

Venture Inward



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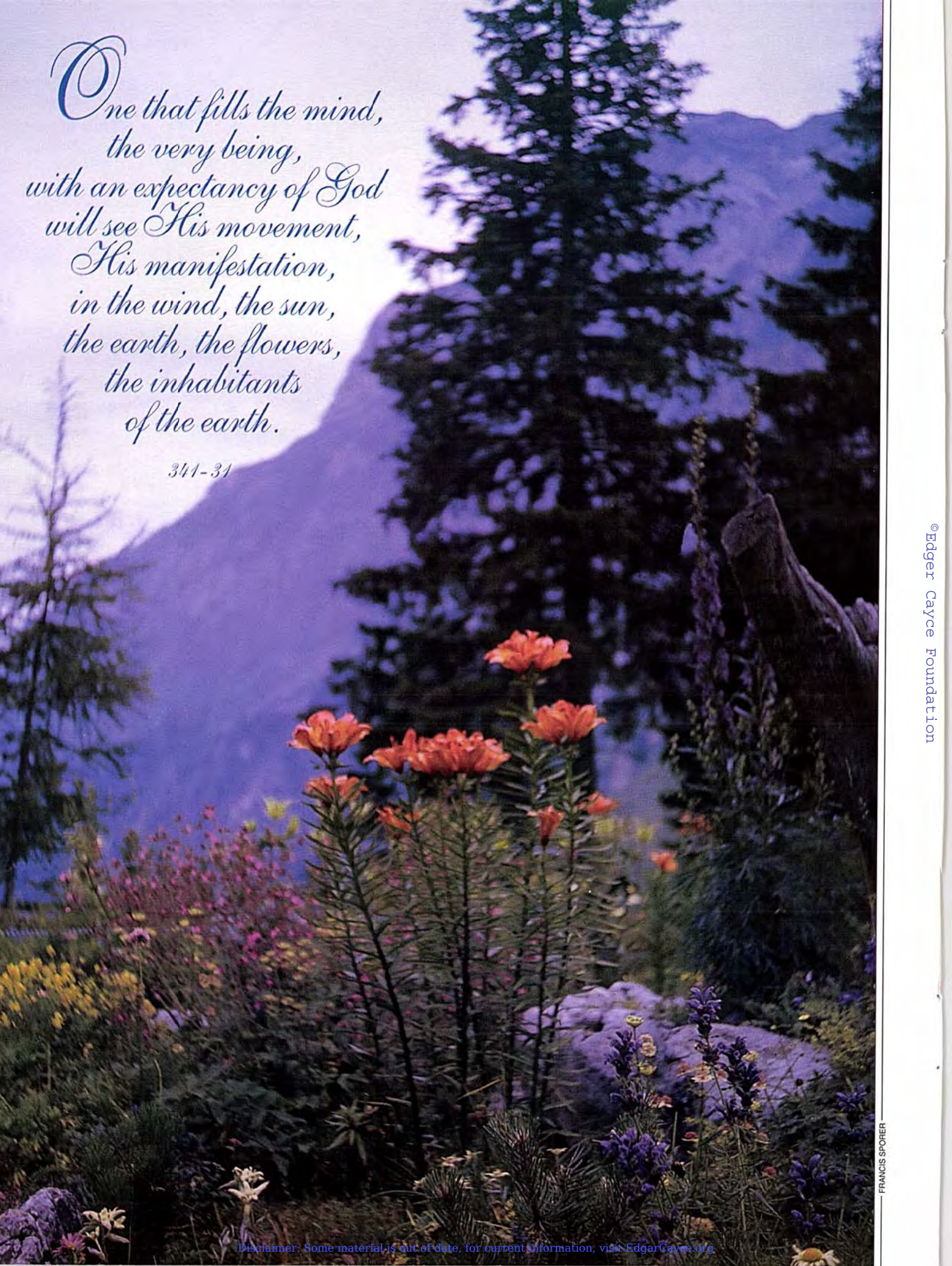
MAY/JUNE 1995



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The Magazine of the A.R.E./The Edgar Cayce Foundation/Atlantic University

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*One that fills the mind,
the very being,
with an expectancy of God
will see His movement,
His manifestation,
in the wind, the sun,
the earth, the flowers,
the inhabitants
of the earth.*

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The A.R.E., founded by Edgar Cayce in 1931, is an international non-profit, non-sectarian membership organization headquartered in Virginia Beach, Va., with regional offices throughout North America and centers in the United Kingdom, Asia, and Central America. Its mission is to promote the study, application, and dissemination of the information contained in the psychic readings of Edgar Cayce, and to help people change their lives for the better through the spiritual concepts in the Cayce readings. *Venture Inward* seeks to inspire, challenge, and broaden the horizons of its readers in the areas of parapsychology, holistic health, and spiritual development.

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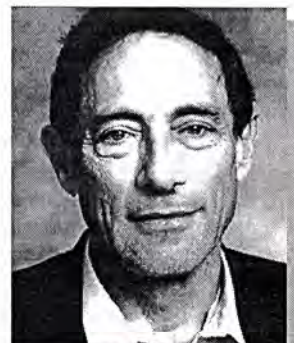
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Charles Thomas Cayce

The Heart of Our Purpose



The process of Edgar Cayce giving readings, and their content, has made God more real in our lives.

At a recent weekly, early-morning Work Readings discussion group, we came upon a transcript of comments by a patient at the Cayce hospital in 1929. The Work Readings are the collection of 116 readings (the 254 Series) given over Mr. Cayce's lifetime in response to questions about how this work should proceed.

The group agreed that the comments were important to share with other members. In addition to saying how accurate and helpful his physical readings were, Mr. Hough, the patient, made three points that we especially enjoyed and could identify with:

(1) He spoke briefly after hearing a talk by Edgar Cayce at the hospital. He said he hoped Mr. Cayce would explain "the phenomena manifesting through him." Haven't we all wondered about that process and asked ourselves, How did Mr. Cayce do it? Mr. Hough said that Mr. Cayce told very little about it, "and that he has never told us very much about it—he [Mr. Cayce] says he doesn't know very much about it." Mr. Hough tried to study it himself first-hand for some time and here is his idea: "I believe it is a close relationship with God. Mr. Cayce lives so near God that he has an insight to a realm of truth that he has no control of, which we know nothing about. I don't believe it is possible for Mr. Cayce to state anything but facts and conditions as they exist when he is what we call asleep, when he becomes, so to speak, unalive. And I believe that *there* is where the secret is—that God opens to him a realm of truth that we do not enter."

On the surface, Mr. Hough just seems to be substituting one mystery for another by saying it is connected with God. I know, however, that for myself and many I have talked with, the process of Mr. Cayce giving readings and the content of the readings themselves has made God more real in our lives. I think that's what Mr. Hough is saying and he is nudging us to open ourselves more to that possibility in our contact with A.R.E. and the readings.

(2) Mr. Hough describes how his friends asked him about the Cayce hospital and reports, "some of them smile when I tell about it, others turn up their noses, some of them think I have lost out mentally and that I'm down here on my last peg." Many of us have encountered this attitude about

our interest in the work of Edgar Cayce. In other readings, when asked how to respond to skeptics, it was suggested that we simply share what we have found to be helpful and to leave it at that. Mr. Hough went on to do just that in his final comments:

(3) "There's one thing that's never put before you in this institution, and that is any influence whatever to believe anything but what you believed when you came here. But there is an atmosphere of Christ-like living, such that no individual could possibly come within the influence of this institution without being a better person—I don't care who it is, or who they are, or what kind of people they are. I've heard people talk to me since I've been here. Not only in body but in spirit they have been helped much more here than just getting well physi-

cally. Yet there's nothing taught you of any sect; nothing whatever in that line, but the Christ-like spirit is ever present. It influences you or it may not, but I'm satisfied that I'm a better man in every way; and I know that I have improved greatly under the treatment."

Mr. Hough paid the hospital staff quite a compliment. They were living their *ideal*. It is the ideal today for this work and also for many members like you and me as individuals. It is not that there weren't big problems at that time. It was one of the most tumultuous periods in the history of this work. The organization that was the predecessor of A.R.E., the Association of National Investigators, was dissolving, and A.R.E. had not yet formed. The hospital, open for a year, was closing. Atlantic University was about to be launched but it closed the following year. There were personality struggles, anger, resentment, and lots of pain. It was not a time or place of all smiles and happiness.

Mr. Hough's experience reminds us again of the challenge to rise above or step beyond the struggles in which we all find ourselves individually, in our families, in our workplace, and minute by minute, person by person with whom we come in contact, help to manifest the Christ-like spirit in the earth. If Mr. Hough were to visit the A.R.E. today, or you and me in our home or workplace, what would he report? The challenge and responsibility are, I think, right at the heart of our purpose in the earth as souls.

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

Charles Thomas Cayce
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C. Rufus Mosely, Vice Chairman
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A.R.E. board says 'Yes' to research

The A.R.E. Board of Trustees has adopted a comprehensive policy statement committing the organization "to research for the purpose of validating concepts in the Edgar Cayce readings to make them more readily usable and applicable." To initiate the policy it authorized:

- \$35,000 as a research grant to the Meridian Institute of Virginia Beach to develop practical applications for epilepsy, psoriasis, anemia, and nervous system incoordination.

- Launching a research project based on the Temple Beautiful model created at the A.R.E. Clinic in Phoenix.

Board Chairman Ted

Ormesher said the board directed that "clinical and professional research" receive annual funding through the A.R.E. budget, or dedicated fund raising, as well as cooperative ventures with other organizations. These decisions, said Ormesher, constituted "a number of new directions" the board authorized at its March meeting. The action was led by those who felt that A.R.E. in recent years neglected the research aspect of its mission. "The whole premise," said C. K. (Stan) Khury, chairman of the board's research committee, "is that research is A.R.E.'s middle name. The readings made the connection clearly and often, first research, then enlightenment."

The policy states that research may embrace:

1. Verification of the three-fold nature of existence – physical, mental, and spiritual – and the interrelatedness of body, mind, and spirit as described in the Cayce readings.

2. Clinical studies by independent medical professionals, using accepted scientific methods and protocols to test concepts in the readings, so that the results may be published in professional journals, duplicated, and applied in medical practice.

3. Experimentation with residential holistic healing programs in accord with principles in the readings.

(Please turn to page 6)

Top management may be restructured; CEO leaves, job open

A change in top management of A.R.E. was triggered by the Board of Trustees when it accepted the resignation, effective March 16, of Edwin N. Johnson, chief executive officer since 1991, and moved toward restructuring headquarters' senior management.

The decision by the board prompted resignations from two of its 15 members, Gary Christie and Elaine Fayed. Their resignations "had to do with the decision that led to Ed's resignation," President Charles Thomas Cayce told headquarters staff. But he was proscribed from elaborating by an agreement of silence between Johnson and the board.

In lieu of naming a new CEO, the board formed a search committee that will "evaluate alternative structures for conducting the senior executive function" before making a recommendation. One option, said Cayce, is a three-member executive group, each with separate areas of responsibility instead of a single chief executive. Search committee chair C. K. (Stan) Khury said it probably would take until the board meets in July to resolve the succession issue.

Inquiries about senior executive positions may be submitted to the search committee, in care of A.R.E. Patricia Abrams, Charles Thomas Cayce, Lynn Sparrow, and Khury comprise the committee.

Interim management responsibility, meanwhile, was assumed by a team consisting of Cayce and five staff directors – Dee Sloan, Kevin Todeschi, Joe Dunn, Ed Karn, and Dwight Ziemann, who became director of the Massotherapy School in March.

Board Chair Ted Ormesher thanked Johnson for his "dedicated service and accomplishments" and said Johnson would be on call as a consultant. (Please turn to page 6)

Restoring 10,000 lecture tapes will provide a history of the work; year-long program begins

By Robert J. Grant

If you asked A.R.E.'s lead audio-visual technician Rick Case what the best-kept secret in A.R.E. is, he would take you to the second floor of the maintenance shop and show you a floor-to-ceiling collection of some 10,000 lecture tapes, the historic record of A.R.E. conferences in Virginia Beach and abroad over the past 25 years.

The audio collection con-

tains lectures by such notable speakers as Hugh Lynn Cayce, Elsie and Bill Sechrist, Harold J. Reilly, Morton Kelsey, Manly P. Hall, Richard Bach, and Elisabeth Kübler-Ross. There are also many hours of discussions by people who had readings and knew Edgar Cayce well.

"The Cayce readings have been preserved on CD-ROM," said audio-visual technician Rick Case. "Now we've got another massive task on our hands."

The task is to prepare the tapes for distribution to members and the public. Some tapes are already on sale; others will follow.

The tapes were recorded between 1969 and 1995. "This is literally the audio history of 'The Work' presented by the original pioneers of the Cayce work," said Case.

The tapes have never been fully cataloged or even properly labeled, often showing only the date and the initials of the speakers. "Here's a good example," Rick says, pulling a tape out of one of the hundreds of boxes strewn around the room. "The cassette label says 'HLKC'. For all I know, this tape is of Hugh Lynn Cayce, recorded in Kansas City, but I won't know until I listen to it. At least they preserved this great wealth of information."

Case and technician Bill Gundersen, who tape all lectures at A.R.E. headquarters programs, are listening to the lectures, alphabetizing them by (Please turn to page 51)

Mayor attends bookstore reopening



Mayor Meyera Oberndorf, (right), joined by A.R.E. Bookstore manager Allison Parker-Hedrick, tells the crowd that in her world travels when she identifies her city of Virginia Beach, people always say, "Oh, that's where Edgar Cayce lives." See story on page 50.

CEO leaves

(Continued from page 5)

ant. Johnson had occasionally intimated that he planned to stay until he improved the infrastructure and stabilized the financial condition of the organization. To that end he ended direct-mail member recruitment, "downsized" the number of employees, upgraded headquarters computer systems, encouraged development of regional and international structures, and created budget surpluses the past three years.

In a farewell talk to the staff, Johnson said that he had focused on strengthening the or-

CD-ROM Forum

Are you stumped trying to research some topic in the Cayce readings on your computer? Having trouble mastering the ins and outs of the computer search program on CD-ROM? Turn to page 53.

ganization and felt that it had been "stabilized" and the staff "better trained, better equipped" to fulfill its mission.

Johnson's primary effort at outreach was upgrading A.R.E. Press, which increased the number of Cayce-oriented book titles. He also pushed development and marketing of a CD-ROM for computers containing all the Cayce readings.

The two vacancies on the board, plus seats of those trustees whose terms expire in July, are open for nominations until June 14 and will be filled in July. Life and Sponsoring members may recommend members who have been Life or Sponsoring members for at least three years; have organizational leadership experience; whose character and personal life represent strong spiritual ideals and purposes; who received personal help from the readings; and are not A.R.E. employees. A nominee needs five sponsors.

Nominations may be submitted to Dee Sloan, A.R.E. Board Secretary, P.O. Box 595, Virginia Beach, VA, 23451.

Research policy

(Continued from page 5)

4. Cataloging medical information in the readings.

5. Identifying hypotheses based on individual application of Cayce concepts.

6. Exploring the effects of spirituality, meditation, and prayer.

7. Studying topics in the Search for God material.

8. Archeological, historical, and geographic information in the readings.

9. Scriptural studies (Bible, Koran, Gita, etc.) based on discourses from the readings.

10. Maintaining a research library on subjects covered in the readings and related areas.

The experimental Temple Beautiful-type program approved by the board would be held at Virginia Beach, under the direction of a physician, Eric Mein, explained Charles Thomas Cayce, who worked on developing the proposal.

It was described as an "intensive, small-group conference type experience" involving research, possibly with each program focused on a different ailment. Suggestions from the readings, diet, meditation, dream work, and other life-changing processes will be included. It would be a residential program, providing lodging and meals, as well as appropriate therapies at A.R.E. headquarters.

Starting later this year, each program is expected to last 7 to 14 days. Accommodations are to be provided in a large house on the beach.

Participants would pay a fee to attend. The program would also be supported in part by the Beltone-Barden grant, a \$100,000 gift of Beltone Electronics, which manufactures hearing aids sold by Rudy Barden, a member of the board from Michigan.

The research policy was drafted by Charles Thomas Cayce, Edgar Evans Cayce, Rudy Barden, Patricia Abrams, and Khury, along with Kevin Todeschi, director of Communications for A.R.E.

For All Beach Conferences Call 1-800-333-4499

The UFO Experience

Transformational Encounters in Consciousness

At the Beach May 11-14

Featuring noted Harvard psychiatrist John Mack, UFO researchers Budd Hopkins and Ray Stanford, astronomer James Mullaney, and John Van Auken



HEALING TOUCH THERAPIES: Exploring Healing Energies

At the Beach May 14-19

Featuring Susan Mayer, R.N. (20 hours of CEUs offered); Meredith Ann Puryear, author of *Healing Through Meditation and Prayer*, and Mark Thurston, Ph.D., author of *Dreams: Tonight's Answers for Tomorrow's Questions*

FINDING YOUR MISSION IN LIFE

At the Beach May 21-26

Whether you are looking for a vocation or an avocation, this program is designed to help you formulate a plan of action.

FEATURING Charles Thomas Cayce, Ph.D., and Mark Thurston, Ph.D.

A.R.E. FIELD CONFERENCES

PENNSYLVANIA

Philadelphia May 6
Future Vision with Moira Timms, Lynn Sparrow, Charles Thomas Cayce, and Kirk Nelson *For details, call: 1-800-333-4499*

WASHINGTON, D.C.

MAY 13
Saved by the Light with Dannion Brinkley and Robert J. Grant *For details, call: 1-800-333-4499*

CALIFORNIA

Lake Tahoe May 17-22
The Edgar Cayce Legacy:

Training in Psychic

Development with Carol Ann Liaros *For details, call: 1-800-333-4499*

Anaheim May 20

Dynamics of Health: The Body/Mind/Spirit Connection with Joan Borysenko, Ph.D., Dana Myatt, N.D., and Charles Thomas Cayce, Ph.D. *For details, call: 1-800-333-4499*

OHIO

Cincinnati June 10
Life Patterns, Life Lessons with Henry Leo Bolduc *For details, call: 1-800-333-4499*

REGION-SPONSORED PROGRAMS

ARKANSAS

Sulphur Springs May 5-7
What the Edgar Cayce Readings Say About These Times with Charles Thomas Cayce *For details, call:* Jan Brace, 501-257-4332

CALIFORNIA

Gillroy May 6
Messages from Mother Mary with Jan Frances *For details, call:* Ardith Briggs, 408-623-4764

Modesto July 22
Messages from Mother Mary with Jan Frances *For details, call:* Donna Chapin, 209-524-2468

Monterey Peninsula
June 25-30

Asilomar Retreat Healing Ourselves; Healing Our World with Dana Myatt, N.D., Maxine Meyer, and Stephan A. Schwartz *For details, call:* Bonnie Suddarth, 707-545-2716

San Jose August 11-13
Northern California Region Retreat Ancient Egypt and Atlantis: The Great Initiate Returns with John Van Auken and Ahmed Fayed *For details, call:* Bonnie Suddarth, 707-545-2716

Santa Monica May 28
Universal Laws with members of the Long Beach Study Group *For details, call:* Loren Garretson, 310-216-6982

COLORADO

Estes Park July 7-9
Rocky Mountain Region Retreat A Wellness Journey Based on the Edgar Cayce Readings with Dana Myatt, N.D., and Kevin Todeschi *For details, call:* Dee Johnson, 303-452-4051

CONNECTICUT

Litchfield May 28
The Second Coming with Kirk Nelson *For details, call:* Chris Royer, 203-379-2454

FLORIDA

Davie May 20
The Bible: Exploring Its Inner Meaning with Bruce

and Elizabeth Bickham *For details, call:* Margot Riekers, 305-370-0627

ILLINOIS

Chicago area July 28-30
Heartland Region Retreat Ancient Egypt and Atlantis: The Great Initiate Returns with John Van Auken and Ahmed Fayed *For details, call:* Heartland Region Office, 1-800-853-2435

MARYLAND

Emmitsburg June 9-11
Mid-Atlantic Retreat Dreams and Intuition with Henry Reed *For details, call:* Barbara Heiberg, 703-451-4518

NEVADA

Reno July 29
Life Patterns, Soul Lessons, and Forgiveness with Henry Leo Bolduc *For details, call:* Judi Harris, 702-324-2873 (days); 702-849-0833 (evenings)

NEW YORK

New York City June 10
Reincarnation: The Story of Your Soul with John Van Auken *For details, call:* N.Y.C. A.R.E. info line, 212-560-7138

Phoenix May 19-21
Northeast Region Spring Retreat Dreams and Meditation with John Van Auken *For details, call:* Paulina Hungerford, 203-264-7906

PENNSYLVANIA

Pittsburgh May 20
Walking with the Master Through Times of Change with Lynn Sparrow *For details, call:* Judy Bergiel, 412-774-0299

TEXAS

Austin May 27
The History of God with Ed Jamail *For details, call:* Pat Rosenblad, 512-443-4212

Mercedes June 10
The History of God with Ed Jamail *For details, call:* Bobbie Jones, 210-565-1035

WASHINGTON

Seabeck July 5-9
Summer Retreat Becoming a Whole Person in a Fragmented World with Mark Thurston, David McMillin, and Ed Rocks *For details, call:* Pacific Northwest Region Office, 360-943-2512

WEST VIRGINIA

Charleston May 20
Healing the Past—Building the Future with Henry Leo Bolduc *For details, call:* Rich and Karen Hopkins, 304-344-9307

WISCONSIN

Whitewater June 9-11
Whitewater Retreat Commune with the Angels with Janie Howard *For details, call:* Sharon Bartholomay, 414-786-4087

CANADA

Kingston, Ontario May 5-7
Twelfth Annual Canadian Fellowship Conference Spiritual Breakthrough: Paths to Higher Consciousness with John Van Auken *For details, call:* Frank Thomas, 519-893-5762, or Gerry Cormier, 613-830-3950

Truro, Nova Scotia July 7-9
Fifth Annual Atlantic Fellowship Conference Life Patterns, Soul Lessons, and Forgiveness with Henry Leo Bolduc *For details, call:* Janice Hunter, 902-671-2912

THE AGE OF ANGELS Heaven Is Getting a Little Closer At the Beach

June 14-17



Angels are accessible and at work in our lives. This conference is devoted to help us understand their role and how to gain their guidance and assistance. FEATURING Gordon Davidson, Corinne McLaughlin, Joseph Lee, John Van Auken, Robert J. Grant, Meryl Ann Butler, and Rebecca Ghittino

63rd Annual Membership Congress

June 18-23

Communications = Empowerment

A week at headquarters designed for A.R.E. field workers, volunteers, area and regional representatives, study group leaders, and members-at-large—anyone who seeks to participate more fully in the organization and to make a greater contribution to "the Work."

Point/counterpoint over psychic media coverage

Point: Spiritual and psychic themes are getting big treatment on TV and the movies. A recent issue of *Entertainment Weekly* covered the emerging spiritual trend in the movies, "Film it and they will come!" Such movies as *Forrest Gump* follow in the wake of others such as *Ghost*, *It Could Happen to You*, and *Field of Dreams*. On television, *Ancient Prophecies* was a big hit and a sequel is in the works.

Psychic themes are popular with the media these days – prompting skeptics into action to "fight back."

Other specials, like *In Search of Angels* were a ratings hit. A daily show, *The Other Side*, showcases psychic experiences.

The weekly show, *X-Files*, is a big hit, and a rise in docu-

dramas like *Sightings* and *Encounters* suggests more is on the way. In the publishing arena, *Embraced by the Light* and *Celestine Prophecy* are number one bestsellers. According to the article, no end to this trend is in sight. The media has discovered that the public is hungry for such material and the media puts its money where the public wants to go.

Counterpoint: CSICOP, the Committee for the Scientific Investigation of Claims of the Paranormal, recently sent out a letter to its members, headlined "We need to fight back. We need your help!"

The letter begins, "If you've turned on your TV this fall, you've received the most concentrated dose of mystical themes in broadcasting history. Paranormal ideas seem to be surging over America in a mighty flood."

The letter goes on to make an appeal for funds to help the organization respond aggressively to this increase in popularity of the paranormal and mystical.

Transliminality: A new psychic factor

A study of who believes and who doesn't believe in ESP has led to the coining of a new term, "transliminality." Invented by Australian psychologists who surveyed both healthy and mentally disturbed populations for people who reported having psychic, mystical, and unusually creative experiences, transliminality refers to sensitivity to sublimi-

nal information that has potentially transcendent power.

Researchers reported in the *Journal of Parapsychology* that their survey indicated that those who had belief in ESP also reported a faith in life after death. These believers also had greater incidence of mystical experiences and moments of special creativity. They also experienced more mental health disturbances. The researchers concluded that transliminality was the common factor. Its effect is reflected

through voluntary access to the sublime as well as through involuntary sensitivity to subliminal stimulation.

For further information, contact Michael Thalbourne, Department of Psychology, University of Adelaide, S.A. 5005, Australia.

Network for exceptional experiences

Many people have had experiences that stand outside the ordinary and give them a glimpse of a larger reality. These experiences



Corporations research new paradigm

Research on the emerging "new paradigm," or world view, occurs in more places than the university laboratory. A vital arena for revolutionary progress in the exploration of the new consciousness is in corporations. In order to survive, many businesses, large and small, are making significant contributions to our understanding of what the "new paradigm" means as they re-invent how to do business. Charles Garfield, Ph.D., expert on peak performance, in his new book, *Second to None* (Avon Books), calls these leading edge businesses corporations of the "new story."

Here are elements of the "old story" of business:

- the organization as well-oiled machine
- progress as unlimited growth
- the pyramid structure of the organization
- the business hero as rugged individualist

The elements of the "new story":

• the organization as a living focus within an ecosystem, a network of human beings, the "stakeholders" of the company – employees, customers, community – existing in a larger environmental ecosystem, requiring cooperation and partnerships, within and between companies.

• progress as sustainable growth and health

• chaotic organizational structures which invite intuition, serendipity, and innovation.

• hero as fully participating partner, a life-long learner within the corporation

Watch as the workplace becomes the new university, the place of learning and research for discovering, defining, and applying the new consciousness paradigm.

may be near-death, out-of-body, kundalini, psychic, UFO encounters, hearing voices, extraordinary athletic moments, peak experiences, and many others. What they have in common is that they leave people changed, wondering how they might incorporate what they have experienced into daily life.

There is now a network for the exchange of information and understanding about the significance of these experiences. Perhaps the first network of its kind, the "Exceptional Human Experience Network" has as its goal the rejuvenation of Western society. The network includes counseling centers for people having difficulty with their experiences, research projects and information exchanges, including the newsletter, *EHE News*.

For further information, contact Rhea White, Exceptional Human Experience Network, Inc., 2 Plane Tree Lane, Dix Hills, NY 11746.

Meditators lower crime rate in D.C.

