

Changing lives for the better since 1931 SPRING 2021



# Venture Inward

The Magazine of Edgar Cayce's A.R.E. | Atlantic University | Edgar Cayce Foundation



*O*neeness,  
the First and Foremost Lesson





## WHAT THE READINGS SAY: ONENESS, THE FIRST AND FOREMOST LESSON

For what is the first law? “God is ONE!” (ECRL 1527-3)

There is only one Spirit—of Truth. There may be many divisions, as there may be many drops of water in the ocean yet they are all of the ocean. (262-87)

We are part and parcel of a Universal Consciousness, or God. Thus we are part of all that is within the universal consciousness or the universal awareness—the stars, the planets, the sun, the moon. (2794-3)

God seeks all to be one with the Divine. (ECRL 294-202)

How did the Master work? . . . All, He gave, are as ONE—under the law! (254-92)

The promise has been, “I go to the Father, and greater things ye shall do in my name. For I will bear witness of you that love me and keep my commandments.” This is the sure way . . . individuals may so attune their bodies, their minds, their souls, to be healers, to be interpreters, to be ministers, to be the various channels of blessings to others. (3019-1)

Healing others is healing self. (281-18)

Know that all strength, all healing of every nature is the changing of the vibrations from within—the attuning of the divine within the living tissue of a body to Creative Energies. This alone is healing. (1967-1)

(Q) Please give a definition of vibration in relation to healing.  
(A) . . . Vibration is, in its simple essence or word, RAISING the Christ Consciousness in self to such an extent as it may flow OUT of self to another to whom you would direct it. (ECRL 281-7)

(Q) Is group action more effective than individual, and if so why?

(A) “Where two or three are gathered in my name, I am in the midst of them.” These words were spoken by Life, Light, Immortality, and are based on a law. For, in union is strength. Why? Because as there is oneness of purpose, oneness of desire . . . The multiplicity of ideas may make confusion, but added cords of strength increase the ability and influence in every expression of such law. (ECRL 281-24)

The concerted effort on the part of a group actually accentuates the Force or power that may manifest in or through any individual. (281-5)

(Q) Have I been the means of helping many through meditation?

(A) Many, many, many. (69-3)

In the meditations, then, OPEN the mind, the being, to the influences about same; surrounding self with the consciousness of the healing that is in the Christ Consciousness, the Christ-awareness. Thus: GOD, USE ME—MY BODY, MY MIND—IN SUCH A WAY AND MANNER THAT I, AS YOUR SERVANT, MAY FILL THOSE LIVES AND HEARTS AND MINDS I MEET—DAY BY DAY—WITH SUCH HOPE AND FAITH AND POWER IN YOUR MIGHT, THAT IT MAY BRING THE AWARENESS OF YOUR PRESENCE INTO THE EXPERIENCE OF OTHERS AS WELL AS MYSELF. (ECRL 1992-3)

Meditate upon God and what God would have you do. (ECRL 833-1)

With God nothing is impossible, and the individual that may give himself as a channel through which the influences of good may come to others may indeed be guided or shown the way. The influence for which there is a great cry in the Earth today—and today is the accepted time. (ECRL 165-21)

It is well understood by some that a new order of conditions is to arise: there must be many a purging in high places as well as in low; and there must be a greater consideration of the individual, so that each soul becomes responsible for all others. Then certain circumstances will come about in political, economic, and whole relationships, in which a leveling will occur . . . or a greater comprehension of the need for it. (ECRL 3976-18)

Life in its manifestations, in its expressions and relationships and dealings as one to another is not a gouging, not a “gimmie,” not a hate—not those things that belittle, but those that create hope, faith, and understanding in the minds and the hearts of all people EVERYWHERE! (ECRL 3976-19)

Dedicate yourself, your life, your work, to making wherever you are a better place to live. (ECRL 3519-1)

Service is asked of everyone, rather than sacrifice. In sacrifice there is penance, but grace doth more greatly abound to those who simply extend love to everyone they encounter from day to day. (ECRL 99-8)

But remember, as has ever been given of old, ALL manner of expression, all life, emanates from one source—God! (1861-4)



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

Executive Director and CEO

## Happy 90th Anniversary and Congress!

The history of A.R.E. really began with the closure of the Edgar Cayce Hospital (1928–1931) in February 1931. The hospital had been Cayce’s lifelong dream, and when it closed, he felt lost, wondering what the future held. He wrote letters to all who had stood with him through the years and suggested a meeting, which took place on March 28, 1931, in the Cayce home, bringing together approximately sixty supporters. The consensus was that the work needed to continue. Prior to the meeting, a reading suggested the name of the new organization: Association of Research and Enlightenment. Thomas Sugrue, Cayce’s eventual biographer, suggested instead that it be called the Association for Research and Enlightenment, which was the name submitted with the application for state charter on June 6, 1931.

That same month, another reading suggested that the new organization should begin an annual tradition in which members from around the country could gather. The reading recommended that the event occur between June 15 and July 1, and that the purpose would be for these members to “renew the faith, confidence, purposes, aims of the work itself.” (254-57) The annual event came to be called the A.R.E. Congress. A.R.E. was officially born with its incorporation date: July 7, 1931. The first Congress occurred the following year, from June 27 through July 1, 1932. With that in mind, 2021 is both the 90th Anniversary of A.R.E. and the 90th Congress event.

For a nonprofit organization to last ninety years is no small accomplishment. It has taken the dedication and support of literally thousands of members and volunteers. It has taken the determination and effort of hundreds of staff people. It has also taken the lifetime commitment of countless individuals who came before and provided the means for this great Work to last through the Great Depression, a world at war, times of protests and times of change, ever-changing modes of communication and technology, the Great Recession, a pandemic—the list goes on and on. The names of these individuals are too numerous to mention. Still, I would like to mention three, who, in addition to Edgar Cayce (1877–1945), founded a work that has literally “changed the thought of humankind”: Gertrude Cayce, Gladys Davis Turner, and Hugh Lynn Cayce.

Gertrude Cayce (1880–1945) was the stabilizing influence in both the Cayce home and the Cayce Work. She managed to raise a family, often in the face of adversity and lack—a lack of

money, a lack of clients seeking her husband’s help, and a lack of understanding from the then small Virginia Beach community as to what Edgar Cayce was all about. It was her guiding presence as “conductor” of the majority of the readings that gave her husband faith his gift would not be misused while he was in the sleep state. She provided balance and stability and love and was at the heart of both the Cayce home and the Cayce work.

Gladys Davis Turner (1905–1986) served as Edgar Cayce’s stenographer from 1923 until his death. At the age of 18, “Miss Gladys,” as Cayce called her, took notes on her first reading in Cayce’s photography studio in Selma. Her ability to understand and keep track of his information was so impressive that she was hired permanently and began recording his psychic readings thereafter. The vast majority of the readings on file were taken down by Gladys. After Cayce’s death, it was Gladys who preserved the readings. From that time forward, she became the central historian and archivist and corporate secretary of the Cayce legacy. She supervised cataloging and indexing the readings, making them available to an ever-growing audience. Over the years, her skills as a historian proved invaluable.

Perhaps more than anyone, Hugh Lynn Cayce (1907–1982) was responsible for taking A.R.E. from its humble beginnings to an organization of international renown. Instrumental in developing widespread recognition and acceptance of subjects such as psychical research, dream analysis, meditation, and personal spiritual development, Hugh Lynn received critical praise for his first book, *Venture Inward*, after which this magazine is named. He was known for his commitment and enthusiasm for working with young people. A dynamic and popular speaker, he traveled the world for A.R.E. and was responsible for its first strategic plan, the buying back of the Edgar Cayce Hospital and the construction of A.R.E.’s library and conference center. In 1981 while speaking about A.R.E. during the 50th Anniversary, he shared his ongoing commitment to his father’s legacy by asking those in attendance, “How can you not share the best that you know?”

Happy Birthday, A.R.E.! Let’s all share the best that we know.



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

## Oneness, the First and Foremost Lesson

Not too long ago, Laura Marie Edinger-Schons, a professor at the University of Mannheim in Germany, published a study about oneness in the journal *Psychology of Religion and Spirituality*, which was picked up by the American Psychological Association.<sup>1</sup> She conducted surveys with nearly 75,000 people, measuring their beliefs on oneness, whether those beliefs stemmed from a religion, and their life satisfaction. “The feeling of being at one with a divine principle, life, the world, other people or even activities has been discussed in various religious traditions but also in a wide variety of scientific research from different disciplines,” says Edinger-Schons, which is why her study also controlled for religious beliefs. One of the surveys even measured the stability of people’s beliefs in oneness over time, which turned out to be constant.

What the study found is that, yes, people who believe in oneness do enjoy greater life satisfaction. It’s also interesting to note that among the religious participants, who came from a variety of religious backgrounds—including Protestant denominations, Catholicism, Judaism, Islam, Hinduism, and Buddhism—Muslims had the highest median score for oneness beliefs. “I did not find it surprising that atheists have the lowest levels of oneness beliefs in the sample, said Edinger-Schons said, “but what surprised me was that oneness beliefs were actually very different across various religious affiliations, with Muslims having the highest levels.” What’s more, the study left her with the impression that strengthening the more general belief in the oneness of everything could enhance people’s lives and might be more effective than traditional religious beliefs and practices at improving life satisfaction.

My take is that the results of this study wouldn’t surprise Edgar Cayce, who said “There is only one Spirit—of Truth. There may be many divisions, as there may be many drops of water in the ocean yet they are all of the ocean.” (262-87) This issue of *Venture Inward* was planned in response to the alarming growth in destructive divisions that we’re seeing in the world today—divisions that undermine the creative possibilities of collaboration and that even a pandemic didn’t dissolve. As A.R.E. celebrates its 90th anniversary, this issue’s focus on oneness is also a celebration of Edgar Cayce

teaching, again and again in so many ways, that *oneness is the first and foremost lesson*. Oneness isn’t a platitude; it bears gifts and entails responsibilities. Together the feature articles here examine Cayce’s teachings on oneness, testify to the healing power of our connection, and provide a scientific view as well as a few practices to help us live in harmony with the “first law . . . God is ONE.” (1527-3) As Cayce said, our compliance with “Divine Law brings order out of chaos” or by our disregard “brings chaos and destructive forces into our experience.” (ECRL 416-7)

Without an understanding and reverence for the interconnected web of life, living in harmony is unquestionably challenging—and even with an understanding, it can still be challenging. Yet we have what we need within us to succeed. The Cayce material, in keeping with all the great spiritual and religious traditions, tells us so: “Making self in at-onement with that Creative Force brings what? That necessary for the activity which has been set in motion and has become manifested to be in accord WITH that First Cause.” (ECRL 281-24) Living from an awareness of our oneness strengthens our individual connection with the Divine, inviting inspiration and guidance, while also nurturing our connections with one another, balancing our relationship with the natural world, and, as science is confirming, it increases our well-being and life satisfaction. “To be in accord with that First Cause” is our opportunity to step into our highest potential.

As we begin to find our way out of the pandemic and deal with its aftermath and the societal ills it laid bare, as we integrate the revelations we’ve had about our own lives and the world we share, may more of us be willing to learn this core lesson of oneness in practice, leading with love, reducing fear, manifesting the fruits of the spirit. (3019-1) In doing so, we can count on the power and grace of life’s creative forces to support us and carry us forward in our growth, because we will be in in accord as “God seeks all to be one with the Divine.” (ECRL 294-202) And so it is.

---

<sup>1</sup>“Oneness Beliefs and Their Effect on Life Satisfaction,” by Laura Marie Edinger-Schons, PhD, University of Mannheim. *Psychology of Religion and Spirituality*, published online April 11, 2019.





# Venture Inward

SPRING 2021  
VOLUME 37, NUMBER 2

Vesela Simic, Editor

Kim Cohen, Art Director

Cassie McQuagge, Printing Coordinator

Contributing Editors: Kevin J. Todeschi  
and Catherine Elliott-Escobedo

Contributing Writers: JP Amonte, Karen Christino,  
Doug Knueven, Jerry Lazarus, Jessica Newell,  
Judith Stevens, Mark Thurston, Kevin J. Todeschi,  
John Van Auken, Peter Woodbury

## VISIT OUR WEBSITES

A.R.E.: [EdgarCayce.org](http://EdgarCayce.org)

A.R.E. Members Only: [EdgarCayce.org/members](http://EdgarCayce.org/members)

Atlantic University: [AtlanticUniv.edu](http://AtlanticUniv.edu)

A.R.E. Health Center & Spa: [AREHealth.org](http://AREHealth.org)

Cayce/Reilly® School of Massage:  
[CayceReilly.edu](http://CayceReilly.edu)

ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT  
Chartered by the Commonwealth of Virginia in 1931

Kevin J. Todeschi, MA, Executive Director and CEO

### BOARD OF TRUSTEES

Lora Little, Board Chair  
Doug Knueven, Vice Chair

Trustees: Gorg Alonzo, Leslie Cayce, Bernie Coomes,  
Dan DeMar, VirDella Denwiddie, Sharon James Fazel,  
Penny Sanchez, Marianne Splenda, Dianne Stanford, Art  
Strickland, Mark Thurston, Lou Umscheid

Mercy Martinez, Corporate Secretary

*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](mailto:are@edgarcayce.org); call 757-428-3588 or 800-333-4499; or visit [EdgarCayce.org](http://EdgarCayce.org). Copyright © 2021 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 twentieth century. For more than forty years, while in a trance state, he gave over 14,000 readings, 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 a guide to self-diagnosis or self-treatment. For any medical problems, see a physician.

## Features

### 18 Oneness, the First and Foremost Lesson

by Kevin J. Todeschi

What does Cayce's lesson of oneness entail? What does it teach us about the nature of reality and ourselves? What does awakening to the truth of oneness ask of us in our everyday lives, and what does living in this awareness offer us? Kevin Todeschi walks us through some of the Cayce readings to consider these questions and more.



### 23 Awakening Through the Matrix Process

by Karen Custer

Over the years, Karen Custer's work as a psychotherapist has led her to facilitate a unique form of group healing that she has named the Matrix Process. She describes how this process emerged and reflects upon its implications for our understanding of consciousness, oneness, healing, and this collective moment in time.

### 28 Healing Collective Trauma

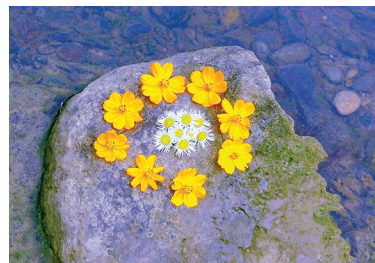
by Julie Jordan Avritt and Thomas Hübl

When contemporary mystic Thomas Hübl began leading meditation retreats in Germany, he observed a recurring pattern in the groups: a point when the pain of the Holocaust surfaced for participants, even though most had no direct experience in the Second World War. The phenomenon moved him to study trauma and the collective unconscious. Today a team of trained therapists and facilitators work with Thomas worldwide in groups that gather to focus on healing the collective shadow and moving communities forward.



### 34 The Science from HeartMath

For more than 25 years, HeartMath Institute has been researching the heart-brain connection and learning how the heart influences our perceptions, emotions, intuition, and health. In this overview, we learn about key findings that can support us as we do our part to bring more loving-kindness into a world fractured and traumatized but not beyond the healing power of love.



### 38 An Alphabet of the Heart

by James Doty, MD

The founder of Stanford University's Center for Compassion and Altruism Research and Education shares the "alphabet of the heart" he uses to center himself every morning and whenever he needs to reestablish his intention to lead with love.

## Departments

- |   |                            |                         |
|---|----------------------------|-------------------------|
| 2 What the Readings Say                   | 14 Reflections             | 45 In Our Dreams        |
| 6 Science and Signs of an Awakening World | 15 Personal Transformation | 46 Enlightenment Series |
|   | 40 Ancient Wisdom          | 48 A.R.E. News          |
| 12 Health Notes from Headquarters         | 43 Celestial Forces        | 54 Calendar of Events   |
| 13 Holistic Animal Care                   | 44 Cayce Chronicles        | 59 Affirmations         |





# Science and Signs of an Awakening World

## **An Unusual Library Promotes Understanding and Inclusion**

There seems to be a genuine interest in improving diversity and inclusion at work, but transformative solutions struggle because they often attempt to find a one-size-fits-all solution to eliminating bias. The Human Library is making an impact because their approach is tailored to each individual's own biases and prejudices, tackling diversity and inclusion one person at a time.

The Human Library challenges stereotypes and prejudices through dialogue: people, instead of traditional books, are on loan to readers. Founder, Ronni Abergel says the Human Library was started to create a space “where you can walk in, borrow a human being and talk to them about a very challenging topic. Ideally, we wanted people to talk about issues that they normally would not talk about, or potentially don't like to talk about, but that we need to talk about.”

These human “books” are volunteers that come from diverse backgrounds and have experiences they are willing to share with their human readers. Just like traditional books, the human books have titles that describe their experiences, like Black Activist, Chronic Depression, Survivor of Trafficking, Muslim, Latino, Transgender, and many more. Sometimes one-on-one and sometimes in small groups, the Human Library creates a safe space where people can engage with someone different from themselves.

When the library aids in corporate diversity and inclusion efforts, the readers are the organization's employees who are encouraged to ask difficult questions of the human books. Since COVID-19, the Human Library has continued its work virtually, allowing human books from all over the world to connect with readers. The Human Library has helped some heavy hitters in the United States address diversity and inclusion including eBay, IMF, World Bank, Eli Lilly, Delta Faucet, Masco and Google.

Contact with people from other groups has been shown to decrease prejudice; social psychologists call this phenomenon the contact hypothesis. Research indicates that getting people to actively engage and take another's perspective for as little as ten minutes can have long-lasting effects.

—Excerpted from “The Human Library Is Tackling Diversity and Inclusion One Person at a Time” by Kim Elsesser, Forbes.com, 7/13/20. To learn more about the Human Library and to find one near you, go to [HumanLibrary.org](http://HumanLibrary.org).

## **Living Room Conversations**

Living Room Conversations envisions a world where people who have fundamental differences of opinion and backgrounds learn to work together with respect and even joy. The non-profit's open-source conversation model—developed by dialogue experts—provides an accessible structure for engaging in meaningful, civil conversation—anywhere in the world, even virtually—with those who may have different viewpoints. Anyone is welcome to use Living Room Conversation's free resources,



which can be adapted to address the needs of any community working to bridge divides.

Cofounder Joan Blades says, “We have teased ourselves apart so that we primarily spend time with and talk to like-minded people. This is making it easier and easier to demonize good people who have different beliefs than we do. . . . Terrible things can happen when we demonize people. To address the big challenges we face, we need everyone’s best ideas and the capacity to work together. . . . One of the reasons our model has been embraced in faith communities is that this practice speaks to our desire to be the best version of ourselves, which is what I think we seek in faith communities.”

—Excerpted from “Grateful Changemakers: Living Room Conversations” by the Gratefulness Team, Gratefulness.org, 7/20. To learn more and participate in a conversation, go to [LivingRoomConversations.org](http://LivingRoomConversations.org).

## Next Door Family Tackles Xenophobia

A program to break down barriers between natives and newcomers in the Czech Republic has brought together some 1,676 families. Started in 2004 by a film producer who fled to the Czech Republic from war-torn Sarajevo, Next Door Family brings together immigrants and Czech natives for casual conversation over a leisurely meal. In its first year, 200 families participated, half of them Czech and half of them foreign. To ensure compatibility, participants are matched based on traits like age, language and hobbies. A migrant “assistant” shares in the meal and facilitates the conversation.

The fact that so many of the participants continue to stay in touch afterward speaks to the program’s success. According to a study, 65 percent of the participants meet up at least once later on, and some 47 percent are still in touch over a decade later. As word of the effort has spread, the organizers have received requests from around the world asking them to bring the model to other countries. It has since been implemented in Belgium, Slovakia, Malta, Hungary, Italy and Spain, to name a few. And they recently heard from a family in Texas who wants to use it to bring Americans and Mexicans closer together.

—Excerpted from “The Country That Invites New Immigrants to Dinner” by the Reasons to Be Cheerful Team, [ReasonstoBeCheerful.world](http://ReasonstoBeCheerful.world), 1/6/21

## When We’re Taken at Face Value

Whether at a birthday party in Brazil, a funeral in Kenya, or protests in Hong Kong, humans all use variations of the same facial expressions in similar social contexts, such as smiles, frowns, grimaces, and scowls, a new UC Berkeley study finds. The findings, published in the journal *Nature*, con-

firm the universality of human emotional expression across geographic and cultural boundaries at a time when nativism and populism are on the rise around the world. “This study reveals how remarkably similar people are in different corners of the world in how we express emotion in the face of the most meaningful contexts of our lives,” said study co-lead author Dacher Keltner, a UC Berkeley psychology professor and founding director of the Greater Good Science Center.

Researchers at UC Berkeley and Google used machine-learning technology known as a “deep neural network” to analyze facial expressions in some 6 million video clips uploaded to YouTube from people in 144 countries spanning Africa, Europe, the Middle East, Asia, and North, Central, and South America. “They used the machine-learning algorithm to track instances of 16 facial expressions one tends to associate with amusement, anger, awe, concentration, confusion, contempt, contentment, desire, disappointment, doubt, elation, interest, pain, sadness, surprise, and triumph. Next, they correlated the facial expressions with the contexts and scenarios in which they were made across different world regions and discovered remarkable similarities in how people across geographic and cultural boundaries use facial expressions in different social contexts.

This is the first worldwide analysis of how facial expressions are used in everyday life, and it shows us that universal human emotional expressions are a lot richer and more complex than many scientists previously assumed,” said study lead author Alan Cowen, who helped develop the deep neural network algorithm and led the study.

—Excerpted from “Are Facial Expressions the Same Around the World?” by Yasmin Anwar, [GreaterGood.Berkeley.edu](http://GreaterGood.Berkeley.edu), 1/8/21

## Prioritizing Patience

“Patience is a character strength that our society has definitely neglected,” says Sarah Schnitker, PhD, an associate professor of psychology at Baylor University. “Over the past 20 years in particular, as our technology has advanced at a very fast pace, I think it’s changed our expectations about when and how much we should have to wait as well as our general ideas about suffering.” Much of Schnitker’s has centered on patience, which shows it is positively associated with life satisfaction, hope, self-esteem, and regulated behavior, and it’s negatively associated with loneliness, depression, and anxiety.

Situations that demand patience tend to come in three types: daily hassle patience (waiting in line at the store and other quotidian sources of delay or frustration); hardship patience (open-ended situations like living with an illness or enduring other sources of persistent concern); and interpersonal patience (dealing with a difficult person).



The more people exercise their patience, the stronger those muscles become. For example, whenever you encounter a wait—whether in line at the store or sitting in traffic—those are good opportunities to practice patience. “Not using that time to reach for our phones and check our social or news feeds can really help,” Schnitker says. To her point, research from Temple University has found that frequent smartphone use is associated with both heightened impatience and impulsivity. During periods of waiting or frustration, Schnitker says it can be helpful to practice a technique known as cognitive reappraisal, or “reframing,” which basically means looking at something as an opportunity rather than a hardship. “So if you tell yourself that patience is good for my mental health and I need to develop it, then you can reframe periods of waiting or frustration as great opportunities to help yourself.” In interpersonal contexts, reframing could also entail making an effort to see the situation from another person’s point of view.

Finally, Schnitker says that mindfulness training and similar forms of meditation are helpful because they pump up your awareness of your own thoughts and feelings. This awareness allows you to make helpful tweaks that will bolster your patience. Rediscovering and reprioritizing patience may be one way to create more-helpful narratives—and to push back against so much that feels wrong with the world today.

—Excerpted from “How to Cultivate Patience, the Ancient Virtue We All Need Right Now” by Markham Heid, Medium.com, 11/20/20

## COVID-19 Accelerates Mindfulness Programs in Schools

The Chill Project, initially started in the 2019–20 school year at Pleasant Hills Middle and Baldwin High in Pennsylvania, has expanded to five more schools in the county. It’s one of several examples of schools teaching mindfulness locally and nationally. The aim has been to help students respond to mounting stressors, from test anxiety to social-media drama, that were bad enough even before COVID-19 came along.

