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Venture Inward

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

From self
to Self



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WHAT THE READINGS SAY: From self to Self

First we begin with the fact that God IS; and that the heavens and the earth and all nature declare this. (1567-2)

For you live, you move, you have your being from the spirit of truth. Yet your will is either the co-creator with the Creative Forces (or God) or in opposition to such in a material world. (ECRL 3412-2)

We choose because of our natures. If our will were broken, if we were commanded to do this or that, or to become as an automaton, our individuality then would be lost, and we would only be in Him without conscience (consciousness) of being one with Him with the abilities to choose for self! . . . And we choose each day *whom* we will serve! (ECRL 1567-2)

There should ever be less and less of self's own personality and more and more of the individuality of the Christ Consciousness. (705-2)

Making the will of the self one with the Way makes for life, love, joy, happiness—rather than the law that makes, that causes, the meeting of everything the hard way. For the self is constantly meeting self. And as you learn to stand aside and watch self pass, there may come more and more the knowledge and the comprehension that it is earnest, it is real, and that the real is rather the unseen than that which is so material as to cause disappointments, fears, and those things that make the mind of humanity afraid. (ECRL 1771-2)

(Q) In mind training, is there any special way to direct the study to a better advantage?

(A) Only in the application. . . . It is often said of a picture, or of a book, or of an individual, "It lacks soul! . . . It lacks a *something* necessary to give *living* action!" Then, applying mental forces is putting self in that attunement to the spiritual forces or emanations constantly in action in nature in every form and manner, whether the lightning, the sea, the sky, the bird song, the flower, the stream, the electric forces, or the what. In ALL NATURE the Spirit of Creation is emanating! And one that attunes self in mind towards these . . . gains knowledge in an inestimable manner that becomes the soul, the personality, the *being* of the individual. Hence we find many an individual attained in knowledge who never attended a university or any school except of nature! (ECRL 345-2)

Meditation is not musing or daydreaming, but attuning our mental and physical bodies to their spiritual source. It is arousing the mental and spiritual attributes to an expression of their relationship with their Maker. This is true meditation. (*A Search for God, Book 1, p. 6*)

Meditation is the safest and surest way to understand ourselves. It is the key to the door which is closed on the real world for most of us. . . . Our approaches and results may differ, but the same understanding, the same point of consciousness, and the same state of awareness are the ultimate goals. Two attitudes are essential: (1) A strong desire to seek truth. (2) A constant, consistent effort to move forward. (*A Search for God, Book 1, p. 19*)

. . . the closer associations with nature, nature's storehouse, and to the God of nature that is within and may manifest in self, will bring an awakening. (2986-1)

An experience, then, is not only a happening, but what is the reaction in your own mind? What does it do to you to make your life, your habits, your relationships to others of a more helpful nature, with a more hopeful attitude? (1567-2)

As the unfolding of that that is seen about the child in nature . . . whether in the grasses, the flowers, the birds, or what; for each are an expression of the Creative Energies in its activity, and the sooner every soul would learn that they themselves are a portion of everything . . . with the ability within self to make one's self one *with* that that brought ALL into being, the change is of service in its *naturalness*. (ECRL 5747-1)

(Q) How may I increase the range and power of this [writing] inspiration?

(A) The more often you enter into the attunement, the more easily does there come the power, the purpose, the tone of inspiration. (ECRL 489-4)

(Q) What is the source of the automatic writing I have received? Should I develop this?

(A) . . . EVER let that which you would gain through your writing be inspired by the best in self as magnified through the Christ. . . . Write, yes—but let it be prompted by the spirit of the Christ with your *own Spirit*. (ECRL 792-1)



From the Editor, **VESELA SIMIC**

From self to Self

Who is thy God? Self? [self] Or Him in Whom ye live and move and have thy being—that is All in All, God the Father, the Love—the Great Hope, the Great Patience? These are thy All. . . . And as ye open thy consciousness to the Great Consciousness within, there will arise more and more the white light. For He is the light, and the life—eternal. (987-4)

Eric Mein's article in this issue of *Venture Inward*, "Ascending into God's Love: Moving from self to Self," is the seed out of which the other three feature articles grew. Using the Cayce readings as his primary guide, Mein explores the human predicament of free will and the core choice at the heart of every decision we make—whether described as life or death, good or evil, Self or self, it is "basically a choice between love or fear." To move from our experience as a separate self in a physical body to the experience of our true identity as spirit in Self is to come to know that our soul was made in the image of our Creator and that "God, the Creative Force, in creating souls—with the attributes of the 'Over-soul,' or the One—endowed each soul with FREE WILL, in its movement through time and space." (815-7) Free will means we get to choose what we give the power of our consciousness to and thereby nurture our soul's growth or block it.

But choosing what is good, what is life-affirming and loving, isn't always clear or easy in this easily complicated and fear-driven human experience. Much in this world conspires to have us forget who we really are. How *do* we remember the truth about ourselves? How do we move beyond the illusion that we are small, separate selves and into the truth of our inheritance as blessed souls "learning to be co-creators with the loving intelligence of the Universe"? How we do this is what the spiritual journey is all about.

In his article, Mein delves into two of the time-honored practices Cayce suggested we use to come home to ourselves: meditation and learning "to stand aside and watch self go by." I wondered, after reading Mein's essay, about other ways to transcend the small self. In recent years, *Venture Inward* has looked at A Search for God Study Groups, the importance of prayer, loving service, forgiveness, gratitude, among other ways to open ourselves to "the Great Consciousness within." One thought followed another, and soon enough the words

"put yourself in the way of beauty" came to me, echoing the guidance writer Cheryl Strayed got from her mother to see her through hard times: "There's always a sunrise and always a sunset, and it's up to you to choose to be there for it." Cayce left us with this counsel too, and more, directedly stating that nature's beauty will bring *awakening*: "the closer associations with nature, nature's storehouse, and to the God of nature that is within and may manifest in self, will bring an awakening." (2986-1) Together these thoughts led to the feature article that reports on the emerging science of awe, which researchers describe as "a moral, spiritual, and aesthetic emotion" and a catalyst for life-lasting changes in how we view ourselves and the world.

In a comparative analysis of joy and awe in four cultures, researcher Daria B. White writes that "consumerism paired with the spread of technology and virtual reality have led to flattened and cheaper emotions, especially in children"—not at all what Rachel Carson, author of the classic *Silent Spring*, wanted for children when she wrote decades ago about the importance of strengthening their sense of wonder. She believed a sense of wonder would serve as "an unflinching antidote against the boredom and disenchantments of later years, the sterile preoccupation with things that are artificial, the alienation from the sources of our strength." Edgar Cayce, we know, said that the best way to teach a child about God is "in nature." (5747-1) His great granddaughter Corinne Cayce tells us how she's encouraging wondrous moments with her family in her article, "Nurturing Wonder in Our Children."

When Joanne DiMaggio asked if she might write about the practice of soul writing for *Venture Inward* readers, the topic, her timing, and the final article for this issue's theme came together in a stroke of synchronicity—soul writing, yet one more way Cayce said we could tap into the wisdom of the Self, the Christ within us.

Sadly, as I write to you, again news on the world stage is bleak. I pray that the war raging against Ukraine has miraculously ceased by the time you read these words. "HOLD FAST to that love of LIFE for its beauty, that it may bring in harmonious experiences" (1367-1), for "it is not sacrifice but peace, grace, and mercy we would manifest among our children. For God is love." (ECRL 262-116)



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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

22 Ascending into God's Love, Part II: Moving from self to Self

by *Eric Mein, MD*

To have free will is to have the power, moment by moment, to choose between love and what is not love, and what we choose to focus on and live by, “upon that depends what the growth of the soul will be.” (288-36) Eric Mein draws upon the Cayce readings—as well as other wisdom traditions, psychology, and science—to examine how we can move from our limited and fear-based understanding of self into our unlimited and loving expression as Self, as Christ Consciousness.



27 The Emerging Science on Awe

by *Summer Allen, PhD*

Religious scholars and philosophers have long appreciated that experiences of awe are powerful catalysts for transformation, moving us from self to Self. Only recently though have psychologists begun to study these experiences. In this overview of the new and emerging science, we learn more about what characterizes awe, what elicits such experiences, and what their effects are.

33 Nurturing Wonder in Our Children

by *Corinne Cayce, MA*

“If I had influence with the good fairy who is supposed to preside over the christening of all children,” wrote marine biologist Rachel Carson, “I should ask that her gift to each child in the world be a sense of wonder so indestructible that it would last throughout life, as an unfailing antidote against the . . . disenchantments of later years . . . the alienation from the sources of our strength.” Corinne Cayce tells us how she uses teachings like this from Carson, Edgar Cayce, and others, with her children, encouraging us to find ways to do the same for the children in our lives.



37 Soul Writing

by *Joanne DiMaggio, MA, CHt*



Soul Writing, what Edgar Cayce called “inspirational writing,” is a practice that can provide us with insights, answers, guidance, and healing because it is a way to connect with the sacred wisdom within ourselves. Joanne DiMaggio, who will be teaching a Soul Writing Certificate Training Intensive at the A.R.E. this summer, tells us just what’s involved. “The list of questions and concerns we face throughout our lives are many,” she says, “and so are the ways you can apply Soul Writing to answer them.”

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Science and Signs of an Awakening World

Living the Abrahamic Legacy

Adam Raskin, a rabbi at Congregation Har Shalom in Potomac, Maryland, knew how difficult the situation was for Afghan refugees in the Washington region. Raskin and his congregants decided to help by sponsoring a refugee family. “We thought it was very much in line with our values,” Raskin said. “For Jews, many of whom were refugees from places of persecution, there is a special sensitivity for this issue.”

As members of the congregation began researching the resettlement process, they quickly learned how complicated it can be and how many resources are required. “We could do this on our own,” Raskin recalled thinking to himself, “but wouldn’t it be amazing to collaborate with a Christian and Muslim congregation?” He contacted St. Francis Episcopal Church and the Islamic Community Center of Potomac to gauge their interest in an interfaith initiative, and both congregations were enthusiastically on board. Said Sultan Chowdhury, a founding member of the Islamic center, “God gave us an opportunity to truly learn about each other.” Kathy Herrmann, the parish life coordinator at St. Francis, agreed.

The congregations have divvied up responsibilities to support the newcomers. The church has taken on a health-care advocacy role, identifying doctors and dentists willing to provide pro bono services for the family. The mosque has been helping with translation services and assisting with cultural needs, such as providing traditional Afghan clothing. The synagogue has been organizing transportation, legal and financial support, as well as helping the family to apply for food stamps and Medicaid. Next steps will include helping the family enroll in English classes, find job opportunities, and eventually register their daughter for school. All have fundraised within their respective communities, collecting hundreds of dollars’ worth of gift cards for the family.

Christianity, Islam, and Judaism are all considered Abrahamic religions that view Abraham as the patriarch of their faith. The Bible highlights Abraham’s hospitality and his willingness to welcome strangers. “That is perhaps the original bond between Judaism, Christianity and Islam,” Raskin said. “We are kind of living out that legacy by collaborating in this way. That we’re doing this together is a beautiful example of what the best of this country can be.” Chowdhury said, “It’s eye opening for all of us, and it’s a blessing.” The congregations plan to continue interfaith collaborations. “I have felt that we are not even different communities,” Hermann said. “We are all one.”

—Excerpted from “A rabbi decided to sponsor an Afghan refugee family,” by Sydney Page, [WashingtonPost.com](https://www.washingtonpost.com), 2/9/22.

Epicurious, Where’s the Beef?

We’ve cut out beef. Beef won’t appear in new Epicurious recipes, articles, or newsletters. It will not show up on our home page. It will be absent from our Instagram feed. We know that some people might assume that this decision

signals some sort of vendetta against cows—or the people who eat them. But this decision was not made because we hate hamburgers (we don't!). Instead, our shift is solely about sustainability, about not giving airtime to one of the world's worst climate offenders. We think of this decision as not anti-beef but rather pro-planet.

Of course, when it comes to the planet, eschewing beef is not a silver bullet. All ruminant animals (like sheep and goats) have significant environmental costs, and there are problems with chicken, seafood, soy, and almost every other ingredient. In a food system so broken, almost no choice is perfect.

And yet we know that home cooks want to do better. We know because we actually pulled the plug on beef well over a year ago, and our readers have rallied around the recipes we published in beef's place. For every burger recipe we didn't publish, we put a vegetarian recipe into the world instead; rather than articles about ground beef, we talked about alt-meats. And last summer, when America's annual grilling holiday rolled around, we set our fires on cauliflower and mushrooms, not steaks and hot dogs. The traffic and engagement numbers on these stories don't lie.

Why announce our decision now? The conversation about sustainable cooking clearly needs to be louder; this policy is our contribution to that conversation. Some of you will wonder if Epicurious has become a site with an agenda. Rest assured, the beef recipes that were published before are still on the site; they are not going anywhere. Likewise, Epi's agenda is the same as it has always been: to inspire home cooks to be better, smarter, and happier in the kitchen. The only change is that we now believe that part of getting better means cooking with the planet in mind."

—Excerpted from "The Planet on the Plate: Why Epicurious Left Beef Behind," by David Tamarkin and Maggie Hoffman, Epicurious.com, 4/26/21.

Face to Face with Their Own Trash

TAIPEI, Taiwan—The canary-yellow garbage truck rumbled along the narrow street, past bubble tea shops and squat apartment buildings, blasting into the chilly night air a tinny rendition of Beethoven's "Für Elise." To much of the world, the classical melody is the ubiquitous song of youthful piano lessons and children's toys. But for the residents of Taiwan, the jingle is a call to action, the start of a nightly ritual, a signal to tie up those plastic bags and come on downstairs: It's trash collection time.

Waste collection systems vary around the world, but no place does it quite like Taiwan. Visit any city or rural town and five days a week, rain or shine, you'll find people idling on the side of the road with bags at their side, waiting for the garbage trucks. It's all part of a decades-old waste management policy in Taiwan under which "trash is not allowed to touch the

ground." Officials insist that forcing people to hand-deliver their trash to the trucks—as opposed to wheeling out their bins for a later pickup or tossing the garbage into a dumpster—has been essential to the transformation of a place once nicknamed "garbage island" into a clean, largely litter-free society. The system has also fostered a sense of community in many neighborhoods, helping strengthen the civil society that undergirds Taiwan's vibrant democracy.

In 2017, Taiwan had a household recycling rate of over 50 percent, second only to Germany, according to Eunomia, an environmental consulting firm in Britain. It is also among the world's leaders in the least waste produced per person. The role that the trash trucks have played in Taiwan's success shouldn't be overlooked, said Nate Maynard, a Taipei-based expert in Taiwan's waste management. "It forces you to come face to face with your own trash production," Mr. Maynard said. "You have to deal with it, to carry it, whereas in the U.S. and a lot of other parts of the world, trash is something that just goes away."

—Excerpted from "When You Hear Beethoven, It's Time to Take Out the Trash (and Mingle)," by Amy Qin and Amy Cheng Chien, NYTimes.com, 2/8/22.

Park Prescriptions

A trip to the doctor can yield any number of recommendations, including bed rest and medicine. But as of late January, Canadian patients can be sent home with a more novel note: a prescription for a national parks pass. "There's almost no medical condition that nature doesn't make better," said Melissa Lem, a family physician and director of the PaRx initiative, which partnered with Parks Canada to help distribute the initial batch of 100 passes. Lem helped start Canada's PaRx campaign in 2019, and it has since expanded to four provinces. It's part of a broader movement that Lem says was in part inspired by ParkRx in the United States.

The goal is to provide health-care professionals with tools that encourage their patients to spend more time in nature — whether that's a hike, gardening or just sitting outside. The standard recommendation for Lem's program is two hours of nature time per week, in no less than 20 minute intervals. Studies have shown that time in nature can lead to a range of benefits, from lower stress hormones and heart rate variability to higher self-esteem among children. "Spending time in nature also supercharges the benefits of exercise," Lem said. She also pointed to nature as a possible treatment for anxiety, including climate anxiety or eco-anxiety. As natural disasters and the effects of climate change become more frequent, researchers say mental health issues are exacerbated.

PaRx is on track to have all of Canada's provinces eligible for the park prescriptions network by the end of the year. Lem says the park prescription movement can not only help

improve individual health but also address systemic issues such as climate change, as people who spend time in nature tend to be more apt to protect it. “If you love something, you want to protect it,” Lem said. “I like to think that every time I or one of my colleagues writes a park prescription, we’re also doing our part for the planet.”

—Excerpted from “Doctors in Canada Can Now Prescribe National Park Passes to Patients,” by Tik Root, [WashingtonPost.com](https://www.washingtonpost.com), 2/7/22.

A Science-Backed Blueprint for Restorative Cities

Much of the world lives in urban settings, with North America housing 82% of its population in cities. A recent survey of mayors in 126 American cities found that the key priority in all of those cities was mental health. How can we better design cities to enhance mental health, then? That’s the subject of Jenny Roe’s and Layla McCay’s new book, *Restorative Cities: Urban Design for Mental Health and Wellbeing*. Roe and McCay have consolidated findings from decades of research to uncover how elements in a physical environment affect the people living there. They’ve created a blueprint for creating a “restorative city,” in which urban residents can be happier, healthier, and more socially connected. Here’s what [they’ve] identified as key elements:

The “*green city*” is about exposing people to natural environments or green space. Research tells us that doing so can reduce depression and stress, improve brain function, and help people manage symptoms of anxiety disorders, schizophrenia, ADHD, and dementia.

The “*blue city*” is about urban water, which research says can reduce depression and stress.

The “*sensory city*” is based on evidence about how our senses can be harnessed to exert positive influence on mental health. Quite often, people in cities focus on sensory complaints—a horrible noise or smell—whereas there’s actually this opportunity to focus on sensory benefits—things like positive soundscapes and sonic refuges or increasing visual complexity, which reduce symptoms associated with depression.

The “*neighborly city*” is about using urban design to build strong social networks, which is, of course, very protective against mental health problems and helps people to recover more quickly if they have symptoms.

The “*active city*” is about integrating physical activity into everyday urban life. Of course, that’s good for your physical health, but it’s also really good for your mental health.

The “*playable city*” is another key. Delivering a playable city can help everyone benefit from creativity, learning, self-identity, and social interactions in a playful capacity.

The “*inclusive city*” is designed for all ages, genders, races,

ethnicities, sexual orientations, socioeconomic status, and the full diversity of physical, sensory, and cognitive abilities. —Excerpted from “Seven Ways to Make Cities Better for Mental Health,” by Jill Suttie, [GreaterGood.Berkeley.edu](https://www.greatergood.berkeley.edu), 1/21/22.

REACH Past Regret

There are basically two ways to experience regret: One is what researchers refer to as the action path, and the other is the inaction path. That is, we can regret the things we did—or we can regret the things we did not do. Research suggests that action-related regrets, although painful, spur people to learn from their mistakes and move on. But regret related to the inaction path—the things undone, the opportunities lost—is harder to fix. This kind of regret is more likely to lead to depression, anxiety, a sense of “stuckness” and a feeling of longing over not knowing what could have been.

As with other negative emotions, it doesn’t work to avoid, deny, or try to squash regret. In the long run, these tactics only increase negative feelings and prolong the time you suffer with them. Rather than stay stuck, people can manage these emotions in four steps: First, accept the fact that you are feeling them; determine why you are feeling them; allow yourself to learn from them; and finally, release them and move forward.

This method of noticing and then restructuring your thoughts is sometimes called cognitive reappraisal. Forgiving yourself for actions taken or not taken is a powerful step toward overcoming regret. This has been formalized into a commonly used cognitive psychological model called REACH, which asks people to recall the hurt (face it), empathize (be kind and compassionate), altruistically offer forgiveness (to oneself), commit publicly (share it), and then hold on to that forgiveness and stay true to the decision. Research shows that six hours of work with a trained professional using this model can have a positive impact.

—Excerpted from “Regret Can Be All-Consuming—A Neurobehavioral Scientist Explains How People Can Overcome It,” by J. Kim Penberthy, [TheConversation.com](https://www.theconversation.com), 1/7/22.

Building Resilience After Clear and Ambiguous Losses

Find meaning. Researchers all agree there is no such thing as closure, but they do agree we need to find meaning in our loss. Some losses are meaningless—like murder, or oftentimes suicide. However, saying it’s meaningless is a meaning. And that means you’ll need to find some purpose in that meaninglessness.

Adjust mastery. Our culture, unlike Eastern cultures, is highly mastery oriented. We’re good at solving problems and fixing things and less good at coping at something that doesn’t

go our way. So, we have to learn how to cope with ambiguity.

Reconstruct identity. When you lose someone or something, you have to reconstruct who you are. Spouses of those with Alzheimer's disease, for example, may wonder, "Who am I now that my husband is here and not really here? Am I still married?" The answer is always both/and: Yes, you're still married, and you should also have a social life because that will keep you healthy.

Discover new hope. You can't hope for what was; you have to hope for something new. That's true of the pandemic. What we had two years ago may no longer be true for us. We hope eventually, the changes that have happened will be for the better. We are in the period of upheaval, and we have a chance to feel hopeful that things will start to shift for the better.

Revise attachment. Continuing bonds with loved ones who died allows us to move forward with life. When people have been deeply attached to each other and one dies, there is a reluctance to let go. Yet contrary to what some may think, finding joy in life after the loss of someone you love doesn't mean the end of that attachment. We are, after all, an accumulation of all the relationships we have had over our lifetime. The task is to let go of the person we lost but keep them present in our heart and mind as we gradually rebuild our lives in new ways.