During the course of a two-year project, the largest collaboration ever attempted by practitioners of Transcendental Meditation reduced the crime rate in Washington D.C. by 18 percent.

The project was another replication of the "Maharishi Effect," the brainchild of the founder of TM, who predicted that if 1/10 of 1 percent of a city's population meditated regularly, it would calm the field of consciousness of the entire city, reducing violent crime and other ills.

Prior to the study, reported in *Brain Mind Bulletin*, the nation's capital was also the homicide capital. Afterward, it had dropped to fourth place, behind New Orleans, St. Louis and Richmond, VA. Previous studies of TM's effect on a city fell victim to intense criticism on procedural grounds. Independent scientists evaluating the methodology and statistics of the Washington, D.C.

study gave it the nod.

For more information, contact Institute of Science, Technology and Public Policy, Maharishi International University, 1000 N. Fourth Street, Fairfield, IA 52557.

Americans' faith in God increases

Most Americans are believers – if you can believe the polls, that is. According to a USA Today/CNN/Gallup Poll:

- 96 percent believe in God
- 90 percent believe in heaven
- 79 percent believe in miracles
- 72 percent believe in angels

The report indicated that belief in heaven was up 6 percent from 1981. Whether actual belief is on the rise, or just the willingness to discuss such matters, is unclear.

Among some of the other beliefs:

- 27 percent believe in reincarnation
- 28 percent believe in contact with the dead.

Right brain produces superior writing

The "left brain" process of writing may gain assistance from the "right brain" process of visualization. That's the conclusion of a recent study reported in *Reading and Writing: An Interdisciplinary Journal*. Researchers at Skidmore College showed that students using visual techniques to plan, execute, and revise their written assignments produced better compositions than students working strictly with verbal methods.

In their study, one group of students were taught how to use visual building blocks to plan the organization of an English composition. They studied pictures to learn about the arrangement of patterns and about how to apply those principles to their writing. They also learned about using visual aids to imagine how the various parts of an



Sports provide exercise for the soul

Did you ever notice that some people's obsession with sports approaches religious fanaticism? Did you ever suspect that the sports arena was something akin to a spiritual stage? If so, then you'll be happy to know that some specialists in the Jungian psychology of religion have collaborated to reveal the mystical elements hidden in contemporary sports. Sports engage the soul – that is the main premise of *Psyche and Sports* (Chiron Publications). Among the observations:

The mob violence that sometimes erupts at big city sporting events is the play of the god Mars. The linguistic root, "polis," that lies within words like metropolis and politics refers to the overflowing throng. Mob violence is the shadow side of city life and the sports arena is its ritual theater.

Baseball fever is a spiritual disease. It concerns the transformation of the soul into harmony with nature. Its languorous mood is in keeping with the Elysian fields of its origins.

Women runners have specific goddesses to bless their solitary ordeals. Specifically, Artemis, the huntress, the confident loner, is a patron saint of many female runners. When a group of female runners rated their preferences for various goddesses (Artemis, Athena, Hestia, Hera, Demeter, Persephone, and Aphrodite), they overwhelmingly chose Artemis as their favorite.

The ball, round like a mandala, is a symbol of the divine self. And the hot dog and Coke?

essay might be rearranged for greater clarity.

Compared to a control group of students receiving more traditional training, the students who used the visual techniques produced more streamlined compositions, according to judges' ratings. Almost a year after the original experiment, a second test revealed that the students remembered and still used the visual techniques in writing.

For more information, contact Catherine Golden, Department of English, Skidmore College, Saratoga Springs, NY 12866.

New soul appears in cyberspace

Can a person's unspoken thoughts influence reality? To find out, plug into *Magical Blend* on the information highway. Another intellectual cafe in CompuServe's New Age Forum (address within CompuServe, "GO NEWAGE"), *Magical Blend* is a magazine that has been around for 15 years and is now publishing an electronic edition.

The theme of the material and interactive discussion concerns the coming changes

in the world. In the words of editor Peter Langevin, "We have grappled with the essence of what soul and spirit are and the meaning of existence. We've searched as well for explanations of why the creative process is so basically important to meaning and what the changes that are going on in our society might mean and where they might be going."

For information on ComputerServe call 1-800-848-8990 and press "2."

Spiritual healing is shared, not given

"Health is not something that one gives to someone else as much as it is a value shared between the client and the healer." This statement is one of several principles that form the new thinking on the spiritual relationship that exists between nurses and their patients.

The healer-patient relationship is receiving more attention, thanks partly to patients complaining about the treatment they typically receive. Nursing theory is in the vanguard of change, nurturing a new conception of the healing relationship.

For a spiritual approach to healing, according to an article published by in the journal, *Nursing Outlook*, there needs to be an equality between the healer and patient. The authors of this article, professors of nursing at the University of Texas, ask that nurses devote attention to their own health and share their efforts with the patients.

Burnout does not come, they claim, from caring too much, but from not caring enough. Rather than viewing the patient's body as a closed system, these theorists see the patient's self, the nurses' selves, and the entire hospital environment as a complex pattern of interacting energies. Nurturing a healing environment is the responsibility of all concerned. As the nurses contribute to

health in themselves and in the patients, so do the patients, by their own struggles toward wellness, contribute to health in the nurses and hospital staff.

For further information, contact Beverly A. Hall, R.N., Ph.D., Denton Cooley Professor of Nursing, University of Texas, Austin, TX 78712.

Music strengthens immune system

Listening to music is not only relaxing, but it can also strengthen your immune system. This happy note is the conclusion reached by research recently conducted at Michigan State University. In this study, published in the *Journal of Music Therapy*, students submitted to blood tests before and after a period of relaxation. Students in the experimental groups were offered their choice of pre-selected relaxing music. Students in the control groups were offered magazines for relaxed browsing. The blood tests measured the presence of certain bio-chemical substances in the immune system. The results were clearly in favor of the music.

Immunological music awards go to these New Age and classical compositions:

David Lantz, for "Courage of the Wind," from *Nightfall*.

Eric Tingstad and Nancy Rumbel, for "The Eyes of Amelia," from *Legends*.

Kenny G for "Songbird,"

"Three of a Kind," and "Midnight Motion."

Wolfgang A. Mozart for: "Andante" from *Piano Concerto in C*, K. 467 and "Allegretto" from *Concerto No. 19 in F*, K. 459.

Maurice Ravel for "Le gibet" and "Ondine" from *Gaspard de la nuit*.

For further information write to Dr. Dale Bartlett, School of Music, Michigan State University, East Lansing, MI 48824-1043.

Supplant, don't repress, thoughts of smoking

Resist not Evil, but crowd it out of the way with Good.

Trying not to think of the camel's eye only makes it peer at you all the more. Experimental research has firmly established that attempts to suppress a thought make the thought all the more persistent. An alternative to thought suppression that is an effective strategy is thought supplanting. It requires, however, that you have a well-practiced alternative focus to think about whenever the unwanted thought arises.

Investigators have recently applied this research to the problem of stopping smoking. People trying to quit smoking find themselves thinking about cigarettes all the time. According to a report published in the journal *Behavioral Research and Therapy*, researchers confirmed that when such people were instructed to try to stop thinking

about cigarettes and smoking, such thoughts became all the more plentiful. In this study, conducted at the University of Oxford, a group of experimental subjects received instructions simply to relax whenever thoughts of smoking occurred. They received training in deep breathing as the suggested means of relaxation.

The results indicated that these subjects experienced significantly fewer thoughts about smoking. They were also less anxious to have a cigarette after the experiment than those who had tried not to think about smoking.

Readers who are practicing quitting smoking might do well to simply relax and heave a deep sigh of relief whenever a nostalgic thought about the Marlboro Man or Ms. Virginia Slim comes into their minds.

For further information, please contact Paul M. Salkovskis, Department of Psychiatry, University of Oxford, Warneford Hospital, Oxford, OX3 7JX England.

Prayer walking brings spiritual power

Given the time crunch of modern society, any way to accomplish chores in a more efficient manner is to be recommended. The latest double-duty invention is "prayer walking." It involves two highly lauded activities many people find difficult to squeeze into their tightly budgeted schedules: walking and prayer or meditation.

In his new book *Prayer-Walking* (Abbey Press) author Linus Mundy reports that this mind-spirit-body exercise has many variations. One might repetitively recite a mantra or favorite prayer while walking. One can pray for all the living beings one sees while out on a neighborhood stroll.

There are proven health benefits of both walking and prayer/meditation. Combining the two may prove to contain a power that is more than the sum of its parts.

MY LIFE
IS MY
RESPONSIBILITY,

BUT I CAN
ALWAYS USE
A LITTLE HELP.

Ashleigh Brilliant



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Fresh fruits, vegetables best for preventing cancer

Medical science has not yet conquered cancer, but it has learned much about who is most at risk – and why. And the best information today is that a healthy diet is the best protection against cancer.

Cancer deaths have risen 7 percent in the last 20 years. If we don't change our ways, two of every five Americans can expect to be diagnosed with cancer, and half of those will die.

Four parts of the body account for more than half of all cancer deaths – lung, breast, colon, prostate. But a healthier diet, with emphasis on fruits and vegetables, may reduce the risk in all four.

MEDICAL OPINION

"Compared to people who eat two or fewer fruits and vegetables a day, those who eat at least five a day have about a 40 percent decrease in risk for lung, colon, stomach, esophagus, and oral cancers," says Tim Byers of the Centers for Disease Control, Atlanta. "That's a fairly big effect for a fairly achievable change in diet."

A poor diet is considered a factor in these types of cancer:

Lung

Cigarette smoking contributed to about 85 percent of the estimated 94,000 lung cancer deaths in men last year and 59,000 deaths in women. Lung cancer is by far the worst killer – only 13 percent survive it longer than five years. Even smokers can reduce the risk by eating fruits and veggies.

Colon

Diets high in fats and red meats and low in fruits and vegetables are at risk.

Breast

This most common form of cancer in women is climbing. High-fat diets and even moderate drinking is linked to breast cancer.

Prostate

High-fat, red meat diets are risky. African-American men are more likely to die of it.

Pancreas

Smokers are twice as likely as non-smokers to get it. Only three percent survive it. The effect of diet otherwise is still inconclusive.

Stomach

The death rate worldwide is second only to lung cancer, but in the U.S. it is declining. But tumors of the upper stomach are climbing in white American men. No one is sure why. Those who eat few fruits and veggies and eat highly salted, cured, or smoked foods are at risk.

Ovary

One study reported women with ovarian cancer ate diets high in saturated fat and low in vegetable fiber. Pregnancies seem to reduce the risk, as do hysterectomies and breast feeding.

Liver

Those most at risk are people with alcoholic cirrhosis or chronic hepatitis B or C.

Esophagus

Fairly uncommon but on the rise among white men. Alcohol and smoking are the culprits in up to 90 percent of cases.

Bladder

Survival rate is fairly high if the cancer is caught early. Men smok-

To Reduce Cancer Risk

These steps may lower your risk of getting the following cancers:

- Don't smoke or chew tobacco – lung, pancreas, stomach, bladder, esophagus, mouth, throat.
- Women should have no more than one alcoholic drink per day, men no more than two – breast, liver, esophagus, mouth, throat.
- Eat 5 to 9 servings of fruits and vegetables daily – lung, colon, pancreas, stomach, bladder, esophagus, mouth, throat.
- Reduce fats, especially saturated fats and red meats – colon, breast, prostate, pancreas, ovary.
- Eat whole grains whenever possible – colon.
- Exercise at least four hours a week – colon, breast.
- Limit cured or smoked foods, e.g. bacon, ham, lox, hot dogs. Offset these with vitamin C foods. Limit sodium to 2400 mg. daily – stomach.
- Avoid obesity – breast, uterus.

ers are especially at risk. Fresh fruits and veggies were protective in five out of six studies.

Uterus

The number of cases peaked in the 1970s. Rates have dropped since Pap smears made it easy to detect abnormal cells. Greatest risk is among women who are 40 percent or more overweight, have a history of infertility, or had early menarche or late menopause, are smokers, or have multiple sex partners. Some studies indicate fruits and veggies, especially those rich in vitamin C, beta carotene, and folic acid, are protective.

—from *Nutrition Action Healthletter*
Center for Science in the Public Interest
1875 Conn. Ave. NW, Washington DC 20009-5728

Cabbage leaves help nursing moms

Nursing mothers who suffer from engorgement may get relief from cabbage leaves.

Use washed, inner leaves of green cabbage that have been cooled in the refrigerator. The mother lines her bra with cabbage leaves, until the breast is softened and the milk begins to flow. She is advised to breastfeed frequently and cautioned not to overuse the leaves in order not to diminish her milk supply. It would be prudent for mothers who are allergic to sulfa to avoid this treatment even though there have been no reported side effects. Women who wish to dry up their milk supply continue to use the cabbage leaves, changing them every two hours, until the breasts are soft (usually less than 20 hours).

—from the *Jerusalem Post*

Get into the Cayce diet

WHILE MEDICAL SCIENCE once dismissed nutrition as a health factor, and is only now coming around, Edgar Cayce always emphasized the right diet for good health. An overview of the Cayce diet begins on page 12.

INSIDE, ALSO LOOK FOR

- The Cayce approach to kidney stones, 14
- Castor oil conquers sties, 14
- Dr. William McGarey on Hodgkin's disease, 15

The Cayce diet: Let food be your medicine

By Simone Gabbay

This is the first in a series of articles on the Cayce diet by a Toronto writer who specializes in nutrition.

Numerous research studies by reputable scientific institutions are today confirming a principle stated by Edgar Cayce over half a century ago: We are what we think and what we eat. The connection between a positive mental outlook, peaceful emotional states, and the body's ability to heal and ward off illness, has clearly been demonstrated. Dietary recommendations made by Cayce, faithfully tried and successfully tested by students of the readings, are being echoed in the literature of nutrition-focused medicine.

Although much of Cayce's nutritional advice was offered to individuals with differing biochemical constitutions and specific pathological conditions, the common thread running through the food-related readings can easily be extracted to establish a guideline for what Cayce's source considered an optimal diet that would help build and maintain a healthy body.

Alkaline-Forming Foods

Fresh fruits and vegetables form the mainstay of the Cayce diet, since they supply an abundance of vitamins and minerals and produce an alkaline reaction in the body, whereas meats, grains, and foods high in starch and protein, as well as refined sugar, are acid-producing. The readings emphasized the importance of keeping 80 percent of the diet alkalizing to ensure an optimal state of health, and to boost the body's immunity to colds and infection.

Adhering to this guideline can be quite a challenge in today's fast-food dominated environment, particularly since certain combinations of foods, as well as modern methods of harvesting, storage, and processing, can cause a significant increase in the acidity levels of foods which would normally be alkaline-reacting. To minimize the intake of foods whose nutrient values are distorted and partially destroyed by such processes, we would do well to consider additional recommendations made by Cayce:

- Have at least one meal each day (preferably lunch) consisting of all fresh and raw vegetables, including the green leafy variety.
- When cooking vegetables, avoid nutrient loss by either steaming them or cooking them in Patapar paper, a vegetable parchment.

- Select locally grown fruits and vegetables in season whenever possible.

Grains, Legumes, and Nuts

The increasing popularity of whole-grain products in recent years bears witness to a growing health consciousness among consumers. Edgar Cayce frequently suggested that whole grains be incorporated into the diet, either in the form of whole-wheat bread or as a cooked cereal at breakfast. Whole grains are high in fiber and provide an excellent source of many essential and trace minerals, as well as the B-complex vitamins.

The readings emphasized, however, that cereals should never be combined at the same meal with citrus fruits or their juices, although these were highly recommended as breakfast foods at other times. The exception was whole-wheat bread, which was considered to be compatible with citrus juice.

Legumes such as dried peas, beans and lentils, are rich in B-vitamins and several minerals and, particularly when combined with a whole grain to complement the full range of essential amino acids, are a good source of protein often relied on by vegetarians. While Cayce recommended legumes for their high nutritional value, he also emphasized that each pod vegetable should always be balanced with at least one leafy (and less starchy) vegetable.

Nuts, especially almonds, were frequently prescribed for their strengthening qualities. The readings even suggested that eating a few almonds daily would provide anticarcinogenic protection. Almonds are high in fiber and contain several important minerals, amino compounds, and vitamins, notably B and E.

Animal Protein, Fats and Oils

Fish, fowl, and lamb are the meats most often featured in the Cayce food guide, usually to complement an evening meal of cooked or steamed vegetables. Meat and fish should never be fried, but rather roasted, baked, or broiled. Red meat was not recommended, although small amounts of juice extracted from beef were considered to have medicinal value and strengthening properties. Pork was strongly advised against, with the exception of a little crisp bacon to be taken at breakfast occasionally.

Eggs, preferably soft-boiled, were sometimes suggested for breakfast. In many cases, Cayce preferred that only the yolk be ingested, since the white portion of the egg would unnecessarily stress the digestive

system. Egg yolk contains valuable nutrients, including vitamins A, B, and D; phosphorus and iron; as well as lecithin, which helps to balance cholesterol levels.

When milk products were mentioned, Cayce usually favored raw milk, buttermilk, or yogurt. Raw milk is difficult to obtain nowadays, and most people find natural yogurt, whose milk protein and fat are pre-digested, easier to tolerate. Cheeses, preferably the soft variety, are to be eaten in moderation, but not combined with quantities of starches or other proteins.

Unsalted butter was approved of in small amounts, spread on whole-wheat toast or dotted on cooked vegetables. Harvard scientists recently confirmed what holistically-oriented nutritionists have long advocated: Natural butter is preferable to margarine or vegetable shortening, whose fat molecules are artificially hardened by hydrogenation, which promotes the formation of harmful trans-fatty acids.

Olive oil, which is largely mono-unsaturated and chemically quite stable, was often recommended for use in salad dressings. The regular ingestion of gelatin, stirred into salad dressings or dissolved in water as a drink, was recommended to promote assimilation of nutrients from food.

Seasonings and Sweeteners

Cayce preferred seasonings to be used sparingly, mainly in the form of sea salt or kelp, and cayenne rather than black pepper. To avoid nutrient loss, seasonings should be added after cooking.

Raw, unpasteurized honey was often the sweetener of choice and is regarded as a healing food by many nutrition experts. Beet sugar and brown sugar in moderation were considered to be acceptable alternatives. Combining sweets with starches was not recommended.

The Right Attitude

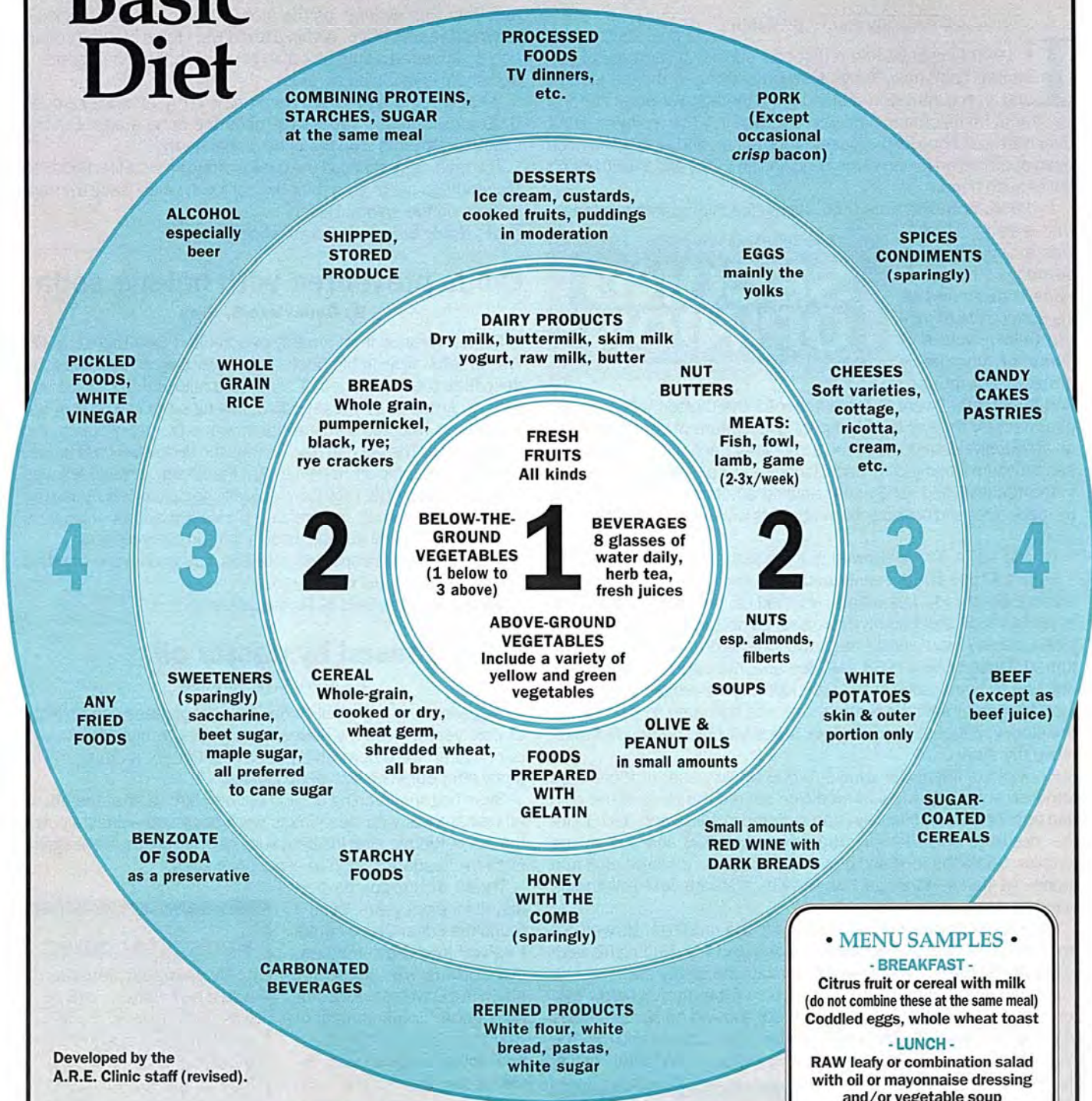
The readings also stated that it was important to drink plenty of pure water, to chew all food thoroughly, and to have a positive attitude toward the foods consumed. Worrying excessively about what should or should not be eaten was considered just as harmful as taking the wrong foods. Through our consciousness, the readings say, we can actively influence how the nutrients are processed in the body. Edgar Cayce has given us the knowledge we need to create who we want to be through what we think and eat. It's up to us to use this knowledge wisely.

NEXT ISSUE – Raw foods.

"What we think and what we eat – combined together – make us what we are, physically and mentally."

288-38

Basic Diet



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Developed by the
A.R.E. Clinic staff (revised).

DIRECTIONS

- Circle 1: 80% of your daily food intake should consist of foods from this circle of alkaline foods – four out of five average helpings.
- Circle 2: 20% of your daily food intake should consist of foods from this circle.
- Circle 3: No more than three times a week.
- Circle 4: Avoid these foods.

• MENU SAMPLES •

- BREAKFAST -

Citrus fruit or cereal with milk
(do not combine these at the same meal)
Coddled eggs, whole wheat toast

- LUNCH -

RAW leafy or combination salad
with oil or mayonnaise dressing
and/or vegetable soup
Whole grain bread & butter

- DINNER -

Meat: Fish, fowl, or lamb
Cooked vegetables
(Include a variety of above and below-
ground, green, and yellow)
Occasional desserts
Avoid beverages with meals

Licking a Goliath of a kidney stone the Cayce way – mutton tallow

By Henry G. Kubin

In 1973 I consulted an orthopedic specialist because of persistent back pain. X-rays showed a stone in the left kidney, and an accumulation of blood in the thoracic vertebra. The only treatment he recommended was "live with it." The urologist didn't offer me much hope for the kidney stone either, and since I had twice been operated on for the same condition (in 1968 and 1970) I didn't have much hope.

In 1974, however, I read the Circulating File on kidney stones. One reading, 1054-1, was exactly on point, covering all the symptoms. It suggested using equal parts of mutton tallow, spirits of camphor, tincture of benzoin compound, and turpentine. I went to the butcher for the mutton tallow, to the pharmacy for the spirits of camphor and tincture of benzoin, and to an art supply dealer for rectified turpentine. Each night I rubbed the salve mixture into my lower back, kidney and groin areas, as directed in the reading, and for an hour applied an electric heating pad to the back. Diet and chiropractic treatments were also part of the treatment.

By mid-1974 X-rays showed that the stone was gone.

From 1975 to 1980, I continued the recommended treatments, exercised regularly, lost weight, and had no problems with the kidneys. In 1981 I stopped my exercises, gained weight, quit smoking again, gained more weight, and my kidney-stone problem soon returned. Tests in April 1983 revealed an 8 mm stone in the left kidney and a 3 mm stone in the right kidney. The prognosis was dismal. My doctor said the 8 mm stone was too large to pass out of the kidney. If it continued to grow, surgery would be needed to remove the stone.

He was confident the smaller stone would pass, or it could be removed surgically. Modern medicine offered me more of the pain and post-operative disability I had suffered in 1968 and 1970. But the readings offered hope. The stones in 1968 and 1970 were smaller. Could the tried and proven process now dissolve an 8 mm stone? As kidney stones go, this one was a Goliath. And Goliath was killed by a stone!

I told the physician of my success with the readings. He was not impressed. He treated me like someone who was putting his faith in old wives' tales. I would have to do this one on my own.

I began giving myself daily treatments of the mutton tallow mixture Cayce recommended. In May, tests showed no abnormalities of either urinary tract. Ten years earlier, the surgeon told me that previous surgery had rendered the opening too small for this procedure. Had the Cayce treatments allowed the body to restore the ureter to its normal size?

One day, while urinating, I felt an unusual sensation and discovered I had passed a stone. It measured 8 mm by 2 mm. The surface was smooth and bumpy. One end was narrower than the other and tapered to form a rounded point. Be-

SECOND OPINION

Second Opinions

If you've had a healing experience using alternative therapies, especially the Edgar Cayce remedies, please write us a letter about it. Address: Venture Inward, P.O. Box 595, Virginia Beach, VA 23451.

low the rounded point was a sharp crystal imbedded into the stone. I was relieved that it had not cut me as it passed. There was no pain or bleeding associated with the passing of the stone. I placed the stone in a glass jar – my trophy.

There was still a question of the 3 mm stone in the right kidney. This was as large as the stones that had been surgically removed years before. Within a few days, I felt a burning sensation and passed a little blood and out came the other stone. It had sharp crystals on all sides.

When a stone is forming, I get an ache in my left kidney around 5:00 a.m. Sleep is impossible once the ache starts. But the Cayce treatments stop the ache immediately.

The readings enhanced the quality of my physical life. Because the readings are true on the physical level, I also place my trust in them on the spiritual level.

Mr. Kubin lives in St. Louis, Michigan.

