



Cayce Quarterly

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“Mind Is the Builder”—But We Are of Two Minds

by Doug Muha

Edgar Cayce taught that “mind is the builder,” which suggests we can create what we desire with our thoughts. Over the years, various self-help teachers have used some variation of the phrase to teach their followers how to achieve what they desire, whether fortune, a romantic relationship, or any number of outcomes. And while large numbers of people have made a good faith effort to apply the teaching, many have fallen short of achieving their goals. But this

does not mean that the proponents of “mind is the builder” in its various forms were wrong or that their followers gave up too easily. To truly appreciate the mind’s potential to build, we need to understand that we are really of two minds—conscious and unconscious—and that the interplay between the two is complex. Both minds hold sway over our ability to build and achieve the goals we desire.

Many of us do not spend a lot of time



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thinking about the unconscious, since by definition it is out of our conscious awareness. For some time, a natural assumption was that the unconscious mind adheres to the dictates of the conscious mind. When we feel threatened, our body automatically reacts, changing our heart rate and respiration and secreting chemicals into the bloodstream to aid in fighting or fleeing the danger. On the other hand, lie detectors are effective to the degree that they pick up on a response the conscious mind may be seeking to suppress.

As a young man, Cayce went through a period when he mysteriously lost his voice, only able to speak in a faint whisper—certainly not something he consciously desired—and yet when he was hypnotized, his conscious mind was bypassed, his unconscious mind was accessed, and he was able to speak without difficulty. Could it be that the part of the mind we do not have conscious control over acts on its own, at times with an agenda that conflicts with the wishes of the conscious mind? Dr. Brian Weiss, the famous regression therapist, once noted, “The subconscious [unconscious] mind seems to have its own agenda, its own will.” In Cayce’s very first reading, he diagnosed a psychological cause for his speech problem, and through suggestion in the unconscious state, he was given a cure. Cayce’s unconscious mind had built the problem, and it was his unconscious mind that also provided the cure.

Within each of our minds are two parts, the conscious and the unconscious. In at least two readings (254-48 and 307-4), Cayce endorsed Thomason Hudson’s *Law of Psychic Phenomena*. In that book, Hudson wrote, “Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action.” Some describe the conflict between the two as a conflict between the head and the heart, while others view it as the ego versus the spirit or the soul.

According to Cayce, the two parts are *personality* and *individuality*, and they are characterized this way: “One [individuality] is for the universal consciousness that is part of the soul-entity’s activity. The other [personality] is the personal, or the desire for recognition, or the desire for the other individual to recognize your personal superiority.” (3590-2) While it is not this cut-and-dried, for the sake of simplicity here, let’s view the personality-self as largely residing in the conscious mind and the individuality-self as largely residing in the unconscious. What if “mind as the builder” refers not just to the conscious mind but also to the unconscious mind? It’s a concept that appears in some of the world’s major religions.

The Two of You

Cayce scholar John Van Auken has noted that a duality of the psyche has basis in the Bible. In Genesis, man is shown to be created twice: first in the image and likeness of God (Genesis 1:26–27, KJV) and then again out of the dust of the ground (Genesis 2:7, KJV). Van Auken further notes that we experience the duality of consciousness quite often. For example, when we wake from sleep, the echoes of a dream may still be in our consciousness, but it often fades away as we begin our day. Van Auken says this happens because the unconscious mind rises to awareness while the conscious mind rests in sleep; and when we wake and begin moving about, the somatic systems are engaged, allowing the conscious personality-self to dominate awareness again.

The Upanishads speak of man being comprised of a self and Self, depicting the two types consciousness within us with the metaphor of a carriage, a charioteer (intellect/self), and the lord of the chariot (Self).



The yin-yang symbol (the taijitu) of Taoism could be considered at least in part a pictorial representation of the two parts of our minds. Note how there is a small bit of black in the white half and a small bit of white in the black half.

