages or planes of experience the soul is drawn toward. The reading Cayce gave suggests that a Uranus sojourn symbolizes intellectual questioning and independent thinking. Apparently, because Bainbridge had been so self-involved, his soul was compelled to take a more objective look at his behavior and so was drawn to a sojourn in Uranus to better understand the larger meaning of the choices made on Earth.

Cayce found it challenging to communicate a Uranian sojourn to the group, saying, "You have no word, you have no form in a three-dimensional world or plane of consciousness to give it to one in the seventh." (5755-1) Uranus is the seventh planet from the Sun and an outer planet of our solar system. Modern astrologers agree that Uranus represents a transpersonal force, ideas and ideals beyond the self, a humanitarian but impersonal energy that can take us in new directions. It was easier to explain the Uranian sojourn by contrasting it with a sojourn in Venus, since "in Venus the body-form is near to that in the three-dimensional plane." (5755-1) Venus is also a close neighbor of Earth.

Cayce's incarnation as John Bainbridge reflected a previous sojourn in Venus. Venus represents "beauty, love, hope, charity" (5755-1), but these can be warped in the earthly plane. Bainbridge came to America from England during the

colonial period (294-8) and was a "rascalion" (1404-1) who led women astray (264-31, 243-10). He misused the ideals of Venus to satisfy his desires with little regard for others. In Earth we understand the Venusian concept of love—an ideal that world religions and most people value—and how it may be misused. While true love is transcendent, Uranus represents a much broader concept, one that can include the innovative, inspirational, or liberating, according to modern astrology. Uranus can also indicate strokes of genius, luck, or apparent disaster.

The sojourns Cayce spoke of can be difficult to understand because he references other dimensions of consciousness using conventional terms from astrology. Multiple dimensions are accepted in both the scientific and metaphysical worlds. To better understand, let's go back to high-school geometry and imagine that x represents the length of a certain line (a one-dimensional object); x^2 then describes the shape of a square (a flat, two-dimensional drawing); x^3 gives us a cube (a three-dimensional solid); and x^4 might be called space-time. But what does x^7 indicate? That reality is beyond our understanding.

The two-dimensional horoscope chart used by astrologers for millennia can illuminate the past, present, and future and may even give clues to earlier incarnations. A remnant of an ancient worldview that uses symbols, analogy, and metaphor to provide meaning, astrology provides information not available through any other system of thought. At this time, in 2019, Uranus has returned to the sign of Taurus, where it was during A.R.E.'s Congress in 1938 and where it will remain for the next seven years. Taurus is ruled by the planet Venus, and while Uranus in Taurus holds the potential for unusual experiences with love, finance, and property, it also suggests the ideal of transcending personal gain. During this seven-year transit, one way we can reconcile these two contrasting energies would be to explore ideals in both our personal and group relationships. 🦋



Karen Christino's books include *Foreseeing the Future*, *The Precious Pachyderm*, and *What Evangeline Adams Knew*. She has also written astrology columns for *Glamour*, *Cosmopolitan*, and many other magazines. Learn more at KarenChristino.com.



IN YOUR DREAMS

by Jerry Lazarus, MA

The Hulk Shall Be No More

VIVIAN, WHO HAS BEEN SUFFERING FROM A CHRONIC illness, shared a dream with me: “I was with the Incredible Hulk and needed to take the lead where previously the Hulk had always led us. I navigated through an area where I had to avoid people seeing us. We made our way through the hallways of a professional office building without being seen. It was very difficult to go unseen and to keep the Hulk under wraps. I finally realized we needed to exit the hallways. I saw what I thought was a men’s restroom and went in there to hide. A man handed me a set of headphones saying he was finished with them and I could use them. It turned out that it wasn’t a men’s restroom but a place to listen to guided meditations to better cope with stress. After I put the headset on and started the meditation, the Hulk was no longer in sight. It was just me.”

This was Vivian’s interpretation of her dream: “Well, as you know, the scientist who was Dr. Banner unwillingly turns into the Hulk whenever he experiences strong negative emotions like anger or fear. The dream is telling me that I’ve been led by these emotions, and even when I realized I could take control, I still couldn’t do so entirely on my own. The Hulk represents anxiety, stress, fear, anger, disappointment, disillusionment, which have been lurking under the surface and affecting me, especially when I get very sick. Through meditation, help will come.”


Vivian’s interpretation needs little commentary. In her waking state, she has been trying to follow the pattern of Jesus and the Christ ideal through prayer. As a result, this dream provides insights and instruction. When Vivian uses the phrase, “unwillingly turns into,” it indicates an unconscious reaction. Rather than give in to such habitual brute reactions and allow her lower emotions to lead while facing adversity, Vivian needs her “better self” to take charge. The headphones represent her tuning out negative emotions to listen to God in meditation.

Six months later, Vivian had another dream about the Hulk, and help came: “I was struggling not to turn into the Hulk, and someone else was struggling not to turn into the monster they turned into when they lost control of themselves. I was doing okay, but I couldn’t quite control myself all the way, and I ended up hiding under the covers because I didn’t want to hurt anyone. Then a man came into the room. I understood

him to be Jesus. His vibration lifted me and made the struggle disappear. It was so hard for me alone, but it was so easy with him there. I even said to him how easy it felt, how the struggle melted away when he was there. I asked what I was doing wrong. He said I hadn’t done anything wrong and that sometimes we just need his help.”

Vivian told me that she was struggling again with her illness, that she was overwhelmed with fear and felt like a failure. This pattern of fear had reached gargantuan proportions represented by the Hulk, but she was assured in her dream that she wasn’t doing anything wrong. When faced with adversity, she learned she could turn within where Jesus promised to meet her and remove her distress. Vivian can choose to replace her thoughts of fear and self-condemnation with Jesus’s promise: “In the world you will have tribulation; but be of good cheer, I have overcome the world.” (John 16:33) Vivian can also affirm another promise in place of fear: “It is I, be not afraid.” (John 6:20)

These dreams that came to Vivian six months apart demonstrate the importance of consistently recording dreams because themes unfold over time. Vivian’s sincere attempt to interpret and apply her first dream triggered the second, more potent dream with specific guidance on how to overcome the Hulk. Her prayers, meditation, and enlisting the help of Jesus after the first dream brought his healing presence to her in the second dream. As she relies upon the promises and learns to think constructively, Vivian will experience greater healing, and the Hulk shall be no more.

For, all might, all power in heaven and in earth has been given into His keeping. For, He—having overcome the influences of the world of matter, being endowed with the spirit of truth, and helpfulness, and hopefulness, and love—is able to keep thee from falling into the errors of materiality. (1877-1; Matt. 28:18) 



Jerry Lazarus, MA, is a spiritual teacher and counselor and the author of *Dreams: Listening to the Voice of God* and *Saint John Bosco - Dreams: The Guiding Voice*. He also leads workshops and small groups. Learn more about his work at JerryLazarus.com.



REFLECTIONS

by Peter Woodbury, MSW

Why Do We Suffer?

How CAN it be that then that ye do not understand that God loves you, why do you suffer? It is mercy, it is justice to the soul! For those things that are as cares of the flesh and of the earth cannot inherit eternal life. Hence life alters, life changes in the experiences of individuals through the sojourns in the Earth and thus ye learn thy lessons . . . through the things YE suffer. (262-100)

WHY WE SUFFER IS AN AGE-OLD SPIRITUAL QUESTION and oftentimes used as an indictment of God. How could a loving God allow human suffering? Let's explore this from a metaphysical perspective.

The above quote associates suffering with attachment, in an almost Buddhist way: our attachments and not letting go of them create suffering. I think of a child leaving a grocery store wanting a bag of potato chips, which the parent says they cannot have. The child struggles to convince the parent. You could say the child is suffering from not having, but the loving parent has pure motivations for refusing. As the child grows up, the parent's motivations will become clear, and the child will realize that the suffering came from an attachment to the short-term pleasure of a bag of chips, before understanding the long-term benefits of healthier food. In this sense, the suffering benefitted the child, and a lesson was learned.


Another way of looking at suffering is from the karmic view. If we have caused suffering in a past experience, it shows a lack of compassion, and that suffering will eventually return to us, not as punishment but so that we learn the lesson of compassion. Once again, it is through suffering that a lasting lesson is learned. The uncompassionate action is of the ego, or of the "earth." Compassion is of the soul and "inherits eternal life." Through our suffering, we eventually grow to act from the "eternal" soul consciousness. It is also important to note the grace involved in karma. We experience our karmic consequences in the least degree possible so that we might gain the lesson. Once we learn the lesson and "sin no more," we can move past that lesson to new learning.

In reading 3209-02, Cayce states, "For many an entity those things that are of sorrow are the greater helps for unfoldment." Then in 2632-1, "Each soul in entering the material experience does so for those purposes of advancement towards that awareness of being fully conscious of the oneness

with the Creative Forces." My question is: What brings most people closer to God, good fortune or hardship? Most people pray, make lifestyle changes, or commit to new behaviors when they are confronted with suffering, which can be seen as the guardrail redirecting us back to our spiritual path.

Suffering also takes on more meaning when we connect it to a purpose. Indeed, Cayce said that all of Jesus's suffering had meaning in that it supported His ideal and mission. His suffering had a purpose. Suffering without any perceived meaning can indeed be torturous. Yet another way of looking at suffering is from the lens of soul choice, where suffering is a soul choice for learning rather than a result of karma. Let me give you an example from my work as a regression hypnotherapist.

A woman came to see me with a question regarding the Cayce concept that we pick our parents. She was struggling with this: "My parents were addicts. Love wasn't being served in my childhood. I lived a life of neglect and abuse of every kind. My father killed himself when I was ten. My brothers killed themselves when I was in my twenties. I have lived a life of self-hatred, abuse, addiction, and multiple suicide attempts. Why would I have picked this?" In deep trance, she reached her inner guides and asked, "Why did I pick my parents?" They explained: "You wanted a life of soul growth. Deep and intense soul growth. And you certainly have gained tremendously in this life. You should know that."

This client came in confused about her suffering, but once she learned of its meaning, its value, she was transformed. She experienced her soul consciousness. What I have learned in this work of getting "behind the veil" is how the ego and soul are completely different animals. The soul wants growth, while the ego wants shortcuts. And so we see how "life alters, life changes in the experiences of individuals through the sojourns in the Earth and thus ye learn thy lessons . . . through the things YE suffer." (262-100) 



Peter Woodbury, MSW, is a popular presenter on topics from the readings. On October 20-25, 2019, he will lead a Past-Life Regression Hypnotherapy Certification at A.R.E. Headquarters (see p. 58). Learn more about his work at PeterWoodbury.com.



PERSONAL TRANSFORMATION

by Mark Thurston, PhD

Being Steadfast

STEADFAST ISN'T A GLAMOROUS WORD. PUTTING IT IN A book title is hardly a formula for selling copies. Instead, *steadfast* sounds rather old-fashioned and maybe even the exact opposite of a dynamic, unfolding quality that we associate with personal transformation. So why was Cayce fond of this word in his advice about the spiritual path? Let's look at cases where he advocated for greater steadfastness. These examples create a mosaic of features about steadfastness, giving us a sense of how vital this quality is in personal transformation.

One feature of *steadfastness* is *its inherent connection to strength and patience*. It's almost as if these three naturally go together. In a reading for the original A Search for God Study Group, each member was given a personal message, and one individual (295) was told, "If the love of the Christ be thy guide, ye will be strong, ye will be steadfast, ye will be patient." (262-98)


Another example in which Cayce emphasized the value of steadfastness was a life reading given for a historian. Commenting on how previous lifetime experiences influenced this 37-year-old man's temperament, Cayce describes how steadfastness would allow him to *stay in touch with an ideal* he had long nurtured in his soul. This lovely passage from the reading almost becomes a statement of the man's calling, his mission in life: "The entity remained steadfast, and thus we will find in the activities through this material plane that the steadfastness to an ideal, as set from a spiritual motivation, will be the channel through which peace may come to the entity in its contribution to the better welfare of the groups through which the entity may labor in the present." (2919-1)

Yet another feature in this mosaic understanding on steadfastness has to do with *the way in which a person meets adversity*. There is something about going through a trial or a test in life and doing it with the right spirit. We won't be able to do that successfully unless we have some capacity to be steadfast. It's that magic ingredient that allows us to persevere and remain hopeful in the face of great difficulty. This was the advice Cayce gave to a 43-year-old chiropractor: "They come as tests, as trials, as experiences, that the injunction which has been given may be fulfilled in the experience of the soul; 'Stand ye steadfast TODAY and see the glory of thy God WITHIN!'"

Steadfastness also concerns *holding on to or consolidating the gains we make in understanding*. We all know how

personal transformation often seems to go in fits and starts. Sometimes the spiritual path seems like the old adage of "two steps forward and one step back." Something about steadfastness minimizes the "one step back." Wouldn't it be great to know that the lessons we learn will not be forgotten, the progress made not squandered? It's all about being steadfast. Here is the way Cayce put it to the second A Search for God Study Group formed in 1935: "It is not alone sufficient that ye know concerning thy relationships with thy God, thy Savior, thy fellow man, but ye must put ON Christ, putting on the whole armor, that ye may stand steadfast in that ye have gained as the understanding of thyself, of thy relationships to thy Father, thy God, thy relationships to thy Savior, to thy fellow man."

American meditation teacher and Tibetan Buddhist Pema Chodron speaks eloquently about steadfastness and what she has learned from her spiritual teachers. Enumerating what supports the practice of mindfulness meditation, she makes *steadfastness toward oneself* the number one quality to cultivate: "Steadfastness is developed through meditation. Through boredom, through aches, through all kinds of disturbing memories, you just sit with yourself. You move closer to yourself, no matter what is going on . . . The key instruction of steadfastness is just to STAY. It's compassionate instruction to just keep coming back . . . Stay with yourself."

Finally, we need to appreciate something paradoxical about steadfastness and the way it supports us in personal transformation. Its steadiness, solidity, and constancy need a *partner quality*—the capacity to be adventurous and live boldly. As Cayce told one 20-year-old college student (and all of us, really): "Knowing thy ideal—study to show thyself approved unto God, a workman not ashamed, rightly dividing the words of truth and keeping self unspotted from the world; condemning not others, condemning not self. Be ye BOLD, yet steadfast in thy purposes in the earth." (2549-1) 



Mark Thurston, PhD, is a psychologist and associate professor in the School of Integrative Studies at George Mason University, near Washington, DC. He is also the author of several books about spirituality and holistic living, including *The Essential Edgar Cayce*. Learn more at MarkThurston.com.



Insights from Hugh Lynn Cayce

Perhaps more than anyone, Hugh Lynn Cayce (1907–1982) was responsible for taking A.R.E., founded in 1931 by his father, Edgar Cayce, from its humble beginnings to an organization of international renown. He was instrumental in developing widespread recognition and acceptance of subjects such as dream analysis, meditation, personal spiritual development, and psychic research, and received critical praise for his first book, *Venture Inward*, after which this magazine is named. He was also known for his committed and enthusiastic work with young people and awarded the title of First Citizen of Virginia Beach in 1964.

A dynamic and popular speaker, Hugh Lynn’s musings on meditation and prayer that follow here were transcribed, abridged, and edited from two different talks: “The Joy of Meditation” comes from a talk given at A.R.E. on April 4, 1971; there is no additional information, however, on the recording from which “The Power, the Purpose, and the Practice of Prayer” was excerpted.

The Joy of **MED**

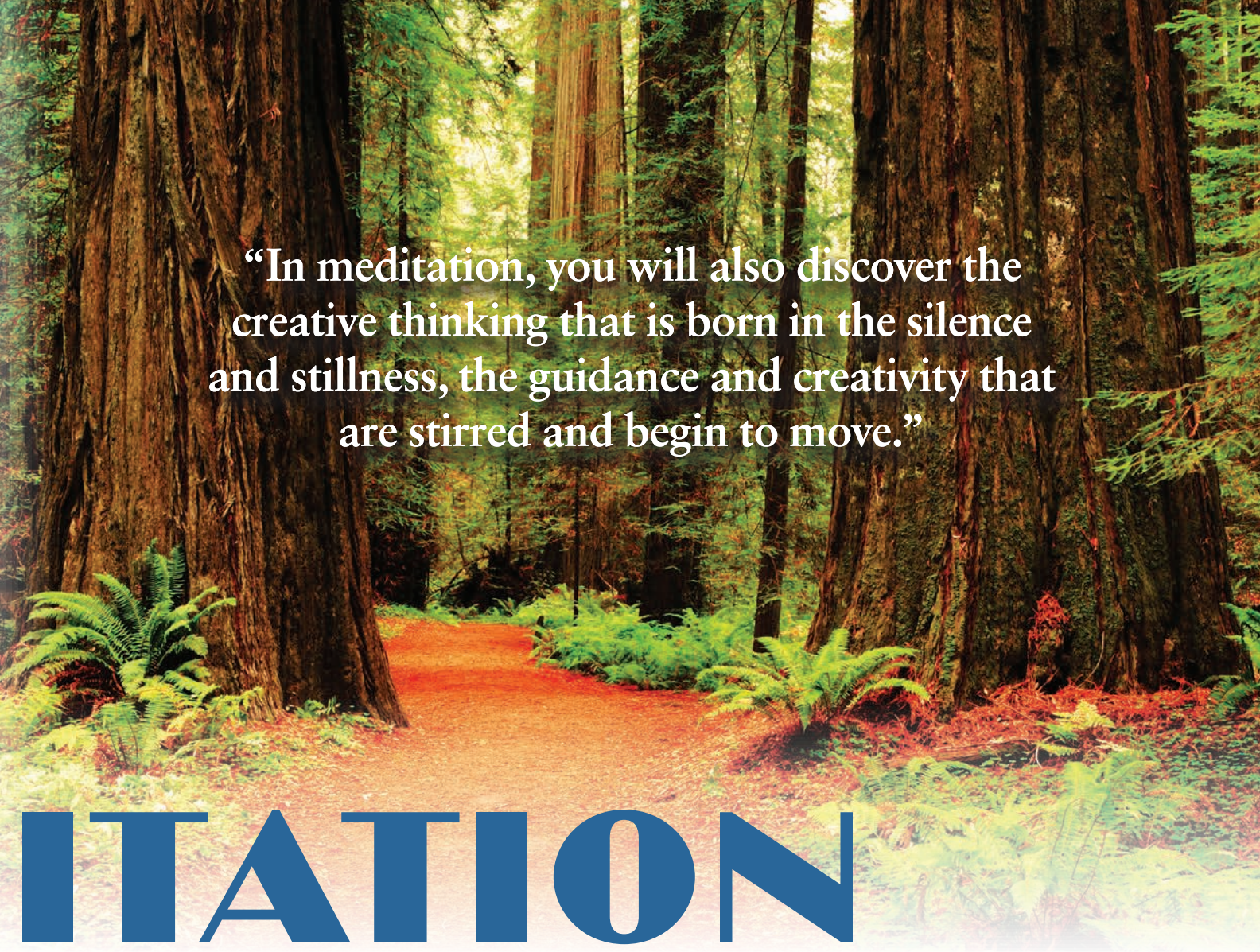
I WOULD LIKE TO TALK WITH YOU ABOUT THE joy of meditation. This discipline of stillness and quietness can become a unique experience for any human being—and it is one we absolutely need in these times of tension, pressure, and a buildup of noise such as we haven’t had for a long time in our earth.