Mindfulness increasingly has been practiced around the nation in recent decades, boosted by pioneering programs such as one at the University of Massachusetts Medical School, applying mindfulness to help patients cope with chronic pain and illness. It has since been used in helping military veterans and others cope with post-traumatic stress. Pioneers in the movement, such as author Jon Kabat-Zinn from the UMass program, have emphasized the physical, mental, and emotional benefits of the practice rather than their religious roots.

“None of what we do in the schools comes from a religious perspective,” says William Davies, program supervisor for the

Chill Project by AHN, the formal name for a collaboration between Allegheny Health Network and seven Allegheny County schools. “We come at it from delivering coping skills that we know from the research work to decrease stress, anxiety, and depression. Ancient religions were just on to it before the science was.”

The mindfulness programs are not just for students. Many teachers have taken part. AHN’s Mr. Davies says that especially with the pandemic, “I have never seen faculty this stressed before.”

—Excerpted from “Mindfulness Programs Grow in Public Schools to Address Storm of Stresses” by Peter Smith, Post-Gazette.com, 2/8/21

## The Relationship Between Kindness and Happiness

A new analysis of decades of research (published in APA PsychNet) shows that when we are kind, we are healthier and happier. Researchers analyzed the results from 126 research articles looking at almost 200,000 participants worldwide. The studies they chose all had to meet criteria, such as including only adults and good statistical data; some were experiments where people did a kindness practice to observe its effects, while others surveyed people about how kind and happy they were. The studies measured well-being in a variety of ways, including mental and physical health. As expected, people who were kind tended to have higher well-being.

One thing they found was that people who performed random, informal acts of kindness tended to be happier than people who performed more formal acts of kindness. They also found that people who were kind tended to be higher in “eudaimonic happiness” (a sense of meaning and purpose in life) than “hedonic happiness” (a sense of pleasure and comfort). Being kind also came with greater eudaimonic happiness for women. People who were kind tended to have higher self-esteem and a sense of self-efficacy.

By understanding the connection between kindness and well-being, lead researcher Bryant Hui thinks researchers can design better studies accounting for all relevant factors and innovators can create more effective kindness practices. Meanwhile, he says, the biggest take-home from his research is something the Dalai Lama says: “If you want others to be happy, practice compassion. If you want to be happy, practice compassion.”

—Excerpted from “How Kindness Fits into a Happy Life” by Jill Suttie, GreaterGood.Berkeley.edu, 2/17/21

## Does Compassion Training Work?

A team of researchers at the Center for Compassion and Altruism Research and Education (CCARE) conducted a

randomized clinical trial to examine the effects of emotional intelligence training, cognitive behavioral therapy, and a compassion cultivation training (CCT) developed by CCARE on self-ratings and responses to compassion-eliciting media.

**Results:** With regard to individuals who completed CCT, there was significant improvement from pre- to post-CCT in multiple psychological domains. In the domain of compassion/empathy/mindfulness (targets of CCT), there were significant increases in compassion for others and for self and also in ease with being the target of others' compassion, empathy for others, mindfulness skills, and decentering from the contents of awareness. There was also evidence of improved emotional processing as indexed by greater frequency and self-efficacy in cognitive reappraisal of emotion, as well as lesser psychiatric symptoms, social anxiety, and depression symptoms. In the domain of well-being, there were significant increases in global self-esteem and satisfaction with life, as well as lesser worry, rumination, and loneliness. —From "Investigating the Behavioral and Neural Mechanisms of Compassion Training" at CCARE.Stanford.edu, accessed 2/16/21

### The Hands-on-Heart Practice

The Hand-on-Heart practice is a short and sweet way of giving yourself a supportive touch that activates the internal care system and the parasympathetic nervous system, to bring about a sense of calm and safety. Research shows that physical touch, which so many are longing for during this time of separation from loved ones, releases oxytocin, providing a sense of security and calming cardiovascular stress.

When you notice you're under stress, take two to three deep, satisfying breaths. Gently place your hand over your heart, feeling the gentle pressure and warmth of your hand. If you wish, place both hands on your chest, noticing the difference between one and two hands. Feel the touch of your hand on your chest. If you wish, you could make small circles with your hand on your chest. Linger with the feeling for as long as you like.

—Excerpted from "Kindfulness-Based Stress Reduction" by Cassie Schindler, MindfulLeader.org, 2/16/21

### Exercise Makes Us More Creative

If you often exercise, there's a good chance you also tend to be more creative, according to a new study of the links between physical activity and imagination. Researchers from the University of Graz in Austria gathered 79 healthy adults, gave them activity trackers for five days, and then asked them to visit the lab and let their imaginations soar, conceiving new uses for car tires and umbrellas and finishing partial drawings. The researchers then rated their output on its originality and other measures. The volunteers also completed standard questionnaires about their moods. Finally, the scientists crosschecked the data, using a complex form of statistical analysis that incorporates findings from related, earlier research and weighs how much of a role a potential mediator plays. In this case, the researchers wondered, did being happy relate closely both to how much people moved and their creativity, meaning it linked the two?

The answer, the researchers concluded, was no. The most active of the volunteers proved to be also the most creative, especially if they often walked or otherwise exercised moderately. Active people also tended to be happy people, although their moods were highest if they engaged in relatively vigorous activities, like jogging or playing sports, rather than moderate ones. But the correlations between activity, creativity, and moods were slight. People could walk often and be quite creative but not especially happy, suggesting that it was not improved moods that most influenced creativity. It was moving.

—Excerpted from "Can Exercise Make You More Creative?" by Gretchen Reynolds, NYTimes.com, 2/3/21





# There's Never Been a Better Time to Renew Your Membership!

2020 was challenging for everyone around the globe—physically, mentally, and spiritually. Now more than ever, we ALL need the support, tools, and resources that help us make profound personal change to live happier, healthier, and more well-balanced lives. We want you to continue your transformational journey through your A.R.E. membership. That's why we are offering you this special rate and the opportunity to continue accessing the wisdom found in the Cayce material. A better rate. A better you. A better future. A better world.

**LAST CHANCE TO LOCK  
IN YOUR \$59 RATE!**

[EdgarCayce.org/renew](https://EdgarCayce.org/renew)







# Edgar Cayce's A.R.E.<sup>®</sup> Tours & Travel

Dear A.R.E. Traveler,

At the time of this writing, there is still a lot of uncertainty in the travel industry. As we realign and regroup, A.R.E. Tours and Travel is taking the health and safety of our travelers and our staff very seriously, making it our top priority. We are working closely with our travel operators to bring you tours in 2021 that are safe and seamless from start to finish.

We are optimistic that we will be able to offer our amazing tour to sacred Peru in June of 2021. Our 2021 tour to Egypt has been moved to November. We feel this gives us the best opportunity to ensure the trip will be safe and enjoyable for everyone.

It is with sincere appreciation that we offer our thanks to YOU, our faithful members and travelers, who have been patient and offered kind words of encouragement throughout this transition. We look forward to an exciting adventure with you soon!

For updates and more detailed information, visit [EdgarCayce.org/tours](http://EdgarCayce.org/tours), and feel free to email me directly at [nancy.tiberi@edgarcayce.org](mailto:nancy.tiberi@edgarcayce.org) or call 1-888-273-3339. If you are a Facebook user, please join our Travel Group: A.R.E. Tours and Travel.

Best wishes for your continued good health,  
Nancy

JUNE 2-13, 2021

## EXPERIENCE SACRED PERU

WITH PETER WOODBURY, MSW

Discover the best Peru has to offer, with the insights, history, and mystery only an A.R.E. Tour can provide! Immerse yourself in the rich history of the magical city of Cusco, and follow in the footprints of the ancient Incas as you take in the lush natural splendor of the Sacred Valley and mysterious Machu Picchu. Tour historic Cusco Cathedral, visit the Golden Temple of the Sun, spend time with the fascinating native Aymaras of Uros Island, and much more. Plus, you will enjoy the verdant green landscapes and incredibly diverse wildlife that make Peru one of the most picturesque destinations in the world.

NOVEMBER 2-13, 2021

## EXPLORE MYSTICAL EGYPT

WITH PETER WOODBURY, MSW

Join us for our most popular Cayce-inspired guided tour that includes exclusive private meditation time in the King's Chamber of the Great Pyramid! Enjoy the breathtaking grandeur of the pyramids of the Giza Plateau, explore the mysterious Sphinx and visit colorfully painted tombs in the Valley of the Kings, take a relaxing Nile River Cruise, tour Queen Hatshepsut's temple and other sacred temples and sites rich with mystical history, visit the renowned Egyptian Museum, take a camel ride, and much more. Includes most meals and all lodging at beautifully appointed and welcoming 4- and 5-star locations.

# PERU



# EGYPT



**POSTPONED TO SEPTEMBER 22-25, 2022**  
**EUROCONGRESS, GERMANY, AND AUSTRIA**  
WITH JOHN VAN AUKEN



## RESERVE YOUR ADVENTURE TODAY

*Please note: Dates subject to change due to impact of COVID-19; contact us for more information.*

1-888-273-3339 • [EdgarCayce.org/tours](http://EdgarCayce.org/tours)  
Email: [tours@edgarcayce.org](mailto:tours@edgarcayce.org)

A deposit of just \$500 is required to reserve your place on any tour.  
As always, A.R.E. members save \$100 off the cost of every tour!





## HEALTH NOTES FROM HEADQUARTERS

by Jean Paul Amonte DC, CMT, CHt

### Sexual Healings in the Cayce Readings

Having healthy relationships is one of the most essential parts of our human experience and directly influences our physical, mental, and spiritual well-being. Especially during times of pandemic social distancing, we can truly appreciate the importance of healthy, intimate connections with others as well as with ourselves. It's these intimate experiences in life that breathe passion into our souls and can provide a powerful source of healing energy. After carefully considering how to approach this sensitive topic, we're going to view sexuality from the holistic perspective in the Cayce readings.

When a woman once asked Cayce, "How should love and the sexual life properly function?" the answer was "This, to even give a summary dissertation would require a great deal of time and space. In a few words . . . the material things . . . are the shadow, or reflection of those in the spiritual life. Then, as God or the Creative Influence is the source of all things, the second law in spiritual life, in mental life, in material life, is the preservation of self, the continuation of self . . . in sexual intercourse, or life. Hence, in their very basic forces, the relations in sexual life should be the outcome . . . of the answering of soul to soul in the associations and relations. And the act . . . should be the result . . . Hence these questions should be often weighed well, remembering that God, or Love (for it is ONE), looketh on the heart rather than outward appearances." (272-7)

In another reading, when a man posed the question, "Is sexual intercourse outside of marriage injurious morally and spiritually?" this reply was given, "This must ever be answered from one's own inner self. Those attributes of procreation, of the pro-activity in individuals, are from the God-Force itself . . . As ye would have men do to you, do ye even so to them. In the light of thine own understandings, keep thy body pure. For thy body is the temple of the living God. Do not desecrate same in thine own consciousness." (826-2) Very interesting, as we need to first define for ourselves what we desire in a relationship and what kind of partnership(s) is healthy for us on a soul level, and to approach all this from a loving, pure, heart-centered space.

To keep our reproductive organs healthy, Cayce offered a few tips. For treating and preventing women's pelvic conditions, he recommended, "To a gallon and a half of very hot water, drop two drams of the gum of Balsam of Myrrh in this, and steam or sit over the fumes from this, so exposed portions of the pelvis may receive steam from same. This strengthens the walls of the

womb and cleanses the vagina in proper manner." (199-1) (This treatment has recently become more popularly known as "yoni steams.") "We would also find it most beneficial, at least once each week, for the body to use the Atomidine douche; a teaspoonful to a quart and a half of tepid water. This will remove the irritations in the vagina and the pubis, and those irritations about that portion of the system where there will be the tendency for the adhering tissue, the irritating tissue, to become near normal WITH the adjustments and manipulations." (263-3) "Where there are the disturbing forces through the vagina, use the Glyco-Thymoline as an antiseptic; tablespoonful to a quart of water for the douche." (538-44)

For men, in a reading addressing erectile dysfunction, a man asked, "Is the inability to retain an erection a mental or physical condition?" Cayce answered, "As has been indicated in those activities of the glands, these are necessary for the activities to produce the reaction in the system necessary for the normal or proper functioning of the organs of regeneration or gestation . . . But first the cleansing of the activities, or of the glands themselves and their activities . . . A physical condition, a mental reaction." (751-4)

Along with a healthy diet and regular exercise, Cayce also recommended for both sexes hot sitting-baths, with regular massage and manipulation along the lower back and hip regions (lumbar, sacrum, and coccyx).

A great exercise to improve the pelvic floor and assist in sexual function are Kegel exercises. Here's a simple version: Firmly contract the muscles that would stop the flow of urine and hold for ten seconds. Then contract and relax for one second each in a pulsing rhythm ten times, and then hold again firmly for ten seconds. Do that cycle three times. It takes less than three minutes, and you can do this exercise anytime to strengthen your core and pelvic floor.

By taking care of our physical, mental, and spiritual selves, we can have healthy, intimate relationships and great sex in 2021! 🌊



**Jean Paul (JP) Amonte DC, CMT, CHt**, is a chiropractic physician, massage therapist, and hypnotherapist. A graduate of the Cayce/Reilly® School of Massage, he is currently a lead clinician and instructor at the A.R.E. Health Center and the Cayce/Reilly School of Massage. He can be reached at [jp.amonte@edgarcayce.org](mailto:jp.amonte@edgarcayce.org).



# HOLISTIC ANIMAL CARE

by Doug Knueven, DVM

## Our Animal Companions as a Doorway to Oneness

I have heard teachers on the subject say you should lock animals out of the room when you meditate, but I think those making such recommendations have a more distant relationship with their animal companions than many of us. As a holistic veterinarian who meditates, and who is a student of the Cayce readings, I'm here to tell you that it is fine to meditate with your animals. In fact, I would say it is better than fine.

For me, the purpose of meditation is to connect with our Creator and all of creation. The objective is to experience the Oneness. There are many ways to strive toward this goal. Some people use a mindfulness approach and pay attention to their breath. Others repeat a mantra. The Cayce approach involves the use of an affirmation, repeating certain words in order to evoke a feeling of peace and oneness.

As they say, "Different strokes for different folks." Each individual must find their way to quiet the mind and go within. There are those who find their animals distracting (and this certainly may depend on the animal's personality). But for those of us who have a deep relationship with our animals, making them part of the meditation practice can be meaningful and even helpful.

Here's the way I look at it: Animal companions fill a hole in the lives of those who love animals. With their instinct to comfort and heal, they demonstrate qualities that humans sometimes lack. I believe pets have such an effect because they help us maintain contact with the natural world—a connection our modern lifestyles tend to eliminate. Nature is infused with the Divine. It is impossible for most people to study science without developing a sense of awe for the beautiful balance maintained in intricate natural systems, from the microcosmic to the macrocosmic. Each of the billions of cells of the body has a life of its own, yet they all cooperate to function as a whole. Animals, plants, microorganisms, and inert materials have developed amazingly complex relationships in every ecosystem in the world. The celestial bodies have an orderly rhythm that further mystifies the human mind. All of creation is alive with a palpable, heavenly heartbeat.

The Edgar Cayce readings indicate that reflecting on the beauty of nature can help us become more aware of our oneness with God.

*For, know all power, all influence that is of a creative nature is of the Father-God a manifestation . . . in all the beauties of nature—in the blush of the rose, in the baby's smile, in the song of the bird, in the ripple of the brook, in the wind, in the wave, in all of those influences or forces that bring to His creatures a consciousness of Life itself and its awareness and its activity in a material plane. (1276-1)*

In another reading, the Source hits closer to home: "For Life as it manifests, whether in the grass, the rose, the tree, the dog, the cat, the bird, the animal, is a manifestation of that ye worship as God." (1367-1) Yes, our animal companions are a part of the Oneness. With a purr, a nudge, a lick, or a wag, they can reunite us with the mysteries of the universe—one of the ways to connect with the Divine.

Most days, as my wife and I sit down to meditate in the morning, our pets jump on our laps. As I relax, I become aware of my breath and imagine that God is breathing the "breath of life" into me. I realize, too, that the same breath of life is flowing within my animal companion. I envision the amazing underlying life force, Spirit, stirring within both our bodies. As I become more aware of my dog lying in my lap, I feel her warmth and the rise and fall of her chest. I connect with her more deeply by bringing to mind some special experience we've shared. I imagine the warm feeling of love expanding in my chest and feel it overflow and embrace this special being. The love continues to expand, and I feel the both of us floating in a sea of love. This feeling joins me with all of creation, and I melt into the Oneness. My dog helps me anchor this experience.

I would love to report that things happen just this way every day, but that would be a bit of a stretch. However, on those mornings "when the stars align," it is a beautiful thing. I invite all animal lovers to experience the Oneness of creation in this way. Your animal companion will love you for it too. 🐾



**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](http://BeaverAnimalClinic.com).





## REFLECTIONS

by Peter Woodbury, MSW

# Developing an “Enough” Consciousness

We have been inundated in recent years by “abundance consciousness,” the “prosperity gospel,” and the “law of attraction,” as many demonize lack to be “poverty consciousness.” It’s easy to understand the allure of these ideas, but a misapplication and misunderstanding of these concepts can be used to justify greed, excess, and selfishness.

I recall a Cayce reading in which a man was being told about a past life in South America, where the man had been part of an early European search for gold and the exploitation of the Peruvian lands and its people. He had stolen a great amount of gold, hidden it, and died without benefiting from his loot. Guess where the questions in the reading went next? The man asked Cayce if the gold was still in the same place and if Cayce could “give latitude and longitude of object of quest.” He wanted to dig up the loot! After some back and forth, Cayce said, “These sources will NOT be used for self-destruction!” Rather, the Cayce sources explained that they were trying to help this man spiritually, to understand his karma, how it was influencing his present life, and what he could constructively do about it. But the man would have none of it. He wanted the “fool’s gold,” not the true gold of the soul. (1637-1 and 1637-2)

In *The Autobiography of a Yogi*, Paramahansa Yogananda converses with a “renunciate,” who explains, and I paraphrase: *It is so interesting to me that I am called a renunciate when I am attempting to fully claim my divine inheritance. I think the general population should be called renunciates because they have renounced the divine and filled their emptiness with material things of no eternal substance.*

In John 10:10, the Master, Jesus, states, “I come that you may have life and have it more abundantly.” This seems to be the essential quote for teachers of the prosperity gospel and abundance consciousness. But what did Jesus mean by “life” and “have [life] more abundantly”? Now, last I checked, Jesus traveled by foot or donkey. I don’t recall His having fancy transportation, jewelry, or a bank account. What is this abundance Jesus spoke of? He was abundantly connected to God, and through this connection, His needs were taken care of. He trusted in God and didn’t hunger or thirst (until the intended end). His abundance appears to have nothing to do with material wealth.

Cayce said that Jesus is the example of what is possible for

anyone who puts their *full* faith and trust in God. I believe the abundance mentality is this mentality of faith in God, trust that our needs will be met—what I call “enough consciousness.” Let the prayer then be, “God, may I and every soul alive today have enough, have what we need. Not more, not less.” What if we shared what we had in excess? Wouldn’t that be a beautiful world? Isn’t that the miracle of the fishes and loaves? We achieve abundance through faith and sharing.

There are several themes in Cayce’s work that have had a profound influence on me. One of these is that if we seek to serve, if we seek to “feed my lambs, feed my sheep,” our needs will be met. And if we have a service to offer the world, we could be in the middle of a desert and people would still find us. The original Internet is the connection of all souls on the subconscious level.

My father was an accomplished psychoanalyst, yet for twenty-five years he continued to drive an old, red Toyota that only he could get to start. Both my parents valued the life of service and found joy through service. I have enjoyed an abundant life applying what I learned from them. My work as a regression therapist is dedicated to helping people reconnect with their soul consciousness. I get requests for more sessions than I can fulfill, so I have begun teaching to reach more people. I enjoy helping people and feel I am on target with my life purpose and mission. My physical needs are always met in the sense that, like the old joke, “I have enough money for the rest of my life, *if I die next Tuesday!*” I believe I will always have enough, whenever that “next Tuesday” comes. And I also drive a twenty-year-old Toyota. Wouldn’t my dad be proud?

I hope that as we move forward in this century, toward a time of peace, we will all become examples of “enough consciousness” through loving service, sharing and receiving from each other, and claiming the abundant spiritual life Jesus taught. 🌐



**Peter Woodbury, MSW**, is a longtime student of the Cayce readings. He is also a past-life regression hypnotherapist in private practice: see [PeterWoodbury.com](http://PeterWoodbury.com). If you’re interested in joining Peter for an A.R.E. event, go to [EdgarCayce.org/events](http://EdgarCayce.org/events) to learn more.



# PERSONAL TRANSFORMATION

by Mark Thurston, PhD

## The Wisdom of Tolerance

We all recognize how badly our world needs to understand and appreciate the interconnection of all life. We see the by-products of intolerance and resentment daily in the news and in our own communities. What's critically needed is not only a personal transformation but also a collective transformation of *our way of being with each other*. What we need most is greater wisdom about how to live together.

The Cayce philosophy makes a useful distinction between knowledge and wisdom. Knowledge consists of information or facts. We are living in the “information age,” where rapid access to facts is immediately evident in the information we can get via the Internet on our phones and computers. It's astounding! Wisdom, however, has to do with applying those facts and the lessons we learn from the knowledge that's been lived. Growing in wisdom provides understanding, discernment, and even compassion for others also trying to navigate their way through the messiness of modern life.

One core piece of wisdom about living in community is Cayce's advice that we practice being more tolerant. Just the word *tolerance* might trigger resistance in us. Sometimes it sounds like giving in or weakly surrendering, letting other people get by with something they really shouldn't be doing or saying. But the Cayce readings challenge us to reconsider the quality of tolerance as a powerful human strength.

Let's look at a case history from the archives: a 23-year-old woman from New York City who got a life reading in the summer of 1938. She wanted advice from Cayce about self-understanding and her life destiny. He identified a personality characteristic that could potentially sabotage her well-being: an argumentativeness that compulsively and intolerantly pointed out when she thought others did not have the truth. He recommended she cultivate tolerance—good advice for us all. Describing her tendency, Cayce said, “And oft tends to become argumentative with those who disagree. Hence the lesson to be learned in this experience is more that of tolerance. Arguments will seldom change the aspects or the views of any. And truth itself needs no champion, for it is of itself champion of champions—and needs no defense; only for self to live according to that which IS the truth! Also we find the inclinations for the entity at times to become, when aggravated, rather severe in its criticisms of others. This should

be tempered; for what one says of another will usually be one's own state also—in one form or another. If that lesson of tolerance is learned in this experience, no one may even surmise as to how far the entity may advance spiritually and mentally.” (1669-1)

Let's consider an almost identical idea about wisdom and tolerance that comes from the work of William James, author of *The Varieties of Religious Experience*, a book recommended in the Cayce readings. A contemporary of Cayce's, James was probably the most celebrated university professor in America, teaching psychology and philosophy at Harvard. Next to the Bible, James's writings are arguably the most valuable parallel study for a better understanding of the Cayce readings. James was cofounder of pragmatism, a philosophy that emphasizes the practical effects and real-world applicability of ideas. He was also an investigator of altered states of consciousness and cofounder of the American Society for Psychical Research. His 1890 publication *Principles of Psychology* earned him the label “father of American psychology.”

Here's a quote from that groundbreaking book: “The art of being wise is the art of knowing what to overlook.” Again, we see the juxtaposition of wisdom and the capacity to let something go, so to speak. The opposite, an all-too-frequent tendency in most all of us, is to hang on to slights and offenses, an intolerant attitude that easily seizes on what we think is wrong. How might this principle of tolerance from both James and Cayce be *applied*? How might we be *pragmatic* about this concept and have it transform our way of being with each other?