Colds prevented with baking soda

By Genevieve S. Gray

For deliverance from a nasty head cold, I owe thanks to Dr. William McGarey. In his book, *The Edgar Cayce Remedies*, he describes the experience of "Jim" who followed the Cayce procedure. Jim took 1/4 teaspoon of baking soda in a mug of hot water every hour the first afternoon, with rest, lots of fluids, and orange juice. The second day, he took the dose every two hours. Third day, morning and evening only. Fourth day, presto! Jim was good as new. Better than new, actually, for to Jim's surprise the treatment cleared up an unrelated kidney ailment as well as the cold. My experience was identical to Jim's in every respect.

The treatment is especially effective if used as a preventative when the cold is just coming on.

Genevieve Gray lives in Tucson, Arizona.

Sties chased by castor oil

By Mary L.W. Midden

I experienced a sty (eyelid inflammation) perhaps once in eight or nine years, while my husband *never* had a sty! After five of our children were born, this pattern continued. It changed violently after our sixth was of school age.

Sties began marching around our brood, one after the other. All precautions with cleanliness were observed – sties all over the place. Worse, after the bout subsided, it would surface again. Even my husband began to experience sties.

These outcroppings persisted for eight years. When I found the Edgar Cayce books I delved into the remedies, but nothing was listed for sties. But Cayce says, castor oil is good for inflammation! Two of the children had sties, so I rubbed a dab on each before bed. In the morning there was hardly a sign of the affliction. By afternoon, the sties were gone completely.

After this treatment, the sties came less often, every few years ... just long enough to forget about them.

Mary L.W. Midden lives in Springfield, Illinois

Bedwetter cured

My youngest daughter was a bed wetter – and so was I when I was young. I used Cayce's suggestion of talking to her in the twilight of sleep, telling her that when she needed to use the bathroom, Jesus would tap her on the shoulder and tell her to go to the bathroom. She stopped wetting her bed.

W. D. Henderson
DeSoto, Texas.

William A. McGarey, M.D.

Healing Hodgkin's Disease

Recently, a man arrived at our Temple Beautiful Program, diagnosis in hand. It was Hodgkin's disease, stage 4 – the most serious of the classifications.

Hodgkin's is not a cancer, although at times it acts that way. It does not spread through the lymphatics. In fact, it is a disease of the immune system. It acts much like lymphoma (malignant tumor). It is a malignant, progressive, sometimes fatal disease, cause unknown, producing enlargement of lymph nodes, spleen, and liver with invasion of other tissues.

Our friend had been told that there was really nothing his doctors could do for him. He had already been treated twice with chemotherapy and radiation a year before. He was having fever and night sweats, and his bone marrow was involved. He had an intractable cough, and his right hip had been hurting for three years. Because of the pain and discomfort, he could not sit still for more than an hour. The picture was poor, the prognosis was dismal.

Yet, his diet was excellent, he exercised regularly, and continued working. Willing to do anything reasonable, he promised to follow instructions. That willingness (use of the will in an open manner) became very important. Too, he had a great sense of humor, and laughed a lot. All positive signs for one's consciousness.

I remembered vividly a woman who came to the Clinic with lymphoma, determined that she was going to be healed! She meant it, as did her husband. And she was healed, and still is, after more than 10 years.

Lymphoma is related to Hodgkin's, having to do with the thymus and the immune system. If this lady could overcome lymphoma, why not our present patient? The question was, why did the immune system, protector of the body, fail?

This man's history revealed that his son was killed in an accident many years ago, an emotionally devastating event for him. Then, as he reviewed this over and over again, resenting it the whole time, the body found a new inhabitant – a massive dangerous thought-form in the adrenal glands, which then constructed new, unfriendly groups of cells throughout its circle of influence. The thymus found itself trying to protect the body from the inroads of illness created by the thought-form and attempted to destroy it.

Like an international crisis, a war began. The protectors of the body control things the first few years, but it's tough going. Then, it appears the invaders pick up additional help (new angry thought-forms), and the tides of war shift. The



When we have a difficult illness, there is a rich dividend to be gained by living out the event and its healing process.

thymus becomes weaker, uses every defense possible, then beats a retreat, and the lymph tissue begins to suffer. Trying to defend themselves, the glands become larger, but are unable to stem the tide. The war creates acidity in the body, and the immune system is further depressed. Finally, the thought-form seems to be winning, and we see lymph nodes enlarging, and different cells being formed. The patient, the whole body, becomes ill. Finally, the diagnosis of Hodgkin's disease is made, followed by radical treatment.

What happened with our patient, after he arrived here? In the counseling part of his treatment, he was willing to let go of his resentment about his child having been killed. The enemy, the thought-form, the cause of the trouble, was eliminated. The patient arrived at a point of peace in his mind. He already knew how to give happiness to others, and now began experiencing happiness within himself.

His massages, castor oil packs, music, dancing with colored sheets in the sunshine, and his dreams, all contributed to enhancing the immune system.

On the second night, he started taking an Alka Seltzer tablet three times daily, and his fever and profuse sweating reversed. He began to feel like a new man. His hip pain of three years disappeared. His cough was gone and his appetite was voracious. All this happened within a period of eight days.

The war was over, peace was established, and the rebuilding by that same immune system had begun. The healing forces had won in a human being who recognized his divine nature and applied it.

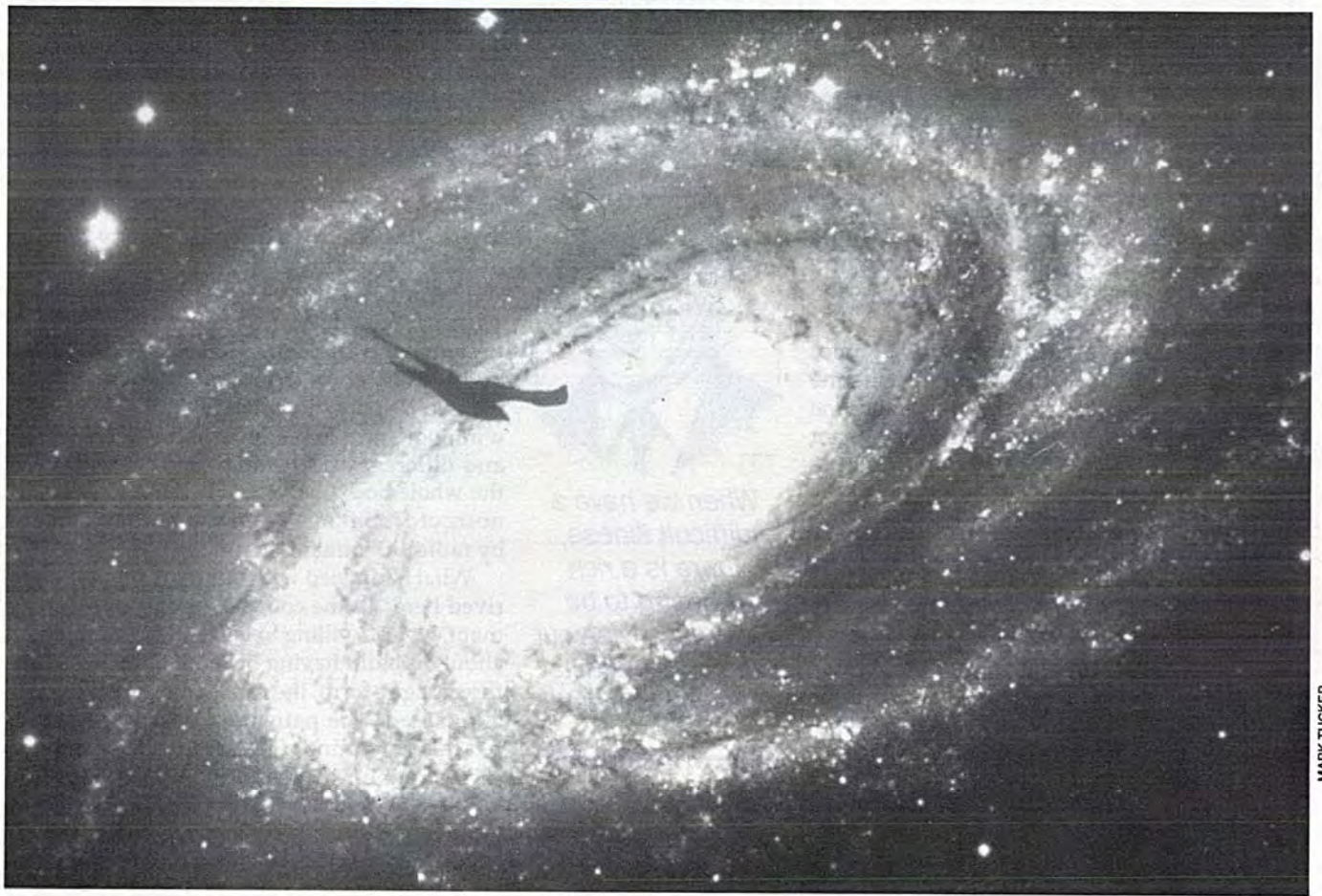
Edgar Cayce often said that all healing is a divine event within the consciousness of the cells and the very atoms of the body. I would also say, we can look at it as though it all dealt with the movement of consciousness in the earth.

We are on a return visit to the earth, finding an opportunity behind every illness to learn how to love. We experience a difficult illness, but often still have trouble accepting that there is a rich dividend to be gained by living out this event and its healing process.

We can choose to be frustrated and perhaps bitter about having such an illness, or we can accept what is happening and – through the course of events – learn how to be gentle or forgiving or patient as we are healed. And sometimes we don't realize that we are choosing grace instead of karma.

The readings tell us that there is no karmic debt from any sojourn that cannot be set aside in "Lord, have thy way with me!" His way is love, and that is our ultimate destiny, so we must come to the manifestation of love sooner or later. Why not now?

Dr. McGarey, chairman of the board of the A.R.E. Clinic in Phoenix, Arizona, is the author of The Oil That Heals, recently published, and Healing Miracles: Using Your Body Energies.



MARK TUCKER

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Science Isn't All

By Ardath Hunt

When I was a teenager, science and scientific methods of proof captured my logical mind, leaving me quite skeptical that anything other than matter could exist in this universe. Whatever science couldn't prove had no reality for me.

My intuition, however, I placed in a different category, thinking it had to be the prompting of my conscience or the memory function of the brain. In truth, though, I thought little about any of these things.

Although brought up in the Christian tradition, I attended church haphazardly. In my teens, however, I began to feel like a hypocrite for pretending to have a faith I did not have. I'd

Ardath Hunt, a former Link Trainer instructor for the Navy, is a free-lance writer and long-time member living in San Diego, California.

heard the arguments about the existence of God and could follow the reasoning right up to the point of accepting Jesus' divinity. That was the stumbling block for me. It was contrary to any science I knew. My stubborn mind insisted on proof and my eyes refused to see God's handiwork everywhere. The material world was all I saw or acknowledged.

I went through the same arguments that torment many others about human misery in the world. If there were a loving God, I reasoned, would He allow such suffering? There seemed no satisfactory answer to that for me. Having given up on God and Jesus at this tender age, I thought no more about them or about death or about why we are here. I considered myself an atheist, secretly relishing the label for its shock value.

By my 40s, I had had my share of

broken dreams, of suffering, and unhappiness despite my best efforts to be a good person, to be moral and ethical. Where were the rewards for having followed society's rules? In spite of having a caring husband, two wonderful kids, and a nice home, I was deeply troubled. What was the matter with me that I wasn't happy?

I remember thinking that Jesus' teachings were just great theoretically but too impractical for living this life. He was too far ahead of His time and His teachings just didn't work in this age of pettiness and meanness. I began to question the seeming meaninglessness of life, in general, and my life, in particular. All this struggle seemed so fruitless. Was this all there was to the experience of living on this planet?

My logical mind kicked in at this point and I realized that such a conclusion didn't make much sense. The development of mankind and its placement on this perfectly-attuned sphere seemed too much a long shot to be just

coincidence. Wasn't it a bit unscientific to suppose that this was all random? I saw that the myriad systems of the natural world mesh in an extraordinary and orderly way. How could all of this have happened without direction? Could there be some meaning behind life, after all?

About this time, a friend urged me to read a book about Edgar Cayce – pretty fantastic stuff, but all documented by a secretary present at his trances. Cayce's story forced me to crack open my closed mind and to admit the possibility of scenarios other than those deemed scientific. Where

Edgar Cayce's story forced me to crack open my closed mind and ask, Could there be some meaning to life after all?

did Cayce's information come from? Could science explain this? For the first time, I had to admit that science might not have all the answers.

Such thoughts nagged me until I finally felt compelled to ask, somewhat sheepishly: Is there something about this universe, something of a spiritual nature perhaps, something unseen? I asked for a sign, some indication, that there is more going on in this life, something I don't know about.

Apparently, just asking for help was the key. From that day on, one book after another came to my attention, either through friends, a book review, a mention on TV, a glance in a bookstore window, a mention in an article. I read everything I could find.

These experiences, in turn, led me to lectures, to churches, to particular people, to casual conversations. I was led into areas of knowledge that I hadn't known existed. Bit by bit, the evidence began to ac-

cumulate from all of these sources, showing me that the Bible might really be giving the straight scoop, and that there must be another reality unexamined by the scientific community.

As I write all of this now, I chuckle at how blind I was. I had asked a question and now I was getting answers. One experience led to another, and each seemed designed to increase my understanding, step by step, though not yet my complete acceptance.

One night, I had a momentous dream. Tailored for me, it has had a lasting impact on my life. It answered a question I hadn't known was bothering me. For months afterward, I felt free and happy.

The dream: I walked down several steps from the sidewalk into the basement of a brick building. Inside were three monks in their brown robes with cowls draped in such a way that I never saw their faces. I stretched out on a table, alert and curious as to why I was there and feeling peaceful. Suddenly, without warning, my whole body went from a normal state of muscle tension to instant and total relaxation, where I no longer was aware of my body. "So this is what dying is like," flashed through my mind instantly. With some surprise, I then realized that my mind had remained alert and aware throughout this odd experience.

My consciousness had never missed a beat. There was no cut-off. With a

surge of elation, I now *knew* that consciousness continues from life, right through the death experience, and beyond. There really is a continuation of life after death. All my doubts had been erased. I have had no fear of death since.

On the face of it, not much of a dream, perhaps. But it was powerful for me, the skeptic. I was on a continuous high for months afterward. It was clear to me that this experience had been designed to vault me over the last of the materialistic bars I had erected in my youth and into the firm recognition of the spiritual aspect of our natures.

Based on this dream and many other learning experiences, I know, without a doubt, that once we start to look for answers, our Teacher provides us with those exact unique events and insights that will lead each of us along our own special route to greater understanding of the spiritual nature of the universe and of our own special purpose while here on this earth.

We are each nudged along a path whether we know it or not, but it's when we express and show intense interest, that the blinders are removed from our eyes and we begin to grasp what this earth experience is all about and why we are here. This is how it has been for me.

Each day my education continues. I thank all of those seen and unseen who have guided me. ✨



A Garden of Delight: Meditating in Nature

By Carly Wall

Conversing with the flowers? It isn't a new concept. There are many who have discovered that we can actually communicate with plants. In the beginning of the 20th century, Raoul Francé, an Austrian biologist, investigated what he believed to be the emotional nature of plants. For years he observed their movements and concluded that some movements are voluntary. More recently, there was another man who believed that, if we could discover the mysteries hidden within the plant world, there could be found an answer to every problem. How did he enter that plant world? Simply by loving the plants. His name was George Washington Carver, born into slavery in 1864. He shared with Goethe an early love for and knowledge of plants. "All flowers talk to me," he said, "I learn what I know by watching and loving everything."

Eventually freed, he worked hard to get an education, overcoming all types of obstacles. He went on to become an agricultural chemist who helped to revitalize the dying agriculture of the South. When asked how he had achieved so much success in his life, he simply replied that he experienced the reality of God through plants.

We can all take notes from Carver's life. He enriched so many lives through his work and inventions. He truly lived the teachings of Cayce, though I doubt he had ever heard of him. This is truly brought home when you read Cayce's words in reading 949-12, "As there is the music of the spheres, there is indeed the music of the growing things in nature. There is then the music of *nature* itself! There is the music of the growth of the rose, of *every* plant that bears color, of every one that opens its blossom for the edification, for the sanctification even of the environs thereabout!"

You can become aware of the flower energies, it only takes a bit of concentrated effort on your part. Once you begin to see and feel these energies, I believe it will help open you up spiritually. One of the ways you can begin to become more aware, is through meditating with nature. Cayce once said, "Meditate oft. Separate thyself for a season from the cares of the world. Get close to nature and *learn* from the lowliest of that which manifests in nature, in the earth; in the birds, in the trees,

in the grass, in the flowers, in the bees; that the life of each is a manifesting, is a song of glory to its Maker. And do thou *likewise!*" (1089-3)

If you have trouble sticking to your schedule of daily meditation, perhaps this is what you need. A season may not

Somehow, the pangs and sorrows of life are eased during my walks in the garden, as I inspect my plants and flowers. It's amazing, the difference it has made in my life.

Carly Wall, a writer, owns a small farm in Somerville, Ohio, where she and her husband grow all their own food, herbs, and many flowers. This article was adapted from *Flower Secrets Revealed: Using Flowers to Heal, Beautify and Energize Your Life!* by Carly Wall, with permission of A.R.E. Press.

be possible today, but a weekend spent meditating in nature is just as well. It can get you started, and the feeling is so good it will inspire you to become more regular. By becoming more aware, and watching nature, you will see the simplicity of how nature responds and gives thanks. Notice that a flower blooms even in the ugliest of environments – as long as simple needs of water and light are met. Perhaps we can bloom too where we are planted. Make time for a weekend of simply being aware – unplug the television, turn on the answering machine, tell friends and neighbors that this weekend you will be

Edgar Cayce on Flowers

May we indeed inculcate in the lives of others, that like the rose, that like the baby breath, like every flower that blooms.

For it does its best with what has been given it by man, to glorify its Maker with all its beauty, its color, with all of its love for the appreciation of spring, of the rain, the sunshine, the shadows....

Consider the color, the beauty of the lily as it grows from its ugly muck, or the shrinking violet as it sends out its color, its odor to enrich even the very heart of God.

Consider the rose as to how it unfolds with the color of the day, and with the opening itself to the sunshine, into the rain ... flowers should be the companionship of those who are lonely. For they may speak to the "shut in." They may bring color again to the cheeks of those who are ill. They may bring to the bride the hope of love, of beauty, of a home. For flowers love the places where there is peace and rest. Sunshine and shadows, yes ...

Why won't people learn the lesson from them and grow, in love and in beauty, in whatever may be their environ?

— E.C. Reading 5122-1

get from our garden harvest certainly provides a fresh and healthful diet.

Another important aspect of gardening is that it changes us mentally. I think of it as a meditation in motion. It may not be realized consciously – though it often is – but there is a definite side effect from being in close contact with nature.

Many nursing homes are making gardening and flower projects available to their residents because of the discovery that growing greenery and flowers dispel depression. They make one feel truly alive. Gardeners feel a sense of accomplishment, a real thrill in harvesting their fruits, in smelling their blooms, as if they were gifts from God, which they truly are. These are hard feelings to come by when one is sitting gloomily in front of the television, shut away behind closed doors. Those who have experienced gardening understand the truth of these words.

*A*t an herb class I attended recently, we discussed how much we all depended upon gardening for our emotional well-being. One woman summed it up best: “The more I’ve become involved in gardening, the more I’ve felt it comfort me. There’s a coming-home feeling about digging my hands in the soil. Somehow, the pangs and sorrows of life are eased during my walks through the grass, as I inspect my plants and

flowers, watching how they’ve grown. As soon as I get home from work, I go to my special garden to calm down from the stress of daily life. I’m also taking walks through the neighborhood, waking up at six o’clock to watch the sun rise and see the wondrous colors of the sky, to see the birds waking up and hear them singing. This brief walk helps armor and center me to deal with my problems. It’s amazing the difference it has made in my life, just doing these simple acts.”

Thoreau was right. When he lived by himself in the woods at Walden Pond, his mission was to find himself, which I believe he did. His time alone let him experience and observe some very important truths. For one, he noticed that the best time of all was time spent with



MARK TUCKER

busy (they don’t have to know it’s a slowing-down busy). Plan ahead by creating a schedule you will stick to, perhaps several meditations a day, reading inspirational material, eating simple healthy meals that you’ve prepared earlier in the week, and seeing some beautiful, natural sights – whether in your back yard or a nearby park. Slowing yourself down, listening to your body, and becoming more aware of the natural world will fill you with peace, balance, and center you. It makes you aware of God and His loving presence in your life and around you.

My meditations are a daily activity, and I take a simple approach. When I awaken in the morning, I burn incense, and start with 30 minutes of yoga postures. Then, I quiet my mind and go out-

side into my garden, where I attune myself to my natural surroundings. I experience the sounds, sights, and smells, the energies of the living things around me. Even when the winter winds are blowing, I bundle up and take a walk among my pines, out to the woods, or even just around the yard. I do this for ten minutes to half an hour, depending on the time available, and this is enough for me to refocus and center myself for the day ahead.

If weather permits, I even incorporate gardening into my meditation experience. Working in the soil is a healthy activity in more ways than one. The physical activity of actually digging, hauling, bending to plant, is good exercise for the body – toning muscles and getting the blood pumping. The food I

nature, yet humanity seemed intent on doing the opposite of what was good for it. I quote a passage from *Walden*: "Yet I experienced sometimes that the most sweet and tender, the most innocent and encouraging society may be found in any natural object ... I was suddenly sensible of such sweet and beneficent society in Nature, in the very pattering of the [rain] drops, and in every sound and sight around my house, an infinite and unaccountable friendliness all at once like an atmosphere sustaining me, as made the fancied advantages of human neighborhood insignificant, and I have never thought of them since ... I was so distinctly made aware of the presence of something kindred to me ..."

which you may daily renew and replenish your soul.

China has been called "the land of beautiful gardens." In the past the Chinese thought it important to create personal gardens, with pleasure in mind. Your personal pleasure garden should include flowers, and be a place of natural beauty, according to your wants and needs. You should feel peace and security when you are there.

Once you have created a place of daily refuge, or if you are trying out a weekend nature retreat, make sure it has flowers and is comfortable and quiet. If rain, illness, or cold weather prevent it being outdoors, bring the outdoors in – you can still meditate with a

We need solitude to replenish the soul. We also need a daily dose of nature. I recommend that everyone take a yearly retreat to a quiet nature spot, even if only for a weekend.

You don't have to run away into the woods to find your refuge, although I recommend that everyone take a yearly retreat to some quiet nature spot, if only for one precious weekend. We need solitude to replenish the soul. We also need a daily dose of nature. If you live in the country, that will be easy – perhaps you have a meadow with a brook where you have planted some daffodils and lilac bushes. If you simply have a back yard, you might place a bench by the fence, and surround yourself with shrubs and your favorite flowers.

If you live in an apartment, finding a natural setting is hard, but not impossible. You might locate a park nearby where you can take your meditative nature hike. You may also want to contact the local gardening club or arboretum to volunteer and assist in maintaining public gardens or projects. You will learn a great deal and will meet others with the same interests as yourself. It might reveal a new world for you, and you will feel good about providing beauty for others to enjoy, too. For a personal retreat, perhaps you have a patio where you can plant your favorite flowers, bushes, or shrubs. If you've only a corner of a room, a sunny window, or a table with "grow lights" hanging over the pots, it will do in a pinch. The important thing is that you have a refuge in

potted plant. If outdoors, choose a bloom to sit by. Sit quietly and gaze at the plant or plants for a while. Touch the leaves, stems, blooms. Notice how the sun shines on the leaves. Notice the wind gently caressing them. Choose one specific plant on which to concentrate. When you close your eyes, can you visualize the plant in your mind, this flower with which you have chosen to communicate? Breathe in deeply, breathe out slowly.

Quiet your mind and body so that you can receive the messages and energy the plant has to offer. Talk to the plant. Ask its help. Visualize the energy flowing to all parts of your body, evenly and in a balanced way. When the flow of energy is complete, thank the flower. Bless it. And if you see any of the flowers in need, offer them your energy too. By sharing, the energy increases – then both you and your garden will flower beautifully.

I encourage everyone to become a gardener. It can bring so much into your life. By keeping your hands in the soil, your soul can be enriched and healed. Answers to your problems can come to you as you work. You can create a garden of delight which can help you in your spiritual search. The flowers simply guide us down the path. 🌿

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By A. Robert Smith

A half dozen years ago, Harvard psychiatrist John Mack thought anyone who worked with people who claimed they'd been abducted by aliens from outer space must be crazy. A year later his whole frame of reference changed when he met Budd Hopkins, a pioneer in alien research who had worked with some 200 "abductees."

"Nothing in my then nearly 40 years of familiarity with the field of psychiatry prepared me for what Hopkins had to say," Dr. Mack writes in his recent book, *Abduction*. When Hopkins later introduced him to four abductees, he was impressed with their coherence. "None of them seemed psychiatrically disturbed except in a secondary sense, that is they were troubled as a consequence of something that had apparently happened to them. There was nothing to suggest that their stories were delusional, a misinterpretation of dreams, or the product of fantasy. None of them seemed like people who would concoct a strange story for some personal purpose." He was also impressed with the "consistency of stories down to the most minute details."

As a physician, Mack wondered how these people coped with their weird experiences and what lay behind them. In his book he tells how he

worked with 76 such people, 47 of them women, who recalled being taken into a strange craft, suffering appropriate emotional reactions, but showed no sign of a mental condition that might produce such a story.

Working with them "affected me profoundly," writes Mack. "The intensity of the energies and emotions involved as abductees relive their experiences is unlike anything I have encoun-

tered in other clinical work."

More than just a subject for psychology journals or classroom discussion, Mack thinks it has "important philosophical, spiritual, and social implications." Most of all it shook his scientific sense of reality, rooted in the material world.

"In this view intelligence is largely a phenomenon of the brain of human beings or other advanced species. If, on

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the contrary, intelligence is experienced as residing in the larger cosmos, this perception is an example of 'subjectivity' or a projection of our mental processes.

"What the abduction phenomenon has led me (I would now say inevitably) to see is that we participate in a universe or universes that are filled with intelligences from which we have cut ourselves off, having lost the senses

by which we might know them. It has become clear to me also that our restricted world view or paradigm lies behind most of the major destructive patterns that threaten the human future – mindless corporate acquisitiveness that perpetuates vast differences between rich and poor and contributes to hunger and disease; ethno-national violence resulting in mass killing which could grow into a nuclear holo-

caust; and ecological destruction on a scale that threatens the survival of the earth's living systems."

Mack includes abduction experiences with many other recent influences that have challenged the conventional scientific wisdom, such as near-death experiences, meditation practices, the use of psychedelic substances, and shamanic journeys, leading to an altered state of consciousness. While there is a tendency to connect this phenomenon with UFO sightings, Mack notes that many ancient myths depicted human beings communicating with nonhuman forms of intelligence and spirits.