Meditation disciplines our experience in several ways. It quiets the body so that it no longer demands attention, while it also quiets the conscious mind so it quits moving and flickering and needing to be supplied with sensation. Meditation is a discipline, too, for the unconscious, causing its flow of pictures—the images, colors, faces, and scenes—to subside. Through regular meditation one reaches a point of stillness—which is a point of light also—in the body, the conscious mind, and the unconscious mind that brings a peace and joy found in few other ways while we are here in the earth.

Now, there are many ways of working with stillness and silence in the beginning of the meditative state. As you start meditating, you will find that you need to consistently bring your thoughts back to the affirmation, the spiritual ideal, you

have chosen to work with. Don’t let your thoughts jump back to the past or ahead to the future or around to the stimuli coming in; instead, keep gently returning your attention to the affirmation, the spiritual ideal you are working with. In this way, you will also discover the thoughts that have been running pell-mell through your mind, thoughts that you didn’t even know were there, some of which will be shattering, but seeing them in meditation will allow you to realize how much we store in the unconscious.

Through the discipline of meditation, you will also begin to learn how to really hear people. We cannot really hear others unless we are still, unless we ask questions and quietly listen. To begin to hear other people is true communication and an expression of friendship and love. As we discipline our thoughts and begin to observe and listen, we discover that we can also learn to pray for people as we listen to them. What a joy it is to be able to listen to a person and pray for them at the same time. Have you tried this? Try it sometime. Pray for someone while you listen to them, or pray for them when you are simply looking at them. Surround them with



“In meditation, you will also discover the creative thinking that is born in the silence and stillness, the guidance and creativity that are stirred and begin to move.”

ITATION

light. Meditation will enable you to begin such disciplines with the mind.

And as you learn to deal with your mind in meditation, you will also discover the creative thinking that is born in the silence and stillness, the guidance and creativity that are stirred and begin to move.

Meditation is a discipline we must work with regularly and persistently, and as we do, we discover that it brings many, many rewards: the opportunity to observe our thought patterns, the ability to listen to another human being and to pray for them, the emergence of creative thought, and—I’m sure many of you have discovered this for yourselves—the ability to tune in to places in the earth.

Years ago, I discovered a beautiful grove of redwood trees in California. (I now have a date to visit those trees every

year.) Walking among them, there is a magnificent silence. I’ve had the joy, too, of going there with my wife and walking through that grove with her and being in the magnificent silence together. These trees have become my friends, and in going back year after year to meditate with them, I have begun

“Edgar spoke a great deal not only of the individual in meditation but also of the value of individuals meditating regularly in a group. He spoke of the amplification of the energy that occurs in group meditation and of the exchange of energy and patterns of energy and healing. Don’t miss this!”

to actually attune to them and their auras. What I am going to tell you now, you may find hard to believe, but even this experience is merely a prelude to the next “impossible” story I want to share.

There is a particular tree in this redwood grove that I am particularly fond of. I sit

with my back up against it, meditating and working with an affirmation, as I slip into the most beautiful stillness. I’ve often said that with the energy I experience there, I could almost jet myself clear back to the East Coast. It is such a joyous and

uplifting experience. So one day I discovered something else while sitting with this tree—that it had a memory. This redwood had picked up and preserved things that had happened in its environment; they were left there in the movement and cell structure of the tree. And what happened was that while meditating I saw an Indian, a Native American who had lived long ago. He had gotten lost from his hunting party and was concerned. I saw him cooking over a little fire near this tree. It was very quiet, as I experienced a much older time than my own. This man didn't know I was there, that I had touched his memory in the tree, but it did seem that the tree knew and was very happy that somehow I had touched this.

Strange business! But it gave me that sense of tuning into places.

When I went abroad one year to the north coast of Galilee, I discovered one of the most beautiful and quietest spots in the world. And in that spot, again while in meditation, I came to experience a joy and a peace and a presence that I had not been in touch with for a long time. In that place, I began to transcend time and space, so that they all merged and I was suddenly lifted up. If you could even dream of this experience, I believe you would crawl on your hands and knees to be at that place, in that stillness, that light and presence.

These “impossible” experiences can happen to people. They can happen to you, maybe in simpler, smaller ways, but still, in that happening, you will experience joy and the discovery of a world you never knew existed.

Now before I close, I would like to say a little bit more about the steps you and I go through in this discipline of meditation. I know that Edgar Cayce urged a group participation with meditation to increase focus and help move through the dry spots of the discipline. And a group can help. Edgar spoke a great deal not only of the individual in meditation but also of the value of individuals meditating regularly in a group. He spoke of the amplification of the energy that occurs in group meditation and of the exchange of energy and patterns of energy and healing. Don't miss this!


As you consider undertaking the discipline of meditation, you may say, ‘But it is so hard! You mean I've got to do this every day?’ And I will tell you, *Yes*. And you may ask, ‘I should try to do it at the same time and same place?’ And I will answer, *Yes*. Forming habitual patterns of the mind and body is

extremely important, particularly in the beginning. And you may persist, ‘Are you saying that I can't just do this alone, that I ought to get with some other people now and then?’ Again, I will answer, *Yes*. That's what the A.R.E. study group is about in large measure, this group discipline of meditation. And to your last, ‘You say that the meditation in a group will help me over and through the ragged periods, when I am exhausted and tired and confused?’ I will answer, *Yes*. I've seen group meditation do this for people who had been working and working in their meditation, and then suddenly, in a group, they move past their barrier.

Also, I want to remind you that this quieting of the body in meditation will bring about a control of the body's desires and emotions, in a way that, in my opinion, nothing else can bring about. If you do not want your body to control you, then meditate—it will bring you a joy of control you did not dream possible. People have been doing all manner of things throughout history to quiet the body so that it does not demand too much: they have beat the body, starved it, and twisted it to do all manner of things. But I have found that the discipline of stillness will do more faster for your body than anything else. And all of the great teachers of the world have said this, repeatedly.

Being able to control the body and the mind will bring you such satisfaction. To be able to put your attention where you want and get it

to stay—well, without this ability, life is pretty hectic, as you well know, for the mind jumps here and there, and you find yourself thinking and feeling things you don't want to. But regularly stilling the mind and focusing it on spiritual thought will bring you the joy of self-balance. And that is a tremendous thing!

Finally, I want to close with this: at some point with the discipline of meditation, there will come, from the stillness within, the realization of a part of you that you were not aware of before, the realization of the part of you that is not the mind and not the body but that is your essence. And this realization will grow. This is when you discover the soul, the spiritual part of you that you really are, the part that has a body and a mind. And with this discovery, you begin to move anew along the spiritual path. The joy of this discovery—why I should say of all the joys I've shared here—these joys come from the discipline of meditation.” 

“At some point with the discipline of meditation, there will come, from the stillness within, the realization of a part of you that you were not aware of before, the realization of the part of you that is not the mind and not the body but that is your essence. And this realization will grow. This is when you discover the soul, the spiritual part of you that you really are, the part that has a body and a mind.”



The Purpose, the Power, the Practice of **PRAYER**

YOU KNOW THIS STORY ABOUT THE LITTLE boy? A woman was training her little son to pray, and she was saying to him ‘Now, Johnny, God is everywhere. He is always listening, and you must pray regularly, not just now and then whenever you feel like it, but regularly, because God expects you to communicate with him, to talk to him. So, you be sure and say your prayers tonight.’ And that night she stopped by, and Johnny was in his pajamas, down on his knees, just praying away. Praying up a storm. Praying for everybody in the place—the cat, the dog, his friends, and everybody. You know how little children pray. Then all of a sudden, she heard him stop, and she heard his little voice get shaky as he said, ‘God, I know you are there, but if you move, you’re going to scare me to death.’

You and I are like that boy in our understanding of God, too. Is God a great impersonal force we don’t have to deal with directly or is God personal? Edgar Cayce’s answer was, as you might expect, a beautiful fence-straddling: ‘Both,’ he said. Both in the finite moving in the material manifestation, He is also the infinite with awareness. And thus, as you attune thy consciousness, thine own awareness, to the unfoldment of the presence within, bear it witness with the presence without. (1158-14)

What he’s saying, it seems to me, is exactly how he has defined us. Edgar Cayce suggests that you and I as spiritual beings are part of God, created in the mind and heart of God long

before the world came into existence. We come into the earth to help God bring creation to flower. But we have lost track of who we are and what we are here to do, and in this lost state, we get confused. We hurt ourselves and each other. But as we attune to this part of God that we are within, as we awaken to it, quicken it, and tune in to the whole, we begin to sense again our relationship with the Father. And this is exactly what Jesus said about himself. He didn’t say he was so different. He said, *I have reached a point where the Father is in me, and We are in you. Nothing I do is of myself but only the Father that worketh in and through me.* This is the consciousness he had come to.

In Jesus’s story about the Prodigal Son, this wasn’t just a symbol: He was talking about you and me. The son who had strayed was in the pigsty taking care of the pigs when he suddenly decides *I am going home*—that’s you and me. We are going home in consciousness. We are going back to a relationship with our Father. And this is what prayer is about. Through prayer, we attune the God within to the God outside—and He is both inside and outside, both infinite and finite, personal and impersonal.

‘Prayer is a yearning of the heart to be one with the maker. An invocation for His blessing. It is the attitude that matters, not the words that are uttered. The utterance of the word *Rama* will intensely affect millions of Hindus, while the word *God*, although they may understand the meaning, will leave

THOUGHTS ON PRAYER from the Edgar Cayce Readings

Reading 5368-1

Then set definite periods for prayer; set definite periods for meditation. Know the difference between each. Prayer, in short, is appealing to the divine within self, the divine from without self, and meditation is keeping still in body, in mind, in heart, listening, listening to the voice of thy Maker.

Reading 262-56

(Q) What is the best time of day for me to seek greater attunement with the Infinite in obtaining something for the lesson?

(A) It is the material experience of the entity that this is changeable. At some periods, it may be in the quietness even of the nighttime, and at others, even when the hands are the busiest or the mind, there comes the awareness of the activity in the direction of the mental being to the studies of this lesson or this thought. Hence, as He has given, be constant in prayer, be watchful, and be mindful of that which may be obtained when the self is in attunement, when there is felt, seen, heard the expressions of that which may come over, in, or through the mental being.

Reading 4028-1

For all prayer is answered. Don't tell God how to answer it. Make thy wants known to Him. Live as if ye expected them to be answered. For He has given, "What ye ask in my name, believing, that will my Father in heaven give to thee." Again it has been said, and truly, the Father will not withhold any good thing from those who love His coming

Reading 1467-11

(Q) Please give me some spiritual advice. I would appreciate an affirmation.

(A) Do not at ANY time in thy associations with others do that thy conscience condemns thee for—that is, let not self, nor self's purpose, be ahead of thy purpose with thy Lord. For, as ye have heard, as ye do unto the least of thy associates ye do unto thy Lord. Let thy prayer oft be, though in thine own words:


Here am I, Lord, seeking to be a channel of help and blessings to others. Use Thou me in the way and manner thou seest fit. I acknowledge my weaknesses, but I look for the promised strength in Thee to keep me in the way I should go.

them untouched. Words, after all, acquire power by long usage and the sacredness associated with their use . . . Prayer needs no speech . . . I've not the slightest doubt that prayer is an un-failing means of cleansing the heart. But it must be combined with the utmost humility. Prayer is no mere exercise of words or the ears; it is no repetition of empty formula. Any amount of repetition of the word *Rama* is futile if it fails to stir the soul. Even as a hungry man relishes a hearty meal, a hungry soul will relish a heartfelt prayer. He who has experienced the magic of prayer may do without food for days together, but not a single moment without prayer. My faith is increasing in the efficacy of silent prayer. It is by itself an art, perhaps the highest art, requiring the most refined diligence.'

Can any of you guess who said this? That was Mahatma Gandhi's definition of prayer.

"The power of prayer then is tied into this setting of ideals that will let God use us."

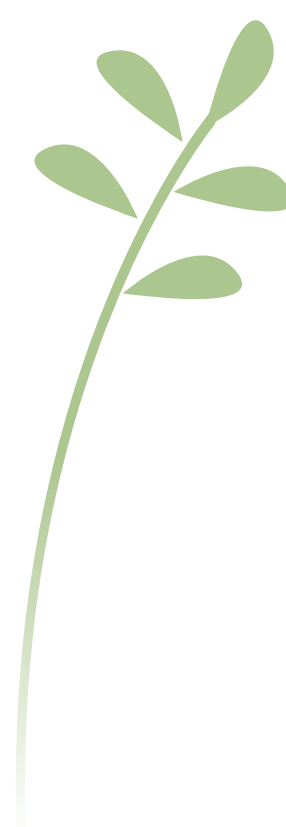
Now Edgar Cayce went on to say in another reading that prayer is an attunement of the entity's body-mind with the will of the Father. In that sense, prayer is a conscious action: Would that all would know that much more may be accomplished through the prayers of those that truly make themselves one with the creative forces that are manifest in the earth through Him than through all of the power and might of men. (731-1) This is quite a statement. How can we possibly picture the power of prayer? The power of thought?

Prayer then becomes a very real and important proposition. It is important we set some ideals and standards, for we do have to be careful in prayer. You don't want to pray for a set of ideals or standards that fall far short, that sell you short and sell God short in using you. So how can we set ideals, purposes, and goals that are high enough for God to use us? It has to be a matter of "Thy will" or a matter of an impersonal kind of prayer. For example, don't pray for a bicycle if God is ready to give you a motorcycle or an automobile and that is what you need. Don't ask for a Ford if He has a Cadillac for you. 'Well,' you say, 'God is not running around delivering things like that.' You're right—you are absolutely right. But the question is, What are you capable of being and doing? How good a channel? What do you bring to the well? A small cup, a barrel, or a thousand-gallon container? What are you able to use and be a channel for in your life? Hence, the affirmation: *Let me be willing to be and do that which thou would have me do.* Because we do get confused and blocked off and bewildered, and we do sell God short. The power of prayer then is tied into this setting of ideals that will let God use us. 



THE PRACTICE OF FORGIVENESS

BY JENNIFER HADLEY



Back in the '80s, I was walking with a friend in New York City's beautiful Central Park, and I was complaining for the millionth time about something, most likely my family. My friend had heard it many times before and told me the obvious, "Honey, you just have to get over it."

At that moment, I had a strong desire to strangle him. After all, didn't he realize that I would be over it if I could? I had no idea *how* to get over it. That was the whole problem!

And that in part is why, years later, teaching people *how to forgive* is a focus of my life's work. If we don't know how to forgive, doing so can feel overwhelming and impossible. We know we've got an issue to deal with, but if we don't know how to deal with it, it can seem like we just have to wait until "time heals all wounds."

But does time heal all wounds? Metaphysical students know that time isn't even real. Time has no volition or power because it is literally no-thing. Time is an illusory construct that helps us work with our mind during this human journey while we think we are a body. It has no healing capacity. Love is the only healer, because Love is our true nature, and when we accept



and allow our true nature to prevail, then we are healed of all sense of separation.

We may well come to a place of forgiveness after a perceived injury, which is what makes time seem healing, or we may become tired of holding a grudge, of investing our precious life force in the negativity. *Unforgiveness* is the most debilitating investment of our time, energy, and attention, and can even lead to illness, as Edgar Cayce told us, “For resentments of any nature bring their fruit in the physical.” (288-37) If we’re waiting on time to heal us, we’re investing in a fantasy. Time does nothing. Love heals. But what I do know about time is how we can use it to our advantage in healing.

Forgiveness is widely misunderstood. I’ve met so many people who say, “I’ve forgiven this. I forgive and forgive and forgive, and yet, it still haunts me. It still bothers me. I can’t seem to let it go. What do I do?” Fortunately, forgiveness is much easier than most people realize, and it is profoundly healing. To understand what forgiveness is, first, we must understand what forgiveness isn’t.

- Forgiveness isn’t saying “It’s okay.”
- Forgiveness doesn’t mean “I don’t care about it anymore.”
- Forgiveness doesn’t mean “what happened doesn’t matter anymore.”

The things that have happened in our past that feel painful and seem like betrayals are not okay. I’ve worked with many people who have been robbed, slandered, beaten, raped, and suffered through other great difficulties, none of which were okay. Though we may always care about what happened, we can shift the energetics of the experience and take the pain and hurt out of the way we hold it now. The pain we felt in the past can stay in the past.

The intense and painful experiences we’ve had will always matter. They shape us in many ways. When we forgive, they can help us to become the very best versions of ourselves. Through experiences of wounding, we can learn humility and compassion—two essentials on a path of spiritual growth and happiness. No spiritual student can hope to attain awakening, enlightenment, or ascension while holding on to regrets and resentments from the past. Lesson 68 in *A Course in Miracles* tells us that, “It is as sure that those who hold grievances will forget who they are, as it is certain that those who forgive will remember.”

So, when we say “I forgive, I forgive” again and again but our pain doesn’t lessen and the past still haunts us, what is going on? Why isn’t the forgiveness working? Very often there are two reasons. One, we don’t understand what forgiveness is. What we often mean when we say “I forgive” is *I’m done thinking about this. I want to move on. I want to forget about it. I want to be free of the past.* Like a person caught in a whirlpool and tired of fighting the current, we’d just like to

“To understand what forgiveness is, first, we must understand what forgiveness isn’t.”

reach shore and rest. Two, sometimes we’d like freedom for ourselves but not for the one(s) we blame for our wounding. That is not true forgiveness, and here’s why: we are one with each other. We are all part of the oneness of creation. However you think of life, God, Spirit, the Great Mystery, we are all part of each other. And because we are one with each other, we cannot choose freedom for ourselves only. It doesn’t work that way. To be free, we have to be willing to share freedom with everyone. To have love, we have to be willing to extend it to all. That’s how things work in this unified field of awareness.