Normalize ambivalence. All too often—and oftentimes unknowingly—we push people to stop talking about who or what they've lost. That's a shame, because people who've lost someone really want to continue thinking of their loved one in a way that makes them feel like the world hasn't forgotten about this person. That's why I think one of the cruelest things you can say to someone who's lost someone is, "Have you found closure yet?"

—Excerpted from "Dr. Pauline Boss Shares 6 Better, Science-Backed Ways to Cope With Loss" by Meghan Rabbit, MariaShriver.com, 2/13/22.

A Cyber-Wisdom Intervention

We live in an age in which the Internet presents not only a range of opportunities but also a number of risks, from issues of privacy and financial safety to cyberbullying and online abuse. Inasmuch as children and young people are the forefront of using digital technologies, the cyber-phronesis research project will explore whether, how, and to what extent a targeted approach to character education can help adolescents aged 13 to 16 make better ethical decisions online. Grounded primarily in Aristotelian virtue ethics, the concept of cyber-phronesis, or cyber-wisdom, is understood here as a meta-virtue that can enable Internet users to make moral and wise decisions online that are informed by different virtues, including, for instance, honesty and compassion.

Employing a mixed methods approach, the project will

address the following research questions: What kind of moral decisions do adolescents aged 13 to 16 make when using the Internet and particularly when interacting with others on social media? To what extent do 13- to 16-year-olds make wiser decisions online as a result of completing a school program designed to cultivate components of cyber-wisdom?

The project will test the effectiveness of a school intervention designed to cultivate cyber-wisdom among secondary school students in England. The intervention will aim at developing four aspects of cyber-wisdom:

1. Cyber-wisdom literacy – the ability and language needed to identify different virtues online
2. Cyber-wisdom motivation – both a subjective and a collective vision of the good life and motivation toward achieving human flourishing online
3. Cyber-wisdom reasoning – the intellectual and critical ability to reflect on the best course of action online
4. Cyber-wisdom reflection – the practice of reflecting on one's own experiences online and of tuning the emotions involved in the process of making moral decisions online.

The project will promote cyber-wisdom education as a viable and desirable option—in tandem with different solutions—in the fight against online risks and is taking place between September 2021 and February 2022.

—Excerpted from "Cultivating Cyber-Phronesis" University of Birmingham, The Jubilee Centre for Characters and Virtue, Jubileecentre.ac.uk

Saved by a Song

Suicides can be "contagious," especially when amplified in the press. When a celebrity takes their own life, for instance, suicides rise by an average of 13 percent. But a recent study of a song by the rapper Logic shows that mass media and pop culture can help spread suicide prevention, as well. Logic wrote his song "1-800-273-8255" after fans told him his music had saved their lives. The song title is the phone number for the National Suicide Prevention Hotline, and the lyrics describe a high school student contemplating suicide while struggling with his sexuality. Ultimately, the student calls the hotline and decides not to end his life. The song peaked at No. 3 on the Billboard Hot 100 in September 2017. Now, a study of suicide rates from around that time shows it made a major impact: the number of calls to the hotline increased during the height of the song's popularity, and the average number of suicides nationally fell by 245.

"To know that my music was actually affecting people's lives, truly, that's what inspired me to make the song," said Logic. "And the fact that it actually did, that blows my mind." —Excerpted from "This Rap Song May Have Prevented Hundreds of Suicides," by RTBC Staff, ReasonstoBeCheerful.world, 1/5/22



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HEALTH NOTES FROM HEADQUARTERS

by Jean Paul Amonte DC, CMT, CHt

Conquer Your Fears to Heal Your Spirit

Fear is a natural emotion we all experience, yet how we choose to respond to our fears will determine our life's destiny and directly impact the health of our body, mind, and spirit. In the Cayce readings, fear is mentioned over 1,400 times in a variety of contexts. In some cases, fears reoccur in multiple lifetimes and show up as patterns in our lives, until they are confronted and resolved—and until they are dealt with, these fears can be detrimental forces. In one Life Reading, Edgar Cayce states, “Fear is the greatest destructive force to man’s intelligence.” (101-1)


Throughout the readings, Cayce warns that worries, anxieties, and fears will often worsen a condition and hinder the healing process: “Worry and fear being the greatest foes to normal, healthy physical body, turning the assimilated forces in the system into poisons that must be eliminated, rather than into life-giving vital forces.” (5497-1) In light of this, we should adopt practices such as taking a moment to feel gratitude and appreciation before we begin eating a meal, a practice many cultures share. “Saying grace” allows the mind to attune to a healthy, higher vibrational state and to visualize the food’s nutrients working to repair and heal us from within.

In another reading, Cayce states: “Fear is the root of most of the ills of mankind whether of self, or of what others think of self, or how self will appear to others. To overcome fear is to fill the mental, spiritual being with that which wholly casts out fear: the Love manifest in the world through Him.” (5459-3) When we find ourselves worrying, we should pause, take a few deep breaths, and meditate and/or pray for a few minutes to return back to the consciousness of our higher, spiritual self. Delving deeper, we could take an honest inventory of the things that worry us and cause fear. I strongly recommend journaling; writing out our fears and emotions is a therapeutic way to identify, heal, and resolve them. We can also look within our dreams to find emotional patterns that can lead us to the original cause of a fear. In one reading, Cayce gave this answer to an individual’s question about being afraid and running away in their dream: “The same presentation to self of self’s projection in such a manner as to bring fear. Perfect love casteth out fear. Where fear enters, there sin lieth at the door.” (136-18) So, rather than run away from what scares us, we must learn to approach our fear with understanding

and love. Of course, this is easier said than done.

I’ve witnessed the healing and transformative power of confronting fear in my own experience. Ultimately, this is about learning how to conquer our own minds, for the mind knows all of our fears, weaknesses and insecurities. One of my greatest fears growing up was speaking in front of people. But through practice and training my mind, I’ve discovered that public speaking is one of my best abilities, and now I absolutely love teaching classes and giving seminars! Another example is my overcoming my fear of swimming in open water. This took years of consistent practice. But now I’m able to compete in triathlons, and last August, I completed the Navy SEAL swim across the Hudson River. That experience is now one of my most treasured accomplishments!

Overcoming fear can be a simple process of setting clear, attainable goals, and then taking action. Done gradually and patiently, each achieved goal will become a measure of our progress, and the feeling of accomplishment we will experience is truly exhilarating. It’s that rewarding feeling of *Wow! I just did that!* These experiences and feelings then motivate us for the next challenge, as we witness our growth in conquering our fears. This is the process of discovering our own power and raising our spiritual vibration.

Cayce states: “In the application of self in the present, this entity . . . may be the teacher, the minister to many, will the entity first conquer fear in self. In that as is seen, as is known, will the entity find the answer in the all-creative energies as may be applied in the forces in man, making self ONE with that will conquer, bringing power—which is of the energy forces, or God, which is that all-knowing force that, made applicable in the life, leads one to the perfect understanding, wherein the ministry may be the good, as was given in Him. Do that!” (2893-1) 



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THE MULTIDIMENSIONAL MD

by Arlene Dijamco, MD, FAAP

Love Is the Way Through

Given all the challenges we have been facing lately, you may wonder *Why? Why is there so much suffering? Why all this stress? Why is the world the way it is? And what is the purpose of all this global trauma, if there's any purpose at all?*

It's a good idea to back up to see that dire challenges are not unique to our time. The Spanish flu, the Great Depression, two world wars, segregation, and the women's suffrage movement were all a part of Cayce's lifetime. People grew through all of it.

And we continue to grow. We are starting to recognize that generational trauma is real, that the effects of past generations influence the health of current generations. What our parents and ancestors went through can affect how our genes are expressed. For example, researchers found that people born to survivors of the Dutch Hunger Winter during WWII had higher rates of cardiovascular disease, diabetes, obesity, and schizophrenia. Often, what you're going through is bigger than you. The more you understand about your own story, the more access you have to healing.

In my last two articles, I wrote more about the body and mind. Now, let's take a look at the expansive spirit. Within spirit lies hope and resilience, though it's often a matter of remembering. Cayce's readings remind us that God "has not willed that any soul should perish. Thus, He has prepared a way, a manner through which each soul may become aware of its relationships to the Creative Forces." (1789-7) Even when pandemic grief is layered on top of personal and ancestral traumas, there is a way through. At each moment, we have an opportunity to shift course, not just for ourselves but for each other, for the Earth and her beings, and for future generations. This is an amazing pivotal moment in history.

If you are hurting, realize that the reason you hurt is because you love. You love yourself, you love other beings, you love the Earth. Don't be afraid of your pain, because through that pain, more love is shown, and that love is the way. It also helps to remember that you are not alone and that you are not meant to go through difficulties alone. Give your burden to God. Trust fully in God. As Cayce said, "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." (1789-7) If we really felt that we were

one with God, there would be no worry. Stepping into the Oneness of our soul with God is the path of ease. It's a critical time to remember this. During the pandemic, major medical centers are reporting a rise in what is called "broken heart syndrome." The hurt and fatigue that people are feeling is becoming overwhelming, and that's why it is so important to see the bigger picture.

There is a deeper message to be learned, which is that there is meaning to suffering. Suffering stretches us to grow. We can no longer ignore the soul's calling and Spirit's beckoning to be One. Ask that God's will be your will. Let yourself be an expression of that One Source. These times are asking us to grow in Spirit and to connect by way of Spirit even when we are physically apart. We are being asked to imagine a new way because the old one is not sustainable, and we are being asked to take care of ourselves, one another, and the Earth. "Realize that while you have a body, mind and soul, they are one . . . and that in the application of the WILL these are magnified, one or the other, in thy relationships to others." (1789-7)

On the earthly dimension, there is an illusion of separation. Our job is to take a step, moment by moment, with Spirit, to realize that we are all connected, despite the appearance of separation in the material world.

In my practice, I am seeing an increase in people waking up to Truth. They are healing on multiple dimensions—body, mind, and spirit—because of their ever-growing courage to be who they truly are. A few years ago, my TV audio suddenly turned on full volume and a Peppa Pig voice said, "Everyone is waking up!" It was so loud I couldn't ignore it. And that's what's happening to all of us now: we can no longer deny the Truth of who we are. And with that, there is an infinite potential for healing for all. 🌍



Arlene Dijamco, MD, FAAP, is an integrative physician, pediatrician, cranial osteopath, and the founder of All Worlds Health; go to AllWorldsHealth.com to learn more. She is also co-host with Corinne Cayce of the podcast *Creating Calm: Parenting with Mind, Body, Spirit*, streaming on various podcast platforms.



THE MEDICINE CABINET

by Deb Harding, ND, FABNO

The pH Diet— A Key to Good Health

In the diet we would keep about a 20 percent acid-producing to an 80 percent alkaline-producing diet. (1522-2)

Although naturopathic doctors learn a wide variety of health promoting diets, it was the Cayce material that really underlined the pH diet for me. Edgar Cayce re-iterated the pH diet repeatedly, in more than 330 readings, for immune support and prevention and treatment of chronic ailments. Often called the 80/20 diet, a pH balanced diet is characterized by eating 80% of daily intake from foods that form a higher, more alkaline pH and 20% of intake from those that form a lower, more acid pH. What are these alkaline and acid forming foods? Although there are some exceptions, alkaline-forming foods are fruits and vegetables. Acid-forming foods are grains, proteins, and starches. While we do need both categories of foods, the secret is in the ratio.

Acting on the readings, I introduced the concept of eating “alkaline” personally, especially for the common cold. I noticed that if I began the Cayce alkaline diet with a new cold, I routinely saw it go away in 0-3 days, vs 7 usual days of misery. Thus encouraged, over time I advised the diet in various situations in private practice. I saw one patient who was a teenager with community acquired MRSA (methicillin resistant staphylococcus aureus) infection. As can be the nature of MRSA, he had a recurring skin infection for months, despite being on multiple antibiotics. As we spoke more, it became apparent that his diet was the seat of the trouble. It consisted of fast food, frozen meat, and cheese meals, lots of snacks and sweets, soda. It appeared he did not consciously take in any vegetables or fruits. In the world of pH, his diet was very acid-forming.

I learned from the Cayce material that in an acidic environment, bacteria and viruses tend to thrive. Thus, I tailored his intervention around a brief but dramatic diet pH overhaul for a week. The first 3 days, breakfast was to be orange juice with 2 lemons squeezed into it, and citrus fruits. For lunch and dinner, he was to have vegetable-based soups, salads, cooked vegetables, and then fresh fruits. After these three days, they could re-introduce meat and starches, but only at about 20% of daily intake. He was to eat fruits and vegetables for 80% of his meals.

I followed up with them in one week. They did as instructed, and, lo and behold, his infection was gone! Even better, at a future follow up a month later, the MRSA did not return. I was thrilled and surprised to have made a successful resolution for this patient

so quickly. As I used this diet more, I saw many more positive results. These consistent positive results begged the question for me; what has science learned since Cayce’s suggestions? It turns out the pH balanced diet is more than a fad or holistic health trend.

The pH of blood is kept in a tight range for normal function. This range is 7.35-7.45. The body utilizes several buffering systems to keep our blood pH from a state of acidemia (less than 7.35) or a state of alkalosis (greater than 7.45). Both states of abnormally high and low pH result in serious medical consequences. However, what about subtle changes in the numbers, still within the “normal” range?

In the early 1980’s, it was shown in the research that diet can increase the acid load of the system and change pH towards the lower (more acidic) end of the physiologically normal range (around 7.36). When we eat, certain foods break down into precursors of acid production (mainly foods with high phosphorous and amino acids from proteins). When a person eats these foods that are acid-forming, several mechanisms happen with the result being that the body incurs increase in H+ (acids) and a decrease in plasma bicarbonate (base). If dietary patterns are chronic, a continued change in the pH towards the lower end of normal ensues. This trend to have a chronic low normal pH has been termed “low grade acidosis”. Countering this effect in the body can be done through the ingestion of base or alkaline forming nutrients (potassium, magnesium, calcium) which are largely found in foods of plant-based origin.

There is currently research to show that ‘low grade metabolic acidosis’ is associated with the development of kidney stones, progression of chronic kidney disease, Type 2 diabetes mellitus, hypertension, muscle wasting, non-alcoholic hepatic steatosis, cancer development and bone loss. There is even research associating increased overall mortality rate with low grade metabolic acidosis.

Thus, there is plenty of wisdom and science in keeping your pH balanced. Try it out yourself so you can benefit from this key to good health! 🌐



Deb Harding, ND, FABNO, has been a naturopathic doctor for more than twenty years. Her areas of focus are integrative oncology, environmental health, and the integration of Cayce ideas into general medical practice. For more information, visit DebHardingND.com.



HOLISTIC NUTRITION

by Simone Gabbay

Grow Your Own Sprouts

In my last column, we looked at options for ensuring a year-round supply of food in uncertain times; in this edition, we'll zoom in on the sprouting of seeds, legumes, and grains—a process that takes just a few minutes each day and provides a tasty, nutritious, and versatile food that can be enjoyed in salads, sandwiches, or as a crunchy topping on soups, casseroles, and side dishes.

Sprouts perfectly meet the call from the Cayce readings for fresh, locally grown foods, and you don't even need a garden. Sprouts can be grown in just a few days in your own kitchen or pantry, and their nutritional profile is impressive, as sprouting dramatically multiplies nutrient content while increasing the bioavailability of nutrients. With water as the catalyst, the sprouting process removes enzyme inhibitors (naturally present to prevent premature germination), making sprouts easier to digest than dry seeds and beans.

To sprout, you can use a jar, a shallow tray, or even a towel. More specialized equipment is available in natural food stores and from other retailers, but the basic, time-honored methods work well. Start by picking out any damaged or discolored seeds. If you're using the jar method, fill one fifth to a quarter of a wide-mouth mason jar with seeds and cover with cheesecloth or other natural breathable fabric. Rinse the seeds, then soak in water overnight before starting a cycle of rinsing two or three times daily, depending on the type of seed. There isn't space in this column for more detailed instructions, which can easily be found online or in the many books written on this topic. Below are some of the most popular types of sprouts and their properties.

Alfalfa. These popular sprouts are mild-tasting and blend well with stronger flavors, making them ideal for mixing with more pungent-flavored sprouts, such as radish or onion, or for use as a garnish on salads and in sandwiches. Alfalfa sprouts provide a wide range of vital nutrients but are especially rich in B vitamins, particularly thiamine (B₁). Chlorophyll content increases as the leaves develop and turn green during the sprouting process. Growing time: 3 to 7 days, depending on the desired length of the shoots.

Chickpea. Also known as garbanzo beans, chickpeas have a nutty, creamy flavor, and this also applies to their sprouted counterparts. Just like the bean, chickpea sprouts can be used as a base for hummus; in fact, making hummus with chickpea


sprouts takes less time because there's no need to cook them first. Chickpea sprouts are high in vitamin C and also provide iron, calcium, and magnesium. Growing time: 3 to 5 days.

Lentils. The most common types of lentils are the green-brown and the smaller red varieties, but there are many other kinds of different color and size. Sprouting increases the health-promoting antioxidant compounds in lentils, as well as their vitamin and mineral content. All types of lentils are easy to sprout as long as their hulls are intact. Growing time: 3 to 4 days.

Mung beans. Mung beans are among the most popular sprouting beans, partly because they are easy and quick to grow, which makes them ideal for those just starting out on their culinary sprouting adventure. Particularly high in thiamine (vitamin B₁) and riboflavin (B₂), mung bean sprouts also provide vitamin B₆, folate, and various minerals, including potassium, copper, manganese, and magnesium. Growing time: 2 to 5 days.

Peas. Although commonly considered a vegetable, a pea pod is botanically a fruit because it contains a seed. As with sprouted beans and lentils, the nutrient content of peas is multiplied by sprouting. A 2006 study by Urbano et al., published in the *International Journal of Food Science + Technology*, found that even though the soaking process prior to germination caused minerals such as zinc and magnesium to leach, the improved bioavailability after sprouting more than compensated for this loss. Growing time: about 3 days.

Watercress, wheat, millet, and rice, as well as radish and mustard seeds can also be sprouted, as can seeds of broccoli and other members of the highly nutritious cruciferous family of vegetables. Studies have shown that the consumption of broccoli sprouts was associated with a reduction in certain types of tumors and the levels of biomarkers of DNA damage. Blood pressure (if elevated) and inflammation levels were also lowered.

With such significant benefits, we would do well to include sprouting in our portfolio of culinary arts. Keep a good stock of quality seeds, and having fresh greens at hand becomes easier than ever. 



Simone Gabbay is a holistic nutritionist, based in Toronto, Canada. Her books are rooted in the Edgar Cayce health material and include *Nourishing the Body Temple*, *Visionary Medicine*, and *Edgar Cayce's Diet Plan for Optimal Health and Weight Loss*. You can learn more at SimoneGabbay.com.

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HOLISTIC ANIMAL CARE

by Doug Knueven, DVM

Pets Behaving Badly

(Q): Could a Life Reading be obtained through these sources for Aunt [268]'s little dog Mona?

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

I have been intrigued by this reading since I first found it twenty years ago. Was the Source joking when giving the snarky answer above? Was this an excuse to refuse such a reading? Could the sleeping Cayce interpret the Akashic Records but not decipher “dog language”? Or was the answer meant to help the seeker understand that animals think differently than we do and have different priorities? Even if we were able to understand the thoughts of our animals, we might not understand what those thoughts mean to them.

As a veterinarian, I often encounter people frustrated with their animal’s behavior. The biggest barrier to correcting the problem is that the person has misunderstood the situation. Too frequently animal caregivers attribute human emotions and motivations to their pet and fail to see things from the animal’s perspective. “She peed on the floor to spite me.” No, animals don’t think that way.

Take house-training a puppy. The typical new dog owner takes their dog for a walk to “go to the bathroom.” The dog is having a great time, but once they do their business, they get dragged back into the house. It doesn’t take long for the puppy to catch on, so they hold it in when they’re outside, and when the caregiver gives up and brings them back into the house, the puppy lets loose. If you were to think like a dog, however, you would take the puppy outside on a leash to the same place every time and stand there. No playing, no petting, no nothing. When the puppy finally does their business, you give praise and a treat and go for that walk. Soon the dog learns that the sooner it goes, the sooner the party begins.

Some dogs have a disgusting behavior of poop eating—also known as *coprophagia*. There are many theories as to why. Perhaps they are lacking a nutrient, or their body is not producing enough digestive enzymes. Coprophagia is such a problem that there is actually a food additive to make the stool taste bad (which would seem to be uncalled for!). Wolves, the closest living relative of the domestic dog, are known to sometimes indulge in coprophagia, so maybe this is a normal behavior. Still, why? A recent theory has to

do with the intestinal microbiome and the healthy balance of gut microbes important for health. In fact, cutting-edge medicine now recognizes the value of fecal transplants (the transfer of fecal material from a healthy person’s intestine to a sick person’s). So it may just be that a poop-eating pooch is practicing state-of-the-art self-care.