"The contemporary Western tenet that we are alone in the universe, conversant only with ourselves, is, in fact, a minority perspective, an anomaly," notes Mack. "Across many epochs, humans have reported making contact with a multitude of gods, spirits, angels, fairies, demons, ghouls, vampires, and sea monsters. All have been said to instruct, direct, harass, or befriend humans with varying dispositions, motives, and purposes. While many of these beings have seemed quite at home on Earth, the majority made their visits from other habitats or dimensions. The sky, in particular, has always been a popular haven for non-humans and has come to represent extraterrestrial dimensionality rather opulently, especially as Earth's fron-

ALIENS TO SAVE EARTH?



tiers seemed, in recent times, to have shrunk. As Ralph Noyes has noted, 'we used to populate the earth with spirits and gods. Now they have been chased away and the sky is their haven.' "

Natives of the Marshall Islands of the Pacific traditionally believed in an outer world that corresponds in some ways to the modern conception of outer space, he noted. Native American Hopi tradition has it that they were taught by the Kachinas, spirit-like beings from other planets. Irish folklore holds that fairies originated on other planets and travel about the skies in cloudlike aerial "fairy boats" or "spectre ships." The Koryaks of Siberia remember the mythical era of their Great Raven, when humans could go up to Heaven without difficulty. In short, countless myths, tales, and legends tell of beings who fly away into Heaven and travel freely between Heaven and earth. Mack thinks today's UFO abductees, while unique, are "continuing an amply documented tradition of ascent and extraterrestrial communication."

Folklorist Peter Rojewicz alludes to the possibility of "an intelligence, a spirit, an energy, a consciousness behind UFO experiences and extraordinary encounters of all types, that adapts its form and appearance to fit the environment of the times." He cites a long history of sightings of unusual aerial phenomena, and beings or objects of light, including in ancient times "celestial cars, chariots that flew in the sky, flying palaces that shined and moved about in the sky.... Fiery crosses were also seen over western Europe." In the United States, in the 1800s, Americans witnessed ships sailing in the sky. These vehicles in the sky may have been related to contemporary UFOs but were interpreted according to the technology and mythology of their time.

Psychologist Mario Pazzaglini points out that manifestations of a UFO nature have been recorded for the last 10,000 years, starting with Ezekiel in the Old Testament, who depicts a vision containing wheels, angels, light, and clouds. Since ancient times people have seen fires in the sky, crosses, lights, or beams, and apparitions,

many of them interpreted as religious miracles. Such phenomena often fit with already existing spiritual beliefs held by the viewers.

The phenomenon of humans being transported into other dimensions also has a long history in most cultures. Tibetans have believed that humans could separate from the "etheric" or "subtle" body and go traveling in an out-of-body capacity for hours or days at a time.

"The mind or consciousness pro-



A bductees often call their experiences "dreams"- which may be a euphemism to cover what they are sure cannot be.

duced by grosser matter cannot communicate with these subtle things," says the Dalai Lama. "In some, you witness the grosser level of mind subdued and the more subtle mind become active. Then there's an opportunity, a chance to communicate with or sometimes see another being who is more subtle than our mind or body."

Jacques Vallee, in his books *Dimensions* and *Passport to Magonia*, described hundreds of sightings of strange sky-borne objects and their occupants across time, continents, and societies. He cites the seemingly unexplainable presence of disks in the symbology of various civilizations – the Phoenicians and early Christians, for instance, associated them with communications between angels and God. He compares some of the phenomenology of a UFO encounter with historical records of experiences of a mystical nature. Beams of light commonly play a role in both UFO and out-of-body encounters.

Vallee says beings throughout history have appeared in different guises, possessed with extraordinary powers, and often tried to take something belonging to humans, or to communicate with or simply play tricks on them. "The UFO occupants, like the elves of old, are not extraterrestrials. They are denizens of another reality," he believes. "Abductees' interaction with aliens is a part of an age-old and worldwide myth that has shaped our belief structures, our scientific expectations, and our view of ourselves."

Vallee believes that the UFO phenomenon represents evidence for other dimensions beyond space/time. Edgar Cayce also talked about other dimensions (*The 4th Dimension* – Jan./Feb.) "The UFOs may not come from ordinary space, but from a 'multiverse' which is all around us, and of which we have stubbornly refused to consider the disturbing reality in spite of the evidence available to us for centuries."

Dr. Mack suggests we remain open to learning from phenomena that we do not yet understand. "The most glaring question is whether there is any reality independent of

consciousness. At the level of personal consciousness, can we apprehend reality directly, or are we by necessity bound by the restrictions of our five senses and the mind that organizes our world view? Is there a shared, collective consciousness that operates beyond our individual consciousness? If there is a collective consciousness, how is it influenced, and what determines its content? Is UFO abduction a product of this shared consciousness? If, as in some cultures, consciousness pervades all elements of the universe, then what function do events like UFO abductions and various mystical experiences play in our psyches and in the rest of the cosmos?"

UFO abductions resemble other dramatic paranormal experiences in which the individual's ordinary consciousness is radically transformed. The person is initiated into an altered state of being "which results, ultimately, in a reintegration of the self, an immersion or entrenchment into states and/or knowledge not previously accessible."

Sometimes the process is triggered by illness or trauma, and sometimes the person is "simply pulled into a sequence of states of being from which he or she emerges with new powers and sensitivities." The shaman learns how to penetrate into other dimensions of reality where he is endowed with a sensitivity that can perceive and integrate these new experiences." Like many abductees, the initiate hones his new sensibilities in the service of wisdom that can be used by his people.

The experience of internalizing what is first perceived as external light happens frequently during mystical flashes or transcendental journeys that result in spiritual rebirth, reports Mack. "The mystic or the shaman, like the abductee, makes a pilgrimage, usually with ardor, to receive a new dimension of experience or knowledge. This involves a rebirth which is sometimes very distressing, a retracing of one's steps to a preternatural, primordial arena to recondition the consciousness of the experienter."

Mack sees the abductee as "a modern Dante, whose ontological underpinnings are unraveled. Returned to his bed or his car after his time with aliens, he struggles to reassemble his world view. Most often, he undertakes his journey alone, and many times his absence is not even noticed by those to whom he might turn to corroborate his coordinates."

Dr. Mack believes that most abductees experience consciousness expansion and personal transformation. In case after case the "information communicated by alien beings to experiencers is fundamentally about the need for a change in human consciousness and our relationship to the earth and one another. Even the helplessness and loss or surrender of control which are, at least initially, forced upon the abductees by the aliens – one of the most traumatic aspects of the experiences – seem to be in some way 'designed' to bring about a kind of ego death from which spiritual growth and the expansion of consciousness may follow."

One abductee, Sara, described her experience as "dimensional merging ... because it really wasn't happening here. It was half happening here and half happening somewhere else."

Catherine spoke of a "place" she remembered between times of embodiment on Earth. In that "place" bodies were not solid, appearing only in a

kind of energy outline. "This was from a long, long, long, long time ago," she explained. "This was before any of us had lives here. This place is in a totally different universe. It's not in our earth space/time dimension."

Anne had a sense of converging time frames, as if she were functioning simultaneously in different times. "This is real. It's not philosophical," she insisted. "I can really go to another time frame and [my experiences] can pull me from other time frames to here."

Abductees often call their experiences "dreams," Mack says, which may be a euphemism to cover what they are sure cannot be – "namely an event from which there was no awakening that occurred in another dimension." Mack said he has seen "distress, even tears, on the face of an abductee who is realizing that an experience that he or she had chosen, more comfortably, to consider a dream had occurred in some sort of fully 'awake' or conscious state, however different this might be.

The problem is complicated further by the fact that dreams are an important way that we normally process and integrate experience during the night. Therefore it is not surprising that, since abductions are themselves powerful and disturbing experiences, they may frequently give rise to true nightmares or dreams that re-create in modified form the abduction experience, even during the same night that the abduction occurred."

How can such traumatic experiences also be spiritually transformative? Mack says, "To me there is no inconsistency here, unless one reserves spirituality for realms of the sublime that are free of pain and struggle. Sometimes our most useful spiritual learning and growth comes at the hands of rough teachers who have little respect for our conceits, psychological defenses, or established points of view. Zen Buddhist teaching is notorious for its shock treatment methods. One might even go further and argue that genuine spiritual growth is inevitably disturbing, as the boundaries of consciousness are breached and we are opened to new domains of existence."

Abductees discover that the universe itself is intelligent. "They develop a sense of awe before a mysterious cosmos that becomes sacred and ensouled. The sense of separation from all the rest of creation breaks down and the experience of oneness becomes an

essential aspect of the evolution of the abductees' consciousness."

What can we learn from the abduction phenomenon?

Mack thinks the "use of modern technology to tear resources from the earth is bringing the biosphere to the brink of collapse. We are a species out of harmony with nature, gone berserk in the indulgence of its desires at the expense of other living beings and the earth that has given us life. The task of reversing this trend is momentous. Even as we recognize the peril we have created, the vested interests that stand in the way of discovering a balance in our relationship with nature are formidable. Huge corporate, scientific, educational, and military institutions consume many billions of dollars of material goods and maintain, as if mindlessly, a paralyzing stasis that is difficult to reverse. For international business the world seems at times to be nothing more than a giant market to be divided up among the cleverest entrepreneurs."

Mack believes we resist changing our notion of the cosmos. The U.S. government funded a Search for Extraterrestrial Intelligence, SETI, on the assumption that extraterrestrial intelligence could be found by sending radio waves into the universe. "To search expectantly for a radio signal from an extraterrestrial source," remarked philosopher Terence McKenna, is "as culture-bound a presumption as to search the galaxy for a good Italian restaurant."

The mystery behind abductions is threatening to the power elite and a special problem for government, because the business of government is to protect its people. "For officials to acknowledge that strange beings from radar-defying craft can, in seeming defiance of the laws of gravity and space/time itself, invade our homes and ab-

(Please turn to page 53)

"The UFO Experience: Transformational Encounters in Consciousness" is the theme of an A.R.E. Conference at Virginia Beach, May 11 - 14, which will feature John Mack, author of *Abductions*; Budd Hopkins, author of *Missing Time and Intruders*; psychic Ray Stanford; John Van Auken, author of *Spiritual Breakthrough*; and astronomer James Mullaney.

Oneness

• T H E • F I R S T • L E S S O N •

By Kevin J. Todeschi

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!

— Edgar Cayce reading 991-1

O

ne of the great ironies of human nature is that the very structure intended to enrich our relationship with God is what divides us most as a human family. More wars have been fought on religious principles than for any other reason as one group tried to instill (or enforce) its belief system, or the supremacy of their God, onto others.

These conflicts are not simply between religions but are also within denominations. There are sects within Christianity, Buddhism, Judaism, Hinduism, Islam – within every religion – that are convinced that they have the one “true” faith.

In addition to separating people from one another, these conflicts have also caused widespread disillusionment with religion. Many people have given up their faith in God because of their disappointment in humankind.

The Edgar Cayce material attributes this problem to our ignorance of our oneness with one another. Cayce presents a hopeful and inspiring approach to spirituality and religion that inextricably weaves all of humanity together. Rather than focusing upon the form of specific religions or dogmas, the readings focus upon the importance of every single soul attempting to manifest an awareness of the living spirit in the earth. From Cayce's perspective, our goal is not to simply wait for heaven or escape the earth, but to bring an awareness of the Creator into our lives and into our surroundings wherever we may be, right now.

Although using the terminology of traditional Christianity, the Cayce readings are deeply ecumenical. The pattern of Jesus' life is seen as an example for every

single soul. In fact, in response to a question regarding religious orthodoxy, Cayce stated: “What is the difference? ...Truth...is of the One Source. Are there not trees of oak, of ash, of pine? There are the needs of these for meeting this or

Are there not trees of oak, of ash, of pine?...all will fill their place. Find not fault with any, but rather show forth as to how good a pine, or ash, or oak, or vine thou art!

— Reading 254-87

that experience... Then, all will fill their place. Find not fault with any, but rather show forth as to how good a pine, or ash, or oak, or vine thou art!” (254-87)

Today, A.R.E., the organization Cayce founded, is composed of individuals from every race and religious background who have found new meaning to the age-old question of what it means to be a child of God in the earth. Indeed, this is the common bond we all share as a collective humanity: there is but one God and we are all God's children. In order to reawaken that sense of connectedness we share with one an-

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other, the readings state that the start of any spiritual journey should begin with the knowledge that the Lord God is One. Regardless of the name we call that God, or the religions on earth which we feel drawn to, there is but one Creator, one Source, one Law. This concept of oneness underlies the philosophy of the Edgar Cayce readings.

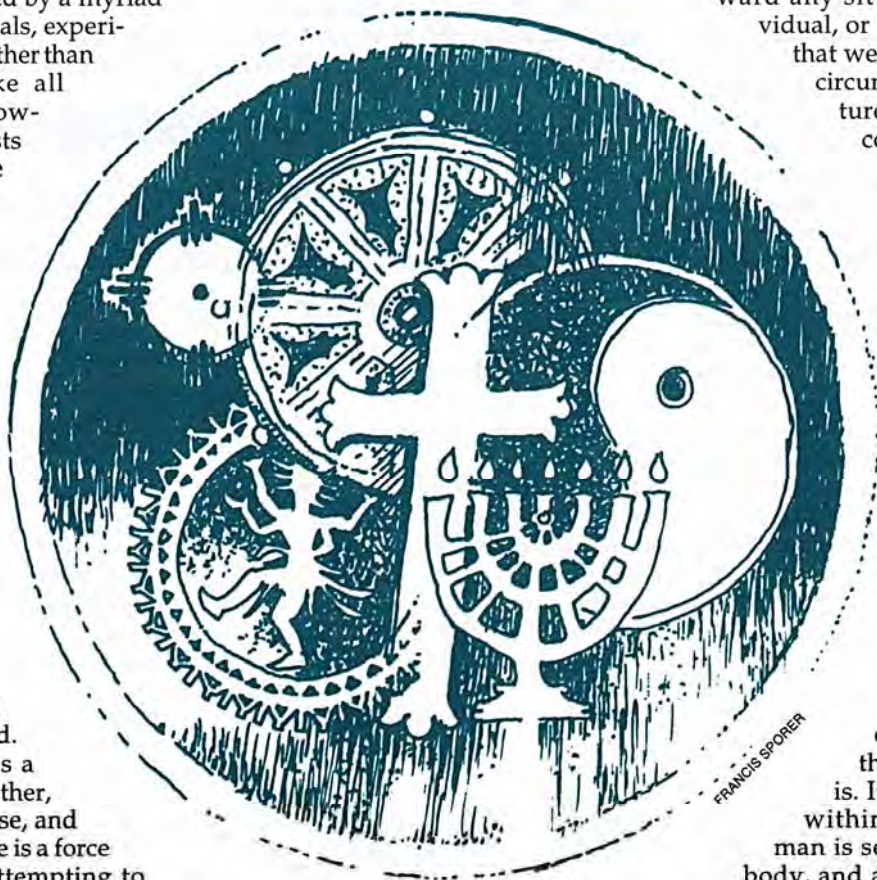
In a world filled with variety, this notion of oneness may at first seem a difficult concept to comprehend. After all, we are surrounded by a myriad of plants, trees, animals, experiences, and people. Rather than attempting to make all things the same, however, oneness suggests instead that we have the opportunity to view this rich diversity as an example of the multiple ways in which the one Spirit tries to find expression in our lives. Since there is only one God – the source of all that exists – ultimately, the universe must be composed of only one force.

Oneness as a force implies that all things are interrelated. Every one of us has a connection to every other, the earth, the universe, and to God. This one force is a force for good which is attempting to bring the spirituality of the Creator into the earth. Unfortunately, because of our limited awareness of the power of free will, individuals are able to direct that force into selfish purposes and desires, creating evil in the process.

The good news is that in spite of how things may appear in the world today, the readings assert that all of Creation will eventually be brought into an awareness of this oneness and of the law of love which it implies. One of our challenges as individuals is to make the world a better place because we have lived in it. Perhaps the best approach to this consciousness is reflected in the Bible when it states that we must love God with all our hearts, minds, and souls, and our neighbors as ourselves.

In terms of spirituality, the concept of oneness suggests that God is not limited

to expressing through one religion alone. Instead, the Creator manifests in individuals' lives because of their faith and because of their relationship to the spiritual source, not because of their specific religion. From Cayce's perspective, religion is the form in which individuals attempt to understand the manifestation of this Spirit. God can (and does) work through every soul in the earth.



As a way of discovering the oneness of spirit, the readings encourage comparative religious study. Through such a discipline each of us might see beyond surface differences and instead find the commonalities we share with one another: "...coordinate the teachings, the philosophies of the East, and the West, the Oriental and the Occidental, the new truths and the old...Correlate not the differences, but where all religions meet – there is one God. 'Know, O Israel, the Lord God is one!'" (991-1)

In the concept of reincarnation, what is most important is not what religion people may belong to in the present, but how they apply the knowledge they possess. Within the cycle of reincarna-

tion, we have all been Jewish, we have all been students of Eastern or Mid-Eastern religions, we have all been agnostic or even atheistic, we have all been Christian. It is important to remember that we are all children of the same God first, and only secondarily are we separated by doctrines or specific religious beliefs. We are spiritual beings manifesting in the physical world. Our religious dogmas and beliefs have changed as readily as we have. To be bigoted toward any situation, type of individual, or experience – knowing that we will draw those same circumstances to us in the future – is at odds with the concept of oneness.

In discussing religious denominations, the readings state: "...consider a field of corn. In the grain of corn there is life. Man plants it in the soil, works it, and then he reaps the harvest. Not every man selects the same kind of corn. Not every man plows it alike. Not every man sows it alike.

Not every man reaps it alike. Yet, in each case it brings forth the very best that there is. It is the God or the life within each grain that the man is seeking. It sustains his body, and also produces enough seed to raise more. That's religion. That's the denominations." (1089-3)

Religion

The Cayce readings never advised seekers to change their religious beliefs. Cayce was more concerned with the application of spiritual principles than an individual's religion. Although both are important, there is a difference between spirituality and religion.

Religion is primarily concerned with matters of dogma, ritual, structure, and tradition. Unfortunately, too often specific religious structures have been seen as the vehicle for personal salvation rather than simply being one of the various forms in which humankind is trying to understand the manifestation of spirit in their lives. Many individuals have elevated one religion above all oth-

ers, believing that there is but one form with which to demonstrate true faith. On the other hand, sometimes it has been the very religious structure with which individuals have become frustrated or disappointed, perhaps even deciding that they no longer need religion. Neither of these responses reflects the concept of oneness.

It is important to remember that religion serves a purpose. Without some form, spirituality can too easily become just a philosophical mind game without practical ramifications for daily life. Loose spirituality may be fragmented, selfishly independent, lacking community, etc. Without religious form, children can be raised without a sense of the applicability of spirit in their lives.

One of our confusions about religion is that we often mistake the form for the spirit. For example, individuals may have a particularly moving religious experience while attending a particular church, such as being overwhelmed by the spirit, awakening to the awareness of God's presence, even speaking in tongues. Rather than seeing these experiences within the context of form, however, people often assume that because their experience was valid, everything else associated with that religious form contains the same degree of value. They are only forgetting that throughout the history of humankind, individuals have had similar transformational experiences in every religion.

Regarding the various religious forms, or denominations, the readings explain:

"There may be different channels of approach, yes. For not all peoples walked in the field when the wheat was ripe! Neither did all stand at the tomb when Lazarus was called forth. Neither were they all present when he walked on the water, nor when He fed the five thousand, nor when He hung on the cross. Yet each experience answered, and does answer to something within each individual and soul-entity. For each soul is a corpuscle in the body of God." (3395-2)

One of the readings states, "...God loveth those who love Him, whether they be called of this or that sect or ism or cult! The Lord is *one*!" (3976-8)

Remember, one of the premises of the Cayce readings is that we are all children of God – spiritual beings manifesting in the earth. Although we might find ourselves in the physical dimension, we are not physical creatures with souls, rather we are souls who happen to be expressing ourselves in the earth. The

distinction is important because too often we may associate ourselves with external, temporal aspects such as race, gender, color, and religion, that are not a part of our true spiritual nature.

From the perspective of the Cayce readings, salvation does not come from belonging to a specific religion, from meditation, or from any activity, other than manifesting the spirituality of the Creator in the earth – a collective destiny which is part of our oneness. It is not so much that we go to heaven, rather we grow in awareness of our true spiritual nature and of our relationship with

attained "line upon line, precept upon precept." What appears to be most important in terms of soul development is an individual's application of the things of the spirit in their interactions with others: love, kindness, gentleness, patience, and determination.

Since the purpose of life is to bring the spirituality of the Creator into the earth, both attunement and application are at the heart of spiritual growth. Attunement is the process of reawakening to an awareness of our spiritual nature and our true relationship with God. The most frequently recommended

The world has lost its ideal.... 'Thou shalt love the Lord thy God with thine heart, thy neighbor as thyself!' This is the whole law, this is the whole answer...to conditions as they exist today.

— Reading 3976-8

God and with one another. This process of growth and unfoldment is clearly described in the New Testament (Matthew 13:31-33) when Jesus discusses the nature of heaven in parables:

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

And, from the readings, "For you grow to heaven, you don't go to heaven. It is within thine own conscience that ye grow there." (3409-1)

Spirituality

While religion often deals with form, spirituality generally deals with the application of individual knowledge or awareness. Since our natural state is spirit, reawakening to full spiritual awareness is one of the purposes we all have in common. In reading 3357-2, Cayce states that "soul development should take precedence over all things." This development is not achieved through some great deed or act, instead it is a gradual accomplishment which is

tools for achieving this attunement are the regular practice of prayer and meditation. Both prayer and meditation are invaluable for reestablishing a conscious awareness of our spiritual source while inviting God's will to work through us as a channel of His blessings to others.

In addition to emphasizing the importance of attunement, the Cayce readings include lessons for the practical application of spiritual principles. Compiled into a book, *A Search for God*, they cover such topics as cooperation, virtue and understanding, patience, and love – lessons that are studied throughout the world. Essentially, these lessons help seekers become more consciously aware of the oneness of all life and of their relationship with God, with one another, and with themselves.

A frequently-repeated concept in the Edgar Cayce material is that "Spirit is the life, mind is the builder, and the physical is the result." This means that the one force, Spirit, constantly flows through us.

However, it is acted upon by the properties of the mind and then channeled into everyone's life according to their free will. Whether or not an individual even believes in God, everything about that person is given life through the properties of the one activating spirit. What he or she does with that spirit is a matter of choice. And, as

Cayce stated, crimes or miracles may be the result.

This ability of personal creation, whether through thought, experience, or activity, caused the readings to identify the human soul as a co-creator with God. Because of this gift of co-creation, Cayce advised people to establish an appropriate spiritual motivation (or ideal) for their lives, thereby directing personal choice into positive directions. From Cayce's perspective, too often we are out of touch with the intentionality (the why) behind our everyday actions. By consciously establishing a spiritual motivation such as service, or compassion, or love, and then trying to make that motivation a greater part of our lives, real personal transformation and soul development can result.

Not only is spiritual transformation our goal, but it is our birthright as well. The readings suggest that everyone possesses a pattern of spiritual perfection deep within themselves that is just waiting to be awakened by application and the human will. In a sense, it is a map of our true spiritual nature. With the proper spiritual motivation, we will be brought into alignment with this perfect pattern by working with attunement, appropriate mental attitudes, and a desire to bring our spiritual ideal into physical application.

According to the readings, this pattern of perfection – enabling individuals to bring the spirituality of the Creator into physical form – was first demonstrated by Jesus. Ultimately, we will all be challenged to manifest that same pattern in our lives through service and unconditional love.

Jesus and the Christ Consciousness

While for some, Jesus has been seen as the only Son of God, bringing salvation only to those who called themselves Christian, others have often been at odds with this view. Members of non-Christian denominations may have ignored his life and ministry or they may have thought that Christians have been cruel and therefore they are not interested in Jesus. Students of New Thought or comparative religions may have decided that Jesus was just a teacher, or they may have disregarded him altogether. According to the Cayce readings, each of these perspectives is short-sighted.

Although he was a Sunday School teacher all his life, as well as an elder in the Presbyterian church, for Cayce the meaning of Jesus' life went beyond that described by Christians and non-Chris-

tians alike. The Cayce material offers insightful and challenging information about the life and work of this man Jesus who became the Christ.

Essentially, the readings present Jesus as our elder brother, a soul who came to show each one of us the way back to our spiritual source by perfectly manifesting the laws of the Creator. Part of His mission was to fully demonstrate the living awareness of the spirit in the earth – something each one of us will eventually have to do. Therefore, Jesus' life of service to others serves as an example for all of humankind. The readings state:

"For the Master, Jesus, even the Christ, is the pattern for every man in the earth, whether he be Gentile or Jew, Parthenian or Greek. For all have the pattern, whether they call on that name or not." (3528-1)

This pattern of perfection, called the Christ Consciousness, is the "awareness within each soul, imprinted in pattern on the mind and waiting to be awakened by the will, of the soul's oneness with God." (5749-14) Regardless of an individual's religion or personal beliefs, this Christ pattern exists in potential upon the very fiber of their being. It is that part of us which is in perfect accord with the Creator and is simply waiting to find manifestation in our lives:

"For indeed in Him, the Father-God, ye move and have thy being. Act like it! Don't act like ye think ye are a god! Ye may become such, but when ye do ye think not of thyself. For what is the pattern? He thought it not robbery to make Himself equal with God, but He acted like it in the earth." (4083-1)

We, like the prodigal son (Luke 15:11-32), were with God in the beginning and through choice and experience found ourselves cut off from a complete awareness of Him. In one respect, the fall of humankind was really our descent in consciousness from the realms of infinity to those of time and space. However, this was not necessarily a bad thing or an erroneous choice. Just as a child learns through experience, choices, and making mistakes along the way, our own experiences through choice and will embody a maturation process that will enable us to come into our full heritage and an awareness of our true spiritual nature. In time, as we bring the spirituality of God into the earth, we will awaken to our own spiritual Source, eventually finding our way back to the Creator.

"The soul, then, must return – will return – to its Maker. It is a portion of the

Creative Forces, which is energized even in materiality, in the flesh...Then, just being kind, just being patient, just showing brotherly love for thy fellow man; that is the manner in which an individual works at becoming aware of the Christ Spirit." (272-9)

Jesus himself declares, "I am in my Father, and ye in me, and I in you." (John 14:20) We are all part of that same spiritual source. Jesus was a child of God – just as we are all children of God. What Jesus did, we are all being called to do, and as our elder brother and pattern, He will show us the way. In fact, Jesus is the Good Shepherd who is very much involved right now in pulling together God's flock, and teaching us about our relationship with the Creator.