Forgiveness isn’t what most of us were taught it is. The key is to understand that saying “I forgive you” isn’t forgiveness. Those are just words. Forgiveness is an event that takes place in our heart. True forgiveness happens when we change our mind about the past.

- True forgiveness is when we’re willing to stop judging the people and the situation.
- True forgiveness is the release of the meaning we have made of things, releasing our attachment to our interpretation.

If we say we’ve forgiven, but we cling to our judgments about what happened, then we haven’t actually forgiven, then the unforgiveness we feel is like a wound that doesn’t heal, not because of what occurred in the past but because of our interpretation. As long as we hold on to the meaning we have given the experience, the pain won’t subside, no matter how often we say “I forgive.” We can’t have a healing until we change our interpretation of what happened. We have to be willing to relinquish the meaning we’ve given the experience, and most especially, we have to release our judgments and opinions about what occurred. This is what many people do not see.

It sure does seem as though it’s the people, events, and situations that have wounded us. Think of something that looks like a betrayal. It appears that the betrayal, the thing that happened, is what causes so much pain, but it’s really not that at all. Our pain is caused by our incorrect perspective and by closing our heart down. When we feel we’ve been injured by someone or something, our perspective is that life can be against us, but from a spiritual perspective, that isn’t even possible. With an understanding of the unity of all life, that we are all part of the infinite life of our Creator, there comes an awareness that everything in life is working together, and that it is working together for our happiness and our good—

though we may not understand it, and it may not seem this can be true. We have to take this on faith.

So, when seen correctly, the betrayal, the injury we experienced, is actually a great motivator for growth, for compassion, and for humility. Believing that we are separate from God, and from each other, is what causes the pain of unforgiveness. Without a great willingness to know what the truth actually is, we won’t see this. To have a healing we must be willing to release the judgments and the interpretations that we’ve assigned to our past experiences. And to release our judgments and opinions, we must move into our heart and say sincerely, *I don’t wish to judge this anymore.*

Sometimes we believe we understand what things mean, only to discover later that we were completely wrong. We had a wrong perspective, and so our interpretation was incorrect.

I’ve had painful relationship breakups, I’ve been fired from jobs, and I’ve felt betrayed by close friends and loved ones. At the time, I blamed others for my misery. I attacked them in my mind and held on to resentment and regret. I did what I was taught to do by my elders. It took me a long time and a great willingness to be loving and compassionate, to realize that I didn’t know what things were about, that I didn’t have an awareness that could see beyond time and space, that could recognize what things were really for. So how could I judge? This realization helped me become willing to let go of the meaning I had made of my experiences. It helped me to release my grievances and judgments, to stop taking offense, and to start extending compassion to myself and to others.

When I became willing to release my attachment to the meaning I had made of situations, that’s when I experienced the release of true forgiveness. Without my judgments, interpretations, and opinions blocking my awareness of the truth, I was able to recognize that my experiences had actually brought me benefits in the form of growth and spiritual maturity—and that recognition further affirmed that my judgments had been incorrect, which helped me to grow even more. Seeing that my judgments were wrong, I didn’t need them anymore. They had no value and could only hurt me. Seeing this, I was truly free. My forgiveness was sincere.

It can seem like time was the healer, but it wasn’t. If I had been willing, I could have realized this truth much sooner. Edgar Cayce said, “For as we forgive, we are forgiven; as we condemn others, we are ourselves condemned. Thus in patience condemn not, neither find fault; not condoning, not agreeing, but let thine own life so shine that others, seeing thy patience, knowing thy understanding, comprehending thy peace, may take hope.” (3459-1) And from *A Course in*

THE FORGIVENESS LETTER


by Jennifer Hadley

Miracles, I have learned that “everything that happens, all events, past, present, and to come, are gently planned by One whose only purpose is your good.” (Lesson 135)

When we’re having difficulty getting over something, it’s always because we have regret and resentment. I have also learned that all forgiveness is actually self-forgiveness. Everything we think we hold against another is really something we hold against ourselves. I’ve been a spiritual counselor for twenty years, and I train spiritual counselors as well. Working with so many different people has taught me that it is ourselves we must forgive.

Now, you might say, for example, “What about a child who has been wounded? What would a child who has been molested have to forgive themselves for? They’re innocent.” Yes, that is the truth. Of course, they’re innocent. But often that’s not what they believe. Instead, they have one or more beliefs that go something like this: *I must have deserved it* or *I brought it upon myself*—these, among many more self-condemnations. In my experience, there is always something in the consciousness that people must forgive themselves for believing or thinking before they can feel free and move on. Once they forgive themselves, forgiving the other is easy—and it usually happens right away.

I’ve developed a simple process to support people in letting go of their attachment to the pains of the past: the Forgiveness Letter, which I share here. It takes courage to do this forgiveness work, but it’s worth it. I’ve witnessed miraculous healing in people’s lives. I’ve seen people release anxiety, chronic depression, chronic pain, heal their bodies, their finances, their families, and all other relationships, as a result of forgiving. Once we know *how* to forgive, it’s not so hard. The hardest part is mustering the willingness to actually do the inner work of letting go. Our liberation is up to us.

As long as we are deluded by thinking that we know what things are for, who is bad and who is good, who is right and who is wrong, we are not interested in the truth that will set us free. When we think we need to be right about our interpretations, we will repeat the same errors again and again. It’s so much easier to see that we don’t know everything, but that everything *is* for our learning. That is what I’m interested in. The Holy Spirit will guide and direct us, and in the meantime, we can be grateful for our willingness to be free. Heaven is at hand. Why wait to forgive? 



JENNIFER HADLEY is a licensed spiritual therapist and minister, who trained at the Agape International Spiritual Center. In addition to counseling in private practice, she writes, trains spiritual counselors, teaches online and at retreats, and hosts a podcast with Unity Online Radio. Learn more at JenniferHadley.com.

I’ve been teaching forgiveness workshops and classes for years, and one of the things I love to share is what I call the Forgiveness Letter. You can use this tool to clear away unresolved emotion and upset from the past that is draining your precious energy right now. You can write the letter to yourself or to someone you’re holding something against. Most people benefit greatly if they start with self-forgiveness. Also don’t do this writing at the computer; instead, write in longhand—it has alchemical power.

- Begin by creating a peaceful environment. Set the tone and allow for time without interruptions.
- Next, write out your intention. You might write something like, *My intention in writing this letter is to release resentment and regret and be free of the past*, or *My intention in writing this letter is to release anger and hurt so that I may move forward in peace and freedom*.
- Then write at least a paragraph on each of the following:
 1. I feel angry that . . .
 2. I feel afraid that . . .
 3. I feel hurt that . . .
 4. I feel sad that . . .
 5. I accept (what happened) . . .
 6. I accept (what is now) . . .
 7. The deep desire of my heart now is . . .
 8. What I’m doing to support myself now is . . .
 9. What I am asking myself/you for now is . . .
 10. What I’m asking for help with from myself/you/God is . . .
 11. I am grateful that . . .
 12. My loving and powerful intention going forward is . . .

I recommend writing separate letters to yourself and to others, but don’t send your letters to others—this is an exercise for you. I also urge you not to rush through this or to do it all at once. If you truly want to free yourself, make a plan to write these letters often. This tool is profoundly healing. Using it creates a breakthrough that usually brings spontaneous physical, mental, emotional, and financial healing. And remember that your mind is one with the Divine Mind, so doing your healing work brings benefit to all because we are one.

40-DAY FORGIVENESS PRAYER

by J. Everett Irion

In the 1985 Sept–Oct issue of *Venture Inward*, then dream columnist J. Everett Irion shared his 40-Day Forgiveness Prayer with readers. It originated from his work as a dream counselor with a man whose doctors had given him six months to live and who was disturbed by a recurring dream that he believed was telling him he would go to hell when he died. In exploring this dream with him, Irion learned that the man was divorced and that unforgiveness remained between him and his wife, who had died before him.

Inspired by the forty days and nights of the flood, the forty days Jesus spent in the wilderness, and the forty years it took Moses to reach the Promised Land as well as the forty years of wandering that followed, Irion directed the man in a 40-day forgiveness prayer. The man told Irion he would use the prayer not only for his wife but also for other relationships that needed reconciliation before he passed. One year later, Irion received a letter from the man reporting that the doctors had pronounced him healed and that he had enjoyed the best year of his life.

Irion went on to recommend this practice to others throughout the years, and again, all who diligently practiced reported healing outcomes. Care to give this tool a try? As Irion wrote, “I dare you to try it.”

.....

Say this prayer for forty days without interruption. Start over if you miss a day. You will be speaking to the other person’s Higher Self, or higher consciousness, and to your own Higher Self. It is not necessary that the other person still be living; this prayer is still effective. And remember, you are praying to the Higher Selves:

_____ (person’s name), I am praying to you.

Thank you, _____, for doing to me all that you have done.

Forgive me, _____, for doing all that I have done to you.

_____ (your name), I am praying to you.

Thank you, _____, for doing to me all that you have done.

Forgive me, _____, for doing all that I have done to you.

.....

SOME POINTERS

- After doing the prayer each day, put it out of your mind so that the prayer can do its work undisturbed by your thoughts, wishes, and expectations. The best thing is not to expect any results.
- After you pray, if you need help diverting your attention from the prayer and thoughts about possible results, try saying, *Thank you, Father*, as often as necessary—hundreds of times a day if you like.
- Don’t tell the person to whom you are praying. Talking about it disrupts the unconscious at work.
- Keep track of the forty days on a calendar. Remember, if you forget and miss a day, start at the beginning of a new 40-day cycle.
- In a crisis, the prayer can be used over a shorter period of time. Instead of forty days, use forty hours or forty minutes, repeating the prayer accordingly.



We Can Find Each Other: Eight Worldviews and Practices

BY MARK NEPO

IN THE HINDU UPANISHADS, THERE'S A PASSAGE that speaks to how those who become wise lose their names in the Great Oneness, the way rivers lose their names when they flow into the sea. In this transformation from the solitary to the communal, there's a mysterious physics that each generation has to relearn regarding what is possible when we can work together.

Time and again, we're asked to discover, through love and suffering, that we are at heart the same. How do we come to this knowledge in our lives, in our families, and in our communities? What brings us together and what throws us apart? How do we inhabit what we have in common as well as what makes us unique in ways that deepen our daily practice of service and compassion?

The back-and-forth struggle between solitude and community is an archetypal passage. Being alone and being together each has its lineage. There are countless stories of those who have shunned the world for the depth of their own journey—be they contemplatives, monks, hermits, or misanthropes. And countless stories of those who have given up who they are for the common good.

The word *community* derives from the Latin, *commun*, meaning “common.” The same root informs the word *communicate* (to share our understanding, to have understanding in common) and communion (to share our experience, to have experience in common). It's not by chance that the word *community* contains *unity*. Our possibility is rooted in the very word. For community is an ever-potent seed waiting for our effort and care to animate what we have in common, so we can share our understanding and experience in our time on Earth.

Flashpoints of relationship and community arise from time to time when we're inspired, and forced, to care for each other. While some moments of community are long-standing and multigenerational, others may last a week or an hour. I seek to learn how they work. To uncover the pathways that bring us together. To discern the human dynamics akin to how a flock of geese migrates without losing a single goose. To understand that our exchange of love is akin to how photosynthesis enlivens a field of ferns. To understand how an orchestra works together to bring Mozart alive and what happens to the community of listeners as they awaken. To be inspired by the gathering and

perseverance of great effort the way thousands accompanied Gandhi on his long march to the sea.

Why tend to all this? Because somewhere another child is being born who will ask us things we don't yet know, and we must have some sense of how to account for our time on Earth. As the forgiveness researcher Robert Enright has said, “We need to prepare the hearts of the children for the conflicts they will inherit.”

We are always near and far from peace and the sanity of walking hand in hand. In every era. In every situation. Always a pain or a sigh away from bloodying the song or singing the song. So much depends on whether we're awakened by compassion to reach out to each other or lulled into watching snapshots of life stream by in images cast off from satellites. Once desensitized, the bombardment of suffering and tragedy sent out hourly around the world becomes a dark narcotic. As Samuel Beckett asks in his play *Waiting for Godot*, “Was I sleeping, while the [world] suffered? Am I sleeping now?”

More than a point of blame, this question is a place to begin, again and again. For when we can listen deeply and give freely, there is a natural evolution from the exploration of an inner self to the practice of care between self and other.

My hope is that [my work] will reveal the power of community and how the life of connection can add more meaning to our lives—that the stories [I share] will detail how we can draw strength from community. And that the conversation will help you develop your own care-based communities. For the work of community is the practice of care, stitching the world together.

Ours is a complicated era, and so we need every resource and example of heart and resilience we can find. It is both comforting and challenging to realize that no one person can wrestle from the Earth the song of how we can survive together, and no one voice can sing that chorus. We need each other more than ever.

How do we inhabit what we have in common as well as what makes us unique in ways that deepen our daily practice of service and compassion?

SINCE PREHISTORIC HUNTERS HAD TO WORK together in order to survive, people have had to learn how to share both the workload and the harvest, and the problems and the joys. Through the centuries, traditions have formed and complexities have grown. But the health of all community depends on how we treat each other.

I'd like to explore eight worldviews and the practices they offer. Each can help us stay wholehearted, authentic, and in true relationship to life and each other.

The Native American notion *All My Relations* views all of reality and life as related and interconnected. Every aspect of life

All the world-views we're discussing are manifestations of our innate need to join.

is seen as part of one intrinsic family. In the Blackfoot tribe, when people meet, they don't say "How are you" but "*Tza Nee Da Bee Wah?*" which means, "How are the connections?" If the connections are in place, we must be all right. If the connections are not in place, then we need to tend

them first. Inherent in the Native American view is that our well-being is based on how everything goes together. There can be no lasting individual health unless there is a working harmony among all living things. The practice that grows from this worldview is the need to discover, name, and repair the connections that exist between all things. This is considered sacred and necessary work.

The African ethic of ubuntu is often translated as *I am because you are, you are because I am*. It implies that we find our humanity in each other. *Ubuntu* literally means *a person is a person through other persons*. This heartfelt tradition concentrates on the irrevocable connectedness that exists between

people. Based on this fundamental commitment to human kinship, there is no word for orphan in the African continent, because each tribe automatically assumes a lost child as part of its larger family.

At work here is the belief that in our very nature, we rely on each other to grow. As quarks combine to form protons and neutrons, which then form atoms, which then form molecules, individuals innately form families, which then form tribes, which then form nations. Our strong need to interact stems from the irreducible nature of love. In fact, all the worldviews we're discussing are manifestations of our innate need to join. The practice that comes from the notion of ubuntu is the vow to water our common roots by which we all grow and to honor our strong need to join.

The Hindu view takes us through our self and beyond our self into the interdependent mystery, where we find ourselves in each and every living thing. This is what the holy phrase *Thou Art That* means. The notion comes from the story in the Chandogya Upanishad of a humble father, Uddalaka, and his precocious son, Svetaketu, who at an early age is chosen to study with the holy Brahmins, the priest class in India who study spiritual knowledge. As soon as he begins to study, Svetaketu has no use for his father. He looks down on his simple father and never asks him a question. One day his father interrupts him, and Svetaketu impatiently asks, "What do you want, Father?"

Uddalaka says, "I want you to come with me." He leads his son to the foot of the great Nyagrodha tree. He picks a fruit and asks his son to hold it, then asks him, "What do you see?" His son curtly answers, "Nothing. I see nothing." His father asks him to break open the fruit, which Svetaketu does, and they can see the seeds inside it. Again, his father asks him, "What do you see?" Again, his son says, "I see nothing, Father. Nothing!" Uddalaka takes a seed, which is hollow in the center, and puts



it close to his son's face and says, "Thou Art That, my son, thou art that nothing."

More than putting his son in place, Uddalaka jars him to feel the great truth that out of that unseeable center, we all come to be. We all grow from this great nothing, even the massive Nyagrodha tree. And so, the practice we're compelled to learn here is how to face and feel a life of compassion that honors that we are at heart the same.

The notion of I and Thou, discerned by the philosopher Martin Buber, holds that God only appears in the unrehearsed, authentic dialogue between two living centers. When we see ourselves as the sun and everyone we meet as planets in our orbit, we are trapped in the I-It relationship, objectifying everyone we meet. But when we can meet others as equal living beings, each with their own center, then we live out the I and Thou relationship, through which the Mystery manifests as a vital life force between us.

Buber discovered the notion of I and Thou while walking in a field at dusk as a storm was approaching. Leaning on a walking stick, he stopped near a huge oak tree. Lightning appeared, and he could see everything about him clearly. In the darkness that followed, he could only tap his way blindly until his walking stick touched the thick bark of the oak before him. In that moment, he could feel the tree through his walking stick, though he wasn't directly touching it. The walking stick became a symbol for the authentic dialogue that lets us feel life in the honest speech we offer. The practice that arises from this worldview is to stay committed to the life of honest conversation.

The Lebanese greeting, "Ya Ayun!" literally means "Oh, my eyes!" or "Oh, my darling!" Implicit in this ancient greeting is the recognition that we need each other to see, that one view is insufficient. Empowered by the presence of each other, the Lebanese people say, "Oh, my eyes! You're here! Now we can see!" This custom reminds me of how Native American elders

meet in a circle, not just for equity, but so that each elder will have a direct view of the Center. The belief at the heart of this worldview is that the Center and the Whole are not comprehensible by any one person alone. Therefore, we need everyone's view to glimpse the enduring truths of life. And so, we gather meaning; we don't choose it.

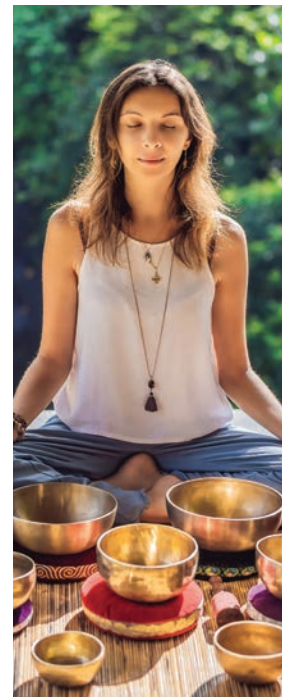
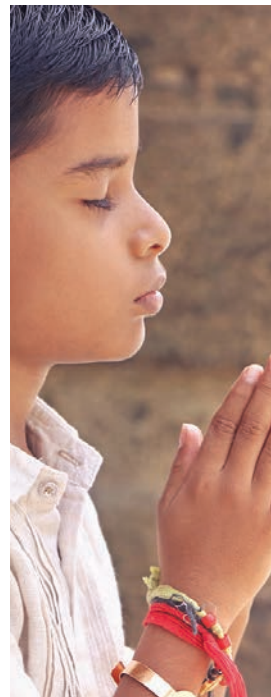
Like the Chien, the mythic bird of ancient China that has only one eye and one wing, we must find each other in order to see and fly. "Ya Ayun!" "Oh, my eyes! You're here! Now we can see!" The joyous practice of this custom—that we sorely need to enliven today—is to welcome other views in the belief that we need each other to be complete.