I suggest we begin simply, by trying it for one day. For just twenty-four hours, see what happens when you drop argumentativeness and become willing to overlook what might otherwise irritate, annoy, or offend you. It won't be easy, but it is a big step in personal transformation—and a badly needed contribution to our social healing. 🦋



**Mark Thurston, PhD**, is a psychologist and university professor teaching courses on mindfulness, resilience, and well-being to emerging adults. He is also the author of several books about spirituality and holistic living, including *The Essential Edgar Cayce*. Learn more at [MarkThurston.com](http://MarkThurston.com).



# HONOR ROLL

## of Distinguished Donors

Our generous donors provide the financial energy our programs need to flourish. Thank you for keeping all of our Cayce-based programs healthy and strong. We are pleased to publish this list of members in the **President's Circle** (Donors of \$10,000 or more), **Crystal Circle** (\$5,000 or more), **Platinum Circle** (\$2,500 or more), and **Golden Circle** (\$1,000 or more). These donors made gifts at this level between January 1, 2020 and December 31, 2020.

Your dedication to the Cayce Work is an inspiration to many. Each year we show our gratitude to members of the Golden Circle and Edgar Cayce Legacy Society by inviting them to various events and offering them unique gifts.

Donations from these 516 members provided 90% of all funds donated toward the programs of the A.R.E., Edgar Cayce Foundation, and Atlantic University in 2020. **Without you—our donors—this life-changing Work would not be possible. We treasure your support at every level. Thank you.**

### **GIFTS OF \$100,000+**

Don Dickinson^\*  
Donna Dugan^\*  
John E. Fetzer Memorial Trust  
Margie and Sam Scaletta^\*

### **GIFTS OF \$10,000+**

Anonymous  
A.R.E. Mid-Atlantic  
A.R.E. Northern California  
Thomas Agney  
James Barker^  
Bial Foundation  
Daniel DeMar^\*  
VirDella and Melvin Denwiddie^\*  
Gretchen Douthit^\*  
Gail Anita Flagler Foundation  
Bob Flora^  
Ed and Marilyn Foote^  
Sheila Garrett^\*  
Horst Goede^\*  
Larry Hester^\*  
Carole Hinds^  
Doris Hoffman^\*  
Jan Johnson^\*  
Susan Johnson^\*  
Doug and Judy Knueven^\*  
Lora and Greg Little^\*  
Martha Loveland^\*  
Nicholas and Denise Renzi  
Saxer Family Foundation  
Barry and Sharon Schuller^  
David and Carol Shouldice^\*  
Ron Stebbins ^\*  
Art and Diane Strickland^\*  
Sarah and Louis Tateosian^  
Doug and Darian Torrance^\*  
Lou Umscheid and Rick Hersberger^\*  
William Weiss^ Family  
Eunice and Larry Welch^\*  
James Wilson^\*  
Hazel Zachar^\*

### **GIFTS OF \$5,000+**

Anonymous (5)  
A.R.E. Scottsdale, AZ  
A.R.E. Southeast Region  
Irene Baydarian  
Brian Bennett

Mary Birckbichler^\*  
Don Carroll^\*  
Stephen Carter^  
Walter Daly^\*  
Tracy Diederich^  
Denise Furgason and Ellen Selover  
Houston Search for God Council  
Doug and Nancy Hilton^\*  
Al and Rebecca Madden^  
Eileen Malo^\*  
Elsie Marcus^\*  
Teresa Melville^  
Roxanna Ordzowialy^  
Catherine Peck  
Ruth Podolin  
Bob and Liz Selby^  
Karen Diane Shaw^  
Mike+ and Marika Sienkiewicz^\*  
Andrea Gordon Singer^\*  
Dennis Strong^\*  
William Tausig  
Song Videtta^  
Phyllis Wassenberg^\*  
Barbara Wood^  
Betsy York^\*

### **GIFTS OF \$2,500+**

Anonymous (3)  
A.R.E. Milwaukee  
Daniel Andrews^  
David Armstrong^  
Larry Atkinson^  
Bill and Diana Austin^\*  
Lynn Basselan^\*  
Diana Berchiolli^  
Jim and Leeza Bloomquist^\*  
Steve Bobbitt^  
Melody Borland  
Robert Bulla^  
Kathy Callahan^\*  
Barbara Carovano  
Barbara Cefalu^  
Doris Childs^  
Nancy Clark^\*  
Gary Cohen^  
Bernie Coomes^\*  
Kenneth Daley^  
Ben De Mey^  
Marlene Doyle

Dorothy Enslin  
Marcia Flory  
Reed Geertsen  
Dennis Geertsen^  
Elaine Guilfoyle^\*  
Moira Hanusek^  
Neil and Foyna Helm^  
Bill and Bebe Anderson-Hennessy^  
Robert and Dora Hill^\*  
Margrethe Johnson^  
Irene Johnson^\*  
Carol Keirsted  
Sandra and Skip Kelly^\*  
Yun Ki Kim  
Tricia Kordes^  
Fred Lickert^  
Paul and Kat MacMurray^\*  
Barbara Magin^  
Susan Maxwell^  
Patrick McGuinness^  
Rose Meenach  
Wayne Miller  
Tim Murphy  
Doris Oestreicher^\*  
Gregg Petersen^  
Stephanie Pope^\*  
Carol Poss^  
Jean Claude and Maria Potin^\*  
Gregory Putbresi  
Pashalia Quintons^\*  
Jack Rampe^  
B. J. Remi^  
Sandi and Craig Roberts^  
Stephen Sclafani  
Ed Sparynski  
John Spelz^  
Charles Storey^  
Leslie Szasz  
Mary Jo Thornburg  
Jim and Janet Thornton^  
Fred and Sally Vallongo^  
Doris Wagley^  
Lee and Mary Walsh^  
Carolyn and Ronald Ward  
Jim and Maricarmen Windisch

### **GIFTS OF \$1,000+**

Anonymous (12)  
A.R.E. Canadian Retreat

A.R.E. Austin, TX  
A.R.E. California  
A.R.E. Charlottesville, VA  
A.R.E. Detroit Area  
A.R.E. Greater Boston  
A.R.E. Greater Northwest  
A.R.E. North Carolina  
A.R.E. Richland, WA  
A.R.E. Whitewater Retreat  
Patricia Abrams^\*  
Patricia and John Adamshack  
Peter Allar  
Gorgiana Alonzo^  
Kathleen Alonzo^  
Barbara Anderson  
Diana and Jack Anderson^  
Hisashi Ariga^  
Evelyn Arnold^  
Phillip Badger  
Nancy Baker^  
Bert Bannink^  
Stephen Bany^  
Rella+ and Alan Bates^  
Norm Baxter^  
Marian Bayer  
Elizabeth Becker^  
Ini Beckman^\*  
Marilyn Belasco  
Patrick and Jane Belisle^\*  
Janet Belloni  
Darlene Belt Blazek^  
Christine Bernard^  
Barbara Bernett^  
Luz Maria Bhanji^  
Martha Binford^\*  
Cheryl Birch^\*  
David Birr and Susan Wisheart^  
Pat Bishop  
Angela Bitner  
Lloyd Blackwood^  
Roger and Joy Bloom^  
Joanne Bogenschutz^  
Gary Bohley  
John Bomar  
Maryanne Borden^\*  
Lee and Beverly Bordenave  
Craig Boswell  
Thomas and Marsha Fuller-Bottegal^  
Russell and Marija Bowey^  
Carol Broussard^\*  
Bob Brown^  
Bill Brown  
Donald and Kathleen Brown^  
Mary Louise Bulmer^

\* Member of the Edgar Cayce Legacy Society, by naming A.R.E./A.U./E.C.F. in their will, trust, retirement account, insurance policy, or cumulative lifetime giving of \$100,000 or more. Thank you for including A.R.E. in your estate plans.

+ Deceased ^ Life Member

Bill and Bette Byrne^  
Glen Caldwell^\*  
Stanley Call^  
Terry Carlin^  
Patricia Carr^\*  
Art and Sharon Carrizales^  
Martha and James Cassell^  
Leslie Cayce^\*  
Amanda Chance  
Dorothy Childers  
Dennis and Nancy Chrisbaum^\*  
Irene Clarke^\*  
Laura Clavio  
Shirley Coleman^\*  
Fred Consorti^  
John Conway  
Hal and Doris Costley^\*  
Ellen Cotton and Kate Tiedemann  
Monica and Dennis Courtney^  
Winston Cui  
James and Linda Daniels^  
Maggi Davis^  
Felicia de Courcy^  
Peggy Deaderick^  
Belva Demaree^  
Janet Dinsmore^  
Verlynda Dobbs^  
Douglas and Junene Dretzke  
Nona Rae Driscoll^  
Tracey and Alejandro Duran  
Anthony D'Urso^  
Lewis Dutton^  
Laura Dwyer and Tom Bondy  
Douglass Dyrda  
Catherine Elwell^  
James Erdman  
David Erdman  
Cecile Even^  
Terrell Falk^  
Chris and Sharon Fazel^  
Daniel and Phyllis Ferguson  
Rose Ferguson  
Carol Ferrell-Moore  
Daniel Flynn  
Dawn Fulton  
Frederick Gaston  
William Glass and Beverly Herbert^  
Priscilla Goral^  
Carol Ann Grace^\*  
Harvey Green^  
Carl Griesbach^  
Deborah Grissinger  
Janie Grueneberger^  
Marianne Gustafson^\*  
Joan Hagerty  
Rita and Howard Hamilton^\*  
Joan Hanley^  
Sharon Harding  
Glendon and Phylis Harry  
Nancy Hastings  
Dan and Jo Hawkins^  
Sandy Hayes^\*  
Kevin and Laura Healy^  
Charles Heberle^  
Lou and Judi Dumas Henry^  
Erik Herbermann^  
Sandra Heritsch  
Paul and Ginny Brenna Hill^  
Beverly Hoadley^  
Mary Hoffman  
Mimi Hoke^  
Bill and Jessica Hollins  
Donner Holten  
Beth Houser^\*  
Li-yun Hsu  
Arline Hufstetler^  
Patrick Hughes  
Robert and Davene Hutchins  
Deanna Jackson  
Shirley Jackson^  
Carol Sue and Francis Janes^

Karen Johnson  
Charles Johnston^  
Chela Jones^\*  
Deborah and Scott Jones  
Martin Jones^  
Joann Katona^\*  
Myra Kauffman^  
Charles Kefover^  
Nancy Kelly^\*  
Frances Kensinger^  
Kelly Kieler^  
Hollis and Hope King^\*  
Carolyn King^\*  
Barry Kissane  
Iona and John Klemencic^  
Debra Kloor and Barry Ryan^  
Deane Knott  
Sonja Koenig  
Doreen LaFone^  
Noelle and Greg LaGana^  
Harry and Joan Lamppa  
Jeffery and Denise Lancaster  
Adele Landers  
Zulli and Carlos Landin  
Allan and Susan Lappin^\*  
John and Sandy LaPrelle  
Kenneth Larson^\*  
Diane Latko  
Charles Lee  
Leah Lehman^  
Stephen Leitzell  
Maria and Paul Lenahan  
Kevin Lengyel^  
Linda Lentz  
Claire and Bob Levy^  
Mary Ann Light  
Jean Linden^  
Meg Linden^\*  
Chris Little and Tori Goodloe  
Kristen Llorente^  
Lois and Jim Luckett  
Maria Lunger^  
Nancy Lysen Kirtley^\*  
Edie and Karl Machamer  
Geoffrey and Betty Manack  
George Martin^  
Joe and Raye Mathis^  
Nancy and Jerry Matlin^  
Peggy McCarthy^  
Alice McClaughry^  
Lois McClusky  
Mary Jane McCoy^  
Paul McElwee and Gayle Rosemann^\*  
Lois McGee^  
Joy McGinnis  
Maile McLaughlin^  
Helen Mertz^  
Brian Meyer  
Judith Midgett^\*  
Alison Mills-Long  
Naoko Mitsuda^  
James Monroe  
Julie Anne Moore^\*  
Donna Jean Morawski^\*  
Shelby Morgan^  
Steve and Marie Mornis^  
Douglas and Renee Muha^  
Diane Murphy Brecker^  
Dana Myers  
John and Margo Nance^  
Jill Neff  
Alex and Linda Nelson^\*  
Elmaree Newson^  
Robert Nicholson  
Carolyn Nielsen  
Leonard Nitowski and Dianne Balkaran  
Louise Noble^\*  
Susan Norwell^  
Jerry and DeVere Oakes^  
Nancy Oates^  
Lee O'Connell

Liz and Guy Oldaker^  
Peggy O'Steen^  
Robert Owen  
Denise Pace^  
Laura and Duane Panger^  
Ed Parker  
Linda Parker^  
Thomas Parker  
Nicolas Payne^  
Jerry Douglass and Pat Peck  
Peter Pedersen^\*  
Rudy Pereira  
Vera and George Perkucin^  
Mary Ellen and Douglas Perry^\*  
Pamela and Robert Peters^  
Carroll Phillips  
Gerry and Mona Pittenger^  
Mel Platt^  
Gene Poest^  
Wayne Pysher  
Linda Quest^  
Alison and Art Ray  
Rebecca Reath^  
Ed and Sylvia Reaves^  
Marilyn Redmond^  
Elma Reid^  
Veronika and Fred Reinelt  
Marcia Reisz^  
Peter and Sara Ribbens  
Eleanor Richards^\*  
Frances Richardson  
Jo Riddle^\*  
Gail Rittenhouse^  
Elizabeth Roadifer^  
Elizabeth Robinson^  
James Robinson  
John Rogerson and  
Roberta Ashkenaz-Rogerson^  
Jack and Kathy Donovan Rose^\*  
Patricia Rosenblad^  
Carol Ross^  
Chris Ross  
Robert Roth^\*  
Elaine Ryan^  
Zygmund and Cheryl Saher^  
Janice Salake^  
Mark and Louise Sandro  
JoAnn Santavy  
Inge and Sigrid Scholz^\*  
James and Christina Scott^  
Gerard Seguin^  
Phil and Beverly Seibert^  
Jane Selman  
John and Alina Seright^  
Brenda Serniak^  
Linda Shearer^\*  
Bruce and Martie Shelton^  
W. David Shew  
Barbara Lee Shiroma^  
Yuene Shure and Jefferey Leibold^  
Mary Ellen Siemens  
Lowell Smith^\*  
Ruth Smith^\*  
Evelyn Smith^  
Harry Smith^  
Cathy and John Sneed^  
Rodney Sowers^  
Valerie Spangenberg^\*  
Sally Spencer^  
Maggie Stahala^  
Viorica Stanislavsky  
Ruth Starr^\*  
Harold Stephens^  
Herb Stiles^\*  
Barbara Strate^  
Doug and Ida Stringfellow^  
Pat Sullivan^  
Leo Sveikauskas  
Alice Swanson  
Carlene Swartz  
Merle Sykora

Cassina Tarsia^\*  
Clare Telford  
Marianna Theo^\*  
Linda Thompson^  
Sarah Thompson^  
Scott Thompson  
Mark Thurston and  
Mary Elizabeth Lynch^  
Jo Ella Todd and Dan Urton^  
Kevin Todeschi and Mary Roach^\*  
James and Kyung Turrell^  
Jane Tyson^  
Tom and Linda Blackwood Uglean  
Frieda and Milton Utley^  
Theresa and Ronald Valerio^  
Mack Van Wyk^\*  
Phyllis Vorhauer^  
Quinton Wacks  
Elnora Wade  
Patricia Walter-Harris^\*  
Joan Weiler^\*  
Patricia Weiss^\*  
Jennifer Welham^  
Elisabete Whaley  
Raymond Whipple  
Russell White^\*  
Jeffrey White^  
Clark Wicker^\*  
Adon Williams  
John Williams^  
Mary Williams^  
Edmund Wills^\*  
Birgit Wise^  
Basil and Ingrid Wiszczur^  
Sophie Wojtysiak^  
Mary and Geoffrey Wold^  
Marleen York  
Gillian and Robert Young^  
Dennis and Christiane Zeunert^\*  
Franz and Ria Zimmer^  
Holly Zimmerman

#### **BEQUESTS/ECLS DONORS**

**\$1,000,000+**

Richard Copeland^+

**\$100,000+**

Michael Reidy^+

**\$10,000+**

Marilyn and James Cobb^+  
Marlene Crosby+  
Ottillie Halstead^+  
Barbara Maxeiner+  
Ellen Nagy^+  
Teri Scherer+  
Barbara Schob+  
Mildred Shaw+  
Irmna Stalzer-Machanty^+  
Evelyn Umbaugh+  
Frank Unterberger^+  
Steve Wichmann^+

**5,000+**

John Gregory+  
Virginia Spokes+  
Albert Spokes+  
Rosemary Sprong^+

**\$1,000+**

Bruce Bickham^+  
Bruce Crager^+  
Constance Hershberger^+  
Karl Hollenbach^+

For information about joining the Golden Circle, making a leadership gift, or if we have mistakenly left your name off this list, please contact Patrick Belisle in the Office of Philanthropy at 757-457-7126 or [pat@edgarcayce.org](mailto:pat@edgarcayce.org).



# O

# ness, the First



“We are connected to one another and, in fact, to all of Creation in ways that we have yet to fathom.”

# and Foremost Lesson

BY KEVIN J. TODESCHI

**I**N 1977'S *STAR WARS*, WHEN THE PLANET Alderaan was suddenly destroyed by the Death Star, Obi-Wan Kenobi voiced his attunement to the billions who had just lost their lives with the statement, "I felt a great disturbance in the force." While a fictitious story, it provides a parallel to real-world examples that demonstrate this very same premise: individual consciousness is capable of attuning to other individuals and events.

Although panned by some, the parapsychological work from the Princeton Engineering Anomalies Research Lab and later the Global Consciousness Project suggests that the output of random number generators placed in locations throughout the world is somehow affected by the consciousness of individuals focused upon global events. During the international broadcast of the procession and funeral of Princess Diana in September 1997, the random number generators were statistically impacted from their norm, suggesting that the worldwide focus of attention was affecting their behavior. The same thing occurred during the 9/11 attacks on the World Trade Center, but what is even more surprising is that the numbers skewed from their random activity four hours *before* the attacks and remained that way over the next two days. The Global Consciousness Project has now catalogued hundreds of events demonstrating these anomalies, including the George Floyd murder and protests. (Visit Noosphere.Princeton.edu for more information.)

We are connected to one another and, in fact, to all of Creation in ways that we have yet to fathom.

The Edgar Cayce readings contend that this connectedness is not limited to the events here on earth. In fact, in preparation for the 9th Annual Membership Congress, Cayce's son, Hugh Lynn, then manager of A.R.E., requested a reading examining potential topics to be explored during the June program. One of the possibilities Hugh Lynn proposed be included was the following: "Can a discussion be given through this channel on the sunspots, cause and effect on the earth?" (254-106) The reading affirmed that it was possible, and so a reading on the subject was scheduled to become part of the Congress schedule. During that reading, Cayce said that as individuals come to truly understand their relationship to the universe, they would become more cognizant of the "God-

force within" as well as their responsibility to all others. He went on to suggest that our connection to the universe was so integral that each of us not only affects one another with "anger, jealousy, hate, animosity," but that those very same emotions have an impact upon earthquakes on the planet and sunspots in the heavens. Cayce stated that whenever there was turmoil on planet Earth, there would be an increase in sunspots. (5757-1)

Apparently, the perceptions we have about our personal consciousness and our connection to all others are severely limited. This mind-boggling assertion suggests that anything that occurs in the outer world is due to both the natural laws governing the planet and our ongoing activities, responses, thoughts, and interactions with one another. Cayce concluded the Congress reading by stating that the proper approach to this dynamic is to "giveth light unto those who sit in darkness" and to create "hope in thy association" with all others.

Students of the Cayce readings and especially participants in the spiritual-growth disciplines provided in the A Search for God material are well aware of the readings' focus on being of help to others and manifesting the "fruits of the spirit" in daily life (fruits such as love, joy, peace, patience, kindness, goodness, faith, etc.; Galatians 5:22). On one occasion, when a 25-year-old woman sought guidance that would lead to her "highest spiritual development," Cayce explained that the best approach was to be of assistance to those in need:

*Let your patience, your tolerance, your activity be of such a positive nature that it FITS you—as a glove—to be patient with others, to minister to those that are sick, to those that are afflicted, to sit with those that are shut-in, to read with those that are losing their perception, to reason with those that are wary of the turmoils; showing love, patience, persistence in the Lord, and the love that overcometh all things. These be the things one must do. (ECRL 518-2)*

Cayce's call to be of service to all who are in need was clearly stated in one of the World Affairs readings when he asked those in attendance, "Will you make your own heart right and answer for your brother, sister, and neighbor? Who is your neighbor? One who lives next door, or one that lives



on the other side of the world? Rather, any who have faltered, any who have fallen by the way; that is your neighbor, and you must answer for that individual.” (ECRL 3976-8) Without exclusion, we are connected to and responsible for one another.

Interestingly enough, the readings contend that it is through the process of manifesting “the fruits of the spirit” that we individually become aware and conscious of the Infinite, of God, manifesting in the finite, in ourselves and the world around us. (262-52) Not only does service somehow facilitate a conscious connection with God/Spirit and everyone with whom we interact but it also brings the consciousness of Oneness into our awareness. On one occasion it was explained, as follows:

*... for in losing self in service for others, that have only an in-  
kling of the oneness of life, of time, or the all-creative energy,  
the entity builds in self that of the oneness with self and that  
universal all-creative force, and will gain the consciousness  
of being self, yet a portion of that All-Creative force, which  
is known or called “God.” (ECRL 105-2)*

This excerpt makes several statements that are worth exploring further. It suggests that through service, individuals become more aware of the oneness of all life, the oneness of God (“the all-creative energy”), and the oneness of time.

This call to assist and be responsible for one another frequently came to my mind as the #MeToo and Black Lives Matter movements took hold. It was for this reason that I was truly surprised when a number of individuals contacted me during the Black Lives Matter protests to say such things as: “I am not prejudiced, but everyone chooses to be born in the situation they find themselves in,” “The circumstances in which we find ourselves are of our own making,” and, “We just need to focus on our Oneness.” In addition to ignoring Cayce’s call to be of help in whatever way we can from our own sphere of influence, these kinds of statements are all examples of *spiritual bypassing*. First coined by psychotherapist John Welwood in his book *Toward a Psychology of Awakening*, spiritual bypassing is essentially when we use “spiritual ideas and practices to sidestep personal, emotional ‘unfinished business.’” Put another way, yes, we are ultimately ONE at the level of spirit, but within the day-to-day activities of the material world, we have yet to attain that higher level of consciousness. It would be far too easy for students of reincarnation to shirk their responsibility or involvement in various societal issues with the thought, *So-and-so chose that for a lesson*. Although Cayce would agree that we all choose our particular circumstances, sometimes souls make the choice to play a role in a change that needs to occur. Consciousness is ever evolving. It is not stagnant.

During the 8th Annual Membership Congress, while Jewish



refugees were fleeing Germany in search of safe harbor, those at Congress asked Cayce, “What should be the attitude of this country toward the refugee problem as it relates specifically to the Jewish people?” Cayce did not say that these refugees had chosen to learn a lesson; instead, his response was: “The attitude towards the refugees—they that entertain those who are without home, or hungry, many entertain the Lord Himself. For, ‘As ye do it unto the least, ye do it unto thy Maker.’ That should be the attitude, ever . . . remember the first principle—ALL are equal before God!” (3976-24) During the same reading, when someone asked what should be the attitude toward African Americans, Cayce’s response was decisive: “He is thy brother!”

The idea that “As we do it unto others, we do it unto God,” certainly ties in with the concept of the oneness of God. How often have we heard the idea that ‘whatever we do to others we do to the Creator’ without coming to a full realization of what it means? It comes from the Book of Matthew, when Jesus is discussing those who will inherit the kingdom of the Father:



“How often have we heard the idea that ‘whatever we do to others we do to the Creator’ without coming to a full realization of what it means?”

*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*  
Matthew 25:34–40 (KJV)

Jesus is clearly stating that there is an affinity between human-kind and the Divine. Although most Christians would readily agree that God was a part of Jesus (if not God incarnate), many would argue that making the same claim about all of humanity is heresy. However, that is not the perspective that

Jesus presented on numerous occasions. For example, the night before the crucifixion, after the Last Supper, Jesus prayed the following to His Father:

*They are not of the world, even as I am not of the world . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.*  
John 17:16 and 17:21–22 (KJV)

The passage is suggesting that the Oneness Jesus experienced is available to us all—that is the Oneness of God.