That everyone is an integral part of God's flock, and that we all share the same relationship with the Creator as even Jesus, will eventually transform – even revolutionize – the ways in which we think about ourselves and treat each other.

Oneness and Spirituality

If the principle of oneness is an undergirding force in the universe, why do we have so many religious sects? In part, it is because we are each drawn to what we need at a given time for our own personal growth. We also possess the very human trait of wanting to pin down our truth, putting parameters around our understanding so that we can deal with it. But truth is a growing thing and the Cayce readings affirm that no one has all the answers to the fundamental question of who we really are as God's spiritual children.

However, despite all our differences, Edgar Cayce believed that we could share a common ideal. This one ideal was his answer to the world:

"The world as a world...has lost its ideal. Man may not have the same idea. Man – all men – may have the same ideal!...that can only come with all having the one ideal; not the one idea, but 'Thou shalt love the Lord thy God with all thine heart, thy neighbor as thyself!' This the whole law, this the whole answer to the world, to each and every soul. That is the answer to world conditions as they exist today." (3976-8)

Even in the midst of our diversity, we share a common spiritual heritage. We are all children of the same God. We are all part of the one spiritual Source, our Creator, our Mother/Father, our God.

THE • FATHER • CONNECTION

Closing the Gap

By Robert Krajenke

We live in a world of meaningful connections; a universe, as the Edgar Cayce readings suggest, where every prayer gets answered. Sometimes not in the way we want or expect, and many times, in ways that exceed our expectations.

When my father died, I had never had an honest conversation with him. Much of our relationship lacked substance, real depth, or intimacy. There was no animosity between us. No explosive moments, no anger, no hostile showdowns or shoot-outs separated us. There was something more painful – a gap, a distance that had grown and pushed us back, farther and farther from each other, until we had shrunk from each other's sight and became strangers, inhabitants of different worlds, different cultures.

I was in Europe when I first heard that Dad was dying. My brother Stan was given the assignment to break the news but didn't know I was in Holland. That was no surprise. We hadn't spoken to each other for several years. Not out of anger, just out of the distance of different lives in a family that wasn't very close. But he did reach a friend, who made the transatlantic call to tell me that Dad, by the doctor's estimation, had only a few months to live.

Two days later, as if by divine appointment, I had a visit from a young man named Peter at Davidhuis, the spiritual center in Holland where I was lecturing on my book trilogy, *Edgar Cayce's Story of the Old Testament*. The lecture was over, and most of the guests were now linked in casual, conversational groups in the large, high-ceilinged 18th-century room when Peter approached me.

"I just heard about your father," Peter said politely as he introduced himself. We both had a need to talk about fathers. There would have been no reason to meet Peter if my father hadn't been dying. There would have been nothing compelling to draw us together. Timing is everything, they say, and nothing happens by accident. All of life is a stage, Shakespeare said, and many times, without our knowledge, we are key players in another's drama.

Peter's role was a brief part, but the impact of his few lines reverberates throughout the rest of the action.

"My father and I had a terrible relationship," he confided. "We fought all the time, and the arguments were always about the same thing – me. He could never forgive me for choosing a life different from his."

Peter explained that the hostility and resentment from his father was unrelenting – hardening rather than softening over the years. Eventually, the father's arse-

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Author of Edgar Cayce's Story of the Old Testament, Robert Krajenke lives in Detroit, manages a bookstore, and writes and lectures on Cayce concepts.

nal of barbs and spears drove him away altogether, breaking all contact with him because any attempt at separate but equal, mutually respectful co-existence was just too painful. And then, suddenly, unexpectedly, his father dropped dead from a massive heart attack.

"I felt so guilty after he died. I loved him, but I had a right to live my own life, and he couldn't see that. We never had a chance to resolve our issues."

A year passed, and then quite unexpectedly, Peter's father appeared to him in a dream. "He was smiling. I had never seen him smiling in my life. And what was even more extraordinary," Peter said, fixing his eyes on mine, "he apologized to me for his intolerance."

Peter paused, nodding his head slightly. "He said he had learned many things on the other side. And then he said he was proud of me for making my own life."

"His ego was gone," Peter said, sounding calm and self-assured. "Now we have a better relationship, better than when he lived." Peter said it matter-of-factly, as if an out-of-body contact was as simple as keeping in touch by phone.

The effect of the dream was obvious. The struggle was over. The issues had been resolved. He had taken a stand, and now he was assured it had been the right one. In the afterlife, his father had grown. His father understood. It was that simple.

Psychologist Samuel Osherson says, in life or death, the task is the same – transforming the inner memory of the father from critical or judgmental to caring and nurturing, to find the thread of caring that leads to the feeling, "Yes, he did love me – and I love him."

Peter's dream struck a note that echoed in my soul. His message was so encouraging, the timing so incredible. How could it be by accident? It seemed like a sure sign that a healing would take place between my father and me before he died.

In the following weeks, I visualized

scenes of intimate sharings and death-bed conversations that would bond us heart to heart before he passed. When I arrived in Detroit, I carried these expectations with me. There were so many things I wanted to say to him before he died, and so many things I wanted to hear. But, back home, as the

with my brother Frank. Occasionally one of us would say something, but mostly we kept to our own thoughts. At one point, Dad broke the long silence and pointed to a sagging, faded building.

"Your mother and I used to go dancing there when we were dating."

I looked at the old roadhouse and wanted to know more, not just for the glimpse of my parents as

young lovers, but because it was opening into something safe to talk about – not to think or probe about death or grief or remorse.

When I asked for more detail he looked quizzical, as if he couldn't recall names or details. He frowned, and became silent again, retreating into his thoughts.

As I drove on, a sense of urgency, almost panic, welled up in me. Every day, every minute was shortening his life. The cancer was spreading, the visible signs of diminishing strength and energy were there. I was letting this time go by, being with him, not knowing how to talk to him about things that really matter. If I didn't push through the gap, something would be lost forever.

Ever since my grandfather made him president of the company at age 21, my father lived and breathed the automobile business for over 50 years. Under his leadership, the corner garage my grandfather founded on borrowed money in 1913 had become one of Detroit's pre-eminent Buick dealerships, and through the '60s, '70s and '80s, one of the largest in the country.

It had been years since he had asked me to come back and be part of the family business. Although I hadn't accepted the advantages he had extended to me, I wanted him to know



Robert and his father "Babe" Krajenke – one of the few family photos ever taken with them together.

weeks passed, I discovered what many sons do, that we don't know how to talk to our fathers. And our fathers don't know how to talk to us. I didn't know how. I didn't know where to begin. I didn't think he would understand.

Only once did we manage to bridge the gap between us.

Enveloped in our own silent worlds, I was driving him back from a visit

that I deeply appreciated the many attempts he had made to give them to me, and the love behind them. But even more, I wanted him to hear that I realized my denials had hurt him, and that I was sorry for any pain I had caused him.

It felt awkward and incomplete, but as we sped down the Interstate, I managed to force up the words, and awkwardly, self-consciously voice my clumsy, stumbling words of regret.

He just stared out at the road ahead for a few moments, and then, without turning his head, responded with a tone of regret in his voice: "I should have been more interested in what you were doing in college."

A deep, buried feeling of loneliness and lack of direction that I had felt in college pushed itself up from the darkness and dissolved in the light. It left with a definite physical feeling, a sense of a shift inside

me, and at the same instant I knew that layers upon layers more existed within me. If we could talk more, talk deeper, more openly, more honestly, even more would be lifted from me, from both of us. It was healing to know he could feel the void, that he had lived with some part of it inside him, too. If we could just keep talking, the gap would close, evaporate, be banished forever.

But that was to be our only conversation like that. Six months beyond his doctor's most hopeful prognosis, my father was still getting up every morning as he had for over a half century and driving himself to the office. The effects of the cancer were now more noticeable, and his energy was steadily diminishing. As he grew more feeble, a caring staff of long-time employees continued to honor him as a beloved leader and figurehead while the real work and decisions went to others. Week by week, everything he did took longer and slower. He became more irritable and moody and distant from the activity around him. And then on Easter Sunday, he collapsed at my brother's home. For the rest of the

night, he sat slumped and silent in front of the television, withdrawn and apart from the action of children and the swirling conversations around him. It was to be his last family gathering, his last Easter celebration, the last day he would drive a car or leave his home.

After that he declined rapidly. His energy diminished and his words be-

came fewer and fewer. A slight nod of the head indicated that he heard us. Occasionally he would attempt to speak, rasping out a few words, barely audible, and then fall back to sleep. When not sleeping, he lay in bed, eyes glazed over with a clear film that looked like a pool of tears forming, staring silently at the ceiling, absorbed in something deep, profound, a gaze inward, distant, into the past. And then he died. No final words. Not a shudder. Not a gasp nor a groan. Without a sound or

gesture, the soul just slipped away.

In the weeks and months after he died, I thought about Peter's dream many times. I was sure my father would give me some sign of assurance. And then, like his soul, that dream also slipped away. The gap between my father and me became a void.

Five years after Dad died, I finally broke into the car business, as a sales trainee. Although doomed from the start, at least my motivations can be understood. It was, in part, a belated effort to face old fears that had once frightened me away. My boss was affable Frank Lopez, a Hispanic who had worked his way up to become part-owner and general manager of a motor mall with three dealerships. But one morning, Frank collapsed on the showroom floor, a victim of a massive brain aneurysm, and two weeks later he died at age 42.

A year later, no longer an auto salesman, I dreamed of Frank Lopez.

In the dream, I am back at the dealership. I see Mr. Lopez, feeble and unsteady, leaning on a cane, walking slowly across the parking lot toward

the showroom. A feeling of numbness and shock emanates from his body. I greet him warmly and put my arm around him. As we walk, he doesn't speak to me. All his energy and concentration is focused on trying to manage a body with all its systems shut down, and get to his office. Time is not a factor. No matter if it takes 20 minutes or all day to reach the showroom. His single goal is to sit behind his desk again, where he always felt strong and capable, and connect once more with everything it means for him to be a man.

I woke up, gripped by the intense, powerful emotions of the dream. Amidst all the intensity, something felt familiar. I began writing out the dream in my journal, following the thread of familiarity woven through it until it ended with a shock of recognition. The numbness around Mr. Lopez, heightened and intensified by the dream, was the same aura of aphasia (loss of language ability) that I identified with my father! That's what was familiar.

Two massive heart attacks couldn't kill my father. The last one would have, except while my brother careened the big Buick through traffic, my brother-in-law saw that he had stopped breathing, and with an enormous pounce of his 250 pounds, he scrambled over the front seat of the car, pounded on his chest and revived him with mouth-to-mouth resuscitation. In those few oxygen-starved moments, my father's life was spared, but his near-death experience stamped a lesion on his brain that cost him his verbal skills.

My father made a remarkable comeback from the aphasia, but the effects were ever present in his mixed-up use of words, and in his constant frustration of not being able to make himself understood. With therapy, he regained much of what he had lost, but depression and frustration clung like briars that had to be plucked off with each laborious search for the right word to be understood.

Through my dream, I suddenly understood, as if from inside him, why Dad never gave up his office until he was so debilitated he could not rise out of bed or dress himself. For 50 years, his office was synonymous with his manhood and his identity. When the cancer stripped all that from him, it could not destroy the compelling urge to return to where he forged his accomplishments, his success, his self-image and his destiny.

The dream had let me into a secret chamber of my father's soul. I understood him in a way I had never been able to before.

The dream had let me into a secret chamber of my father's soul. And then I realized that day was my birthday – the dream was a gift! A gift from the Father, the father.

I was stunned. In awe. Filled with gratitude, questions, wondering and joy, words of praise sprang readily to my lips.

"Thank you, Father. Thank you, father."

Suddenly I knew beyond certainty that the dream was only a thin curtain stretched between him and me. Through the screen, I had felt him communicating his experience of life, his last days, revealing his fears, his weaknesses, his needs. I felt him as a man and a father, and for the first time, I felt the real heart-to-heart communication I had prayed for.

After he died, in 1988, I began working on a manuscript about my experiences with him, especially those – some seemingly miraculous, some frustrating, frightening, and lonely – that had transpired as I tried to close the gap between us. Sometimes I worked on it for long stretches of time, and then months would go by before I would pick it up again, still trying to close the gap.

This dream experience renewed my motivation to continue with the writing. A year later, I was finally putting the finishing touches on the manuscript. It had taken me six years of leaving it alone, picking it up, coming back, changing, drafting, rewriting, editing out the whimpering and whining, cutting to bedrock, to get all the feelings and experiences into a coherent story. At times, I thought it would never get done. Other times, I wondered why I was doing it.

The finished story covered only 40 double-spaced pages. At times it took me to places I had never been, brought out feelings I didn't want to know I had, and other times blessed me with experiences that would never have been had I not stuck with the process.

Finally, one night, in the midst of another late session on the computer, it came as a surprise to realize that within a few hours, it would be finished. And then in the morning, it was.

The next morning, with the manuscript on my desk, I sat in my office at the Unity Church where I now manage the bookstore, feeling an incredible sense of satisfaction for staying with this long and difficult challenge, and thankful for the great insights I had gained from the process. Voices sounded in the hallway. Our new associate minister

was

Krajenke," I said, surprised.

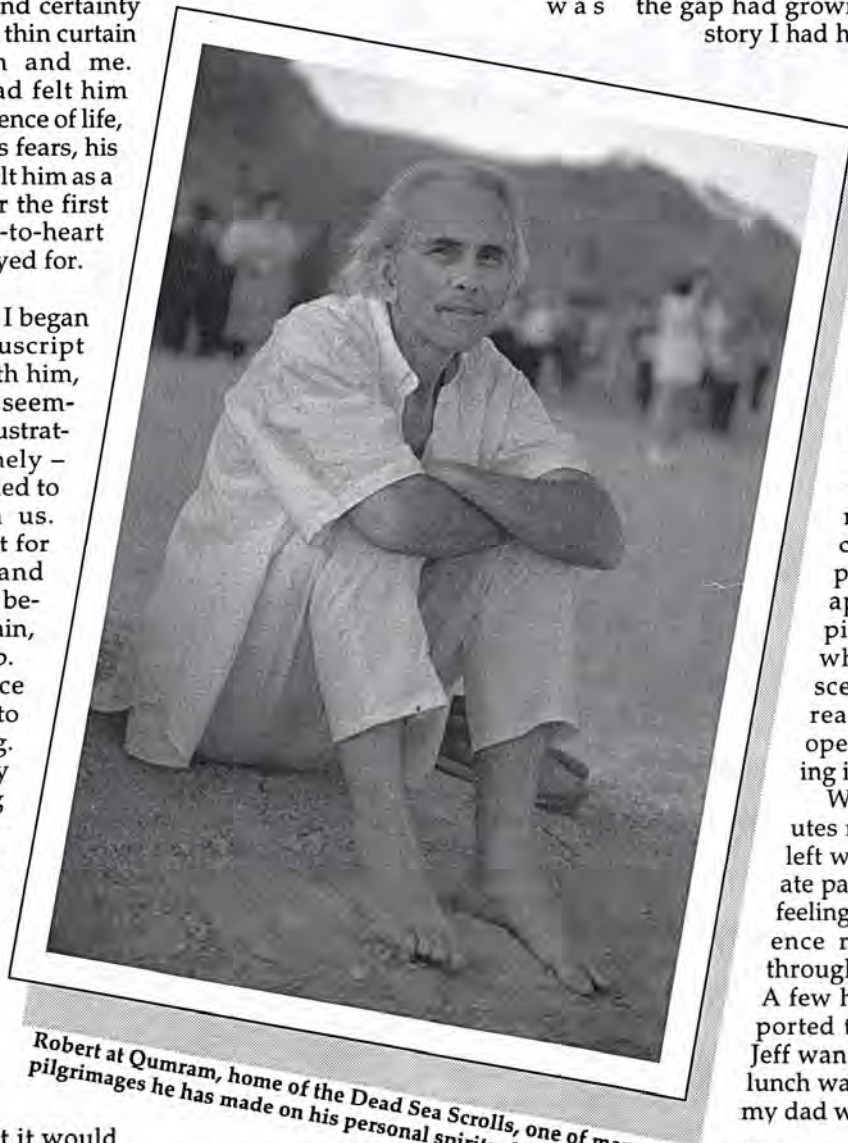
His eyes lit up and he smiled broadly.

"I used to caddy for him," Jeff said. His voice sounded a note of utmost pleasure for having known him. "What a great man he was, really great."

Jeff's praise of Dad brought back old feelings, long cut off, of my own admiration, hero worship, and love before the gap had grown so wide. It was a story I had heard other men tell about the qualities

I had tried to emulate. It felt surprisingly warm and good listening to him. Suddenly, with this odd, but amazing coincidence, I had this sense again of only a thin veil standing between us. I was struck that on the very day my manuscript was completed, this complete stranger should appear as a mouthpiece of love. Somewhere behind the scenes, my dad was reaching out with an open heart and reaching into mine.

We talked a few minutes more, and then Jeff left with Roy, the associate pastor, for lunch. The feeling of my father's presence remained tangible throughout the afternoon. A few hours later, Roy reported that the only thing Jeff wanted to talk about at lunch was what a great man my dad was.



Robert at Qumram, home of the Dead Sea Scrolls, one of many pilgrimages he has made on his personal spiritual journey.

showing a friend around and introducing him to the staff, office by office. When he reached my door, I stood up to shake hands with his friend, Jeff.

"Krajenke," the young man replied when he heard my name. "I knew a Krajenke." While he paused, silently, I tried to guess by estimating his age which Krajenke he knew – my brother Stan? Cousin Steve or Ricky? Maybe one of the Krajenke girls. "I knew a Krajenke at Red Run," he said.

"Then it had to be my dad, Babe

When I told this experience to a psychic friend, she responded that my dad was learning his lessons on the other side. The heart is more valuable than gold. The richness of relationships far exceed the comfort of a fat bank account. The only thing that lasts is love, and we have all made our hearts too small.

Life is continuous. What difference does it make in what dimensions healing occurs, as long as it happens. No prayer goes unanswered, and the time for healing extends into infinity. ✨

A Prodigal Father's Return

By Billie Haddaway

I was taking a shower, when I suddenly heard my father's voice. I hadn't heard from my father since he died five years before, but I had been worried that week that we had never marked his grave. I don't know why I was worried about that, but I was. He had wanted to be cremated and for us to open my mother's grave and put him right in with her. When we closed the grave, we never remarked it, so it only said "Audrey" and doesn't say "George." He'd been kind of lying there anonymously for five years. I had been concerned, thinking that maybe he wanted me to mark his grave. So as I was taking this shower I knew it was my father's voice. He said, "I need to speak to you, right away." And I said, "Well, can I finish taking my shower? I haven't heard from you in all these years, and I need to finish taking my shower." When I dried off, I went into the other room where I had a ouija board that I thought I needed to communicate with him. I knew that I could talk to him, but I thought he had to communicate with

me in some sort of magical way.

"I've been worried about not marking your grave," I told him. He said, "Oh, that doesn't matter. I'm not here about that. I need your forgiveness, because I'm stuck. I realize that I've been stuck in my ego all my life, and now I'm stuck here. I just can't go on."

One day, while showering, I heard my dead father's voice, "I need to speak to you right away."

"Do you want to go to heaven?" I asked. He said, "No, I want to come back again, but I can't come back until I'm clear, until I can really get forgiveness." I said, "You know, Mom has moved on" — my mother had died four years before my father. He said, "Yes. She's forgiven me. Now I've come to you for your forgiveness."

"What do you want me to forgive you for?" He said for dying before he could really support me in my life. Another thing was for womanizing.

And the third was, generally, not being supportive, not being there for me. Dad was an alcoholic, and I left home at 18 to get away, but I later realized that his alcoholism was just a symptom of everything else. Drinking was secondary.

"I need Mark's forgiveness, too," he said, "Will you get in touch with your brother, because I can't get through to him."

"I can't get in touch with him right now either, because his phone is out, but do you want me to write him a letter?" He said, "Yes, as soon as you can." Dad's closing remark was, "Pray for me."

Some of this dialogue occurred over the ouija and through my own knowing. Through my own knowing I heard him, and a lot of it was verified through the ouija board.

But I wondered how I was going to tell Mark I had talked to our father. I remembered that his 36th birthday was coming up, so I decided to include a letter with his birthday card which I mailed that very day.

Mark was going through some real bad times, and I didn't hear from him for three months. Not a word. When he finally called, he said he thought maybe I'd gone off the deep end, but his house mate thought I sounded sincere, and besides the timing of my letter was quite perfect. I asked why, and he said, "A week before I got your letter I took a walk through the graveyard. It was the first time I had gone back to see Dad since he died, and I went over to the grave and started talking to him. And I told him how angry I was, how I didn't like him. I felt like he had really done an awful lot to me, and how I couldn't forgive him for some of the things that he had done. But I was willing to forgive him for some of the things."

I think probably the walk in the graveyard, and my thinking of my father's death, prompted him to get through to me. When Mark walked in the graveyard, maybe that's what I picked up, and began wondering if we should put a marker on the grave. I hadn't really thought about it or worried about it all this time.

I told Mark, "Daddy's stuck. Please find it in your heart to do this."

Several months later, I was taking another shower and I heard, "Bill, Bill." I thought, "Oh, my, here we go again." Dad said, "I just wanted to let you know that I'm on my way." His voice was not as clear as it was the first time; it was as though he was starting on his journey.

The author is a therapist who grew up in Baltimore and now practices in Lewes, Delaware.

Claiming Your Power

"The universe is full of magical things, patiently waiting for our wits to grow sharper."

—Eden Phillpotts (1862-1960)

By Linda Thieman



Sometimes it seems so easy to blame other people for where we are and what has happened to us. But once we have taken responsibility for our own actions we can admit that we are today where we are because of the decisions we made in the past. Rather than filling us with self-loathing and feelings of guilt for past deeds, the exciting thing is that taking this responsibility fills us with power. Once we realize that life doesn't just happen to us, that our life today is the result of all the previous decisions, big and small, that we have made, we are empowered — empowered because we can then make all present and future decisions with a heightened awareness of the consequences.

We can consciously choose to change our attitudes from pessimism to optimism. We can consciously choose to focus on the positive aspects of our lives.

Focus is power. People with less awareness are blind to this simple but fundamental universal law. Whatever you focus on, you create more of in your life. This is the essence of your power. You can make the most important decision of your life right now: "I now focus on the positive." Each day, set aside a few minutes. Get quiet. Review the positive things that happened that day. Big or small, momentary or on-going, remember — and focus on — the joy you found in the day. As you fill yourself with these beautiful moments, you act like a magnet to attract more beautiful moments to you. This is the law of "like attracts like," in action.

If a negative thought comes up, don't try to push it away. Rather, acknowledge it as you would a young child. Send it some positive energy — whether it be love, compassion, joy, understanding, or a vision of healing white light — and then place a beautiful, positive, higher thought right next to it. Lower or negative thoughts are not wrong. By making them wrong, you are choosing to strengthen them by feeding into them with repressive or judgmental energy. Treating them in the positive manner described above allows them to exist without feeding into them while at the same time helping them to find their higher expression.

For example, a friend of mine, Ann, had a big trip ahead of her. Ann worried

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endlessly that she would be unable to navigate the major airports she was going to encounter. A little voice inside her, which she calls her "voice of doom," kept telling her that she was going to get lost and miss her connecting flight. If Ann had made that voice wrong, if she had condemned it as being silly or childish, it would have continued to haunt her persistently and likely would have come true.

Instead she listened to it with patience and heard a deeper message — that that little voice was a part of her that loved her and was trying to protect her from perceived disaster. So she thanked that little voice for its concern and sent it love and compassion. She envisioned the voice as a child. Then, standing beside the child, she envisioned an adult — a great master who would hold the child's hand and guide it through all the mazes at all the airports.

Every time the worry reappeared, it was smaller and quieter, and she would continue to send it love and compassion and envision the master. In the end, Ann had absolutely no problem navigating the airports. She easily followed the signs and did not panic.

You have great power within you to change your life. Raising your awareness or your consciousness means becoming aware of the universal laws of energy. These laws always operate, whether you are aware of them or not, and they operate as well in the negative as they do in the positive. Most people wander the earth blindly working these laws in the negative. But once you are aware, you have gained the power to choose the positive. What is even more encouraging is that these laws naturally work in a positive way — they work for us, not against us. It is only our past negative mindset that has had them working negatively.

Another exciting universal law that works in our favor is that positive energy — positive thought — is much more powerful than negative thought. One positive thought is powerful enough to disperse hundreds of negative thoughts. It is like a safety net that the universe has created for us. The universe is working for us. The universe is on our side. The power is there, just waiting for us to become aware of it so we can choose to tap into it.

Raising your awareness of how these universal laws work means that you have both feet firmly planted on the path to claiming your power. ✨

By Rhonda Miller

Male and Female Paths to Change

Just back from a European speaking tour, a friend remarked that in Paris and Portugal, and at every workshop in Europe and the U.S., his audience was always about 80 percent women and 20 percent men. That same week, another friend mentioned that his recent dream workshop was made up of seven women and two men. A.R.E. headquarters conferences are generally 75 percent female, with field conferences often attracting more than the average 25 percent male audience, because husbands are often "dragged along" for these shorter, closer-to-home events.

As the percentages kept repeating, the questions kept increasing. Do women have more time to look inside, or do they have more desire? Is it fair to say that women are more interested in personal growth, just because they attend group events more frequently? Are men actually accomplishing more personal and social change because they spend less time openly mulling over it?

Men are more externally focused, says counselor, writer, dream worker, and former minister Bob Trowbridge of Mountain View, California. "My groups are always overwhelmingly women, although my A.R.E. groups have a more balanced male/female ratio than groups from the general population.

"Culturally, I think that women have been more willing to look inside," says Trowbridge. "But with the growing men's movement, men are beginning to believe they have permission to look at their inner life, to talk about what they feel. I've been involved with groups for 15 years, and I've seen larger numbers of men showing up in recent years, especially younger men." Crisis is often a factor when men change, as Trowbridge discovered in his counseling practice. "Whether it's a health, work, or relationship problem, I see men more willing to look inside when their life is in crisis. Until a major obstacle shows up, I think many men feel that 'If it ain't broke, don't fix it.' It's common for counselors to see couples when the wife wants a divorce and the husband doesn't even think anything is wrong." However, he adds, "Once men become interested in and open to change, they often go after it with intensity. It's a cultural structure. When a

man chooses a path, he gives everything to it."

One female social worker sees men often seeking time alone, "going into the cave" to figure things out, while women usually try to make a connection, perhaps talk things over with a friend. Personal change in a broader perspective, she feels, "is not gender-based, but includes ethnic and social background and age. Basically, a person wants to change to feel better, to find some type of healing."

Because the Cayce readings emphasize life as a continual process of spiritual understanding, male and female seekers often come to the A.R.E. specifically seeking change. Thousands of men and women who have read *There Is a River*, or *The Sleeping Prophet*, or attended an A.R.E. conference thankfully report, "It changed my life."