Moving on to cats, they scratch things. Scratching vertical surfaces is a normal behavior that stretches their ligaments, sharpens their nails, and marks their territory. It turns out there are scent glands in their paws, and scratching is one way for a cat to let others know whose property that couch really is. Of course, the surgical procedure of declawing a cat is cruel and outlawed in many countries, even in some US cities. The solution to the scratching problem is training. Providing a scratching post is a start, but cats don’t naturally scratch a scratching post. A two-pronged approach for scratching misbehavior is to use a pheromone treatment called FeliScent by Feliway on the scratching post to encourage scratching there and an essential oil like lemon as a repellent on the furniture to discourage scratching there. Punishing a cat when you see them scratch the furniture only makes them “think,” *I’ll never do that again—when she’s around*. In fact, punishing an animal for any reason is always a bad idea. It mostly causes the animal to be stressed, which leads to more misbehavior.

Cats are also prone to urinating outside the litter box. Medical problems such as a urinary tract infection or crystals in the urine can cause this, so always start with the urine tests your vet recommends. Any change in the household causes stress for a cat, which can lead to urinary issues—they don’t like change. For every cat there seems to be a different solution, so work with your veterinarian to come up with the answer.

Thinking like an animal is not as easy as it might appear at first. Please don’t assume your animal acts on the same motivations you have. It could take lifetimes to truly learn what the Cayce source called “dog language.” 🐾



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



CELESTIAL FORCES

by Karen Christino

Reciprocity

Edgar Cayce assured us that the planets, Sun, and Moon do exert influence over our lives but also that we have free will and can help temper our response to these forces when necessary. And Cayce went still further to say that it's a two-way street: the energies are reciprocal. A 1940 reading even stated that we here on Earth can influence the Sun!

In 1926, Cayce supporter Thomas B. Brown requested a reading on a published long-range weather forecast for the coming year based on sunspot cycles and land and sea conditions. Cayce said the report was somewhat “speculative” and commented, “Rather we would say that the emphasis be placed in the condition of density, or population, combined with the solar conditions.” (195-29) The idea must have proved intriguing to Cayce and his friends because years later the A.R.E. considered this reading topic for its Ninth Annual Congress.

Sunspots are cooler, visibly darker sections on the Sun, which Galileo observed with a telescope over four hundred years ago. As early as 800 BC, naked-eye sky watchers in China and Korea had also noted them. Sunspots are caused by magnetic disturbances that create solar flares, which release electricity and radiation into Earth's atmosphere, often reflected in the ethereal flickering of the northern lights, or aurora borealis. At their height, they may disrupt radio transmissions and power grids on Earth. The *Old Farmer's Almanac* considers sunspots for its long-term weather forecasts—and claims 80 percent accuracy since its first publication in 1792.

The approximate eleven-year cycle of sunspots has been connected with the influence of planet Jupiter in our solar system, though the cycles are somewhat irregular. Solar Cycle 25 began in December 2019 and should peak between 2025 and 2026, but scientists still can't agree whether we'll soon experience a high or low sunspot maximum. Cayce's perspective might explain why.

On May 1, 1940, the Cayce source approved readings for the coming A.R.E. Congress about the Egyptian period of Ra Ta and individual karma relating to world affairs. The reading rejected the topics of prophecy, free will, and political and economic conditions and postponed a question on race relations for a better time. The topic of sunspots, however, was of general interest, could be applied to a variety of subjects, and was deemed “a very helpful influence.” (254-106)

At the Congress, on June 21, 1940, Gertrude Cayce asked her sleeping husband to talk about “Sun Spots, explaining the cause of these phenomena and their effect on the earth and its inhabitants.” (5757-1) Cayce stressed our birthright of free will. But he also said that because of it, only humans can defy God: “thy disobedience in the earth reflects unto the heavenly hosts . . . what are the sun spots? A natural consequence of that turmoil which the sons of God in the earth reflect upon same.” (5757-1)

If our collective minds are turbulent, we can expect these disturbances to be reflected in the larger environment, including radiation from the Sun, which can then even affect weather here on Earth. Cayce said the sunspot maximum in 1926–27 could bring “for the next few years many changes of an exceptional nature in heat and cold.” But the reading also included the human element: “Only in RELATIONS to each other would these be considered.” (195-29)

In other readings, Cayce was more explicit about the divine law's conditional setup of “if . . . then.” A college athlete who asked if he was getting appendicitis was told that he could “give it to self, if you produce irritation or keep the activities of the system in such a low state as to allow inflammation to arise!” (391-4) There is a clear cause-effect relationship between actions and results. Edgar told a middle-aged woman that “it has ever been and is, even in materiality, a reciprocal world. ‘If ye will be my people, I will be thy God.’ If ye would know GOD, do Good. If ye would have life, give life.” (1158-9) The physical, mental, and spiritual are holistically intertwined. We influence not only our own physical bodies but also the wider environment, which includes the cosmos.

Cayce concluded the 1940 Congress reading with, “KNOW that . . . thy MIND—is the builder! As what does thy *soul* appear? A spot, a blot upon the sun? or as that which giveth light unto those who sit in darkness, to those who cry aloud for hope?” (5757-1) 🌐



Karen Christino's newest book is *Tecumseh's Curse: Indigenous Wisdom, Astrology, and the Deaths of U.S. Presidents*. Her other books include *Foreseeing the Future*, *The Precious Pachyderm* and *What Evangeline Adams Knew*. Learn more at KarenChristino.com.



DREAM TALK

by Christine Word

Sensing Your Soul

Edgar Cayce said that a dream is an experience of the soul translated by the subconscious. You might say you don't dream, but I beg to differ. The question is whether you remember your dreams, and that is a matter of choice. We could talk in terms of alpha, beta, delta, and theta waves of brain function, but the bottom line is that everyone dreams. The mind continues to function in different stages of consciousness, and the function of the mind while sleeping is dreaming—in fact, dreaming has been found to be crucial to mental health.

So, why don't you remember your dreams? There may be several reasons. First, do you get enough sleep? Next, are you interested in remembering your dreams? If you've been taught "Oh, it's only a dream" and other such discounting beliefs, you'll tend to subconsciously ignore what is given. Also, unless we desire to better our lives by becoming more conscious and making conscious choices, Cayce says our dreams will be a meaningless jumble to us. But if we set an intention or an ideal, as he suggests, to live in a way that enables spiritual growth, our dreams can be a rich source of wisdom.

Rosemary Ellen Guiley, author of *Dreamwork for the Soul*, says: "In dreams, we can receive high spiritual guidance, meet otherworldly beings, visit other dimensions, have contact with the dead, and explore new frontiers of consciousness . . . We are hungry for spiritual experience . . . We keep looking for ways to connect with the Source, yet every night, we have a hotline to God." Guiley sees three levels in dreams: a personal level, which relates to everyday life; an archetypal level, which uses mythic symbols and carries a bigger message; and a transpersonal level, which deals with other realms.

Here are some tips for remembering your dreams:

- Edgar Cayce stressed the value of recording our dreams and reviewing these records often. So get a dream journal and put it next to your bed, along with a pen and maybe a flashlight, or use a tape recorder and write the dream down later.
- Setting an intention and having an attitude of anticipation create the space for soul connection. Before you fall asleep, it's also helpful to review your day and then give yourself the suggestion that you will remember your dreams. My dream teacher, Mary Elizabeth Marlow of Virginia Beach, advises we ask for one clear dream—lest we wake with six dreams in one night. Overwhelming! It may take a few nights, but be persistent and willing and you will remember a dream.

- Before rising from bed, be still, with eyes closed, and remain in the in-between, or *hypnopompic*, state, to allow the dream to come back to you. Then gently turn and record the images and feelings from the dream in your journal. In *Edgar Cayce on the Spiritual Forces Within You*, A.R.E.'s John Van Auken explains the scientific reason for not moving before recording a dream, which has to do with the central nervous system and the autonomic nervous system being at cross-purposes. The central nervous system governs conscious functions, like walking and talking, while the autonomic nervous system governs subconscious functions, like dreaming.
- Record as many details as you can remember from the dream—the settings and surroundings; the colors; any people, animals, objects, numbers, etc., no matter how insignificant they seem; and your emotions in and out of the dream.
- If you have difficulty remembering your dreams despite your clear intention to remember, try drinking a glass of water before bed to insure you'll wake at night—but write the dream down before going to the bathroom!
- Working with your dreams in a group adds another dimension to dream life. If you are in a A Search for God Study Group, you may already have discovered this. If you're not part of a group, you can always start a dream group, as I did. The conversations elicited in groups add depth beyond measure.

You can sense your soul by remembering your dreams. Dreamwork connects us with our soul's guidance. Many dreams have no easy immediate interpretation. Only in hindsight may we see that we received what we needed in a dream, that our question was answered, that we glimpsed a teaching from the higher realms, or that we were given precognitive insight. And then there are the dreams where we get a visitation from someone we love who has passed from this Earth. Welcome to a new world! 🌍



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PERSONAL TRANSFORMATION

by Mark Thurston, PhD

The Psychology of Appreciation

Psychology—especially when it’s rooted in a holistic perspective of human nature—can provide valuable tools for our personal transformation. Understanding how the mind works can open the door to deeper ways of experiencing ourselves and the world. For example, I was struck by psychologist Herbert Puryear speaking about the “psychology of admiration” at an A.R.E. conference years ago. He explained that admiration is an example of positive psychological projection. Instead of limiting our understanding of projection to “the faults in others that irritate us must also be in us or they wouldn’t bother us so much,” he asked us to think about how we also project our goodness onto others through admiration: “the good we see in others must also be in us or we wouldn’t admire it so in them.”

I’d like to propose something similar here, but this time by considering the psychology of appreciation and how it connects us to our hearts and thereby deepens our experience in meditation.

Research from HeartMath tells us that “an effective way to improve mental, emotional, physical and spiritual well-being is to invoke and sustain such a sincere appreciation. The greater your capacity for sincere appreciation, the deeper the connection to your heart where intuition and unlimited inspiration and possibilities reside.” (HeartMath.org) There’s also considerable advice in the Edgar Cayce readings about the importance of appreciation, often spoken of in terms of the detrimental effects when it is lacking. For example: “The most despicable experience in any life may be, before the Throne of Grace, lack of appreciation!” (1094-1) and “The littlest, the smallest individuals, are those who lack the ability of appreciation.” (2559-1)

Let’s look at four aspects of appreciation, each a dimension of this quality that is so critical to heart-consciousness. The first is *gratitude*—for example, waking up in the morning and feeling appreciation for what we have in our lives. This capacity to feel thankful for the blessings in our lives is probably what we think of first when we hear the word *appreciation*. When gratitude is sincerely expressed, in that moment our consciousness moves to a less analytical and more feeling-based way of knowing. This open-hearted sincerity helps us to move to a place in consciousness where we feel connected to something bigger than ourselves.

Another aspect of appreciation involves *growth in value*. For example, the annual appreciation on a home’s value makes

the investment a wise decision. But this aspect of appreciation is not always just about monetary value. Anytime we make space to allow something to expand and grow, we’re experiencing this dimension of appreciation. As Cayce told one man, “. . . the increase and the surplus is the gift of appreciation as is the law.” (257-182) So when we sit in meditation and take a moment to be appreciative, we are cultivating this capacity for inner growth.

The third aspect of appreciation is *respect*—for example, when we don’t totally agree with someone but appreciate the point they make. This sort of appreciation seems relevant only to interpersonal relations, in which we honor someone else’s point of view, but *inner* respect is also a feature of appreciation, as we make friends with whatever arises in us during meditation. We avoid self-judgment and instead respectfully allow the thoughts and feelings that arise. When we do this, we’re using appreciation to deepen our meditation experience.

A fourth aspect of appreciation is *the capacity to notice*. An example of this is taking a music appreciation course and learning to recognize instruments we didn’t hear in a piece before taking the class. This aspect of appreciation is not limited to musical training; it applies to any endeavor that enhances our ability to see what was previously overlooked, ignored, or avoided. This kind of intuitive noticing is often a heartfelt knowing rather than an analytical conclusion. Ultimately, we want our meditation practice to help us notice our most authentic being.

All four of these dimensions of appreciation are exactly what we are trying to cultivate as we sit in silence and open ourselves in meditation: our capacity to be grateful, to allow what is most important to us to grow in value, to be respectful and befriend everything about ourselves, and to notice and remember the truth we’ve forgotten about life. And so, the psychology of appreciation is an important road map on our journey of personal transformation, giving us specific steps to follow for both more heart-centered meditation and wholehearted living. 🌀



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.



**Ascending Into
God's Love, Part II:
Moving from self to Self**

“We are eternal beings, already whole, and we are learning how to be co-creators with the loving intelligence of the Universe. On our journey, let us remember the admonition in the Cayce readings that ‘you grow to heaven, you don’t go to heaven. It is within thine own conscience that ye grow there.’”

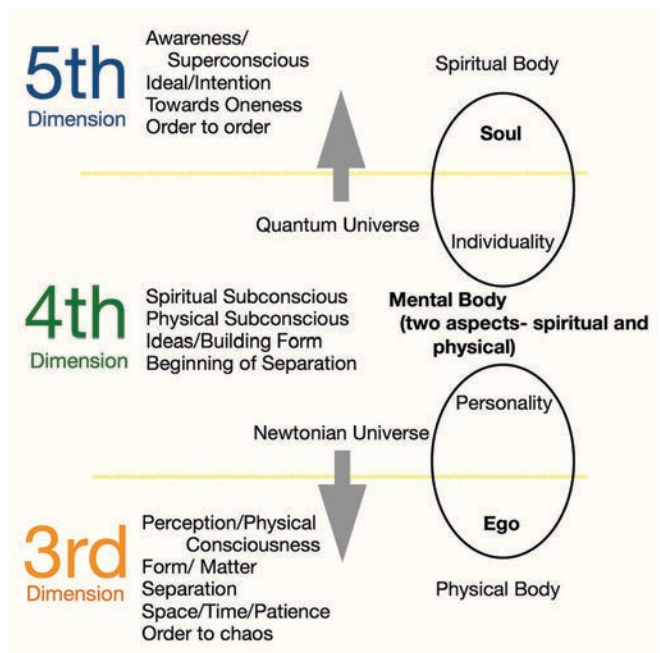
THERE IS A WELL-TRAVELLED TALE OF unknown origin that speaks of an elderly Native American who tells his grandson about a battle that goes on inside people. “My son,” he tells him, “there is a battle between two wolves inside us all. One is evil. It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego. The other is good. It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith.” The grandson thinks about this for a moment and then asks his grandfather, “Which wolf wins?” The old man answers, “The one that you feed.”

The story’s stark imagery resonates inside of us because of its inherent truth. The Cayce readings use similar language, telling us that “what our mind dwells upon, that our mind feeds upon, that do we supply to our body—yes, to our soul.” (1567-2) Quoting Deuteronomy 30:19, they go on to say, “There is today set before thee life and death, good and evil, and what ye choose with the will of thine own soul—upon that depends what the growth of the soul will be.” (288-36) “As each individual entity accepts and lives by this or that awareness, or consciousness, it gives power and spirit to same. Thus is each soul, each entity, a co-creator with that universal consciousness ye call God.” (2246-1) Our “SOUL—(is) that which was made in the image of thy Maker—not thy body, no—not thy mind, but thy SOUL was in the image of thy Creator” (281-41) and “God, the Creative Force, in creating souls—with the attributes of the ‘Over-soul,’ or the One—endowed each soul with FREE WILL, in its movement through time and space.” (815-7) So, our “will . . . is either the co-creator with the Creative Forces (or God) or in opposition to such in a material world.” (3412-2)

To understand the choice before us, we need to understand that “mind is the dividing line.” (262-80) The “body is temporal, mind is partially temporal and partially holy; the soul is eternal.” (2600-2) In dividing the mental body into the eternal and the temporal, the Cayce readings reflect the idea of a higher self and a lower self, or soul and ego, for which one finds an array of terminology in the spiritual

literature. The readings, at times, used the terms *individuality* and *personality*, and they let us know, “There should ever be less and less of self’s own personality and more and more of the individuality of the Christ Consciousness.” (705-2) This choice between “life and death” is basically a choice between love and fear. If our earthly consciousness does not emanate from a fifth-dimensional spiritual intent and an ideal that grows from the love of Spirit, it will be hostage to the purely physical fear-body, which has developed in all of us over the millennia from survival needs. In our youth, as we are taught to perceive a world of separate objects, with the potential to threaten and traumatize us, our first act of creation is to wall off a portion of our mental body as a defensive ego—for “fear is the greatest destructive force to man’s intelligence.” (101-1) In the process, we create an identity that is the polar opposite of and completely disconnected from Spirit. (See figure 1; also see the discussion of spiritual dimensions in Part I of this article, published in *Venture Inward*, Winter 2022.)

Figure 1



Our fear-body has been well documented by science over the past one hundred years, especially in the work of Walter Cannon and Hans Selye. Amazingly, only in the last twenty-five years have psychologists turned their attention to the study of love and positive emotions. This has also led to the creation of a wide range of new fields, ranging from psychoneuroimmunology to epigenetics. As expected when Spirit and love are understood as synonymous, thousands of studies clearly show that our positive emotions are life-giving, while those arising from fear are not. All positive emotions ignite powerful forces of growth in our lives, but love itself reigns supreme.¹ Defined by the moments of connection we share with other souls, love allows us to really see another and feel connected, evoking care, concern, and compassion within us. In that moment, our boundaries fade, and we transition to a higher dimension of consciousness as a union of energy forms between us—much like an electric charge. Love blossoms anytime two or more people—even strangers—share positive emotions. “So, does every act of love become . . . a RENEWING, a regeneration, a GROWTH.” (601-11) Harvard psychiatrist George Vaillant recently concluded, “Spirituality is not about ideas, sacred texts, and theology; rather, spirituality is all about emotion and social connection.”²

The Cayce readings urge us to “know . . . that which is the prompting of the urges that arise within self . . . lest these become stumbling blocks” (708-1) and to consciously choose the Self, as the ego mind speaks loudest and first.³ “For ever, day by day, is there a choice to be made by each soul. One may lead to happiness, joy; the other to confusion, to disturbing forces, to evil and to self-condemnation.” (1538-1) The readings emphasize how the power of our choice impacts the vibration we create, telling us that over a seven-year period if “one . . . is acted upon through the third eye alone, we will find one fed upon spiritual things becomes a light that may shine from and in the darkest corner. One fed upon the purely material will become a Frankenstein that is without a concept of any influence other than material or mental.” (262-20)

Metaphorically reflecting the stark divide science has found between quantum and Newtonian realities, the soul and ego also live in diametrically opposed realities (see figure 2). The ego or lower self—limited to the “earth-earthy” (262-85)—is fear-based, focused on survival and the senses, fixed and rigid in its approach, and selfish. The soul, or higher self extending from the higher dimensions, is love-based, focused on creation and the deeper reality, resilient and open to all possibilities, and “self-full.” “What, then, are the fruits of love? The fruits of the spirit, which are kindness, hope, fellowship, brotherly love, friendship, patience” (436-2), and “only in the fruits of the spirit . . . may the TRUE MEANING of life’s experience



Figure 2

and the purposes of life . . . be understood.” (1336-1)

Our “GROWTH depends upon whether all influences or desires, or hopes, are of a creative or spiritual source.” (1861-4) “Unless each soul . . . makes the world better, that corner or place of the world a little better, a little bit more hopeful, a little bit more patient, showing a little more of brotherly love, a little more of kindness, a little more of long-suffering—by the very words and deeds of the entity, the life is a failure; especially so far as growth is concerned.” (3420-1) “Begin in the beginning. Learn thy relationship with God. Stand oft and look thyself in the mirror and see if you see an image of the God you worship. If you don’t, change it. Change your disposition, smile more. Don’t hate anyone. Don’t begrudge anyone. And you will find life different.” (3544-1)

The Cayce readings suggest we learn and apply “the law that is ever present; like attracts like; like begets like.” (541-1) “If ye would have life, ye must give it. If ye would have love, ye must show thyself lovely. If ye would have friends, ye must show thyself friendly. If ye would have peace and harmony, forget self and make for harmony and peace in thy associations. So oft is the ego so enrapt in self that it feels it will lose its importance, its place, its freedom. Yet to have freedom in self, give it. To have peace in self, MAKE it—give it! These are immutable laws!” (1650-1) The Bhagavad Gita echoes this wisdom, “He is forever free who has broken out of the ego-cage of I and mine to be united with the Lord of Love.”⁴



Figure 3

To fully engage the law of attraction, we need to realize that what we draw to us is more of whatever vibration we are experiencing and manifesting in the present moment. Without mindfulness of the moment, much of our lives involves conditioned responses to recurring stimuli. As a result, our futures become a repeat of our past. To move beyond this dynamic, we need present-moment awareness of what we are feeling in the body and what we are thinking with the mind (see figure 3). “Between a stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom. The last of human freedoms is to choose one’s attitude in any given set of circumstances.”⁵

Once again, central to our soul growth is actively learning to use our will. “For without the gift of free will to the soul, how COULD it become aware of the Presence of the All-Abiding Creative Force or Energy called God?” (945-1) The readings tell us that “the will is that in the experience of the soul which separates . . . man from other creations that manifest in this . . . earth consciousness.” (1046-1) “Man alone is given that birthright of free will. He alone may defy his God!” (5757-1) “He gives you the free will to use as ye WILL. For He does not want . . . other than that one choosing to be equal with Him. If He had to knock you in the head to do it, or you had to become an automaton and pushed about, could you be equal with the Creative Forces?” (2981-4) “Making the will of self one with the Way . . . makes for life, love, joy, happiness—rather than the law that . . . causes the meeting of everything the hard way.” (1771-2)

One technique the readings recommend to enhance our mindful awareness is to “learn to stand aside and watch self pass by.” (1771-2) “Look then into thine own heart, thine own mind. See thyself, as it were, pass by. What is thy desire? What is thy purpose? What—and WHO—is thy ideal?” (1722-1) Michael Singer writes in *The Untethered Soul* that “to attain true freedom, you must be able to objectively watch your problems instead of being lost in them.”⁶ As you

Meditation: Climbing the “Ladder” of Spiritual Dimensions

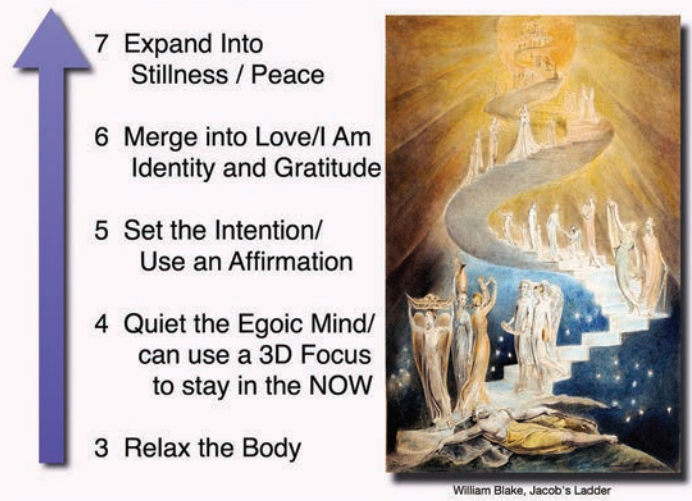


Figure 4

learn to “watch yourself pass by often,” the readings say, “You’ll change your relationships.” (3411-1) This practice of standing aside and observing ourselves can also help us be more allowing and accepting of others as we employ what the readings called “LOVING indifference . . . for ye have left it in the hands of the Creator” (1152-2) and are “acting as if it had not been.” (1402-2) “It is mercy and grace and love ye seek, and would show in thine experience one to another. In thine experience, have you found ever that to ‘get even’ with anyone made thee happy? To forgive them is divine and brings Happiness to all. THESE things SOW in the lives, in the hearts, in the minds of others. ‘Grace and mercy, Lord, not sacrifice—nor judgment.’” (262-109)

Another very important tool to bring us into the Now, into mindful present awareness, is meditation. Let’s look at how our model of spiritual dimensions applies to meditation, which the readings say “is the attuning of the mental body and the physical body to its spiritual source.” (281-41) The aim is to “open thyself to the consciousness of the I AM PRESENCE, that the Lord may speak with thee.” (397-2) While “prayer is as a supplication or a plea to thy superior . . . meditation is . . . meeting on common ground.” (281-28) We are to climb the dimensional ladder to the top, so to speak, and “as ye open thy mind, thy body, thy soul, ye will find Him there . . . for He is closer than thyself. For He would be thy very self.” (833-1) “For ye are RAISING in meditation actual CREATION taking place within thy inner self!” (281-13) (See figure 4.)