Modern psychology gives us direct evidence of our dual consciousness. In the 1970s, Ernest Hilgard, a psychology professor at Stanford University, conducted a hypnosis demonstration with a blind subject for a class of students. He induced deafness in the subject and proceeded to demonstrate to the class the subject’s unresponsiveness to noise or speech. Someone questioned whether the subject was as deaf as he seemed. Hilgard then asked the subject if some part of him was still able to hear, and if so, to lift a forefinger. To everyone’s surprise, the subject lifted his forefinger. Under hypnosis, the other part of the subject’s consciousness demonstrated that it had indeed heard. The finger moved, and it was not the subject’s conscious mind that moved it.

Hilgard named this other part “the hidden observer.” In a popular psychology textbook, the authors summed this experiment up by saying, “A part of the mind that is not within awareness seems to be watching the subject’s experience as a whole.” This hidden observer has been demonstrated in numerous other experiments, including studies where a subject was hypnotized and had his primary attention engaged in a task, such as reading out loud, while his hidden observer wrote messages the conscious self was unaware of. Edgar Cayce’s experience also serves as an example of this: whenever he returned to his regular state of consciousness, he had no memory of what he said during a reading.



The Unconscious Roadblock

The unconscious is powerful and can have an agenda that does not always line up with the wishes of the conscious mind. Edgar Cayce spent several years trying to find oil in Texas. Yet even with all his psychic ability, he never amassed the wealth he consciously sought. Cayce biographer Sydney Kirkpatrick notes that later in his life Cayce speculated that if he had been a financial success early in his life, he might have been tempted to stray from his ideals and the purpose he incarnated for—unconsciously, however, this was prevented. Cayce’s unconscious was not about to let him repeat the error of his previous existence as John Bainbridge, in which he misused his psychic talents and “many peoples suffered in the wake of the individual.” (294-19)

Cayce gave numerous readings of individuals’ past lives that contained the phrase “the entity gained” or “the entity lost.” In one reading, Cayce noted: “The entity gained through . . . ministering to the needs of many, and in service found pleasure rather than that of hardship . . . to often comfort the disconsolate, the sad, the weak.” (38-1) In another reading, Cayce noted that the individual lost “in self’s expression through the desire to gain fame and position for self.” (37-1),

We may want the mind to build us fame, fortune, and material success, but the unconscious might not allow it. The conscious mind is not the lord of the chariot. Sometimes the answer to its wishes is no. When Cayce was asked in a reading how long the person would be in a “suffering condition,” he answered, “This

is not to be given. It is not well that such be even sought for.” He said a bit more before finishing his response with, “‘Not my will, O Lord, but Thine be done in and through me’ should be the thought, the purpose, the activity of each here.” (560-11)

So Where Do Our Thoughts Come From?

Have you ever caught yourself thinking about something and wondered where the thought came from? How did that thought pop into your mind? Does the unconscious send up thoughts of things we have dwelled on in the past? Do people think a lot about something out of habit?

The unconscious may note similarities between something in the past and something in the present and send a thought along those lines. The unconscious may also pick up subliminal stimuli that activate parts of the brain and cause reactions that reach the conscious mind, which is unaware of the true source. This is the basis of subliminal advertising, which is so effective in producing sales that it is banned in many countries. Cayce said that everyone is “constantly meeting self”; this may be a reflection of our unconscious mind sending thoughts of its interpretations of behaviors or circumstances in order to offer us lessons. The unconscious mind is mysterious and powerful.

According to Cayce, at deeper levels of consciousness, all our unconscious minds link. While in a state of self-hypnosis, Cayce had the ability to make contact with that level in himself as well as the unconscious minds of others. His ability to diagnose health issues was of course an example of this skill. Individuals with Cayce’s talent for doing this may be rare, but there are glimmers of this unconscious connection manifesting at more conscious levels in our world today. A mother’s intuition about her child or the unusual stories about psychic links between twins are examples of this. Jim B. Tucker, a professor of psychiatry and neurobehavioral sciences at the University of Virginia, provides another example. In his book *Return to Life*, he writes about a case of reincarnation in Burma in which a pregnant mother had food cravings for things she did not actually like—but later discovered the returning soul she was carrying did like these foods.