The next notion of connection comes from the early Christian mystics, the desert fathers of the third century, who gave us the metaphor of *the Great Spoked Wheel*.

Imagine that each soul on Earth is a spoke in an Infinite Wheel and that no two spokes are the same. The rim of that Wheel is our living sense of community, and each spoke does its part to hold up the rim. But the common hub where all spokes join is the one Center where all souls come from.

As I become myself out in the world, I discover my unique gifts and find the one particular place on the rim of the Great Wheel that is mine to uphold. And so, as I move into the world, I live out my uniqueness. But when love and suffering cause me to go inward, I discover the common Center where we are all the same. When I dare to look into my core, I come upon the one common core where all lives meet. In our becoming, which

The practice we're compelled to learn here is how to face and feel a life of compassion that honors that we are at heart the same.



grows outward, and our being, which grows inward, we live out the paradox of being both unique and the same.

The image of the Great Spoked Wheel shows us how we need each other. If any of these parts are removed, the wheel falls apart. Remove the rim, which is community, and humanity goes nowhere. Remove any of the spokes, which are the individual souls that make up life, and the wheel doesn't turn. Remove the Center, which is God, and there is no wheel. The practice offered here is to embody the paradox of our uniqueness and commonness by which the Great Wheel of Humanity turns.

The Danish notion *Hygge* (pronounced *hue-gah*) comes from a Norwegian word meaning “well-being.” The word first appeared in Danish writing in the eighteenth century. The Danish word suggests coziness. As a practice of community, *Hygge* refers to the atmosphere we create between us. The Danish practice of *Hygge* invites us to create well-being, connection, warmth, and a sense of belonging. In Denmark and Norway, *Hygge* refers to “a form of everyday togetherness,” “a pleasant and highly valued everyday experience of safety, equality, personal wholeness, and a spontaneous social flow.”

The final worldview comes from a greeting offered by African Bushmen. For centuries, the Bushmen have affirmed each other with resolve. When one becomes aware of his brother or sister coming out of the bush after hunting or gathering, the one at home exclaims, “*I See You!*” and then the one returning rejoices, “*I Am Here!*”

This timeless gesture of bearing witness is both simple and profound. We all need to be seen and heard, recognized and verified. This is the emotional lifeblood of all relationship, which in our busyness and pain we often forget. The wholehearted acknowledgment of each other's journey is at the heart of all therapy. The practice enjoined here is to be present and bear witness to each other and other life. Whether someone is filling your glass of water at a restaurant or taking your change at a gas station, no one is invisible. By being alive, we're enlisted to affirm each other by saying, “*I See You!*” in whatever way we can.

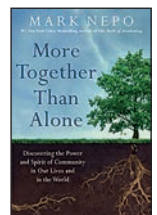
In summary, the eight worldviews and their practices are

- **All My Relations** from the Native American tradition.
The Practice: To discover, name, and repair the connections that exist between all things.
- **Ubuntu** from the African tradition.
The Practice: To water our common roots by which we all grow and to honor our strong need to join.
- **Thou Art That** from the Hindu tradition.
The Practice: To face and feel a life of compassion that honors that we are at heart the same.

- **The I and Thou Relationship** from the Jewish tradition.
The Practice: To stay committed to the life of honest conversation.
- **Ya Ayun!** from the Lebanese tradition.
The Practice: To welcome other views in the belief that we need each other to be complete.
- **The Great Spoked Wheel** from the early Christian mystic tradition.
The Practice: To embody the paradox of our uniqueness and commonness by which the Great Wheel of Humanity turns.
- **Hygge** from the Danish tradition.
The Practice: To create well-being, connection, warmth, and a sense of belonging.
- **I See You! I Am Here!** from the African Bushmen tradition.
The Practice: To be present and bear witness to each other and other life.

How we personalize these ancient worldviews and their vibrant practices is for each of us to discover. What does it mean for you: to repair the connections, to water our common roots, to face a life of compassion, to stay in honest conversation, to welcome other views, to honor our uniqueness and commonness, to create a sense of belonging, and to bear witness to each other? These are not concepts but living tools by which tribes and cultures have sustained human growth on Earth. How can you make good use of these tools today? By figuring out how to enact these practices in our daily life, we can strengthen the human community, one relationship at a time. The health of all community depends on how we treat each other. 🦋

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MARK NEPO has been clearing a path of spiritual inquiry for more than forty years. He is the author of twenty books, including the #1 New York Times bestseller *The Book of Awakening*. In 2014, he traveled with Oprah Winfrey on her “*The Life You Want*” tour. Learn more at MarkNepo.com and ThreeIntentions.com.

Creating a Joyful Humanity



BY HIS HOLINESS THE DALAI LAMA
AND
ARCHBISHOP DESMOND TUTU,
WITH DOUGLAS ABRAMS

In April 2015, Douglas Abrams, founder of Idea Architects, traveled with Archbishop Tutu to the Dalai Lama's home in Dharamsala, India, to celebrate His Holiness's eightieth birthday and to create what they hoped would be a gift for others. The Archbishop and His Holiness looked back on their long lives to answer a single burning question: How do we find joy in the face of life's inevitable suffering? By the end of a week filled with laughter and punctuated with tears, these two global heroes had stared into the abyss and despair of our time and revealed how to live a life brimming with joy. Out of that conversation came Abrams's bestseller *The Book of Joy*. Here is an excerpt from that book.



“As one of the seven billion human beings, I believe everyone has the responsibility to develop a happier world. We need, ultimately, to have a greater concern for others’ well-being.”

TO BEGIN, I INVITED THE ARCHBISHOP TO OFFER a prayer, since, in his tradition, that is the way to open any important conversation.

“Yes, thank you,” the Archbishop began. “I always need all the help I can get.

“Let’s be still for a moment. Come, Holy Spirit. Fill the hearts of thy faithful people and kindle in them the fire of thy love. Send forth thy spirit and they shall be made new and thou shalt renew the face of the earth. Amen.”

“Amen,” the Dalai Lama added. I then asked the Dalai Lama to share his hopes for our time together. He sat back and rubbed his hands. “Now we are in the twenty-first century. We are improving on the innovations of the twentieth century and continuing to improve our material world. While of course there are still a lot of poor people who do not have adequate food, generally the world is now highly developed. The problem is that our world and our education remain focused exclusively on external, materialistic values. We are not concerned enough with our inner values. Those who grow up with this kind of education live a materialistic life and eventually the whole society becomes materialistic. But this culture is not sufficient to tackle our human problems. The real problem is *here*,” the Dalai Lama said, pointing to his head.

The Archbishop tapped his chest with his fingers to emphasize the heart as well.

“And *here*,” the Dalai Lama echoed. “Mind and heart. Materialistic mind—and more peace in our world. A lot of

the problems we are facing are our own creation, like war and violence . . .

“I feel there is a big contradiction,” the Dalai Lama continued. “There are seven billion human beings and nobody wants to have problems or suffering, but there are many problems and much suffering, most of our own creation. Why?” He was speaking now directly to the Archbishop, who was nodding in agreement. “Something is lacking. As one of the seven billion human beings, I believe everyone has the responsibility to develop a happier world. We need, ultimately, to have a greater concern for others’ well-being. In other words, kindness or compassion, which is lacking now. We must pay more attention to our inner values. We must look inside.”

He turned to the Archbishop and raised his hands, palms pressed together in a gesture of respect. “So now you, Archbishop Tutu, my longtime friend.” He extended his hand to the Archbishop, who took it tenderly between both of his. “I think you have great potential—”

“*Potential?!?*” the Archbishop responded with feigned outrage, retracting his hand.

“Great potential, yes. I mean great potential, you see, to create a happier humanity.”

The Archbishop threw his head back, laughing. “Ah, yes.”

“When people just look at your face,” the Dalai Lama continued, “you are always laughing, always joyful. This is a very positive message . . . Sometimes when you see political leaders or spiritual leaders, they have a very serious face—” He sat up in his chair frowning and looking very stern. “It makes one hesitant, but when they see your face—”

“It’s the big nose,” the Archbishop suggested, and they both giggled.

“So I really appreciate your coming to have this conversation,” the Dalai Lama said. “In order to develop our mind, we must look at a deeper level. Everyone seeks happiness, joyfulness, but from outside—from money, from power, from big car, from big house. Most people never pay much attention to the ultimate source of a happy life, which is inside, not outside. Even the source of physical health is inside, not outside.

“So there may be a few differences between us. You usually emphasize faith. Personally I am Buddhist, and I consider faith very important, but at the same time the reality is that out of seven billion people, over one billion people on the planet are nonbelievers. So we cannot exclude them. One billion is quite a large number. They are also our human brothers and sisters. They also have the right to become happier human beings and to be good members of the human family. So one need not depend on religious faith to educate our inner values.”

“It’s very difficult to follow your very profound pronouncements,” the Archbishop began, “I thought you were going to say that, in fact, when you are pursuing happiness,

“This recognition that we are all connected is the birthplace of empathy and compassion.”



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you are not going to find it. It’s very, very elusive. You don’t find it by saying, I’m going to forget about everything and just pursue happiness. There’s a title of a book by C. S. Lewis called *Surprised by Joy*, which I think expresses how it works.

“Many people look at you,” the Archbishop continued, “and they think of all the awful things that have happened to you. Nothing can be more devastating than being exiled from your home, from the things that are really precious to you. And yet when people come to you, they experience someone who has a wonderful serenity . . . a wonderful compassion . . . a mischievousness—

. . . It’s wonderful to discover that what we want is not actually happiness. It is not actually what I would speak of. I would speak of joy. Joy subsumes happiness. Joy is the far greater thing. Think of a mother who is going to give birth. Almost all of us want to escape pain. And mothers know that they are going to have pain, the great pain of giving birth. But they accept it. And even after the most painful labor, once the baby is out, you can’t measure the mother’s joy. It is one of those incredible things that joy can come so quickly from suffering . . .

* * *

What is this thing called joy, and how is it possible that it can evoke such a wide range of feelings? How can the experience of joy span from those tears of joy at a birth to an irrepressible belly laugh at a joke to a serenely contented smile during meditation? Joy seems to blanket this entire emotional expanse. Paul Ekman, famed emotions researcher and longtime friend of the Dalai Lama, has written that joy is associated with feelings as varied as:

- pleasure** (of the five senses)
- amusement** (from a chuckle to a belly laugh)
- contentment** (a calmer kind of satisfaction)
- excitement** (in response to novelty or challenge)
- relief** (following upon another emotion, such as fear, anxiety, and even pleasure)
- wonder** (before something astonishing and admirable)
- ecstasy or bliss** (transporting us outside ourselves)
- exultation** (at having accomplished a difficult or daring task)

radiant pride (when our children earn a special honor)

unhealthy jubilation, or *schadenfreude* (relishing in someone else’s suffering)

elevation (from having witnessed an act of kindness, generosity, or compassion)

gratitude (the appreciation of a selfless act of which one is the beneficiary)

In his book on happiness, Buddhist scholar and former scientist Matthieu Ricard has added three other more exalted states of joy:

rejoicing (in someone else’s happiness, what Buddhists call *mudita*)

delight or enchantment (a shining kind of contentment)

spiritual radiance (a serene joy born from deep well-being and benevolence)

This helpful mapping of the kingdom of joy conveys its complexity and its subtlety. Joy can span from the pleasure of others’ good fortune, what Buddhists call *mudita*, to the pleasure in others’ misfortune, what the Germans call *schadenfreude*. Clearly what the Archbishop was describing was more than mere pleasure and closer to the relief, wonder, and ecstasy of birth. Joy certainly does embrace all of these human experiences, but lasting joy—joy as a way of being—that one witnesses in the Archbishop and the Dalai Lama is probably closest to the “shining contentment” or the “spiritual radiance” born from deep well-being and benevolence.

I knew this complex topography of joy was what we were here to discover. Research conducted at the Institute of Neuroscience and Psychology at the University of Glasgow suggests that there are really only four fundamental emotions, three of which are so-called negative emotions: fear, anger, and sadness. The only positive one is joy, or happiness. Exploring joy is nothing less than exploring what makes human experience satisfying.

* * *

Is joy a feeling that comes and surprises us, or is it a more dependable way of being?” I asked. “For the two of you, joy seems to be something much more enduring. Your spiritual



His Holiness the Dalai Lama, Douglas Abrams, and Archbishop Desmond Tutu.

practice hasn't made you somber and serious. It's made you more joyful. So how can people cultivate that sense of joy as a way of being, and not just a temporary feeling?"

The Archbishop and the Dalai Lama looked at each other, and the Archbishop gestured to the Dalai Lama. The Dalai Lama squeezed the Archbishop's hand and began. "Yes, it is true. Joy is something different from happiness. When I use the word *happiness*, in a sense I mean *satisfaction*. Sometimes we have a painful experience, but that experience, as you've said with birth, can bring great satisfaction and joyfulness."

"Let me ask you," the Archbishop jumped in. "You've been in exile fifty-what years?"

"Fifty-six."

"Fifty-six years from a country that you love more than anything else. Why are you not morose?"

... The Dalai Lama's storied discovery as the reincarnation of the Dalai Lama meant that at the age of two, he was swept away from his rural home in the Amdo province of eastern Tibet to the one-thousand-room Potala Palace in the capital city of Lhasa. There he was raised in opulent isolation as the future spiritual and political leader of Tibet and as a godlike incarnation of the Bodhisattva of Compassion. After the Chinese invasion of Tibet in 1950, the Dalai Lama was thrust into politics. At the age of fifteen he found himself the ruler of six million people and facing an all-out and desperately unequal war. For nine years he tried to negotiate with Communist China for his people's welfare and sought political solutions as the country came to be annexed. In 1959, during an uprising that risked resulting in a massacre, the Dalai Lama decided, with a heavy heart, to go into exile.

The odds of successfully escaping to India were frighteningly small, but to avoid a confrontation and a bloodbath, he left

in the night dressed as a palace guard. He had to take off his recognizable glasses, and his blurred vision must have heightened his sense of fear and uncertainty as the escape party snuck by garrisons of the People's Liberation Army. They endured sandstorms and snowstorms as they summited nineteen-thousand-foot mountain peaks during their three-week escape.

"One of my practices comes from an ancient Indian teacher," the Dalai Lama began, answering the Archbishop's question. "He taught that when you experience some tragic situation, think about it. If there's no way to overcome the tragedy, then there is no use worrying too much. So I practice that."

The Dalai Lama was referring to the eighth-century Buddhist master Shantideva, who wrote, "If something can be done about the situation, what need is there for dejection? And if nothing can be done about it, what use is there for being dejected?"

The Archbishop cackled, perhaps because it seemed almost too incredible that someone could stop worrying just because it was pointless.

"Yes, but I think people know it with their head . . . But they still worry."

"Many of us have become refugees," the Dalai Lama tried to explain, "and there are a lot of difficulties in my own country. When I look only at that," he said, cupping his hands into a small circle, "then I worry." He widened his hands, breaking the circle open. "But when I look at the world, there are a lot of problems, even within the People's Republic of China. For example, the Hui Muslim community in China has a lot of problems and suffering. And then outside China, there are many more problems and more suffering. When we see these things, we realize that not only do we suffer, but so do many of our human brothers and sisters. So when we look at the same event from a wider perspective, we will reduce the worrying and our own suffering."

I was struck by the simplicity and profundity of what the Dalai Lama was saying. This was far from "don't worry, be happy," as the popular Bobby McFerrin song says. This was not a denial of pain and suffering, but a shift in perspective—from oneself and toward others, from anguish to compassion—seeing that others are suffering as well. The remarkable thing about what the Dalai Lama was describing is that as we recognize others' suffering and realize that we are not alone, our pain is lessened.

Often, we hear about another's tragedy, and it makes us feel better about our own situation. This is quite different from what the Dalai Lama was doing. He was not contrasting his situation with others, but uniting his situation with others, enlarging his identity and seeing that he and the Tibetan people were not alone in their suffering. This recognition that we are all connected—whether Tibetan Buddhists or Hui Muslims—is the birth of empathy and compassion.

I wondered how the Dalai Lama's ability to shift his perspective might relate to the adage "Pain is inevitable; suffering is optional." Was it truly possible to experience pain, whether the pain of an injury or an exile, without suffering? There is a Sutta, or teaching of the Buddha, called the Sallatha Sutta, that makes a similar distinction between our "feelings of pain" and "the suffering that comes as a result of our response" to the pain: "When touched with a feeling of pain, the uninstructed, ordinary person sorrows, grieves, and laments, beats his breast, becomes distraught. So he feels two pains, physical and mental. Just as if they were to shoot a man with an arrow and, right afterward, were to shoot him with another one, so that he feels the pain of two arrows." It seems that the Dalai Lama was suggesting that by shifting our perspective to a broader, more compassionate one, we can avoid the worry and suffering that is the second arrow.

"Then another thing," the Dalai Lama continued. "There are different aspects to any event. For example, we lost our own country and became refugees, but that same experience gave us new opportunities to see more things. For me personally, I had more opportunities to meet with different people, different spiritual practitioners, like you, and also scientists. This new opportunity arrived because I became a refugee . . .

"So, personally, I prefer the last five decades of refugee life. It's more useful, more opportunity to learn, to experience life. Therefore, if you look from one angle, you feel, oh how bad, how sad. But if you look from another angle at that same tragedy, that same event, you see that it gives me new opportunities. So, it's wonderful. That's the main reason that I'm not sad and morose. There's a Tibetan saying: 'Wherever you have friends that's your country, and wherever you receive love, that's your home.'"

There was an audible gasp in the room at this poignant saying, and at its ability to ease, if not erase, the pain of a half century spent in exile.

"That's very beautiful," the Archbishop said.

"Also," the Dalai Lama continued, "whoever gives you love, that's your parent. So I consider you—although you are only four years older than me—as my father . . ."


