

# God Within and Without

(Posted on: May 6, 2013 by David McMillin)

For, the search for God is found in self, as also in the manner in which ye treat, think and feel toward, thy fellow men. (2282-1)

**Sensing the presence of God within and without, we become quiet, throw off anxiety, and are conscious of a renewing power. (Study Group # 1, A Search For God, p. 92)**

**With the realization of being in His presence comes that peace which casts out all fear and loneliness. There comes a feeling of being a part of the scheme of things. This is recognizing the God within as well as without. (Study Group # 1, A Search For God, p. 95)**

The Search For God is both an inner and outer experience. We have seen this in every lesson beginning with Cooperation. So it is with this lesson In God's Presence, where we encounter the God within and without.

## The Still Small Voice Within

**It is only when we listen to the still small voice within and know that His presence is with us that we come to the realization that we are one with Him. (Study Group # 1, A Search For God, p. 92)**

For it will be seen that a greater and greater controlling force may be obtained in self by being QUIET within, listening to the still small voice as may speak from within the temple where He hath promised ever to meet those that seek to know Him. (1222-1)

... keeping the body as the temple of the living God, as indeed it is. Purify it. Keep it clean - in physical, as well as in mind, that it indeed may offer that channel through which thy Maker may speak to thee. For as He has promised, "I will meet thee in thy temple of thine own body." Communicate then, in prayer, in meditation ... (3691-1)

Attunement through prayer and meditation is a primary means for experiencing God's presence. The Cayce readings define prayer as talking to God and meditation listening to God. This dialogue with the Divine can lead to the experience of God's presence within.

With practice and focus, meditation can lead to deeper levels of consciousness wherein the "still small voice within," the voice of God, can be heard or sensed. For some it may be more of a knowing or train of thought that is preverbal,

yet familiar as coming from the Divine within. This is particularly true if the attunement is focused on receiving guidance or assistance with solving a problem.

The readings often used the Judaic symbolism of the temple or tabernacle as a meeting place to experience the presence of God. Thus within the Holy of Holies (within our own body and mind) we meet with God during prayer and meditation.

### **God's Presence In Human Relations**

For until ye become as a savior, as a help to some soul that has lost hope, lost its way, ye do not fully comprehend the **God within, the God without.** (1158-14)

What was His command? "See that thou tellest NO MAN!" **Tell God, from within. Live it from without!** (262-77)

For thy Father-God is **within self and without.** Then as ye treat thy fellow man, ye are treating thy Maker. (3198-3)

KNOW that Life is God; Life in self then is God. Then the use of **God in its relationships to others** is to do to others what you would have others do to you, or have your GOD do to you! For **as ye do it unto others** ye are doing it to the **God in YOURSELF!** Thus you are by example as well as precept making for the true relationships to **Creative Forces that may aid thee from without** to the influence or force of **God WITHIN** self. (1436-3)

In that experience [exodus from Egypt to the Promised Land] the entity followed close with the true tenets of truth, that the law is a universal consciousness and is applicable in the experience of each soul that seeks the truth in his relationship to the **Creative Forces, or God - an influence within and without,** that must answer by the manner in which ye apply same in your relationships to others. (3031-1)

The presence of God is not a thing apart from our daily lives. For it is in our daily relationships with others that the presence of God can be most directly experienced.

When we look into the eyes of another human, we are looking into the eyes of God. How we treat that person is how we treat God. The practice of the presence of God in our daily lives, as it affects the lives of others in a positive way, is the most profound expression of being in God's presence.

### **Personal and Impersonal**

(Q) If God is impersonal force or energy -

(A) (Interrupting) He IS impersonal; but as has just been given, so VERY personal! It is not that ye deal only with IMPERSONAL - it is **WITHIN AND WITHOUT!** It is IN and WITHOUT, and only as God QUICKENETH the spirit

within, by the use, by the application of the **God-force within to mete it out to others**....

For until ye become in purpose, in activity, a savior - yea, a god - unto thy fellow man, ye do not take hold upon that PERSONALITY, the INDIVIDUALITY of GOD - that is the life, that is the being of life, eternity, hope and love!

These then become not only as impersonal but personal, in that ye know thyself, even as He - thy brother in the flesh - made manifest that ye are aware of thyself BEING thyself, yet one with Him; and thus able to enter into the joys, WHOLLY, that are prepared since - yea, before - the very foundations of materiality, for those that keep His ways. (1158-12)

(Q) Is it correct when praying to think of God as impersonal force or energy, everywhere present; or as an intelligent listening mind, which is aware of every individual on earth and who intimately knows everyone's needs and how to meet them?

(A) Both! For He is also the energies in the finite moving in material manifestation. He is also the Infinite, with the awareness. And thus as ye attune thy own consciousness, thy own awareness, the unfoldment of the **presence within** beareth witness with the **presence without**. And as the Son gave, "I and my Father are one," then ye come to know that ye and thy Father are one, as ye abide in Him. Thus we find the manifestations of life, the manifestations of energy, the manifestations of power that MOVES in material, are the representation, the manifestation of the Infinite God. (1158-14)

In this reading (1158-14) for a forty-seven year old housewife (who was identified in her life readings as having had a past life as Ruth, the sister of Jesus), she asked some pretty deep questions about the God within and without. Cayce's reply is that God is both within and without, PERSONAL and IMPERSONAL. Thus the experience of the presence of God is both within and without, personal and impersonal (as in nature and the laws of nature).

Note the reference to the PERSONALITY and INDIVIDUALITY of GOD. Also note that Jesus, "thy brother in the flesh" (remember the past life as Ruth) embodied these truths, and particularly the awareness of being or knowing oneself and yet one with Him – the transcendent experience of God's presence.

### **God's Presence In Nature**

... more and more that desire which is latent and manifested in the present of wanting to be quiet, to be close to nature, to **keep close to God in the manifestations in nature**. (2988-2)

For, as will be seen, those activities of the entity throughout its sojourns in the earth have been in those fields **where man and God meet as one – in nature**. (1151-1)

... he who understands nature walks close with God. (1904-2)

Now ye experience that H<sub>2</sub>O is water - everywhere! Then water is water, and a part of the whole, with all the essential elements that make for the ability of manifestations in bringing life, in quenching the thirst. And it becomes active thus in WHATEVER sphere or phase it finds itself; whether in the frigid, as ice; in the temperate, as water; or in that phase as steam. Yet EVERYWHERE - in EVERY PHASE - its activities are the same! And it may be illustrated as shown; three-fourths of the earth, three-fourths of man, three-fourths of all matter we find a composition of that which He gave IS a manifestation of His presence, His force, His influence! (1158-12)

For some individuals the direct experience of the presence of God is outdoors in nature. It may be as a living connection with life that is God in this material world. It may be more of a mental experience of the awe of the mind of God via natural laws as discovered by science. For some nature is like a cathedral – a sacred space in which to commune with the Creator of All That Is. Being in nature and fully aware of it as a divine expression, can be a profound experience of the God without.

### **In The Presence Of Creative Energy**

So may the entity in the present in the ministering as in music. For the entity may attain or attune self to the infinite more in music than in any other form or manner of activity. (3272-1)

(Q) How much attention may I justifiably give to music, which I love so much?

(A) This should be ever rather as the hobby, fulfilling. For, oft ye will find the music alone may span the distance between the sublime and the ridiculous. So it is in the search for God, that haply ye may find Him, for He is within thine own self. (3188-1)

Each appearance of the entity in the earth needs its individual analysis, that the temperaments, the latent urges, the influences wrought by the vibrations, by the color, by the harmony, yea by the very INHARMONY among associates, may be understood as to the effect had upon the feelings of the entity. For the experience becomes rather as a very delicate instrument of music upon which the chords of life (which is God) are played. (1436-2)

We are created in the image of God, the great Creator of all things. We are blessed with the gift of creative expression through will. When we choose companionship with the Divine and use our will constructively in attunement or oneness with God, we become co-creators in God's presence.

Have you ever experienced closeness to the divine during creative inspiration? Have you ever felt close to God while listening to beautiful music or contemplating a work of visual art? Has your consciousness ever been lifted to transcendent levels through artistic expression by whatever modality? Thus the experience of creativity (either as a creator or consumer) is a means for experiencing God's presence.

Personally, becoming aware of the presence of God through the creative process of channeling Creative Energy is one of the most profound experiences of God's presence that I have known. As expressed through a spiritual ideal of creative service, I feel especially close to God during periods of creative inspiration as I pray and listen to the Divine within.

### **Presence as the Ideal**

First, study to show thyself approved unto THY ideal, thy Maker - the god within self, yet the God without self. (1387-1)

We have the group as gathered here, and the work and the outline IN HIS PRESENCE. As each contribute to the lesson there should be that continued thought of self being one in His presence, one that would have self and that as expressed in keeping with that He would have each one be, knowing that as others view the expressions of self in the lessons there is gained by them a concept of what His presence means to those that would walk with Him day by day. Let each in the light of their understanding so live that they bespeak that they profess with their lips to believe, that others may know that that individual is keeping that presence they hold as their ideal in such a direct consciousness as to be a living example of that they profess. (262-32)

# "Yes or No" Meditation

(Posted on: October 10, 2014 by David McMillin)

(Q) Is it possible to meditate and obtain needed information?

(A) On any subject! whether you are going digging for fishing worms or playing a concerto! (1861-2)

The Edgar Cayce readings advised a simple meditative technique for seeking guidance for decision making and problem solving. The process involves researching the question or problem at the conscious level and coming to a tentative answer that can be answered with Yes or No. Then go into meditation and ask the question and listen for the reply from within. If the answer matches your conscious answer, apply it in your life. If not, repeat the process of conscious research and reflection and meditative confirmation, making adjustments in your attitude and thinking until there is confirmation from within during meditation.

To provide a sense of how this was recommended to address a wide variety of problems, here are some excerpts from the readings that discuss how to apply this technique in a practical way:

(Q) When confronted with difficult situations, how can I be sure the decision I reach is from the Light and not my own thinking?