There is also the possibility that outside entities are seeking to influence our thoughts. This may sound strange, but Cayce noted that such things do occur, saying, “Disincarnate entities (that may be earth-bound, or that may be heaven-bound) may influence the thought of an entity or a mind.” (5753-1) Mediums such as Eileen Garrett and George Anderson have demonstrated the ability to articulate contacts with “discarnate entities” while retaining their own consciousness. Contemporary psychic Echo Bodine tells of a case in which a man who smoked a great deal of marijuana was being “heavily influenced” by deceased spirits that “would go in and out of him throughout the day to get high.”

Cuts Both Ways

But it is not as simple as the unconscious being in complete control. The conscious mind is not completely out of the picture. There is some flow both ways. When you learned to drive a car, you started out having to pay a great deal of conscious attention to what you were doing. Over time, this conscious process became largely an unconscious one. Now you can drive without having to pay as much attention to what you are doing. So the unconscious does have an element of trainability. Driving the car may just be the tip of the iceberg.

In the 1970s, the Menninger Institute’s Elmer and Alyce Green conducted experiments with Swami Rama. Using just his mind, the swami showed the ability to cause significant variance in skin temperature on different sides of the same hand. He could also decrease his normal resting heartbeat

from 74 to 52 beats per minute in under one minute. The Greens also tested psychic Jack Schwartz, who showed the ability to consciously control bleeding. Today, Wim Hof of the Netherlands (aka “The Iceman”) shows conscious control over body processes that others have yet to master: he can withstand freezing temperatures far longer than conventional medicine considers humanly possible.

How interesting it would be to truly understand what goes on in our unconscious minds! It’s no wonder that throughout history humankind has been advised to “Know thyself.” Cayce also said: “For in the study of thyself is the greater study in which ye may find thy relationship with thy Creator.” (2030-1)

The Ideal Mind

In the Hindu metaphor of the chariot, mentioned earlier, it seems the lord of the chariot will be happier when the charioteer demonstrates an understanding of the best direction to go and a full willingness to go that way. The two parts of the mind need to work together, the conscious mind driving where the lord of the chariot wants to go. We have carnal needs such as food and water, but when we slip into using the “building” mind for self-indulgence, trouble is brewing. As Cayce said, if we neglect our spiritual side, the result will be “war WITH the self in some manner of expression,” which could lead to “dis-ease, or disease, or temper, or that we call the blues.” (5754-1)

This may be a reason the source of Cayce’s information so strongly suggested that each of us consciously set an ideal to focus the mind (the builder). When we keep to a spiritual ideal, then, as one young man was told, the ideal prevents us from what we can “acquire by Gimmie-Gimmie-Gimmie.” Cayce encouraged this young man to devote himself to study to better understand his relationship with “spiritual forces from within and without,” as well as “relationships with your fellow man in every phase of your experience.” The ideal should be “What may I do or be to others, that they may be better, may have a greater concept of the purposes of life, by even being acquainted or associated with myself?” (2030-1) In this way, the mind will build something truly worth having.

Cayce noted that “as you grow in grace, we will find that the individuality will change—until you become one, as the Father and the Son and the Holy Spirit are one. This is the manner in which you grow.” (3590-2) There can be other benefits, too. As Cayce said in reading 520-2: “In gaining an understanding—and, in ALL thine getting, GET understanding. In attaining same, those things that make FOR fame, fortune, success—these are a NATURAL expectant result; when used, NOT abused.”

Edgar Cayce had a talent he worked to understand. Despite all the temptations that came with it, he did not repeat the mistakes of his lifetime as John Bainbridge. Though he may not have become rich in the material sense, he certainly did lay up “treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.” (Matthew 6:20–21) If at the end of our present lifetimes, we also find our hearts in heaven, then what we built with our minds during our time on earth will likewise have been a tremendous success.