"What you said is quite wonderful," the Archbishop began, still clearly moved by the Dalai Lama's response to exile. "I think I would just add to it by saying to our sisters and brothers out there: Anguish and sadness in many ways are things that you cannot control. They happen. Supposing somebody hits you. The pain causes an anguish in you and an anger, and you might want to retaliate. But as you grow in the spiritual life, whether as a Buddhist or a Christian or any other tradition, you are able to accept anything that happens to you. You

accept it not as the result of your being sinful, that you are blameworthy because of what has happened—it's part of the warp and woof of life. It's going to happen whether you like it or not. There are going to be frustrations in life. The question is not: How do I escape? It is: How can I use this as something positive? Just as you, Your Holiness, have just described. Nothing, I think, can be more devastating in many ways than being turfed out of your own country. And a country is not just a country, I mean it is part of you. You are part of it in a way that is very difficult to describe to other people. By rights, the Dalai Lama should be a sourpuss . . .

"And then when you smile your face lights up. And it is because in a very large measure you have transmuted what would have been totally negative. You've transmuted it into goodness. Because, again, you have not said, 'Well how can I be happy?' You've not said that. You've said, 'How can I help to spread compassion and love?' And people everywhere in the world, even when they don't understand your English, they come and they fill stadiums . . . And you know what? I don't think they come to listen. They may be doing that a bit. What they've come for is that you embody something, which they

feel, because some of the things that you say, in a sense, are obvious. Yet it's not the words. It's the spirit behind those words. It is when you sit and you tell people that suffering, frustration, are not the determinants of who we are.

It is that we can use these things that are seemingly negative for a positive effect.

"And I hope we can convey to God's children out there how deeply they are loved. How deeply, deeply precious they are to this God. Even the despised refugee whose name no one seems to know. I look frequently at pictures of people fleeing from violence, and there's so much of it. Look at the children. I say that God is crying, because that is not how God wanted us to live. But you see again even in those circumstances, you have these people who come from other parts of the world to try to help, to make things better. And through the tears, God begins to *smile*. And when God sees you and hears how you try to help God's children, God *smiles*." The Archbishop was now beaming, and he whispered the word *smile* as if it were the holy name of God. 

“There are going to be frustrations in life. The question is not: How do I escape? It is: How can I use this as something positive?”

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An ancient Egyptian wall painting depicting the goddess Isis. She is shown in profile, facing right, wearing a large, ornate headdress with a falcon head and a sun disk. Her right hand is raised in a gesture of prayer or adoration. Above her head is a smaller, stylized face, possibly representing a deity or a symbolic figure. The background is a light, textured surface with some darker areas, suggesting an aged wall.

Ancient Mysteries

by John Van Auken

Ancient Women Who Kept the Light On for Us

Of all the ancient women who kept the Light on for us, two are truly heroes in every sense of that word: the ancient Egyptian goddess Isis and the classical Mayan princess Xquic (*she-queek*). I have written so much about these two in articles and books that I'll quickly recap their heroics so we can move on to women we've not covered.

Isis

I first came across the story of Egyptian goddess Isis in the Temple of Seti I. Her efforts on our behalf were carved and painted on the walls of this temple and start on the far right of the main chamber of the temple and then moves across the walls, ending on the far left. Her story goes like this: The divinely perfect leader of souls in this world was her husband, Osiris. He was the ideal of a good soul, expressing the spirit of our Creator. His mind was clear, and his heart was pure. In fact, he was so much this way that he was naive to the cunning deceitfulness of his evil brother, Set, who is considered the Satan of ancient Egypt. Set envied how the people loved Osiris and so took advantage of Osiris's trust and tricked him into a submissive condition that allowed Set to cut him into pieces. As a result, no one could ever again see the whole truth of purity and goodness that reflected the image of the Creator.

This story is reminiscent of biblical Cain's hatred for Abel. Recall that Abel's activity required caring beyond himself, for he was a shepherd, while Cain's activity involved reaping to himself, for he was a farmer. (In no way should this comparison cast a cloud over farming, just as Jesus's disciples were fishermen gathering to themselves). As is so often the case in ancient stories, the characters represent forces within us, and the stories are parables with hidden messages. For example, in Hebrew the name Abel means "breath," while the name Cain means "acquired," reflecting the gradual acquisition of self-consciousness. Abel symbolizes using the life force (breath) to care for life beyond oneself. Cain symbolizes the egocentric self (reaping to oneself). This doesn't mean that the growth of ego is bad—no, even Cayce's readings encouraged us to "know oneself," but then we were also guided to reach beyond selfishness by caring for others and contributing to the whole of life.

In the Egyptian story, Set takes over leadership of the souls of this world, leading them in the pursuit of self-gratification and self-exaltation. Isis, now the widow of God's expression through Osiris, cries to all the beings in Heaven, insisting that they not abandon these lost souls. She wants the power of the Heavens to get involved in their salvation and redemption. As her cries are heard in Heaven, a boat with the gods in it descends to meet her. On this boat is Thoth (Hermes). He listens to her as she explains what has happened and begs this powerful god to help her overcome Set's domination. Thoth hears her plea but is surprised by her request and asks: "Isis, daughter of the Creator, have you been with human-encased souls so long that you have lost awareness of your godly powers?" Upon hearing this, Isis's mind awakens to the truth that *within her* has always been the latent power to bring forth the redeemer of this situation! On the walls of the temple, we see her become a falcon that soars

high into the sky and immediately conceives in her womb the powerful redeemer who will overthrow Set and his evil reign. She conceives and births the falcon god Horus, the Messiah of ancient Egypt. Horus overthrows his uncle Set and rules in the manner of Osiris.

Isis cared so much for us and our enlightenment that she did not leave us to the deceptions and evils of selfishness in this world.

Xquic

The classical Mayan story of Xquic (*she-queek*), meaning Blood Maiden, is found in the K'iche (*key-che*) manuscript *Popol Vuh*. This story begins with a virgin daughter born to one of the “Dark Lords of the Underworld.” These Dark Lords kill off any attempts to turn the original Light back on. In this story, we see how God often works in mysterious ways. An important characteristic of Princess Xquic is that she is motivated from within herself and always seeks the whole truth. Half-truths do not deceive her, and fearful threats do not dissuade her. Against her father’s will and threats of death, Princess Xquic seeks the dead Maze God, whom her people killed to keep him from turning on the Light. She finds his head hanging on a tree in the “Place of Sacrifices.” There she sees that the fruit of this tree is good, and she desires it despite the death penalty. The Maze God’s head instructs her to put forth her hand, and he then projects magic spittle into her palm. It disappears immediately, entering her womb so that she is now pregnant with an even more powerful godly team called the Hero Twins, who ultimately overthrow Darkness and bring Light again. (Curiously, Isis also received special power from the spittle of Ra—not children, but power.)

Twins

Twins are a common theme in ancient legends, as we have seen with Cain and Abel, and again with the Mayan Hero Twins. Let’s move on to a biblical woman and her twins, for she truly kept the Light on for us.

Rebecca

Rebecca (Hebrew: רִבְקָה Rivkah) was the spouse of Isaac, the son of Abraham and Sarah. She and Isaac had the twins Jacob and Esau (*ee-saw*) (Gen. 25–33). Her husband loved and admired the earthiness of Esau and his physicality in this outer world. The Bible describes him as “a man of the field,” a hunter. He was “red and all over like a hairy garment.” His twin brother, Jacob, was described as a “relatively perfect man” (Hebrew

tam, meaning “perfect, complete”). At the birth, Esau came out of the birth canal first, but Jacob was holding his heel, as if Jacob wanted to pull Esau back and thereby be firstborn. Cain also came first, with Abel following. As firstborn, Esau became heir to his father’s bloodline leadership of the Israelites. However, on a fateful day, Esau returns from the fields famished. He begs Jacob to give him some of the “red lentil pottage” that Jacob has made. Jacob agrees to feed Esau the red stew in exchange for Esau’s birthright as firstborn. Esau agrees, and thus, Jacob finally acquires Esau’s birthright. This whole scene is often interpreted as an indication of how immediate gratification of our earthly hungers can cause us to toss away our longer-term destiny as eternal children of God.

Rebecca intuitively perceived the inner wisdom and spirituality in Jacob, so when her aged and nearly blind husband attempts to pass the blessing of leadership on to earthy Esau, she instructs Jacob to put on a hairy coat and approach his father. Isaac touches and blesses Jacob, making him the next generation’s leader. Of course, unbeknownst to the parents, Esau had already sold his inheritance to Jacob for a bowl of stew!

Rebecca helped carry on the way to the greater Light. As we know from history, Jacob became one of the greatest leaders, giving birth to the original twelve tribes through his twelve sons (by two wives, Rachel and Leah). One of his sons was Joseph, who later saved all the Israelites by feeding them during a time of deadly famine. Joseph was able to do this because God gave him the ability to correctly interpret dreams—a source of inner guidance. Well compensated for this gift, Joseph had stockpiled grain for seven years during a time of plenty, so it was available during the famine.

Notice how twins symbolize two aspects of our being, one worldly and one otherworldly. Notice also that it was often the *yin* side of our nature that perceived the better way to keep the Light on. Yet I find it strange how the earthly definitions of yin and yang give all the positive features to yang and only negative features to yin, and then tag yin as the feminine. In my experience, yin is *the hidden* rather than the dark. Custom also associates yin with the moon and yang with the sun. However, yang is often not the sunlight but earthiness—as with Cain and Esau. I have found it helpful to follow Cayce’s idea that evil and sin begin with selfishness no matter the gender and that all negative activities arise from selfish motivations, not the yin, the feminine. It is important to bear in mind that Cayce and many other channels of wisdom teach that every soul has both yin and yang and that yin is neither evil nor weak.



Esther

Returning to the light-bearing women of ancient times, we come now to Esther. Here again the forces of good work in mysterious ways. This story took place in a time when all the Israelites had been conquered and their temple destroyed by the Babylonians. The Twelve Tribes that grew from Jacob's twelve sons were now scattered far and wide. The tribespeople of Judah were captives in Babylon, and among them was the prophet Daniel. During one of Daniel's prayer sessions, the archangel Gabriel appeared to him and assured him that all was not lost. Daniel was pleased to hear this but could not see how a recovery would happen.

What Daniel did not know was that God had a descendant of the tribe of Benjamin living in Persia, the enemy of Babylon. However, he did discover this when he interpreted one of the Babylonian king's dreams. In that dream, God revealed and warned King Nebuchadnezzar that Persia would soon conquer Babylon. When Cyrus the Great, King of Persia, did in fact conquer Babylon, Daniel knew that God was moving to repair the seemingly irreparable. Daniel showed the new king that his name, Cyrus, had been prophesied some two hundred years before the king was even born! Daniel showed Cyrus the scrolls of Isaiah 44:28–45:7. Here is that prophecy:


This is said of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, she shall be built, and of the temple, thy foundation shall be laid. Thus says the Lord to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him, and I will loose the loins of kings to open the doors before him, and the gates shall not be shut; I will go before him, and make the rough places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give him the treasures of darkness, and hidden riches of secret places, that you may know that it is I, the Lord, who called you by your name, even the God of Israel.

Upon hearing this and then sleeping on it for days, King Cyrus is prompted to decree that the Israelites, specifically those of the tribes of Judah and Benjamin, may return to their homeland and rebuild their holy temple. Cyrus did not live to see this fully accomplished, but his successor, King Ahasuerus (*ah-hash-vay-roosh*) does become the king to fulfill the decree. King Ahasuerus, whose name is found in the Talmud, Vulgate, and Catholic Bible, is considered to have been Xerxes I. He was deeply in love with an Israelite woman from the tribe of



Benjamin. That woman was Esther, whose name in Persian means “star.” Though the Israelites were captives, they flourished and appeared joyful and healthy, causing many among their captors to resent them to the point of decreeing their deaths! Having the love and trust of the most powerful king in the Middle East (comprising eighteen modern countries today), Esther would save her people every time and punish the evildoers. She also had a positive influence on the future of her people. Here is just one of Esther's great influences:

Nehemiah, descendant of the tribe of Judah, asked the Persian king for permission to go to Jerusalem to participate in the rebuilding efforts, including that of the temple. Curiously, the Scriptures record a line that one would think minimal, except that the statement reveals how powerful Esther was: “The Queen is sitting by the King” (Neh. 2:6). Why would Scripture include this statement if it weren't an important detail about the Persian leadership's decision-making? Legend holds that it was Esther who approved Nehemiah's request. Esther and Ahasuerus oversaw the mission and funding for the reconstruction of Jerusalem, as well as the rebuilding of the so-called Second Temple, which stood for more than five hundred years, until Roman General Titus destroyed it again in 70 CE, which was prophesied by Jesus.

I could well write a book on the many women around the world who kept the Light on. There are African, Nordic, and Germanic legends of powerful spiritual women, as well as legends and myths among the island nations of Polynesia, the Aboriginal people, and those of the Asian cultures. Of course, there are also the famous goddesses of Greek and Roman mythology. Woman is the “life giver,” and when Adam, Eve, and the serpent were leaving the Garden of Eden and the Presence of God, the Lord turns to Eve to declare that out of her will come the redeemer of the Great Fall from grace, which occurred when Eve and Adam ate the fruit of the Tree of Knowledge of Good and Evil, beginning the human journey that Cayce called, “the journey up through selfishness.” (1602-3) 



John Van Auken is a director at A.R.E. and one of its most popular authors and speakers, traveling across the world to speak about the Cayce readings, world religions, and more. You can see him this fall at A.R.E.'s annual Ancient Mysteries Conference, Oct. 10–13. Learn more at EdgarCayce.org/JohnVanAuken and EdgarCayce.org/conferences.



Gladys Davis Turner's Diary Letters

FROM 1944 TO EARLY 1948, EDGAR CAYCE'S STENOGRAPHER and longtime secretary Gladys Davis Turner wrote newsletters to the membership, entitled "Diary Letters." These brief newsy publications reported the daily activities at the Cayce home and the A.R.E. office as the staff transitioned to operating without the presence of Edgar and Gertrude Cayce, who had both passed away in the early months of 1945. Gladys's letters reassured everyone that the Work would continue.

October 23, 1946: Gina [Cerminara] asked to interrupt long enough to include this note:

Pardon the intrusion into Gladys's Diary Letter, but I am deeply concerned over our Secretary's [sic] mental health. It may be, of course, that she is beginning to make her Ascension [sic], and mundane things no longer have their former hold. On the other hand, it may be that she just needs potassium. As a psychologist, I admit to being baffled. Perhaps you can help . . .

I was in the kitchen the other night preparing my supper. Gladys and Lydia [Schrader Gray] had already eaten and were sitting in the living room sipping their tea. I was eating my fifth radish when Gladys came in for her second and possibly her third cup of tea. As I think back now, I realize there was a distraught, distracted look on her face. She said, "Gina, there are some French-fried potatoes in the basement if you'd like them for your dessert."

As a matter of fact, the potatoes were in the oven (I had already noticed them and appropriated a few anyhow), and her peculiarly weird association of ideas bespeaks nothing good. Any suggestions from members will be gratefully received. Yours, Gina.

GD: That reminds me (since I'm being made fun of) of what Lydia always says about me—that I "listen with rapt inattention." You see—quoting from my life reading—"The entity puts its whole soul and being into that which it makes a purpose." I guess I've just got too many interesting things to throw myself into bodily. The only way I can do it is to escape into the imaginative spheres where time and space are not.

February 11, 1947: *The indexing is progressing slowly but surely. I must admit that I am simply fascinated. You'd be astounded to know the number of steps to be taken (not with my feet, though) before a reading can be turned loose. It is amazing! Sometimes it takes a whole day to "do" one reading, and even then I think later of things overlooked. Indeed it will*




A.R.E. staff Helen Honech, Lydia Schrader Gray, Gladys Davis Turner, and Gina Cerminara outside the Cayce home in 1946.

take the rest of my life, and I'm beginning to believe that I'll have to live in this body much longer than I had planned. My greatest job is going to be trying to live a well-rounded life in order to keep my health, because I get so interested that I don't want to stop work for a minute. It's like reading an absorbing book that you just can't put down until you see how it's going to end. The trouble here is that I've got to wait years—maybe centuries—to find out!

September 10, 1947: *Today 24 years ago, I started my job as secretary to Edgar Cayce, in the Cayce Art Studio, Selma, Alabama. Two reading appointments were kept that day, one for a lady in Columbus, Ohio, and the other for a man in Sandy Lake, Pennsylvania. On my second day at work, a reading was given to Dr. Al C. Layne of TIR fame.*

Two weeks later, Mr. Arthur Lammers (so honorably mentioned in TIR) came to Selma and took Mr. Cayce back with him to Dayton, Ohio. I then spent most of my days, for the next six weeks, copying old readings—just for practice—in order to become familiar with the terms. Mrs. Cayce would read them to me so that I could take them down in shorthand and later transcribe them. During those quiet days, she told me many stories of their family life and early experiences. In this way I came to know quite well each member of the family.

Hugh Lynn was in high school, and I didn't see much of him, as he got home every afternoon about the time I was leaving. Ecken, [Edgar Evans], then five years old, didn't take much to strangers, but we soon got acquainted when he found that I would read some aloud to him each day out of his big new book, The Hollow Tree Snowed-In Story.

Love and bye now, GD 



JESSICA NEWELL, MA, is the archivist for the Edgar Cayce Foundation. She studied history at the University of Evansville and archival studies at East Tennessee State University. Her work combines her love of historic preservation, parapsychology, and spirituality. She can be reached at Jessica.Newell@edgarcayce.org.



ENLIGHTENMENT SERIES

Monthly Practices for Your Soul

by John Van Auken with Thomas Sugrue

Discovering Your Soul's Purpose, Part 4

AS EDGAR CAYCE'S FIRST BIOGRAPHER, THOMAS SUGRUE had direct access to Cayce while researching *There Is a River*, and this included readings about the origin and nature of our souls. In an address delivered before a dinner meeting of A.R.E.'s 10th Annual Congress, on June 21, 1941, Sugrue read these words from his manuscript:

"In building the soul, there was spirit, with its knowledge of identity with God; there was the active principle of mind; and there was the ability to experience the activity of the mind separately from God. Thus a new individual, dependent upon and issuing from God, but aware of an existence apart from Him, came into being."

That was how Edgar Cayce explained our spiritual birth. Sugrue continued:

"The power to so direct the force of mind was what man calls the consciousness of the individual. The record of this consciousness—this free will—began with the first expression which it made of its desires, through the force of mind. That was the beginning of the soul."