(A) As the body recognizes, there is the body-mind, the body-consciousness, there is also the inner consciousness or soul-mind. Ask the question in self in the physical mind so it may be answered **yes or no**, and in meditation get the answer. Then closing self to physical consciousness, through the meditation, ask the same question. If these agree, go ahead. If these disagree, analyze the own self and see the problem that lies in the way. (5091-2)

(Q) What will help me most in coming to right decisions as to my life?

(A) Prayer and meditation, to be sure. For, as He has given, "Behold I stand at the door and knock. If ye will open I will enter in."

Then, in thine own mind, decide as to whether this or that direction is right. Then pray on it, and leave it alone. Then suddenly ye will have the answer, **yes or no**.

Then, with that **Yes or No**, take it again to Him in prayer, "Show me the way." And yes or No will again direct thee from deep within.

THAT is practical direction.

As has been pointed out, experiences, visions, mean much to thee. For thou hast seen the outpouring of the Holy Spirit. It may not be withheld from thee now, if ye seek same. (3250-1)

In seeking the answer then to any problem, the entity may find same if it will first - the mental self - make definite efforts to gain the answer through its own mental

reasoning; analyzing the whole situations much in the same manner as there is a visualizing even before there is a drawing of how an individual room or suite or several would look under the varying treatments with the varying characters of lights or the like, as well as woods and shapes and forms and the like.

If the whole situations are taken into consideration, there must necessarily be first the analysis of the character as it were of the individual for whom such might be prepared.

So, in the analyzing of the problems for self, analyze same much in the same manner; taking into consideration the individuals, their characters, their associations, their background, their outlook upon their relationships with others. And have the answer, **Yes or No**.

Then take the same considerations, with the answer, into the deep meditation and let there still be the answer from the deeper within - but abide by that given thee! Do not become one that asks and does not abide by the answers! For they would soon become as naught to thee!

For the promises are that He will meet thee within; that He is thy life, thy meat, thy DAILY understanding!

Then use that thou hast in hand. Not to thine own glory but that there may be, through thy GIVING of thyself as a channel, a blessing to others, in every phase of their experience, in HIS name! (1246-4)

(Q) How can we discriminate between selfish and unselfish desires?

(A) As to what has motivated and does motivate the desire. If it is for the self, or for the glorification of the Christ Consciousness in thine experience. That this or that may appear to self as being well, if such and such an experience were thine own. But, as has been given, each soul may find in self an answer to that it seeks or desires to KNOW from what source it (the desire) HAS originated, or is in its impelling force. First ask self in the physical consciousness, and answer - and find an answer - **yes or no**.

Then enter into the inner self through meditation and prayer, and seek the answer there; for "My Spirit beareth witness with thy spirit as to whether thou art the sons of God or not," in thine activity, thine desire, thine purposes, thine aims. (262-64)

(Q) How should we explain to others how to interpret their experiences as signs of development towards a true realization of fellowship?

(A) This has been given in how ones may answer their experiences, have an answer to their experiences, in the way of TRAINING the child (for we all are children) in its development. Or, as this: When an experience of self is in question, then ask self in the mental being so that the answer may be **yes or no**, and with sincerity. Then, whether the answer is **yes or no**, as to any question with spiritual forces, then ACCEPT that. Then in meditation and prayer ASK the Spirit whether THAT answer RECEIVED in the mental is **yes or no**, and KNOW the Spirit answers! Doubt not! For he that looks back, or doubts, is worse than the infidel. Remember Lot's wife! (262-23)

(Q) Should I change my professional location of offices?

(A) Of course, these may be answered in the same way and manner - as one seeks truly within the self. This is only bantering questions, when we consider what has just been given thee as the basis of truth wherein a life, an experience, a soul, an entity, may find the answer to any question that may arise within its own experience. How, ye may ask, is the step by step in which I may find such an answer? First, in thine meditation ask the material mind, is it **yes or no** - and thou wilt receive the answer; as a vision, as a word. Then take it to thine inner self and let the answer be given thee then from within. And thou wilt KNOW, and thou wilt it be made aware within every fibre of thine body. (657-3)

(Q) Give detailed directions for developing the intuitive sense.

(A) Trust more and more upon that which may be from within. Or, this is a very common - but a very definite - manner to develop:

On any question that arises, ask the mental self - get the answer, **yes or no**. Rest on that. Do not act immediately (if you would develop the intuitive influences). Then, in meditation or prayer, when looking within self, ask - is this **yes or no**? The answer is intuitive development. On the same question, to be sure, see? (282-4)

(Q) What is meant by the experiences I have had concerning Steve Rynksel? [He was born 1/18/1891 in Szafkoty, Lithuania.]

(A) These may be better interpreted by self entering into the silence and answering from those experiences that will be had by this entering in. First, as is indicated in the affirmations and the lessons of that in Meditation, ask self consciously and get the answer **Yes or No**. Ask in such a manner as Is it this, Is it that? Then enter into the silence with the inner self and get the answer; ask in such a manner that the spirit of self, of self's development, answers **Yes or No**.

(Q) Did I know him in the past?

(A) Such questions can best be found within self. These might be given from here, but ye are seeking for thine own interpretation and thine own understanding. And this is the better manner, the better way for thine OWN deeper understanding.

(Q) Who are Mr. Reese and Dr. Geezy (incorrect spelling) who seem strangely connected in some manner, with either myself or Mr. Rynksel?

(A) These again can best be found; for ye are stepping upon dangerous grounds! Ye best interpret thine own understanding, through entering in of thine own self. Do not become embroiled with outside influence, for thy God, thy Savior, has promised to meet thee within thine own self, in the temple of thine own self. And thy body, thy mind, is **THY** temple of thy living God. **KEEP** it holy; for it is but a reasonable service. (620-3)

The manner of the contract: As it calls for certain activities on the part of the body, and in part is to be considered what may be called a portion in the form of commission activity, this may not be wholly satisfactory at first; hence it will be well that the body weigh all the circumstances, all the changes that such an association involves or entails, and then ask self: "Must it be drawn as has been



outlined?" And get the answer in the conscious self, **Yes or No**. Then, in the deep meditation and prayer, find the answer to that **Yes or No**. (310-7)

(Q) When children are more interested in play or work than study, should they be forced to attend school?

(A) Depends upon when this began as to the necessity of attending school. Oft in the parent, they themselves have builded IN the child the dislike for school, by the things that have been said before they ever start to school! Do not attempt to TURN that that has been builded. Rather ANALYZE the conditions as to what the cause, and by persuasion - rather than coercion - bring about that which is not as THOU may think, but as may be builded FOR that which is in keeping with the prayers that may be offered; and here may be given as to how prayer may be answered and KNOW you have the correct answer WHEN you have the answer: The spirit speaks of itself. When such a question arises, ASK of self **yes or no** - get the answer, **yes or no** - for it will come! This may be wholly mental, see? Whether **yes or no** - may be wholly mental. Then in thine prayer, in thine meditation, "IS my answer (whatever it may be) correct or incorrect?" Then the spirit answers. (5747-1)

In the spiritual and mental relationships, these - as we find - the body is on the right track; yet, as will be found necessary, be as persistent in keeping those appointments with self as the body mentally or physically is desirous of gaining the good that may come from such continued actions on the part of self; for these are compliances more and more with spiritual and natural laws. Do not allow self, or the activities in this direction, to become mere rote or routine; for one will not find lest they seek, nor will one have the door open lest they expect same. As has been given, when such periods come, be consistent and as persistent as results are desired; for these will gradually bring those periods when in the meditation, while secular things may present themselves to the physical-mental, then when the answer is **yes or no** present same the second time - not to the mental being; rather ask the spirit; for "Will ye be my people, I will be your God" saith the Lord of hosts! Keep, then, that thou hast vowed unto thy God, to thyself, to thy neighbor. (257-87)

# Attunement Resources

Some Cayce quotes to get you started:

For all prayer is answered. Don't tell God how to answer it. (4028-1)

For prayer is supplication for direction, for understanding. Meditation is listening to the Divine within. (1861-19)

Then set definite periods for prayer; set definite periods for meditation. Know the difference between each. Prayer, in short, is appealing to the divine within self, the divine from without self, and meditation is keeping still in body, in mind, in heart, listening, listening to the voice of thy Maker. (5368-1)

What IS Meditation? It is not musing, not daydreaming; but as ye find your bodies made up of the physical, mental and spiritual, it is the attuning of the mental body and the physical body to its spiritual source. Many say that ye have no consciousness of having a soul, - yet the very fact that ye hope, that ye have a desire for better things, the very fact that ye are able to be sorry or glad, indicates an activity of the mind that takes hold upon something that is not temporal in its nature, - something that passeth not away with the last breath that is drawn but that takes hold upon the very sources of its beginning - the SOUL, - that which was made in the image of thy Maker - not thy body, no, - not thy mind, but thy SOUL was in the image of thy Creator. Then, it is the attuning of thy physical and mental attributes seeking to know the relationships to the Maker. THAT is true meditation. (281-41)

MEDITATION is EMPTYING self of all that hinders the creative forces from rising along the natural channels of the physical man to be disseminated through those centers and sources that create the activities of the physical, the mental, the spiritual man; properly done must make one STRONGER mentally, physically, for has it not been given? He went in the strength of that meat received for many days? Was it not given by Him who has shown us the Way, "I have had meat that ye know not of"? As we give out, so does the WHOLE of man - physically and mentally become depleted, yet in entering into the silence, entering into the silence in meditation, with a clean hand, a clean body, a clean mind, we may receive that strength and power that fits each individual, each soul, for a greater activity in this material world. (281-13)

Depend more upon the intuitive forces from within and not harken so much to that of outside influences - but learn to listen to that still small voice from within, remembering as the lesson as was given, not in the storm, the lightning, nor in any of the loud noises as are made to attract man, but rather in the still small voice from within does the impelling influence come to life in an individual that gives for that which must be the basis of human endeavor ... (239-1)

***As Gertrude Cayce watched for Edgar's breathing to become deep and his eyes to begin the "rapid eye movement" (REM) associated with entering the dream state ... When Cayce's breathing had shifted, his eyes were in REM and his personality had been removed, [out-of-body (OBE)] Gertrude would give the suggestion to Edgar's subconscious to begin the reading ... (Van Auken, 1992, p. 31)***

Each and every soul leaves the body as it rests in sleep. ( 853-8)

(Q) Why is 2 A.M. the best time to meditate?