Do men and women have different types of experiences along the path of change? "It seems that most of the changes in my life have been part of a slow, ongoing natural inner process," says Aura Edwards, 71, of Lafayette, California, a metaphysical lecturer/teacher, professional theater organist, radio-show host, and minister.

For example, says Edwards, "In 1968, I began to feel a great sadness. I was in my garden weeding and started crying for no apparent reason. I had a nice home and family, a beautiful theater organ, nice neighbors. Everything was going my way, but I was unhappy. Then I saw Elsie Sechrist on TV speaking on dreams, and I decided to join a

study group. I began working with the Cayce information, and that really changed my attitude and my life. Now I realize that my happiest time is when I'm searching for something, looking for a clue that leads to expanded consciousness," says Edwards.

She uses that joy of inner searching to create a rich life and upbeat attitude. As a kid, she didn't like her given name, Aura, but she grew to appreciate it. Her musical ability, her childhood game of speaking to imaginary audiences, her natural ability to handle responsibility – all have been highly developed.

"Now, as I look back, I see that the changes that have taken place occurred in a fairly orderly and reasonable fashion. So maybe I really haven't changed at all, just progressed according to my own personal schedule."

Trowbridge looks at his major changes as more dramatic.

"One day I just had an explosion in my head. While I was reading the A.R.E. circulating file on dreams, I heard, 'You're an expert on dreams.' I had been studying dreams for a long time, but all the information suddenly fit together. I began offering dream classes. I called up a local radio station and offered to be a guest, even though I'd never been on radio. Within a few days, another guest had canceled and I had a three-hour call-in show. I became the station's expert on dreams. That dramatic time set my career. I always consider myself a dream worker first."

Looking back, Trowbridge sees that before the "explosion," he had already left both the ministry and his work at a halfway house for the mentally ill. He was meditating, seeking answers in dreams, deliberately searching.

"Perhaps one way we can invite transformational experiences," says Trowbridge, "is to create an empty place in our lives for them to appear."

Perhaps there are masculine and feminine styles of change, and each individual must choose the most comfortable type. Or if one style fails, try the other one.

Probably, as the Divine would have it, men and women – as friends, family, co-workers, lovers, and casual acquaintances – must creatively share their perspectives to bring about positive personal, social, and spiritual change. ✨

Rhonda Miller, a regular columnist for *Venture Inward*, likes to hear from people whose lives have been transformed. Address: P.O. Box 595, Virginia Beach, VA 23451.



GRAHAM MCGILL

"No matter where I am or who I'm with, it's all God's garden," says the author, whose life was changed by an A.R.E. retreat.

MISSION: Possible

By Sherrill L. McGill



For months, I had been wallowing in the pit of despair, tied in knots from incessant anger and resentment. I blamed my employer for my husband's quitting his job and my husband for leaving me to shoulder our financial responsibilities. My mind had become a war zone between hateful thoughts, then wilting guilt. The emotional turmoil had extracted a tremendous toll, leaving me exhausted and despondent.

Then, one night, just as I drifted into sleep, a voice spoke clearly: "Faith, hope, and love ... the most important is love." Startled, I awoke and knew immediately I had to turn my life around, for I perceived an unspoken promise behind the words, but also a call to action.

For a decade of working at a newspaper, I had often felt woefully misplaced. I took the part-time job as TV-section editor to augment my husband's income, stretched thin by three children. With the arrival of computers and proliferating cable networks, I was offered the now full-time position. But I had conflicts: I disliked television and had not studied journalism. Generous raises should have made me feel valued, but secretly I believed I was unworthy and incompetent.

Newspaper work stimulated me with breaking stories, screaming police scanners, and reporters on the run. I made many friends, but the daily grind of deadlines, competition, and nagging worries over errors made me wonder why I

Sherrill McGill is discovering her soul's purpose in Charlton, New York.

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stayed. For years I had wanted to return to school and train for a more service-oriented career, perhaps in counseling, not one where my best effort was the next day's garbage wrappings. Yet I kept my desires on the back shelf,

Faith, hope and love...
the most important is love.

My dream voice had spoken directly to my biggest problem: I had lost faith, could see nothing to be hopeful about and my heart had shriveled in bitterness and fear.

realizing the strain it would put on the family. Besides, our rising double income – my husband had also worked at the paper – had enabled us to buy a bigger house and take yearly vacations.

Change at the paper came swiftly under new managers. Many of the veteran journalists bailed out, including my husband. Though my boss assured me my position was secure and co-workers supported me, I felt deserted and abused by circumstances. For the first year, it seemed, I often drove to work in dread and home in tears.

The voice spoke directly to my biggest problem: I had lost faith, could see nothing to be hopeful about and my heart had shriveled in bitterness and fear.

An Edgar Cayce maxim came to mind the next day: *Don't just sit there – do something, even if it's wrong.* I made a vow to find out why my life had become such a mess and move on despite circumstances. Praying with new intensity, I understood another Cayce admonition: *Be ye oft in prayer.* For the first time in months, my attitude improved though my problems remained.

I had been a long-time member of a Search for God study group that in-

cluded meditation at meetings, but had never been consistent on my own. Encouraged by the results of praying, I began meditating for short sessions, sometimes only 10 minutes, mostly spent praying, and I kept my daily "appointment with God." Soon synchronistic events seemed to point the way and I followed, one faltering step at a time. I discovered John Van Auken's article, "Spiritual Breakthrough" (Sept./Oct. '92) and the material brought me closer to what I thought meditation must be.

Cayce advised seekers to meditate with intent and expectancy. Soon feelings, hunches, and phrases began flowing. One was: *Use what you have in hand*, which reminded me of an A.R.E. home course I had never completed, "Finding Your Soul's Purpose," by Mark Thurston. It became my substitute classroom. The assignments included identifying talents, remembering dreams, and practicing self observation, often recommended by Cayce:

"Thus as we find in the experiences in the earth, one only meets self. Learn, then, to stand off aside and watch self pass by – even in those influences that at times are torments to thy mind. Remember, mind is the builder. Just as Father, Son, Holy Spirit; body, mind, soul.

Then the Master – as the mind – is the way, is the how, that one becomes aware through application, through administration of the hopes, the desires, the faith of the soul itself. For, mind is of body and of soul, and when purified in the Christ-Consciousness it lives on and on as such." (3292-1)

The technique uncovered aspects of my personality I had not noticed, especially a negative internal patter which directly impacted how I made deci-

sions and reacted to everyday events. It was startling to see how I was creating outer situations by the projection of these thoughts. Cayce said: *Mind is the builder.* I saw how mine tended to spin out of control like a loose wheel unable to move in any direction except circular. Outside events activated it from action to reaction; it was the same mind/personality dynamic that refused to center itself in meditation and had sabotaged attempts to overcome fears and to integrate ideas from the Cayce material effectively. I finally understood why, despite years of study group work, aspects of my personality and behavior were cemented in old patterns that repeatedly landed me in turmoil.

Armed with notepad, my workplace became my laboratory. Interactions with people and situations yielded painful insights. I had a tendency to assume I was responsible for whatever went wrong and to berate myself immediately. It blocked me from seeing facts and effectively solving problems. But the reaction was actually propelled by a hidden fear of being criticized.

Listening to my inner promptings, I recorded situations, feelings, and thoughts. The point of self-observation is to watch, not censor, Thurston contended. After identifying a recurring reaction, I began to counteract it with



Sherrill McGill at her newspaper office desk.

positive affirmations.

Guidance seemed to come just when I needed it and I wondered if it had always been available and I had been blind to it. A biblical phrase came to mind, "He who has eyes to see, let him see." I decided this guidance was

available to anyone who was sincerely searching.

As I worked with the course, I was sure that upon discovering my soul's purpose, I would find a new job and my outer life would change.

Five months after I began working to turn my life around, I attended an A.R.E. retreat led by June and Harmon Bro. There, I had a deep spiritual experience that permanently changed my understanding of the power of unconditional love.

During a guided reverie, I suddenly was not in the room anymore, but at the top of a hill in a desert. I looked down and saw my Teacher, dressed in white robes, standing beside a lake with clear blue water. My heart leapt with joy, for it had been so long since I had seen Him. I ran to Him. Never had I experienced such total love, or of being known, even in my deepest, darkest self, yet there was not a shred of judgment. He said I had done well, but was not quite ready to be given more. I saw a plain cake, just out of the oven, and understood that if a cake is removed from the oven too soon, it falls; chuckles merged with tears of joy as the expression "half baked" came to mind. He promised to return soon and left me beside the water in peace, knowing He would come again.

The experience left me awestruck and humbled by the revelation that somewhere in the universe is a heart of love. Embodied by my Teacher, who knows and loves me personally, God, Yahweh, Creator, or Great Spirit, whatever name I use is not an abstract idea. It is alive and conscious and all that is and has been; that love opened my heart. For several days I dissolved into tears when I thought or spoke of it; more than anything, I wanted to be in the presence of that wondrous love again. I wanted to give the same love I had experienced to everyone. It was an impossible mission. I did not have my Teacher's wisdom and knowing. Fleetingly, I understood the dynamics of why the Master taught not to judge; if, with all my imperfections, I was wholly embraced and loved, so also was everyone, and if He did not judge, how could I?

I tried to work the feeling of non-judgmental acceptance of the experience into my mission statement.

But as I watched our savings dwindle and I had not found a way to change jobs, depression struck again. In disbelief, I watched my mind spinning out of control. I stopped using my

mission statement and, frantically, to keep from sinking into despair, applied for other jobs, got information on grants for schooling, yet every door slammed in my face. Something was wrong, but I didn't know what. I reread the meditation and course material and realized that my pre-determined agenda to change careers had blinded me to subtler, deeper aspects of setting a life purpose. I hadn't understood, or didn't want to, that a mission does not necessarily include changing careers. I had made getting a new career more important than listening to my soul. Instead of working to be a partner in creation, I wanted to be the commander! Humbled, I continued meditating, praying, and writing down my dreams, hopeful I would find an answer. Then my husband began his own business as a carpenter, getting jobs that came through word of mouth, easing our financial chaos.

At this point, Atlantic University offered a new course, "Finding Your Mission in Life." Over the years, I had considered taking courses from A.U., but didn't think it would help me change careers. Still, I couldn't turn down another chance to find and integrate a mission into my life. The course used similar exercises to those in the home study, but in more depth and with guidance from a mentor.

Setting aside my career agenda has not been easy. I have been able to release it slowly over many months. Somewhere along the way, I have realized I was not so focused on the job. My prayers have been for love in my heart, not for a new job. My workplace has transmuted itself into a proving ground where I can help others.

I have found deeper understanding of myself and more compassion for those I once criticized. I have tried to keep the vision of my holy encounter before me when dealing with difficult situations.

One night I had this affirming dream: I am working in a big beautiful garden planting seeds and tending to some plants. I see my co-workers also working in the garden all around me.

The dream reminded me that no matter where I am or who I'm with, it's

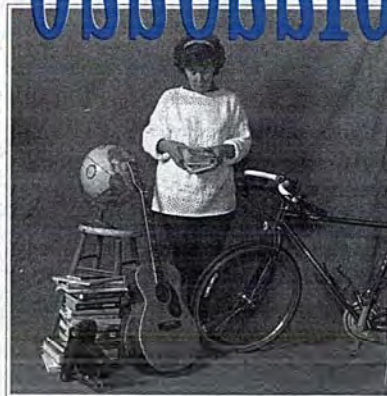
all God's garden and there's both beauty to enjoy, and – not a job, but a calling of work for my soul. By the end of the course I was ready to write a new mission statement and ways to express it that were practical and attainable. Gardening was included in my game plan. I love flowers, and with my husband's help over the years, have grown some lovely ones that neighbors walk by just to see. I decided to plant more flowers and give them away. Co-workers received them first.

I still want to change my career and am hopeful that I will. But my focus is to fine-tune talents and abilities, be a benefit to the company, and support my co-workers. I consider myself in soul training and this makes it easier to be upbeat, positive, and forgiving when I fail. After all, "I'm only half baked!" All I need to do is serve as best I can, where I am, and I know the next step will be given.

Considering myself in soul training, I am no longer so anxious about my job. Though I still hope to change my career, I know that all I need to do is serve as best I can, and the next step will be given when I am ready.

The holistic picture has emerged as my own narrow agenda faded. I learned that a life mission isn't only about career or goals, though it will affect them. It's a statement that expresses the inner experience of Spirit. Though my words may change over time with expanded awareness and ways of service, the feeling behind them comes from my newly-opened heart, which will last a lifetime. It's a mission I can accomplish in little steps, day by day.

Simplify Your Possessions



By Frederick S. Brown

Most people don't realize that taking a financial inventory of their possessions is a way to take stock of themselves, but I find it provides another meaningful assessment of who we really are.

When we start out in life, our possessions are primarily reflections of our parents, since they give them to us. But as we become independent and have the money and power to choose our own possessions, they reflect an image of ourselves. Our clothes, furniture, paintings, car, TV, VCR, computer can be much more meaningful to us when we think of them as reflections of who we

are and not just as physical things. This isn't hard to do, since many of our possessions show our interests and lifestyle, direct manifestations of our thoughts and feelings. Since our thoughts create things, we have to monitor our thinking to make sure that the possessions we acquire are the most suitable for us.

Yet in my counseling I find that people usually don't consciously control what they own. They go from day to day buying things as if they can afford them without giving due deliberation to their needs and priorities. As a result, they often find themselves unconsciously accumulating more than they need or can afford. While these possessions may temporarily satisfy their egos, they often create more stress by cluttering up their lives and overextending their pocketbooks.

To help people gain perspective on

This article was adapted with permission from Money and Spirit: Creating a New Consciousness in Making and Managing Your Money, recently published by A.R.E. Press.

their personal possessions, I ask them to write down a rough estimate of how much their assets are worth. Often this request floors them as they have no idea of their value. I give them estimates to work with - \$1,000 to \$3,000, \$3,000 to \$5,000, \$5,000 to \$10,000, \$10,000 to \$20,000; with these guidelines they can come up with an approximate figure. Then I ask them if they have any valuable items over \$500 - antiques, paintings, etc. If they have, I ask them to get an appraisal of the items and send the evaluation with or without a videotape to the insurance companies. This will give them the proof of value they need if they have to get reimbursed for loss or damage.

As we discuss the values of their possessions, I ask my clients about the stresses their possessions may create. Many complain that they have too many things, but haven't the will to sort them out. Sometimes just seeing the value of their possessions prompts them into action.

Such was the case with Roger and Louise, whose marriage was jeopardized by the stress of over \$10,000 in

credit card loans. They were falling behind on their monthly payments. They had no savings and only minimum balances in their checking account.

They argued continually over how to manage these debts. Roger thought that he should get another job, but Louise said that would be an excuse for him to spend less time with her and their children. Louise was frustrated with working only part-time but didn't feel that she could manage a full-time job and take care of the children.

When I asked for an estimate of the value of their personal possessions, Roger said "about \$5,000." Louise then injected, "But what about the furniture in the garage? It must be worth at least \$2,000 or \$3,000."

Roger replied, "It doesn't belong to us. It's going to the kids."

Roger had been given an antique desk and cabinet by his parents before they died. Louise hated the pieces and wouldn't have them in the house, so Roger kept them in the garage, saving them for the kids.

"Do you know what they are worth?" I questioned.

"No," Roger replied. "We never found out their value. My parents died several years ago and didn't leave any records on them."

I advised him to get an appraisal, if only for establishing a value for insurance purposes. Roger agreed.

We completed their financial picture and established how much additional income Roger and Louise needed to meet the monthly payments on their loans. Several weeks later they returned in a quandary about what to do with Roger's desk and cabinet. An appraiser had said they were original Chippendale 18th-century English pieces, worth more than \$20,000.

The appraisal created another issue. Roger still wanted to give them to the

children, but Louise wanted to sell them and pay off their debts.

I sided with Louise, and told Roger I thought it was impractical to store such valuable furniture in their garage until their kids were old enough to use it. The cabinet and desk would need to be stored for about 10 years – at best they would dry out and at worst be damaged. They didn't have the money to store them properly or insure them individually, and their homeowner's insurance wouldn't cover them.

Roger felt an obligation to his parents to keep the furniture in the family. I pressed him to tell me more about his relationship to his parents and his feelings toward this furniture. He admitted that he had disappointed his parents a lot and that probably this guilt toward them was preventing him from acting sensibly about the antiques.

I asked Louise why she disliked the furniture, and she confessed that it reminded her of Roger's parents, whom she blamed for many of their marital problems. As our discussion unfolded, we all realized that the cabinet and desk were symbols of Roger's parents and for that reason alone should be sold, since they were charged with negative emotions.

From a financial standpoint they agreed that the sale would reduce a major stress in their marriage – their credit card loans. It would also mean that neither of them would have to change their work loads.

Finally, we agreed that the children would also benefit from the sale since there would be more peace in the family, and giving them peace was more important than giving them valuable antiques.

Too many possessions trap us in our material world, and we become possessive not only of things but of money. We start measuring ourselves by what we own in dollars and cents instead of by who we are as persons. We classify possessions by what they cost instead of what they mean.

Yet possessions are important if they add meaning to our lives. Beautiful antiques, paintings, and rugs can inspire us and help us appreciate creative ability and beauty. Nice clothes in moderation can lift our self-image; books can expand our thinking; and computers, our means of communication. There are many possessions which can enrich our lives, but we have to be selective to ensure that they meet

real needs, not ego-driven ones.

For those who really want to reduce their material stress, I ask them to take a separate inventory besides the financial one. It requires that they assess their possessions as to whether or not these provide a meaningful part of their lives. Invariably people find items they can get rid of, since so many of the possessions they own lose meaning over time.

I know one collector who has a strict rule. Every time he adds a piece to his collection, he has to get rid of another one. Thus he never increases the number of his items, and each one he acquires has to be more meaningful than the one he lets go.

Since there is such a temptation to overspend on possessions, doing a dollar evaluation can be another way to



Possessions can entrap us in the material world, if we measure our worth by what we own instead of who we are .

control what we own, since it makes us aware of how much we are spending.

When I see people like Roger and Louise who need to get rid of possessions, I often exhort them to do so if only to simplify their lives. That would give them more time to focus on more meaningful aspects of life which, in the long run, would be much more rewarding than owning possessions. I often refer to Edgar Cayce's words in *Think on These Things*: "For the material, at best, is only temporal, or temporary, while that which may be builded from spiritual desire, spiritual purposes, is eternal." 

Phylos's Vision: End of the Age

A popular metaphysical book a century ago during Edgar Cayce's time, *A Dweller on Two Planets, or The Dividing of the Way*, was written by Phylos the Tibetan, who claimed to have had incarnations on Atlantis and in America during the California gold rush. Between incarnations, his soul dwelled on Venus, thus the two planets.

Phylos's descriptions of the technological accomplishments of the Atlanteans included transportation by anti-gravity devices, "telephotic" service, similar to our television, and a "caloriveyant" instrument by which energy could be transmitted by earth currents and converted at distance into heat. Phylos said this energy transmission also utilized "those [characteristics] of the higher ether, a range which ye shall yet find and utilize as did Atl [Atlantis], for are ye not [Atlantis] returned? I have said it. Ye lived then, ye live now. Ye used all these forces then; ye shall ere long use them all again."

Phylos refers repeatedly to America as "Atlantis come again," a theme suggested in Cayce reading 364-1: "Be it true that there is the fact of reincarnation, and that souls that once occupied such an environ [Atlantis] are entering the earth's sphere and inhabiting individuals in the present, is it any wonder that—if they made such alterations in the affairs of the earth in their day, as to bring destruction upon themselves—if they are entering now, they might make changes in the affairs of peoples and individuals in the present?"

Phylos also had some dire forecasts for America for the end of this century with words full of karmic penalty:

"Atl, just because she is Atl returned on a higher plane, she must endure the woes as well as retrace her precarnate glories. The penalty visited upon Poseid [the last remaining large island of Atlantis] was the crowning sentence of that Age. Century after century in the majestic march of Time hath passed since the sun looked down upon a wild waste of ocean waters where but a few days before had been the regal Island-Continent. Another cycle hath reached its end, and its last now-closed Sixth Day is come, in stately, measured, but inexorable way to face judgment by the standard, Truth."

Asserting that there is no escape from the "awful woe" of the end of the age, Phylos predicts that "America, the Glorious, together with the rest of the world" will meet worse woe than Atlantis, "though not by water but by fire." "The Hour hath struck. And yet in all of this there is no mystery, no supernatural penalty, no capricious infliction by an offended personal God, and nothing of 'man's necessity, God's opportunity.' It is all of man's own doing. He hath wandered from the way, and hath for the God-nature in him, which he should have revered and nourished, substituted worship of self and of mammon;

hath cast out love; and placed violence, lust, greed and all the riotous animalism in him in command of his life. *Man is his own judge and executioner.*"

Phylos describes the end of our age like this:

"Soon millions of trained soldiers will turn upon the visible representatives, the wealthy and worldly prosperous, who in reality are not more responsible than will be their assailants, of that relentless force [selfish capital] behind all human enterprise. Later they will break up into lawless bands bent on satisfying Ishmaelistic tendencies, each self-server's hand weaponed against their fellow creatures. Then will the pent-up hate, the savagery and selfishness begotten by ages of selfishness ruled by unbridled animalism break in a storm such as the world hath never yet seen...."

In a singularly prescient statement, he continues:

"Friends, know ye the meaning of the name Jerusalem? That it meaneth 'Vision of Peace'?

Verily, so it doth. One by one during the years all the signs of the end of the age but one were fulfilled; but these were 'only the beginning of sorrows,' for still the spirit of liberty abode here and there in the breasts of lovers of their fellowmen. The Spirit wrapped itself in the glorious folds of the stars and stripes and proclaimed the imperishable declaration of human equality, granting unto all that freedom which Americans for themselves demanded. But now the 'Vision of Peace' is finally encompassed by armies, the last gap being filled with blue-coated soldiers forcing mammon's commercial shackles upon alien peoples in tropical islands... 'Then shall the end come.' A son hath continually called from on high: 'Stand from under! Get into the shelter of that cross.'"

Could the "blue-coated soldiers" refer to businessmen, and perhaps bureaucrats and/or local police? And the "alien peoples in tropical islands" refer to the inhabitants of southeast Asia? The "commercial shackles" forced upon these peoples could be the often prison-like working conditions, and minuscule wages in Malaysia, Hong Kong, Singapore, and Indonesia. The *Chicago Tribune* has exposed these conditions as "Asian Labor: Wages of Shame" and "Western Firms Help to Exploit Brutal Conditions." In some parts of Asia adults have been laid off in favor of children, who are infinitely more exploitable and provide larger profits for factory owners and stockholders worldwide.

As for Phylos's references to violence, lust, and animalism, start with the violence and eroticism displayed routinely on American TV and exported to ever larger audiences worldwide. Or read the *Wall Street Journal* about "a publicly held firm that turns X-rated videos into a hot business" or "porn lines [that] offer 800 numbers." Or that the U.S. military-industrial complex makes more money on weapons sales overseas than it does on domestic sales, some of them financed by U.S. Government loans. By 1980, the top 10 U.S. exporters of weapons were making \$15 billion yearly. By controlling 53 percent

The Geologist, the pen name for the author of the A.R.E. book Earth Changes, is well connected in the national scientific community and has been an A.R.E. member for some 35 years.

of the world arms trade, the U.S. has been called "the world's leading merchant of death."

As for Phylos's vision of lawless bands, an *Atlantic Monthly* article, "The Coming Anarchy," documents just such activity in Sierra Leone: "West Africa is becoming the symbol of worldwide demographic, environmental, and societal stress, in which criminal anarchy emerges as the real 'strategic' danger. Disease, overpopulation, unprovoked crime, scarcity of resources, refugee migrations, the increasing erosion of nation-states and international borders, and the empowerment of private armies [emphasis added], security firms, and international drug cartels are now most tellingly demonstrated through a West African prism ... A pre-modern formlessness governs the battlefield, evoking the wars in medieval Europe."

When a young man asked whether the prophecies of Phylos were "based on truth," he was told: "As viewed by an entity separated from the whole, yes. As truth that may be implied by one that looks only to the Lamb, to the Son as a leader, no. Choose thou." (282-5)

It appears that the "entity" referred to here is Phylos, and that Phylos's understanding is correct, but limited, however slightly, by such clouded vision as can affect any soul not fully absorbed into the Whole.

As for the point of view of the Cayce readings, which is that people influence for good or bad the forces of nature, a positive influence on natural forces may be realized by looking "only to the Lamb, to the Son as a leader."

"However – since the advent of the Son of Man in the earth, giving man an advocate with the Father – there has been an influence that may counteract much of that which has been indicated that would come as retribution, or in fulfilling the law of an evolution of ideas and the relationship of material things to the thoughts and intents of individuals and groups.

"Then as to whether the hearts and minds of individuals or souls (who were given authority concerning the laws of the universe) are fired with thoughts of dire consequences or those things that bespeak of the greater development of a spiritual awakening is still in the keeping and in the activities of individuals who – as this entity – have caught a glimpse, or an awareness, of that which is in the making, in the affairs of state, nation, and nations, and the universe as related to the condi-

tions upon the face of Mother Earth.

"There enters much then, that might become questions as respecting the activities of groups and individuals who have acted and who are to act as a counterbalance to those happenings in the earth...

"Again, the interpretation of the signs and the omens becomes an individual experience. And each soul – as this entity – then is given the privilege, the opportunity to live such an activity in its relationships to its fellow man – filling, fulfilling, and interpreting that which has been indicated, in such measures and such manners as to bring hope and not fear, peace and not hate, that which is constructive, not destructive, into the minds and hearts of others." (1602-5)

To meet the challenge of social turmoil, the readings suggested that "each soul turns not to self alone and cries for strength, but that each soul lives in such a manner that there may be the awakening to the needs, the purposes, the causes for the nation to come into existence! That such [strife, etc.] is, and to be, a part of the experience of America is because of unbelief!" (3976-24)

But strife is not the end, for, as the readings said, "a new order of conditions is to arise. There must be many a purging in high places as well as in low....those circumstances [will come] in the political, economic, and whole relationships, in which a leveling will occur....or a greater comprehension of the need for it." (3976-18)

"We are our brother's keeper. Then if those in position to give of their means, their wealth, their education, their position do not take these truths into consideration, there must be that leveling that will come." (3976-19)

"As the Spirit of God once moved to bring peace and harmony out of chaos, so must the Spirit move over the earth and magnify itself in the hearts, minds, and souls of men to bring peace, harmony, and understanding, that they may dwell together in a way that will bring that peace, that harmony, that can only come with all having the one Ideal; not the one idea, but 'Thou shalt love the Lord thy God with all thine heart, thy neighbor as thyself!' This the whole law, this the whole answer to the world, to each and every soul. That is the answer to the world conditions as they exist today." (3976-8)

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Mark Thurston

Patience: The Mystical Third Dimension



What did Cayce mean when he said that the three-dimensional world is created by time, space, and patience?