Rather than being sacrilegious, this very same concept extolling our ultimate connection to the Divine is reiterated earlier, in the Gospel of John:

*Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? John 10:31–34 (KJV)*

What Jesus is referring to is Psalm 82, where it states, “I have said, Ye are gods; and all of you are children of the most High.” The Cayce material affirms this very same idea, but rather than saying it is a present reality, the material suggests instead that this becomes an individual’s destiny through a process of growing in loving consciousness, awareness, and spirit.

The readings told a 55-year old man, “For indeed in Him, the Father-God, you move and have your being. Act like it! Don’t act like you think you are a God! You may become such, but when you do, you think not of yourself.” (ECRL 4083-1) We are connected to one another and the Creator in ways that we have yet to fathom. Another individual was told that the process of personal application was ongoing (“applied again and again”) “until that one-ness, time, space, force, or the own individual is one with the whole, not the whole with such a portion of the whole as to be equal with the whole.” (4341-1)

Once again, we hear about the oneness of time. Actually, within the Edgar Cayce database there are approximately 75 references to the oneness of time and the fact that time does not exist outside of the third dimension. Instead, there is only NOW. Although time is a dimension we experience in the physical world, ultimately it is a collective illusion we find



## “Time is as one time, Space as one space, to the cosmic consciousness.”

extremely hard to overcome, even mentally. The readings put it like this, “Time is as one time, Space as one space, to the cosmic consciousness. Hard for the physical consciousness to separate from that with which it contacts itself from the very first, and is continually given that in such and such time, in such and such period.” (900-345) In other words, from the moment we are born here, every aspect of life appears bounded by a collective illusion that does not exist outside of the earth. We have a time to get up, a time to eat, a time to work or go to school, a time for holidays, a time for birthdays, and a time to go to bed. The list goes on and on.

Rather than being the stuff of fantasy, there have been numerous examples of individuals who have somehow moved their consciousness from the present-now to an alternate-now within the time stream. Ultimately, every time Edgar Cayce gave a past-life reading he was doing just that—focusing his present consciousness on a past event and seeing that event while it was taking place. In addition to psychics, there have also been numerous accounts in history of individuals escaping the illusion of time. A number of years ago, I began speaking on the topic of the oneness of time and how our personal experience of time is ultimately an illusion. Let me briefly share one of my favorite stories that demonstrates how people from one time have experienced what we would call another time as though it were happening in their perception of the present.

The story occurred after the turn of the twentieth century in France. Charlotte Moberly (1846–1937) and Eleanor Jourdain (1863–1924) came from educated backgrounds and professional families. They went with other educators to visit Versailles. At some point in the tour, Charlotte and Eleanor left the group and decided to visit a small chateau called the Petit Trianon, which was on the grounds. Shortly thereafter, their surroundings seemed to change. Charlotte described what happened, as follows: “Everything suddenly looked unnatural . . . even the trees seemed to become flat and lifeless . . . there were no effects of light and shade, and no wind stirred the trees.” They saw various people dressed in dated attire from the eighteenth century, and one of these individuals directed them toward a path and a small bridge to find the Petit Trianon. When they arrived, they thought they were seeing ghosts as it appeared Marie Antoinette (1755–1793) and some of her attendants were present. Charlotte and Eleanor became afraid and quickly retraced their steps.

They became confident that they had seen ghosts. Worried that their peers would think them crazy, they kept the story to themselves. Eventually, they decided to revisit the small chateau, but the surroundings and the people had changed. Even the bridge they had crossed was no longer on the property. Using pseudonyms, they wrote the details of what

had happened in a small book entitled *An Adventure*. The book became popular in France, and sales soared when an eighteenth-century map showed that the bridge to the Petit Trianon described by the writers had once existed. The identities of these two women were not known for thirty years.

As unbelievable as this story sounds, it is not unique. A similarly amazing experience occurred to Sir Robert Victor Goddard (1897–1987), a senior commander in the Royal Air Force. Goddard’s experience occurred in 1936, when he had a time slip four years into the future. It was an experience he discussed for the rest of his life. I have also heard from numerous A.R.E. members about their own experiences “out of time.” Consciousness is not limited by our perception of time.

In March 1929, Morton Blumenthal, the benefactor of the Edgar Cayce Hospital, procured a reading to help him organize a series of talks he planned to give bimonthly at Cayce’s Virginia Beach hospital. Morton hoped his talks would acquaint an ever-growing audience with some of the consciousness-transforming principles and ideas with which he was familiar. To that end, he asked a question in the reading in which he reflected aloud that the “hardest task” before him seemed to be satisfying both the scientific principles and the religious convictions of those in attendance. Cayce responded, “None is convinced in that science or religious convictions are one,” and then went on to detail what may be one of the central premises in the entire 24-million word Edgar Cayce database: “The first lesson for SIX MONTHS should be ONE—One—One—ONE; Oneness of God, oneness of man’s relation, oneness of force, oneness of time, oneness of purpose, ONENESS in every effort—Oneness—Oneness!” (900-429)

At first reading, we might come away with the idea that the reading is simply suggesting that everyone should study the topic of oneness. Certainly, this would help us focus on our similarities and detail what we all have in common, but what the reading is suggesting has far greater implications. What Cayce told Blumenthal was this: In all of the universe there is only God, and all that exists in matter, consciousness, spirit, and every dimension is a part of that one Force. Simply stated, THERE IS ONLY GOD. Ultimately, that is the Oneness that binds us together through space and time. 🌐



KEVIN J. TODESCHI, MA, is the executive director and CEO of A.R.E. and Atlantic University. As a student and teacher of the Cayce material for more than forty years, he has lectured on six continents. He is also the author of many books, including *Edgar Cayce on Angels and the Angelic Forces* (A.R.E. Press, 2019) and *Edgar Cayce on the Akashic Records* (A.R.E. Press, 1998).

# *Awakening*



THROUGH THE **Matrix Process**

BY KAREN CUSTER



**“We are wired for oneness, and when we consciously and actively live from this place of deep connection, something profound happens to us: our experience and understanding of who we are expands, and we become more alive as our sense of self reaches beyond the boundaries of our skin.”**

**I** REMEMBER BEING SIX YEARS OLD AND WATCHING a flock of birds synchronize in flight. They rose and dove in graceful waves like one being, swiftly turning, dramatically swirling. I was thrilled. I knew I was watching something important. What I didn't know then was that I was looking at what would become a lifelong fascination: *connection*.

We can call it many things—interconnectedness, inter-being, unity, oneness—but what it comes down to is the reality that we exist together in relationship. Connection is the fabric in which we are woven. We simply cannot *not* be connected.

What I was experiencing as a young child was the beginning of a remembrance that exists within all of us, that Cayce often spoke of: “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.” (2632-1)

We are wired for oneness, and when we consciously and actively live from this place of deep connection, something profound happens to us: our experience and understanding of who we are expands, and we become more alive as our sense of self reaches beyond the boundaries of our skin. In these spaces of connection, we also discover avenues of communication for rich and deep conversations with the life force that flows through everything.

In my practice as a psychotherapist, I have always worked with individuals to help them find a stronger connection to themselves and those around them. Twenty years ago, however, a path opened that led me to an in-depth study of subtle energy, group consciousness, and collective thought-forms that I call *matrices*. I was part of a healing group where we used breath, music, and awareness to help us release the dense energy patterns of trauma. Wanting to learn more about this work, I asked the facilitator if I could stand beside her to get a better sense of the group process. From this perspective, I discovered that I could sense what was happening both with individual group members and the group as a whole. I felt the energy dynamics in my body and saw them in my mind's eye. When the group facilitator later left for other projects, I was asked to take over and lead the gatherings.

## Discovering the Matrix Process

During this time, I was also training in a shamanic process called Soul Recognition, which taught us how to open to

the soul's light and integrate the light into the physical body. Like me, my friend Michaela Donohue was part of both this shamanic training and the trauma-release group. We decided to lead the trauma group together and to include what we were learning from Soul Recognition. The group welcomed this expanded focus.

Michaela and I introduced the use of soul cards at the start of each group session. The cards depict various archetypal images, such as joy, grief, movement, stillness, connection to the earth, connection to heaven, the duality of light and shadow. Each participant would draw a card with the intention of uncovering the next step in their journey to wholeness. After the card draws, a group share followed in which each person talked about their card and the significance it held for them. The group share helped strengthen both each member's internal coherency and the group's coherency as a whole. Together we created a safe and sacred space for our work.

Michaela and I invited everyone to embrace the card archetypes as states of being and to experiment with shape-shifting, letting go of human form to become the energetic template of the state of consciousness identified in a card. This profoundly affected how the group members connected to these states. They moved from feeling love to being love, from knowing peace to being peace, from connecting to their Higher Self to being that connection.

Michaela and I also led the group in guided imageries. We invited the members to journey—dropping into the earth, for example, or floating in the heavens—and to find resources that would deepen their connection to the state of consciousness they were exploring. In former group sessions, members experienced release primarily at a subtle energetic level, but now many also experienced strong emotional releases. People sobbed, and bodies rocked.

It was at this time that I began to see a subtle energy structure which hung in the center of the room and looked like a three-dimensional snowflake. I intuitively sensed it was being formed by the group. I came to call these energetic structures *matrices*, and I saw that they function as interfaces between planes of reality. The matrices helped to align the planes so we could access higher realms more easily and their intelligence could reach us. I later understood that I was seeing the power of thought-forms and how they organize consciousness in the subtle worlds. Cayce taught that “mind is the builder”—I was actually seeing this dynamic in real time.



Early Morning Starlings/Getty Images

In one of our sessions, a woman in the group pointed out that although each soul card was different, they were related and together told a story about the group's journey. We laid the cards out on the floor and saw that, yes, each one was a step in the journey of our expanding consciousness. The step each member was taking was part of an inclusive whole. What this woman saw reflected in the cards, I was seeing in the subtle realms: the coming together of individual minds supported by their shared intent. It was at this point that we began to consciously focus on creating a cohesive group field. As the group's ability to establish the group field improved, my ability to see, hear, and feel subtle energy grew stronger. The matrices also became brighter and bigger.

## Expanded States of Oneness

After a number of years, Michaela moved on, and the group underwent yet another change. We continued to enter the process in the same way—grounding, aligning, and setting sacred space—but my inner guidance directed me to let go of the guided imageries. I was invited instead to connect with the group field and listen, as the field itself began to lead the process. Members reported that their experiences were more powerful.

A new purpose also emerged for the group: *world healing*. The earth itself began to spontaneously appear in the matrices we were creating. This expansion of our purpose together was important to everyone in the group; they wanted this healing

work to benefit more than just themselves. We saw how the evolution of the individual and the collective go hand in hand.

I also started to hear internal commentaries about what I was seeing and sensing on the inner planes. After I helped the group ground, align, and set sacred space, my mind became quiet, and I stopped thinking. When I spoke the words that flowed through me, I was hearing them for the first time right along with the rest of the group. These words were not directives; instead, they reflected back to the group what they were activating and creating. My voice provided a reference point for everyone, much the way the gentle ringing of a bell in some traditions helps meditators to become aware.

The groups now reached expanded states of oneness, experiencing omnipresence, bliss, and anima mundi. We were accessing powerful levels of what is called “we-space,” the field of group consciousness. Once this level of consciousness has been experienced as a physical, emotional, mental, and spiritual event, it is no longer an intellectual construct, but palpable and real.

A rarefied state began to open in some of the matrices. The brilliance and quality of its white light differed from anything I had seen before. When group members first experienced it, they later remarked in our group share, “Wow! What was that?” This matrix appeared more often. It was a purer, more expansive state of unity, reaching through the higher dimensions back to us, seeking expression in the physical



world. We had been reaching out to expand our potential—and by extension the potential of our species—and now we were having a conversation with the Infinite through light. The message that streamed its way to us was *humans are ready for a new expression of unity*.

I call this exalted state *henosis*, a classical Greek term meaning “mystical oneness” or “that from which all things come.” This state of unity consciousness is the next step in our species’ evolution. Humankind has the opportunity now to anchor

## **Henosis, a classical Greek term meaning “mystical consciousness”**

this new expression in our world, and as we host this consciousness, we will be better able to live and create from oneness.

I believe those of us who are here now have come to take this next step so coming generations can consciously partner with all aspects of creation.

The people in these matrix groups came together to heal themselves, and as they grew, their purpose opened to include the world. They trusted the process of discovery and were willing to embrace the unknown. “I never know where we are going,” one woman commented at a session, “but I do know it will be somewhere good.” We learned to tap into the power of the group field, and we were changed by these sessions. Group members report that over time they have strengthened their abilities to witness themselves, others, and life events with less reactivity. They say they have grown more tolerant and accepting. Their self-awareness has increased, as well as their awareness of others. The luminous reality of Spirit has become real to them. That we are each a vital part of life has shifted for them from an intellectual belief to a knowing. One of the most beautiful gifts of this process is the profound joy that comes of deep connection with others and with the Life Force itself.

COVID-19 has brought more change to the group sessions. We now meet virtually. And while we continue to ground, align, and establish sacred space for ourselves and the group field, we’ve shifted our focus. As I pondered how we might focus the matrix in virtual meetings, the answer that came was to focus on our own unified fields. The change is a logical next step: showing up with a conscious awareness of our unified fields—whether in a matrix session or in our everyday lives—is a big part of how we can consciously live in oneness.

In the virtual sessions, we have been engaging our electromagnetic fields more actively to connect with one another, the rest of humanity, the natural world, the earth, and the transpersonal realms of angels and Spirit. Although some members say they miss the intimacy of a physical gathering, many in the group also report that their experiences are now more intense, more cosmic—they more powerfully feel the group field. They report having intense dreams after the ses-

sions, an increase of synchronous events, an acceleration of spiritual insights, and greater confidence in their abilities to be truly helpful. Some say they have begun to experience the warm, pulsing love of the heart throughout their entire bodies. And the matrices have become huge. All of these changes indicate greater levels of integration and coherency.

## **What We Can Learn**

The matrix process has much to teach us about how the mind and consciousness work. A matrix is part of the anatomy of creation; it reflects what Cayce emphasized, that *the Spirit is the life, the Mind is the builder, and the physical is the result*. The matrix created in a group field begins a conversation with consciousness that can profoundly influence us. It is important to understand how matrices work. They can have negative or positive effects. We see this in the phenomenon of the mob, when a matrix holds a group in destructive dynamics and people are driven to behaviors they might not initiate on their own. Groups that coalesce through loving and peaceful intentions open higher states of consciousness, and in these matrices, people experience the sacred together. Studying matrices will help us realize just how real thought is and how to create more consciously.

Matrices show not only that the means and the end must be congruent, but that the means *are* the end. How we get somewhere is as important as where we go. At the level of consciousness, they are the same thing. The importance of this alignment applies to any system, whether that system is a person, a family, a community, or a government. As we endeavor to heal ourselves and our world, the fundamental coherency of motive, means, and end cannot be overlooked. Peace will not be established through violence. Hatred will not create love. Separation will not bring unity. We will manifest peace, love, and unity by living them.

The world is greatly stressed now, and we are poised for a giant leap in consciousness. *Henosis* has begun to arrive. Let us be among those who open our hearts to it. We came for this. Like the birds that fly together in glorious formations, in exquisite expressions of oneness, we too can achieve this way of being. We can learn to use our mind-body-spirit to partner with the greater whole to create a world that supports the soul in all beings. 🌍



**KAREN CUSTER, LCSW-C**, is an A.R.E. member and a psychotherapist in private practice in Frederick, Maryland. She runs workshops on the Matrix Process, energetic self-care, and consciousness, and is currently writing a book on the Matrix Process. You can reach her at [karencuster@gmail.com](mailto:karencuster@gmail.com)



Dr. Y. Falami Devoe



Dr. Peggy Rowe-Ward



Erin Zerbe-Comer, MFA

# Teacher-Practitioners Enhance the Academic Experience

The instructors at Atlantic University are real people, who practice what they teach. There are senior Buddhist teachers, cutting-edge visual artists, holistic healers, mindful practitioners, and shamans prepared to teach and guide you. All classes are carefully developed to ensure students reach their full potential.



## Atlantic University

Nonprofit, Online University  
DEAC Accredited

[AtlanticUniv.edu/academics](https://AtlanticUniv.edu/academics)

**800-428-1512**

[info@AtlanticUniv.edu](mailto:info@AtlanticUniv.edu)

215 67th Street, Virginia Beach, VA 23451

Stay up-to-date  
by liking us on:



Atlantic University was founded by Edgar Cayce and a dedicated group of supporters in 1930. The institution focuses on the integration of body, mind, and spirit as an important means of personal transformation and achieving higher human potential.



# Healing Collective Trauma:

## A Process for Integrating the Collective Shadow

BY JULIE JORDAN AVRITT



© Selma Cravens

History, despite its wrenching pain, cannot be unlived,  
but if faced with courage, need not be lived again. —Maya Angelou

---

The medicine is already within the pain and suffering. You just have to look  
deeply and quietly. Then you realize it has been there the whole time.

—Saying from the Native American oral tradition

**T**HOMAS HÜBL IS A CONTEMPORARY mystic and teacher who facilitates large groups internationally using a process for healing collective trauma known as the Collective Trauma Integration Process (CTIP). This work emerged for Thomas several years ago. He'd begun teaching workshops and retreats throughout Germany after a four-year period of silence and meditation, and in group after group, with thousands of people, he witnessed a recurring pattern. After three or four days, participants would experience a powerful eruption of energetic material related to the Holocaust and the Second World War. Scores of participants would begin to cry all at once, collectively experiencing images of the war as though they were personal memories. It would then take another one or two days for the group to carefully process and integrate all that came up. Amazed by the consistency of this pattern and the profound shifts that were possible within a dynamic group-change process, Thomas began to explore the collective shadow more deeply. His studies of the collective unconscious as well as personal and collective trauma, combined with his ongoing experiences in the groups he facilitates, led to the development of the Collective Trauma Integration Process.

Whether in Germany, Israel, China, or the United States, in every group facilitation, Thomas and the team of trained therapists and facilitators who work alongside him continue to observe the same recursive pattern, which resembles the self-organization principle described by complexity theorists. Collective trauma material that is particular to the people or region in which the CTIP is held will emerge in coherent intervals. Previously blocked or hidden communal pain is then liberated through shared witnessing, mutual experience, meta-reflection, group meditation, and stillness.

The group work has taught Thomas the significance of healing unconscious material inside a shared container of trust, mutual presence, and nonjudgment.

To engage healing at any level, a degree of openness, intimacy, and transparency are required—the same way an individual and their therapist need trust and connection for healing to take root. In this way, Thomas and his team support an energetic initiation in which safety and coherence are established at the beginning of a group session and then maintained. Throughout the process, Thomas and his team work to bring all participants into a cohesive state of stillness and contemplative awareness through which they see, sense, and feel whatever is surfacing, without becoming lost in it. The cohered and conscious container that has been carefully created is strong enough to hold these powerful energies. If there is too much rigidity or, conversely, too much chaos, the group container will not be adequate and retraumatization

can occur. Much care is taken to ensure that all members of the group are able to experience CTIP without harm. Therapists and facilitators are available to support individuals privately, should anyone in the group require assistance with painful emotions.

Thomas sees the initial symptoms of trauma, such as unconscious denial, dissociation, and disconnection, as elegant evolutionary coping mechanisms, created to ensure survival in times of hardship, and later as a defense against further suffering. He often uses the metaphor of a tree and how its growth is thwarted if its roots encounter a line of barbed wire, how it must then grow around the wire or incorporate it into itself. We are like trees. The painful experiences of our past become stuck energies trapped in the unconscious. When later experiences or interactions invariably touch or trigger these trapped energies, the barbed wires coiled into our roots cause us to respond to present circumstances as if they are the past. Our unresolved traumas distort our perceptions and dictate our behaviors, so that we lash out or go numb. On the collective, societal scale, the barbed wire can show itself as reactionary ethnocentrism, intense nationalism, isolationism, racial hatred, or xenophobia. If we interact with such subgroups from a place of judgment or latent hostility—with our own shadows equally triggered—we move increasingly backward, retrogressing what should be humanity's ceaseless forward trajectory.

Thomas believes the contents of the collective unconscious





**“When we are willing to witness, hold, integrate, and thereby heal the cultural, historical, and transgenerational traumas that lie at the root of all social problems, the domain of shadows, its dark subterranean lake, becomes a rich reservoir of inspiration, innovation, and genius.”**

are essential to both individual and cultural healing. Personal and multigenerational suffering create dislocation, dissociation, and separation from the essential self and one another. If the memories and emotions we carry from our struggles and traumas are not healed, they are passed down to successive generations. Where economists and others seek to understand repeating cycles of financial and political unrest, Thomas sees “collective chunks of shadow trying to process themselves.” The core of his work is simple, though not easy: making the collective unconscious conscious and integrating the many.

Understanding collective trauma and its relationship to the unconscious is more important now than ever. In a time of volatility, uncertainty, and accelerating change, the unacknowledged traumas we carry trigger deep-seated fear, anger, intolerance, and even violence. External stressors create intense social pressures and activate tribalism on all sides. This is the cue for collective shadows to rise and begin to dominate. Political backlashes occur. Hate groups emerge. Mob mentality reigns. And too often, history repeats itself.

But these stressors are also opportunities for humanity to evolve. To transcend ourselves, however, we must choose to heal, to integrate and grow. To become part of a solution to any of the systemic problems before us, we must face them awakened.


“From a scientific and a therapeutic point of view, we are beginning to understand how to approach trauma in the individual human being,” says Thomas. “We have begun to identify the aftereffects of trauma on the human nervous system and how this relates to our daily interactions with the world. We understand more about how it affects our relational capacities and social intelligence.”

“Many of us have been born into a field or a legacy of *big* trauma,” Thomas explains, “but this is very hard to see because many of the symptoms of trauma appear normal.” This suffering, he says, is here between us, unseen and unacknowledged. The good news is that “new research points to new ways of working and new forms of understanding deeper world integration methods and possibilities, so that we, in ‘we-space,’ can take care of our own life base and together begin to heal the suffering we are born into.”

With an eye for emerging patterns, systemic structures, and leading-edge approaches, Thomas’s primary analysis

is essentially this: all cycles of cultural disruption and civil unrest, whether social or economic, emerge in societies as symptoms of suppressed suffering. Unresolved systemic traumas are passed down through generations and carried by the descendants of each. These interior cultural tensions emerge as the result of the mass accumulation of suppressed cultural shadows, working beneath the surface like tectonic plates until, eventually, the profound pressures they generate create the social eruptions we see, pointing to patterns in need of healing.

This may sound like terrible news, but there may be an evolutionary point—or at least a path, and hope. When we are willing to witness, hold, integrate, and thereby heal the cultural, historical, and transgenerational traumas that lie at the root of all social problems, the domain of shadows, its dark subterranean lake, becomes a rich reservoir of inspiration, innovation, and genius. By “presencing” (being present to) our darkness together, with patience and care, we more fully access our light, and a perineal truth is realized: “And God said, ‘Let there be light,’ and there was light.” (Genesis 1:3, New International Version)

In 2016, Thomas and his wife, Yehudit Sasportas, founded the Pocket Project, an international nonprofit organization headquartered in Germany with a mission to contribute to the healing of collective and intergenerational trauma and to reduce its disruptive effects on our global culture. No small task, but noble and necessary. You can learn more about the Pocket Project at [PocketProject.org](http://PocketProject.org), and you can learn more about CTIP from Thomas’s recently published book, *Healing Collective Trauma* (Sounds True, 2020), as well as from his website, [ThomasHuebl.com](http://ThomasHuebl.com), where you will also find events and trainings. 



**JULIE JORDAN AVRITT** is coauthor of *Healing Collective Trauma*. A professional ghostwriter, author collaborator, content advisor, and integral thinker, she works with global changemakers on a mission to inspire humanity in a time of great transition. Julie lives in Asheville, North Carolina, with her daughter and two feline companions.