(A) For the body-mind, as we find, (if it has slept), the activities – of the physical body are as it were, in that vibration where it is between the physical, the mental, and spiritual activities of the body. If it is kept awake, it isn't a good time to meditate, but sleep, and then arise ... (1861-19)

(Q) What is my best time for meditation?

(A) As would be for all, two to three o'clock in the morning is the best time. (Edgar Cayce Reading 462-8)

Use a Radio-Active Appliance for ATTUNING the body. And during the use of same, whether used daily or at set periods (as may be given in circling the body), use that period as a period of DEEP meditation; gradually raising, through the system, opening the centers of the body for better understanding. (1473-1)

(Q) Is the nervousness in one member of the family transferred to me?

(A) Only as the body mentally allows same to react. Each ENTITY is a universe, or a combination of universes, within itself. These reactions may depend upon the creative force within itself to carry on to the fulfillment of its purposes in any material experience.

Do not ALLOW, do not entertain any lack of confidence in self to contact the creative energies within self sufficient for the fulfilling of that purpose.

Do these things materially. And, as indicated, during the periods of the application of the Radio-Active Appliance, MEDITATE.

MEDITATION means, then, the entering within self to seek for the Creative Forces; or to seek that God may make for the using of the body - mentally, physically, spiritually – as a greater manifestation of His love in and among men. (1020-1)

Then, as one formula - not the only one, to be sure - for an individual that would enter into meditation for self, for others:

Cleanse the body with pure water. Sit or lie in an easy position, without binding garments about the body. Breathe in through the right nostril three times, and exhale through the mouth. Breathe in three times through the left nostril and exhale through the right. Then, either with the aid of a low music, or the incantation of that which carries self deeper - deeper - to the seeing, feeling, experiencing of that image in the creative forces of love, enter into the Holy of Holies. As self feels or experiences the raising of this, see it disseminated through the INNER eye (not the carnal eye) to that which will bring the greater understanding in meeting every condition in the experience of the body. Then listen to the music that is made as each center of thine own body responds to that new creative force that little by little this entering in will enable self to renew all that is necessary - in Him.

First, CLEANSE the room; cleanse the body; cleanse the surroundings, in thought, in act! Approach not the inner man, or the inner self, with a grudge or an unkind thought held against ANY man! or do so to thine own undoing sooner or later! (281-13)

(Q) How can I overcome the nerve strain I'm under at times?

(A) By closing the eyes and meditating from within, so that there arises - through that of the nerve system - that necessary elements that makes along the PINEAL (Don't forget that this runs from the toes to the crown of the head!), that will quiet the whole nerve forces, making for that - as has been given - as the TRUE bread, the true strength of life itself. Quiet, meditation, for a half to a minute, will bring strength - will the body [if the body will] see PHYSICALLY this flowing out to quiet self, whether walking, standing still, or resting. Well, too, that OFT when alone MEDITATE in the silence - as the body HAS done. (311-4)

... must take itself well in hand to rebuild the physical in its own self, see? This will be through meditation and through relaxation. This body should often lie down and rest, with no binding whatever about the body, two or three times a day. We will find by this relaxation that we will relieve this condition, so that it will come to a normal sleep. (4718-1)

"In this particular body [Edgar Cayce] through which this, then, at present is emanating, the gland with its thread known as the pineal gland is the channel along which same then operates ... and with the subjugation of the consciousness - physical consciousness - there arises, as it were, a cell from the creative forces within the body [Leydig gland] to the entrance of the conscious mind, or brain, operating along, or traveling along, that of the thread or cord as when severed separates the physical, the soul, or the spiritual body. This uses, then, the senses of the body in an introspective manner..." (288-29)

"(Q) What caused the extraordinary physical reaction with Edgar Cayce at the close of the reading [254-67] this morning, at the beginning of the suggestion?

(A) As was seen, through the seeking of irrelevant questions there was antagonism manifested. This made for a contraction of those channels through which the activity of the psychic forces operates in the material body; as we have outlined, along the pineal, the lyden and the cord - or silver cord. The natural reactions are for sudden contraction when changing suddenly from the mental-spiritual to material." (254-68)

In the body we find that which connects the pineal, the pituitary, the lyden, may be truly called the silver cord, or the golden cup that may be filled with a closer walk with that which is the creative essence in physical, mental and spiritual life; for the destruction wholly of either will make for the disintegration of the soul from its house of clay. (262-20)

For as we find this entity has more than once been among those who were gifted with what is sometimes called second sight, or the super-activity of the third eye. Whenever there is the opening, then, of the lyden (Leydig) center and the kundaline forces from along the pineal, we find that there are visions of things to come, of things that are happening. (4087-1)

"(Q) Have I ever caught glimpses of past lives, or are these things more dreams and fancy?

(A) The entity has caught glimpses of past lives when it has gone out of itself or has allowed the energies of the Kundaline force to pass along the centers of the body. Beware, unless ye are well-balanced in purposes ..." (5399-2)

# The Leydig (Lyden) and Pineal Glands

(Posted on: April 29, 2013 by David McMillin)

(Note: In the Cayce readings, the terms Leydig and lyden refer to the same gland. This will be explained below.)

There is a strong biological/physiological dimension to opening the door to higher consciousness. As seen in the video overview for this lesson, in recent decades this has been demonstrated by the use of drugs to alter consciousness. Furthermore, research has been conducted in the field of neuroscience to study the associated physiological processes in the nervous system, most notably in the brain itself.

The Cayce approach to understanding and working with opening the door of consciousness affirms the strong physical aspects while providing a more comprehensive perspective. Yes, the brain and nervous systems of the body (and particularly the “sympathetic nervous system”) are involved in altered consciousness. But the glands (and especially certain endocrine glands identified as “spiritual centers”) are also key components of this process. And in particular the Leydig and pineal glands were cited in the Cayce readings as serving a pivotal role in the opening and closing of the door to higher consciousness at a physical level. These two glands were called the “seat of the soul.”

## The Seat Of The Soul

Reading 281-13 was one of the core readings used in the creation of the meditation section created by the first study group. This reading lays out the premise of the Leydig and pineal glands as the “seat of the soul’s dwelling” that is awakened during deep mediation:

As has been given, there are DEFINITE conditions that arise from within the inner man when an individual enters into true or deep meditation. A physical condition happens, a physical activity takes place! ... there is the arousing of that stimuli WITHIN the individual that has within it the seat of the soul's dwelling ... it rises from the glands known in the body as the lyden, or to the lyden [Leydig] and through the reproductive forces themselves ... The spirit and the soul is within its encasement, or its temple within the body of the individual - see? With the arousing then of this image, it rises along that which is known as the Appian Way, or the pineal center, to the base of the BRAIN, that it may be disseminated to those centers that give activity to the whole of the mental and physical being. (281-13)

Note that the activity that is awakened rises from lyden and then passes through the reproductive organs. This is a key point – the lyden gland is not in the reproductive system (in terms of anatomy) but its activity stimulates the reproductive organs (in terms of physiology). We will be coming back to this point later because it is easy

to become confused about the location of the Leydig gland and the difference between the Leydig gland and the cells of Leydig. Here is another excerpt that concisely defines the seat of the soul with regard to the Leydig and pineal glands:

... the genitive organism [reproductive system] is as the motor, and the Leydig as a sealed or open door ... Hence these may literally be termed, that the pineal and the Leydig are the SEAT of the soul of an entity. (294-142)

In addition to the Leydig and pineal glands being described as a sealed (closed) or open door that are the seat of the soul, note the differentiation between the reproductive system as “motor” and the Leydig that functions like a switch that turns the motor on. As has been noted and will continue to be emphasized as we proceed, the Leydig gland is not located in the reproductive system but its activity stimulates or activates the reproductive organs. For now, let’s stay focused on the Leydig and pineal glands as a door within the body that can be opened to allow access to higher states of consciousness, including psychic phenomena:

... the Leydig gland, [Leydig] which has within itself that closed door, or open door, as makes for activity through that to the base of the brain, or the PINEAL gland – as is at the base of the brain itself – which opens up for its activities and associations to those other portions of the brain ... (294-141)

The Leydig, [Leydig] or 'closed gland', is the keeper – as it were – of the door, that would loose and let either passion or the miracle be loosed to enable those seeking to find the Open Door, or the Way to find expression in the attributes of the imaginative forces in their manifestation in the sensory forces of a body ... (294-140)

The above quotes come from readings for Edgar Cayce (294) to explain his psychic process. Thus we find another aspect of opening the door at the physical level as a means to altered consciousness in service to others.

Edgar Cayce scholar Mark Thurston has pointed out the unique relationship between the Leydig and pineal as a door in consciousness during meditation:

**And so, a special relationship exists between the cells of Leydig and the pineal (i.e., between the closed and the open door). The readings suggest that the most effective way to work with meditation is to raise the energy associated with the cells Leydig *directly* to the level of the pineal temporarily by-passing the other lower centers. That energy then awakens the highest center (associated with the pituitary) and flows back down to cleanse the patterns of consciousness related to the lower centers. (Thurston, 1976, p. 88)**

This excerpt very nicely emphasizes the activity of the Leydig and pineal as a door in consciousness that can be opened during meditation. The reference to the “cells

of Leydig” when discussing the Leydig gland is actually quite common amongst Cayce scholars and writers. However it is problematic and can be confusing. For instance, Paul Johnson, in his book *Edgar Cayce in Context (The Readings: Truth and Fiction)*, used the common association of the Leydig (lyden) gland with the cells of Leydig as example of how the readings were sometimes mistaken. Johnson’s logic was based on the fact that the cells of Leydig secrete testosterone in males, therefore females would not have a Leydig gland. There are a couple of fallacies here, but the main one is identifying the Leydig gland as the cells of Leydig. The Leydig gland is not the cells of Leydig. There is an actual Leydig gland. Both males and females have this gland, just as the readings insist. We will cover this in detail in the next section. This is an important point for me, because I don’t like to see the readings criticized based on inaccurate data.

### **The Leydig (Lyden) Gland**

(Q) The leydig gland is the same as that we have called the lyden, and is located in the gonads.