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Young Jesus's Training

by John Van Auken

According to Edgar Cayce, the Magi returned several times to Galilee to visit the holy family and keep up with the progress of the holy boy's growth. They returned at least five times—and not always the same wise men. Cayce said, "They came from Persia, India, and Egypt initially, and then from Chaldea, Gobi, and what is now the Indo or Tao land." On the fifth visit, when Jesus had become "of age" (which in those days would have been twelve years old), the Magi took him from Jerusalem to their temples for training and testing. (2067-7)

Cayce explained that the three wise men and their gifts "represent in the metaphysical sense the three phases of humanity's experience in materiality: gold, the material; frankincense, the ether or ethereal; myrrh, the healing force as brought with same; or body, mind, soul." In these readings, Egypt was the source for the gold (more accurately Nubia). But in two different readings Cayce gives the source of the incense to Persia in one reading (1908) and to India in another (256). Perhaps, in one of the many visits, the wise man from Persia brought the frankincense, while in another visit, the one from India brought it. In those days, myrrh came from East India. Myrrh was used in the holy oil of the Jews and in the sacred, healing incense *Kyphi* of the Egyptians. In the initial visitation by the Magi, it is likely that the myrrh came from India, the frankincense from Persia, and the gold from Egypt/Nubia. Using Cayce's correlations, we could conclude that ancient Egypt/Nubia represented the *material* phase, ancient Persia the *ethereal* phase, and ancient India the *healing* phase of human experience.

As to the young Jesus's training and testing, the readings say that he first went to Persia. There he was trained and tested according to the ways of Zoroastrianism, from the sacred books *Avesta* and the *Gathas* ("Older Hymns"). This faith is at the same time monotheistic and dualistic, teaching that there is only one God but two distinct forces, light and dark, battling for the hearts and minds of God's children. Each soul must use their free will to choose which of these forces will guide them.

After Persia, the Cayce readings say young Jesus went to India and for three years studied under a teacher named Arcahia. He attended many schools in India, including the large ones in Jagannath and Benares. Here he would have been trained and tested according to ancient Hinduism and the sacred texts of the Vedas, Upanishads, and the *Bhagavad-Gita* ("The Lord's Song," circa 200 BCE). He would have learned about Brahman and Atman. Brahman is an uncreated, eternal, infinite, transcendent, and all-embracing essence, which includes both being and non-being. It is the only true reality. Atman is the Self, the Logos, and the central consciousness of Beingness. In Western terms, it is the great "I AM" and is reflected in all the little "I ams." Atman gives self-consciousness to all beings. During his time in India, young Jesus would have also learned about reincarnation and karma.

The Cayce readings indicate that Jesus did as much teaching as learning and that much of what he experienced was in the form of tests rather than initiations, with the exception of his time in Egypt, where initiation was the primary experience.

Since Cayce identifies one of three wise men as coming from "Tao Land," young Jesus would have learned about Taoism, one of the chief religions of ancient China. Taoism



conveys a positive, active attitude toward the occult and metaphysical. The sacred texts of Taoism are the *Tao Te Ching*, *Chuang-tzu*, and *Lieh-tzu*.

Certainly in India and the land of the Tao, young Jesus would have learned to meditate, transcending normal consciousness to experience oneness with the infinite stillness before animated life came into being.

According to Cayce, after Persia, India, and the Tao Land, young Jesus spent time in Egypt, being trained and tested in Heliopolis (modern-day East Cairo). He took his most significant initiation in Giza, inside the Great Pyramid. The readings say that young John the Baptist was also there but in a different class. Cayce said that the "unifying of the teachings of many lands was brought together in Egypt; for that was the center from which there was to be the radial activity of influence in the Earth . . . until the new cycle begins." (2067-7) This "new cycle" is beginning now, in our time, and will lead to the much-anticipated New Age, according to the Cayce readings.