The following meditation, excerpted from Thomas Hübl's book, *Healing Collective Trauma*, gives us a sense of the deep work thousands of people are doing in groups worldwide.

### **Presencing the Ancestors Meditation**

For groups that have a regular practice and have been able to achieve a high level of shared attunement and collective coherence, it is possible to mutually presence the energies, experiences, memories, insights, and information belonging to the ancestors of the given group's participants, or those of a particular place or time (such as the human ancestors who experienced the Holocaust or American slavery). This practice requires skillful facilitation and is done with the purpose of deepening our connection to and understanding of our ancestors—as well as for the potential of generational healing and liberation.

### **Guided Practice**

Sit comfortably in a quiet place and close your eyes.

As you breathe, take a few moments to just enjoy the simplicity of sitting. Allow each exhale to take you a little deeper into the body.

As you practice this way, you notice it gets easier and easier to connect to the body, to let the exhale take you into your body's awareness, deeper into awareness of your whole energy field. You can presense the entire body, observing its areas of aliveness and numbness. Attuning to its charges and rhythms. And to its places of restriction, tension, or disconnection. Simply enjoy the different aspects of the body, feeling its many parts and how these are contained in a growing sense of the whole.

There is no pressure to feel. You may simply give yourself permission to not feel certain things, or give other people permission to not feel certain things.

As you become more sensitive to the rhythm of your body, and to other peoples' bodies and experiences, you find the just-right speed of processing. You discover a simple path for dropping in with the breath and centering your chi, your life energy, grounding it in your lower belly or base, in order to quiet the mind.

As you become more present with the body, you become more available to your emotional environment. You experience more courage to feel with life, with whatever arises, more courage to enjoy the colorful experience of being human, and more courage to allow other people to be colorful humans.





No matter how life feels in the moment or what may trigger or activate your past, you are more available, more present to the experience. You find in this the spiritual courage to own the past, to embrace where you have come from. To integrate the streams of your parents and grandparents and ancestors—all that you are, genetically, historically, culturally, emotionally, and mentally—into the river of your soul. You find the courage to both embrace and outgrow this story, so that there is less and less friction with your past, and more inclusion. More space. More wholeness.

You begin to see how intimately your parents are part of you. The energy of who they are is inherently interwoven with the energy of who you are, and on and on it flows, forward and backward in time. Some of these energies you might be at peace with, others you might reject. Still others, you may be overly attached to. You are able to see clearly what is addiction and what is avoidance, which are both ways of saying unresolved fear.

*Honor thy mother and father* is a sacred commandment. By considering it in the context of embracing who you are and where you come from, you discover its true meaning.

You find a new willingness to be both comfortable and uncomfortable, to be here and available, no matter how life unfolds. This new availability and willingness arise alongside a profound and growing love, deepening the essential blueprint that holds the record of your birth condition and the entirety of your past up to now. This love is the key; its light opens the potential future latent in your blueprint.

The light of the soul wants to dive into the deepest corners of your past in order to illuminate, heal, and transcend it. To fill it with awareness, clarity, compassion, and love. As you are able, you can open the stream of the river enough to include one or two generations before: your grandparents and great-grandparents. When you make this invitation, allow your awareness to touch the vastness of the river of where you come from, the energetic stream of tendencies, evolutionary habits, qualities, and characteristics that are passed on. Notice those currents that are brighter; feel the many shining talents, skills, and distinct qualities of spirit present there. Feel also the parts that are darker, less illuminated, hidden in the shadow of the family unconscious.

Observe how your own energy field responds to this invitation and honor every step. Respect equally any feeling of resistance or urge to stop and any feeling of curiosity and interest. Everything has its place. If you go numb, be numb. If a lot of information comes up, be with it. Look and feel, open. Honor the process.

Again, if you widen the stream, pay attention to which parts you may be overly identified with or attached to. Note with clarity the aspects of your ancestral stream that you reject, that you just don't like, that you feel an urge to turn away from.





Enjoy your growing capacity to feel, see, and attune to whatever comes through. If something surfaces that interests you, tune in deeper, as if you were flying into that energy. Try to feel whatever surfaces more precisely, looking deeper at the information stored there. Stay open to any sensation that might enter. Notice its quality: maybe it feels distant and far away; maybe it feels very connected. Maybe it feels warm or open, loving. Maybe it contains a quality of coldness or emptiness. Be friendly with anything that enters—allow it to be what it is and meet it there. Simply offer it presence.

When you feel ready, move your awareness from this inner stream to the place just above your head. Connect with what's there. Maybe you sense an energetic tingling or a streaming sensation. Maybe there is a sound. As you look and feel in this area above the head, move your energy slowly up, higher. If you can, connect with the light in that place. If not, simply move your awareness higher and open yourself. Relax into the space above your head and just feel whatever is present.

When you notice a sensation of light, connect to it. Feel it. Stabilize yourself there. If possible, go higher. Reach for a higher vibration of light and expand your awareness into that space. Make yourself wider and more available. As this higher vibration flows down through your central nervous system, or main channel, into the body, notice the change of frequency, how it affects the way you feel. Let it continue to flow through you, back through your roots, expanding the stream of light flowing through your ancestral line.

When you're connected to the light, feel into it and offer a short prayer or clear intention. Invite clarity. Perhaps there is something in your ancestry that needs your understanding or support. Invite healing clarification into your past: more conscious revelations, deeper integration. Send this prayer or intention upward into the light, even higher. And let it go.

Just sit in receptivity, feeling the afterglow of the light. In this space, there is more information, more insight. If anything important needs to be shown to you, you are resting in an open space, able to be shown. By spending time here, you open yourself to the true future, which pours through you, into the river of your past, touching your ancestors with clarifying and healing frequencies.

Simply rest and observe the spaciousness here. Let everything else drop away. Be with the deep unformed presence underlying this moment.

Whenever you're ready, come gently back. Take a few strong inhales and exhales and return to the place you're sitting.

—Excerpted from *Healing Collective Trauma: A Process for Integrating Our Intergenerational and Cultural Wounds*, by Thomas Hübl. Sounds True, November 2020.



# THE SCIENCE FROM HEARTMATH



Many of you may already be familiar with the HeartMath Institute, which was founded by Doc Childre in 1991 both to research the heart and to develop trainings and technologies to guide us in relying on the qualities of the heart to live healthier and happier lives. What follows is an overview of some key findings over the years and new areas of research that provide a scientific lens through which we can expand our understanding of Oneness.

## Two-Way Communication Between the Heart and Brain

Most of us have been taught that the heart is constantly responding to “orders” sent by the brain in the form of neural signals. However, it is not as commonly known that the heart actually sends more signals to the brain than the brain sends to the heart! Moreover, these heart signals have a significant effect on brain function—influencing emotional processing and higher cognitive faculties such as attention, perception, memory, and problem-solving. In other words, the heart not only responds to the brain, but the brain continuously responds to the heart.

HeartMath research has demonstrated that the different patterns of heart activity that accompany different emotional states have distinct effects on cognitive and emotional function. During stress and negative emotions, when the heart rhythm pattern is erratic and disordered, the corresponding pattern of neural signals traveling from the heart to the brain inhibits higher cognitive functions. This limits our ability to think clearly, remember, learn, reason, and make effective decisions. The heart’s input to the brain during stressful or negative emotions also has a profound effect on the brain’s emotional processes—actually reinforcing the emotional experience of stress.

In contrast, the more ordered and stable pattern of the heart's input to the brain during positive emotional states has the opposite effect—it facilitates cognitive function and reinforces positive feelings and emotional stability. This means that learning to generate increased heart rhythm coherence, by sustaining positive emotions, not only benefits the entire body but also profoundly affects how we perceive, think, feel, and perform.

## The Heart's Changing Rhythms and Patterns

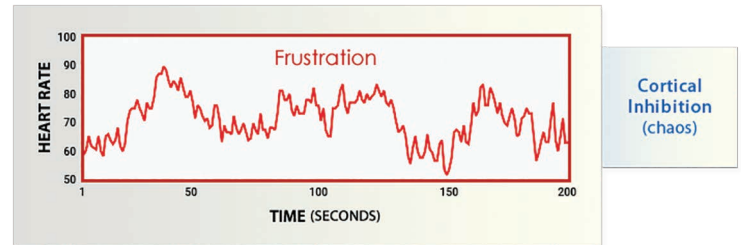
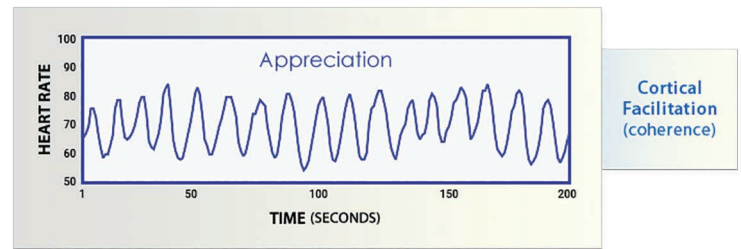
The heart at rest was once thought to operate much like a metronome, faithfully beating out a regular, steady rhythm. Scientists and physicians now know, however, this is far from the case. Rather than being monotonously regular, the rhythm of a healthy heart—even under resting conditions—is actually surprisingly irregular, with the time interval between consecutive heartbeats constantly changing. This naturally occurring beat-to-beat variation in heart rate is called *heart rate variability* (HRV).

Scientists and physicians consider HRV to be an important indicator of health and fitness. As a marker of physiological resilience and behavioral flexibility, it reflects our ability to adapt effectively to stress and environmental demands. A simple analogy helps to illustrate this point: just as the shifting stance of a tennis player about to receive a serve may facilitate swift adaptation, in healthy individuals the heart remains similarly responsive and resilient, primed and ready to react when needed.

Many factors affect HRV including our breathing patterns, physical exercise, and our thoughts. When our varying heart rate is plotted over time, the overall shape of the wave form produced is called the *heart rhythm pattern*. Research at the HeartMath Institute has shown that one of the most powerful factors that affect our heart's changing rhythm is our feelings and emotions, and the heart rhythm pattern, in turn, tells us much about how our body is functioning.

In general, emotional stress—including emotions such as anger, frustration, and anxiety—gives rise to heart rhythm patterns that appear irregular and erratic: the HRV wave form looks like a series of uneven, jagged peaks. Scientists call this an *incoherent heart rhythm pattern*. Physiologically, this pattern indicates that the signals produced by the two branches of the autonomic nervous system—the sympathetic and parasympathetic branches—are out of sync with each other.

Positive emotions send a very different signal throughout the body. When we experience uplifting emotions such as appreciation, joy, care, and love, our heart rhythm pattern becomes highly ordered, looking like a smooth, harmonious wave. This is called a *coherent heart rhythm pattern*. When we are generating a coherent heart rhythm, the activity in the two



## The heart generates the largest electromagnetic field in the body.

branches of the autonomic nervous system is synchronized and the body's systems operate with increased efficiency and harmony. It's no wonder that positive emotions feel so good—they actually help our body's systems synchronize and work better.

### Coherence: A State of Optimal Function

The HeartMath Institute's research has shown that generating sustained positive emotions facilitates a body-wide shift to a specific, scientifically measurable state. This state is termed *psychophysiological coherence*, because it is characterized by increased order and harmony in both our psychological and physiological processes, and it is a state of optimal function. Simply stated, research shows that when we activate this state, the body and brain work better, we feel better, and we perform better.

Physiologically, the coherence state is marked by a smooth, sine-wave-like pattern in the heart rate variability trace, which is the characteristic pattern of *heart rhythm coherence*. An important point is that this state of coherence is both psychologically and physiologically distinct from relaxation. Relaxation is a low-energy state in which the individual rests both the body and mind, typically disengaging from cognitive and emotional processes, while coherence generally involves the active engagement of positive emotions. Psychologically, coherence is experienced as a calm, balanced, yet energized and responsive state conducive to everyday functioning and interaction, including the performance of tasks requiring mental acuity, focus, problem-solving, and decision-making, as well as physical activity and coordination.



## The Power of the Heart's Magnetic Field

The heart, like the brain, generates a powerful electromagnetic field, but the heart generates the largest electromagnetic field in the body. The electrical field as measured in an electrocardiogram (ECG) is about 60 times greater in amplitude than the brain waves recorded in an electroencephalogram (EEG). The heart's powerful electromagnetic field can be detected and measured several feet away from a person's body and between two individuals in close proximity.

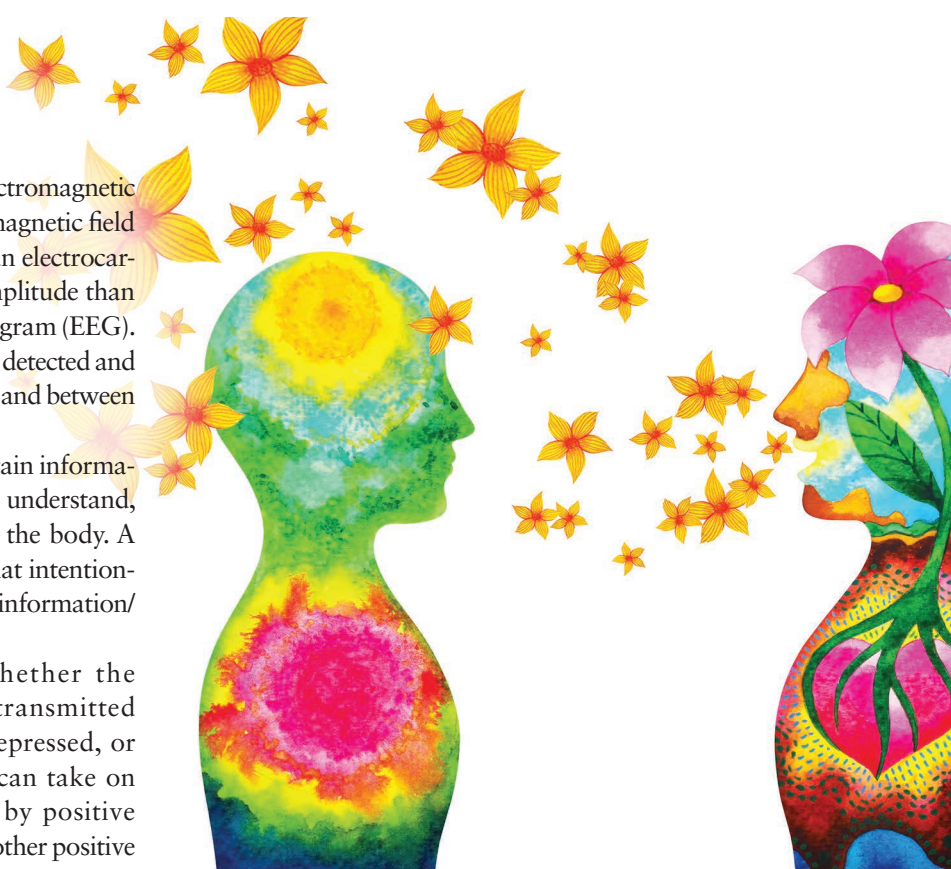
The heart's electromagnetic field contains certain information or coding, which researchers are trying to understand, that is transmitted throughout and outside of the body. A significant finding in HeartMath's research is that intentionally generated positive emotions can change this information/coding.

The discovery raises the question whether the cardioelectromagnetic-field information transmitted from an individual who is angry, fearful, depressed, or experiencing some other negative emotion can take on beneficial properties when it is influenced by positive emotions. Also, is the care, compassion, love, or other positive emotion transmitted throughout not only an individual's body as the cardioelectromagnetic field radiates through it but also externally to people in close proximity or even, perhaps, over long distances?

Researchers say the answer to the first question is yes. To answer the second question, HeartMath is continuing to study the effects of human electromagnetic fields over large distances and in 2008 launched the science-based Global Coherence Initiative (GCI) to do just that. The study of interconnectivity, which is not yet fully embraced in the mainstream scientific community, is still in infancy. Global coherence research uses a multidisciplinary approach that includes the geosciences and astrophysics as well as extensive data from human and animal studies that are correlated to social and global events. The Global Coherence Initiative also employs a global coherence monitoring system to collect a variety of data about the earth's magnetic field and how it affects and is influenced by human emotions and behaviors.

The following hypotheses guide the Global Coherence Initiative's ongoing collaborative research:

1. Human and animal health, cognitive functions, emotions, and behavior are affected by solar, geomagnetic, and other earth-related magnetic fields.
2. The earth's magnetic field is a carrier of biologically relevant information that connects all living systems.
3. Every person affects the global information field.



**We believe there is a feedback loop between humans and the earth's energetic/magnetic systems. We are suggesting that this encoded information is communicated nonlocally between people at a subconscious level, in effect linking all living systems.**

4. Collective human consciousness affects the global information field. Therefore, large numbers of people creating heart-centered states of care, love, and compassion will generate a more coherent field environment that can benefit others and help offset planetary discord and incoherence.

Related to all the above hypotheses is that human emotions and consciousness interact with and encode information into the geomagnetic field, and this information is distributed globally. We believe there is a feedback loop between humans and the earth's energetic/magnetic systems. We are suggesting that this encoded information is communicated nonlocally



between people at a subconscious level, in effect linking all living systems. Magnetic fields act as carrier waves for this information, which can influence all living systems—positively or negatively—within the field environment and our collective consciousness.

The scientific community is beginning to appreciate and understand at a deeper level how we are all interconnected with and affected by the magnetic fields generated by the sun and earth. In addition, GCI researchers hypothesize that the earth's magnetic field is a carrier of biologically relevant information that connects all living systems. Related to this, HeartMath has shown in laboratory research that the electromagnetic field generated by the heart of a person can be detected by nearby animals and the nervous systems of other people. This research has also shown that when we are in a coherent state, we are more sensitive to detecting the information in the fields radiated by others.

The heart's magnetic field would be a plausible explanation for why we can “feel” or sense another person's presence and emotional state independent of body language or other factors. A growing body of evidence suggests that an energetic field is formed among individuals in groups through which communication among all the group members occurs simultaneously. In other words, there is an actual “group field” that connects all the members.

## Global Coherence

If living systems are indeed interconnected and communicate with each other via biological and electromagnetic fields, it stands to reason that humans can work together to consciously increase the coherence in the global field environment, which in turn distributes this information to all living systems within the field. Of course, the idea that shared intentions can influence others at a distance is not new. Such ideas have been the subject of numerous studies that have looked at the effects of prayer, meditation, and groups sending intentions in various experimental contexts.

How can we have such an influence on each other at a distance? There are no clear answers yet, but HeartMath hypothesizes that a feedback loop exists among all human beings and the earth's energetic systems. Our basic hypothesis is that when enough individuals and social groups increase their collective coherence, a more coherent standing reference wave is created and amplified in the global field environment that will help lift individual, social, and global consciousness. In time, as more individuals stabilize the global field and families, workplaces, and communities move to increased social coherence, it will lead to increased global coherence.

Every individual contributes to the global field environment, and each person's attitudes, intentions, and emotional expe-

## Love is the core heart frequency that unifies and lifts people's perceptions above separation.

riences count. This is empowering for many individuals who often feel overwhelmed by current conflicts on the planet and negative predictions about the future. Our actions can make a difference. By increasing our own coherence, we can become “coherence builders” and contribute to the shift that many now perceive to be occurring. As more and more of us become increasingly self-regulated and grow in conscious awareness, our increased individual coherence increases social coherence, which is reflected in increased cooperation and effective co-creative initiatives for the benefit of society and the planet.

With the polarizing politics going on in many countries and the devastation wrought by the COVID-19 pandemic, it's more important than ever to broadcast love, compassion, and calm into the global energetic field. Love is the core heart frequency that unifies and lifts people's perceptions above separation. When our heart, mind, and emotions are in alignment and not in conflict with each other, this makes it easier to sense our intuitive heart's direction for effective choices and guidance. Managing our mental and emotional energies, moving with foresight, and putting out more compassion and kindness at this time will help to continue the activation of increased heart energy throughout humanity.

## Suggested Practice

Commit to broadcasting or radiating love for a minute or two between and during activities during the day and whenever you think of it. Breathe in and radiate love wherever you are—shopping, on the phone, watching the news, with family or friends, before and during meetings, while driving or walking to work or home, etc. Do this for a week or longer to reset your system with increased resilience, clearer thinking, and more effective choices.

As you practice broadcasting love, you may not always feel the love. The feeling modulates at times, but that's okay. It is your sincere intent that eventually increases your level of effectiveness and sets up a baseline for radiating love to become more automatic. It's our individual and collective responsibility to maintain this heart momentum and let it become our baseline for creating and thriving in a world of increased peace, fun, and fulfillment. Love *can* create such things, but we have to choose it. 🌍

—To access published studies and learn more about HeartMath's work, visit [HeartMath.org](https://www.heartmath.org).



# An Alphabet of the Heart

BY JAMES R. DOTY, MD



Meditation and mnemonics have served Dr. James Doty well throughout his life. Meditation especially. Without the real magic he learned to use at a young age, in a magic shop in a forgettable town in California, it's not likely the boy growing up in poverty would have gone on to become a neurosurgeon and the founder of Stanford University's Center for Compassion and Altruism Research and Education.

“This mnemonic connects me to my heart and allows it to open. It allows me to begin each day with intention and purpose. And throughout the day, when I am stressed or feel vulnerable, it centers me in the place I wish to be. It is the language of my intention. It is the language of the heart.”

**Compassion** is the recognition of the suffering of another with a desire to alleviate the suffering. Yet to be compassionate to another, you must be compassionate to yourself. Many people beat themselves up by being hypercritical, not allowing themselves to enjoy the same kindness that they would offer to others. And until one is truly kind to oneself, giving love and kindness to others is often impossible.

**Dignity** is something innate in every person. It deserves to be acknowledged and recognized. So often we make judgments about someone because of how they look, or talk, or behave. And many times such judgments are negative and wrong. We have to look at another person and think, “They are just like me. They want what I want—to be happy.” When we look at others and see ourselves, we want to connect and help.

**Equanimity** is to have an evenness of temperament even during difficult times. Equanimity is for the good times and the bad times because even during good times there is a tendency to try to maintain or hold that feeling of elation. But trying to hold on to the good distracts us from being present in the moment just as trying to flee from the bad does. Grasping at that feeling of elation is not realistic, not possible, and only leads to disappointment. All such ups and downs are transient. Keeping an evenness of temperament allows for clarity of mind and intention.

**Forgiveness** is one of the greatest gifts one can give to another. It is also one of the greatest gifts we can give to ourselves. Many have used the analogy that holding anger or hostility against another you feel has wronged you is like drinking poison and hoping it kills the other person. It doesn't work. It poisons you. It poisons your interactions with others. It poisons your outlook on the world. Ultimately, it makes you the prisoner in a jail where you hold the key yet won't unlock the door. The reality is that each of us in our lives has wronged others. We are frail, fragile beings who at various times in our lives have not lived up to our ideal and have injured or hurt another.

**Gratitude** is the recognition of the blessing that your life is—even with all its pain and suffering. It takes little effort to see how so many in the world are suffering and in pain. People whose circumstances allow little hope of a better life. Too often, especially in Western society, we look at each other and feel jealous or envious. Simply taking a few moments to have gratitude has a huge effect on your mental attitude. . . . You suddenly recognize how blessed you are.

**Humility** is an attribute that for many is hard to practice. We have pride about who we are or what we have accomplished. We want to tell and show others how important we are. How much better we are than someone else. The reality is that such feelings are actually a statement of our own insecurity. We are searching for acknowledgement of worth outside of ourselves. Yet doing so separates us from others. It's like being put in solitary confinement, and it's a lonely place to be. It is only when we recognize that, like us, every person has positive and negative attributes, and only when we look at one another as equals, that we can truly connect. It is that connection of common humanity that frees us to open our heart and care unconditionally. To look at another as an equal.

**Integrity** requires intention. It requires defining those values that are most important to you. It means consistently practicing those values in regard to your interaction with others. Our values can easily disintegrate, and the disintegration can at first be imperceptible. If we compromise our integrity once, it becomes that much easier to do it again. Few start out with such intent. Be vigilant and diligent.