(A) It is in and above, or the activity passes through the gonads. Lyden is the meaning - or the seal, see? while Leydig is the name of the individual who indicated this was the activity. You can call it either of these that you want to. (281-53)

This is a very interesting and important excerpt in our understanding of the Leydig gland and is also fascinating from the standpoint of Edgar Cayce’s psychic process. There are two important aspects to the question cited above: (1) The synonymous meaning of Leydig and lyden; and (2) The location of this gland.

The first question is easy: Yes, both terms (Leydig and lyden) refer to the same gland. And in fact they are used interchangeably in the readings. When the biological or strictly physiological aspect of the gland is emphasized, it is often called the Leydig, in reference to the man who discovered it and its biological function. When the metaphysical or symbolic aspect of the gland is emphasized, the term “lyden” is typically used to signify the “closed” or “sealed” nature of the gland in its normal state. Apparently, in historical times the word lyden meant “sealed” or “shut.”

With regard to the location of this gland, it is a bit more complex. The question itself may have contributed to the confusion. Edgar Cayce’s psychic process was affected by many factors, including the consciousness, intent and understanding of the person asking the question. So the wording and assumptions of the question could bias or influence the answer by Cayce. This effect was described in the readings themselves with the insistence that people pay particular attention to how and why they asked questions.



In the above excerpt the questioner has not only assumed that the terms Leydig and Lyden refer to the same gland (a correct assumption), but also that this gland is located in the gonads of the reproductive system (testes in males, ovaries in females). The reply by Cayce appears to try to correct this assumption while also being influenced by it. It seems that the anatomical location of the Leydig gland is above the gonads but its physiological activity is through the gonads. This will require some careful thought and study of other related readings. Let's begin with the man whose name is associated with the gland.

Franz Von Leydig was a famous and well-respected biologist who discovered the cells of Leydig in 1850 and the Leydig gland in 1892. Let's be clear: These are two different discoveries of different anatomical and physiological entities. They are not the same, even though some Cayce scholars have interpreted them in that way, as was noted in a previous section.

The cells of Leydig discovered in 1850 by Dr. Leydig are interstitial cells located primarily in the reproductive glands of males and are best known for the production of testosterone, a sex hormone associated with masculinity. Interstitial means that the cells of Leydig are scattered throughout the tissue rather than being grouped together as a unit. So although the cells of Leydig secrete an important hormone (testosterone), properly speaking the cells of Leydig cannot be considered a gland, at least not as we normally define gland.

On the other hand the Leydig gland, discovered in 1892, is a distinct unit of glandular tissue. According to Franz Leydig, the Leydig gland is located in the mesonephros tissue in vertebrates. This places it between the reproductive tract and kidneys. Its function is unknown. Dr. Leydig thought its role was to stimulate movement of spermatozoa. So while the Leydig gland is anatomically distinct and separate from the reproductive system, there may be a physiological connection between the Leydig gland and the reproductive system (at least in males). This is exactly how the Cayce readings described the anatomy and physiology of the Leydig (Lyden) gland. It is separate from the reproductive system anatomically (situated above in location) while its physiological activity (presumably via the chemicals it secretes) affects reproductive functioning.

Leydig's discoveries lay dormant for decades, as it was almost 100 years before medical science began serious research on the cells of Leydig in the 1950s. Now there are hundreds of articles on Medline documenting the functions of these cells. It is certainly understandable why Cayce scholars would have noted this large and growing body of research and drew an association with the readings' use of the Leydig.

In contrast, the Leydig gland has yet to be rediscovered. When Edgar Cayce spoke of the Leydig or Lyden gland, he always called it that – a gland. He never called it the “cells of Leydig.” In one particularly explicit instance, he observed that this

gland (which is normally about the size of a small pea) had become engorged to the size of a wren's egg. The person was suffering from schizophrenia.

(Q) What is the lyden [Leydig] gland and where located?

(A) Lyden [Leydig] meaning sealed; that gland from which gestation takes place when a body is created through coition, or inception, through conception of two bodies meeting in creating a body. Located in and above the gland called genital glands, see? In the male, above the glands corresponding to testes. In the female, that above gland responding to testes in the male. Here in THIS particular case, near the size of a wren's egg. Nominally should be about the size of a small pea. (3997-1)

Here are several key points to consider based on this excerpt:

- The lyden/Leydig is a discreet glandular entity, a ball of glandular tissue that is normally about the size of a small pea but had become swollen to the size of a wren's egg. This description only makes sense in relation to the Leydig gland and not the scattered, interstitial cells of Leydig.
- In the male, the lyden/Leydig gland is located "above the gland called the genital glands." In the female, the lyden/Leydig is "above gland responding to testes in the male." So in both cases, the Leydig gland is anatomically above the reproductive system. This is consistent with the anatomical location of the Leydig gland as noted by Franz Leydig.
- Although anatomically above the reproductive system, the physiological activity of the Leydig affects (or is directed to) the reproductive organs in both males and females. This is also consistent with the physiology of the Leydig gland as noted by Franz Leydig. So the gland is above, but its activity passes through the reproductive organs.

From Cayce's perspective, pathology of the Leydig gland was sometimes associated with psychiatric and neurological conditions such as schizophrenia, manic-depressive disorder, and epilepsy. Cayce also linked the Leydig gland to psychological and spiritual development and functioning. Hence, opening the sealed or closed door associated with Leydig gland is a powerful and sacred process, that can sometimes result in unpleasant or even pathological (psychiatric/neurological) conditions if the awakening process is becomes distorted.

## **The Pineal Gland**

Like the Leydig gland, the pineal gland is surrounded by mystery. For centuries the pineal has been associated with paranormal phenomena and insanity. Eastern philosophies have tended to view the pineal as an important "chakra" or energy vortex, which, if activated, opened the individual to psychic experiences and

cosmic vision. Contemporaneous Western philosophies also attached mystical significance to the pineal:

**The ancient Greeks considered the pineal as the seat of the soul, a concept extended by Descartes, who philosophically suggested that this unpaired cerebral structure would serve as an ideal point from which the soul could exercise its somatic functions. Descartes thus attributed to the pineal a prominent function in uniting the immortal soul with the body. Being influenced by this thesis, many 17th and 18th century physicians associated the pineal causally with “madness,” a link that has been uncannily prophetic for the present day. (Miles & Philbrick, 1988, pp. 409-410)**

The relatively frequent references to the pineal in the Cayce readings reflect the importance that the readings attached to this gland. During the early decades of the twentieth century when Cayce was giving his readings, the pineal was widely regarded as a vestigial organ of little physiological significance. The readings acknowledged the prevailing view of medical science by describing the pineal as a “mass without apparent functioning” (294-141). However, the readings continued to insist upon the preeminent role of the pineal as a major mediator of physio-spiritual processes. Interestingly, the modern research literature suggests that contemporary views regarding the pineal are rather expansive and tend to support the readings’ insistence that the pineal is much more than a dormant, vestigial organ.

### **The Pineal System**

To fully appreciate Cayce’s perspective of the pineal, it is necessary to discuss the various ways in which the term pineal was used in the readings. Although the term pineal was often used to designate a discrete, glandular entity in the center of the brain (a notion consonant with contemporary views of the pineal), the readings also occasionally

spoke of the pineal as if it were a system. This is more than just a problem of semantics, for in the readings the “pineal system” represents the interface of mental and spiritual dimensions within the body—it was described as the body/mind/spirit connection.

When viewed as a system, other terms were often associated with the pineal, such as the “cord of life,” the “silver cord,” the “Appian Way,” and the “imaginative system.” In this context, the pineal seemed to be regarded as a life energy system as well as a glandular entity. This perspective is congruent with certain Eastern religions and occult traditions which emphasize the paranormal aspects of pineal activity by labeling it a major “chakra,” or energy center in the body. In the Cayce readings, the energies associated with the pineal system carry several designations including: “kundalini,” “kundaline,” “life force,” “psychic force,” “aerial activity,” and “creative energy.”

The status of the pineal as a system is established in the readings by noting the diversity and essentiality of its functioning. The pineal system was said to function through nerve impulse (e.g., 2197-1, 4800-1), glandular secretion (e.g., 567-1, 2200-1), and vibratory energies such as the life force or kundalini energy (e.g., 281-53) while mediating numerous processes including fetal growth, sexual development and functioning, and alterations in consciousness. Two brief excerpts from the readings are provided to portray the physiological and psycho-spiritual parameters of the system:

... for the PINEAL center is engorged, especially at the 3rd and 4th LUMBAR and the 1st and 2nd cervical ... the mental capacities as related to the imaginative system refuse to coordinate with the rest of the activity of the body ... as we have indicated, a constitutional condition, you see, which affects the glands of the body, as related to the pineal—which runs all the way through the system and is the GOVERNING body to the coordinating of the mental and physical. (567-1)

In this particular body [Edgar Cayce] through which this, then, at present is emanating, the gland with its thread known as the pineal gland is the channel along which same then operates, and with the subjugation of the consciousness – physical consciousness – there arises, as it were, a cell from the creative forces within the body to the entrance of the conscious mind, or brain, operating along, or traveling along, that of the thread or cord as when severed separates the physical, the soul, or the spiritual body. (288-29)

These excerpts contain some important examples of the diverse influences attributed to the pineal system. The references to “the gland with its thread known as the pineal” and “the pineal—which runs all the way through the system and is the governing body to the coordinating of the mental and physical” indicate the anatomical expansiveness of this system. The “thread” or “cord” which emanates from the pineal gland may be physical (e.g., nerve tissue), nonphysical (e.g., “vibratorial” or subtle energy), or both. The readings are particularly vague on the subject.

With regard to the pineal as part of the “seat of the soul” (along with Leydig gland), consideration of the pineal as a system makes the relationship between Leydig and pineal even more fascinating and mysterious. The Leydig is within the pineal (i.e., pineal system) as was described in the following explanation of the source of seizures in a case of epilepsy:

(Q) From what part of the body do the [seizure] attacks originate? and why does body lose consciousness during attack?

(A) From the solar plexus to that of the lyden [Leydig] gland, or through the pineal. The lyden [Leydig] is IN the pineal, see? (1001-9)

Fascinating, isn't it?!