Finally, young Jesus received five years of training from the Essene Jewish group in Mt. Carmel and Qumran. His mother, Mary; earthly father, Joseph; and grandmother Anne were members of the Essene community. When Cayce was asked to describe what the Essenes taught young Jesus, he replied that the boy was instructed in the home of an Essene priestess about the prophecies pertaining to the mission of the Messiah and the preordained experiences that the promised Messiah would suffer. We can find these foreordained experiences in the Bible's Psalm 22.

The young, holy boy went on an eighteen-year journey of training, testing, and initiation before beginning his ministry. Keep in mind that young Jesus did as much teaching as learning. For example, when he had just turned twelve and was in the sacred temple in Jerusalem to complete his Jewish purification and consecration rites, he sat "among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers." (Luke 2:46-47)

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 cultures, ancient wisdom, and meditation. You can learn more about him and his upcoming events at EdgarCayce.org/JohnVanAuken.



Wisdom from the Readings: Appointment Days

by Elaine Hruska, MA

How do you plan healthcare appointments for those treatment visits that will be recurring, such as chiropractic or osteopathic adjustments, steams and massages, colonics, or other modalities you want to include in your regular regimen? Do you prefer a specific day and time for each treatment or scheduling a convenient time following each spa or office visit? At the A.R.E. Health Center and Spa in Virginia Beach, a number of clients choose the same day and time for their massage, whether on a weekly, biweekly, or monthly basis. The spa receptionist knows that every Friday at 4 p.m., for example, certain people will be arriving for their regular massages. Others, of course, choose to reschedule following their visits, setting new times and days for the next appointment.

The information in Cayce's health readings often suggested that several similar treatments be undertaken over a certain time period, followed later by a change to another modality. Depending upon the tension and stress in a person's body, the reading might suggest a series of steams and massages first, to relax the body, and later osteopathic adjustments, for which the body would then be in a more receptive state.

Reading Example

In her first reading, given on November 27, 1935, a 65-year-old woman was suffering from what Cayce described as incoordination of the nervous system, of circulation, and of elimination. Her son had referred her to Cayce, and in the next four months, she received eight more readings, averaging about two a month. Breathing difficulties and paralysis were also conditions noted.

As Cayce gave a brief overview of her body in her first reading, he explained the reason for her taking massages: poor circulation and dry skin. Then, as mentioned earlier for others, he suggested two massages every week. But what is quite unusual in this instance is that he added a bit more information, unlike the information presented in other readings:

"Begin, then, in the beginning, with a massage two times each week—especially Tuesdays, Fridays. This may sound peculiar, the naming of specific days. But days, weeks, years, the astrological and numerological influences, become as signs in the human activities—and have their relationships to same." (1069-1)

Not everyone is acquainted enough with astrology or numerology and can determine a propitious time to schedule healthcare treatments. For this woman, Cayce noted the two days in the week that would be suitable for her massages. He even pointed out the unusualness of such an action, calling it "peculiar." While follow-up information indicates she did receive massages, unfortunately whether she chose the two days that Cayce had specified is not mentioned.

Reversal

In her second reading, six days later on December 3, dealing with another treatment, Cayce does an "about-face," seeming to reverse his previous opinion. The question was asked whether the woman should get one colonic every week, and Cayce replied:



"As indicated, to set a definite time to give the colonics to a body that is reacting in this manner (where there have been administered things not indicated from the first premise of reasoning)—or to say we would give a colonic on every Friday—might be VERY injurious to it!" (1069-2)

In several of her later readings, the woman questioned Cayce about other remedies she was taking in order to get his opinion. He would make recommendations in favor or disfavor of them—perhaps some were not compatible with what he was recommending for her overall treatment.

Colonics especially have individualized effects on each person. A lot depends on a client's diet prior to receiving the treatment, as well as a person's overall attitude and readiness for it. Most of the time the follow-up appointment for a second colonic is determined by the response to the first—whether to schedule in another week or a month later. Better preparation for reception to the colonic is very helpful and varies greatly with each person. This might be what Cayce was attempting to state in his comments on the colonics. Other appointments, such as massages, can be treated differently and scheduled on a more regular and specific basis.