Preparation for meditation “should be . . . the choice of the body from its own development” (2475-1), though we are also advised not to get too focused on physical posture as “the guiding element, then the hope or faith is lost in form!” (262-17) Our personal choices involving the “use of intonations, the breathing, the posture should be rather an outgrowth of attunement than (for) the purpose of attunement.” (281-35) These should include “EMPTYING self of all that hinders the creative forces from rising along the natural channels”

(281-13) by choosing from techniques that relax the physical body as well as ways to focus the mind to help quiet its ego chatter, widely known as “monkey mind.”

From here, we focus our awareness on continuing along the ladder of spiritual dimensions. “As you meditate . . . know the Mind has many windows. And as you look out of your inner self, know where you are looking, where you are seeking. What is your ideal?” (ECRL 262-78) “Enter into the silence with . . . an affirmation to the inner self” (282-5) and so “FILL the mind with the ideal that it may vibrate throughout the whole of the MENTAL being . . . Fill ALL the centers of the body, from the lowest to the highest, with that ideal” (1861-4), and “approach the throne of grace, mercy, love, hope” (257-123) holding the vibration of love and gratitude in awareness. “Then, listen—listen! For it is not in the storm, not in the noise, but the still small voice that rises within.” (826-11) Remembering again that “like begets like” (261-15), know that the Universe will respond to the vibrational energy you are presenting and that “the more oft one enters into the attunement, the more easily does there come the power, the purpose, the tone of inspiration.” (489-4)

Finally, it’s important that we stay “true to self, making for those activities that bear the fruits of the spirit; just being kind, just being gentle, just being patient, just showing fellowship, just showing brotherly love” (251-15), “for little by little we gain that understanding that comes from keeping a heart, a mind, a life in the light.” (262-7) As we actively manifest the “fruits of the spirit,” we should find ourselves living “the joyous life, the happy life” (397-1), what the readings once called “the Happy Way.” (262-109) As we find the peace and joy that keep us in present-moment awareness, our souls move forward.

This truth is captured in a Hindu parable about two sages meditating in the forest.⁷ One sage was plunged into such profound mental stillness that moss and cobwebs covered his immobile body; the other danced around a tree singing God’s praises. One day Krishna, who had descended from heaven, came through the forest. Sensing his divine presence, the first sage awakened from his trance and called out, “O, Krishna, when you return to heaven will you please ask the Supreme Brahma how much longer it will take for me to attain realization and then come back to let me know?” Krishna consented to this request, and as he passed the second sage, the same request was made by him and granted.

After consulting with the Supreme Brahma, Krishna returned to earth to tell the first sage, “It will take you but three more lives upon the wheel of birth and death, and thereafter realization will be yours.” Hearing this, the sage began to moan and complain, “For many years, many lives, I have struggled to attain, with the most rigid of practices and meditations. Must I continue for three more long lives

of discipline, suffering, and effort?” With this, he sank into a dark despair. Krishna then went to the second sage to say, “The Supreme Brahma has told me that before realization can be yours, you will have as many lives as there are leaves on the tree about which you dance.” The sage looked up into the tree and mused, “This tree must have at least ten thousand leaves,” and turning to Krishna he cried out, “You mean only ten thousand more lives and I will attain realization? How can I thank you? Only ten thousand! I am so happy.” At this, a great voice from heaven proclaimed, “My son, you have attained realization at this moment!”

So often we forget that when we choose Spirit over ego, “life should be joyous, happy, open, and ALL that brings hope.” (2647-1) We are eternal beings, already whole, and we are learning how to be co-creators with the loving intelligence of the Universe. On our journey, let us remember the admonition in the Cayce readings that “you grow to heaven, you don’t go to heaven. It is within thine own conscience that ye grow there. For there first must come peace and harmony within thy purpose, thy ideal, thy hopes, thy desires . . . if you would make the experience in the earth of value to thee.” (3409-1) “Be more gentle, more loving, more kind to all; for little by little we gain that understanding that comes from keeping a heart, a mind, a life in the light.” (262-7) For “there is ONE way, but there are many paths” (3083-1), just “as there may be many drops of water in the ocean yet they are all of the ocean.” (262-87) “HOLD FAST to that love of LIFE for its beauty that it may bring in harmonious experiences” (1367-1), for “it is not sacrifice but peace, grace and mercy that we would manifest among the children of men. For God is love.” (262-116) 🌐

¹ Barbara L. Fredrickson, *Love 2.0: Finding Happiness and Health in Moments of Connection* (New York: Plume, 2013).

² George E. Vaillant, “Positive Emotions, Spirituality and the Practice of Psychiatry,” *Mens Sana Monographs* 6, no. 1 (January–December 2008): 48–61.

³ *A Course in Miracles* (Mill Valley, CA: Foundation for Inner Peace, 1992), pp. 87, 100, 454.

⁴ Eknath Easwaran, *Ghandi the Man* (Tomales, CA: Nilgiri Press, 2011).


⁵ Viktor E. Frankl, *Man’s Search for Meaning* (Boston, MA: Beacon Press, 2006).

⁶ Michael A. Singer, *The Untethered Soul* (Oakland, CA: New Harbinger Publications/Noetic Press, 2007).

⁷ Alan Watts, *The Supreme Identity* (New York: Pantheon Books, 1972).



ERIC MEIN, MD, is the author of several books, including Edgar Cayce’s Keys to Health. He was cofounder and president of the Meridian Institute, which did research on Edgar Cayce’s medical readings, and also served as medical director for the A.R.E.’s Health and Rejuvenation Research Center. Now retired from clinical practice, he and his wife, Catherine, are enjoying their spiritual journey together in Virginia Beach.



The Emerging Science on Awe

BY SUMMER ALLEN, PhD

A MAJESTIC WATERFALL, THE TAJ MAHAL, towering redwoods, the Grand Canyon, a tornado, Beethoven’s Symphony No. 9, Monet’s *Water Lilies*, a fractal, a spiritual experience, a child being born, a speech by Martin Luther King Jr., the view of Earth from space. What do all these things have in common? They’re likely to induce one of the most mysterious and mystifying of emotions: awe.

Awe is difficult to define, which may help explain why psychologists—until recently—have kept their distance from this particular emotion. While religious scholars, philosophers, and sociologists have considered awe’s role in religious transformations, aesthetics, and political change, psychologists historically had only a fleeting interest in the emotion. But in 2003, psychologists Dacher Keltner and Jonathan Haidt presented a “conceptual approach to awe” in their paper “Approaching awe, a moral spiritual, and aesthetic emotion.”¹

But what exactly is awe? In their paper, Keltner and Haidt note that the word *awe* is derived from words in Old English and Old Norse that expressed “fear and dread, particularly toward a divine being.” The English meaning evolved into

“dread mingled with veneration, reverential or respectful fear, and the attitude of a mind subdued to profound reverence in the presence of supreme authority, moral greatness or sublimity, or mysterious sacredness.” How best to characterize a state or an emotion that can be elicited by such various experiences? Keltner and Haidt propose that all awe experiences have two essential central features in common: perceived vastness and a need for accommodation.

Perceived vastness

While many stimuli that elicit awe are physically vast, Keltner and Haidt’s idea of “vastness” goes beyond literal size and includes stimuli that are perceptually or conceptually vast, such as a complex scientific theory. “Vastness refers to anything that is experienced as being much larger than the self or the self’s ordinary level of experience,” they write. So while we can perceive a sense of vastness in the face of an open plain or a giant redwood tree, it can also be induced by “social size”—like prestige, authority, or fame—or by something intricate or complex—like a fractal or an impressive work of art or music. Essentially, any stimulus that exceeds a person’s normal

range of experience in one attribute or another could lead to the perception of vastness, as can stimuli that lead people to feel as if they are part of something larger than themselves.

Need for accommodation

Accommodation, according to Keltner and Haidt, refers to psychologist Jean Piaget's "process of adjusting mental structures that cannot assimilate a new experience." In other words, your conception of the world needs to shift or expand in order to make sense of this new experience. Keltner and Haidt emphasize that awe involves a need for accommodation that may or may not be met. "The success of one's attempts at accommodation may partially explain why awe can be both terrifying (when one fails to understand) and enlightening (when one succeeds)," they write. The "need for accommodation" explains why we find these experiences of awe so mind-blowing.

"Flavors" of awe

Keltner and Haidt also propose five peripheral features that can "flavor" awe experiences, producing a diverse range of awe-related states.

Threat-based awe is likely accompanied by fear. Stimuli that may elicit threat-based awe include a charismatic leader like Hitler or an extreme weather event like an electrical storm. *Beauty-based awe* is flavored with aesthetic pleasure and may be elicited by a person, a natural scene, or a work of art. *Ability-based awe* is thought to co-occur with admiration of a person's "exceptional ability, talent, and skill"; examples include seeing an especially talented musician or stellar athlete. *Virtue-based awe*—the awe one feels when in the presence of someone displaying virtue and strength of character—would likely be accompanied by feelings of elevation; an example of virtue-based awe might be reading about the lives of saints. *Supernatural causality-based awe*—what one might experience if they saw an angel, a ghost, or a floating object—will be tinted with an element of the uncanny, which can be terrifying or glorious depending on the source.

It is important to note that these "flavorings" are theoretical

variations of awe experiences rather than experimentally validated categories. Write researchers Alice Chirico and David B. Yaden, "It is unclear how consistent this part of Keltner and Haidt's theory is with mainstream emotion theory, though these themes provide interesting avenues for further empirical research."²

Awe as a self-transcendent experience

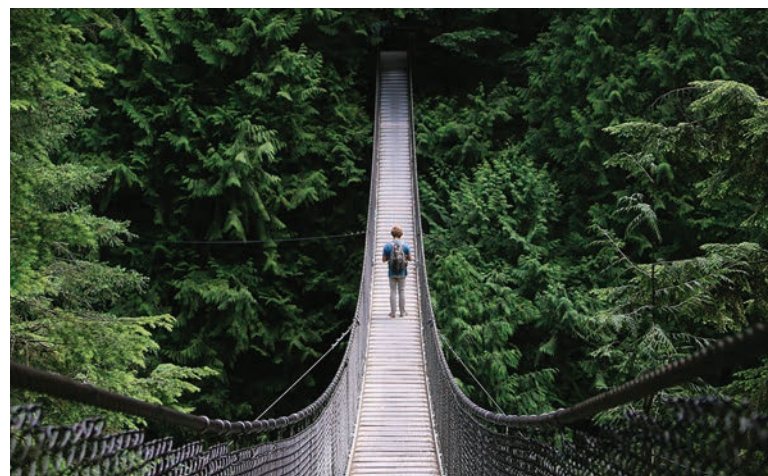
Since Keltner and Haidt's 2003 article, multiple studies have shown that awe experiences are often accompanied by a diminished sense of self (often termed "the small self"), feelings of connectedness with others, and a sense of being in the presence of something greater than oneself. These findings have led David Yaden and others to suggest that awe can be classified not just as an emotion but also as a type of altered state of consciousness called a "self-transcendent experience (STE)."³ Other STEs include states like "mindfulness" and "flow."

General Elicitors of Awe

In the past fifteen years, a few studies have attempted to identify the general features of stimuli that are more likely to elicit feelings of awe in people. Several studies have empirically explored the various experiences that elicit awe and have identified that certain types of stimuli and events appear to be more common elicitors of awe than others.

Nature

Perhaps due to its inherent vastness, nature is a particularly prominent elicitor of awe. In a study where undergraduate participants were asked to recall a time when they had encountered a "really beautiful" natural scene and then rate the extent to which different emotions described their experience on a 1 to 7 scale, the average rating for "awe" was 6.07.⁴ In another study, in which undergraduate students recalled a time when they had experienced a "profound sense of beauty," the majority (55 percent) of the beauty experiences involved nature, and students reported feeling a high level of awe (an average of 4.5 on a 1 to 5 scale) during the beauty experiences.⁵



Threat-based awe

Some research has found evidence of Keltner and Haidt's proposed threat-based flavor of awe. One study found that people who watched video montages of threatening natural phenomena, like volcanoes and tornadoes, experienced more awe than people who watched a neutral video about the construction of a countertop.⁶ A later study found that when participants were asked to describe "an experience in which they felt intense awe," roughly 21 percent of the experiences involved threat-based awe.⁷ These included memories of the September 11 attacks and the space shuttle *Challenger* explosion, as well as personal experiences such as "crawling out to the edge of a ledge at the peak of a mountain with a large lake 2,000 feet below."

Spiritual and religious experiences

Spiritual and religious experiences can also elicit awe, although surprisingly few psychological studies have explored the link between spirituality or religion and awe.

In a 2011 paper, Edward Bonner and Harris Friedman analyzed the major themes evoked by the interviews in Kirk Schneider's 2009 book, *Awakening to Awe: Personal Stories of Profound Transformation*.⁸ Among the ten themes that Bonner and Friedman extracted from the personal stories in the book was the concept of the "numinous." They define the numinous as "a nonrational aspect of religious experience that arises upon sensing the presence of something seen as holy, such as a divinity." Multiple people in Schneider's book recount this type of awe experience.

Bonner and Friedman also discuss the various relationships between religion, spirituality, and awe: "For many, religion is their sole source of spirituality; for others, spiritual experiences arise from both religious and secular activities, and there are those who have no religious affiliation yet experience spirituality through a variety of means. For all who acknowledge a spiritual life, the numinous is that aspect of spiritual experience wherein the individual senses and reveres a transcendent presence of some sort. This presence may be conceived of as a deity, a spirit, a universal consciousness, or

some other construct, depending on the belief system of the individual."

Only a few experimental studies have explored the relationship between spirituality/religion and awe. In one such study, undergraduate students were asked to describe a memory that involved a spiritual transformation. They were told that this transformation "may be of the religious variety, it may have to do with what you consider to be sacred, it may be in response to something in nature, it may result from relationship with other people, or art, or many other things." These students reported experiencing a high level of awe associated with their spiritual transformations (an average of 3.9 on a 1–5 scale). More than a third of the students recounted spiritual experiences that involved a religious event, suggesting that religious experiences in particular may be frequent awe elicitors. Transformative spiritual experiences also appeared to produce lasting changes in the students: more than half reported having a changed understanding of themselves, almost 30 percent described a changed understanding of the world, more than a quarter of the experiences had a feature of "religious strengthening," and more than one in five reported that the experience changed their sense of connection with God.⁹

Another set of studies found that recalling spiritual experiences elicited awe in both religious and non-religious people.¹⁰ This study also found that religious and non-religious people recalled different types of spiritual experiences. Religious people were more likely to report traditional religious experiences—as well as life or death experiences. The authors highlight how elements of religious rituals frequently evoke a sense of smallness (towering cathedrals, kneeling in prayer, etc.). On the other hand, non-religious people were more likely to report different types of spiritual experiences (e.g., yoga, nature, science). This may suggest that people—particularly non-religious people—have a rather diffuse understanding of spirituality. In fact, the authors write that "the experience of awe and small self may be one of the essential points of overlap that could help us to understand the meaning of spirituality without religion."



The “overview effect”

The ultimate awe elicitor may be one that few of us will be able to experience: the view of Earth from space. This experience is known as the “overview effect.” Accounts from multiple astronauts have “attributed deep feelings of awe and even self-transcendence to this experience,” according to a study by David Yaden and colleagues.¹¹ One reason why this view is such a potent elicitor of awe is its vastness. “The wholeness of the Earth makes it a symbol of almost all that is meaningful in human life; it has tremendous, perhaps absolute, conceptual vastness,” write Yaden and his colleagues. “Seeing it from a distance, when one is disconnected physically yet connected emotionally conjures thoughts of home, of the entirety of one’s world, and of mankind as a whole.” Because this view is such a radically different perspective from how we normally see Earth, it makes sense that seeing Earth from space would inspire a profound need for accommodation.

Some of Awe’s Effects

Evidence from studies to date suggests that feeling awe can lead to a host of physiological, psychological, and social effects. These range from goose bumps to an expanded perception of time to increased generosity. Though new findings on the physiological effects of awe continue to emerge, there is an even more robust body of research attesting to awe’s psychological effects, which include both cognitive and emotional outcomes.

The small self

Perhaps the most studied psychological effect associated with awe is the “small self.” In one study, participants who were asked to describe a time when they had observed a beautiful natural scene reported feeling more awe and more strongly reported feeling “small or insignificant” than those who described a time when they had felt pride about a personal accomplishment.¹² Another experiment found that staring up at towering eucalyptus trees elicited more awe and feelings of the small self than staring up at a tall building, suggesting that physically large stimuli do not universally evoke the small self. Spiritual experiences may be particularly good at evoking

the small-self effect. One study found that recalling spiritual experiences led both religious and non-religious people to report more of the small-self effect than recalling a humorous experience; moreover, the extent to which people felt small could predict their level of awe.¹³

Humility

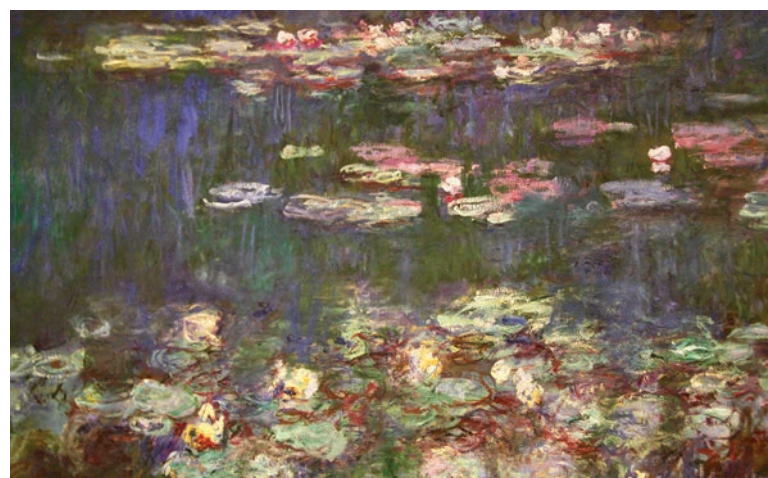
Awe may also make people more humble, at least according to one recent study.¹⁴ This study found that people who are more dispositionally prone to experiencing awe were rated as more humble by their friends; people who reported feeling more awe over the course of two weeks also reported feeling more humble; and experimentally inducing awe in participants led them “to present a more balanced view of their strengths and weaknesses to others and to acknowledge, to a greater degree, the contribution of outside forces in their own personal accomplishments.” Why might a relationship exist between awe and humility? Both feelings are key to people’s understanding of their place in the world. “Humility, central to having a realistic and secure sense of the self alongside an appreciation of the value and contributions of others, represents a vital virtue at the foundation of morality and [is a] key to living in social groups,” writes researcher Jennifer Stellar.