(Q) How can I overcome the nerve strain I'm under at times?

(A) By closing the eyes and meditating from within, so that there arises - through that of the nerve system - that necessary elements that makes along the PINEAL (Don't forget that this runs from the toes to the crown of the head!), that will quiet the whole nerve forces, making for that - as has been given - as the TRUE bread, the true strength of life itself. Quiet, meditation, for a half to a minute, will bring strength - will the body [if the body will] see PHYSICALLY this flowing out to quiet self, whether walking, standing still, or resting. Well, too, that OFT when alone MEDITATE in the silence - as the body HAS done. (311-4)

Also we find the inclinations for the entity at times to become, when aggravated, rather severe in its criticisms of others. This should be tempered; for what one says of another will usually be one's own state also - in one form or another. (1669-1)

Know in self that the greater part is ever within self when trouble arises between self and daughter, between self and neighbor, between self and husband. For that we think, that we give voice to in condemnation of others, we will find within our own selves. (3457-1)

# Adoption

(Posted on: May 1, 2013 by David McMillin)

**(NOTE: While serving as mentor for an online verion of "A Search For God" study group the question of adoption arose. A grandmother of two adopted children accepted the premise that we each choose the time, place and circumstances of our soul's entry into the earth, but wondered if adopted children feel displaced or lose their direction when they must adapt to people and places they did not choose. She wondered if the readings ever addressed this issue. - David McMillin**

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Yes, the readings did address the dynamics of adoption from a metaphysical perspective, that was also quite practical. Here is some information from the Cayce readings that you may find helpful.

As a general principle, the readings insist that all important relationships in our lives are not accidental but are actually a renewing of past life associations. If this is true in general, one would expect it to apply as well to adoptions.

The most notable instance in the Cayce readings was a case of two adopted sons (3340-1; 3 years old and 3346-1; 10 months old) who received readings on the same day (October 25, 1943). There were several direct questions relating to the adoptions. The readings for these adopted sons stated that there were past life connections between the parents and sons and between the sons themselves. Fascinating information and you can follow up on this if you think it will be useful to you in your own journey, or for your grandchildren. Here are a couple of excerpts to give you a sense of how the readings approached the questions:

(Q) Has the entity in previous incarnations been related by blood or marriage to his adoptive parents, [2998] and [3107]; if so, what was the relationship, giving the names of the parties and the date?

(A) These should be paralleled by comparisons, and we will find that they have been closely associated. The entity depends upon him from the Egyptian as well as the Persian experience. So, set him aright.

(Q) In the present incarnation, did the entity know that his physical parents would do no more for him then furnish his physical vehicle, and did he know that he would become the adopted son of [2998] and [3107]?

(A) Not as individuals. As a condition in the love of fellow man, yes.

(Q) If so, was this his voluntary choice or the result of karma?

(A) What would you say, with the opportunities that you have to offer to the entity,

knowing especially of the experience before this? How well the entity has studied that life, and it's a very good one too! You attracted it through that manner.

(Q) What general problems or experiences are to be solved or shared by the entity and his adoptive parents?

(A) As indicated in the problems that are to be met, the warnings and the manner in which there may be the building up of the personality and the individuality by suggestions. (3340-1)

Some of the same questions were asked in the readings for the other adopted son. I thought this one was particularly interesting, since the baby was only 10 months old when this reading was given:

(Q) If so, was this his [the baby's] voluntary choice [to be adopted by these parents] or the result of karma?

(A) Voluntary choice. (3346-1)

Here are a couple more random excerpts about adoption from other readings that may also be of interest to you:

(Q) Would it be well to tell the body that she is an adopted child?

(A) This will necessarily depend upon the reactions of the body, and as to whether or not from the general environs it is indicated that there are resentments. If this is done, then, it should be in the manner in which this may be the basic thought: that a mother, a father, may not choose one that may be born to them, except spiritually. In adoption, the choice may be spiritual and material. (3673-1)

(Q) What have been my past associations with my adopted son, [...]? What are the urges and how can I best help him in this experience?

(A) In the Palestine experience he was among the children of those who were persecuted, whom ye cared for. And thus that sheltering, that closeness of purpose that has come and will be. Train the child in the way of the Lord, and when he is old, he will not depart from same. (2787-1)

I hope this is helpful. Best wishes, Dave

# Know Thyself Resources

Some Cayce quotes to get you started:

In the spiritual forces and study, know - to know the world without, one must first know the world within. For of the earth is the physical man made, but of the UNIVERSE is the mind and the soul infinite. And thus the study of self becomes the first and foremost in the experience of him that would be a good neighbor, a good father, a good friend. And in him that would be the greater in any experience or capacity is the ability to serve those that are - as self - made in the image of the Maker. For as ye do it unto the least of thy brethren ye do it unto thy God.

Then, to be to thy neighbor that as ye would have thy Father, thy brother, thy God be to thee, is indeed being a channel through which the glories of that ye may worship as thy ideal may act in such a manner as to make the leaven - as He gave - that leaveneth the whole lump.

Know thyself if ye would know thy God, if ye would be of a service to thy brother. (1256-1)

First knowing self - for in knowing self one finds God. (97-2)

Then, the first law of knowing self, of understanding self, is to become more and more sincere with that thou doest in the relationships one to another. For the proof of same is the fruit thereof. And when thou hast found the way, thou showest the way to thy brother. (261-15)

As has been given from time immemorial, seek to know thyself. Not as an egotist but the ego within self, the I AM consciousness ... (440-20)

And each soul must know itself to be itself and yet one with God. That's Christianity! (254-114)

First make an analysis of self, of self's relationships, of the impelling influences that cause others to act in their manners in the present. Do not condemn self, do not condemn another; but leave the activities that would bring about condemnation rather in His hands, who requireth at the hands of all that there be meted, "As ye would that should be done to thee, do ye even so to thy fellow man!" (290-1)

Know thyself first. Look within thine own heart. What is it ye would purpose to do? Satisfy thine own appetites? Satisfy thine own desire for power or glory, for fame or fortune? These, as ye have experienced and as ye know within thy deeper self, easily take wings and fly away. Only those things that are just, those things that are beautiful, those things that are harmonious, that arise from brotherly kindness, brotherly love, patience, hope and graciousness, LIVE. (1776-1)



Also we find the inclinations for the entity at times to become, when aggravated, rather severe in its criticisms of others. This should be tempered; for what one says of another will usually be one's own state also - in one form or another. (1669-1)

For each soul, each entity, CONSTANTLY meets self. And if each soul would but understand, those hardships which are accredited much to others are caused most by self. KNOW that in those you are meeting THYSELF! (845-4)

Each individual constantly meets self. There are no coincidences, or accidents, that arise in the meeting of people or individuals. (2074-1)

For that one cannot endure within itself it finds as a fault in others. That thou findest as a fault in others is thine own greatest fault, ever! (815-2)

For to all: Ye may meet thy Maker in thine own self. Hence it is necessary that what we hate in ourselves or our associates BECOME that we see in the experiences of life, which will make for each an understanding. (288-37)

Know in self that the greater part is ever within self when trouble arises between self and daughter, between self and neighbor, between self and husband. For that we think, that we give voice to in condemnation of others, we will find within our own selves. For the Lord thy God is one. And where ye condemn, so are you condemned. As ye forgive, so are ye forgiven. (3457-1)

It is not that the daughter has taken judgement against you. You have taken judgement against that which she worships, which she adores. The trouble lieth within self, as it does concerning thy husband. It is within self that ye must find thy answer. (3457-1)

Know that the fault ye find in others is a reflection of a fault in thyself. Be to others just as you would have others be to thee, and ye will remove much of that. (1688-9)

Know thyself, then, to be as a corpuscle, as a facet, as a characteristic, as a love, in the body of God. (2533-7)

Hence as has been given, know thyself, in whom thou believest! Not of earthly, not of material things, but mental and spiritual--and why! And by keeping a record of self--not as a diary, but thy purposes, what you have thought, what you have desired, the good that you have done--we will find this will bring physical and mental reactions that will be in keeping with the purposes for which each soul enters a material manifestation. (830-3)

For the beginning of knowledge is to know self and self's relationship to God! Then the relationship to the fellow man; then material knowledge to any entity, any soul, may become valuable, worth while, aggressive, advancing - success! (1249-1)

(Q) How can this body reach the highest mental and spiritual development, Mr. Cayce?

(A) By the study of self first and make a personal application to self, then you will understand others. (4264-1)

For the soul liveth, and is a portion of the Creative Energy, and it returns to the Whole, yet reserving in itself the oneness in the ability to know itself individual, yet a portion of the Whole. (136-70)

For the Lord thy God is One; and the soul, the entity, is that portion that may be - with the application of self - made one with the Creative Forces or God. Yet it is capable, with that gift of eternal force within self, to KNOW itself separate but one WITH the Creative Forces. (873-1)

For each soul has and does become aware of its separation from the Father, God. It seeks not justification in itself but through the promises in Him to again come into that presence, that consciousness, that oneness in such a manner as to know itself to be itself, yet one with that Creative Force or God - even as He. (1610-2)

That it, the entity, may KNOW itself to BE itself and part of the Whole; not the Whole but one WITH the whole; and thus retaining its individuality, knowing itself to be itself yet one with the purposes of the First Cause that called it, the entity, into BEING, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of BEING. (826-11)

The soul, then, must return to its Maker; the WILL being that factor which may be used to carry the entity, the soul, back to the First Cause, to identify itself as being an entity worthy of acclaiming the name that makes it ONE WITH the Whole yet known to be itself, a part of the Whole. (633-2)

Know that it is not all just to live, - not all just to be good, but good FOR something; that ye may fulfil that purpose for which ye have entered this experience. And that purpose is that you might know yourself to be yourself, and yet one with the Creative Forces, or God. (2030-1)

... that gift of the Father to each soul that it may be one with Him, yet know itself to be itself and one with Him. (818-1)

All of these are urges but none of these surpass the will of the entity as a whole - that which is the gift of the Creative Influence or Force, or God, to each soul; that it, that soul, that entity, may know itself to BE itself yet one with the Creative Forces. (880-2)

For the Creative Forces are more even than companionship; for the heritage of each soul is to know itself to be itself yet one with that Creative Force. (1000-10)

For a man is a little lower than the angels, yet was made that he might become the companion of the Creative Forces; and thus was given - in the breath of life - the individual soul, the stamp of approval as it were of the Creator; with the ability to know itself to be itself, and to make itself, as one with the Creative Forces - IRRESPECTIVE of other influences. (456-1)

The will of the entity is that gift of the Creator, or that portion which makes it an entity, an individual; with the ability to know itself to BE itself yet one with that desired - whether knowledge or truth or good, or bad or evil or what! (1522-1)

Know that there is no influence within self, however, or without self, that may surpass the human will; which may overcome, alter or change ANY of those urges that may arise in the experience. The will is that birthright which makes each individual entity an INDIVIDUAL soul; thus with the ability to know itself to BE itself, and yet separate from the influences about it. But to attain to that oneness which is the ability of each soul, in its experiences in whatever sphere of activity it may attain, is the purpose of consciousness in any sphere or dimension. (2520-1)

(Q) Give meaning and pronunciation of the word J-A-H-H-E-V-A-H-E.