**Justice** is a recognition that within each of us there lives a desire to see that right be done. It is easier when we have resources and privilege to have justice. Yet, we need to guard justice for the weak and the vulnerable. It is our responsibility to seek justice for the vulnerable, to care for the weak, to give to the poor. That is what defines our society and our humanity and gives meaning to one's life.

**Kindness** is a concern for others and is often thought of as the active component of compassion. A desire to see others cared for with no desire for personal benefit or recognition. The extraordinary thing is that research is now finding that your act of kindness not only benefits those who receive your kindness but benefits you as well. The act of kindness ripples out and makes it more likely that your friends and those around you will be kinder. It is a social contagion that puts our society right. And ultimately kindness returns back to us, in the good feelings it generates and in how others treat us . . . with kindness.

**Love** when given freely changes everyone and everything. It is love that contains all virtues. It is love that heals all wounds. Ultimately, it is not our technology or our medicine but our love that heals. And it is love that holds our humanity. 🌍

—Excerpt from *Into the Magic Shop: A Neurosurgeon's Quest to Discover the Mysteries of the Brain and the Secrets of the Heart* by James R. Doty, MD, copyright © 2016 by James R. Doty. Used by permission of Avery, an imprint of Penguin Publishing Group, a division of Penguin Random House LLC. All rights reserved.



**James R. Doty, MD**, is a professor in the Department of Neurosurgery at Stanford University and the director of the Center for Compassion and Altruism Research and Education. His bestselling memoir, *Into the Magic Shop*, is an astonishing story of what can happen when we harness the power of mind and heart.



# Ancient Wisdom

by John Van Auken

## Our Three Selves, According to the Ancient Egyptians

*“What reveals itself to me ceases to be mysterious for me alone; if I unveil it to anyone else, he hears mere words which betray the living sense: desecration but never revelation.”*

—an Ancient Egyptian Proverb

The Egyptian proverb quoted above would appear to inhibit me from revealing a mystery in public, but times have changed since this axiom was helpful. In those ancient times, keeping revelations secret from profane minds was critically important. In reading 877-22 (and others), Cayce explained that the same teachings could create a Frankenstein as easily as they could an enlightened person. The outcome is determined by the seeker's motivation for learning. This is why the officiates in ancient temples always tested a seeker's heartfelt purposes before sharing the pearls of enlightenment with the seeker.

We are now in an era where Spirit wants as many as possible to enjoy the coming age, where all will hear the mystery teachings because a great change is coming. All evil will be banished from this world.



The Bible's Book of Revelation states it this way: "Satan will be bound for a thousand years." (Rev. 20) Our current era is a time of harvesting many souls, and thus, the pearls are being exposed. Some see their value, while others don't. Given the mission of our time, we can benefit from a summary of the Egyptian mystery teachings about our three selves.

## The Temporary Physical Temple

Ancient Egyptians considered our physical bodies precious vehicles for incarnating what is infinite and eternal in us. A beautiful and healthy body was an object of worship in ancient Egypt. Everyone beautified their bodies and kept them as healthy as possible. Cayce indicated this in several readings; for example: "[In Egypt] the entity was then among those that were in the exercises of the Temple Beautiful, wherein the activities of the body were enabled to become more and more in accord with that which was held as the *body beautiful*." (264-31, my italics) A major part of temple training was bringing the body's cells into vibration with the beautifying harmonies of select music and dance and developing thoughts and thought patterns that morphed the body's energetic field into a more ideal manifestation. The "body beautiful" was a guiding theme in Egyptian culture.



In this three-dimensional world, our metaphysical whole was divided into three parts, each with its distinct sentience. Cayce taught: "Each [of us] as an entity is a miniature copy of the universe, possessing a physical body, a mental body, and a spiritual body. These bodies are so closely associated and related that the vibrations of one affect the other two. The mental especially partakes of the other two; in the physical as the conscious mind and in the spiritual as the superconscious mind." (262-10) Cayce explained that the *subconscious mind* is a bridge uniting the earthly conscious mind with the celestial superconscious. He and other sources have further contended that there is an even grander portion to our being, our *angelic self*. Cayce once instructed to know "thy self that is the angel." (1646-1) This angelic portion is God's original creation of us in God's image, as recorded in Genesis 1:26. The Egyptians referred to this angelic portion as the "godling" of the Great God, the "ray" of the great RA (which was originally pronounced "ray" and is often written as *RE* to help with pronunciation).

Let's look now at the three metaphysical aspects of our being according to ancient Egyptians. Unlike our bodies and conscious minds, which are temporary, these three aspects live beyond our eighty to one hundred years of incarnation; the immortal aspects are the soul (*ba, b-ab*), the spirit (*ka, k-ah*), and the "star being" (*akh and akhu, ak-coo*), which is our angelic self.

## Our Soul, Ba

When the ancient Egyptians looked around this world for an image that could depict the soul, they decided to use a bird's body with a human head. The soul was everything about a person that made them an individual, thus the human head—but the soul survives physical death, and thus the bird's body symbolizes flying beyond life on earth. The soul's vessel, *sahu*, is an incorruptible "body" used during discarnate sojourns. It inhabits the material body but can easily rise from the physical body during sleep (the shadow of death) and upon actual death. In Egyptian imagery, the human-headed-bird (soul) spreads its wings and lifts out of the physical body, holding the *shen* ring in its feet. The shen is a circle wrapped tightly to a shaft, which symbolizes eternity (the circle) and temporality (the shaft, as a timeline). It also symbolizes the yin (circle) and yang (shaft). While the outer self may display one gender, the soul-self contains both feminine and masculine, or yin and yang. The ancient Egyptians considered the soul to be actively dynamic in the metaphysical dimensions of both the underworld and the heavens. Upon physical death, *Ba* (the soul) would seek its spirit twin, *Ka*, and unite with it to create the celestial, angelic self, *Akhu*.



## Our Spirit, Ka

Edgar Cayce's mystical teachings state that the "SPIRIT is the natural, normal condition of an entity." (816-10) The determining factor between a live person and a dead one is the presence or absence of the spirit, of *Ka*. Again, Cayce tells us, "The spirit IS the life." (4866-2) *Ka* is the *ch'i* or *qi*, the *prāna* of Asian cultures, what the Greek philosopher Posidonius called the "vital force" (ca. 135–51 BCE), what Aristotle called the *entelécheia*, what Schopenhauer termed the "will-to-live," and what the French philosopher Henri Bergson called the *élan vital* in his 1907 book *Creative Evolution*. In Judeo-Christian concepts, the spirit is the breath (the Latin *spiritus*, meaning "breath"





or “wind,” and Hebrew *ruach*, also meaning “breath” or “wind”). “The Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.” (Genesis 2:7). Interestingly, Egyptians connected the breath with the soul and wind with the spirit. Jesus did the same: “The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” (John 3:8) Egyptians taught that when the infinite wind/spirit is inhaled, it becomes one’s personal breath/soul, which is then exhaled back into wind/spirit, and then inhaled again, as the cycle continues.

Besides Ka being the life essence, it also means the “twin,” or “double.” It was believed this spirit double animates the physical person, and so Ka can be seen as the vitality of a being. Cayce taught: “Know that all power, or all force, is an emanation of One Spirit. See whether these emanations are true and in accord with that as has been given, that ‘My spirit bear witness with YOUR spirit as to whether the truth IS that making one free’ . . . remember, as given, the spiritual is the life; the mental is the builder.” (345-2)

When we incarnate into the material world, our soul and spirit are separated, and our spirit remains apart from earthly influences. When Cayce was asked if the spirit mind was the dreaming mind, he replied: “The spirit entity is *a thing apart* from any earthly connection in sleep; yet connected. For the earthly or material consciousness is ever tempered with material conditions.” (900-16, my italics) This separation continues until we intentionally reunite our soul with our spirit by lifting ourselves up to the spiritual level of life and uniting with our superconscious. Our spirit entity will then become more involved, beyond simply animating the flesh body. Cayce’s main methods for evoking the spirit were “deep meditation” and practicing the “fruits of the spirit” in daily life.

The Egyptian glyph for the Ka is a pair of shoulders with arms raised in a position of adoration for the Divine, but with no head between the arms, to convey the feeling of inspiration that does not involve thinking when in divine adoration.

An ancient Egyptian who was dying was said to be “going to his Ka,” and a discarnate being was said to be living in their Ka.

The Ka (spirit) of a dead person could influence life on earth, which is similar to beliefs about deceased ancestors influencing incarnate family members. The spirits of Egyptian gods were actively involved in influencing nature, people, and sacred structures. For example, the Ka guardian of the pyramids was none other than Osiris. Isis was the protector of wives and mothers, and her sister Nephthys was the bringer of healing powers.



## Our Star Being, Akh/Akhu

When God said, “Let there be light,” that light was the light of consciousness. Cayce said, “You are a light, a ray that does not end, lives on and on until you

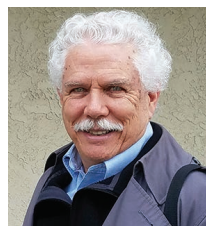
are one with the Source of Light.” (136-83) The *Akhu* is our original being. As consciousness expressed itself, it eventually appeared as starlight. Egyptians taught that each of us was a star in the sky, a specific star. As the stars appear, live, and die, so do we appear, live, and then return to the tranquility of the infinite womb of Mother God, from which we can reappear.

Just as the sahu is our soul’s orb, or “body,” there is a “body” that contains our star being, called our *khav*. Cayce provided us with a biblical example of the angelic body when he explained that the angel that appeared to John in Revelation was actually the discarnate apostle Peter in his angelic form. (281-16) Peter states such when John begins to worship Peter’s brilliant, glowing image, which John mistakes for an angelic expression of God; Peter says: “You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God.” (Rev 19:10 and again 22:9)

The Egyptians chose the ibis bird, which lives on the shore between the two worlds of the earth and the unseen depths of the sea, to symbolize the Akhu. The ibis eats snakes, the infamous deceiver in the Garden of Eden. The ibis is adorned with the *nemes* headdress of Thoth, the god of “wisdom and truth, whose horror is the lie.”

Remember that Cayce taught: “These bodies are so closely associated and related that the vibrations of one affect the other two.” (262-10) Despite our separate parts, we are one being, and the goal is to *consciously* unite our parts in eternal oneness. 🌐

*“If you would know yourself, take yourself as starting point and go back to its source; your beginning will disclose your end.”* —an Ancient Egyptian Proverb



**John Van Auken** is a director at A.R.E. and one of its most popular authors and speakers, traveling throughout the world to speak about the Cayce readings, the Bible, world religions, ancient prophecies, ancient Egypt, and meditation. You can learn more at [EdgarCayce.org/JohnVanAuken](http://EdgarCayce.org/JohnVanAuken).



# CELESTIAL FORCES

by Karen Christino

## Saturn Square Uranus

Throughout 2021, the most notable astrological transit is Saturn's square to Uranus, a dynamic combination that promises an acceleration of events and experiences. Moving forward, however, also involves breaking from the past, and that is the challenge presented by this planetary blending.

The Edgar Cayce readings consistently associate Saturn with changes and the material. Saturn reflects developments we haven't consciously chosen, the changes that are imposed on us by the outside world. Uranus was often characterized in the readings as bringing exceptional and extraordinary conditions, while also associated with mental abilities and occult studies. A 1930 life reading for a young lawyer said that Uranus could bring "periods when there seems to be every condition imaginable awry—whether business relations, social relations, financial conditions." (5-2) The readings also mention that when Saturn joins Uranus, "we find the extremes; the environs materially or mentally in which the very opposite may be expected." (1981-1)

In modern astrology, Saturn also represents anything old, while Uranus relates to the new. As the two planets square off against each other in 2021, things should move in new directions. Astrologers have long found that similar Saturn-Uranus pairings coincide with notable transitions in our collective values and institutions, as well as financial upheavals and important political developments, or even conflicts. Issues surrounding independence and relationships with authority figures typically arise. People around us may behave in an uncharacteristic manner, while innovative folks can shake us up. We may also need to accommodate technology, popular movements, or cultural trends that can feel uncomfortable.


Saturn's influence can bring responsibilities, but coupled with Uranus, there may also be a feeling of release from obligation. The old is often cleared away before the new can begin. Unanticipated events have the potential to upset our sense of stability, and this planetary mash-up can certainly throw us off our regular routines. Many of us might feel a sense of anxiety or insecurity as the ground metaphorically shifts beneath our feet. Tried-and-true habits could be less effective, as it may take time and effort to adapt ourselves to a new landscape. We might need to find new outlets or activities

to center ourselves and relieve physical or emotional stress, as we reinvent ourselves in some area of life.

The square angle between Saturn and Uranus is considered a "hard," or challenging, combination. "Soft," or flowing, connections facilitate the synthesis of the energies. Writers Gina Cerminara and Jess Stearn, born within about two weeks of each other, shared the trine between Saturn and Uranus, a flowing aspect, in their birth charts. Both wrote about Edgar Cayce and reincarnation, bringing earth history together with an occult sensibility and a spiritual intent. Arthur Lammers, a keen metaphysical student, also had a flowing Saturn-Uranus connection in his birth chart. He was a businessman whose spiritual quest for meaning sparked a new era in the Cayce work when he requested a horoscope reading that opened the way for life readings.

In a reading for a 47-year-old loan officer who had a flowing Saturn-Uranus aspect in his birth chart, Cayce associated Uranus with stubbornness, but added that it "may be controlled by the application of will's influence . . . Only when adverse influences are seen with that of Uranus with Saturn, does this have a great influence in the life." (108-1)

For a teenager with Saturn and Uranus in a stressful aspect, a Cayce reading concluded that his gifts "should be guided in the proper channels and kept as of a UNIT of whole expression; knowing that to sidetrack, to accentuate, any one portion of experiences . . . is to prevent the well-rounded development as is necessary for . . . mental, moral, physical, and spiritual development in the material plane." (1735-2)

As Saturn squares Uranus this year, prayer, meditation, communing with nature, dream study, and work with ideals can bring all our bodies, minds, and spirits into better balance. Learning more about astrology or the Edgar Cayce readings can also help us connect with a higher state of awareness and support our faith in the process. 



**Karen Christino's** books include *Foreseeing the Future*, *What Evangeline Adams Knew*, and *The Precious Pachyderm*. She has also written astrology columns for *Glamour*, *Cosmopolitan*, and many other magazines. To learn more, visit [KarenChristino.com](http://KarenChristino.com).





# CAYCE CHRONICLES

by Jessica Newell, MA



## Edgar's Wakeful Wisdom

On the evening of Friday, January 15, 1932, Edgar Cayce stepped off a busy street into Norfolk's Hotel Southland, which was hosting the welcoming ceremony of the Fourth A.R.E. Congress. Cayce welcomed the gathering of friends and strangers with a brief address, as much to familiarize his Norfolk neighbors with A.R.E. as to celebrate coming together with his enthusiastic supporters. He explained that, "The Association stands on the results individuals receive" when they apply the information given in the readings, and that its mission is to build a community of like-minded people resilient to life's challenges. "When individuals work together towards something worthwhile, we have strength," Cayce told his audience, who at the time were Americans in need of strength to deal with the Great Depression then entering its third full year.<sup>1</sup>

The Edgar Cayce Foundation has two boxes labeled "Edgar Cayce Lectures," now part of the Gladys Davis Turner Collection.<sup>2</sup> Edgar gave over forty of these lectures in Virginia Beach and neighboring Norfolk between 1929 and 1938. It's often said that he wrote only one complete work—the small green booklet entitled *Auras*—but these lectures prove instead that Edgar wrote more prolifically than we give him credit for.

Gladys Davis's logistical notes show us that Edgar integrated himself into the civic and cultural life of the wider community—not only in Virginia Beach but also Norfolk, the nearest major city, a major port and U.S. Naval base, and a meeting place for people worldwide. With members of Norfolk Study Group #1 making the arrangements, Edgar spoke at churches, hotels, the Ragged Robin Coffee Shop, and at Birtcherd's Building, a dairy products distributor. He spoke to perennial enthusiasms, carried over from the nineteenth century's Spiritualist movement. People still wanted to learn about hypnosis, psychic phenomena, and the human soul.

On Tuesday, April 28, 1931, Edgar spoke to an audience at the Monticello Hotel, articulating his selfhood in relation to his work: "Continually I am asked by people who have just come to know me, Are you a spiritualist? Are you a medium? Are you this, that, or the other? Often I have fallen far short in presenting myself as a living sacrifice for the manifestation of whatever source might manifest through me. I hope that I may be rather a channel through which blessings may come to many, than a medium through which any force may manifest

other than God Himself, for if it is of God it must be good."<sup>3</sup> The seance table was replaced by the study group. Spiritual growth through psychic phenomena was open to all, not just to a chosen few.

Edgar returned to the Monticello on Friday evening, January 15, 1932, to speak to immediate anxieties. At three o'clock that same afternoon, Norfolk Study Group #1 had received a reading on present world conditions: How long would the depression last? Would the United States abandon neutrality for war? Did India have a chance to gain its independence from Great Britain? What of the unrest in Europe? Will we ever drink alcohol legally again? (3976-8)

In Edgar's words, the results of the reading: "Man's answer to everything has been POWER—power of money, power of position, power of this, that, or the other. This has never been God's way. When individuals have taken thought of others, they have kept the world intact. Will you make your own heart right and answer for your brother and neighbor?"<sup>4</sup> The reading's simple answer to the crises was to treat others as you would like to be treated. Chaos will be tamed, and peace will follow.

Edgar's work never operated in an insular world. Exploration of the depths of the mind and the spiritual realms did not exist apart from the concerns of the age. Rather, Cayce took the results of those explorations and offered them as a balm for the problems facing everyday people. He offered wisdom while asleep. He did the same when awake. 🌐

<sup>1</sup> Box 22, Coll. 8, Gladys Davis Turner Collection.

<sup>2</sup> One of my predecessors at the E.C.F., Richard O. Peterson, published an edited selection of these lectures titled *In a Waking State: The Edgar Cayce Lectures*, published by the A.R.E. Press in 2004.

<sup>3</sup> Box 22, Coll. 8, Gladys Davis Turner Collection.

<sup>4</sup> Box 22, Coll. 8, Gladys Davis Turner Collection.



**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](mailto:jessica.newell@edgarcayce.org).



## IN OUR DREAMS

by Jerry Lazarus, MA

### Dreams of Treasures

Dreams of treasures are almost always emblematic, as in these two parables from Jesus: “The kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field” (Matthew 13:44); and “Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it” (Matthew 13:45-46). The seeker’s cherished discovery of the Christ ideal (spiritual laws) is what leads to the kingdom of heaven (Christ consciousness). Because the ideal is “the most powerful influence” in our earthly sojourns, as in the merchant’s parable, Cayce encourages us to “spend it all” for the ideal. (440-14; 1957-1)

In a dream, I saw Jesus perform a miracle. I watched with wonderment and awe, as the sea parted, and something like a treasure was revealed. Jesus parting the sea to reveal a treasure represented an invitation to a deeper spiritual engagement of the ideal. The dream directed me to where I would find treasure: within.

Gladys Davis, Edgar Cayce’s secretary, dreamed about a treasure on October 15, 1931:


*All connected with the work or associated in any way with it were gathered in an upper room, on the top floor of a building. The room was without furniture, and it seemed that a big sheet covered the floor and underneath was straw. We all sat and stood around waiting for an explosion which we knew must come; as everything had been set for it. The explosion was to come from above; we all understood that the building would crash, but none even thought of running away or getting outside of the explosion. We had faith in some higher power that would save us from the wreck. It seemed, too, that the explosion would open up a treasure buried beneath the building which we had heretofore not been able to locate, and those who survived the shock and remained faithful would receive the treasure. (254-60 report)*

Let’s put this dream in context. On November 7, 1931, Edgar Cayce; his wife, Gertrude; and Gladys Davis were all arrested and jailed in New York on charges of fortune-telling. They were ordered to appear in court on November 16. On November 11, a reading was taken on this situation, and the accused were told to weigh in their own hearts “their standard of the ideal” and to pray and “Let Him direct.” After the court proceedings,

they were acquitted of all charges. (254-59; 254-59 report)

Guidance on Gladys’s dream was sought in a reading on November 22, 1931, eleven days after the acquittal. When asked, “Was the dream had by Gladys Davis on October 15th a prophecy of the trouble in N.Y.?” Cayce answered, “Very much in keeping with same.” And when asked, “What treasure will be unearthed?” the answer was, “The knowledge of friendships and the abilities to draw upon the sources of power, help and aid, in a spiritual and material world.” (254-60) The reading indicated that the New York incident was entrapment that was premeditated and executed with “jealousy” as the motivation to “discredit” Cayce’s work.

Gladys’s dream was spot on: the explosion was the New York incident. Faith in God and living the ideal delivered Edgar, Gertrude, and Gladys from any conviction in court, which the dream also indicated as faith in a higher power to save them from the explosion’s wreckage. They were not to run away from this spiritual and material trial, but to go through it. Their close friend Dave Kahn bailed them out, their New York supporters helped pay for their extended stays in New York, and a Norfolk attorney and his New York associate represented them without a fee.

In one reading, a woman asked Cayce, “Please explain the visions I have had regarding being shown a vein of gold and an oil deposit near Woodward’s Chimney Corner, in Lamb’s Springs, Texas.” Cayce confirmed that a vein of gold that still existed in that land but that the visions were emblematic for her—that the gold represented her applying spiritual truth in the lives of others. Cayce added: “While the material things exist, yet to thee and to thine own life they be emblematic experience. For the angels of light only use material things for emblems, while the angels of death use these as to lures that may carry men’s souls away.” When the woman asked if she should try to locate this gold and oil or buy the land, Cayce affirmed that the dream was emblematic. (1159-1) 



**Jerry Lazarus, MA**, is a spiritual teacher, counselor, and longtime contributor to *Venture Inward*. He is the author of two books, *Dreams: Listening to the Voice of God* and *Saint John Bosco—Dreams: The Guiding Voice*. You can learn more at [JerryLazarus.com](http://JerryLazarus.com).





## ENLIGHTENMENT SERIES

by John Van Auken

# Enhancing Our Minds

**Mind is the builder.** Most of us have read Cayce's teachings about mind as the builder. I'd like to take a look at two of his expanded teachings on this subject. "It is true, the mind is the builder—but remember, the attributes of the mind are a portion of the *soul*, as well as a portion of the material self." (240-2, my italics) Our souls are here with our personalities, and our intentions help or hinder soul growth, as in this next directive:

"While mind is the builder, it is the *purpose*, the *intent* with which an individual applies self mentally, that brings those physical results into materiality. And these should be kept in coordination one with another. Be not deceived, God is not mocked; whatsoever a person sows, that must he or she also reap. And with what measure you measure out to others; it will be measured to you again. Budget the time, so that the spiritual and mental have their periods of recreation. Budget so that the mental has those periods of relaxation and those periods of stimulation—as well as those periods of social activity that are ever creative. These keep a balance." (257–252)

In this directive, Cayce gives several of his key teachings.

- (1) What goes around, comes around.
- (2) Budget time for spiritual and mental needs.
- (3) The second commandment to love one another is as important as the first. We are to be interacting with others in *creative ways*, never destructive.
- (4) Balance! Over and over Cayce taught that life needs to be well-balanced, for it is unhealthy for us to focus on one activity to the neglect of others. Our souls entered physical life intentionally but are expecting mental and spiritual recreation and stimulation.


When I first read the teaching about budgeting time for mental and spiritual development, I was in university and felt like I had no time. However, I wanted spiritual development more than I wanted an "A" in all my classes, so I made a commitment to budget my days to include spiritual reading, prayers, and periods of meditation. I didn't do this to the extreme, however, so that when it was "finals week," I spent most of my time on preparing for my exams. When life was running normally again, I mindfully arranged my time to feed my mind, body, and soul. Cayce used this analogy of feeding. When I fed healthy, life-giving "food" to my mind and soul, they grew, and as a result, I found my better self.