Here we learn that our soul has been, and continues to be, built through our individual use of free will as motivated by our desires. Desire is a fundamental teaching in Buddhism: healthy desires, expressing creative, life-giving results, bring serenity; unhealthy desires, expressing destructive cravings and thoughtless actions, bring suffering.

Next Sugrue informs us of our composition.

"The nucleus of the soul was in balance, positive and negative force in equal amounts, producing harmonious activity: the positive initiating, impregnating, thrusting forward; the negative receiving, nourishing, ejecting. The steps of this action were the stages of thought, perception, reflection, opinion. Thus the soul consisted of two states of consciousness: that of the spirit bearing a knowledge of its identity with God; and that of the individual bearing a knowledge of everything it experienced."

This truth was known five thousand years before Christ. The ancient Taoist masters (men *and* women) were teaching the concept of yin and yang as two aspects of the whole soul. In this teaching, the core essence of consciousness was a *balance* between expressive and receptive mind. The Taoists also acknowledged two conditions: one being a holistic awareness (oneness of all creation) and the other being individualized souls. The ideal was for each soul to unite its yin and yang and

then to unite the finite self with the Infinite Whole, the two becoming one.

Sugrue continued:


"The plan for the soul was the cycle of experience, unlimited in scope and duration, in which the individual would come to know creation in all aspects, at the discretion of will. The cycle would be completed when the desire of will was no longer different from the thought of God."

In this passage, we find a key purpose for our existence: "come to know creation in all aspects." That appears to be a clear call for us to be up and doing, learning, experiencing, and growing through our activity with life. Notice the line that followed: "at the discretion of will." This is where the wonders of *individuality* come into play, for each soul is allowed to blossom and express itself in a variety of ways, as does the floral diversity found throughout nature. Our Garden of Eden is *oneness*, while the souls are the variety of flowers in the oneness.

Sugrue finished with this:

"The consciousness of individuality would then merge with the consciousness of identity with God, and the soul would return to its source as the companion which it was intended to be. When a soul returns to God, it becomes aware of itself not only as a part of God, but as a part of every other soul and everything."

The founders of the United States knew this, with *E Pluribus Unum* appearing on the country's Great Seal of the United States: "Out of many, one" or "One out of many."

Everyone is a part of the collective, an indivisible Whole within which all live, and each affects the composition of this collective. "Not only God is God . . . for self is a portion of that oneness." (900-181) In several readings, Cayce pressed us to simply believe this and live as if it were true. In this way, we would come to know that it is indeed true. "Let this, my children, be that lesson unto you: The intents toward each and every individual should be to bring forth that best element in each." (288-19) 



John Van Auken is a director at A.R.E. and one of its most popular authors and speakers, traveling throughout the world to address audiences on the Cayce readings, the Bible, ancient prophecies, world religions, meditation, and ancient Egypt. Learn more at EdgarCayce.org/JohnVanAuken.

BOOK HIGHLIGHTS

Three Books from *The Holistic Health Series*

by Anne Hunt; edited by Eric Mein, MD

A.R.E. Press

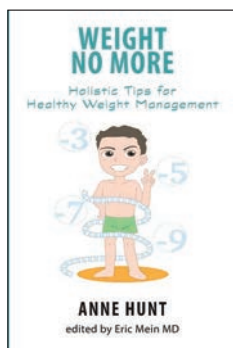


Saving Your Skin: Holistic Tips for Healthy Skin and Hair

“Since we know that beauty begins within, it is important to know exactly where and how its creation occurs. The Cayce readings revealed a half dozen “inner allies” which can be called to duty in your campaign for healthier skin and hair. These are: diet, eliminations, circulation, thyroid, spine, relaxation.

Of the items on this list, diet and eliminations stand out as a strong foundation upon which to build your strategy for a healthier, more vital outward glow. Begin by getting these two areas of your life and health in the best shape possible. Although they can’t be corrected and perfected overnight, you can begin today to take steps toward their improvement by following the suggestions in this chapter.

Diet, nutrition, and assimilation. Hundreds of Cayce readings chanted this refrain, many in relation to the health of skin and hair. Below is a version of the renowned Cayce diet which will promote healthy skin and hair. Pay special attention to the “Super Skin and Hair Friends” and include these foods in your diet on a regular basis. Remember, though, not to overdo any one food item. The body thrives on balance and variety in its diet. That’s why the world is such a marvelous cornucopia of healthy, edible, natural foods . . .”



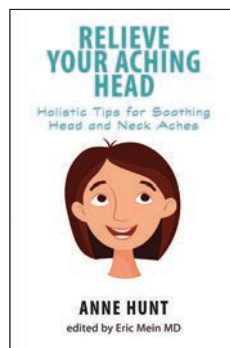
Weight No More: Holistic Tips for Healthy Weight Management

“If you have faced the problem of weight loss but have found only periodic success, then you know firsthand the complexity of the process. *You know that all weight problems are not the same.* Below are four basic ways a weight problem can be experienced:

Fluctuating Weight. Perhaps you’ve been up and down on the scales so often that you have motion sickness from the emotional highs and lows that accompany such a journey. And you’d give anything for a program that would even out this roller coaster ride once and for all. If this pattern describes you, then understanding the motives behind your ups and downs will be extremely important. It’s highly likely that emotional issues also play a vital role in your struggles. Remember,

your erratic diet and exercise levels can be extremely harmful and damaging to your body—not to mention your self-esteem.

Consistently Overweight. On the other hand, you may be consistently overweight to the point that your excess pounds are a constant threat to your health and well-being. People who fall into this category truly need to find a program that will gradually bring their weight to within normal ranges. Though there are probably emotional factors which contribute to your problem, there may also be serious physiological imbalances which come into play. It’s particularly important for people in this category to consult with their physician before they undertake any weight-loss program . . .”



Relieve Your Aching Head


“The basic premise of this book is that headaches, like all forms of illness, can best be prevented and cured through a holistic approach to health and healing; that means, by treating your *self* as an integration of body, mind, and soul. Holism discounts treating a pain with a pill as the best option for health. It challenges you to view yourself as a spiritual being, programmed for

health, destined for wholeness. It empowers you to awaken the healer within to strengthen body, mind, and soul.

One of the most recognized and respected sources for holistic advice about physical ailments is Edgar Cayce. Among the wealth of materials he imparted through his clairvoyant diagnoses was information on headaches, information which was and is uniquely insightful and refreshingly practical. You’ll find that information in this book.

But first, before we move on to prevention and cure of headaches, let’s examine the phenomenon itself.

A History of Headaches

In all likelihood, headaches have plagued humankind since the beginning of time. For thousands of years physicians and practitioners have studied headaches, tried to understand their origins, and attempted to find relief for sufferers . . .” 

Excerpt printed with permission from A.R.E. Press. All books available by request through your local bookseller, through ARECatalog.com, or by calling 800-333-4499.

Saving Your Skin, Item #694; *Weight No More*, Item #695; *Relieve Your Aching Head*, Item #693.

A.R.E. NEWS

Board Explores Right-Brain Strategic Planning

Last year, A.R.E. Board Member Lora Little led a massive strategic planning project that brought together the ARE/AU/ECF Board of Trustees and the organization's management team to complete a ten-year plan encompassing every area of the organization. As part of the ongoing work of the Strategic Activities Committee, this year the Edgar Cayce Foundation President, Leslie Cayce, led the Board and the management staff in a right-brain imaginative exercise as part of a mini-retreat that encouraged all participants to get in touch with the core of what makes the Edgar Cayce work unique.

For example, we were asked questions like *Why do we exist?* and *What are our unique treasures to give to the world?* We were also asked to visualize some of our early memories and experiences with the Cayce material and then to bring forth the things of greatest value that were part of our imaginative experience. In the end, several overarching themes came out of the group's consensus:

- The Cayce work facilitates community in many different ways. This community aspect creates a feeling of comfort and safety, connects people with a soul group, and lifts them to a higher level of consciousness.
- The Cayce work facilitates a heart-centered approach to life, helping people to experience love, acceptance, authenticity, and warmth.
- The Cayce readings exist as timeless ancient truths. Topics such as reincarnation, karma, and grace; the life of the soul; Jesus as Elder Brother; being a channel of blessings

and service; and promoting healing and alleviating pain, all provide a bigger picture of the meaning of life.

- The organization's publications often enable people to find answers to questions long pondered in life.

Leslie Cayce also led an abbreviated version of this exercise at this year's Membership Congress. It was met with the same enthusiasm and revealed some of the same core values. Here is what participants said they appreciate about the Cayce work:

- Tools to become a better person (including A Search for God Study Group): 25 people
- Teachings about oneness, making the world a better place, service and application: 20 people
- Books that have a powerful effect on readers' lives (*There Is a River* was mentioned most frequently): 18 people
- Helpful wisdom in the Cayce readings, especially on health matters: 16 people
- Connecting to the Divine: 16 people
- Connecting to love: 11 people
- Cayce's information on reincarnation: 9 people
- The community experience: 8 people
- Raising global consciousness: 6 people

Because of the positive outcomes both the Board and Congress had with this exercise, the Board's Strategic Activities Committee has committed to making this type of experience a regular feature of the Board's spring meeting.

Donor Appreciation Brunch Hits High Notes

In June, about 125 of us gathered in Virginia Beach to celebrate the myriad ways your donations help people involved in the Cayce work. Our annual Donor Appreciation Champagne Brunch was held oceanside at the Hilton Garden Inn this year and included members of the Golden Circle, Edgar Cayce Legacy Society, Trustees, and Directors. We heard inspiring updates about the ways in which A.R.E. is making a difference in thousands of lives and enjoyed musical treats from A.R.E. Camp's bandleader Jim Lloyd and longtime members Chris and Sharon Fazel, who have settled in Virginia Beach after retiring as ministers from the United Church of Christ in Anoka, Minnesota. Thank you all for your support of the Cayce work, and we will see you at the next donor appreciation event in October!



A.R.E. Travel Programs Launches Its First Tour to Japan

A.R.E. travel programs conducted its first tour of Japan in July this past summer. Sixteen participants took part in the tour, which explored parts of Tokyo, Kyoto, and Hiroshima. The tour was led by A.R.E.'s Executive Director and CEO, Kevin Todeschi, who tells us, "Although A.R.E. has been a part of many different programs in Japan, and members of the Edgar Cayce Center in Japan have taken part in many different programs at A.R.E. Headquarters in Virginia Beach, this was the first tour group from A.R.E. to visit Japan."

Yukie Iwakuma met tour participants upon their arrival and accompanied the group throughout their entire stay. Yukie is a member of the Edgar Cayce Center Japan, a practitioner of Japanese "Singing Rin" Sound Bowl Therapy, and a professional singer and musician. Responsible for the schedule, travel arrangements, and site visits, Yukie made certain that the tour was a resounding success. Early in the tour, participants had the wonderful experience of meeting fifty members of the Edgar Cayce Center in Japan (ECCJ) for a celebration dinner that featured Shigeru Mitsuda, President of ECCJ, welcoming A.R.E. travelers for the first of "hopefully many trips to Japan."



Shigeru was truly surprised when Kevin Todeschi came to the podium to present him with an "Edgar," A.R.E.'s equivalent of an Oscar, in recognition of his many decades bringing the Cayce work to the people of Japan. ECCJ has more than eight hundred members and provides them with a membership magazine, excerpts from the readings, and monthly programs. Under Shigeru's guidance, the ECCJ has

been translating the entire Edgar Cayce readings database of 24 million words. The plan is to have all of the readings translated in to Japanese by 2031, which is A.R.E.'s 100th anniversary.

In addition to meeting with members of ECCJ, additional highlights in Tokyo included a visit to the Royal Palace East Garden, exploring the famous 100-stair art exhibition in Gajoen, and a visit to the Great Buddha in nearby Kamakura. In Kyoto, travelers visited some of the most beautiful temples in the country, including the Golden Temple and the Chion-in Temple. In Hiroshima, A.R.E.'S travelers visited Hiroshima Castle, which was originally built between 1592 and 1599, destroyed when the atomic bomb was dropped, and then rebuilt in 1958. The group also spent several hours at the extremely moving Hiroshima Peace Memorial Museum, which contains diaries, memorabilia, film clips, and tales of the aftermath of the atomic bomb. When asked to describe



this experience, one traveler said simply, "No words."

Additional highlights included the group meeting famed Japanese film director Testu Shiratori, who created the Japanese documentary on Edgar Cayce, "The Readings." Although group members had some concern when Yukie informed them that, "Unlike trains in the USA, when the bullet train says it is leaving, it is leaving," they managed—even at one point when they had 60 seconds to get up and off the train with their luggage before doors closed and the train moved on to its next destination. There was also a river-cruise lunch in Tokyo and a wonderful *sayonara* buffet dinner to bid us farewell.

Because of the incredible experience, another A.R.E. tour to Japan is extremely likely. For additional information about A.R.E.'s travel programs, visit: Edgarcayce.org/tours, or call 1-888-273-3339.

Board Changes at June Meeting

At its annual June meeting, A.R.E.'s Board of Trustees thanked William Austin (Virginia) for his tremendous leadership as Board Chair. After serving three years as Chair, the maximum term allowed by A.R.E.'s bylaws, Austin rotated off the Board, along with Martha Loveland (Alabama) who also successfully completed her term.

During the same meeting, three longtime members were elected to the Board of Trustees: Marianne Splenda (California), Art Strickland (Virginia), and Mark Thurston (Virginia). Mark is an author and educator who is well known by A.R.E. audiences throughout the country for his writing and speaking. Art is a former Board Member and Chair, who brings an extensive legal background and nonprofit board experience. Marianne also has a background as an educator and administrator and has served for years as an A.R.E. volunteer in California.

The Board also elected new officers at its annual meeting: Lora Little (Tennessee) was elected Board Chair, and Doug Knueven (Pennsylvania) was elected Vice Chair.



A.R.E. Honors the Life of June Avis Bro

June Avis Bro passed away August 19, 2019. She was 99! Both she and her husband, Harmon, had readings from Mr. Cayce, and their experiences with the Cayces and Gladys Davis set the tone and direction for their lives from

then on. She was a regular columnist for A.R.E.'s *Venture Inward* magazine and coauthored, with Harmon, *Growing through Personal Crisis*. A.R.E. held a memorial service for June in September, led by her daughter, Rev. Pamela Anne Bro. We are grateful for her devotion to the Work and to A.R.E. and for the life of service she exemplified. She will be missed!

Jennie Taylor Resigns; Kathy Lamm Arrives

After more than twelve years as A.R.E.'s Marketing Director—and more than twenty years of combined service at A.R.E.—Jennie Taylor has left for an opportunity to work with a nonprofit raising awareness about the treatment of animals. Jennie has always been passionate about animals. She was instrumental in numerous marketing, publishing, and web activities for A.R.E., such as leading a massive upgrade to our website and creating the “Enlightenment Series” for members. As a Life Member and an A.R.E. Camp enthusiast, she will continue to be a part of A.R.E.

Jennie's successor is Kathy Lamm, a resident of Virginia Beach, who read her first Edgar Cayce book as a teenager. She has since had a lifelong interest in the Work, making frequent visits to A.R.E. Headquarters. Before accepting her new role as A.R.E.'s Marketing Director, Kathy served as the marketing director of a large real estate firm, and before that, as the creative director for *The Virginian-Pilot*. Please join us in welcoming Kathy Lamm to A.R.E.!

Creating Extraordinary Moments Together

Early last summer, A.R.E. member Melissa Lawson sent us this memorable photo of the study group she regularly hosts. Here, she explains, the group has just finished reading “Love's Seasons of Creation,” which Maureen Muldoon wrote for the 2019 April–June issue of *Venture Inward*. Melissa says she wanted to share “one of those extraordinary moments” that can happen when we come together. While she wrote to thank us for an inspiring read, we want to thank her for inspiring us further in our work. We hope she inspires you, too, to come together in a study group to support each other's growth and to create extraordinary moments of your own.



Join a Study on What to Expect by 2060

How would you like to take part in a research study? Atlantic University and the BIAL Foundation are sponsoring a large study to obtain a data-based sense of how people see the future. This is not about the future as you dream it, fantasize it, wish it to be, or even intuit it will be. Instead, we are asking participants to assess the future based on their *rational consideration* of what they have read or learned in some way. It is participants' rational, intellectual assessment we are trying to understand.

The survey asks you to think about the year 2060. Why 2060? Research has shown that if you ask people to go too far into the future, it all becomes a fantasy. Things just change so rapidly that it's hard to assess what a future too many years ahead will be like. Did your grandmother anticipate the digital world of social media? Did you?

This is an anonymous survey, and we ask only that you be as rational and honest as you can be. Thank you in advance for your participation.

—STEPHAN A. SCHWARTZ, PRINCIPAL INVESTIGATOR

Allison Parker Hedrick Promoted to Director of Events

Allison Parker Hedrick, who was A.R.E.'s Manager of Headquarters and Field Conferences, has been promoted to A.R.E.'s Director of Events. Allison has done an incredible job managing our conference programs for the past twelve years. In this new role, she will continue her work with conferences while also overseeing A.R.E. Camp, A.R.E. Tours, and the A.R.E. bookstore. One of Allison's first priorities will be to find ways to livestream more of our conferences as an option for those who aren't able to come to Virginia Beach. All of us at A.R.E. congratulate Allison on her new role.

VOLUNTEER APPRECIATION



Ini and Bob Beckman

Ini Beckman

Blacksburg, Virginia

*Member since 2004,
Life Member since 2014*

In 2003, Ini Beckman saw a physical therapist who gave her a book to read. Edgar Cayce was mentioned in that book. After reading about his life and work, "I trusted him," she says. Intrigued, she wanted more. In 2005, she and her husband, Bob, who was in the US Foreign Service, traded their station in India for a home in Bethesda, Maryland, where Ini had her first A.R.E. Study Group experience. When they retired in 2008 and moved to Blacksburg, Virginia, she placed an ad in the newspaper and posted a notice at the library inviting anyone interested to be a part of a study group based on Edgar Cayce's work. The first A Search for God Study Group in Blacksburg was born, and it's now in its eleventh year.

Every year, Ini recharges herself by attending the annual New Year's Eve Conference in Virginia Beach, sometimes joined by members of her group. She also enjoys attending the adult retreats at A.R.E. Camp. Ini once visited Hopkinsville, Kentucky, Edgar Cayce's birthplace, and had a moving experience there. She also attends A.R.E. field programs and some of the excellent Charlottesville offerings Team Coordinator Joanne DiMaggio presents.