(A) Java; meaning the ability within itself to know itself to be itself and yet one with, or one apart from, the infinite; to be a part of that realm of helpers; to know self as a part of and in that realm where the angels are, or in that realm of the individuals who have been, who are, with the Announcer, the Lord of the Way, and who have attained the consciousness of the Christ-within. (2533-8)

Know that no influence, no astrological urge, no experience exceeds the will of the individual; that gift from its Maker which makes the individual able to know itself to be itself and yet one with the Creative Forces or God. (2564-3)

While there are those influences, those urges latent and manifested, know that no urge surpasses the will of the entity, - that birthright given each soul that it may know itself to be itself and by choice become one with the Creator, or magnify self in its associations in material life. (2571-1)

It is true, then, that there are latent and manifested urges, manifested abilities, manifested virtues, manifested faults, in the experience of each entity. These faults, these virtues may be pointed out, yet the usage, the application of same is of free will - that which is the universal gift to the souls of the children of men; that each entity may know itself to be itself and yet one with the universal cause. (2620-2)

The activities in Uranus bring the extremes, and yet patience, yet turmoil. These are the characteristics or the influences in which the entity finds itself at times in turmoil as to choices that may be made. These, as should be interpreted, - no influence or urge surpasses the will of the individual entity, the birthright given of

the Father that each entity may make the choice, may know itself to be itself and yet one with the Father. (2624-1)

Know, no urge surpasses the individual will of an entity, that birthright of each soul, that gift of the Creative Forces that makes or causes the individuality in an entity, the ability to know itself to be itself and yet one with the Creative Forces. (2629-1)

(Q) Will the entity's style be individual?

(A) The more the entity applies self to those forces as are emanations from the Spirit, that become AS the self through the application of the mental forces OF the entity individually; more INDIVIDUALITY MUST be that as emanates, whether in writing, drawing, painting, or what not. THAT'S individuality! Personality is that seen by others. Individuality is that which shines out from within, separating one from another. Though one may be but a dot, that dot remains ever individual! Though it may be in line with many lines, yet it - the individual entity - the gift from the Creative Energy, that would have emanations to be within self! yet a portion of the whole. The nearer one becomes to that which will give its INDIVIDUALITY - yet losing itself in the whole - the MORE individuality one attains! (345-2)

The purpose of the entity in the earth, is that it may know itself, also to be itself, and yet at one with the Creative Forces, fulfilling those purposes for which the entity comes into the earth; accepting, believing, knowing then thy relationship to that Creative Force. (3508-1)

These others are also necessary in their elements, and these may be made, and the body may so build that, that necessary element may be creative within the system itself, through that same consciousness as brought life, health, and BEING to all creative energy as manifests itself through a living, moving organism in the physical self, able to KNOW itself to be one WITH the whole, yet NOT the whole, but manifesting that portion of same in its particular sphere or environ. (900-453)

As the entity goes on and on, and passes through these spheres - the sun, the planets, the earth - it develops TOWARDS - taking all, being a portion of all, MANIFESTING all - to carry that back to that source from whence it came; giving the ability to become one WITH the whole, yet NOT the whole, and knowing self to be itself, a portion OF the whole, and one WITH God. (413-1)

It should be understood that Life is One, that each soul, each entity is a part of the Whole, able, capable of being one with the Source, or the Universal Power, God, yet capable of being individual, independent entities in their own selves. (294-155)

What, then, is the first cause of man's expression? That he may know himself to be himself and yet one with the Father; separate, yet as Father, Son and Holy Spirit are

one, so the body, the mind, the soul of an entity may also be at-one with the First Cause. (815-7)

God, the first cause, the first principle, the first movement, IS! That's the beginning! That is, that was, that ever shall be! The following of those sources, forces, activities that are in accord with the Creative Force or first cause - its laws, then - is to be one with the source, or equal with yet separate from that first cause. (262-52)

That thou mayest have been called, this, that and the other name may make for confusion to many. But when ye say Creative Force, God, Jehovah, Yahweh, Abba, what meanest thou? One and the same thing, carrying through in the various phases of thine own consciousness; or of those who in their activities seek, as thou (if thou seekest aright), to be one with Him yet to KNOW self to BE self, I AM, in and with the GREAT I AM. The Destiny of the Body, then, lieth with the individual. (262-86)

For a man is a little lower than the angels, yet was made that he might become the companion of the Creative Forces; and thus was given - in the breath of life - the individual soul, the stamp of approval as it were of the Creator; with the ability to know itself to be itself, and to make itself, as one with the Creative Forces - IRRESPECTIVE of other influences. (1456-1)

The companionship in God is being one with Him; and the gift of God is being conscious of being one with Him, yet apart from Him - or one with, yet apart from, the Whole. (5753-1)

Do you ever find two blades of grass alike? Ever find two leaves on a tree alike? No. But all are the handiwork of God. So, with individual souls, with their complexities of activity. And each soul must know itself to be itself and yet one with God. That's Christianity! (254-114)

In giving then the interpretations of the records for the entity, we find the entity was born under those astrological aspects not because of the position of a star or a planet or any phase, but rather is the entity AS a living soul a part of the whole universe. And as God is, the entity, the soul is.

As to what the entity has done about God, then, brings it INTO relationship WITH the universe under certain environments; with the characteristics, with the emotions, with the desires. That the will is the birthright, that the entity might be one with God, is the gift to each child, to each son, to each daughter; that they may become one with Him, yet conscious of being themselves. (1765-2)

For, as each soul is a part of the whole, individual in itself through the mind of the Creative Forces, it is thus - as a soul - a co-worker with or against that first cause or principle. (2113-1)

Study again and again, self - and through this as is given, find that self is a portion of the Whole, and such a portion that others may be awakened to the oneness of man with the divine energy, that brings into being those that would serve Him. (2365-2)

Or, as we have given as to how a soul becomes conscious, aware, of its contact with the universal-cosmic-God-Creative forces in its experience; by feeding upon the food, the fruits, the results of spirit, of God, of Life, of Reality: Love, hope, kindness, gentleness, brotherly love, patience. THESE make for the awareness in the soul of its relationship to the Creative force that is manifest in self, in the ego, in the I AM of each soul, and of I AM THAT I AM. (378-14)

That it, the entity, may KNOW itself to BE itself and part of the Whole; not the Whole but one WITH the whole; and thus retaining its individuality, knowing itself to be itself yet one with the purposes of the First Cause that called it, the entity, into BEING, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of BEING. (826-11)

Here it would be well for a discussion or interpretation of personality and individuality. Sufficient for the moment: Individuality is the soul's relationship to that as its ideal in the measures of will and desire as is in accordance with what has been the ideal. Personality is that desire or purpose manifested that one desires others to see in self, rather than the development even having been in the material experience of the entity as a greater expression of the individuality. (294-185)

First analyze its own personality and its own individuality. See the difference. Don't just think on it. Write it upon a piece of paper, what you really think about another personality and what you say to that person. How near are they alike? In that you may see your personality, or that you would have others to see, and that which you really are within yourself. These may be measured, then, by what is the ideal manner should these arise from spiritual. Or are the activities of self first judged from the material needs or necessities? and then make those mental and spiritual aspirations conform to same, or shall it be the reverse? For all things (whether of mind or of matter) arise from the spiritual concept, and it depends upon the sincerity and with what spirit an entity uses these as to the abilities of the entity to control others! Should it be changed as the ideal way, should the change be for thine own good or for the good of all concerned? (5079-1)

# Ideals Resources

... what thy destiny is depends upon what ye will do with thyself in relationship to thy ideal. (2021-1)

And O that all would realize, come to the consciousness that what we are - in any given experience, or time - is the combined results of what we have done about the ideals that we have set! (1549-1)

First, know thine own ideal - spiritual, mental and material; not as to what ye would have others do, but what ye would do for others. (2331-1)

What is manifested in the material affairs or activities of the entity is first perceived or conceived in the spiritual imports of the entity. These are cultivated or entertained in the mental and thus physical results are evidenced. Thus it behooves the entity, in its analyzing of self and in its preparation, to apply that within its experience as to be a better channel for that the entity would entertain as an ideal, that it knows first within self as its ideal - spiritually; not merely that the entity may think, but set it down in black and white. (3198-3)

An ideal, then, CANNOT, SHOULD not, WILL not, be that that is man-made, but must be of the spiritual nature - that has its foundation in Truth, in God, in the God-head, that there may be the continual reaching out of an individual, whether applied to the physical life, the mental life, or the spiritual life; knowing that FIRST principle, that the gift of God to man is an INDIVIDUAL soul that may be one WITH Him, and that may know itself to be one with Him and yet individual in itself, with the attributes OF the whole, yet NOT the whole. Such must be the concept, must be the ideal, whether of the imaginative, the mental, the physical, or the spiritual body of man. All may ATTAIN to such an ideal, yet never become the ideal - but ONE WITH the ideal, and such an one is set in Him. (262-11)

So in interpreting the experiences of the entity in all of its phases, study to show self approved unto God or unto thy ideal. This is saying, then, choose an ideal in spiritual aspects of your life; not merely saying as ye read the tenets of this group or organization "These are good - I accept these," No! Those are the tenets of others. Read thyself. Set not only in mind but on paper what the entity believes. (3409-1)