Perception of time

Awe may also expand our perception of time. One study found that people induced to feel awe agreed more strongly with statements suggesting that time is plentiful and expansive than did people induced to feel happiness.¹⁵ Other experiments in this study found that if people who felt awe experienced this expanded perception of time, they were then more willing than other people to volunteer their time to help others, to prefer experiential purchases over material ones, and to report greater satisfaction with their lives. The researchers speculate that by causing people to be immersed in the moment, awe may allow people to savor the here and now.

Connectedness

Research suggests that awe helps people feel more connected



to other people and to humanity as a whole. A study of 1,535 middle-aged and older adults found that those who reported more awe of God also reported feeling more connected to others.¹⁶ Another study found that people with high dispositional awe who were asked to write twenty responses to the question “Who am I?” wrote more responses that emphasized “membership in a universal group” than did people who reported experiencing awe less frequently.

A recent study suggests that self-esteem may modify the effect of awe on feelings of connection. Specifically, people with lower self-esteem reported less identification with others after being exposed to an awe-inspiring video than a neutral video, but people with higher self-esteem reported more identification with others in the awe condition.¹⁷ The researchers suggest that people with lower self-esteem may be more likely to experience awe as threatening, leading to “a defensive reassertion of selfhood through disconnecting from others.”

Decreased materialism

In one study, participants who recalled an awe experience placed less value on money than did participants who recalled happy or neutral experiences, and viewing awe-inducing images reduced the effort people were willing to put into getting money (where effort was measured by tolerance for listening to the unpleasant sound of nails scratching). Importantly, this effect was seen with different variants of awe-inducing images, including negative and non-nature images.¹⁸ What might explain this inverse relationship between awe and materialism? According to the researchers, the answer may lie in the self-transcendence that can result from awe. “People in awe start to appreciate their sense of selfhood as less separate and more interrelated to the larger existence,” they write. “The experience of awe elevates people from their mundane concerns, which are bounded by daily experiences such as the desire for money.”

Spiritual feelings

For many people, experiences of awe are deeply intertwined with religiosity and spirituality, and awe is an inherent component of many religious traditions, stories, and rituals. According

to psychologist Kirk Schneider, a sense of awe is “foundational to the major religions and may even be at the vanguard of a new spiritual consciousness”—what he calls “awe-based consciousness” or “enchanted agnosticism” and others term “post-secular humanism.”¹⁹ Schneider suggests that this “awe-based consciousness” is highly compatible with the spiritual seekers amongst the growing number of “Nones”—people who do not identify with a particular religious group.

And, indeed, research from a few experimental studies suggests that awe may increase spiritual and/or religious feelings. In one study, undergraduate students who watched videos expected to elicit self-transcendent emotions (including awe)—for example, a video of childbirth or a nature video—reported being more religious (as measured by the extent to which they agreed with statements like “Religion is important in my life” and “Without God the world would not have a meaning”) than people who watched a neutral video of a man making beer; however, people who watched a humorous video also reported this increase in religiousness.²⁰

Scientific thinking and learning

Science is another framework for understanding, so one could reasonably wonder whether awe might lead people to embrace a scientific worldview in order to make sense of their experiences and perceptions. Indeed, some research has explored that question. A recent theoretical paper argues that awe may help facilitate scientific learning and reasoning in children.²¹ “The feeling of uncertainty created by this gap between knowledge and experience triggers a need for accommodation that promotes explanation and exploration, two crucial antecedents of learning,” write the authors. For example, when a child sees an anvil and feather drop at the same rate in a vacuum, this experience likely violates the child’s intuitive understanding of how gravity works, creating a need for accommodation (and likely awe), and encourages them to develop a new theory about the relationships between weight, gravity, and motion. In agreement with this theorized role for awe, a recent set of six studies found that people who have a greater disposition to experience awe had a more accurate understanding of the nature of science.²²



Awe as a transformational experience


Theory and anecdotal accounts suggest that some intense awe experiences can provoke such profound cognitive accommodation that they create life-lasting changes in how people view themselves and the world. Clinical psychologist David Elkins discussed such transformative awe experiences in his 2001 essay, “Reflections on Mystery and Awe.”²³ Elkins notes that theologians and religious scholars such as Rudolf Otto and Mircea Eliade have characterized concepts that seem to encompass such experiences and that prominent psychologists have considered what could be described as transformative awe experiences. William James wrote *The Varieties of Religious Experience*, which Elkins notes features many “stories of awe-filled encounters with the mystical and the sacred.” And he describes how Abraham Maslow “was almost obsessed with the realm of being and with those mystical, awe-filled moments in life that he called ‘peak experiences.’”

Perhaps the most moving example of a transformative awe experience included in this essay comes from psychiatrist, neurologist, and Holocaust survivor Viktor Frankl, who recounted an experience he had after being liberated from a concentration camp. His wife and family had been killed, and he had been filled with despair.

One day, a few days after the liberation, I walked through the country past flowering meadows, for miles and miles, toward the market town near the camp. Larks rose to the sky and I could hear their joyous song. There was no one to be seen for miles around; there was nothing but the wide earth and sky and the larks’ jubilation and the freedom of space. I stopped, looked around, and up to the sky—and then I went down on my knees. At that moment there was very little I knew of myself or of the world—I had but one sentence in mind—always the same: “I called to the Lord from my narrow prison and He answered me in the freedom of space.” How long I knelt there and repeated this sentence, memory can no longer recall. But I know that on that day, in that hour, my new life started. Step for step I progressed, until again I became a human being.

“Awe is a lightning bolt that marks in memory those moments when the doors of perception are cleansed and we see with startling clarity what is truly important in life,” writes Elkins, who had Frankl as his graduate professor and is a proponent of using awe in psychotherapy. “Moments of awe may be the most important, transformative experiences of life.”

Future Directions

The science of awe is ripe for future exploration; what researchers don’t know about awe far eclipses what they do know. It’s an exciting time for the science of awe. With increasing interest in the topic, the future looks bright—maybe even awesome. 

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Nurturing Wonder in Our Children

BY CORINNE CAYCE, MA



“How do we know space goes on forever?”

DURING THESE PANDEMIC YEARS, I’VE NOTICED THAT THE HIGHLIGHT OF MY DAY IS OFTEN my morning drive to school with one of my children. My children go to different schools, and my husband and I trade off during the week driving each one to school. The ride to school is alone time with one of my children. The bustle of the morning as we prepare for the day has subsided, the day has yet to unfold, and we have twenty minutes to be together without anything else that’s supposed to happen except safely driving to our destination. Many mornings this time is quiet. I may ask about their dreams the night before, and they may or may not want to talk about that. Sometimes my eight-year-old son will tell me about his Lego® creations or what his opponents in his next basketball game might be like. My eleven-year-old daughter might request a favorite song or ask me a question about a billboard we pass. But sometimes, sometimes, there is gold in those morning rides.

For example, the other day as we drove to school, my son asked me, “Mama, how do we know space goes on forever?” When I glanced in the rearview mirror, my son’s eyes were on the great blue dome of sky outside the car window. The road to my son’s school runs along a spine of peaks in the Blue Ridge Mountains, and we look out the car window across the layers of those mountains. We drive out of the forest where we live and in to where the sky feels big. There is space on all sides.

His question led us to talk about the round earth and how tiny we all are on top of it, what it feels like to imagine our tininess in all that space, and how in the dark, when the stars appear, we feel space stretching out. He started to talk to me



about what he imagines the future will be like, but then we turned on to his school's road, and I heard him exhale as we moved on to discuss which of his classmates might be in the car in front of us. But for a little while, we were in the bigness of our experience of being alive together, feeling into what is beyond the comprehension of our minds and letting ourselves rest there for a bit. I tasted a feeling of awe for a few moments, evoked by my son's taking in the natural world around him, and that feeling shifted how I related to the rest of my day.

What happens in us when we experience awe?

In her new book, *Atlas of the Heart*, Brene Brown writes, "Researchers have found that awe "leads people to cooperate, share resources, and sacrifice for others" and causes them "to fully appreciate the value of others and see themselves more accurately, evoking humility." Some researchers even believe that "awe-inducing events may be one of the fastest and most powerful methods of personal change and growth." She writes that we most frequently describe having moments of awe and wonder in nature, in relationship, in spiritual experiences.

The Edgar Cayce readings are clear in their teaching that the easiest way for children to touch moments of awe is through nature. When asked, "How is the best way to explain God to children under twelve years of age?" Reading 5747-1 answers, "In nature. As the unfolding of that that is seen about the child itself, whether in the grasses, the flowers, the birds, or what; for each are an expression of the Creative Energies in its activity, and the sooner every soul would learn that they themselves are a portion of everything about same [about themselves], with the ability within self to make one's self one with that that brought all into being, the change is as that of service in its naturalness." Here, I believe the Cayce readings are pointing to the same truth the research on awe has found. When we are present deeply with even the simplest aspect of nature and allow ourselves to open to awe, we naturally become attuned to our connection with all that is around us. We see ourselves more clearly and are moved toward humility, generosity, and service.

The Cayce readings go on to say, "...for the closer association with nature, nature's storehouse, and to the God of nature that is within and may manifest in self, will bring awakening." (2986-1) This awakening is the shift into awe, the opening and surrendering to an experience of oneness. Researchers Ulrich Weger and Johannes Wagemann define awe as, "inspire[ing] the wish to let shine, to acknowledge and to unite." When I read these qualities of awe, the qualities of Christ Consciousness that Cayce shared come to mind: peace, kindness, self-control, gratitude.

As part of my preparation to write this article, I read through several issues of *The A.R.E. Journal* from the early



1980s, when the A.R.E. briefly ran an early childhood school in Virginia Beach. A lead teacher, Rosemary Chute, wrote in A.R.E.'s Child Development Series *Nature as a Tool for Awareness*: "It is awe and reverence for nature that we wish to recognize as a vital classroom tool. Children who are allowed and encouraged to respond to nature from their feeling natures, and who see evidence of such responses from the adults around them, participate in a continual unfolding and attunement with Creation."

The late marine biologist and author of the well-known *Silent Spring*, Rachel Carson concurs, writing about awe and children in her book *The Sense of Wonder*: "If I had influence with the good fairy who is supposed to preside over the christening of all children, I should ask that her gift to each child in the world be a sense of wonder so indestructible that it would last throughout life, as an unailing antidote against the boredom and disenchantment of later years, the sterile preoccupation with things that are artificial, the alienation from sources of our own strength." Carson touches here on the spiritual resilience that comes from stepping into moments of awe, specifically those that are so readily available in nature.

There is an attuning that naturally happens in nature. The Cayce readings speak to this: "How, you then ask, may the entity so attune self? By looking at the beauty of a sunset, of a rose, of a lily, or of any of those things in nature, and by the very nature of the mood that these create in self . . . express the nature of these as they express themselves in their unfoldment. And gradually may the entity so enter into the accord with same [nature] as to, in self, attune self with that unfoldment, that beauty, that nature to which it adapts itself for the healing

forces necessary for our awakening to our relationships to the Creative Forces." (949-12)

What I see this Cayce reading pointing to, at its root, is that when we experience moments of awe it becomes easier for us to believe and surrender to the truth that we are already at one with the Creative Forces, or God. Those feelings of at-oneness awaken our natural inclination for empathy, kindness, humility, patience, and justice (the sources of our own strength that Carson speaks of). As more and more research emerges, scientific study of human nature is now confirming this. Science and the Cayce readings both point toward nature as one of the most accessible ways to touch this experience, especially for children.

How can we have more awesome experiences each day?

Moments of awe do not require being surrounded by breathtaking natural beauty (though such beauty does inspire awe), as my son demonstrated riding in a car and looking out at the sky and mountains we see every day. For so many of us who do not have the luxury of traveling to far-off jungles or oceans, who are very much immersed in living the day to day busyness and overwhelm that accompany family life these days, what does encourage moments of awe?

There are three ingredients we can focus on in our family lives: being with our feelings (or feeling nature), intentionally recognizing and claiming moments of being present, and joining with our children in discovery.

Dr. Jill Bolte Taylor, the Harvard trained neuroanatomist and brain researcher known for her groundbreaking TED

Talk about surviving and studying her stroke, says in that talk, “Most of us think of ourselves as thinking creatures that feel, but we are actually feeling creatures that think.” Rudolph Steiner, the Austrian-born philosopher and seer who founded the Waldorf education system and who was also a contemporary of Edgar Cayce’s, highlighted the feeling nature of humans as well and emphasized the importance of awakening our children’s feeling nature, not only their intellectual capacity. Let’s be clear, as Dr. Bolte Taylor points out, we are always feeling. The key is to pay attention to our feelings and not only our thoughts. Our minds can learn from books, but our bodies are feeling all the time—they feel by doing, by being present, by being immersed in the moment.

One of *The A.R.E. Journals* I read describes it this way: “If we as teachers are to enable children to approach nature through feeling, we must turn to what is at hand, to what is alive, to that which bears watching and hearing and to that which offers a relationship.” In a practical, hands-on way, we can do this by helping our children stay in their right brain. We can use loving directives, rather than yes-or-no or right-and-wrong phrases, to help them relate to their experiences. For example, “Tell me what you heard when we walked down the driveway to get the mail,” rather than, “Did you hear a bird or a squirrel in the tree?” These directives move us toward our feelings, toward our hearts, rather than cognitive answers or facts.

The second important ingredient for nurturing awe is allowing for moments when we are fully present. This is why I love the rides to school. I can take nothing else on while I’m driving, and for a little while, my children and I are undistractedly present together. Earlier this fall, our family was out with our dog, walking together on a path through the woods by our house that we often walk. There’d been a lot of rain, and just past the place in the creek where the water falls and rushes, one of the children noticed this incredible white fungus growing on a fallen tree. As we let our eyes be dazzled by the undulating shades of white and grey cascading over the tree, we slowly began to see fungus everywhere around us—all different amazing shapes and colors. It was like a world had suddenly been made known to us that usually lay hidden, like waking up under water in a coral reef. We had so much fun discovering what seemed like endless new and different kinds of fungus as we moved along our path, a familiar and often travelled path. The luxury of a Sunday morning with no rushing, with the time to step off the path and pause, and our willingness to join with our children in discovery were all it took. We continued on with our weekend and enjoyed a refreshing cheerfulness and patience with each other; there was laughter instead of frustration when bumps did arise. It didn’t last forever, but to me, that doesn’t matter. It will be easier for my children to remember that this type of

experience and presence is available to them and that it helps make things easier.

This leads me to a final ingredient: joining with our children. This does not mean we need to rework our schedules to create new time to put everything down. Rather, we can just notice those moments that are already present: the rides to school, bath time, walking the dog, weeding the garden, filling the birdfeeders, fixing dinner, shoveling snow, walking to the mailbox. Rather than hurrying through these tasks or letting your mind wander to all that needs to happen next because the task before you requires no conscious attention, look with fresh eyes at what is before you—and include the young person near you. Let whatever waves of resistance arise pass over and remain committed to being present in these simple moments.

We can also make choices in our daily lives that create openness to awe. For example, when choosing movies for the family to watch together, we can include nature shows, such as National Geographic’s *Will Smith’s Welcome to Earth* or Disney’s *The Secret of Whales*. We can choose bedtime stories that awaken this sense of wonder and awe. My family enjoys Grace Lin’s *Where the Mountain Meets the Moon* series. (The new family resource hub on A.R.E.’s website lists children’s books of this type.) We can also share blessings before our meals together that speak to our connection with our food and the Earth. Here’s one such blessing: “Earth, we thank you for this food, for rest and home and all things good, for wind and rain and sun above. But most of all for those we love. Blessings on our food.” (You can find more mealtime blessings like these at Waldorf School websites.) And we can remember to focus less on solving or fixing problems with our children and instead touch into the feelings that are alive in them and us, as we let it be okay to just be present. Sometimes attuning to our own and a loved one’s feeling body can feel as vast as standing at the edge of the Grand Canyon with the smell of sage in your nose, the rustle of wind in your ears, and the great stillness stretching out before you, reflecting everlasting and unfolding creation.

We all have our own experiences of awe with our children. Yours may be so different from my own. My hope is that my sharing here moves you to cultivate a path of awe for you and your family that is all your own. 🌍



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Soul Writing



BY JOANNE DiMAGGIO, MA, CHt



CLOSE YOUR EYES AND RECALL THE last time you watched a telethon. What did you see? Chances are there were rows of tables with people sitting behind them, waiting for their phone to light up so they could assist callers. Now imagine an image like that somewhere in the ethers, with highly evolved spiritual beings waiting for a call from *you*. That is what Soul Writing is all about. It is one aspect of divine guidance that is always at our fingertips.

Whenever I talk about Soul Writing, I like to start with the story of how our souls come to Earth to begin a new incarnation. Like children eager to start their first day at school, we fill our backpacks with the tools we'll need and get ready to board the school bus. But before we go, a radiant spirit approaches and says: "I know you can't wait to start your new life, but here is something that will help you when you have questions no one can answer. You can use it any time you want to. Someone will always be here to answer." We are then handed a card that has two simple words on it: Soul Writing. We tuck it into one of the pockets in our backpacks and make our way to the school we call Earth.

Years pass and we forget all about it. But in time, we run into one of life's many challenges. We seek guidance from our parents, friends, colleagues, maybe our minister or a therapist, and while they are helpful to a certain extent, we yearn for guidance on a much deeper level. Then it dawns on us. We were promised that guidance would be available to us at all times through Soul Writing. We use it, and when we do, our questions are answered and our life changes.

Referred to by Edgar Cayce as "inspirational writing," what I have come to call Soul Writing™ is a written form of meditation. If you think of prayer as you talking to God and meditation as God talking to you, Soul Writing is you taking notes. It is writing in an altered state of consciousness that enables you to receive answers to life's challenging questions—questions like the following:

- What can I do to heal relationship issues with my family, friends, or colleagues?
- What can I do to overcome my lack of self-confidence or self-esteem?
- What career direction would be for my highest and best?
- How can I work toward forgiveness?
- How do I break free from feeling as though I'm being held back?
- How do I facilitate healing the illness I'm dealing with?
- What is the source of my weight issue and what can I do to change it?

The list of questions and concerns we face throughout our lives are many, and so are the ways you can apply Soul Writing to answer them.

Psychoanalysis and Healing

I see different forms of what I call Soul Writing growing exponentially in psychoanalysis and healing. I'm not surprised. Writing, like talking, has a cathartic quality. It is a safe way to explore highly personal issues, and it leads to deeper levels of insight than we achieve in our everyday state of mind. Soul Writing enables us to shift our perspective, and that, in and of itself, can be a powerful means for healing.

From studies and articles published by *The Lancet*, *Scientific American*, *PubMed*, and the American Psychological Association, to books written by leading researchers such as James Pennebaker, to workshops at hospitals across the country, writing for healing has made its way into mainstream medicine. At the Emily Couric Clinical Cancer Center at the University of Virginia Medical Center, I've seen flyers for classes on the healing power of journaling, and a professor at Virginia Commonwealth University has told me she credits Soul Writing with helping her heal from breast cancer. Soul Writing has been such a valuable tool in her life that she now hopes to teach it to her social work students to use and to share with their future clients.

I know from personal experience how Soul Writing can help when faced with difficult life choices. When I received a serious health diagnosis in 2018, I leaned heavily on my Soul Writing practice to navigate through my healing journey. And when COVID hit, I used Soul Writing to help me understand

this global crisis. In my dialogue with Spirit, I was reminded to focus on my ideal, which is “to empower and inspire through the written word,” and to do as Cayce taught, which is to measure everything I do against that ideal. I was able to release aspects of my life that no longer supported my ideal, and I doubt I would have taken those steps had it not been for the counsel I received in Soul Writing.

Guidance on Specific Topics

I believe that if ever there was a cosmic encyclopedia with a divine definition of terms and how they specifically apply to each of our lives, it could be found in Soul Writing. Ask about anything and you’ll likely get an answer different from what you would receive in your everyday mind state.

I once asked about synchronicity and received this response:

There are no accidents, no coincidences. Everything is happening as planned, but only because one is wise in seeing opportunities for what they are and then following one’s intuitive sense about manifesting them at the proper hour. Do not rush the process. In your caution—and most of all, your trust—you work cooperatively with the Universe and so it unfolds as planned . . . Your pattern is one of accidental discovery. You always “stumble” onto something when you are least thinking of it. It just “happens.” In truth, you did all the preliminary work yourself. When you reach a certain point, help from our side becomes manifest, and suddenly something “unfolds” before your very eyes. It seems like an accident to you, but it is not an accident at all. After all, there are no accidents, no coincidences. These “accidental discoveries” are always monumental, and they are always to help others, to benefit large numbers of people, not just a handful.

Explore Metaphysical Questions

Soul Writing is a wonderful way to explore a philosophical or existential question you may have. I once asked about the difference between universal laws and the Ten Commandments, and what struck me in my first exchange with spirit on this topic was this sentence: “No universal law begins with Thou Shalt Not.” I knew that in my ordinary mind state, I never would have thought of this. I knew I was working with divine energies.