**Levels of Consciousness.** Cayce divided the mind into three levels (conscious, subconscious, and superconscious) and a fourth "condition" in which all three were attuned to the universal consciousness, the mind of God. He associated the conscious mind with our earthly personality, the subconscious with our soul, and the superconscious with our spirit. He taught that these three were tightly knit together, each affecting the other. He encouraged us to be mindful of our level of functioning when making decisions, teaching that the conscious mind should wait on the subconscious and superconscious to make better decisions. He correlated this waiting with intuition and said that this type of waiting was not a passive patience but an active patience that allows wisdom from on high to flow to us. Cayce explained that the conscious mind is too influenced by material forces and therefore does not always have the best information for making better decisions.

**Making Choices.** Cayce listed decision-making among our primary duties during our incarnation on earth. Here's an example:

"Know that your mind is the builder, and that it is true, as given in the days of yore, that TODAY—NOW—there is set before you good and evil, life and death—CHOOSE THOU! For with the will, that is the heritage of each soul, you choose that which is to bring . . . harmony or destructive forces. You have come to those conditions in which different choices *must be made*. Then weigh them in the balance of your own conscience, in the light of that for which your own mind and body calls. For no one CAN, no one MUST make those choices BUT SELF!" (1632-2)

Cayce taught that by engaging our wills in decision-making, we may grow from karma to grace. Better choices dissolve our karma in the holy water of God's grace.

For more on this topic, go to the Member Section at [EdgarCayce.org](http://EdgarCayce.org), where you can see a video and written lesson for each month. 



**John Van Auken** is a director at A.R.E. and one of its most popular authors and speakers, traveling throughout the world to speak about the Cayce readings, the Bible, world religions, ancient prophecies, ancient Egypt, and meditation. You can learn more at [EdgarCayce.org/JohnVanAuken](http://EdgarCayce.org/JohnVanAuken).

# Your Outlet for Personal, Professional, and Spiritual Growth

Every student who walks through the school's doors is presented with an opportunity for deep learning and spiritual growth.

The beauty of the education at the Cayce/Reilly® School of Massage is the student-centered, holistic approach, which combines essential hands-on massage techniques; instruction in anatomy, physiology, nutrition, and Cayce remedies; and instruction in and practical application of body-mind-spirit principles. The community of faculty, administration, and students come together to facilitate the best learning and growth experiences.

Hands-on courses meet on campus, while other courses meet online.



## 700-Hour Massage Therapy Diploma Options

Full-time, part-time, or evenings, graduates of the Cayce/Reilly School of Massage are not ordinary massage therapists. For many, the eight-to-twelve-month immersion experience is life changing.

To learn more about our system of learning, the options available to you, and how we will be safe and stay healthy during these challenging times, schedule your virtual or in person tour today!

## Location and Facilities

Our school is located in a state-of-the-art Education Center on the beautiful oceanfront campus of Edgar Cayce's A.R.E. in Virginia Beach, Virginia.



### ENROLLMENT BONUS: MESSAGE TABLE PACKAGE

Every new student enrolled in the June 2021 semester will receive a new massage table package, a \$600 value! Once you have completed your certification, it is yours to keep **FREE!** What a great start towards launching your own practice!

**Enrollment deadline:  
June 11, 2021**



**Edgar Cayce's A.R.E.®**  
Cayce/Reilly® School of Massage

Since the Cayce/Reilly School began its operations more than 30 years ago, over 1,500 students have graduated from the massage program and worked to share the Cayce healing principles with clients, family, and friends. The alumni of the Cayce/Reilly School are proud to be a part of a special historic legacy of health and, as our mission states: offer a quality, comprehensive education in the art and science of massage therapy based on the holistic principles of the Edgar Cayce readings and in the spirit of Dr. Harold J. Reilly.



**Visit [CayceReilly.edu](http://CayceReilly.edu) or call 757-457-7270**



---

---

# A.R.E. NEWS

---

---

## A.R.E. Congress to Celebrate 90 Years of the Cayce Work!

“The Cayce Legacy: A Beacon of Hope for these Times” is the theme for Congress 2021, taking place on June 22 through June 25. COVID-19 has moved the celebration of one of A.R.E.’s most popular annual events online; nonetheless, the 2021 program is filled with exciting speakers, community-building activities, inspiration, and fun. According to Events

Director Allison Parker Hedrick, “We’re going to have a virtual social with breakouts for sharing and an online auction. There will be special video tributes and a history of the A.R.E. and Congress over the years. We are also planning a short, ‘So You Think You Know Cayce’ quiz, with prizes for participants.”

The event opens with the event moderator and facilitator Peter Woodbury, MSW, on Tuesday, June 22 at 6:00 p.m. EDT, and will include a “Donor Appreciation Event,” followed by keynote speaker and longtime Cayce scholar Herbert Bruce Puryear discussing, “My Life in the Cayce Work.” Each day



will feature popular program speakers, virtual (and gentle) Cayce exercises and stretches, and online meditations.

It is an annual Congress tradition to hear from the organization’s management directors and the Board of Trustees. Executive Director and CEO Kevin Todeschi says: “I have attended every Congress event since the 50th Anniversary

in 1981. During each of those events, members from around the world have been able to hear about future plans and activities for A.R.E., Atlantic University, and the Edgar Cayce Foundation. It is often an inspiring highlight to hear how the future is unfolding before us.”

For more information about the Congress event and schedule, visit [EdgarCayce.org/conferences](http://EdgarCayce.org/conferences). You can register online or by calling 1-800-333-4499.

**NOTE:** International members are being invited to the 90th-Anniversary event for free; see below.

## 2021 A.R.E. Congress FREE TO INTERNATIONAL MEMBERS

In celebration of A.R.E.’s 90th Anniversary, international members are invited to the annual A.R.E. Membership Congress *tuition free!* According to Events Director Allison Parker Hedrick, “We want to encourage members from all over the world to take part in the 90th-anniversary celebration festivities. Because of COVID-19, Congress will be an online-only event, which means international members can participate from wherever they are.”

Of course, all members are invited to this special event, which will take place in June. This year’s Congress theme is “The Cayce Legacy: A Beacon of Hope for These Times.” You can find updates to the Congress schedule at [EdgarCayce.org/conferences](http://EdgarCayce.org/conferences). Whether this will be your first Congress experience or your sixtieth, the Membership Congress gathering is one of A.R.E.’s most treasured traditions. For many it is an annual event, and it is one attended by members from around the world.

The 90th-anniversary celebration will explore the lasting legacy of the readings and how we can use their wisdom to guide us through the world today. The program will also explore the historical beginnings of some ongoing programs

within the Cayce work. Congress always celebrates Edgar Cayce’s legacy with workshops, lectures, special guest speakers, and annual traditions. Over the years, the Membership Congress has focused on at least four important purposes:

1. to become re-inspired and recharged about this great Work, gaining inspirational insights from one another, the speakers, the staff and volunteers, the A.R.E. Community as a whole, and the Edgar Cayce readings;
2. to meet and share with friends, new and old;
3. to learn from one another how we can most effectively present this Work to others;
4. to share ideas about plans for the future.

**NOTE:** International members who want to register tuition-free will need to contact A.R.E.’s Customer Service by emailing [Customer.Service@edgarcayce.org](mailto:Customer.Service@edgarcayce.org) or calling 1-800-333-4499.

---

---

## Updating Some of the Language in the Cayce Readings

For years, countless individuals have asked about the possibility of updating some of the syntax and terms in the Cayce language, especially the archaic King James English filled with terms such as *ye*, *thine*, *thou* and the preponderance of masculine pronouns including *mankind* and *man* instead of the all-inclusive humankind and humanity. God, too, is always referred to as *He* rather than *God* or *Mother/Father/God* or the *Divine*. Much of this language reflected Edgar Cayce's own interest in the Bible—he read it cover to cover every year throughout his life. The challenges with some of the language were again brought to the forefront during multiple youth focus groups A.R.E. recently conducted in which the young adults were asked for their thoughts on the Edgar Cayce readings.

According to Executive Director & CEO Kevin Todeschi, “Young people repeatedly confirmed their interest in and excitement about topics and ideas contained in the Cayce material, but the language was repeatedly brought up as a drawback. Obviously, the challenge for A.R.E. as an organization is multifaceted. We have many long-term members who absolutely love the language and the syntax. We have other members who love most of the language but agree that the male-dominated pronouns are no longer appropriate in the twenty-first century. And now we have young people who say that they love the ideas but the language gets in the way of their becoming more involved.”

With such differing viewpoints, a creative solution was needed. Todeschi explained the response and new approach: “Let me first of all confirm that the original Edgar Cayce readings are not being changed. Let me say that again, *no one is changing the original readings*. Instead, we have come up with a plan for in-house authors to update some of the challenging language in their articles, blogs, or books with a notation that the language has been edited for ease of understanding. We have created a notation that will make it clear when this is the case.”

Here are a few examples of an original Edgar Cayce reading followed by the same reading with updated language.

**Original:** *Man's answer to everything has been POWER—Power of money, Power of position, Power of wealth, Power of this, that or the other. This has NEVER been GOD'S way, will never be God's way. Rather little by little, line upon line, here a little, there a little, each thinking rather of the other fellow. (3976-8)*

**Updated:** *The world's answer to everything has been POWER—Power of money, Power of position, Power of wealth, Power of this, that, or the other. This has NEVER been GOD'S way, will never be God's way. Rather little by little, line upon line, here a little, there a little, each thinking rather of the other individual. (ECRL \* 3976-8)*

\* Readings notated with ECRL (Edgar Cayce Readings Language) will indicate that some of the language has been edited by the author for ease of understanding.

---

**Original:** *Cayce told another individual, “Don't act like ye think ye are a God! Ye may become such, but when ye do ye think not of thyself. (4083-1)*

**Updated:** *Cayce told another individual, “Don't act like you think you are a god! You may become such, but when you do you think not of yourself. (ECRL 4083-1)*

---

**Original:** *For ye are as a corpuscle in the body of God; thus a co-creator with Him, in what ye think, in what ye do. (2794-3)*

**Updated:** *You are a corpuscle in the body of God; thus a co-creator with the Divine [or God], in what you think, in what you do. (ECRL 2794-3)*

Again, permission to edit for ease of understanding will be allowed for in-house authors of the Edgar Cayce organizations. On occasion, the Edgar Cayce Foundation will also provide Cayce scholars with the same latitude. These changes will only be evident in various articles, blogs, and the Cayce “Thought for the Day.” A.R.E. Members who go to the “Members Only” section of our website, [EdgarCayce.org](http://EdgarCayce.org), will still find the original readings in the Edgar Cayce database.



## A.R.E. News

### A.R.E. Welcomes Joseph Taylor, Legacy Giving Advisor



A.R.E.'s Office of Philanthropy is happy to welcome longtime A.R.E. member, former trustee, and fundraising professional Joseph Taylor in his new role as a Legacy Giving Advisor. If you are considering any kind of estate planning or legacy gifts, Joseph is the person you want to talk to.

He has raised money for the University of Virginia's Miller Center, James Madison's Montpelier, and Emory & Henry College, from which he retired in 2019. "Edgar Cayce is the only person who could bring me out of retirement," says Joseph. "I have been a student of esoteric and spiritual subjects since my youth, but it has been Edgar Cayce and the ideas he shares in the readings that have always stayed with me. I am honored that Pat Belisle called on me to be of service in this way, and I look forward to getting to know our soul-group members—you!—more deeply."

Legacy gifts play an extremely important role in A.R.E.'s financial health, so when you're ready to help, please reach out to Joseph at [Joseph.Taylor@edgarcayce.org](mailto:Joseph.Taylor@edgarcayce.org) or 757-457-7215. We currently have 340 people in our Edgar Cayce Legacy Society and welcome you joining their ranks.



### An Online A Search for God Study Group is Flourishing in Miami

There's a vibrant and diverse online A Search for God Study Group based in Miami, Florida, that meets every Tuesday night. It is cofacilitated by Lisa Moynahan, Eva Rus-Biason, and Michele Blechner. Group members range in age from their late twenties to the seventies and find themselves quite compatible. Three of the study group's members are currently taking courses at Atlantic University: Brian Marshall is enrolled in the Becoming a Teacher of Meditation Certification Program, while Eva and Lisa are studying Applied Spirituality. Everyone brings what they are learning to the other members of the group.

### A.R.E. Seeks Healthcare Professionals

A.R.E. is looking for members who are healthcare professionals (MDs, DOs, DCs, RNs) interested in working with other healthcare professionals to discuss and update the Edgar Cayce Readings Medical Circulating Files. A group of dedicated member volunteers meet monthly via Zoom to discuss treatment protocols for various illnesses explored in the Cayce readings. This project began in 2020 under the direction of longtime member Eric Mein, MD, who has more than 35 years of medical experience and has been an enthusiast of the Cayce material for more than 40 years. Dr. Mein was the lead physician for the Meridian Institute, which conducted research on the Cayce readings and body-mind-spirit connection (see [MeridianInstitute.com](http://MeridianInstitute.com)), and he is also the author of *Keys to Health* as well as many articles.

Most of the circulating files were first compiled in the 1960s. Already the group has updated the treatment overviews for illnesses such as Parkinson's disease, chronic fatigue, flu, asthma, and alcoholism, among others. The purpose of the group is not only to evaluate and update the medical circulating files but also to network with other healthcare professionals. If you are interested in participating, email Dr. Eric Mein at [EMein@cox.net](mailto:EMein@cox.net).

### One Soul, Many Lives: Annual Reincarnation and Soul Life Conference LIVE Online

A.R.E.'s annual reincarnation and soul-life conference, One Soul, Many Lives, an exploration of the journey of the soul in its many facets, will be hosting two renowned reincarnation and near-death researchers, Bruce Greyson, MD, and Jim B. Tucker, MD, both best known for their work in the University of Virginia School of Medicine's Department of Perceptual Studies. Popularly known as DOPS, this academic research group was founded in 1967 by respected reincarnation researcher and author Dr. Ian Stevenson.

Recently, Dr. Greyson and Dr. Tucker have made appearances on the popular Netflix docuseries *Surviving Death*, which has helped introduce the concepts of children's past-life recall and the survival of consciousness after death to a wider audience.

Also on the program are Cayce teachers Jon Shatat and Shelley Kaehr, PhD; hypnotherapist Peter Woodbury, MSW; near-death experiencer David Bennett; medium Hollister Rand; and counselor Tom Baker, MDiv, LCSW. The event will conclude with a panel discussion and a Q&A moderated by Peter Woodbury.

The conference will be held April 30–May 1, 2021. For more details or to register, go to [EdgarCayce.org/online](http://EdgarCayce.org/online) or call 800-333-4499.

## Glyco-Thymoline President Visits A.R.E.



It is no exaggeration to state that thousands of A.R.E. members throughout the world use Glyco-Thymoline. The Cayce readings recommended Glyco-Thymoline, first produced more than 125 years ago, on hundreds of occasions for everything from allergies, cankers, and sunburns, to internal applications for colonics and feminine hygiene. Robert (Bob) Owen, President of Kress & Owen, which has manufactured Glyco-Thymoline since 1894, visited A.R.E. last fall. Bob is among the fourth generation of family members who own and oversee the company.

During his visit, Bob toured A.R.E.'s facilities with Kevin Todeschi, enjoyed lunch at Graze Café, and then got a tour of the Edgar Cayce Foundation with archivist Jessica Newell (who showed him a prescription for Glyco-Thymoline dating back to 1920). Todeschi also interviewed Bob for the archives. According to Bob, "We are thankful to A.R.E. members everywhere for their ongoing use of Glyco-Thymoline. I continue to get calls and emails from A.R.E. members telling us they were introduced to Glyco-Thymoline because of the Cayce readings and how they have made our product a part of their daily health regimen." During the interview, Todeschi shared how he began using Glyco-Thymoline in college to overcome allergies. He was getting six allergy shots a week. Once he began using Glyco-Thymoline first thing in the morning (4 to 5 drops in a half glass of water) and whenever he felt his allergies coming on, he found immediate relief. The Cayce readings suggest that Glyco-Thymoline helps restore alkalinity to the body.

Members can purchase Glyco-Thymoline from Baar Products, the official supplier of Cayce health remedies, at Baar.com. Members interested in sharing their success stories using Glyco-Thymoline can email Kress & Owen at Admin@glyco-thymoline.net.

## Celebrating Martha Binford and 74 Years of Membership!

According to A.R.E.'s records, the longest running membership with the organization belongs to Martha Binford of Indiana. Martha joined A.R.E. in May 1947, when she was 26 years old. She is now 99 and will be 100 later this year. Martha has been an A.R.E. member for 74 years! On a recent phone call with Executive Director & CEO Kevin Todeschi, Martha explained how she found A.R.E.:



"It was during a troubling time for me. I had just left a college program on behavioral psychology. I was really disappointed. The program had nothing to do with the mind, the soul, or God. I left without my degree. Shortly thereafter, I was reading the Saturday paper and came across a full-page ad for the book *There Is a River*, the story of Edgar Cayce. After reading about the book, I went to the library and got a copy. The book was so persuasive. I enjoyed it so much that I wrote A.R.E. immediately. Hugh Lynn Cayce wrote back, and I soon became a member."

Martha eventually went back to college and finished her degree. She also married and had a family. Her husband was not at all interested in A.R.E.'s work. "He was a behavioral psychologist," Martha noted with a chuckle. When the family moved to Ft. Worth, Texas, Martha joined a study group in the 1960s, and with the group, she met and entertained A.R.E. personalities such as Hugh Lynn Cayce, Frank Adams, Esther Wynne, Everett Irion, and Lydia J. Schraeder Gray in her home. At the time, Everett Irion lived in Dallas and began one of his early "Revelation Classes" in Martha's study group. (Eventually, Everett and his wife moved to Virginia Beach.)

Although Martha never had the opportunity to attend one of the Texas Retreats, such as the annual program in Palestine, when her husband passed away in 1970, she decided it was time to visit Virginia Beach. With few exceptions, Martha has attended every Membership Congress since 1971. Martha says, "I kept coming to Congress simply to be rejuvenated! It kept me going until the next year."

When asked what she has enjoyed the most about her seven decades with A.R.E., Martha had this to say: "It has totally changed my life. I have learned so much! It was such a strong source of support for me when my husband was alive. Over the years, I have learned from the study group program and from all of the exchanges and discussions I've had with other people in A Search for God Study Groups. I learned how to put my into practice my ideals. It has truly been an ongoing source of inspiration and guidance. And it is not just me. I have found that A.R.E. is amazing for everyone who is a part of it."

Thank you, Martha, for more than 70 years of support!



## VOLUNTEER APPRECIATION



### Gina Preziosa

Boca Raton, Florida  
Member since 1988

Gina Preziosa was introduced to the work of Edgar Cayce when her brother married Ann Carricato's sister. At 21 she moved to San Francisco and found herself in the midst of a diverse spiritual community where she began to synthesize her

beliefs, studying spiritualism, Hinduism, Buddhism, among many other "isms" in the vast field of metaphysics and religion that were flourishing there.

When she relocated to Florida, Gina became an active volunteer in A.R.E.'s Southeast Region. She currently serves as the Gold Coast Area Team and Study Group Coordinator as well as "greeter" for her part of the state. She has started both in-person and online study groups, been a conference registrar, and helped to organize local and A.R.E. Headquarters-sponsored programs. Understanding the importance of the Internet and the need to reach young people, Gina volunteered to host a youth group in her area. She and others in the Southeast region are presently working with A.R.E.'s outreach staff to design and implement a pilot project for youth study groups, which will premiere in Florida.

Gina is a vice president at Shankara, an ayurvedic company that donates 100 percent of their net profits to nonprofits worldwide that work with schools, teach meditation, and help veterans suffering from PTSD. Gina enrolled in the Cayce Reilly® School of Massage to deepen her knowledge of the Cayce health material for her work in the wellness industry.

A member of several A.R.E. study groups, Gina says she likes "the basics of *A Search for God Book I*, especially, Chapter 2, 'Know Thyself.'" Her favorite chapter in *Book II* is "Desire," where everything begins. "One of my greatest missions in life is to be of service," she says. "Giving back is very important." The Edgar Cayce readings agree: "The joy, the peace, the happiness, that may be ours is in doing for another." (ECRL 262-3)

—To volunteer in your area, contact Judith Stevens, National Outreach Volunteers Coordinator, at 800-333-4499, ext. 7237, or [judith.stevens@edgarcayce.org](mailto:judith.stevens@edgarcayce.org). To start a study group, call 800-333-4499 or email [study.group@edgarcayce.org](mailto:study.group@edgarcayce.org).

## Virtual Program Brings the A.R.E. Retreat Experience to Your Home

Hypnotherapist and Life Coach Peter Woodbury, MSW, led a hugely successful online meditation and prayer group in response to the pandemic and the associated fears, anxieties, and stay-at-home orders that came with it. According to Peter, "Almost everyone who participated in the group experienced benefits, with some bordering on the miraculous! I would like to bring that powerful experience and the benefits, techniques, and insights gained from the group to as many people as possible during these challenging times."

And now he will bring this powerful healing experience to attendees online in A.R.E. Headquarters' first-ever virtual retreat experience, Meditation and Prayer Retreat for Healing and Renewal. The retreat will be held May 21–22, 2021. Attendees will come together using prayer and meditation for healing and will learn to use these and other tools for inner peace and transformation. Peter Woodbury says he will also explore what Cayce said about having a guiding purpose for our lives and how "that purpose must be greater than just our own individual selves." For hours, a schedule, more details, and to register, go to [EdgarCayce.org/online](http://EdgarCayce.org/online) or call 800-333-4499.

### Restore Balance with Cayce Tonics

- New Seasons Herbal Tonic #45**: Aids Digestive Functions
- Optikade Vitra Tonic #810**: Supports Eye Health
- De-Tense Herbal Tonic**: Promotes Healthy Blood Pressure Levels
- Herbal Tonic No. 636**: Nourishes Hair, Skin, and Nails
- Herbal Tonic No. 208**: Calms Intestinal Disturbances

**Baar PRODUCTS, INC.** [www.baar.com](http://www.baar.com)  
Free Catalog 1-800-269-2502



# OUTREACH PROGRAMS

**A.R.E. NATIONAL OUTREACH: The Heart, Hands, and Spirit of the Work**  
*Representing Study Groups, Field Volunteers, and the Prison Program*



## Prison Outreach Program

Through the amazing generosity of our supporters, A.R.E. Prison Outreach is thrilled to announce the reopening of our book services for inmates who are enrolled in our Mentor Correspondence Program. We are so grateful to see the program booming with many new participants. Mentors often feel as though they learn as much as they share because many inmates have already been studying the Edgar Cayce material before reaching out to our organization. As one inmate notes:

“I just want to say that I have been reading and studying the Edgar Cayce materials for sixteen years and they have helped me in so many ways. I was a ‘lost soul’ drowning in my own despair. But now I know who I am in oneness with all there is.” (A.E. Evans C.I., Bennettsville, SC)

We are working to increase more inmate study groups as we contact prison and jail libraries to send boxes of books to reach even more inmates. Our program is in need of Spanish-speaking mentors to write to the Spanish-speaking participants. With the Marshall Project reporting that at least 329,000 inmates in U.S. state and federal prisons have contracted COVID-19, as well as an increase in lockdowns, the necessary cancellation of visits, social distancing, and limited access to proper PPE, the prison population needs connection now more than ever.

Recently, we have had two Prison Outreach Program graduates contact us to share the wonderful news of their release. They have become A.R.E. members, study group participants, and mentors themselves, as they now encourage and support others behind bars.



Photographer:  
Mia Sciafani

Stephen Sciafani first discovered the Edgar Cayce material inside a Florida prison library. It helped him turn his life around. A Florida businessman, Stephen is working with medical professionals to help those suffering from PTSD. His latest book, *How to Make Love in Prison*, is based on Cayce’s teaching of Spirit as the life, Mind as the builder, and the Physical as the result, and it tells inmates how they can create love and trust even in the challenging setting of a prison. The book will be sent free to inmates requesting it, via A.R.E.’s Prison Outreach Program. Stephen and his sister, Mia, visited A.R.E. recently, and Stephen offered to sponsor the Outreach page in this issue. Thank you, Stephen!