First big job is to conquer self! Know the ideal. Do apply it in self. Learn to live with self and you'll learn to live with others. People are not different from yourself. They have ideas also and they may be just as near right as self. But there is an ideal way. How? Living with others. (5392-1)

Hence in this experience, from those sojourns between, the entity has sought that answer to what IS ideal - what IS that that man in his experience, in his



relationships, considers ideal? If this be true, there is an ideal; there is idealism and there are idealistic influences - yet AN ideal! That that is Truth is growth! For what is truth today may be tomorrow only partially so, to a developing soul! So, the ideal is that which - as truth - grows towards a constructive nature in the experience of each soul; not self-indulgence, not self-glorification, not self-gratification, but that which BEING the basis for expression may be glorified, may be kept as a standard - NOT self! (1297-1)

Ideas may be as thoughts, made criminal or miracles. Be sure the ideal is proper. Follow that irrespective of outside influence. Know self is right, and then go straight ahead. (1739-6)

First know in self in what thou hast believed, and then set that as the ideal ... And when the darker days come, and when the shadows come that would make thee afraid, turn within and have a good time at scaring the bogies away from those that would fear, that would doubt. (815-2)

Know that no influence surpasses the WILL of the entity. Make that will, then, one with that which is the entity's ideal. (1089-3)

For there is only the one ideal in HUMAN relationships, and that is as that given by Him who IS the way, the truth, the light: "Love thy neighbor as thyself." (1598-1)

Study to know thyself in relationship to that ye choose as thy ideal. And let that ideal be set in Him, who is the way, the truth and the light. This does not mean becoming good-goody, no - far from it! Be able to look everyman in the face and tell him to go to hell--but live as He did, the lowly Nazarene! (2869-1)

Study, then, to know first thy own ideal - its author, as well as its ultimate end - in man. For, to be sure it must be creative, to live on and on. For good alone lives on. Evil perisheth with the day. Good is of God, and thus is eternal. (1662-2)

Friendships are only the renewing of former purposes, ideals. (2946-2)

... do not be afraid of giving self in a service - if the ideal is correct. If it is for selfish motives, for aggrandizement, for obtaining a hold to be used in an underhand manner, beware. If it is that the glory of truth may be made manifest, spend it all - whether self, mind, body, or the worldly means - whether in labor or in the coin of the realm. (1957-1)

Each entrance of an entity into a material experience is that it may better fit itself, through the application of an ideal in its experience, for a sojourn with that which is Creative - that influence or force in which all move and have their consciousness, their being. (1759-1)

If ye would find self, look within. Know what is thine own ideal - spiritual, mental, material... For judge not if ye be not judged - this is the law. When ye judge, the same judgement ye are passing to thyself. (3457-1)

... thus He that came into the earth as an example, as a way, is an ideal - is the ideal. They that climb up some other way become robbers of that peace, that harmony which may be theirs - by being at-one with that He manifested in the earth. (2537-1)

For as the body has understood, and as the body has experienced within self, unless the purposes, the ideals of individuals - no matter in what walk of life they be, whether in shining shoes or acting as president - unless they be founded in truth and in the SPIRIT of truth, they MUST be false in their ending! (462-10)

(Q) What do I do that is wrong?

(A) Who made us a judge over thee or anyone else? What are thy ideals? Parallel thy activities with thine ideals, not merely in mind but put it on paper so that you may study and take a lesson from same. (3249-1)

(Q) Have I progressed or not, in that previous incarnation, and during this present life time?

(A) Depends upon who is the judge! Judge not that ye be not judged. Know thy ideal, and check it with that. Not merely in mind, but put it on paper - see what it looks like! In some instances you'll be ashamed, in others it will open much good for thee. (3063-1)

But in the present the gain may be the greater if there will be set within self rather the spiritual ideal, and let others do as they may, but as for self - it will hold fast to that which is good; which means doing good to others, in little ways, in preferences, in gentlenesses, in kindnesses, even when these may be questioned by others... That these in self may find expression in the animal kingdom, in its beginnings, may not be amiss. For Life as it manifests, whether in the grass, the rose, the tree, the dog, the cat, the bird, the animal, IS a manifestation of that ye worship as God. (1367-1)

Thus the warnings that there be the sureness in self as to what is the ideal - not merely from a religious or theosophical or theological standpoint, but according to what is thy ideal of home, home life, friends, friendship, relationships with individuals, and the conditions as may surround the entity; physically, yes; mentally, to be sure; but above all spiritually. For this - the ideal, as it is set - should be not as to what others should do to make the ideal situation for self, but as to how self may apply itself in its ideal to BRING the ideal relationships with others! (2428-1)

In choosing and in analyzing self and the ideal, do not merely carry these in mind but put them, as it were, upon the paper in a manifested form. Write PHYSICAL. Draw a line, write MENTAL. Draw a line, write SPIRITUAL.

Put under each, beginning with the spiritual, (for all that is in mind must first come from a spiritual concept) what is thy spiritual concept of the ideal, whether it be Jesus, Buddha, mind, material, God or whatever is the word which indicates to self the ideals spiritual.

Then under the MENTAL heading write the ideal mental attitude, as may arise from concepts of the spiritual, in relationship to self, to home, to friends, to neighbors, to thy enemies, to things, to conditions.

Then write what is thy ideal spiritual, mental, material. What is the ideal material, then? Not of conditions but what has brought, what does bring into manifestation the spiritual and mental ideals. What relationships does such bring to things, to individual, to situations?

Thus an individual entity analyzes itself.

Then set about to apply the knowledge ye have attained, for ye will get ideas and that ideal. Ye may change them from period to period, as ye study them over. For as ye apply them they become thy ideals. To be just as theories they do not belong to thee, they are still theories so far as thy personal being is concerned. It's the application of same that counts. What do they bring into thine experience? These are well if ye will apply them. (5091-3)

... beginning with the spiritual, (for all that is in mind must first come from a spiritual concept) what is thy spiritual concept of the ideal, whether it be Jesus, Buddha, mind, material, God or whatever is the word which indicates to self the ideals spiritual. (5091-3)

The ideal cannot be made by mortals, but must be of the spiritual nature that has its foundation in Truth, in God. Know the first principles: 'The gift of God to man is an individual soul, which may be one with Him, and that may know itself to be one with Him and yet individual in itself, with the attributes of the Whole, yet not the Whole.' (262-11)

In the one [past life] before this we find during that period in the revolutions in now France. The entity was then among those that were in the way of being pulled both by political and church conditions in the experience. In the name Amelia, in the household of an officer of the guard to the king in the period, the entity sought to establish those connections, associations or relations between those that were of the patriots (as termed) and those of the peoples that rebelled. The entity gained and lost through the experience. Gained when keeping hold of an ideal as to the purposes of individual attainments in services to others; losing in the hold lost upon an ideal turned to the gratifying of own material and selfish desires; and, as may be termed, IN the law of self-preservation did the entity LOSE self as to its ideal. Hence some combativeness in the present experience, and this continual warring of ideas, purposes, aims, desires of the entity. Through many a trial has the entity passed, both as to the material DEVELOPMENTS in this experience and in the varied associations, in the varied surroundings, in the various attempts to stand alone; yet falling - for FAILING to hold TO the IDEAL. (1733-2)

But as has been indicated, first find SELF and what the ideal is; and as to whether this is of a selfish or a universal nature. For unless founded in spirit it must continue to bring disturbances mentally AND materially. (1082-3)

Each individual entity, whether aware of same or not, sets before self an ideal in the material world, in the mental world, in the spiritual world. (1011-1)

Yet DO NOT confuse the entity [seven year old daughter] or let its imaginations, by visions held before its IDEALS are set. Hence in its developing years set the ideals in the Christ CHILD, in the Christ's developing childhood, in the Christ as a lover of children, in the Christ that gave, "of such is the kingdom of heaven." (1179-2)

There is the physical body, there is the mental body, there is the spiritual body. They are one. They each have their attributes. They each have their weaknesses. They each have their associations. Yet they must be all coordinated. (1579-1)

As we find, there is the mental body, there is the physical body, there is the spiritual body. These are one, yet they each in their respective spheres with their attributes must - in making the better coordinations of these influences within a body - be considered; as to the necessary influences for the active influence upon these in their respective spheres. (516-3)

But if ye are attempting to have thy physical body doing just as it pleases, thy mental body controlled by "What will other people say?" and thy spiritual body and mind shelved only for good occasions and for the good impressions that you may make occasionally, there CANNOT be other than confusion! (1537-1)

# Faith Resources

Some Cayce quotes to get you started:

Hence, as has been termed by many, that FAITH - PURE faith - accepting or rejecting without basis of reason, or BEYOND the ken or scope of that as is perceived through that that man brings to his own activity through that of his five senses ... In the concepts then, as individuals in the group, in the first portion of this lesson let each so examine themselves in the light of that they have attained with the concept of their individual ideal, and we will find upon what faith is founded in THEIR experience. (262-14)

(Q) How can I so strengthen my faith so as to become a fitting channel of help in God's healing of my daughter, [275]?

(A) Magnify in the words of mouth, the acts of the body and hand, that as is GIVEN day by day. As the ideal is a growth, as the activities of the physical and mental consciousness through confidence brings that seeking of the mental and material body to awaken to the spiritual activities, so may the GROWTH in faith BRING the activating forces of the spirit that makes alive in the flesh. (262-14)

(Q) What is the comparative extent of my faith, and how may I extend and use it to achieve the most benefit?

(A) Just as given, faith is the essence of creative forces within the active force of that of an individual to which they apply themselves in the spiritual activity of their experience. So, in the application of that known to self as an expression of that faith as is manifest in every child of God - that in its active force puts that known into operation - does this grow, expand, or BECOME the basis OF the activities of self in those directions as necessary. (262-17)

... for without faith none may gain the highest development in the material or the spiritual plane; for when one may not have faith in that not seen, how may one expect that reflected from self to inspire others to faith in that the body-mind, the mental-mind, or the self represents? (369-3)

... faith is the essence of creative forces within the active force of that of an individual to which they apply themselves in the spiritual activity of their experience. So, in the application of that known to self as an expression of that faith as is manifest in every child of God - that in its active force puts that known into operation - does this grow, expand, or BECOME the basis OF the activities of self in those directions as necessary. (262-17)

To be sure, there must be faith irrespective of works, but faith without works is dead, or it bears little relationship. For, activity of spirit in the earth is not a latent but a very positive fact ... (3361-1)

As each have their own concept of faith, as to whether this is grounded in experience in relationship to life's activities in the material, or to the activities in the mental, depends much upon what has been held as the ideal of that individual. (262-14)

(Q) Could the entity receive a message at this time that her faith may be strengthened?