Various Art Forms

Early on when I was researching Soul Writing, one of the most fascinating things I discovered had to do with the writing process itself. I learned that this way of writing has been used over the centuries by a host of famous writers, composers, actors, and artists. They learned—whether by accident or intentionally—to access an unseen dimension by entering an

altered state of consciousness in trance, meditation, or dreams, which became an endless fount from which their creative genius flowed. While in this altered state, the quality of their work reached new heights, vastly different from what they could achieve in their ordinary state.

English poet Percy Shelley spoke of this when he wrote: “One after another the greatest writers, poets, and artists confirm the fact that their work comes to them from beyond the threshold of consciousness.” Consider Madame Blavatsky, the founder of the Theosophy Society, who channeled *The Secret Doctrine*, or author Ruth Montgomery, who said that all of her later books were created through guided writing. Even Jess Stearn, in writing *Edgar Cayce: The Sleeping Prophet*, said he was informed that Cayce himself would be available if needed. Stearn decided he did need some help and said it was as if Cayce walked in and wrote the book for him. And then there was Dr. Helen Schucman, who heard an inner voice say to her: “This is a course in miracles. Please take notes.” Describing the writing process, she said, “That was my introduction to the Voice. It made no sound, but seemed to be giving me a kind of rapid inner dictation.” That phrase, “a rapid inner dictation,” is an apt description of how it can feel to do Soul Writing.

Writing for Soul’s Growth

While Soul Writing can be used in numerous ways, the end result is always the same—it is a powerful tool of transformation for our soul’s growth. If you are someone who constantly asks *why*, Soul Writing can illuminate the way from *why* to *Oh, I see!* It can provide the *aha!* moments that come



straight from the soul and result in a shift in consciousness and direction. Eventually, if you so desire, you can also use it as a tool to be in service to others. Cayce said: “You’ll not be in heaven if you’re not leaning on the arm of someone you have helped.” (3352-1)

Past-Life Healing

Another way to use Soul Writing is in past-life work. If you’ve ever had a regression, it may have left you with more questions than answers. Soul Writing can provide those answers, revealing the back story that wasn’t part of the regression, answering questions about it and offering ways to apply the lessons from that life to your current life. Soul Writing also can be a tool to converse with that aspect of you that lived before. Imagine asking yourself about the past-life origin of an issue you are dealing with today so that you can resolve it and move on. Throughout the readings, Cayce used the phrase “to meet self,” and this is one way to do that.

Enhance Psychic Abilities

Finally, Soul Writing can be used to develop your psychic abilities. Cayce said: “EVERY entity has clairvoyant, mystic, psychic powers . . . The intuitional, which is both clairvoyant and psychic, is the higher development . . .” (1500-4) Soul Writing can enable you to explore and enhance such abilities. It can be used to explain psychic events in your life, teach you how to see auras, help you learn to work with energies, or engage in telepathic conversations with deceased loved ones.



How to Do It

Before I explain how it is done, I want to clear up a misconception about Soul Writing—it is *not* automatic writing. The Cayce readings contain many references to both inspirational writing (Soul Writing) and automatic writing because many writers asked Cayce if learning “automatic writing” would improve their craft. Cayce was quick to dissuade them from using automatic writing for a number of reasons, which included concern about the danger of accessing information from outside one’s self rather than from the voice within.

“As we find, it is MORE desirable to develop inspirational writing than automatic,” he said in Reading 2170-1. When another writer asked if he should train himself in automatic writing, Cayce responded: “As has been indicated, rather than AUTOMATIC writing OR a medium, turn to the voice within . . . but not that the hand be guided by an influence outside of itself.” (1297-1)

How do you engage in successful Soul Writing and avoid the less desirable outcome of automatic writing?

- Say a prayer of protection. The use of prayer and visualizing a white light of protection before you begin is an essential part of Soul Writing. Use whatever prayer you’d like—whether it is one you make up or one already written. Cayce once offered this prayer to a writer: “Father-Mother-God! In Thy Mercy, in Thy love, be Thou the guide just now, as I seek in humility and in earnestness to present that which may give others a better and a more perfect insight into the love which was manifested by Jesus. Help, Thou, O God, my every effort.” (489-76)
- Meditation is another essential element. You cannot do Soul Writing unless you are in an altered state of consciousness, which meditation provides. Cayce said: “Sit with a subdued or shaded light, with paper, pencil, or materials before self at a desk or table. Enter then in this silence, each evening, at this specific time.” (282-5)

Cayce’s advice brings up several other criteria for successful Soul Writing:

- Create your sacred writing space with the aesthetic qualities most conducive to your connection to spirit. Quiet, privacy, soft lighting and a comfortable place to sit are the primary requirements.
- Surround yourself with items that enable you to go into a deeper state of meditation, such as artwork, candles, or incense.
- Cayce recommended making a date with Spirit to write each day: “It could be well that an hour or period be chosen for such activities when there is quiet, and when

the mental and material body may become perfectly relaxed . . . And such periods should be chosen as an exact period. Say (as an illustration), 10:00 to 10:30 o'clock in the evening, the period is chosen." (282-5) This helps to jumpstart a good habit, but once you get comfortable with the writing, you'll be able to do it any time and any place.

- Pen vs. keyboard is a matter of personal preference. There is research that shows that writing by hand enables us to tap into a deeper well. It takes longer to write our thoughts in longhand, giving the brain—and in this case, the soul—more time to find the right words to express a thought. There is a different inner feeling when writing by hand. You get a greater sense of the guidance coming through you, down your arm, out your hand, and onto the paper. If you decide to do it on the keyboard, that's fine. Just remember that your eyes may be halfway closed, and if you're typing, you may inadvertently shift your fingers over one key, making your writing unreadable. Experiment with both and decide which works best for you.
- Focus on a question. Remember, the more profound the question, the more profound the answer.
- Get ready to write. Trust the process and get out of the way. Don't manipulate or force words. Silently state or write your intent. Date the page. Keep your wrist loose.
- Allow the message to proceed. Cayce advised: "Do not grow weary if in turns with self nothing comes for perhaps days, or that much is given at one period in the beginning and little or nothing later." (282-5) I would add, don't let your internal editor worry about spelling, grammar, or punctuation. We're looking for stream of consciousness writing. You can edit later.
- Wait before you read. Cayce advised: ". . . do not re-read, but put away for at least the period until it is given from within to review or to go over that which has been given." (282-5) The message may reveal a deeper meaning if set aside and read a week, a month, or even years later.
- Keep your writing safe. Think of your writing session like being in a therapist's office, where you examine issues you normally wouldn't discuss with anyone else. For that reason, it's best to safeguard your writing. If you have a message of universal importance, by all means share it, but if it's specific to a personal situation you are working through, you may want to keep it to yourself.

Connecting with Spirit

When you're ready to get started, follow these steps:

- Formulate your question.
- Close your eyes and take a few deep, relaxing breaths.



- Surround yourself with white light and say the prayer of protection.
- Keep your hand and your wrist loose, writing ovals to initiate the writing. Those ovals may start to form the letter "e" or "l" or "m" and prime the pump to form a word, a phrase, or a full sentence.
- Allow the writing to proceed until it stops.
- Say a silent thank you.

Remember, the process of connecting to the sacred wisdom within you—that part of you that has your answers—is always available through Soul Writing. Just open your heart and ask! 🌍

—On July 21–23, 2022, the A.R.E. will be hosting the first Soul Writing Certificate Training Intensive led by Joanne DiMaggio. An A.R.E. Certificate will be awarded upon completion of this deep dive into Soul Writing. For more information, go to EdgarCayce.org/SoulWriting.



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CAYCE CHRONICLES

by Jessica Newell, MA

Up Through the Spiral: A 1970s Rock Concept Album about Edgar Cayce

I started the new year by taking the first steps toward processing and making available the Edgar Cayce Foundation's significant and varied audiovisual collection. We have hundreds of audio reels, cassettes, films, videotapes, and other media documenting the A.R.E.'s activities and the contributions of its members from the 1940s to the present. The first box I brought out of the archival storage room held several copies of journalist Walter McGraw's 1959 broadcast interview with Hugh Lynn Cayce, Edgar Cayce Foundation staff members, and others who knew Edgar Cayce during his lifetime. There were a few recordings of what we now consider guided meditations, and an album cover with psychedelic swirls that caught my eye. It turned out to be one of the most fascinating creative projects inspired by the readings I've come across in the archival collection.

In 1971 the Texas-based band POE (formerly known as the Playboys of Edinburg), consisting of band members Val Curl, Don Faires, Jerry McCord, James Williams, and Micheal Williams, released the album *Up Through the Spiral*. According to correspondence preserved in the archive, experiences at A.R.E. programs in Virginia Beach and in Palestine, Texas, inspired the band to write a concept album based on the philosophy of the Cayce readings and events in Edgar Cayce's life. They recorded at Nicholls Studio in their hometown of McAllen, Texas, and released the album through UNI Records. The band's enthusiasm for Cayce's work prompted them not only to create the record but also to include the mailing address for the A.R.E.'s Youth Activities Department in the album's liner notes.

Of course my first reaction was to search for the album on the Internet. To my delight I found it and spent my commute from Virginia Beach to Yorktown listening to the entire work on Spotify from start to finish. I didn't know what to expect, other than the liner notes showing that all the lyrics directly referenced concepts and events from the Cayce readings. I assumed the music would be reminiscent of the era of bright swirling colors on the album cover. It did not disappoint.

Up Through the Spiral took me on a sonic journey through the Cayce material that I didn't know I needed. Edgar Cayce's story is told through the medium of classic late-1960s rock, with elements of early psychedelic rock. I appreciated how



the title track conveys the experience of accessing the Akashic Records using guitar riffs and tape-loop effects, followed by the vocalist singing in Edgar Cayce's persona, "Now I lay me down to sleep / I put my mind in trance so deep / And I won't come out until I've found what it's all about."¹

The album is not only an aesthetic piece but also structured as a teaching tool, giving listeners a flavor of the readings and inspiring them to explore the material for themselves. Each track belongs to one of nine chapters in the liner notes, each with an introductory paragraph about the concept explored in the songs. Chapter 1 begins:

The mind of Edgar Cayce was in tune with the Universe. His psychic abilities were a god-given [sic] gift. As a little boy, Edgar Cayce was promised, in a vision, the gift of healing. Thence, he became more aware of his psychic abilities. He later found that by putting himself into a trance-like sleep he could diagnose anyone's illness and prescribe a cure. As he gave more and more readings, he found that the information he was able to obtain was universal in nature.² Each chapter builds on the next, charting the stages of a soul's journey and culminating in Chapter 9: "In the final analysis,

CHAPTER I

The mind of EDGAR CAYCE was in tune with the Universe. His psychic* abilities were a god-given gift. As a little boy, EDGAR CAYCE was promised, in a vision, the gift of healing. Thence, he became more aware of his psychic* abilities. He later found that by putting himself into a trance-like sleep he could diagnose anyone's illness and prescribe a cure. As he gave more and more readings*, he found that the information he was able to obtain was universal in nature.

THERE IS A RIVER and there is a man. There is a vision and there is a plan. That, though in darkness, he's still in the light; and he's protected, he prays he is right. There is a river and there is a land. There is a people who don't understand that though the darkness may shut out the light, a hand is waiting to brighten the night. Close your eyes; tell me what you see. Close your eyes; you tell me man's an entity, so . . . there is a river that flows through the soul. There is a spirit that's there to behold. The river is the life that flows on. The water carries the soul to its home. There is a river and there is a man. There is a vision and there is a plan. That, though in darkness, he's still in the light; and he's protected, he prays he is right. YOUR PRAYERS HAVE BEEN ANSWERED, LITTLE BOY.

He was sitting under a tree; just relaxing, taking his ease. He was reading Psalms 23 when a lady pure as can be said, "WHAT DO YOU WANT TO DO? What do you want to do?"

I WANT TO HEAL THE SICK. I want to heal the sick. I want to help my brother and sister. I want to help my brother and sister, yeh, help my brother and sister . . . I want to heal the sick.

CHAPTER II

Many times EDGAR CAYCE was doubtful of his psychic abilities, thinking that so unnatural a talent couldn't possibly be GOD's work, but each time he would heal someone through his readings he became

more convinced that his abilities had been blessed by GOD.

You can't buy a place in heaven, no you cannot even try. You must earn your place with lovin', oh, yea before you die. Got to live a truthful good life, you just got to please the man. Let your soul shine on forever, oh, yea I know you can. YOU'VE GOT TO TRY, before you die.

CHAPTER III

The readings consistently spoke of re-incarnation and the Universal Law of Karma as "cold hard facts." EDGAR CAYCE came to believe in these principles explicitly. He then, could account for the seemingly needless pain and suffering the world over.

If you come back again and you can't find a friend, you must have a DEBT TO PAY. If you find that you are lame and cannot stand the pain, you must have a debt to pay. For what so ever a man sows, he will also reap; and he that killeth with the sword must be killed also. For everything you do or say is surely put away in the memory of the Universe. A Law of Karma makes you pay to help you find your way; a lesson that we all must learn. For what so ever a man sows, he will also reap; and he that killeth with the sword must be killed also. For everything you do or say is surely put away in the memory of the Universe. A Law of Karma makes you pay to help you find your way; a lesson that we all must learn. So, if sadness fills our day then we've made it that way, we all have a debt to pay; we all have a debt to pay; we all have a debt to pay. Through forgiving grace we can overcome our karmic debts.


CHAPTER IV

EDGAR CAYCE's whole life was spent without consciously knowing where the information he was receiving came from. He gave himself a reading and found exactly what happened when he went into a trance.

You will have before you the entity EDGAR CAYCE, born in 1877 near Hopkinsville, Kentucky. You will give the relation of this

make art—affirming the relevance of archives to the contemporary moment.

All archivists confront questions about the meaning of the profession. Why do we preserve all of this? How do we prove its value in a world that often underplays or doesn't understand why archives are necessary? The answers vary and often relate to the type of materials the archivists work with. Government archivists will talk about safeguarding access to public records and how these records contribute to holding public officials accountable in a democratic society. Other repositories preserve the collective memory of a community, housing items related to places, people, and events in that community's history. Overall, what archives offer are a way for people to engage with the positive aspects, negative aspects, and downright mystery of human existence over time. When we have a better understanding of our past, we can look at our present more clearly and ideally make better informed plans for our future. We can also simply take in the wonder of what we find in the archives, these glimpses into other times through the specificity of real peoples' experiences, in letters, or photos, or a set of groovy tunes.

Up Through the Spiral shows that "History presses into us, shaping contemporary experience . . . and history is electric current too—charged and flowing. It takes power from some sources and delivers it to others."⁴ Writings, images, and recorded voices in the archives directly channel this power. That the Edgar Cayce material galvanized the band Poe to make their music demonstrates how changes in culture over time don't diminish the value of the Cayce readings given many decades before. Each generation can make them their own. 

¹ James Williams, "Up Through the Spiral," with POE, UNI Records 73099, 1971, accessed January 21, 2022, youtube.com/playlist?list=OLAK5uy_nCXcu8FVoBsYN5_OfJqdITKCZsWGWfEQ

² Liner notes for "Up Through the Spiral," with POE, UNI Records 73099, 1971.

³ Liner notes for "Up Through the Spiral."

⁴ John Green, *The Anthropocene Reviewed: Essays on a Human-Centered Planet* (New York: Dutton, 2021): 269.



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Left: Album cover. Above: First page of liner notes.

the entity's purpose on the earth plane is to complete its earth cycles toward perfection. It will return to the creative forces from where it began."³

The song "There Is a River" tells about Edgar's angelic visions and his decision to dedicate himself to healing the sick. My husband enjoyed "Tune In," which he thought had early Black Sabbath vibes. I found "Automatic Writing" indicative of the craze at that time for experiencing altered states of consciousness and connections to other planes of existence. Hugh Lynn Cayce had received hundreds of letters from people experimenting with different practices, including automatic writing. I think this correspondence prompted him to outline both dangerous and safe doorways into the unconscious in his book *Venture Inward*, published in 1964, a few years prior to this album's release.

I love that this album exists. It's a wonderful example of the broader uses that archives can have. We tend to think of archives as the site of academic research, reserved for authors and scholars. I like to think of archives as a resource to inspire creativity. The old items housed in archives can be transformed into new experiences, and they can be used as raw material to

Ancient Wisdom

by John Van Auken

Classic African Spirituality

Analyzing fossils, radiocarbon dating, and examining the DNA passed forward through generations have given researchers evidence supporting Africa as the birthplace of humankind. Some 200,000 years ago, anatomically modern humans were living in Africa. Among these earliest humans was a spiritual view of life that should be of interest to us today for it reveals the roots of Western human spirituality.

There is no single African faith; each region of the giant continent has their beliefs and practices. For example, the Congo, East Africa, the Horn of Africa, North Africa (which includes ancient Egypt's *Kemetism*), Southern Africa, and Western Africa have fourteen different faiths. Also, African spirituality has no codex like the Jewish Tanakh, Christian Bible, and Islamic Koran. African spiritual ways have been carried forward through oral tradition, mystical ancestor messages, and the reincarnation cycle of souls bringing forward inborn knowledge of the ancient ways. African traditions hold to the soul cycles of reincarnation.

Despite the current predominance of Christianity and Islam, Africans innately retain ancestral influences. Depth psychologist Carl Jung affirmed that our formative past becomes the basis of our psyche, subliminally affecting present behavior and perspectives. Since African spirituality does not forbid practicing other faiths but rather accommodates modern religious teachings so that Africans can blend modern religion with their ancient beliefs.

In the African mind, the supernatural realms and the natural world are one. Despite fourteen distinct faiths, all African spiritual beliefs contain elements of animism, a view that everything and

everyone is part of an infinite living essence. Anthropologists believe that animism is foundational to human spirituality, dating back to the Paleolithic period and the hominids that existed in that period. Edgar Cayce adds this: “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) The appearance of multiplicity is a temporary illusion. The truth is that all are emanations of a singularity, an infinite oneness.

African faiths may use different names, but the themes are similar. Let’s look at three spiritualities that are most active today in Africa and the African diaspora. They are Yoruba, Zulu, and Congo-Angola.

Congo-Angola

In central Africa prior to the colonial era that brought Portuguese Christianity, all Congolese and Angolans were animists. For them individuation was an illusion because all life is a unitary soul. That is to say that all is united in one unseen essence. This includes inanimate objects. It’s a way of experiencing life, attributing sentience to all, much like *Star Wars* concept of “the Force.” This vital force is built-in and accessible. Researchers believe that animism originated among the Africans. Today it can also be found in Asia and Latin America.

Ancient Congo-Angola spiritual teachings contain a singular, original divinity called Nzambi (*en-zam-bee*). All life initially emanated from this one, and then life went on to develop as it has. The world was made by Nzambi after a great sickness. This idea of an initial sickness fits with Cayce’s readings of the Akashic Records showing that negative energies tainted the pure, original creation long before Earth and incarnate life. Perceiving the great illness, all-knowing Nzambi created a way of redemption. He spewed forth the sun first, followed by the stars, the animals, and the physical people.

After the creation of the world and humankind, Nzambi projected a part of itself into the ancestral spirit realm, thereby living more closely to us. There are two realms: one for the spirits of “the dead” that are alive (*nsi a bafwa*), akin to heaven, and one for the incarnate beings (*nza yayi*), comparable to the world. The people believe that they continually move through these two realms as they live, die, are reborn, and evolve. When not incarnate, their deceased family members watch over them from the spirit realm. Also, charms and talismans help protect and guide the family through this world. Since animism considers aspects of nature to be a part of the unitary soul, natural items are used as charms and talismans, called Nkisi (*en-kee-see*). Some charms were imbued with a spirit known to have special powers, like later Catholic traditions

in which Saint Anthony helps to find lost things and Saint Rita helps with impossible situations. Africans believe that incarnate people may commune with spirits in heaven, the way Judaism’s King Saul sought guidance from the deceased prophet Samuel.



Yoruba

Yoruba spirituality dates back 5,000 years in Western Africa, particularly in Nigeria. The Yoruba say that all life began from the Supreme God, Olodumare (*olo-dew-ma-ray*). The name comes from the phrase “O ní odù mà rè,” meaning, “the owner of the source of creation that does not become empty.” Olodumare has no gender. Cayce’s readings support the idea of a united gender in original times, yin and yang being one, only later separated in this worldly illusion of duality. Yoruba believes and teaches that humans are eventually expected to become one in spirit with the divine creator. Every action and thought leads to our destiny in the spiritual sphere. Individuals who stop growing spiritually are destined to become “broken,” like invisible “potsherds.” Life and death are part of a continuous cycle of existence in different forms of bodies while the individual’s spirit evolves toward transcendence. All humans pass through destiny or fate, called Ayanmo (*ahee-an-mo*). Before one is born, they determine their destiny. Researcher and author Benjamin Elisha Sawe explains: “They decide long before they ever arrive on Earth on what they will be doing in the world, where they will live, and who they will love, and even on how they will die. The religion also states that after one is born into the world all their plans and promises are forgotten and similarly their destiny is even forgotten. An individual, therefore, tries to remember and claim the future they mapped out before they came into the world.” (Worldatlas.com, Benjamin Elisha Sawe)

Like Catholic saints, Yoruba has intercessors between them



and the infinite God, called Orishas (*aw-ris-shaz*). It is believed that some Orishas were present at the creation; others were humans who transcended to a semi-divine nature. Salvation is not a Yoruba goal. For them, the Eastern teaching of escaping the wheel of karma and transcending this world is not a goal. Simply living a good life and reincarnating with good intentions are sufficient and will ultimately result in eternal happiness. Children are believed to be the reincarnation of ancestors, and Yoruba names reflect this, such as *Babatunde*, which means “father returns,” *Babaturunji* meaning “father wakes up,” and *Yetunde* meaning “mother comes back again.”