Patience may well be the most mysterious virtue described in the Cayce readings. In part this is because Cayce ascribes such importance to it. Patience is called one of the essential dimensions of material life. Along with time and space, patience is a fundamental measurement of a soul's experience in the physical world. Many students of the readings have puzzled over just this idea. What does it mean to say that the three-dimensional world is created by time, space, and patience? The first two ingredients make more immediate sense than the last.

Reading 262-25 can help us see what Cayce meant by patience. It's one of three given to the original "Search for God" group as they gathered material in order to write the seventh lesson in this spiritual growth sequence. Made up largely of personal messages to individual group members, we see a mosaic in which Cayce's overall philosophy about patience begins to emerge. Simply because these people were living very ordinary lives, the patience-demanding challenges they faced were exactly like what most of us face today.

Several fundamental qualities about patience are prominent in this mosaic. First is how closely patience is linked to one's spiritual ideal. Through patience one achieves an active relationship with that ideal. Patience isn't sitting around waiting. It's not feeling satisfied with the status quo. Instead, patience gets us into the thick of life and allows us to implement whatever spiritual ideal we've chosen. How is this done? By our reactions to the challenging opportunities which arise. Patience is the dimension which measures our responses to the unavoidable problems, difficulties and hardships of living. It's in those responses that we have the chance to demonstrate the ideal we've chosen.

Second, patience is a consciousness-expander. In the short discourse of 262-25 which precedes the questions and answers, this quality is featured. Through patience we become more aware of how our souls are growing and developing. Patience is called "that necessary activity of the mind ... that makes for expansion...."

One way to interpret this expansion is in terms of our understanding of life's purposefulness. Events don't occur randomly or arbitrarily. Life is meaningful and every challenge has purpose behind it. Patience creates an expansion of consciousness and allows us to see with new eyes. This angle on patience is reminiscent of teachings presented by longtime

student of the Cayce material, the late J. Everett Irion. In elaborating on Cayce's novel concept of patience as the third dimension, Irion defined it as "understanding the purposefulness of a manifest idea." That is to say, when an idea (defined by Cayce as the fourth dimension, where "mind is the builder") manifests into the three-dimensional, physical world, we're challenged to comprehend its meaning and purpose. Through patience that understanding is possible.

A third quality of patience emphasized in 262-25 is focus on the here-and-now. Notice how often in this reading there can be found reminders about the present moment. It's worded in different ways but always with a nudge to come back to the present moment:

"Today, now, is the accepted time!"

"... look not back; remember Lot's wife."

"Let each live, then, as though they expected their concept of the Master Christ to dine with them today."

Cayce was never one to advise forgetting the past or ignoring the prudent demands to plan for the future. But his emphasis on patience – which is so evident from his naming it as the third dimension itself – makes it clear where most of our attention should be: in the present moment, here-and-now, today. We get ourselves in trouble when we don't pay enough attention to what's going on around us and inside of us right now.

Often, that's very hard to do. We live in a culture that features nostalgic, sentimental tugs to the past, and impatient, desire-inducing propaganda about what we ought to have in our future. Where are the forces that bring our attention back to the here-and-now, so that we can mine the rich treasures of the present moment? *Those forces must come from within ourselves.* That is patience.

Imagine a situation in which you have the chance to experience patience. It will be some type of difficulty – perhaps an illness, a financial problem, or even just an obstacle to the day progressing the way you planned it. How can patience work to expand your awareness so that you discover the purposefulness in that situation? The key will be to move your attention as fully as possible into the present moment. Take in the sights, sounds, and conditions. Pay attention to what's going on – not what you wish was happening instead. "Use that at hand," as this reading puts it. See where and how this is a chance for you to express your ideals in some specific way. In that simple, meditative-like exercise with your mind and will, you've fully made use of the third dimension: patience.

Manager of Education at A.R.E., Mark Thurston is author of 10 books on the Edgar Cayce readings.

The Reading

This psychic reading, 262-25, was given by Edgar Cayce on August 7, 1932, for the first study group, compiling material for A Search for God, Books I & II. The conductor was Gertrude Cayce.

1. **Gertrude Cayce:** You will have before you members of the study group present in this room, and their work on the lesson of *patience*, an outline of which I hold in my hand. You will please give us that information which we will need in expanding this outline, and suggest any changes or additions that would be advisable in the approach to this subject. You will answer questions which various members will ask.

2. **Edgar Cayce:** Yes, we have the group as gathered here, as a group and as individuals. Also the work on preparing the lessons – the lesson in patience.

3. As is seen in this outline, this is very good. The expansions should be rather in this direction, that the activity of patience is meekness in action, pureness in heart, that makes for those forces enabling one to become aware and conscious of their soul's expansion with the creative energies in the activities of the spiritual life. As there is the expansion of the spiritual forces of the material body, the reflections from same are those attributes that make for the expressing of the Christ life in the daily walks of the body. So that love in its essence is manifested in every word, act, thought and experience of the body, even as it was in Him. Patience is that necessary activity of the mind, mentally, physically, spiritually, that makes for expansion of and acquaintance with the activities of that that may be known in self, as to whether there is the proper attitude with that which is held as the ideal, as to whether the faith is in faith or by works, whether the virtue is as with understanding or is as a set rule, whether self is in possession of the ideal, and with cooperative measures activating in the experience of individuals. Hence, as we find, this lesson must be the summing up of all that has been experienced by individuals through that they have given to others, that they now must live themselves in their daily activities – that they may enter in. Ready for questions.

4. (Q) [307]: How may I more perfectly live the life, that I may through patience gain the understanding? [Note: The bracketed number represents the person asking the question.]

(A) In the application of that known day by day. The Spirit does not call on anyone to live that it does not already know and understand. In the doing does there come the knowledge, the understanding for the next step. Today, now, is the accepted time! Those that will enter in will trust in that they have through faith and with patience wait for that necessary activity for the next step. Use that in hand.

5. (Q) [303]: Is there a message for me that will help me in the practice of more perfect patience?

(A) As the trust, the hope, the faith is manifested by the patience day by day does there become the more awareness in self's own inner consciousness that all is well with Him; knowing that if the Lord is on thy side, who may be against you? Trust, and do that thou knowest to do, acting as the spirit moves within – and look not back; remember Lot's wife.

6. (Q) [560]: In reading of July 24, 1932 [262-24, Par. 9-A], what was meant by "Be mad but sin not"? Please explain.

(A) One that may control self in anger is beginning the

first lessons or laws of experience. One that may control self in anger, that must come as resentment in the speech of individuals, may make for that which disregards the words said; disliking that which would produce such a feeling within self, yet able to love the soul of one that causes or produces such a state of feeling. This is patience, and love, and hope, and meekness, and pureness of heart. The meek shall inherit the earth, said He – the pure in heart shall see God. They are promises! Believest thou Him? Then 'be angry and sin not' is to know that these are thine *own* promises – to thee – to thee!

7. (Q) In patience am I expressing "Possess ye your soul"? If not, please simplify how I may do so.

(A) All make that expression in whatever their activity may be; for that is as a truth that one becomes conscious of, aware of, that possession that makes them one with, a child of, the living God; for flesh and blood does not inherit the possessions with Him, but the spirit makes alive that soul that is aware of His consciousness in a material, a mental, or a spiritual plane. Hence all express this in whatever their actions be. As to whether this or that individual is doing this in the manner another would do so, this is to judge. Who is the judge? He that giveth judgment! The individual's soul, that would be one with Him.

8. (Q) [413]: What has really happened to an individual when they think their patience has completely worn out?

(A) They have lost patience with themselves.

9. (Q) [379]: Is there any message for me that will help me to more perfectly practice patience in all my work and under all conditions?

(A) Be faithful to that which is given in thy charge day by day, for he that is faithful over the little things will be made the ruler over the many. Those who have gained that consciousness of the indwelling of that Spirit, that is abiding with those who seek to know His face, have the consciousness that this is the day, the time, when all men must seek to be patient one with another, under all conditions and circumstances, that they may be one with Him who in patience endured all that we might have the access to the Father, through the patience, the love, the consciousness, shown in a material plane. Be faithful to that thou *knowest* to do. Question not what nor whether another has chosen. Rather do that thou *knowest* to do.

10. (Q) What time is referred to in James 5:8, "Be ye patient; stablish your hearts, for the coming of the Lord draweth nigh"?

(A) As just given, this is the time – today – when the time draweth nigh for each soul to become more aware of the necessity of magnifying His presence through the patience borne one to, one with, one of another, that He may be glorified in us, through the promise of the Father that such will be to those that love His coming. Let each live, then, as though they *expected* their concept of the Master Christ to *dine* with them today. What *would* ye have to offer as the fruits of thine own life, thine thoughts, thine acts, thine deeds? For, "Inasmuch as ye have done it unto the least of these my little ones ye have done it unto me."

11. (Q) [585]: Is it the lack of patience that causes me to find my problems so hard to overcome? If so, how may I gain the necessary patience to overcome these problems?

(A) As has been given, first – Is thine ideal only in Him?

Is thine self in accord with thine ideal? Is thine virtue and understanding in accord with these? Then with patience wait for that awakening which will make for an understanding of that necessary to overcome – even as He. Taking stock, then, with self, one may know whether it is patience, faith, virtue, knowledge, brotherly love, or what, lacking in self. Do not find the fault in the other, but rather cleanse thine *own* mind, heart and soul, and the proper attitude toward whatever problem that presents itself will be in that manner of understanding love that knows no fear, but being content in His praise, His love, His understanding.

12. (Q) From time to time I have had to come into my room a friend who has passed on. Is this contact harmful or beneficial?

(A) In this, there are always those seeking that we may help, that may help us; for as we help another does help come to us. Pray for that friend, that the way through the shadows may be easier for them. It becomes easier for you.

13. (Q) [993]: Is there a message for me that will help me to practice patience?

(A) Use that thou knowest, and with patience wait for the light that comes with the knowledge of "I am using that Thou gavest me."

14. (Q) [69]: When one has gotten the understanding of the oneness with the Father-Mother-God, why is it one does

not experience the joy and bliss, and overcome all inharmonony, which is their divine birthright? May I have the answer from Master Jesus, if possible?

(A) Then, with patience wait for that. Is that attained in thine self so that the Consciousness of the Master comes to thee in all thine hours, then with patience wait ye on the Lord; for as one finds that in the understanding of the Oneness, when He has found that the vessel is worthy of acceptance it is *kept* full.

15. (Q) [2125]: You told me [262-24, Par. 17-A] that anyone could do automatic writing. Will you please tell me how I may develop it?

(A) By practice. Sit alone with pencil and paper, and let that guide that may be sought – or may come in – direct. It will come. Anyone may; but is it the better may oft be the question? This may only be the better when surrounding self with those influences that may bring those of the *constructive* forces alone.

16. (Q) Who is giving me this message?

(A) That one sought from.

17. Q. Compilers: Is there any message to the Compilers?

(A) Take that given, in how the expansion should be, and weave it into that which has been given in, in such a manner that it may become a blessing to those who seek.

18. We are through for the present.



Spiritual Journeys

Invitation from
Dr. Charles Thomas Cayce,
President of A.R.E.

Some of my best experiences with A.R.E. have been as part of a group of other A.R.E. members visiting places around the world and discussing ideas that are a part of the Cayce readings. I am especially excited about this July/August trip to Switzerland because the focus will be a principle at the heart of the approach to our spiritual search that is suggested in the Cayce readings—research through comparative study.

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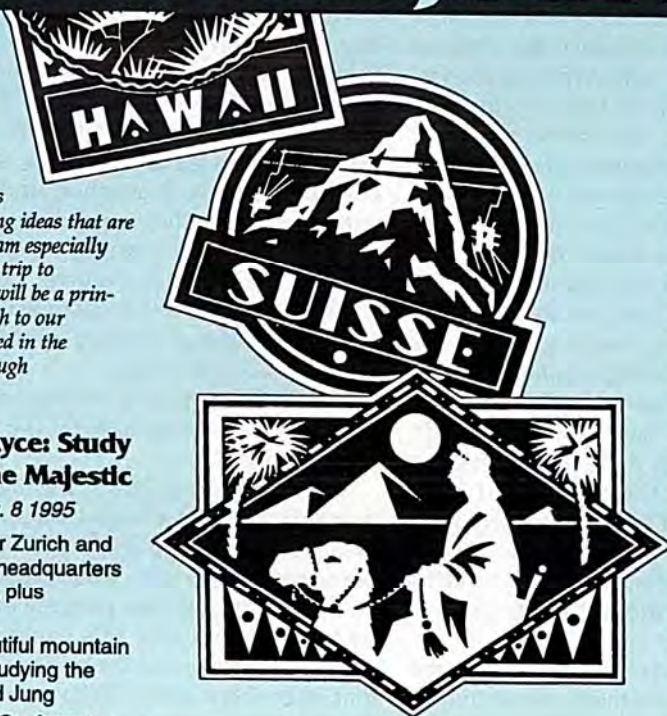
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Past Lives, Present Opportunities



Past-life experiences begin to make sense if we look for repeating patterns, not getting stuck in the details.

This business of recalling past lives sure confuses me, but I'm learning. For starters, I'm not sure whose past life I'm recalling. I mean, maybe we can remember anyone's life from the past and take it as our own. There could be a gigantic memory pool we can draw upon for added experience. This memory pool could even exert a subliminal influence on our current lives. I don't know if my own life is all my own creation.

What I mean is, there is, believe it or not, a series of "Henry Reed" books. There's *Henry Reed, Inc.*, *Henry Reed's Babysitting Service*, *Henry Reed's Journey*, and *Henry Reed's Big Show*. I haven't met any other Henry Reeds in my life, but this supposedly fictional character and I have a lot in common, much more than I have with anyone else I've ever met. I was so intrigued by these "coincidences," I once sought out the author, Keith Robertson, who lived in Hopewell, New Jersey, to find out who was copying whom. He was clearly puzzled, even disturbed, by the resemblances. Maybe his books and my life are both the result of the same story floating in the etheric memory pool.

How do you separate fiction from fact? I've had my share of past life regressions. It's usually impossible, however, for me to tell the difference between a real memory and a story that I've created. The feeling in these "memories," I've noted though, usually has a haunting mood. I can feel there's truth somewhere in these stories even if I doubt the facts. They've gradually grown in importance for me simply because their feelings have proven to have so much meaning. The question of meaning for me, then, moves away from concerns for the reality of reincarnation, or the reliability of past life memory, and turns toward making a connection with a story and learning from it.

I have settled on the term, "soul memories" for these supposedly past lives. Like myths, their emotional truth value is much greater to me than their historical factual value.

There's an excellent new book on soul memory that has helped me gain perspective. It is *Life Patterns: Soul Lessons and Forgiveness* (Adventures Into Time Publishers). The author is Henry Bolduc, winner of the International Hypnosis Hall of Fame 1994 award for best writer. Bolduc states emphatically, "You don't have to take a stand on past lives in order to benefit from information the unconscious provides."

Rather than emphasizing any single past life, which puts the focus on your identity status in that life, Bolduc recom-

mends examining many past life memories as a whole for their life *patterns*. It is probably because he has been researching regression experiences for over 30 years that he takes this broad perspective.

His approach is akin to Edgar Cayce's dream interpretation method. Look for themes, correlate patterns, and find your lessons in the truths thus revealed. It's an effective approach and more gratifying than speculating about the reality of past lives. There has been a similar shift, by the way, in the history of dream interpretation, moving from a focus on the origin or cause of the dream experience to a search for ways people may connect with their dream stories. Past life experiences, then, are like stories from my soul, presented to me as memories, asking for my understanding.

Bolduc presents a clear approach on how to gain understanding from soul memories. He reviews Edgar Cayce's own series of past life memories and Cayce's discussions on how souls lose and gain during a lifetime. The idea, basically, is that we are all learning, and our lessons come in the form of the consequences of our choices. Just as an automobile "teaches" us to drive it by how it responds to the way we steer and press pedals, so life teaches us about the relative merits of anger, patience, self-aggrandizement, and love by the experiences we have. When we recognize our patterns, we can choose to change them.

We must choose forgiveness first, Bolduc explains, or else the patterns can become addictive. Forgiveness dissolves the epoxy bond that yokes reaction tightly to action. Forgiveness restores the possibility of fresh choices. Although spiritual teachers all advocate forgiveness, they usually forget, as did Edgar Cayce, to explain *how* to forgive. Bolduc spells it out, step by step, including eye contact, a heart connection, and all the other details of the process of letting go. The approach elevates past-life research to a growth process and makes reading Bolduc's book a healing experience.

I'm beginning to learn, finally, about how to use past-life experiences constructively. One thing I've learned is to look at the positive patterns for clues to overcoming the negative ones. As my focus shifts from "past lives" to "repeating patterns," I become aware of "my way," accepting both its strengths and weaknesses. With stories from both regression experiences and children's books to illustrate my pattern, I can begin to make clearer choices about how I would ideally live this life – the one I have in hand. That seems to be the best light to receive from the past, wherever, or whose-ever, it may be.

Henry Reed is an author, lecturer, psychologist, and teacher, who lives in Virginia Beach.

TRANSFORMING YOUR DRAGONS: TURNING PERSONALITY FEAR PATTERNS INTO PERSONAL POWER

By Jose Stevens, Ph.D.
Bear & Company. \$12.95 (P).

There has always been such a high fear level on this planet, that it is a wonder any of us have been able to function at all. Centuries of famine, wars, disease, and ignorance have been followed by the terrifying reality of the nuclear arms race, economic collapse, and ecological peril. In order to address these bigger problems, we need to address the negative "dragons" in ourselves.

The author is a psychotherapist with more than 20 years of experience. He says there are seven of these frightening beasts intrinsic to the human personality – arrogance, self-deprecation, impatience, martyrdom, self-destruction, greed, and stubbornness. Carl Jung referred to this part of the mind as the "shadow"; the Star Wars movie saga spoke of the "dark side of the force." Whatever we wish to call it – dragon, shadow, or the black pit of fear, it is something we need to understand if we ever hope to turn our own particular demon into personal power.

Stevens provides a number of checklists to identify the predominant negative traits in your own personality. For example: "I can be very obstinate when I want to be," characterizes the seventh dragon – that of stubbornness. It is often easier to recognize these in others than in your own self. These lists are supplemented by the seven stages of human maturity, ranging from infant to master. Seven exercises are provided for each "dragon" to help the person overcome that which is holding him or her back. These may seem simple, but if such is the case, why do we have the difficulties in the first place? In the case of stubbornness, Stevens recommends: learn to listen, admit error, identify rigidity in your body, and learn to be fluid. The necessity of letting go of structures simply means changing your response to the actions of others, rather than letting the broken record in your head keep repeating. The picture that comes to mind is of the Americans and North Koreans at the negotiating table and, on a personal level, of a teenager and a parent at odds over some issue.

Ironically, the only flaw I can see

with this book is that some people may take it too literally and decide that only one dragon applies to them when in truth, we have bits and pieces of all seven in our psyches. Nor should these factors be seen in a totally negative light – each has a positive and negative pole. For example, the negative pole of greed is "voracity" – the insatiable lust for something that promises pleasure but fails to deliver. Like someone who murders a rich uncle to get their hands on his estate. The positive pole is "appetite" – the desire for something pleasurable, or for new experiences.

The author uses the dragon image humorously, as a metaphor, to help us thoroughly understand the points he is making, rather than load us down with psychoanalytic jargon. These dragons took time to develop and one should not expect instant solutions, but it is apparent the book provides the basic tools to make a new start. And isn't that what everyone needs? – a push in the right direction? A very useful handbook for defeating our weaknesses and actualizing our strengths.

W. Ritchie Benedict

The reviewer lives in Calgary, Alberta.

RUNNING FROM SAFETY

By Richard Bach. Morrow. \$23 (H).

It's been six years since we've heard from Richard Bach. Most readers met him through *Jonathan Livingston Seagull* (1973) and *Illusions* (1979), both sparkling metaphors that told us what we seem to know intuitively about our nature. After going through some personal turmoil, he wrote *Bridge Across Forever* and *One*, philosophizing on relationships. With *Safety* he continues "finding himself."

One guesses from the title that he means to stop seeking comfort in convention and use life to its fullest by taking chances. It is a noble concept, but this does not seem to be the book's chief theme.

As did *Illusions* – with its intriguing Don Shimoda, a man who could do all sorts of miraculous things – *Safety* begins with mysterious Shepherd, who appears to tell Bach it's time to write another book, but Shepherd fades into the background as a character called Dickie (or Richard Bach as a nine-year-old) who manifests in the author's mind and

begins scolding "Big Bach" for not keeping a promise to communicate back to "Little Bach" when he grew up and learned "what life's all about."

There may be some reality in this communication between Big Bach and Little Bach, but the author uses this concept to tell us we can review our childhood psychologically, to see if we got stuff "clogg'n up our pipes," or metaphysically, to see if our "younger self" can benefit from such transcommunication and possibly in some way learn from our "already-having-gone-through-the-school-of-hard-knocks." Bach warns, "looking for meaning is like pulling the key pole from a log-jam."

While psychologists urge that we get in touch with our "inner child" to revert to being more spontaneous and fun-like, it does not seem that enjoyable for Bach. His inner kid does not want to play, but wants to lay a guilt-trip on Big Bach. Further, Big Bach really does not share a lot of overwhelming emotional stuff with Little Bach. It is mostly general life adjustment issues like self-responsibility; goals; moral issues not always being black and white; life being measured by what is learned, not material acquisition.

As noted in his other books, Bach seems to be apologizing for or rationalizing his quitting the Air Force and skipping a Viet Nam tour. Maybe he believes by not going to Nam he lost an opportunity to undergo such an emotionally/soul testing role. So, his lack of gut-level, primitive experience may account for Bach the liberal visionary who sometimes comes across as too whiny and politically correct to the point of annoyance.

The metaphysical quips in *Safety*, not as poignant as those in *The Messiah's Handbook* (*Illusions*), are thought-provoking: "The young die of unlucky things; the older of inevitable things"; "I'm not going to die before I find out why I lived" (advice on suicide); "We call this place Earth, but its real name is Change. People who need hope either don't pick Earth or they don't take the games here all that seriously."

If we accept that the soul evolves and finally unites with the Divine, Bach's books certainly provide helpful guidance for the journey.

Philip Paul

The reviewer lives in Hampton, Virginia.

SURFERS OF THE ZUVUYA: TALES OF INTERDIMENSIONAL TRAVEL

By Jose Arguelles.
Bear & Co. \$9.95 (P).

Subtitles are a curious invention of publishers intended to provide more information about the book's subject. In this case, the subtitle is justified. The word "Zuvuya" in the title is the Mayan term for the ultimate memory circuit, sort of an interdimensional thread linking past and future. It controls synchronicity and is the pipeline for true magic, says the author.

Whenever we try to reach beyond our daily three-dimensional reality, we run into conceptual problems. This area is strictly "terra incognita" (unknown territory), which is why allegories are so popular in attempting to educate people about higher consciousness, harmonization, and the magic contained secretly in every human mind.

Of course, not every allegory suits every individual – you have to shop around the metaphysical supermarket and select something that feels right for you emotionally and intellectually. Thus, we have had (so far) Richard Bach, Carlos Castaneda, Dan Millman, and an entire raft of science-fiction and fantasy writers who may/may not be aware of the notions and ideas they are communicating to the public through their stories and books. The best do it subliminally without any attempt to peddle a message through hard-sell methods.

This book was born amidst tragedy, when the author's 18-year-old son was killed in a collision. His father recognized that a misplaced set of car keys was the symbolic system for achieving an exit from our dimension. It was 1987, the year of the Harmonic Convergence, a major New Age happening to signal a world-wide break with the old ways. At the time it may have seemed to be an exercise in futility, yet since then, we have observed the fall of the Berlin Wall, the collapse of Communism, and massive economic disruption.

In previous books (*The Mayan Factor*, *Earth Ascending*) Arguelles used non-fiction to put across his beliefs. In this one, he has a conversation with his fourth-dimensional light body: "Uncle Joe (13) Zuvuya." Briefly, the suggestion is that thousands of years ago, the real Mayans were a group of advanced

beings from "out there" who gave human evolution a jump-start, that according to the best of calculations is supposed to culminate in unheard-of events in the year 2012 A.D. – only 17 years away. If we manage to make it that far, which looks much more promising now that the nuclear arms race is on hold, the result will be a Golden Age that will dissolve all of our current problems like dew in the sun.

Uncle Joe delves into past attempts to create a utopia, namely, the last three civilizations of Atlantis (apparently we are the fourth – and the jury is still out on us).

Then, there is the whole crystal connection and how that relates to our psychic and spiritual development. In fact, the entire earth appears to be a giant crystal resonating to the vibrations we induce into it. We should keep in mind that too many of the wrong type of vibrations will cause any crystal to shatter. Uncle Joe takes his three-dimensional counterpart on a fantastic trip that we would all like to enjoy if only we could remember our long-forgotten astral abilities.

The book delivers a strong message when it concentrates on personal transmutation. For example, take this passage: "Your wave-form is the sum total of your programs, your genetic program as well as your electromagnetic vibrational frequency. You know you are electromagnetic, for instance, when you get those sexual tingles." Or, there is this statement: "The fact is, way deep down, everybody knows their own vibrations and they know what they vibrate to. And as everybody also knows, they have got to keep feeling those good vibrations."

Even if you cannot buy into the extraterrestrial Mayans or the 2012 A.D. springboard to utopia, there is a lot of material here worthy of your time and a long slow contemplation, such as the repeated contention that unless we clean up our act and the planet, we may not be around for the long term. That is the real message, and it is delivered in such a pleasant, light-hearted manner, you cannot help but like the book. Every mind needs a little stretching once in a while, and Arguelles certainly knows how to do it.

W. R. B.

PATH OF PROMISE, PATH OF PEACE

By Barbara Paulin.
A.R.E. Press. \$12.95 (P).

Having worked with Barbara Paulin as a writer for this magazine and as a practicing psychic who gave me several excellent readings, I came to know her as a serene, lovely person with a wholesome, positive view of life. I would never have guessed that life had handed her so many hard-knock opportunities for personal growth as she discloses in this account of her quest. Her triumph over numerous adversities by faithfully treading the spiritual path will be an inspiration to her readers.

More significant, it seems to me, is how she blossomed as a clairvoyant. Edgar Cayce claimed that everyone could do what he did, but few of us achieve any noteworthy clairvoyant skills. That fact alone tends to make us discount our potential and to think that only a few very special folk are anointed with psychic powers. When it happens, we think it's a miracle.

Not Mrs. Paulin. "If there are miracles in my story," she writes, "they are small ones, but significant." She had no thunder-and-lightning experience. Although she has had many mystical experiences – such as the time her deceased mother came to her and advised her to read *There Is a River*, a biography of a man she'd never heard of. That was the springboard to her entering a new world. Her skills were acquired gradually, once she began meditating, and they expanded as she followed her guidance.