The recipient of these readings had her ups and downs throughout the period, and Cayce readjusted her regimen to fit her condition. She continued to have breathing difficulties, and in her last reading Cayce noted that "destructive forces" were present. The woman died three months later. Her son continued to refer people to Cayce for readings.

So whether you choose a recurring time and day for a healthcare treatment is up to you, whether you do so intuitively or spontaneously. Both the purpose behind the appointment and your attitude play important roles in the healing process.

Elaine Hruska, MA is a spa therapist in Houston, TX. She is a former teacher at the Cayce/Reilly® School of Massage and the author of *Edgar Cayce's Quick & Easy Remedies: A Holistic Guide to Healing Packs, Poultices and Other Homemade Remedies*. A.R.E. members save 20 percent on the purchase of her book by calling 800-333-4499 or going to ARECatalog.com.



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The Importance of a Balanced Life: Experiment 20

Background

One of the most important concepts that the Edgar Cayce readings often prescribed for individuals was the importance of a “balanced” life. In fact, in more than 250 readings, balance was suggested as the means for a well-rounded life that included time for everything, from physical, mental, and spiritual pursuits to time for work, play, healthy eating, and relaxation. Just a few of the examples recommending all phases of balance include the following:

Then, be a well-rounded body. Take specific, definite exercises morning and evening. Make the body physically, as well as mentally, tired . . . Do not eat like a canary and expect to do manual labor. Do not eat like a rail splitter and expect to do the work of a mind reader or a university professor . . . make also thy mind and thine body, thine going in and thine coming out, thine activities day by day, consistent . . . (341-31)

For, the warnings have been given again and again as to how to keep the body fit—as to the foods, the diets, the exercises, the recreation, the rest, the building of the mental body, the time to play and the time to work, the time to recuperate the mental body, the time to make holy and the time to pray.

All of these must be observed, if there would be a well-rounded, a well-centered life. (257-228)

Don't let a day go by without meditation and prayer for some definite purpose, and not for self, but that self may be the channel of help to someone else. For in helping others is the greater way to help self.

Do take plenty of time for rest . . . take time to work, to think, to make contacts for a social life and for recreation. (3624-1)

With the above readings in mind, do you need to create more of a well-rounded balance of activities in your own life? Or is your life already balanced with plenty of time for the body, the mind, and the soul, as well as portions of your day set aside for work, contemplation, relaxation, social interaction with others, and personal spirituality? Whether you need to intentionally “schedule” time for some of these activities in order to achieve better balance or simply take the time to see how well balance has already become part of your routine, with this experiment give yourself the encouragement to work with a better well-rounded balance for a few days, a week, or a month, and make note of any results.

Results of My Member Experiment

Keep track of your personal experience daily. We'd love to hear from you after you've tried our experiment.

On a separate sheet of paper or in an email, send us an overview of your results that *briefly* answers the following questions:

1. How many days do you feel like you successfully tried the experiment?
2. How often were you able to have something physical, mental, and spiritual as a part of each day's well-rounded balance?
3. Did you feel healthier or more energized or more in tune with your surroundings on the days you were doing the experiment?
4. Rate your personal assessment of how well you incorporated balance into your daily life BEFORE you began this experiment on a scale from 0 to 9, with 0 being not successful and 9 being most successful.
5. Rate your personal assessment of how well you incorporated balance into your daily life AFTER trying this experiment on a scale from 0 to 9, with 0 being not successful and 9 being most successful.
6. Please share any notable experiences you had from this experiment.

Please note: Should your results be used in an upcoming article or publication, names will not be used. Because of the volume of mail, we will not be able to respond upon receipt of your materials.

About You (optional):

1. How many days a week do you meditate?
2. Are you a member of A Search for God Study Group?
3. If yes, how long have you been a member?
4. If no, may we contact you about finding a group online or in your area? Please include your contact information if interested.