There are demons and negative forces called Ajogun (aye-oh-gun). Benjamin Elisha Sawe explains that the dark forces can “cause accidents, illnesses, depression, or any other form of calamity in the society. These demons are supposed to be avoided, and people who are afflicted by Ajogun would have to visit a priest (Ifa, *ee-fah*) to perform a divination ritual and to prescribe a way of getting rid of the troubling spirit.”

Again “the Force” of *Star Wars* is found in Yoruba; it’s called *Ashe*. In Yoruba beliefs all humans and gods possess *Ashe*. *Ashe* has a dark side and a good side, like the Force in *Star Wars*. Nature is the most common expression of *Ashe*, revealing its presence in lightning, hurricanes, sunshine, blossoms, and even weeds. But it is also in blood. It’s also in names and words. Yoruba *Ashe* is like Chinese chi.

Earth and physicality are just one of several creations. Initially, Earth was a water planet and believed to be too wet for humans, but human souls were determined to come here, so it was prepared for them. This is exactly how Cayce tells the ancient stories of souls’ early visits to this world.

Yoruba communities also live beyond Nigeria in the Ivory Coast, Ghana, Sierra Leone, and Liberia. They can also be found in the African diaspora, in the Dominican Republic, Puerto Rico, Cuba, Saint Lucia, Venezuela, Trinidad and Tobago, Granada, Brazil, and Jamaica. While leading an A.R.E. tour of Cuba, I witnessed a Santería ceremony, which is a blend of African Yoruba and mystical Christianity. It was similar to a Native American ceremony performed on the A.R.E. campus by Rolling Thunder, shaman for the Cherokee and Shoshone tribes. Both ceremonies used elements of nature to evoke forces that can change conditions.

Zulu

In Southern Africa, we find the Zulu, made famous by Hollywood movies (*Zulu*, 1964; *Zulu Dawn*, 1979; *Shaka Zulu*, 1986; *Yankee Zulu*, 1993). The word Zulu means “sky” and is believed to be the name of the ancestor who founded the Zulu royal line in 1670. Zulu spirituality is younger than Yoruba, but it has 45 million followers, whereas Yoruba has 18 million. In Zulu spirituality there is a singular supernatural being called uNkulunkulu (sounds like it looks, sound it out slowly) meaning “the Elder.” Here again we find a blended gender deity, yin and yang in oneness. uNkulunkulu created humanity and gave us our social institutions, such as marriage and chieftainship.

A revealing Zulu story tells how humans came to know death. UNkulunkulu once sent a chameleon with the message of *eternal life* and a lizard with the announcement of *death*. The chameleon was slow and stopped at a bush to eat, so that the lizard arrived first with its message. When the chameleon got to humankind, it was dismayed to find that the death message of the lizard was accepted by all! This story is widespread in Africa, though a sheep or a dog may act as the messenger.

The Zulu believe and teach that human beings have a body and a spirit or soul. In addition, there is the “heart” or “feelings,” the brain, mind, understanding, and the “shadow personality” (and we thought Jungian psychology was complicated). The Zulu believe that the shadow becomes the ancestral spirit that lives on after death, but only after a ceremony has been performed during which the spirit is “brought back home.” This is similar to the Catholic ceremony of last rites for the dying.

Let’s jump back up to central Africa in Cameroon and the Bamum, where we find an interesting story about death and humanity: “Njinyi [*nee-gin-ye*, ‘he who is everywhere’] had created humans healthy and strong. He was, therefore, unable to understand that many of them suddenly became cold and stiff, and asked Death if it was he who caused this. Death replied that humans themselves desired to die—declaring that he could demonstrate this truth. So, Njinyi concealed himself behind a banana hedge, while Death sat down by the wayside. The first person to come along was an old slave, who bewailed his lot and said: ‘Oh, the dead are lucky! If only I had never been born!’ Suddenly he fell down dead. The next to come that way was an old woman. As soon as she complained about the troubles of life, she sank down lifeless to the ground. Death then said to Njinyi: ‘Do you see how they call me?’ Njinyi went away grieving, since his creatures did call upon Death.”

Today Southern Africans are mostly Christian and Northern Africans are mostly Islamic. Yet seeded deep in the African psyche are generations of ancient, formative beliefs. This is also true of Africans who live beyond the giant continent, in the African diaspora. 🌐



ENLIGHTENMENT MEMBER COURSE

by John Van Auken

Tuning, Communing, and Contributing

In our membership course for 2022 we began with January's lesson, "Engage the Fullness of Our Minds, the Power of Our Attitudes, and the Energy of Our Emotions." In this next lesson, we want to develop *important practices* that will help our souls. Here are three practices we should consider.

Tuning

Tuning is turning the dial on our minds and hearts to the channel of love, light, and revitalization. We may think of it as tuning our mortal, finite, self-conscious nature to our infinite, eternal essence. The Creative Love that conceived us in its image and likeness (Genesis 1:26–28) loves us and wants to have a relationship with us. According to Cayce's reading of the Book of Life, budgeting time to *tune in* to the Life Force, the Mind of God, the Universal Consciousness will nourish our bodies, minds, and souls. This includes tuning in to the Life Force that is flowing like a great river to a sea of destiny for all life. Even the stars flow through their journey from birth to life, and on to death and rebirth. Getting oneself *in tune* with the Life Force and Universal Consciousness is an important practice from Cayce's perspective. Cayce most often used the word *attune*, which means "to bring into harmony," mostly relating to musical instruments, while *tune* is to modify a musical instrument so that it produces the correct pitches. I am using "tuning" because I'm working with the model of a radio, which Cayce also used a few times. This practice is tuning the dial on our hearts and minds to the channel of the Divine Heart and Mind.

Here's one example from Cayce: "Keep the face toward the light, keeping self in *attune* to that Oneness wherein all power, and all force, is at the command of the entity in applying those forces within self to meet the needs of each and every condition. Keep your heart in *attunement*, and *every* condition will open in the right time, place, and manner. Keep yourself aright—all will come well!" (39-4)

Communing

Communing is sharing ourselves with our heavenly Father and Mother (aspects of the Universal Consciousness). It's how we receive guidance and comfort. Here are two Cayce examples:

"Then, *commune* the more often in the inner shrine, in the holy of holies. Meet the presence of the Father there; KNOW the love of the Christ in action; experience and see truth and the

Holy Spirit in the results that come from such consecration of the ideals of self. For, each may have the experience of speaking with Him through such a consecration; for His promises are true, 'I will not leave you comfortless, but will come and abide with you.'" (264-46)

"Let the body enter within self, for in the quiet alone and in this way *commune* with the Father in Spirit. The way, the how, the manner, will be opened for the body—not to excess, but to that sufficient to meet the needs of the hour, and the way will open for the understanding of the powers that be!" (39-4)

Contributing

The Creative Forces, Mother and Father, didn't just create us to be, but to be *contributing* partners to the whole Creation! We exist to *contribute* to the comfort, growth, and well-being of others. Scripture states that we exist to glorify God through our faith and actions. This fits well with the two greatest commandments: Love God and love one another. The word *love* in this context is a verb, an *action word*! This means getting up and doing—loving others. This is not blind love, but love blended with truth. We don't become doormats, no. Rather, we become helpers, comforters, listeners, and encouragers in the lives of others. Here's Cayce directly to a 45-year-old homemaker:

(Q) "How may I better use my present abilities that I may turn these influences into those material concepts for the betterment of my soul development, *as well as for the aid, counsel, and strength that may be given to those who seek through me?*"

(A) "These must be an activity in self. For as it has been given, 'By faith are you healed and not of yourself.' Again, as it has been given, 'Show me your faith *by your works, in your relationships, in your conversation, in your activity with others.* The purposes in each individual attainment are not self alone. In purifying of self does the greater opportunity come for *each soul to be the greater channel, the greater blessing to others.*" (264-50) 🌐



John Van Auken is a director at the A.R.E. and one of its most popular authors and speakers. He will be at A.R.E.'s annual Ancient Mysteries Conference from October 6 to 9, and will lead the Meditation Training & Mentoring Certificate Course from October 19 to 22. Learn more at EdgarCayce.org/HQ-Conferences.

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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 410 members provided 90% of all funds donated toward the programs of the A.R.E., Edgar Cayce Foundation, and Atlantic University in 2021. **Without you—our donors—this life-changing Work would not be possible. We treasure your support at every level. Thank you!**

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A.R.E. NEWS

91st A.R.E. Congress Will Be In Person and Live Online

The Cayce readings have been changing lives for the better since Edgar gave his first reading in 1901. Edgar Cayce's living legacy, the Association for Research and Enlightenment, founded in 1931, has grown and changed over the decades, having faced many challenges and overcome numerous hardships, yet this great work still stands the test of time. One long-standing tradition for the Association is our annual gathering, the A.R.E. Membership Congress. Now in its 91st year, the 2022 event will be held from June 19 to 24 and is being planned as a hybrid program with the option to attend either in person at A.R.E. Headquarters or virtually, live online.

Because of COVID-19's impact, this will be the first opportunity for the A.R.E. membership to gather together in person since 2019. John Van Auken, the keynote speaker and a longtime director at A.R.E., says, "It's been a long time since we've been able to gather together for friendship and fellowship in person. We're looking forward to seeing everyone in 3D this year, instead of on a flat screen! It will truly be like a family reunion."



This annual tradition draws hundreds of individuals from around the country and across the globe together in Virginia Beach for a week that is both a reunion and a celebration, as we immerse ourselves in all things Edgar Cayce. This year's presenters include new faces, Cayce experts, and popular presenters, including John Van Auken, Lora Little, Jessica Newell, and Adrian E. Castillo. There will also be a showing and discussion of the sound healing documentary *Going Om*, which features an appearance by former A.R.E. Executive Director and CEO Kevin J. Todeschi with producer Christina Grozik—who will follow the showing with an experiential sound bath and Q and A. The week also includes favorite traditions such as an opening-day social, silent auction, raffle, VIP lunches, talent night, and more. If you have donations for the silent auction, please contact kristie.holmes@edgarcayce.org.

Life members may redeem their passes for this event. Tuition for the full week is \$125 for members and \$165 for non-members. For more information or to register, go to EdgarCayce.org/HQ-Conferences or call 800-333-4499.



A.R.E. Prison Outreach Update

“I am so grateful for your service. It has helped me to make the time of my circumstances so much easier. I have studied and read to pass the time. I will forever be grateful for this service, and in due time, when my life has gotten back a semblance of order and stability, I hope to be able to repay the generosity with a donation.”

—K.D., Arizona State Prison, Eyman-Florence, Arizona

“To the people at the A.R.E. Press, thank you for all you do! You’ve been such a positive influence in my discovery of self. I’m reading *Your Life* and *A Search for God*. My days are blessed, and y’all are a huge part of that. I hope all your days are filled with love!”

—J.R., Dallas County Jail, Dallas, Texas

In 2021, thanks to the generosity of our donors and supporters, the A.R.E.’s Prison Outreach Program continued to thrive. Throughout the year, I continued to enroll new volunteers and participants in our mentor program. This is such a great opportunity to give back and make a real and positive impact on someone’s life, someone who truly needs it. Our prison-outreach volunteers share the important Cayce work, as well as the various happenings at the A.R.E. and from the *A Search for God* Study Groups.

I am presently working to cultivate more inmate-led study groups. Now more than ever, inmates need the principles and practices in the *A Search for God* material—yet in their efforts to decrease the spread of COVID and its variants, many prisons and jails throughout the US remain on lockdown and are not allowing for visitation, outdoor time, or library and rec room time. These restrictions lead to more distress behind prison walls, exacerbating inmates’ already desolate circumstances. It’s been difficult to contact correctional facility librarians and chaplains because many are not working due to the lockdowns. Those that I do reach often aren’t accepting book donations because their libraries are closed, they don’t have enough staff, or their facilities aren’t accepting anything into them. Some facilities have even opted not to allow mail to be sent directly; instead, mail is sent to a separate and secure facility where it is meticulously reviewed and then scanned and sent to inmates as digital files to be read on tablets.

Fortunately, I have still been able to send many boxes loaded with core Cayce and A.R.E. material. I’ve sent 2,048 books to inmates participating in our mentor program and to those who are starting or are already members of study groups. We now have a total of 94 study groups, all at different locations. Thousands of letters between mentors and mentees continue to back and forth each year. It’s inspiring to see spiritual relationships form in some of the darkest places.

We are blessed to receive the many donations that keep this work going, from the funding for everyday operations, such as shipping and packing materials, to the donations of books, study group packets, and workbooks. Many compassionate individuals send us their gently used Cayce books or new, softcover Bibles, while generous authors send copies of their books, which align with our mission. All share their heartfelt prayers. Thank you to everyone for your continued support of the A.R.E.’s Prison Outreach!



We can always use more mentors. Please don’t hesitate to reach out to me for more information about our mission and how you might get involved. I am Kathleen Slade, the program coordinator, and you will reach me at 757-457-7120 or at kathleen.slade@edgarcayce.org.

Coming This May: A “Cayce Immersion Retreat Week” Tour of A.R.E. HQ

A.R.E. Tours is embarking on a new type of travel experience—a Cayce Immersion Retreat Week, which will be an immersive tour of the A.R.E. Headquarters in Virginia Beach. Scheduled for May 15–22, this six-night vacation for the soul will take visitors on a one-of-a-kind experience designed to be both enriching and fun. The tour includes a choice of several treatments and therapies at the A.R.E. Health Center & Spa, and the week also includes special activities such as a guided labyrinth walk, a group regression hypnotherapy session, an exclusive meditation workshop with John Van Auken, a “secrets of the vault” visit to the Edgar Cayce Foundation’s archive, a behind-the-scenes tour of the A.R.E. campus, a catered dinner party with special guests, and more. The tour concludes with a day at the A.R.E. Bookstore’s Mind-Body-Spirit Fair on May 22, which includes additional workshops, lectures, and time to explore and shop the artists and vendors.

A.R.E. Tours Manager Nancy Tiberi says, “People have been telling me for years that a trip to the A.R.E. is something they have always dreamed of. I’m happy we can help them make that dream come true through a rich and meaningful experience that allows them to fully immerse themselves in all that the A.R.E. and Cayce wisdom have to offer.”

Capacity for this tour is limited to 30, so early registration is a must. For the full itinerary, lodging information, and other details, contact Nancy with A.R.E. Tours at 888-273-3339 or tours@edgarcayce.org.

New Transpersonal Hypnosis Course Planned for September 2022

A.R.E. Headquarters Conferences is collaborating with the National Association of Transpersonal Hypnotherapists (NATH) to hold a certified transpersonal hypnosis course from September 18 to 23, which will be taught by Linda Thunberg, MHt, CCP, OM, CM, an award-winning transpersonal hypnotist known for her dedication to the field and her clients. Linda is a certified master transpersonal hypnotherapist, a certified addictions hypnotherapist, a life coach, an ordained minister, owner of Transpersonal Power, LLC, and president and CEO of the National Association of Transpersonal Hypnotherapists (NATH), founded by Dr. Allen Chips in 1989. Linda is dedicated to helping individuals enrich their lives by empowering them to empower themselves.

The course, rated at 120+ hours, will cover beginning, intermediate, and advanced hypnotherapy and past-life regression skills. Upon completion of the course, students will be certified as a hypnotherapist or CHt by both NATH and the A.R.E. The week includes lectures, demonstrations, experiential exercises, independent studies, and multiple opportunities for students

to practice as “therapist” and “client.” Linda uses a holistic and highly experiential approach that incorporates perspectives from the Edgar Cayce teachings. Course tuition also includes a year’s membership with NATH.

After certification, graduates can apply what they’ve learned to their current profession or in private practice. “Students can really empower and energize themselves with a certification in transpersonal hypnotherapy,” says Linda. “They will gain skills to help themselves and their clients with any conditions of the body, mind, and spirit, spreading the light of self-empowerment and the love of the universe to each person or group they encounter. It can be truly life changing for both students and their clients!”

This limited-enrollment program will be held in person at A.R.E. Headquarters with the option to also attend online in a hybrid format. **Questions about the course content and schedule should be directed to Linda at 1-855-772-0459 or Linda@NATH.world. To register, call A.R.E. Customer Service at 800-333-4499 or go to EdgarCayce.org/HQ-Conferences.**



A Tribute to an A.R.E. Field Pioneer: Grethe Tedrick

On January 8, 2022, one of A.R.E.’s most indefatigable volunteers, Grethe Tedrick, quietly checked out of her Brookdale Retirement Community and went “home.” For many years, the Brookdale Retirement Community was also the meeting place for her longtime Santa Rosa #1 A Search for God Study

Group. A pillar in the Work, a champion of study groups, a 56-year A.R.E. Life Member, a warm and loving woman, Grethe was the face of the A.R.E. in the San Francisco area for many years. Serving in every volunteer capacity, most recently she had been a regional coordinator and edited *The Golden Gate Newsletter*. Grethe was always there, never too busy to help, ready with a Cayce remedy, a listening ear, a funny story, healthy food, a big hug, and definitely opinions.

Grethe’s daughter, Karla Peterson, tells us that Grethe’s Asilomar kids called her “Mom for A.R.E.” She thinks those words would have made an apt license plate for her mother. For many summers, the Asilomar Conference Center was the site of legendary A.R.E. conferences, with families gathering on its California beachfront property. Karla recalls, “We went to our first Asilomar conference as a family in 1962 or 1963, when I was ten. Mom had heard Hugh Lynn Cayce speak in the Bay Area, and on the strength of how inspired she was by his lecture, she signed us all up [Karla and her three siblings] for the conference. I think she went every year after that until just a few years ago.”

Grethe’s parents met in Denmark, where they became engaged. When Grethe’s father was employed to design footings for both

the Golden Gate Bridge and the Bay Bridge in California, his fiancée soon followed and joined him in the Golden State. Grethe’s parents were married in Berkeley, where she was later born.

Grethe herself fell in love in college with fellow Cal student Tom Tedrick, and they married soon after she graduated. Like her father, Grethe was also a designer. She created not only plans for a massive twin bed with huge drawers and bookshelves at its foot but also three pages of suggestions for the house she and Tom had built in the Point Richmond District, suggestions that were incorporated into the home’s final plan. Grethe and Tom enjoyed that home for 66 years, raising their four talented children there. Grethe’s artistic talents can also be seen in the portraits and beautiful landscapes she created. She was sustained by art, her family, and her A.R.E. family.

Marianne Splenda, A.R.E. Board Vice Chair, shares this memory of Grethe: “She was such a mentor to everyone here in Northern California. I would not be where I am if Grethe had not crossed my path and helped me set up Berkeley #1 A Search for God Study Group in my home in 1985. She mentored me through all these years and edited our *Golden Gateway Newsletter* right up to the end of her life. What a role model she was!”

Judith Stevens, National Outreach Volunteers Coordinator for the A.R.E., recalls visiting study groups years ago across California, from San Diego to San Francisco, and Grethe introducing her to eucalyptus trees, the Golden Gate Bridge, and memorable philosophical discussions during their early morning walks.

How can any of us really “lose” Grethe? The footprint she left is bigger than one Sasquatch or Godzilla might leave—and it is hers alone. Godspeed you, friend!

VOLUNTEER APPRECIATION



Nancy Thomas

Bright, Ontario, Canada
Life Member Since 1973

In 2019, Area Representative Nancy Thomas came out of retirement to help rebuild an A.R.E. team and study groups in eastern Canada’s Ontario Province. Under her painstaking tutelage, new groups and a vibrant speakers’ team, “Contemporary Cayce of Canada,” have evolved.

Born near Winnipeg, Manitoba, Nancy grew up in a two-room cabin on MacKenzie Island. There were three nearby gold mines, but no roads, and you could only leave the island when the ice was frozen or when seaplanes could land. Nancy and her parents moved to several cities in Ontario, where they operated restaurants. She met Frank Thomas in high school and married at 19.

One day someone left a copy of Jess Stern’s *Edgar Cayce, the Sleeping Prophet* in their restaurant. Frank read it and scoured the library for more. After reading Tom Sugrue’s *There Is a River*, Frank knew he had “come home.” When an A.R.E. group started in Waterloo, Frank and Nancy became regular members. Frank also became part of the then-Ontario A.R.E. Council. When the council chairman couldn’t attend A.R.E.’s 1972 Congress in Virginia Beach, Frank and Nancy were appointed representatives. They returned to Canada and helped raise funds for the new library and conference center—completed and dedicated in 1975 and largely paid for by donations from members, study groups, and A.R.E. Councils from around the world.

Frank and Nancy have served the A.R.E. in many capacities. In 2003, they drove across Canada, from east to west, presenting workshops and sharing the Work at every stop. They started the January retreat, now known as the Edgar Cayce Spiritual Retreat, as well as the Kingston Retreat. The current A.R.E. Canadian Team is comprised of a talented group of twelve members of all ages, who help present monthly programs, workshops, and retreats. Larry Smokorowski, of Mill Bay, British Columbia, is the new team coordinator. They are expanding into western Canada and just started a new online group for interested inquirers. Recently, their team, hosted a Zoom gathering of A.R.E. Study Group members from around the world.

Nancy says she loves best the simple principle in the Cayce

readings “to try being loving and kind. So much in the Cayce readings resonates with my heart, especially the book on universal laws, *Your Life: Why It Is the Way It Is and What You Can Do About It*. I love to share the daily Cayce quotes with my prayer partners.”