Once she began giving readings for others, she insisted that her clients could learn to receive their own guidance through meditation and not remain dependent on her or others. To reinforce that belief, she declined to give anyone more than two readings. Now she has stopped giving readings for others altogether, because they proved too debilitating.

So in some respects her path has been to teach others, which she gladly does, and, in this book, to tell us how to hear our higher self speak. Anyone who can achieve that has made a powerful breakthrough. *Path of Promise, Path of Peace* is a valuable means to that good end.

A. Robert Smith

Build a bigger bookstore and the mayor will come

By Robert J. Grant

The bigger and better remodeled A.R.E. Bookstore, completed in February, resembles an expansive bookseller like WaldenBooks or B. Dalton.

"The added space will improve our ability to handle larger crowds," said Bookstore manager Allison Parker-Hedrick. "Plus we have space to display massage tables, have book signings, and story-telling for kids. I'm excited about the potential for future growth."

To commemorate the expansion, the official re-opening was celebrated with Virginia Beach Mayor Meyera Oberndorf, who was on hand for the official ribbon-cutting ceremony, and 15 local authors were present to autograph books for patrons. Nearly 150 people attended the festivities.

"No matter where I go in the world," the mayor said, "when

A.U. wins first research grant

A grant of \$33,000 to conduct research on two Cayce-recommended appliances, the wet cell and the radial or impedance device, has been awarded to Atlantic University by the Morrison Trust, a San Antonio, Texas foundation.

The research, focusing on using radial appliances for coordination of circulation and treatment of anemia, and the wet cell for restoration of hearing in nerve deafness, will be done by Meridian Institute (see page 52). Neither device, recommended for a variety of ailments, has been recognized by modern medicine.

This is the largest grant ever received by A.U., reports Bob Cole, vice president for development. "There just aren't many foundations interested in transpersonal studies," he said.

Morrison Trust issues grants to support research in the fields of radionics, biochemistry, and nutrition.



Moving the far wall provided spaciousness and 25% more shelf space.

people hear I'm from Virginia Beach, the first thing they say is 'Edgar Cayce! That's where Edgar Cayce lives!' Of course, I have to give them the news that Mr. Cayce died in 1945; but I always tell them that there's a large center in the heart of Virginia Beach – the A.R.E. – which furthers his amazing work. I'm not exaggerating when I say that Mr. Cayce is known throughout the world."

The mayor said A.R.E. is a major attraction to the thousands of tourists who come to Virginia Beach each summer. "I attribute the growth in the tourist industry of Virginia Beach in large part to the enduring legacy of Edgar Cayce and the A.R.E.," Mayor Oberndorf said.

Business in the bookstore has been booming in recent years. As New Age books have found favor in the mainstream population, the A.R.E. Bookstore has experienced a marked increase in customers.

Newsweek recently focused on the growth of religious and spiritual publications, Allison said. "I can attest to that. I don't think that we've commercially adapted the book titles we carry to reflect the *New York Times* bestsellers; I think the

New York Times bestsellers are adapting to us!"

At one point, four metaphysical titles were in the top 10 of the *New York Times* bestseller list: *Embraced by the Light*; *Saved by the Light*; *The Celestine Prophecy*; and *Care of the Soul* – all carried in the bookstore.

As well as carrying the current metaphysical best-sellers and Edgar Cayce titles, the expanded A.R.E. Bookstore stocks a larger supply of Cayce

health products recommended in the readings, as well as homeopathic remedies; a large music and video section; and a 25 percent increase in shelf space for books.

The entire construction project took three weeks to complete, the result of eight months of research, planning and development. With a humorously designed "Cayce Construction Company" sign hanging over the bookstore entrance, the work was done in-house by the A.R.E. Buildings & Grounds team, led by Peggy Damuth, Doug Hough, and David Hayes. Installation of the new oak shelves was an organization-wide effort.

"The support from the staff was wonderful," Allison said. "Many hands definitely made light work."

Auction coming up

It's auction time again.

Members who would like to donate items for the annual A.R.E. Congress auction should send them to Cheryl Baer at A.R.E. by June 10, or bring them along to Congress week, which begins June 18.

The auction itself is a lot of fun and the proceeds help support Congress week, which is open to all members.

Library collection computerized



A six-year project to computerize the collection in the A.R.E. Library – some 62,000 books and other materials – was completed in February. Books on loan and the borrower's name are now recorded in the computer instead of on file cards. Library manager Stephen Jordan, and librarians Jeannette Rowden (left) and Ruth White pushed the project to completion. Their next upgrade, set for June, is to offer the Cayce readings on CD-ROM for computer search by library patrons.

Meridian Institute to conduct A.U., A.R.E. research projects

Research projects for A.R.E. and A.U. will be conducted by Meridian Institute of Virginia Beach, whose president, Eric Mein, a Virginia Beach physician, will serve as primary resource.

The research for A.U., on the wet cell appliance and the radial device, will be done by Douglas Richards, an A.U. faculty member and former research director.

"This research has the potential of making a significant contribution to the field of alternative healing," Richards said. He noted that these devices had "shown significant potential for healing a variety of con-

ditions, based on over 70 years of clinical case reports and anecdotal studies."

His research will utilize groups of volunteers who are using the devices under double-blind conditions. The project is scheduled for completion this calendar year.

Dr. Mein will be in charge of the A.R.E. project, evaluating Cayce concepts that are applicable for treating epilepsy, psoriasis, anemia, and nervous system incoordination. Dr. Mein will also develop the experimental Temple Beautiful program.

Richards and Mein were among those who founded Me-

ridian Institute last year. Other participants are David McMillin, a mental health practitioner who has worked with Richards on testing wet cells and has conducted his own research in the Cayce readings; chiropractor Carl Nelson; and lecturer John Van Auken.

Colonics are back

Colon hydrotherapy returns to the A.R.E. on May 1. This natural cleansing therapy, often recommended by Edgar Cayce, is being added as a service to members who utilize the reopened Therapy Department.

Other Cayce therapies expected to be added soon are the violet ray, green ray, ultra-violet, and whirlpool.

Cayce scholarship award planned

A \$1,000 Edgar Cayce Scholarship has been created by A.R.E. for high school students in Tidewater, Virginia.

Applications for the award are open to 11th and 12th grade students who submit an original paper of 1,500 to 5,000 words on some aspect of the field of transpersonal psychology – dreams, comparative philosophies, meditation and prayer, psychic phenomena, and holistic studies.

Deadline is May 15. The award will be announced June 30. For more information, call Nancy Pohle at 428-3588.

Dr. Gladys McGarey plans healing retreats

Dr. Gladys McGarey of the Scottsdale, Arizona, Holistic Medical Group, is conducting an 8-day holistic health program, "The Phoenix Experience," May 7-14 and July 9-16.

Dr. McGarey calls it "a journey within, where you will discover your own personal physician and begin a healing process of the mind, body, and soul." Limited to nine participants, it includes a complete physical exam; a personally-designed protocol to deal with any physical, emotional, or mental challenges; training in nutrition, meditation, tai chi, and other forms of natural healing.

For information call Cathy Chamberlain (602) 759-4039.

It will also be preserved and brought to light for future generations. It's the most exciting undertaking since the computerization of the readings."

Tape restoration (Continued from page 5)

speaker and title, and writing a description of each tape for a computer database. This part of the process is no small task. Rick and Bill copy the master tapes and cross-reference lecture and conference topics (e.g., reincarnation, health, ESP, dreams, angels), dates, and speakers. Some of the older lecture tapes which have poor audio quality will be digitally re-mastered to restore the original clarity of the speaker's voice – an expensive process.

In a very real sense, Rick and Bill are in charge of a kind of audio Akashic Record of the A.R.E. history.

"We get to listen to the tapes as we go along," Rick said. "I mean, these are the people who knew Edgar Cayce – the first generation – who had readings from him, and they



Technicians Rick Case (right) and Bill Gundersen are organizing the collection of 10,000 A.R.E. lecture tapes.

tell some fascinating stories about their lives and about knowing Edgar Cayce."

Prior to being hired by A.R.E., Bill began the massive audio-tape preservation project as a volunteer. He dedicates most all of his time to this undertaking, which will probably take at least another year to complete. He has lately been listening to the lectures of Hugh Lynn Cayce, contained on nearly 200 tapes.

The tape preservation project

was initiated as a result of A.R.E. Program director Ed Karn's asking his staff to send him a "wish list" for departmental office needs. Rick requested a computer to create a database to organize the thousands of lecture tapes. After the computer was delivered, the project was begun.

Eventually the tapes will be duplicated and made available to the public. A small collection of the recently re-mastered tapes of Hugh Lynn's and other lectures are now listed in the back of the 1995 A.R.E. Conference Catalogue.

"Until now, I think about 10 percent of the information in the Cayce readings has been tapped," Rick said. "Now that the CD-ROM is available, more topics will be explored in depth. Likewise, much of the historical information on the Cayce

legacy has been known only in bits and pieces.

Soon, people will be able to hear that legacy from the very people who began this work.

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The Circle Is Complete



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The Complete Edgar Cayce Readings on CD-ROM for Windows is now available.

With the introduction of the Windows version, the Edgar Cayce readings can now be researched in the DOS, Apple Macintosh, or Windows computer environments.

Each version of the CD-ROM software provides search capability of the Cayce readings, a majority of the letters, reports, and other supplemental materials.

CD-ROM for WINDOWS

Order before May 1, 1995, and save \$100

The Windows version is being offered at a \$400 introductory price for all orders received before May 31, 1995. After that, the price will be \$500.

#J602-WIN, \$400 until May 31, 1995.

Hardware requirements: IBM PC or 100 percent IBM PC compatible, with at least 8 megabytes of RAM, at least 5 megabytes of free hard-drive space, CD-ROM drive, floppy disk drive, and at least version 5.0 of Microsoft Windows, monochrome or color monitor. Printer optional.

We will begin shipment of the Windows version as soon as it becomes available—expected in mid-April.

CD-ROM for DOS

#J600-DOS, \$500

Hardware requirements: IBM PC or 100% IBM PC compatible, 604K RAM, CD-ROM drive, floppy disk drive, MS-DOS or PC-DOS 3.1 or above, monochrome or color monitor. Printer optional.

CD-ROM for MACINTOSH

#J601-MAC, \$500

Hardware requirements: Model Mac II or later Apple Macintosh computer with 8 meg RAM, 5 meg free on hard drive, CD-ROM drive, floppy disk drive, system 7.0 software, monochrome or color monitor. Printer optional.

To order, call A.R.E. Press at 1-800-723-1112.

UFOs (Continued from page 25)

duct our people creates particular problems," Mack observes. "This may explain why government policy in relation to UFOs has been, from the beginning, so confusing, a kind of garbled mixture of denial and cover-up that only fuels conspiracy theories."

The abduction phenomenon invites us "to discover the meaning of our 'power' in a deeper, spiritual sense," says Mack, who hopes it may distract nations from their struggles for ownership and dominance of the earth and from exploiting nature without regard to future generations.

"Growth without restraint has become an end in itself, ignoring the inevitable collapse that cannot be far off if the multiplication of the human population continues unchecked and the pillaging of the earth does not stop." The UFO abduction phenomenon seems "intricately connected with the nature of human greed, the roots of our destructiveness, and the future consequences of our collective behavior. For the abductees, and the rest of us if we pay attention, the encounters are profoundly enlightening in the fullest sense."

Western religious leaders may have a problem with abductions, but Eastern religious traditions, which have always recognized a vast range of spirit entities in the cosmos, seem to have less difficulty accepting the abduction phenomenon "than do the more dualistic monotheisms, which offer powerful resistance to acceptance."

What does Mack think it means?

"Abductions seem to be concerned primarily with two related projects: changing human consciousness to prevent the destruction of the earth's life, and a joining of two species for the creation of a new evolutionary form."

"Nothing in my work on UFO abductions has surprised me as much as the discovery that what is happening to the earth has not gone unnoticed elsewhere in the universe. That the earth itself, and its potential destruction, could have an effect beyond itself or its own environment was altogether outside the world view in which I was raised. But it would appear, from the information that abductees receive, that the earth has value or importance in a larger, interrelated cosmic system that mirrors the interconnectedness of life on earth. The alien abduction phenomenon represents, then, some sort of corrective initiative." ✍

THE CAYCE READINGS CD-ROM FORUM

If you are stuck trying to research the Cayce readings on your computer, here is the place to send your questions and get some help – the Cayce Readings CD-ROM Forum. Or, if you've discovered a helpful shortcut or search approach, send it to us. Here are two questions:

Q. How can I deal with the limitations of the Summary Screen for the DOS version? Sometimes when I run a search, there are more than 250 documents that fit the search criteria, but the Summary Screen is limited to just 250.

A. A handy trick will help you get around this apparent limitation. Try this example. Let's find all the references to "wrist" in text documents. On the Advanced Search Screen, enter this statement:

S1 WRIST AND .TI TEXT

Press F7 to start this search, which will isolate 456 documents. It will automatically copy only 250 of them to the Summary Screen – that is, 206 of them aren't directly accessible to you. By default the documents are displayed in descending order. Therefore, you can assume that all the document numbers higher than the first one displayed – #56794 – have been searched for the word "wrist" and nothing was found. [Note: Remember that the document numbers which are displayed here at the furthest left column of the Summary Screen are database record numbers (ranging from 1 to 57220), not the readings' case numbers.]

The next step is to search the range of documents which are lower than the lowest document number currently available on the Summary Screen. Page down to the bottom of the Summary Screen. (It will sound a beep when you are at the end.) You'll see that the lowest displayed document is #29610. Return to the Advance Search Screen and enter the following search statements:

S2 DOC< 29610 AND DOC > 0

S3 S2 AND WRIST AND .TI TEXT

Hit F7 to initiate this second search, which will then isolate the remaining 206 text documents which hadn't been available on the Summary Screen from the first search. Since we left the line S1 search in place, you can alternate copying and viewing the first or the second set of documents to the Summary Screen. All you have to do is move the cursor to either the S1 or S3, and then press F7 to find and display them.

If there were more than 500 documents isolated initially, you must repeat the above approach more than once.

Another way around the 250-display limitation, particularly if you want to keep a copy of all documents isolated for reference, is to select the Report Programs item under the READ menu. Under Report Programs, the Summary Report feature allows you to either print or copy to file all selected documents in a format similar to the Summary Screen. Printing a Summary Report of over 250 lines can use a lot of paper, so it's usually more practical to write the report to a file.

If you do choose to print the report, just confirm that the Summary Report line is toggled "on" and then press F7 to enter. The prompt at the bottom of the screen advises that your report is being generated. Be sure printer is turned on; otherwise you will receive an error message.

To write the report to file, the Summary Report line should be "on," plus move the cursor down to the "File Name" line and press enter. A box will appear and asks for a file name (8 characters or less). Enter the file name and press enter. Notice that the system appended the file extension of "TXT" to your file name. Press F7 and the report will be generated and copied to the ECRS subdirectory. You can view the contents of this file by bringing it into a DOS editor, word processor, or by using the DOS "TYPE" command. Remember this is a DOS or ASCII text file.

Note: Anyone using the Macintosh or Windows version of the CD-ROM won't confront the display limitation as long as there is adequate computer memory available. That search program queues up all isolated documents automatically and the number of lines displayed in the "Go To Document" listings can be preset in the Preferences dialog box.

Q. What are Keywords?

A. In the Macintosh and Windows Search Program (i.e., Sonar), certain Keywords are eliminated from the search program's indexing of words because of their frequent use (e.g.: a, and, the, that). For a list of all the Keywords, look at the file Sonarkey.txt with a word processor or the DOS command TYPE.

Although Sonar uses the term Keyword on the Document Information Window, this refers to major topics in a Cayce reading. Major topics are associated primarily with the Physical and Special reading categories, such as Epilepsy, Anemia, Prophecy.

To avoid this confusion, the Windows version and all future manuals will refer to these as Topics on the Document Information Window rather than Keywords.

MAKES A DIFFERENCE

I appreciate your articles in "Holistic Health" very much. An article about using a pillow just under the neck to help normalize the nerves and alignment of the spine has helped me. The head-and-neck exercise for the eyes I know will also help me with shoulder stiffness and neck tension. Thank you for bringing these little-known, but simple remedies to my attention. It makes such a difference in one's well-being.

Virginia Calder
Coral Gables, Florida

ALS SUPPORT SYSTEM

Editor's Note: The writer was the subject of an interview on how he is overcoming Lou Gehrig's disease (Jan./Feb.).

I have received so many calls, letters, and visits from other ALS people, from 16 states, who have thanked me for sharing my personal ALS experiences. I thank all of you for your wonderful words.

I have prepared a package of material in an attempt to share information with all my ALS friends. There were a lot of questions about the wellness and self-healing program that I teach. It represents an accumulation of modalities that I put together and used to turn my health around. When Edgar Cayce said, in his reading on ALS, "be persistent and consistent," at first I thought he was talking about the use of the wet cell only; but as I read it over and over, and prayed about it, my awareness was heightened and I became much more intuitive. Then I knew that Cayce meant to try any additional modality that felt right for me. I never prayed to be healed, but for my Creator "to guide me to those people, places, and things that would help me help myself, to achieve the best possible physical, mental, and spiritual health that I could have."

I started a study and support group here to introduce people to the Cayce readings. Group members have serious illnesses – multiple sclerosis,

Parkinson's, cancer, lupus, and fibromyalgia. I felt that the program I used could help anyone, whatever their illness.

After the article was published, I received requests from other ALS people for individual instruction or to do workshops. I am happy to share my program with anyone, anywhere. I do not charge a fee because I am fulfilling that part of Edgar Cayce's reading that said, "The attitude to be taken should be not merely to be good, but be good for something." Teaching my program is my way, at this point in my life, of "being good for something."

I do ask, if I have to travel to see an individual or do a workshop, that they pay my expenses. If they can make a donation in addition to expenses, that is up to them. When someone comes here for instruction, it is their decision whether or not to make a donation.

In keeping with the Cayce philosophy, I have continued to research and enlighten myself. I recently completed an eight-week program at the Center for Mind-Body Health – Presbyterian Hospital, Charlotte, NC. Also I have studied "therapeutic touch," a treatment pioneered by Dolores Krieger and used by an estimated 30,000 nurses, which has demonstrated healing effects.

I thank *Venture Inward* for being there for me when I was battling my illness, and for continuing to serve the needs of all those who benefit from this wonderful magazine, now and in the future. If you have questions or need to talk, call (704) 636-1678. The best time is Monday through Thursday 7:30 P.M. – 9:45 P.M. EST.

David Atkinson
Sallsbury, North Carolina

A BLOND JESUS?

Ris Phillips's painting of Jesus (Jan./Feb.) is captivating, but isn't He a bit too blond? How many people from a Middle Eastern/Mediterranean region have such pale skin and straight, blond hair? I tend to think Phillips's picture,

beautiful though it is, incorrectly makes Jesus look like an Anglo-American.

Daniel Cox
Boulder, Colorado

Quality lithographs of the original portrait by Ris Phillips (Jan./Feb.) are still available from me. This is the one with His coloring, including eyes, as described by Edgar Cayce. The proceeds go to A.R.E. Camp.

Dorothy Adams
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I HAVE AIDS

I have to respond to the letter by Dennis J. Creeden (July/Aug. '94). I have AIDS, see auras, and have used and studied chakra/psychic healing for years. The letter was very good, and I agreed until the part about AIDS patients not being able to be around each other.

You can't base that on two individuals who may just not get along. I have many friends with AIDS. Everyone I am involved with (*many* individuals) all agree – we are more comfortable with each other than with non-AIDS people. There are several reasons, the most obvious being the general population's fear of AIDS, and ignorance. There's an instant bond. No outsider can fully comprehend the suffering, mental and physical, this disease inflicts on you. Except for our very closest friends we have all quit seeing acquaintances who are healthy. We are uncomfortable around them. We can't relate to their world or they to ours.

Thank you for passing on the castor oil research to those who aren't aware of it. They should also read up on visualization and Edgar Cayce's *Color, Stones, and Healing*. There are good books on chakras and psychic healing. Much is being done with meditation/visualizations to help terminal patients. Attitude and positive thinking are very important. They are also finding AIDS has to do with the root

chakra – color red in the aura for people trying to learn alternative healing practices to use in conjunction with their other therapies. If you meditate to "raise your energy and auric fields" you can work wonders.

Thank you, and together we are making a difference. Bring light to the darkness. I am a member of A.R.E. But due to AIDS ignorance and phobias, I can't put my name here.

C. M.
Central Florida

MYTHIC CAVE ART

Time (3/13/95) reports on ancient European cave paintings dating back as far as 22,000 B.P. (Before Present), "some of them realistic portraits of animals, others depicting half-human, half-animal figures." This odd mixture of myth and realism is unexplained. Such cave art, says *Time*, "remained important until 10,000 B.P., when along with the glaciers of the last Ice Age, [such expressions] seem to have melted away from human consciousness."

The Cayce readings on Atlantis tell of half-human, half-animal "things," pitiful social outcasts that proliferated until their final cleansing during the Ra Ta era, in Egypt, through the Temple of Sacrifice and the Temple Beautiful, circa 10,500 B.C. Thus, coincidental with the sinking of Atlantis, the sinful misdeeds of that technologically dominant civilization were expurgated as the world's remnant populations began to take firm root as the purified fourth root race, known as Adamic man.

As for these seemingly mythic cave depictions, and others of recognizable prehistoric animal co-habitants, a logical theory is that the former were no less realistic than the latter. It is even probable that the very artists who painted them were either depicting themselves, as they then existed, or plainly observable phenomena on their landscape.

W. H. Church
Charlottesville, Virginia

A. Robert Smith

Forgiving the Prodigal Father



Forgiveness is a mutual need for prodigals, sons and fathers alike, to avoid getting stuck on the spiritual path.

When I was too young to appreciate what it means to be remembered, I discounted Father's Day as a mere promotion of the haberdashery and greeting card industries. After years in the trenches of fatherhood, however, I've come around. Father's Day, like Mother's Day, has the merit of prompting us to acknowledge a relationship like none other in our lives.

Not all children remember their fathers fondly, however, often for understandable reasons. So what are we to do with the belief, widely held in metaphysical circles, that we choose our parents before birth? Whatever we may think of our father, being his child is an unparalleled opportunity for soul growth.

What prompted these ruminations were our moving stories about fathers, one by a son who couldn't get close to his father (page 30), the other about a father who was anything but remote – he took his beautiful daughter along on his rounds of Baltimore saloons (page 34).

My generation was reared on the myth of the omniscient patriarch. Father was Moses on the mountain handing down commandments. Children, told to obey and learn from them, tried their fathers' tolerance, like Dennis the Menace or the prodigal son of biblical notoriety. Adolescent redemption was always by the grace of the parental god. Obedience has since deteriorated, but the learning goes on, mainly by example, whether exemplary or otherwise.

Since my own father was often silent like Bob Krajenke's, as a young man I envied the Kennedys because Joseph P. Kennedy was reputed to have presided at dinner in a grand, loquacious style, teaching his sons about the world of politics and business (and then giving them each \$1 million at age 21 to go forth and do good). What Joe Kennedy, a prodigal father, taught his sons by example, as a philanderer, they evidently also learned well. It undermined all of them and their families. They emulated him in enjoying political success without finding personal happiness.

Our awareness of the reality of fatherhood, as different from the myth, has radically changed. "Father Knows Best" was replaced by "The Color Purple." Father has fallen from his pedestal of obligatory adoration to the ground where we all stand and can look one another in the eye and speak our truth.

Billie Haddaway's article about her prodigal father is profoundly reassuring. It suggests that there is justice in the Universe, that nothing goes unnoticed on the other side, and no one who violates another gets off scot-free. They get "stuck" instead. It suggests that those who indulge themselves in this life at the expense of others will be confronted with the necessity of seeking forgiveness of their victims.

Billie's dramatic mystical experience – she is a true sensitive – leaves little room for skepticism. I suspect this is a fairly widespread scenario. Only a small percentage of fathers abuse their children, and a much higher percentage nurture their progeny beautifully. But I suspect many fathers, like me, get caught up in the demands of their work to the neglect of fathering

in the best sense. Those of us who bought the American dream got confused and thought the pursuit of happiness was synonymous with the pursuit of professional success. We worshiped false gods. We became good providers – but often providing them more high-priced consumer goods than priceless hours of our undivided attention. We, too, were prodigal fathers, squandering opportunities to be there emotionally for our children. We, too, need their forgiveness.

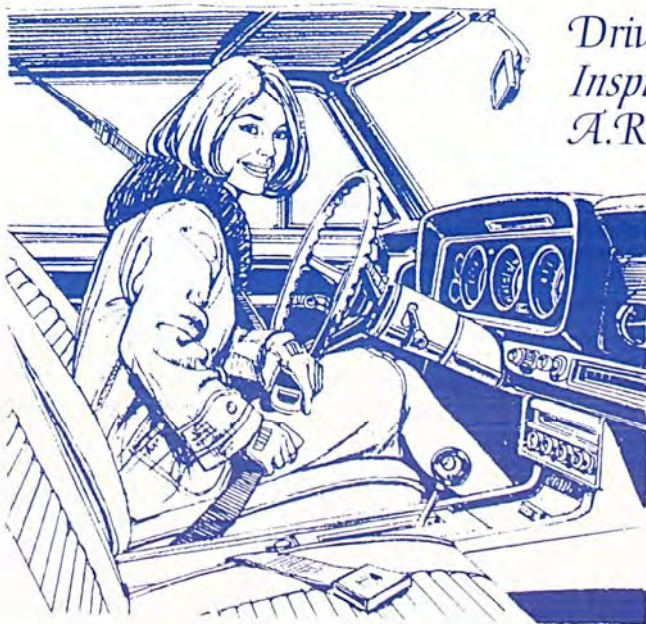
Years ago I became acquainted with two sons of a widely admired newspaper owner, Barry Bingham, of Louisville, Kentucky. When I met the patriarch himself, a classic Southern gentleman, I secretly envied his boys their opportunity. The reality, judging by his daughter's angry family memoir, *Passion and Prejudice*, was painfully different. She pulled Papa Bingham from his pedestal, took him to court for her share of the company, and the family collapsed into a bitter feud. I wonder what Sallie Bingham will say if she is startled in her bath by her dad telling her he's stuck.

It comes down to this – forgiveness is a mutual need and is the surest way of clearing the spiritual path for all of us, fathers, sons, daughters, perhaps even mothers. We are all prodigals to a degree, trying to find the inner Light, that of God, in each other. It is a daunting mission, even within families.

More meaningful than a "Happy Father's Day" card, a prayer of forgiveness – for the quick or the dead – may insure us all against getting stuck on our homeward journey. ✨

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