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As always, we thank you for your continued support, which allows us to continue our mission to transform lives for the better.

Updating the Cayce Readings' Language in Staff Publications

In response to countless individuals asking about the possibility of updating the Edgar Cayce language from the King James English, as well as addressing the preponderance of masculine pronouns throughout the material, A.R.E. / A.U. / E.C.F. staff should follow these guidelines:

1. When language is edited by the author for ease of understanding, to update the vocabulary and syntax of the King James English, and to substitute masculine pronouns with gender-neutral pronouns, **the reading will be notated at the end of the quote by ECRL, standing for Edgar Cayce Readings Language, followed by the reading number.** The first time ECRL is used in a staff publication, the following footnote will be included in the text: **Readings notated with "ECRL" indicate that some of the language has been edited by the author for ease of understanding.*
2. Simplification of sentence structure is also allowed, as long as it does not change the central meaning of the quotation(s).
3. Unless special permission is authorized to individuals, such as Cayce scholars, in writing by the Edgar Cayce Foundation, this ability to edit original quotes is limited to staff at the Edgar Cayce organizations. Staff do not need to seek permission from the Edgar Cayce Foundation.

Examples:

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)

EDITED:

"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*)

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)

EDITED:

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:

Thus the individual does not GO to heaven, or paradise, or the universal consciousness, but it GROWS to same; through the use of self in those things that are virtues, through the applying of the abilities towards that consciousness. (2505-1)

EDITED:

“Therefore, the individual does not GO to heaven, or paradise, or the universal consciousness, but it GROWS to heaven through the application of self toward that consciousness.” (ECRL 2505-1)

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)

EDITED:

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)

ORIGINAL:

Does mankind consider he is indeed his brother’s keeper? And this is the manner in which man may answer the question. There will be no want in bread for mankind when mankind eventually realizes he is indeed his brother’s keeper. For the earth is the Lord’s and the fullness thereof, and the bounty in one land is lent to man to give his brother. Who is his brother? Our Father—then each of every land, of every color, of every creed is brother of those who seek the Father, God. This instill as ye interpret. Be faithful to the trust given thee. (5398-1)

EDITED:

Do individuals consider that they are their brother’s/sister’s [or neighbor’s] keeper? This is the manner in which we can answer that question. There will be no want in bread for humankind when everyone eventually realizes that they are their brother’s/sister’s [or neighbor’s] keeper. For the earth is the Lord’s and the fullness thereof, and the bounty in one land is lent to humankind to give to another. Who are our neighbors? Our family? All individuals of every land, of every color, of every creed are a brother and sister – they are all those who seek God, the Divine. This teach as you understand it. Be faithful to the trust that has been given you. (ECRL 5398-1)

2021 A.R.E. Membership Congress

In celebration of A.R.E.'s 90th Anniversary, International Members are being invited to the annual A.R.E. Membership Congress TUITION-FREE. According to Events Director, Allison Parker Hedrick, "The move is designed to encourage members from all over the world to take part in the 90th anniversary celebration festivities. Because of the Coronavirus, Congress will probably be an online-only event, which means that International Members can participate from wherever they are."

All members are invited to this special event, which will take place in June. This year's Congress theme will be "The Cayce Legacy: A Beacon of Hope for These Times." Updates to the Congress schedule can be found at EdgarCayce.org/Conferences. Whether this is your first Congress experience or your sixtieth, the Membership Congress gathering is one of A.R.E.'s most treasured traditions. For many individuals it is an annual event—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 this wisdom to guide us through the world today. The program will also explore some of the historical beginnings of ongoing programs within the Cayce work. The annual Congress celebrates the legacy of Edgar Cayce 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 each other, 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 both old friends and new
- (3) To learn from each other as to how we can most effectively present this Work to others
- (4) To hear and 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 email: Customer.Service@edgarcayce.org, or call 1-800-333-4499.