Recently appointed an Area Representative, along with Art Strickland of nearby Roanoke, Ini is now studying A.R.E.'s Survey Lectures* (material on basic concepts from the Edgar Cayce readings) in preparation for local programs that will introduce newcomers to the A.R.E. study groups that have meant so much to her. She and Art arrange spring and fall gatherings with Roanoke and Blacksburg A.R.E. members and study groups. This January there will be a program with Judith Stevens at the Unity Church in Roanoke.

Ini is also a massage therapist and now the person who tells her clients about the Edgar Cayce readings. It seems that her former career as a missionary abroad prepared this Dutch native for the joyous work of planting and nurturing "seeds" in her adopted country.

**A.R.E. members can download this material at EdgarCayce.org under "Resources for Field Volunteers."*

—Want to contribute to A.R.E.'s work? Contact Judith Stevens, Manager of the National Outreach Program, at 757-457-7237 or judith.stevens@edgarcayce.org.

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An Update on the Updates Your Donations Make Possible

The Edgar Cayce Foundation shelving project is now complete. The archive has been fitted with powder-coated, archival-quality, mobile shelving that protects these invaluable materials from deterioration, adding a substantial amount of storage space as well. This project contributes to an optimal preservation environment and complements the new fire suppression and climate control systems. ECF staff will now focus on cataloging the rest of this immense collection, embarking on a major digitization effort. A big thank you to all of our generous donors, including Gary Cohen, Sam and Margie Scaletta, Mark Thurston and Mary Elizabeth Lynch, Randy and Carol Long, and Leslie Cayce, for making this project possible.



Meanwhile, work on the installation of the new elevator in the Visitor Center has been underway since early August. Thanks to our generous donor Richard Copeland's matching gift, we raised the needed funds for this project. Modifications to the elevator include a new cab interior with updated lighting, doors, wall coverings, and control panel. Stay tuned for pictures of the new elevator once the work has been completed.

Membership Corner

Thank you to all the members who attended A.R.E.'s 88th Membership Congress. It was one big sharing group! Thank you as well to those who participated in our smaller sharing groups! Approximately 20 to 25 attendees gathered in groups to share their suggestions for both increasing membership numbers and engaging existing members. Helpful suggestions included various types of social-media outreach, tweaks to existing efforts, and networking with other organizations, among many other ideas.

A.R.E.'s Director of Events, Allison Parker Hedrick, reports that overall feedback on this year's Congress was that it was the best ever. Now, we invite all members, including those abroad, to plan ahead for the joy of attending A.R.E.'s 89th Congress, which will take place June 21–26, 2020; the theme is "Renewing the Cayce Legacy for Our Changing Times." Remember that this is your Congress, and the more who participate, the more profound the impact for each of you and A.R.E.



Miron Ziatek
Virginia Beach, VA

**Member since 1990 and
Life Member since 2013**

I worked as a hairdresser for almost forty years at Kaufmann's, a department store in Pittsburgh. As you might expect, I was as much a counselor/friend to my clients as I was their hairdresser! When my longtime partner and I retired from our jobs, we moved to Virginia Beach to be close to the A.R.E. Having been here the past fifteen years or so, this is where most of my closest friends are now, and I'm enjoying life.

We love our members!

Member recognition spotlight

Why do you give back to A.R.E.?

The A.R.E. is a place where I can meet like-minded people and continue on the spiritual path. The Edgar Cayce readings have meant a lot to me and so has the A.R.E. community. It's extremely important that we all give back to the places that nurture us. I for one want to make sure A.R.E. is here for my next incarnation!

Special A.R.E. memories?

So many. Volunteering at numerous conferences and in the workroom with my fellow volunteers, bartending at the big groundbreaking event with Charles Thomas Cayce, Harry's memorial service, traveling on A.R.E. tours, all my wonderful friendships. Oh, and getting a psychic reading from Janet Nohavec during a recent mediumship conference. She was dead on about everything! (No pun intended.)

Where have your recent gifts to A.R.E. been directed?

I invested in some A.R.E. Charitable Gift Annuities a few years back, but I usually donate to the Source Fund which supports A.R.E. operations. Sometimes I give to special projects like buildings or program expansions. I also enjoy volunteering here as it gives me access to see how A.R.E. is functioning.

What are your personal activities right now?

Volunteering at A.R.E., bike riding on the boardwalk, making meals for friends. My passion is gardening—you should see my Polish tomatoes! Life is good.

Our members matter. Do you want to contribute to A.R.E.'s work? Contact Patrick Belisle, Director of Philanthropy, at 757-457-7126 or pat@edgarcayce.org.



A.R.E. OUTREACH PROGRAMS

A.R.E. NATIONAL OUTREACH: The Heart, Hands, and Spirit of "The Work"

Representing Study Groups, Field Volunteers, and the Prison Program



Field Activities/Volunteers

Nearly 300 people attended this year's Congress Week. 39 Team members heard the S.E. Region's **Martha Loveland** as she shared the Region's Vision, Mission and Purpose. We also viewed a short, inspiring film by the Phoenix, AZ Team's **John Schroeder and Bob and Rose Ferro**, that focused on their approach to gain entry into a local college to present lectures, classes, and *A Search for God Study Groups*.



Our youngest volunteer, **Sammy Boldt**, helped display the new 3-piece Field Program Set created by your Outreach Team, an 84-inch tall retractable banner with lightweight carrying case, an 11x17" table model for posting local events and other information, and a blue 6-foot tablecloth with A.R.E.'s logo. [A donation of \$200 plus \$37 postage covers production costs. Order from Judith Stevens, 800-333-4499, Ext. 7237. Make check out to "National Outreach."]

GREATER LOS ANGELES TEAM HONORS WILMA JACKSON

When Wilma retired from her post as Study Group Coordinator after many years of loving service, her Team Members held an appreciation event. [L to R: **Pennie Patterson, Wilma Jackson, Kurt Stull, Kip Patterson**]



HELP WITH PAY PAL SETUP! Many Area Teams communicated that you needed assistance with arranging a Pay Pal account for your HQ and local programs. **Pam Martello is our new Volunteer Pay Pal Consultant.** Pam set up the S.E. Region's Pay Pal account and has generously agreed to be a consultant to any Team or Area needing help. Call or text her at 1-901-483-1470 or email her at pammartello@me.com.

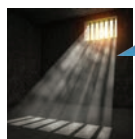
NEW TEAMS FORMING: Greater Atlanta (GA) Area, Lisa Foreman/Deborah McGuirt; Upstate South Carolina Area Team, Melissa Seiler, Area Team Coordinator

NEWLY APPOINTED AREA REPRESENTATIVES:

- Dan DeMar** Albuquerque NM dema619@icloud.com (Dan takes over from Wanda Barrows as Team Coordinator.)
- Deborah McGuirt** Atlanta, GA/Stone Mountain deborahmcguirt@gmail.com Tel: 770-923-8946
- Elaine Hruska** Houston, TX ehrus654@gmail.com Tel: 281-530-2025
- Nancy Thomas** Bright, Ontario, Canada fstnat1@gmail.com Tel: 519-696-3202
- Patty McCarthy** Abington, MA pattymc696@gmail.com Tel: 781-878-1974

Welcome, new Outreach Coordinator, **Mark Moore!**

Mark.moore@edgarcayce.org Tel: 757-457-7191



Prison Outreach Program

"I am 24 years old, incarcerated with a year left [to serve]. A friend in my cellblock let me read a book based on the Cayce readings. I felt confused about life. I was looking for answers and truth. Edgar Cayce resonated as true with me. Every time I stumble and fall away, the Universe always brings me back to my quest for truth, and my purpose in life. I find this [a] very valuable experience to

grow and develop my character through the circumstance of being imprisoned . . ." (M.P., Clallam Bay Correction Center, WA)

Thanks to all who recycled your books to us for prison libraries, and who contributed to our program, enabling us to purchase new copies of A.R.E. books to send over the walls. Did you know that you can send books of stamps to help us defray the spiraling cost of postage for the many letters and books we send?

We deeply appreciate your prayers and support.



Study Group Activities

New Groups

Charlotte, NC,
(2 groups) Marilyn Stulb and Stacy Davis

Chesapeake, VA,
(2 groups), Karen Boldt
Conyers/Lithonia, GA, Phyllis Morris-Samuels
Port Charlotte, FL, Rima Riggs
Port Orchard, WA, Sarah Dolores Chavez
Putnam, CT, Marie Blain
Raleigh, NC, Leah Lehman
Sequim, WA, Michael Laakso
Staunton, VA, Donna Danner
Tullahoma, TN, Cas Czarmezki
Kitchener, Ontario, Canada, Nancy Thomas
Ottawa, Ontario, Canada, Luis Leigh

Albuquerque, NM Area Team/Core Group



Two Virginia Beach Groups



New Prison Groups

Graceville Correctional Center, FL
Yadkinville, NC City Jail

We welcome Lisa Greene, our new Group Starter, who has free materials and information to help you every step of the way. For a "Starter Kit" or to register your Group, call 800-333-4499, Ext. 7190.

Email: Lisa.greene@edgarcayce.org



Meditation and Prayer Services

Ring in the New Year with like-minded friends at the Beach for our annual New Year's Conference, Sunday-Tuesday, December 29-31. The theme "Practical Spirituality: Edgar Cayce's Step-by-Step Guide to Soul Growth," features resource speakers Lora Little, M.K. Welsch, M.E. Hart, Karen Boldt, Judith Stevens, and Adrian Castillo. **ADDED TREAT: A Luminary Prayer Circle** on Tuesday, December 31, at 7:00 p.m., led by the Virginia Beach Glad Helpers Healing Prayer Group, will be held in the Meditation Room to honor the original Study Group members and others who have influenced the Study Group Program over the decades. For more information or to have your loved one's name added to the luminary list, contact Karen Boldt at 757-457-7166 or karen.boldt@edgarcayce.org

CALENDAR OF EVENTS

EdgarCayce.org/nearyou

ARIZONA

For upcoming events go to EdgarCayceAZ.org (updated monthly) or call 623-979-8220.

Sun City (Phoenix area) • Oct 18-19

Creating Your Own Destiny

Judith Stevens, John Schroeder, and Steve Bobbitt

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

CALIFORNIA

Culver City (Los Angeles Area)

Oct 5

Blueprint for Holistic Healing

C. Norman Shealy, MD, PhD

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

Nov 16

Science Meets Spirit

Dr. Linda Larkey

Joy Scott 818-610-0270

joy@scottpublicrelations.com

Vacaville • Oct 26

Edgar Cayce's Egyptian Energy Healing Workshop

Shelley Kaehr, PhD

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

COLORADO

Denver • Oct 19

Edgar Cayce on the Power of Your Mind: Four Simple Tools to Transform Your Life

Corinne Cayce, MA

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

CONNECTICUT

North Haven • Oct 19

Intuition Training: The Quest for Intuitive Knowledge

Mary Roach, MA

A.R.E. Registrar 800-333-4499

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GEORGIA

Atlanta • Nov 16

Spiritual Advancement: Quickening the Path to Your Soul Growth Journey

Gregg Unterberger, MEd, LPC

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

ILLINOIS

Edgar Cayce Holistic Center

888-663-0082 or 847-299-6535

arechicagocenter@gmail.com

holisticcenterchicago.com

Chicago Area • Oct 5

True Tales from the Edgar Cayce Archives

Sidney Kirkpatrick

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

LOUISIANA

Covington • Jan 25, 2020

Dreams that Can Save Your Life: Diagnosis and Healing

Dr. Larry Burk

Marlene Duet 985-893-9025

marlene@hotmail.com

MASSACHUSETTS

Plymouth/Middleboro • 2nd & 4th Fridays

Let's Talk Cayce—Presentation and Group Discussion 10 a.m.

Betty 508-673-0477 (bettyp508@aol.com)

Dorine 508-947-1695 (dorinew48@gmail.com)

Quincy • 3rd Saturdays

Monthly open meeting and program

Jeff Bagley 617-479-9361

jefftb9@gmail.com

Spiritual Healing Sessions

Malcolm Smith/malcomsmithhealer.com

Call for dates and other locations nationwide

Aantre Kennedy 781-848-8860

MICHIGAN

Detroit Area

Oct 26

Edgar Cayce on Exploring Your Akashic Records

Kevin J. Todeschi, MA

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

4th Wednesday of each month

Healthy Sleep and Dreamwork Support Group

Margaret 248-541-0128

eagle1062@sbcglobal.net

3rd Thursday of each month, 7-9 p.m.

Metro Detroit A.R.E. Lecture Series

Margaret 248-541-0128

eagle1062@sbcglobal.net

NEW JERSEY

Westfield • Nov 16

Practical Reincarnation

Cheryl Baer-Bernath, CHT

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

NEW MEXICO

Albuquerque • Nov 16

Angel Communication Workshop (conference has been cancelled)

NEW YORK

A.R.E. of New York Edgar Cayce

Community (New York City Metro Area)

Visit EdgarCayceNYC.org for information on upcoming events or call 212-691-7690.

New York City • Nov 2

Edgar Cayce on the Unseen Worlds

Gregg Unterberger, MEd, LPC

A.R.E. Registrar 800-333-4499

EdgarCayce.org/nearyou

PENNSYLVANIA

Beaver Falls (Pittsburgh area) • Oct 26 Blueprint for Holistic Healing

C Norman Shealy, MD, PhD
A.R.E. Registrar 800-333-4499
EdgarCayce.org/nearyou

PUERTO RICO

For a schedule of group meetings to discuss Cayce topics (in Spanish), contact Dolly at: 787-765-3574 or 787-397-0440 (edgarcaycepr@gmail.com)

TENNESSEE

Burns, Montgomery Bell State Park Nov 1-3

Cayce's Wisdom and the Four Directions of the Medicine Wheel

Nancy Chrisbaum
Greta Heru 901-206-6289
(gheru19@hotmail.com)
CAREmemphis.org

TEXAS

For upcoming events, call the Southwest Region at 512-327-7355.

Houston • Nov 9 Edgar Cayce's Egyptian Healing Workshop

Shelley Kaehr, PhD
A.R.E. Registrar 800-333-4499
EdgarCayce.org/nearyou

51st Annual Mo Ranch Fall Retreat Oct 3-6 Insights Past and Present from the Cayce Readings

Don Carroll and Nancy Chrisbaum
Myra Powers 512-917-6881
Nadean Phillips 512-327-7355

VIRGINIA

Charlottesville • Oct 19 The Forever Angels

P.M.H. Atwater, LHD
Joanne 434-242-7348
are.cville@gmail.com

VIRGINIA, continued

Virginia Beach A.R.E. Headquarters Visitor Center

A.R.E. Headquarters offers free daily and weekly activities—including A Search for God Study Groups meeting on Mondays, Tuesdays, Wednesdays, and Fridays. Beginning Monday, October 14, 2019, there will be a Spanish-speaking A Search for God Study Group meeting at 12:30 p.m. Books will be provided, and all are welcome. For more information about these study group meetings, contact Judith Stevens, National Outreach Manager, 800-333-4499, ext. 7237.

Bookstore and Gift Shop

757-457-7231, EdgarCayce.org/bookstore

Bookstore-Sponsored Events at HQ:

- Saturdays **In-Store Psychic Saturdays**
- **Wisdom Workshops** Sundays, 1:00 p.m.
- **FREE Conscious Community Lectures** Last Wednesday of every month, 6:30 p.m.

WASHINGTON

Richland • Nov 2 Soul Lessons, Soul Patterns

Peter Woodbury, MSW
A.R.E. Registrar 800-333-4499
EdgarCayce.org/nearyou

Kent • 3rd Saturday
Edgar Cayce DVD Group Viewing, Discussion, and Pot Luck Lunch
Glenna 425-378-2895 (star4241@comcast.net)
Mary 360-825-3998 (dmkrlman@gmail.com)

Seattle • Nov 3
Many Lives, One Source
Peter Woodbury, MSW
Karla Siedschlag (253) 302-5894
(kjsiedschlag8@gmail.com)
EdgarCayceNW.org
EastWest Bookshop (206) 523-3726

WASHINGTON, continued

Seattle (Northwest) • Bi-monthly
A Search for God Study Group
Alice (alicebgrace@gmail.com)

WISCONSIN

Wauwatosa

Oct 19

HeartMath's: The Resilience Advantage

Jeff Armstrong, HeartMath Trainer
Kevin Reger 414-322-6552
(kmreger57@gmail.com)

Nov 9

Military Encounters with Extraterrestrials

Frank Joseph
Kevin Reger 414-322-6552
(kmreger57@gmail.com)

CANADA

Edgar Cayce Canada
Lori Jensen, President/CEO
toll-free 1-866-322-8209
(ljenen@edgarcaycecanada.com)
EdgarCayceCanada.com

Spiritual Growth Study Groups Across Canada

Marilyn Kendall Smith 866-322-8209
(contact@EdgarCayceCanada.com)

ONTARIO

Mondays, 3:30 p.m.
"A Search for God" Study and Discussion Group
Helene Thibert 705-745-7188
(helene_thibert@hotmail.com)

An Edgar Cayce's A.R.E. Special Field Program 2-day Event!

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Phoenix area, AZ • October 18-19, 2019

with **Judith Stevens**, long-time Cayce student and teacher and Special Guests **John Schroeder** and **Steve Bobbitt**



"...we will come to know ourselves to be ourselves, yet one with and part of the whole... that is the purpose, that is the cause, of Being." *A Search for God, Book II*

Explore core teachings from the *A Search for God* materials, considered to be Edgar Cayce's greatest spiritual legacy, and insights from the vast library of Edgar Cayce's wisdom as you learn to apply these concepts to your daily life to accelerate your own spiritual awakening. Experience interactive workshops, special meditations, gentle stretches that can help energize the body, and hands-on activities to help you work toward your spiritual goals.



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Call 800-333-4499 or visit EdgarCayce.org/fieldconferences and use code FE19VI.

Program Location:

Unity Spiritual Center, 10101 West Coggins Drive, Sun City, AZ 85351.