## BECOME A PRISON PROGRAM MENTOR

Here is an excerpt from a recent letter to an A.R.E. mentor:

“It’s been a breath of fresh air just to talk to an open-minded individual such as yourself. Thanks for every second of your time.” (RP, United States Penitentiary McCreary, Pine Knot, KY)

For more information on our program services, becoming a mentor, and how you can help to break down prison stigmas and build spiritual connection, please contact Kathleen Slade at [kathleen.slade@edgarcayce.org](mailto:kathleen.slade@edgarcayce.org) or 757-457-7120. You can also visit us online at [EdgarCayce.org/prison](http://EdgarCayce.org/prison). Kathleen was recently featured discussing prison outreach on “A.R.E. Inside Connection.” You can see the discussion on YouTube; just search for “A.R.E.’s Prison Outreach Program” on YouTube.com.



## Field Activities

### TEAMS AND FIELD VOLUNTEERS

**WELCOME NEW AREA REPRESENTATIVES.** New group-starters include:

- |                                 |  |
|---------------------------------|--|
| <b>Middletown, NJ:</b>          | Charles Davidson                                       |
| <b>Las Vegas, NV:</b>           | Grace Yuksek   |
| <b>Fort Worth, TX:</b>          | Michael Anne Wright                                    |
| <b>Manila, the Philippines:</b> | Victor Chua  |
| <b>Houston, TX:</b>             | Cecilia Hruska (twin sister of Area Rep Elaine Hruska) |

**DELAWARE** Area Rep Patty Finlayson held her second Zoom gathering for forty A.R.E. members in the surrounding states, with guest speaker John Van Auken and local resource people in attendance.

**REMINDER: NEXT ZOOM GATHERING FOR ALL FIELD VOLUNTEERS**  
Congress Week, June 20–25, 2021; day and time to be announced and an invitation to follow



## Spiritual Growth Group Activities

Our deepest thanks for making this transformative work possible! ~Judith Stevens

Over one hundred ASFG online groups are flourishing, as well as many more masked and socially distanced in-person groups. Hybrid groups have also emerged, such as the group Area Rep Peggy McCarthy hosts in **Overland Park, Kansas:** four members meet in person, while a fifth member phones in and a sixth member gets emails and texts.

### NOT EVEN COVID KEPT THIS GROUP DOWN!

Paul Reimers reports that the **Wichita, Kansas**, ASFG Group gave a series of five free lectures on the Edgar Cayce Work. Because of COVID-19, social distancing, and the size of the room, only fifteen people were allowed to register; masks were required. Dale Martin offered his store and advertised the events by email to customers and friends. Group members Steve Carter, Dale Martin, and Paul Reimers gave presentations on the following topics: the Revelation, dreams, meditation, health and healing, diet and healthy foods, and the effect of attitudes and emotions on a person’s health. They also offered related Cayce health products. The final series concluded with “Reincarnation and Karma According to the Cayce Life Readings and the Bible.” There was much interest in the topics. Group members were engaged and delighted with the results.

*NOTE: Most of the material mentioned above can be found at [EdgarCayce.org](http://EdgarCayce.org) in the Members section under “Field Resources.” The “Readings Survey” features basic information on many of the above topics and can be downloaded.*

Gwen E. of the **Staunton, Virginia**, group wrote: “The pandemic has encouraged me to explore A.R.E.’s website more. I have truly enjoyed the “Enlightenment Series” and highly recommend it. It is free to members, and I learn something every time I log on.”

To find or start a study group near you, you can email: [study.group@edgarcayce.org](mailto:study.group@edgarcayce.org) or call 1-800-333-4499, ext. 7237 or ext. 7190.



# CALENDAR OF EVENTS

For more events, go to [EdgarCayce.org/conferences](http://EdgarCayce.org/conferences).

Because of COVID-19, in-person events have been postponed until further notice. However, a variety of programs are now offered ONLINE for all to access and enjoy from the comfort of home. See upcoming programs below and learn more at [EdgarCayce.org/online](http://EdgarCayce.org/online).

## SOUL GROWTH SATURDAYS

9:30 a.m.-1:00 p.m. ET • LIVE with Q&A/  
dialog or on demand anytime

Apr 10

**Ancient Mysticism for Today's  
Spiritual Seeker**  
John Van Auken

May 8 *Note: Time is 9:00 a.m.-12:30 p.m.*

**Remote-Viewing and Traveling  
Clairvoyance Workshop**  
Rev. Janet Nohavec

Jun 5

**Discover Your Destiny**  
Gregg Unterberger, MEd

Jul 10

**You Can Receive Signs and Mes-  
sages from Angels and Departed  
Loved Ones Workshop**  
Karen Noé

## WEDNESDAY NIGHT WEBINARS

Every Wednesday, 8:00-9:15 p.m. ET  
LIVE with Q&A or on demand anytime

Apr 7

**"The Spirit of Light" and the  
Cayce Cubit: The Measure of  
Humanity and Spirit**  
Donald B. Carroll

Apr 14

**Cayce's Egyptian Energy Healing**  
Shelley Kaehr, PhD

Apr 21

**Collective Growth Through Our  
Current Challenges**  
Dr. Eben Alexander

Apr 28

**Synchronicity: Finding Your Path  
Through Signs, Strangers, and  
Spirit Animals**  
Christina Grozik

## FULL DAY AND MULTI-DAY CONFERENCES AND TRAININGS

LIVE single and multi-speaker events with  
Q&A, dialog, and breakout rooms (format  
depends on program).

Apr 21-24

**A.R.E. Professional Life Coach  
Certificate Training** *Limited Enrollment*  
Peter Woodbury, MSW

Conferences and Trainings, *continued*

Apr 30-May 1

**Our Annual Reincarnation and  
Soul Life Conference: One Soul,  
Many Lives**

Hollister Rand; Bruce Greyson, MD; Jim  
B. Tucker, MD; Peter Woodbury, MSW;  
Shelley Kaehr, PhD; David Benett; Tom  
Baker, MDiv, LCSW; Jon Shatat

May 5

**Igniting Your Intuition**  
Gregg Unterberger, MEd

May 21-22

**Meditation and Prayer Retreat  
for Healing and Renewal**  
Peter Woodbury, MSW

June 22-25

**90th Anniversary A.R.E. Members  
Congress: "The Cayce Legacy: A  
Beacon of Hope for These Times"**  
Herbert Bruce Puryear, PhD; Peter Wood-  
bury, MSW; Judith Stevens; and more

## ARMCHAIR TOURS SERIES

With John Van Auken

**Tour of Egypt; The Classic Lands of  
the Maya, Toltecs, and Aztecs; and  
The Magical Lands of Ireland, Scot-  
land, and England**

On demand at [EdgarCayce.org/armchair](http://EdgarCayce.org/armchair)

Additional online learning opportunities,  
including single-speaker presentations, past  
conferences and events, our Spiritual Explor-  
er Series, and self-guided learning are avail-  
able on demand at [EdgarCayce.org/online](http://EdgarCayce.org/online).

## FREE PROGRAMS at Edgar Cayce's A.R.E. Facebook Page:

[Facebook.com/edgarcayce](http://Facebook.com/edgarcayce)

### Noon Meditation

LIVE every weekday, 12-12:15 p.m. ET

### Wellness Wednesday: Health Tips

Dr. Jean Paul Amonte, DC

Every Wednesday, 7:15 a.m. ET

### Exploring the Edgar Cayce Archives

Jessica Newell, MALS

Monthly, every third Thursday,  
2:00-2:15 p.m. ET

Free Facebook Programs, *continued*

### Conscious Conversations:

**Exploring Life's Journey Through  
Mindful Conversations**

Rev. Kathy Lamm, CHt, and Mike Powers  
Bimonthly, every second and fourth  
Monday, 6:00-7:00 p.m. ET

### Past-Life Regression and Hypnosis Q&A

Peter Woodbury, MSW

Monthly, every second Thursday,  
11:00-11:30 a.m. ET

### Online Book Club Discussion

Monthly selections

Sundays, 3:00-4:00 p.m. ET

### Akashic Records Meditation

Monthly, every first Monday,  
6:30-7:00 p.m. ET

## ARIZONA

For upcoming events go to [EdgarCayceAZ.org](http://EdgarCayceAZ.org)  
(updated monthly) or call 480-547-1563  
*Glenda Crawford, Study Group Coordinator  
and Event Planner*  
([prairiedesert85@gmail.com](mailto:prairiedesert85@gmail.com))

## FLORIDA

May 15, Virtual Conference

9 a.m.-5 p.m. ET via Zoom

**Change: Healing and Creating Your  
Reality Every Step of the Way**

Eric Mein, MD; Adrian Castillo; and  
Johanne Rutledge

*Gina Preziosa, 561-306-4788*

([Gina@ginapreziosa.com](mailto:Gina@ginapreziosa.com))

*Ron Feldheim, 305-205-9343*

([miamibeachronnie@gmail.com](mailto:miamibeachronnie@gmail.com))

## ILLINOIS

Chicago Area Group Coordinator

*Judy Martin, 630-893-0247*

([jtm3244@aol.com](mailto:jtm3244@aol.com))

Edgar Cayce Holistic Center

888-663-0082 or 847-299-6535

([arechicagocenter@gmail.com](mailto:arechicagocenter@gmail.com))

[holisticcenterchicago.com](http://holisticcenterchicago.com)

## MASSACHUSETTS

Plymouth/Middleboro

2nd & 4th Fridays, 10 a.m.

**Let's Talk Cayce—Presentation  
and Group Discussion**

*Betty, 508-673-0477*

([bettyp508@aol.com](mailto:bettyp508@aol.com))

*Dorine, 508-947-1695*

([dorinew48@gmail.com](mailto:dorinew48@gmail.com))

## MASSACHUSETTS, *continued*

### 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

### Ferndale

2nd & 4th Wednesday of each month,  
6–8 p.m.

### Healthy Sleep and Dreamwork Support Group

Dr. Margaret Dwyer, 248-677-3272  
(eagle1062@sbcglobal.net)

### Royal Oak

Every Friday, 7–9 p.m.

### Metro Detroit A.R.E. Lecture Series

Dr. Margaret Dwyer, 248-677-3272  
(eagle1062@sbcglobal.net)

## MONTANA

### April 30–May 1, Virtual Event

### 24th Annual Montana A.R.E. Retreat Edgar Cayce on Exploring Your Soul Self

Kevin Todeschi, MA  
De Dee Johnson 406-439-7374  
dubledjohnson@gmail.com

## NEW YORK

New York Area Team & Events  
Sabrina Bozzo, 313-282-9876  
(sabrina.bozzo7911@gmail.com)

Edgar Cayce Community of New York  
(New York City Metro Area)  
Email [info@edgarcaycenyc.org](mailto:info@edgarcaycenyc.org) for  
information on upcoming events or call  
212-691-7690

## 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

### Cordova • Jun 12

9:30 a.m.–4:30 p.m. CDT  
**The Consciousness of Christ:  
Edgar Cayce and A Course in  
Miracles**

Tom Baker, MDiv, LCSW  
Rosemary Batorski, 901-212-6099  
(rbatorski@aol.com)  
CAREMEMPHIS.ORG

## TEXAS

For upcoming events, call  
Nadean Philips, 512-327-7355  
Lois McGee, 512-626-9686  
Austin Area Representative/Study Group  
Coordinator  
(edgarcayceaustin@gmail.com)

Houston Area Events, call  
Elaine Hruska, 281-530-2025  
Area Representative/Study Group Coordinator  
(ehrus654@gmail.com)

## VIRGINIA

Charlottesville • Apr 17, Virtual Event  
**Edgar Cayce and the Unfulfilled  
Destiny of Thomas Jefferson Reborn**  
Joanne DiMaggio  
(are.cville@gmail.com)

### Virginia Beach

Due to the ongoing impact of COVID-19,  
programs, speakers, and schedules may  
change. Please check [EdgarCayce.org/](http://EdgarCayce.org/conferences)  
conferences or call 800-333-4499.

### A.R.E. Headquarters

The A.R.E.'s Visitor Center, the A.R.E. Book-  
store & Gift Shop, and the Health Center &  
Spa are open Thursday through Sunday. The  
Visitor Center offers free activities; find a full  
list at [EdgarCayce.org/virginiabeach](http://EdgarCayce.org/virginiabeach). We  
are adhering to CDC safety guidelines for  
COVID-19. Call 800-333-4499, ext. 7265,  
for more information.

### Free Activities

Daily, 2 p.m.

### Edgar Cayce Legacy Movie

Also available on demand; ask at the  
lobby desk.

Daily, 2:30 p.m.

### Guided Tour of Visitor Center

Daily, 3:30 p.m. and on demand

### Lecture on a Topic from the Readings

Weekdays, 12 noon

### Staff-Led Meditation

LIVE at [Facebook.com/edgarcayce](https://www.facebook.com/edgarcayce)

Wednesdays, 9:30 a.m., online only

### Glad Helpers Healing Prayer Group (with Laying On of Hands)

Saturdays, starting this spring  
**Sound Healing and Walking  
Meditations on the Labyrinth**  
Contact us for details

## VIRGINIA, *continued*

### Headquarter Conferences

Available online LIVE and on demand after  
the event. Visit [EdgarCayce.org/conferences](http://EdgarCayce.org/conferences)  
for details.

Apr 21–24

**A.R.E. Professional Life Coach  
Certificate Training** Limited Enrollment  
Peter Woodbury, MSW

Apr 30–May 1

### Our Annual Reincarnation and Soul Life Conference: One Soul, Many Lives

Hollister Rand; Bruce Greyson, MD; Jim  
B. Tucker, MD; Peter Woodbury, MSW;  
Shelley Kaehr, PhD; David Benet; Tom  
Baker, MDiv, LCSW; Jon Shatat

May 21–22

### Meditation and Prayer Retreat for Healing and Renewal

Peter Woodbury, MSW

Jun 22–25

**90th Anniversary A.R.E. Members  
Congress: "The Cayce Legacy: A  
Beacon of Hope for These Times"**  
Herbert Bruce Puryear, PhD; Peter Wood-  
bury, MSW; and more

July 21–24

**Spiritual and Psychic Develop-  
ment Training Immersion:  
Summer School for the Soul**  
Cindy Griffith, MA

A.R.E. Registrar 800-333-4499  
[EdgarCayce.org/conferences](http://EdgarCayce.org/conferences)

## WASHINGTON

### Kent • 3rd Saturday

### Edgar Cayce DVD Group Viewing, Discussion, and Pot Luck Lunch

Glenna, 425-378-2895  
(star4241@comcast.net)  
Mary, 360-825-3998  
(dmkrawlman@gmail.com)

## CANADA

Canadian A.R.E. Representative  
Study Group & Team Coordinator  
Nancy Thomas, 519-575-0147  
(nancythomaspcf@gmail.com)

### Contemporary Cayce of Canada Virtual Conference • May 14–15

**From Creation to Revelation**  
Peter Woodbury, MSW  
Teresa Wasowicz, 905-791-8555  
(registrar@edgarcayce.ca)  
[edgarcayce.ca](http://edgarcayce.ca)



**Protect your  
legacy...  
and A.R.E.'s  
future.**



## **Write Your Will for FREE!**

The A.R.E. has partnered with FreeWill to provide you with a free, online resource to create your legally valid will.

Combine your legacy with Edgar Cayce's.

*Thank you for including your spiritual family in your legacy plans (if you choose to) in order to keep the Cayce Work thriving into the future.*

**FREE • QUICK • LEGAL • PEACE OF MIND**

Visit  
**[EdgarCayce.org/FreeWillARE](https://EdgarCayce.org/FreeWillARE)**  
to write your will today!

**F R E E W I L L** 

By including the A.R.E. or Edgar Cayce Foundation or Atlantic University in your estate plans, you're eligible for membership in the Edgar Cayce Legacy Society.

For more information, contact Joseph Taylor, A.R.E.'s Legacy Giving Advisor at [joseph.taylor@edgarcayce.org](mailto:joseph.taylor@edgarcayce.org) or 757-457-7215.



# audible

Listen to your favorite Cayce books,  
anytime, anywhere, any device.



[Amazon.com/EdgarCayce](https://Amazon.com/EdgarCayce)

# Now available on amazon music

## Edgar Cayce REFLECTIONS



### PODCAST

New episodes added monthly!

# amazon STORE



Visit our Amazon Store where you'll find everything A.R.E. Press and 4th Dimension Press publishes – all in one place on Amazon!

[Visit Amazon.com/EdgarCayce](https://Amazon.com/EdgarCayce)

## Did you know you can support the A.R.E. with your own Facebook fundraisers?

Create a birthday fundraiser by choosing Edgar Cayce's A.R.E. as your nonprofit of choice and help us keep spreading this transformative work with the world.



[Facebook.com/EdgarCayce](https://Facebook.com/EdgarCayce)





## A.R.E. Headquarters and Field Conferences Coming to a Screen Near YOU!

No matter how far apart we may be, we are still together in Spirit.

Due to the ongoing impact of COVID-19, our conference events continue to be held online. We may be able to resume in-person events in late summer depending on CDC and local guidelines—please check our website for updates.

Visit [EdgarCayce.org/online](https://EdgarCayce.org/online) and [EdgarCayce.org/conferences](https://EdgarCayce.org/conferences) for NEW LIVE or on-demand programs and special events AND Headquarters Conferences!



### **April 10 Soul Growth Saturday Ancient Mysticism for Today's Spiritual Seeker with John Van Auken**

This special program is rich with Edgar Cayce's ancient mystical insights—and Atlantean and Egyptian wisdom—to help boost your soul development in spite of today's challenges. LIVE with Q&A or on demand anytime.\*\*

### **April 21–24 A.R.E. Professional Life Coach Certificate Training with Peter Woodbury, MSW *Live Online***

Change lives for the better! Learn to guide clients into physical, mental, and spiritual wellness and help them stay motivated along their life's path. With regressionist and life coach Peter Woodbury, MSW. A.R.E. Certificate awarded.



### **April 30–May 1 One Soul, Many Lives: Our Annual Reincarnation and Soul Life Conference**

Cutting-edge researchers, mediums, psychics, and near-death experiencers bring new insights to the continuity of the soul, afterlife communication, life between lives, and even animal reincarnation. Dr. Bruce Greyson; Peter Woodbury, MSW; Hollister Rand; Dr. Jim Tucker; Tom Baker, MDiv, LCSW; and more. LIVE with Q&A and panel discussion or on demand anytime.



Rev. Janet Nohavec

### **May 8 Soul Growth Saturday Remote Viewing and Traveling Clairvoyance Viewing Workshop with Rev. Janet Nohavec**

Learn the incredibly powerful remote viewing techniques that mediums and psychics have known for ages—even governments have used them to gather information regardless of distance, time, or shielding. LIVE with Q&A or on demand anytime.

### **May 21–22 NEW! Meditation and Prayer Retreat for Healing and Renewal with Peter Woodbury, MSW**

The Cayce readings emphasize the importance of meditation and prayer. Hypnotherapist/life coach Peter Woodbury, MSW, brings you the amazing benefits of these practices in a way that is deeply healing, experiential, and truly life changing in this immersive live virtual retreat.



### **June 22–25 90th A.R.E. Members Congress: A Beacon of Hope for These Times**

Join us online as we celebrate the legacy of Edgar Cayce and A.R.E.'s 90th anniversary with lectures, workshops, virtual socials, a "silent auction," and other activities. Featuring Dr. Herbert Bruce Puryear; John Van Auken; Peter Woodbury, MSW; and other favorite presenters and special guests.\*\*



Cindy Griffith, MA

### **July 21–24 NEW! Spiritual and Psychic Development Immersion: Summer School for the Soul**

Psychic trainer and author Cindy Griffith, MA, brings a unique new experiential training course that will help you raise your vibration, connect with your higher self and guides, work with the chakra system and universal laws, and more, using multiple tools and practices. A.R.E. Certificate awarded.

\*\*Open to everyone; Life Members may redeem their Life Member pass for this program.

### **NEW Online Series and Special Events**

Go to [EdgarCayce.org/online](https://EdgarCayce.org/online) for more!

### **Wednesday Night Webinars 8:00–9:15 p.m. ET**

Weekly discussions about contemporary events and topics drawn from the Edgar Cayce readings, featuring popular presenters and experts like John Van Auken; Shelley Kaehr, PhD; and more. Live online with Q&A and on-demand any time.



### **Soul Growth Saturdays 9:30 a.m. to 1:00 p.m. ET**

Monthly special events featuring in-depth explorations and experiential workshops on a wide range of subjects designed to engage and enlighten spirit, mind, and body, featuring today's best teachers, experts, and trainers, including Rev. Janet Nohavec; Karen Noé; Tanya Carroll Richardson; and more.

Special low pricing, live online with Q&A/dialog. Can't watch on a Saturday? No problem—it's also on demand anytime.

[EdgarCayce.org/online](https://EdgarCayce.org/online) and [EdgarCayce.org/conferences](https://EdgarCayce.org/conferences)



# Join the A.R.E. Staff in Meditation

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 Groups.

To find a study group near you or to start your own group and download a **FREE Starter Kit**, visit [EdgarCayce.org/studygroups](http://EdgarCayce.org/studygroups). You can also email us at [study.group@edgarcayce.org](mailto:study.group@edgarcayce.org) or call 800-333-4499.

## APRIL AFFIRMATION

### Desire

God, let Thy desires be my desires.  
Let my desires, O Lord, be Thy  
desires, in spirit and in truth.  
(ECRL 262-57)

## MAY AFFIRMATION

### Destiny of the Mind

Lord, Thou art my dwelling place!  
In Thee, O Creator, do I trust! Let  
me see in myself, in all other  
individuals, that Thou would bless  
in the Christ, Thy gift to me that I  
might know Thy ways! Thou has  
promised, O God, to hear when  
Thy children call! Harken, that I  
may be kept in the way, that I may  
know the glory of the Christ as  
Thou hast promised, that we  
through that Pattern might have  
access to Thee! Thou, O God,  
alone, can save! Thou alone can  
keep my ways. (ECRL 262-73)

## JUNE AFFIRMATION

### Destiny of the Body

God, use me in whatever way or  
manner that my body may be as  
a living example of Thy love to  
the entire community of our Lord.  
(ECRL 262-84)

**Get Involved!** Join our international prayer list, request a prayer for yourself or a loved one, become a pray-er for those in need, host a prayer healing group, or simply request our booklet *Edgar Cayce's Meditation for Everyone* to learn more.

**A.R.E. Prayer and Meditation Services:**  
[prayer@edgarcayce.org](mailto:prayer@edgarcayce.org)  
[EdgarCayce.org/prayer](http://EdgarCayce.org/prayer)





ADDRESS SERVICE REQUESTED

— Coming to **EdgarCayce.org/online** —

Subject to change due to the ongoing impact of COVID-19—check our website for updates.

# One Soul, Many Lives

ANNUAL REINCARNATION AND SOUL LIFE CONFERENCE

Explore the journey of the soul in it's many facets and understand how life is an everlasting journey back to oneness with the Source—LIVE online!



With Dr. Bruce Greyson; Peter Woodbury, MSW; Hollister Rand; Dr. Jim Tucker; Tom Baker, MDiv, LCSW; and more.

April 30–May 1, 2021 • [EdgarCayce.org/conferences](http://EdgarCayce.org/conferences)

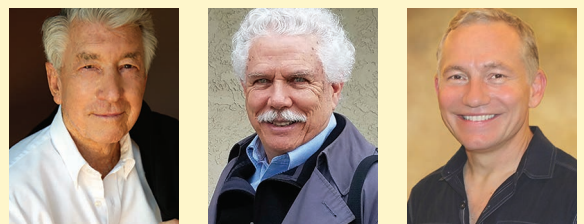
## 90th Annual A.R.E. Members Congress



# A Beacon of Hope for These Times

Join us online as we celebrate our 90th year and the enduring legacy of the Edgar Cayce work! Special guests, lectures, workshops, virtual socials, a “silent auction,” and more.

*Featuring* Dr. Herbert Bruce Puryear; John Van Auken; Peter Woodbury, MSW; and other favorite presenters.



**June 22–25, 2021** [EdgarCayce.org/conferences](http://EdgarCayce.org/conferences)