“The small groups offer a safe place to practice becoming patience, forgiveness, joy, and peace,” she says. Her favorite chapters in *A Search for God* are “Cooperation” and “Patience.” Nancy often opens that book randomly for guidance. “Nine times out of ten,” she says, “‘Cooperation’ just jumps out at me”—which is not surprising for a person who helped create a tapestry of talented members comprising Canada’s Contemporary Cayce A.R.E. Team.

Though her beloved Frank transited in 2012, Nancy Thomas is still spreading the word in Canada!

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

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OUTREACH PROGRAMS

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



Spiritual Growth Groups and A.R.E. Field Activities

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

NATIONAL OUTREACH AND SPIRITUAL GROWTH GROUPS TEAM TO CREATE GROUPS AND MATERIALS



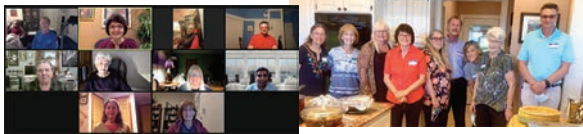
From l. to r.: Priya Ann-Marie Bochicchio; Vanna Barbarian; Judith Stevens; Cassie McQuagge

We're delighted to welcome Savanna Barbarian (Vanna) as our new HQ Study Group Associate/Group-Starter, and Priya Ann Marie Bochicchio, LPN, who will coordinate and develop groups and will also be our liaison for the Glad Helpers Prayer Group. Both are strong group proponents, current members of HQ staff groups, and use the Cayce materials and principles in their lives. They look forward to serving you: Vanna Barbarian: 757-457-7191; savanna.barbarian@edgarcayce.org

Priya Ann-Marie Bochicchio: 757-457-7166; annmarie.bochicchino@edgarcayce.org

We invite your prayers for Vanna and Priya's good work.

Meet the ARKANSAS online Study Group, hosted by Area Team Coordinator, Gretchen Douthit, and attended by members from around the state.



Former staff member Toni Romano traveled to the Eastern Shore and spoke in a firehouse to an enthusiastic group of A.R.E. members. Her successful program based on her book, *Growing into Wisdom and Grace*, shared the importance of ideals, right use of the will/choices, and prayer and meditation based on the readings. It was sponsored by Eastern Shore Team Coordinators Jenny Floyd and Annie Hess. KUDOS, EVERYONE!

The MANILA, PHILIPPINES Study Group, originally started by Area Representative Victor Chua, (standing second from left) has regrouped and is meeting once more as a robust group.



WESTWARD HO! Canada expands to the west! A new group for western Canada now meets online. For information, or to attend, contact A.R.E. Canadian Representative Nancy Thomas (see "Volunteer Appreciation" column). Call 519-575-0147 or email fstnat1@gmail.com.

ANYONE living in the ten states comprising our Southeast Region—Alabama, Arkansas, Florida, Georgia, southern Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee—may contact their State Greeters to locate the nearest group. Go to the A.R.E. Study Group map page on A.R.E.'s website at this link: EdgarCayce.org/content/our-work/study-groups/find-a-study-group/ or contact the Region's Study Group Coordinator for all ten states, Lora Little: lorallittle1@icloud.com or 901-581-4516.

SPECIAL OFFER FOR NEW STUDY GROUP MEMBERS: A new half-price membership (\$44 instead of \$90 per year) has been created for new study group members. Now you can search the entire group of readings, publications, circulating files, and so much more. Call 800-333-4499. This offer has been added

to the top right-hand side of the Study Group Resource page at EdgarCayce.org/our-work/study-groups/resources/

A CONTINUING INVITATION: Please send pictures of your team, study group, prayer group, or field volunteers to Judith Stevens, A.R.E. Outreach, 215 67th Street, Virginia Beach, VA 23451, or email them to judith.stevens@edgarcayce.org for future issues of *Venture Inward*. Thank you.

ANNUAL A.R.E. CONGRESS RETURNS!

This year's Congress will be held from Sunday, June 19, to Friday, June 24. We hope to offer a hybrid live and online program and look forward to welcoming you home to Virginia Beach Headquarters. National Outreach/Study Groups/Meditation and Prayer Services will offer a training track; days and times to be announced.

REMINDER: NEXT ZOOM GATHERING FOR ALL FIELD VOLUNTEERS
Friday, April 29, 2022, from 2:00 to 3:30 p.m. EST (invitation to follow)



Prison Outreach Program

LETTER FROM A PRISON PROGRAM GRADUATE

Prison Program Graduate Ever-Trejo served four years in prison and had a remarkable recovery. He writes, "Fate and the universe stepped into my life when I read a book about Mr. Edgar Cayce that completely transformed my mind. My life made a 180-degree turn.

"I didn't do it by myself. Being assigned an A.R.E. mentor who never judged me, but guided me, step by step along the way, recommending books and advising me in my daily walk, was a godsend. Eva believed in me. She taught me compassion by her example, and helped me learn forgiveness. As I began to forgive and love myself, I learned to forgive and love others. I may have erred, but I am not an 'error.' God has a plan for my life.

"A.R.E. has given the world tools to understand the true reason for our existence. I am extremely grateful and hope to use the rest of my life serving my community as a mentor to others who would like to be better in life, but who just don't know how. I hope to transmit everything I've learned from my mentor and the Cayce readings to other people behind bars. I am not the person I was when I entered prison. Thank you to all the A.R.E. members who made this program possible."



Ever-Trejo is an accomplished artist, recreating a life for himself outside of prison.

Contact Prison Program Coordinator Kathleen Slade at kathleen.slade@edgarcayce.org for guidelines and sample letters. Give what Ralph Waldo Emerson called "the best gift of all—a portion of yourself."



Prayer and Meditation Services

We are currently updating the Prayer Group Handbook, which is used for training new members of the Glad Helpers. This will be sent to those who wish to start healing prayer groups in their area and will be offered to members who request information on healing prayer or have questions about Mr. Cayce's readings on that body of information. We hope to have it for this year's Congress and also hope to offer the new Study Group brochure for use in the field. For more information or to access the latest copy of our monthly prayer letter, visit EdgarCayce.org/our-work/prayer-services. You may also call 1-800-333-4499, ext. 7551, or 757-457-7166, or fill in a prayer request form at prayer@edgarcayce.org.

CALENDAR OF EVENTS

All events subject to change. Most in-person HQ events are also available online. If you are planning to attend in person, we recommend that you be fully vaccinated and wear a mask for your protection and the protection of our staff and volunteers. See upcoming programs below and learn more at EdgarCayce.org/online and EdgarCayce.org/HQ-Conferences.

A.R.E. ONLINE-ONLY EVENTS

SOUL GROWTH SATURDAYS

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

Apr 2

Living the Cayce Lifestyle – Body, Mind, and Soul! (Recorded live)

Judith Stevens and Corinne Cayce, MA

May 14

Thriving in Chaos: Revolutionary Thinking in Revolutionary Times

Barbara Lane, PhD

Jun 4

“Tapping” into Transformation: Emotional Freedom Techniques (EFT) for Everyone

Jan L. Watkins, JD, MSW

WEDNESDAY NIGHT WEBINARS

Wednesday, 8:00–9:15 p.m. ET, bi-weekly
LIVE online with Q&A or on demand

Apr 6

Encore Webinar: Edgar Cayce’s Story of Easter

John Van Auken

Apr 20

Turning Sensitivities into Superpowers: Embracing Your Empathic Gifts

Christina Grozik, HHC, RMT

May 4

Harnessing the Power of Your Forces

Dr. Jean Paul Amonte, DC

May 18

Tails from the Afterlife: Connecting with Pets on the Other Side

Kristy Robinett

Jun 1

Reboot Your Spirit and Supercharge Your Intuition

Kim O’Neill

Jun 15

Ra Ta and The Mysteries of Ancient Egypt

Matthew Brooks

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, Scotland, and England. More coming soon!

On demand at EdgarCayce.org/armchair

Additional online learning opportunities, including single-speaker presentations, past conferences and events, and self-guided learning are available on demand at EdgarCayce.org/online.

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

Facebook.com/edgarcayce

Noon Meditation

LIVE every weekday, 12–12:15 p.m. ET

Wellness Wednesday

with Jean Paul Amonte, DC

Weekly, every Wednesday 7:15 a.m. ET

Sound Bath Sunday

with Christina Grozik, HHC, RMT

Monthly, every second Sunday,
5:00 p.m. ET

Crystal Talk in Angela’s Crystal

Corner with Angela Ramsey

Monthly, every fourth Tuesday,
6:00–6:30 p.m. ET

FULL-DAY AND MULTI-DAY HYBRID CONFERENCES AND TRAININGS

Most in person A.R.E. Headquarters Conferences are also available live online and afterwards on demand; see listing on page 58.

ARIZONA

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

CALIFORNIA

Virtual Monthly • 2nd Sunday, 5:00 p.m. PT
**The Magenta Nation Project
An Experiment to Bring About
National Healing** Led by Joy Scott
818-610-0270 (Edgarcayceca.org)

ILLINOIS

Edgar Cayce Holistic Center *For upcoming events, visit HolisticCenterChicago.com 847-299-6535 (arechicago@gmail.com) Chicago Area Event Coordinator Larry Freson*

MASSACHUSETTS

Plymouth/Middleboro
2nd & 4th Fridays, 10 a.m.

Let’s Talk Cayce—Presentation and Group Discussion

Betty, 508-673-0477

(bettyp508@aol.com)

Dorine, 508-947-1695

(dorinew48@gmail.com)

Quincy • 3rd Saturdays

Monthly Open Meeting and Program

Jeff Bagley, 617-479-9361

(jefftb9@gmail.com)

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

Virtual • Apr 29–30

25th Annual Montana Retreat

Karma to Grace

John Van Auken

De Dee Johnson

(dubledjohnson@gmail.com)

NEW YORK

Edgar Cayce Community of New York

(New York City Metro Area)

Email info@edgarcaycenyc.org for info 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

Memphis • Jun 11 A.R.E. Mid-South Summer Workshop Unlock Ancient Prophecies and Discover Your Infinite Future

Rev. Laura Jackson Loo
Greta Heru 901-206-6289
(gheru19@hotmail.com)
CAREMemphis.org

Monteagle • Nov 4–6 51st Annual Fall Mid-South A.R.E. Retreat

Mary Roach, MA
Greta Heru 901-206-6289
(gheru19@hotmail.com)
CAREMemphis.org

TEXAS

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

Houston Area Events, call
Elaine and Cecilia Hruska, 281-530-2025
Area Representatives/Study Group Coordinators
(ehrus654@gmail.com)

VIRGINIA

Virginia Beach

Due to the ongoing impact of COVID-19, programs, speakers, and schedules may change. We are adhering to CDC safety guidelines. Check EdgarCayce.org/HQ-Conferences or call 800-333-4499 for updates.

A.R.E. Headquarters

The Visitor Center offers free activities; find a full list at EdgarCayce.org/virginiabeach.

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 by request
Lecture on a Topic from the
Readings

Weekdays, 12 noon

Staff-Led Meditation

In-person in our Meditation room or
LIVE online 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)

VIRGINIA *continued*

Monday 4–5 p.m., and
Friday 12:30–1:30 p.m.
A Search for God Study Group

Bookstore Sponsored Events

Call 757-457-7231 for more information or
visit EdgarCayce.org/BookstoreEvents.

Friday & Saturday, 10:30 a.m.–4 p.m.
In-Store Psychics

Weekly, Sundays 1–3 p.m.
Wisdom Workshops

Monthly, Apr 9, May 21, Jun 11, Jul 16,
Aug 20, Sep 17, Oct 15, Nov 19
10:00 a.m.–5:00 p.m.

Mind, Body, and Spirit Fairs

FREE activities plus vendors and more.
See box on the right for details.

Monthly, May 11, June 8
Psychic Development Workshops

Monthly, 6:00-8:00 p.m. ET.

Conscious Community Series

In person and LIVE on Facebook.com/
[edgarcayce](https://www.facebook.com/edgarcayce)

April 13

Our Sacred Journey

M. K. Welsch

May 11

Grace as Opportunity

Dr. Mary Helen Hensley

June 8

Mindful Parenting

Brennyn Molloy

Headquarter Conferences

At A.R.E. HQs and live online; on demand
after the event. A.R.E. Registrar: 800-333-
4499 or EdgarCayce.org/HQ-Conferences.

Apr 4–8

A.R.E. Professional Life Coach Certificate Training

Corinne Cayce, MA

Apr 23–24

Crystal POWER! Conference

Karen Frazier; Cindy Griffith, MA; Chris-
tine George; Kayce Laine; Margaret Ann
Lembo; Renée Branch, RMT, CHT

May 6–8

Through God's Other Door: Our Annual Reincarnation and Soul Life Conference

Stephanie Arnold; Hollister Rand; Shelley
A. Kaehr, PhD; Tom Baker, MDiv, LCSW;
Linda Thunberg, MHT; John Shatat, CHT;
and David Bennet

Join us at A.R.E.
Headquarters for
our ongoing Mind,
Body, & Spirit Fairs
10:00 a.m.–5:00 p.m.



Apr 9, May 21, Jun 11, Jul 16, Aug 20,
Sep 17, Oct 15. *Save the date for Nov 19*—
for our biggest fair of the year and holiday
bazaar. All Fairs feature lectures, work-
shops, meditations, group regression, and
more, FREE. Also available are readers and
healing arts practitioners, plus some of the
region's most unique artists and crafters
of spiritual artwork, body care, clothing,
candles, jewelry, gems and stones, and
one-of-a-kind gifts. Spend the day, meet
like-minded people, and enjoy lunch in our
GRAZE Café.

VIRGINIA *continued*

June 18

Past Lives, Future You: Edgar Cayce's Guide to Soul Progression

Jon Shatat, CHT

Jun 19–24

91st Annual A.R.E. Members Congress: Spirit Is the Life

John Van Auken; Judith Stevens; Christina
Grozik, HHC, RMT; Adrian E. Castillo, LMT

Jul 21–23

Soul Writing Certificate Training Intensive

Joanne DiMaggio, MA, CHT

WASHINGTON

Kent • 3rd Saturday

Edgar Cayce DVD Group Viewing, Discussion, and Potluck 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)

For virtual event info visit edgarcayce.ca

Virtual • Apr 8 • 7–9 pm ET

Edgar Cayce: Lessons from The Holy Land

Matt Brooks

Virtual • May 13 • 7–8:30 pm ET

Edgar Cayce and the Arts

Paul Mazza

Virtual • Jun 10 • 7–9 pm ET

Museums of Hopkinsville

Alissa Keller



A.R.E. HQ Conferences and Trainings Now In Person, Hybrid, AND Live Online!

No matter where you are in life, you can find wisdom and inspiration from the work of Edgar Cayce.

Visit EdgarCayce.org/online and EdgarCayce.org/HQ-Conferences for more NEW conferences, workshops, and special events. Please check our website regularly for updates as the Covid-19 situation changes.

BONUS: In-person registrants receive access to most program recordings on demand, when available, for FREE. You'll receive a link via email post-conference.



Corinne Cayce, MA

April 4-8 A.R.E. Professional Life Coach Certificate Training with Corinne Cayce, MA

Are you looking for a course that can truly change your life and help you make a real difference in the lives of others? This is that course. Life coach Corinne Cayce, MA, teaches skills that can be applied directly to you and your clients' personal and professional lives. A.R.E. Certificate awarded. Limited enrollment—register now to ensure your place! *Hybrid.*



Karen Frazier

April 23-24 Crystal POWER!

Explore crystals, gemstones, metals, their vibrations and uses for enhancing intuition, balancing chakras and the energy body, and more, including hands-on experience with experts Karen Frazier; Kayce Laine; Margaret Ann Lembo; Cindy Griffith, MA; and Renée Branch, RMT, CHt. Includes a powerful gemstone bowl sound bath. *Hybrid.*



Hollister Rand

May 6-8 Through God's Other Door: Our Annual Reincarnation and Soul Life Conference

What happens before life—after death—and in between? Stephanie Arnold, author of *37 Seconds*; medium Hollister Rand; Shelley A. Kaehr, PhD; Tom Baker, MDiv, LCSW; Linda Thunberg, MHT; and more explore the journey of the soul in all its facets. *Hybrid.*

NEW DATE June 18 Past Lives, Future You: Edgar Cayce's Guide to Soul Progression with Jon Shatat, CHt

Explore Cayce's incredible tools and techniques.



Joanne DiMaggio, MA, CHt

June 19-24 91st Annual A.R.E. Members Congress: Spirit is the Life

Come home to your spiritual family for a week of fun, fellowship, and connection with John Van Auken; Judith Stevens; Christina Grozik, HHC, RMT; Adrian E. Castillo, LMT; and many more. Enjoy sharing groups, a "Fun"-raising auction and raffle, talent night, social, and meet the A.R.E. staff and Board—make friendships that will last a lifetime! *Hybrid.*

July 21-23 Soul Writing Certificate Training Intensive with Joanne DiMaggio, MA, CHt

NEW! Edgar Cayce said it is our birthright to communicate with our Source. Prayer is you talking to God. Meditation is God talking to you. *And Soul Writing is you taking notes!* See what a profound change it can make in your life. A.R.E. Certificate awarded. *Hybrid.*



Stephanie Arnold

August 12-14 Signs, Symbols, Stars, and Stones: Esoteric Tools for Insight, Guidance, and Discovery

The Universe provides us with many ways to obtain insight and guidance, from astrology and numerology to synchronicities and symbols. Explore these concepts and more in this experiential—and fun—weekend. Cindy Griffith, MA; Christine George, and other experts. *Hybrid.*

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Bi-weekly discussions of contemporary topics drawn from the Cayce readings, featuring popular presenters like Christina Grozik, HHC, RMT; John Van Auken; and Kim O'Neill. Live online with Q&A. All past episodes are also available on demand! Just \$24.



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Use code **C22VI** when registering.

Join the A.R.E. Staff in Meditation

Every weekday the A.R.E. staff meditates at noon 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. You can also email us at study.group@edgarcayce.org or call 800-333-4499.

APRIL AFFIRMATION

Faith

Create in me a pure heart, O God. Open my heart to the faith You have implanted in all that seek You. Help me with my unbelief in You, in my neighbor, and in myself.

(ECRL 262-13)

MAY AFFIRMATION

Virtue and Understanding

Let virtue and understanding be in me, for my defense is in You, O God, my Redeemer; for You hear the prayer of the upright in heart.

(ECRL 262-17, A-14)

JUNE AFFIRMATION

Fellowship

How excellent is Your name in the earth, O God! Would I have fellowship with You, I must show love to others. Though I come to you in humbleness yet hold anything against another, my prayer, my meditation, does not rise to You. Help my efforts in my approach to You.

(ECRL 262-21)



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.

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Stephanie Arnold



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Tom Baker, MDiv, LCSW



David Bennett



Jon Shatat, CHt

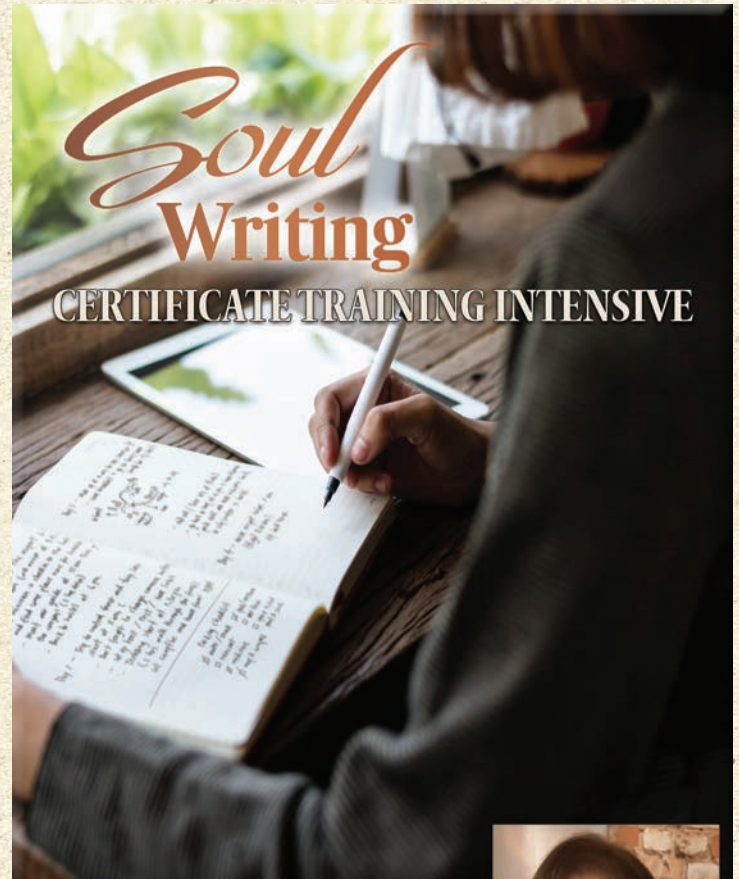


Linda Thunberg, MHT

Stephanie Arnold, author of *37 Seconds*; Hollister Rand;
Shelley A. Kaehr, PhD; Tom Baker, MDiv, LCSW;
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May 6–8, 2022 Hybrid Event

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July 21–23, 2022 Hybrid Event
See article on page 37.



With
Joanne DiMaggio,
MA, CHt

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