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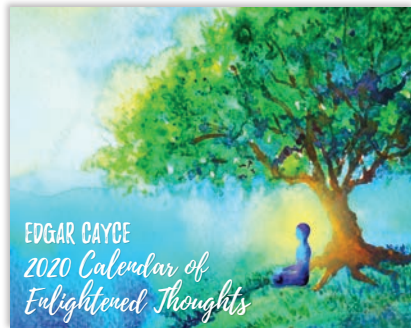
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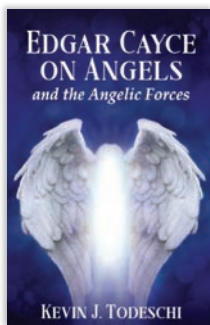
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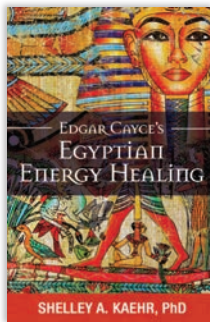
#898 8 1/2 x 11 \$12.95
A.R.E. Members \$10.36



#899 3 1/2 x 5 3/4 \$19.99
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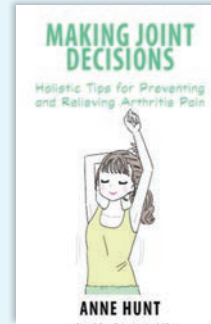
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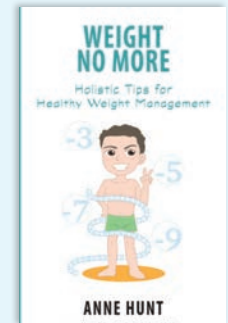
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Mala

#885 \$114.99

A.R.E. Members \$91.99

Bracelet

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Set Price

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Lapis Lazuli Bracelet with Sterling Silver Prayer Bead

Stretches to 7 1/2 inches.

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A.R.E. Members \$23.99



Moonstone Bracelet 6 mm

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A.R.E. Members \$11.96



Amethyst Bracelet 6 mm

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A.R.E. Members \$11.96



Hematite Chakra Bracelet

#896 \$17.00

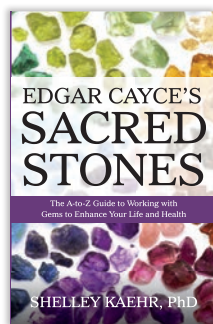
A.R.E. Members \$13.60



Amethyst Lotus Flower Ring

#892 \$44.95

A.R.E. Members \$35.96



#671 \$16.95

A.R.E. Members \$13.56



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Let our forecast help you plan your next 12 months!

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Edgar Cayce Present Life Astrological Profile

Your astrology according to the Cayce readings!

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Reveals characteristics that define your innermost self.

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Numerology Profile

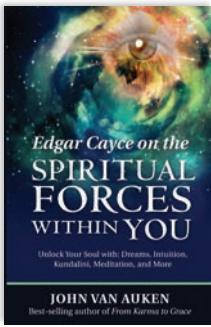
Learn your Life Path, Expression, and Heart's Desire.

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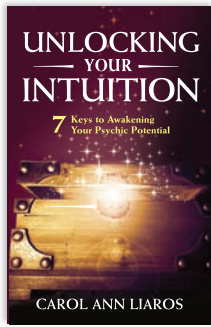
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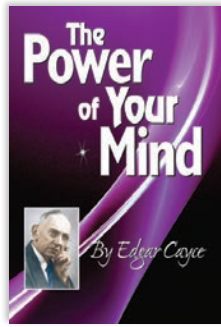
BEST OF BODY-MIND-SPIRIT



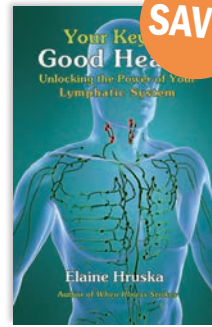
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A.R.E. Members \$14.36



#125 \$12.95
A.R.E. Members \$10.36

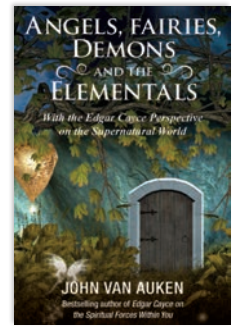


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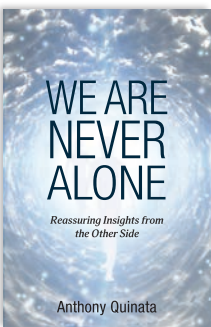


#625 ~~\$15.95~~ \$10.00
A.R.E. Members \$8.00

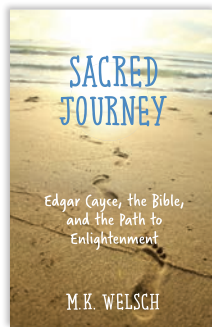
SAVE!



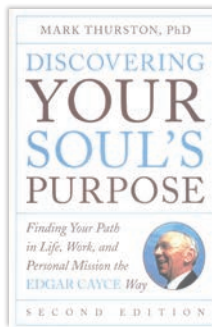
#669 \$12.95
A.R.E. Members \$10.36



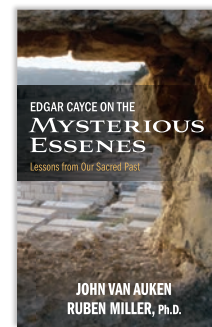
#128 \$12.95
A.R.E. Members \$10.36



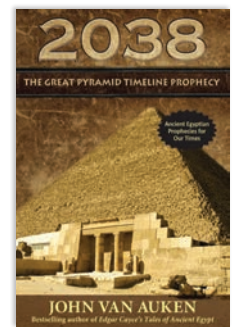
#675 \$17.95
A.R.E. Members \$14.36



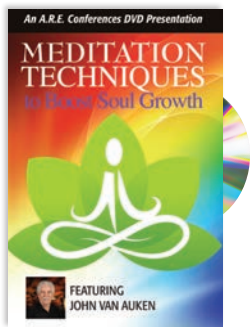
#6548 \$16.00
A.R.E. Members \$12.80



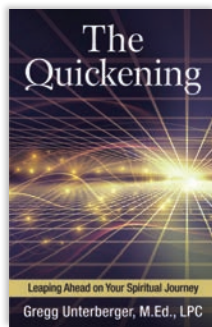
#676 \$15.95
A.R.E. Members \$12.76



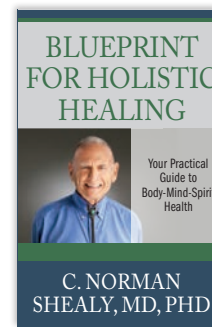
#118 \$16.95
A.R.E. Members \$13.56



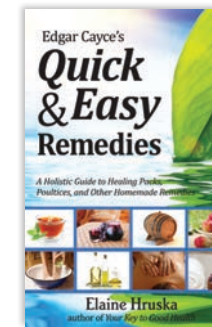
#733 DVD \$19.95
A.R.E. Members \$15.96



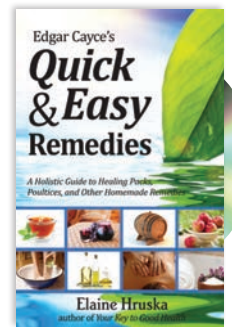
#120 \$16.95
A.R.E. Members \$13.56



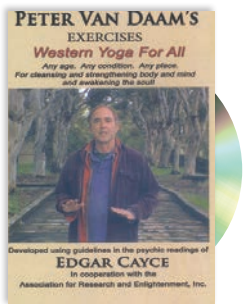
#680 \$16.95
A.R.E. Members \$13.56



#661 \$16.95
A.R.E. Members \$13.56



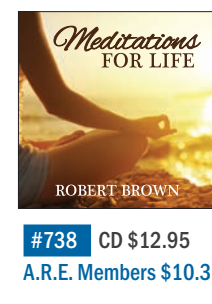
#737 DVD \$24.95
A.R.E. Members \$19.96



#6214 DVD \$19.95
A.R.E. Members \$15.96



#729 DVD \$24.95
A.R.E. Members \$19.96



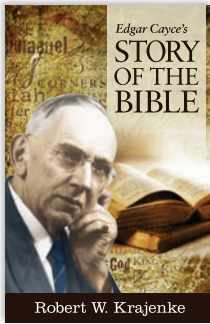
#738 CD \$12.95
A.R.E. Members \$10.36



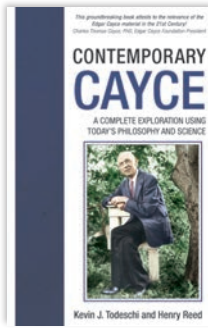
#739 CD \$12.00
A.R.E. Members \$9.60



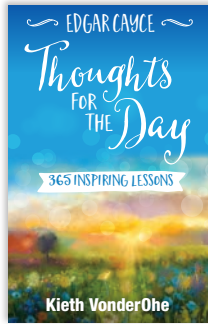
EDGAR CAYCE READINGS



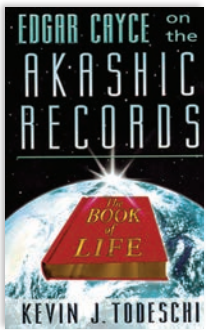
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A.R.E. Members \$22.36



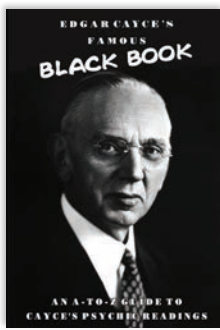
#665 \$15.95
A.R.E. Members \$12.76



#691 \$15.95
A.R.E. Members \$12.76



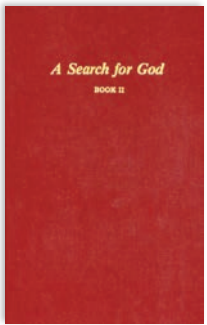
#509 \$16.95
A.R.E. Members \$13.56



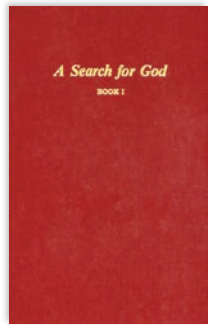
#688 \$18.95
A.R.E. Members \$15.16



#689 \$16.95
A.R.E. Members \$13.56



#280 \$10.95
A.R.E. Members \$8.76

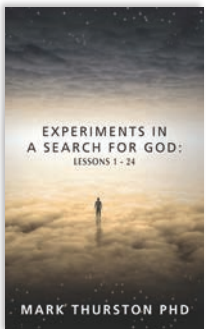


#279 \$10.95
A.R.E. Members \$8.76

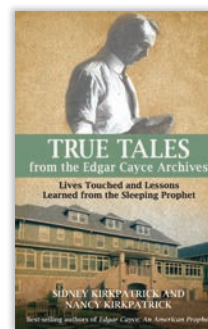


#370 ~~\$24.95~~ \$19.95
A.R.E. Members \$15.96

SAVE!



#683 \$16.95
A.R.E. Members \$13.56



#672 \$17.95
A.R.E. Members \$14.36



#2002 \$9.95
A.R.E. Members \$7.96

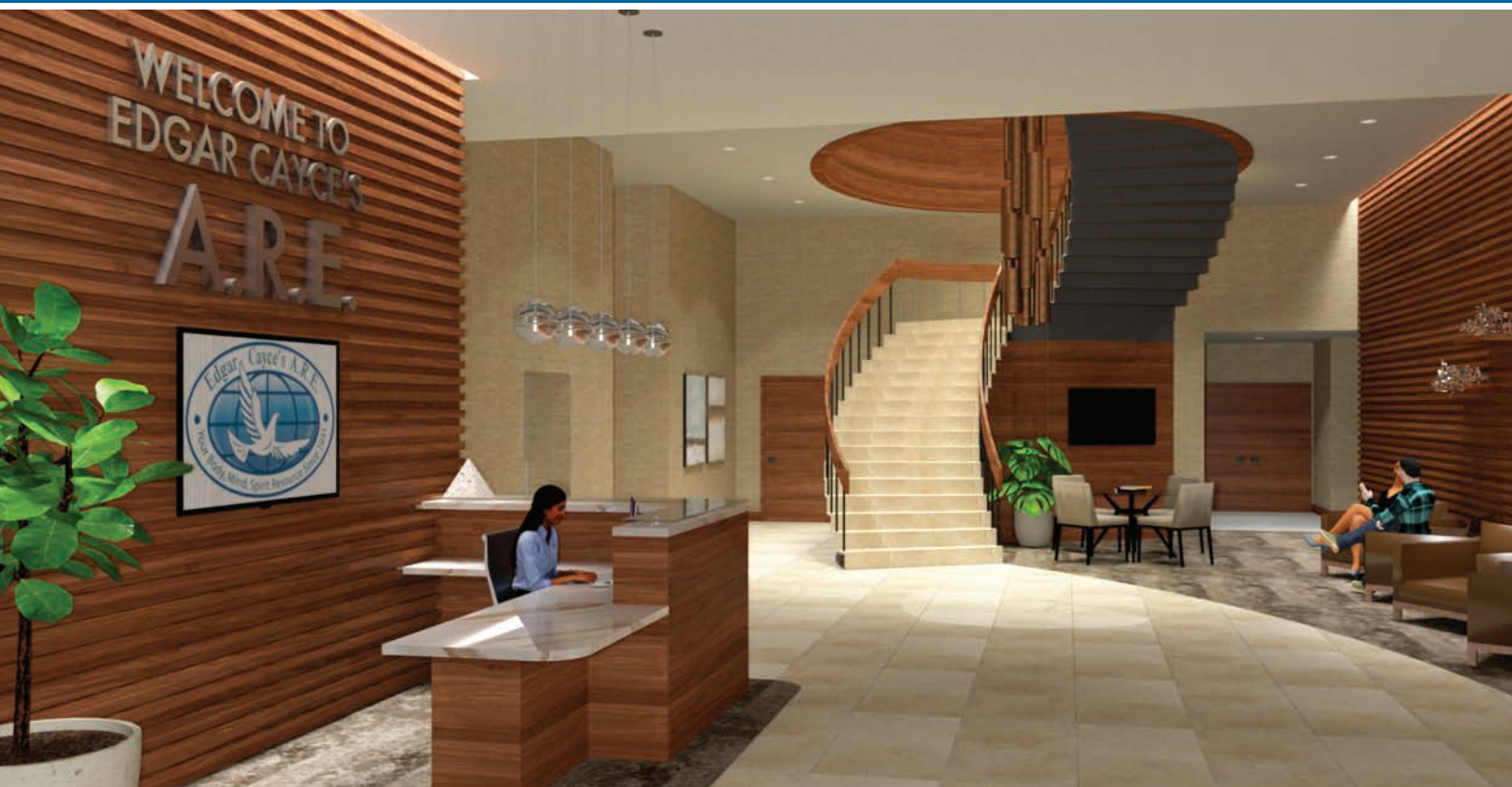


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Edgar Cayce Series-14 Book Set

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Announcing “The Final Push” Matching Gift Fund of \$150,000 to help finish HQ Renovations!

**3:1 for gifts of \$10,000+; 2:1 for gifts of \$1,000 or more;
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A.R.E.'s 1975 Visitor Center needs a bit more TLC. We've already renovated the Restrooms and the Library... we've raised the funds for the Elevator and the Meditation Room... now we're asking for your help to finish the HQ Renovations with our most important pieces:

- Our **Visitor Center Lobby** is everyone's first impression of A.R.E. - \$190,000 will manifest this vision and inspire everyone who walks through our doors
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- **Mini-Auditorium** needs \$25,000 for new stage and lighting
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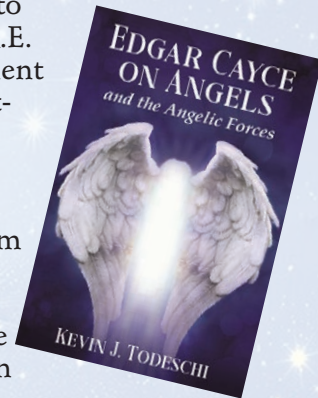
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Andrew Collins
Ancient Mysteries Conference

OCTOBER

10-13

Annual Ancient Mysteries Conference **Unearthing the Hidden and Forbidden Histories of the Ancient Past**

Robert M. Schoch, PhD, David Hatcher Childress, Andrew Collins, John Van Auken, Kala Ambrose, Carol Sue Janes, and other renowned researchers and explorers bring their latest discoveries along with insights into ancient mysteries, age-old prophecies, mystical teachings, human origins, and esoteric knowledge from around the globe to the stars.



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25-27

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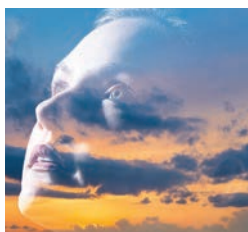
John Holland
Psychic Development Training

NOVEMBER

8-10 *Back By Popular Demand!*

Annual Psychic Development Training **The Psychic's Guide to Awakening Your Natural Intuitive Abilities**

Top-rated psychics and mediums John Holland, Robert Brown, Rev. Janet Nohavec, Karen Noé, and M.E. Hart, JD, plus researcher Dean Radin, PhD, bring you an experiential training and development course that will give you the tools you need to awaken and apply your innate psychic and mediumship abilities—and provide guidance to put those insights into action as part of your daily life!!



Shelley Kaehr, PhD
Cayce's Egyptian Energy Healing

DECEMBER

29-31

Annual New Year's Conference **Practical Spirituality: Edgar Cayce's Step By Step Guide to Soul Growth**

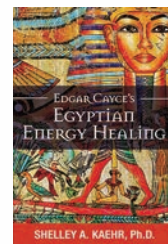
This year, resolve live the life your soul intended as we give you insights and tools for personal and spiritual renewal using the transformative concepts found in the *A Search for God* material and compatible teachings. Plus, ring in the New Year with a festive party with music, dancing, refreshments, and a peaceful midnight meditation. Featuring M.K. Welsch, Judith Stevens, Karen Boldt, Lora Little, MEd, and more. **

JANUARY

18 *NEW*

Edgar Cayce's Egyptian Energy Healing

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19 *NEW*

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Every weekday the A.R.E. staff meditates from noon to 12:30 p.m. (EST). We invite you to observe this special time with us, as we focus on these affirmations from *A Search for God, Book I*, which is used in the A Search for God Study Group program.

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OCTOBER AFFIRMATION

Wisdom

Lord, let me—my mind, my body, my soul—be at one with Thee. That I—through Thy promises in Him, Thy Son—may know Thee more and more. (262-88)

NOVEMBER AFFIRMATION

Happiness

Our Father, our God, in my own consciousness let me find happiness in the love of Thee, for the love I bear toward my fellow man. Let my life, my words, my deeds, bring the joy and happiness of the Lord in Jesus to each I meet day by day. (262-106)

DECEMBER AFFIRMATION

Spirit

Father, God, in Thy mercy, in Thy love, be Thou with us now. For we know and we speak of Thy love. And help us then to put away, for the hour, the cares of this life; that we may know in truth that the Spirit and the Lamb say, "Come." Let they that hear also say, "Come." Let all that will, come and drink of the water of life. (262-113)

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