(A) Add unto thy faith works, that showeth forth those attributes that are expressions of His Spirit in the world. So shall it, the faith, become the evidence of things not seen, and His grace, His mercies, will abide with you whithersoever thou goest. (262-15)

(Q) Are my attempts at meditation accomplishing anything outside myself?

(A) These are but questionings of self, and questionings of the promises as are given! Might be termed lack of faith in self or the promise, for each thought, each atom, has its own weight as is expended in whatever direction it MAY be guided by the thought of self! To be sure, it ACCOMPLISHES, then, that in self and that outside of self. He that doubteth, then - doubteth self, doubteth Him! (262-17)

(Q) How can I strengthen my faith?

(A) Put that thou hast to the test in thine self. Know that, as it is used, it grows. (262-17)

Keep to those purposes, those attitudes of helpful helpfulness; that the opportunities accorded may be used in service to others. Such an attitude kept in the mental forces will bring the renewing of the faith in the divine, which is the heritage of every soul. (849-25)

For as the man thinketh in his heart, so is he. Then, if ye would not be condemned, condemn not. If ye would have faith, SHOW faith. If ye would have love, show love. (254-101)

Let the shadow pass. Look to the hope that springs anew, that has prompted thee to arise and go to them in His name. Be thou strong in the might of thy Lord. Be thou ready not as sacrifice, but as He has given, His pleasure rather is in service unto thy fellow man. Thus may the paths be made straight. Thus may those toils, those troubles, those conditions that have upset thee mentally, bring again the pure flowing spiritual aid into thy soul, thy body, thy mind. Keep those things near and dear. Let those sentiments that are often called of the mind grow deeper, for a PURPOSE - that thou mayest fulfill thy purpose in Him. Let Him have His way. Let Him guide thee. Keep the faith - keep the faith - keep the faith! (378-26)

In the abilities, keep in the way in which ye judge not, if ye would not be judged. Remember, with what measure ye mete to others must eventually be meted to thee. If ye would have friends, if ye would have love, if ye would have patience,

manifest same. Each of these are the attributes of the spirit of truth and as ye apply same in thy experience, the greater becomes thy measure of faith. For if ye have not faith in others, how can ye have faith in God? If ye have not faith in God, how can ye find it in thyself? (5079-1)

To have faith in God one must know of Him and talk with Him often. One must walk with Him in the night, yea in the light, yea in all manner of places. Remember, His hand may guide thee. (3234-1)

For if ye would have faith, show it! If ye would have friends, be friendly! (1522-1)

Do not lose faith in SELF, for if faith is lost in self and self's abilities to accomplish, then there is already defeat staring thee in the face! This would be true for every individual. Becoming discouraged only lessens the capacities of individuals to become aware of that consciousness of the divine forces and divine rights that may be sought by each individual ... (257-131)

He who doubts that the best will come to him with doing of that which is correct is already defeated. Don't blame others for what has happened or may happen. Do right yourself, physically, mentally and spiritually, and the best will come to you. (5203-1)

"For all that ye may ever keep is just what you give away, and that you give away is advice, counsel, manner of life you live yourself." The manner in which you treat your fellow man, your patience, your brotherly love, your kindness, your gentleness. That you give away, that is all that ye may possess in those other realms of consciousness. (5259-1)



# Reality Creation

(Posted on: March 1, 2013 by David McMillin)

**He said to them, "If you have faith like a grain of mustard seed, you may say to this sycamore tree, 'Be uprooted and be planted in the sea', and it would obey you." (Luke 17:6)**

**He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you." (Matthew 17:20)**

The Spirit of God moved and the Creative Energy of the Divine was projected through the Universal Mind (with its patterns that we call the laws of physics). Thus the physical universe came into being. From Spirit through Mind into matter – that is the pattern of divine reality creation. Likewise, as souls created in the image of God, we are each spiritual beings with minds endowed with the power to build and manifest forms into physical reality.

This process has been going on continuously from the beginning of the physical universe we now inhabit. It is going on now all around and within you. Everything of a physical nature in your environment has come into material reality through this process of reality creation – EVERYTHING. Obviously it is important to understand this process and put that understanding into practice. Having a little faith in the unseen forces of spirit is important too!

While compiling the lesson on faith for "A Search For God," the Norfolk Study Group #1 defined faith in terms of the Ideal and the manifestation of that Ideal in the world as co-creators with God:

**Do we know in whom we believe? If so, then the *ideal* or standard toward which we move becomes the basis for the activity of *faith in constant action* from the *mental, imaginative, and spiritual forces*. Thus we may express or *bring into manifestation* that which is held as our *ideal* – not for self-exaltation, but rather to show the blessings we have received and to see them *manifested in the lives of others*. Let us look within ourselves and know that we are *workers together with God*. We should analyze ourselves to find out just where the flesh is weak, where we are most likely to fail, and then seek a constant *reinforcement of spirit* that will make us hold on with *unwavering faith to our Ideal*. (A Search For God – Book I, p. 47; emphasis added)**

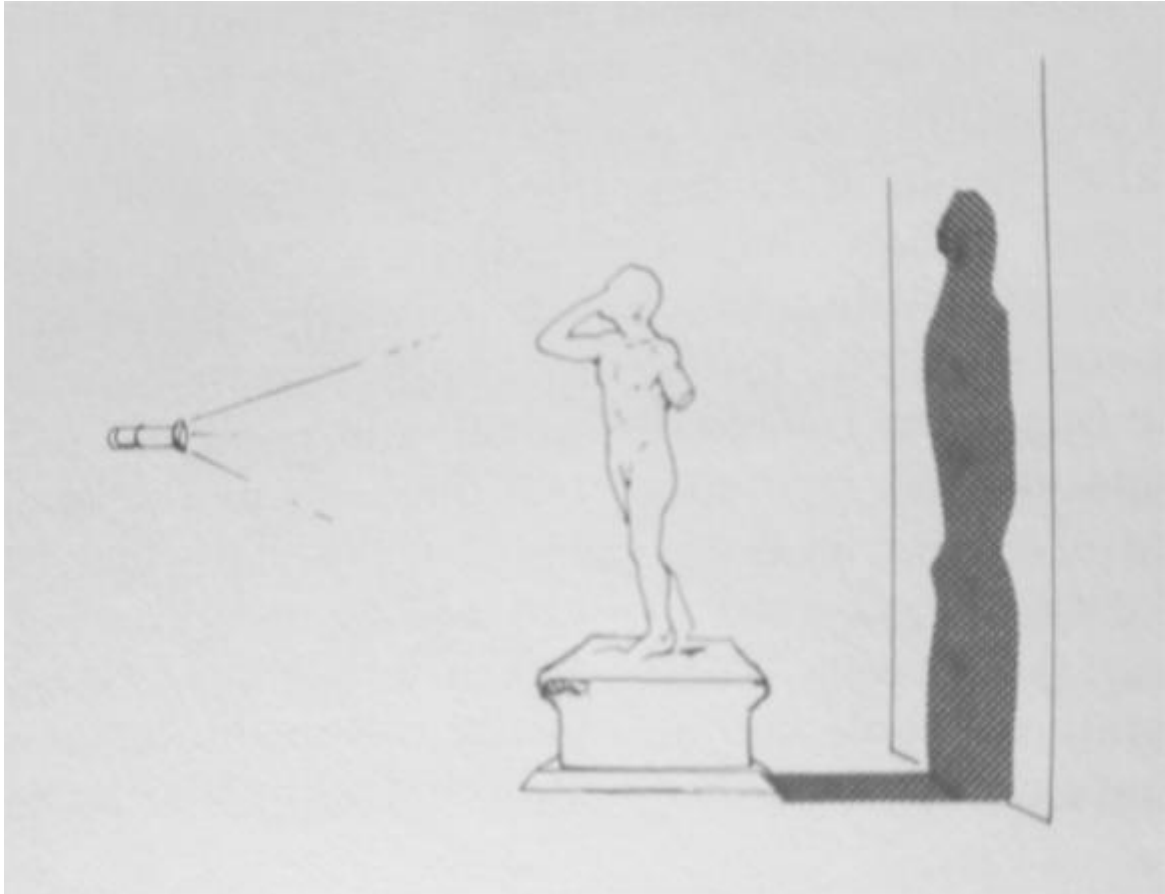
Plato's Cave

... that we see manifested in the material plane is but a shadow of that in the spiritual plane. (5749-3)

My choice of Plato's "Allegory of the Cave" as a theme for the Faith lesson actually has its origin in one of Mark Thurston's "Experiments In A Search For God." Whereas Mark used Plato's allegory as an experiment in the Lesson on Virtue and Understanding, I moved it up one lesson in the series because I wanted to more strongly emphasize the connection between Ideals, reality creation ("manifestation"), and Faith in the unseen forces of spirit.

The reason Mark included the analogy of Plato's cave in the Lesson on Virtue and Understanding is that you can trace the pattern of creation back from the result (physical manifestation or "shadow") through the patterns of the mind to the energy of spirit. Thus understanding can be achieved by putting into action this self knowledge. The Cayce readings did insist that working with ideals is a form of "self analysis." Thus by looking closely at the physical manifestations in your life – your body, your behaviors and interpersonal interactions, the productions of your work, etc. you can know yourself better by recognizing what you have created in your own personal reality. Since we are focusing on reality creation, this is no small point. If you have access to Mark's book you might want to do the experiment as it can help you to understand yourself as a creator or your own personal reality.

To convey the gist of Plato's allegory Mark included a simple illustration of a darkened room with a flashlight illuminating a beautiful statue, casting a shadow on a nearby wall.



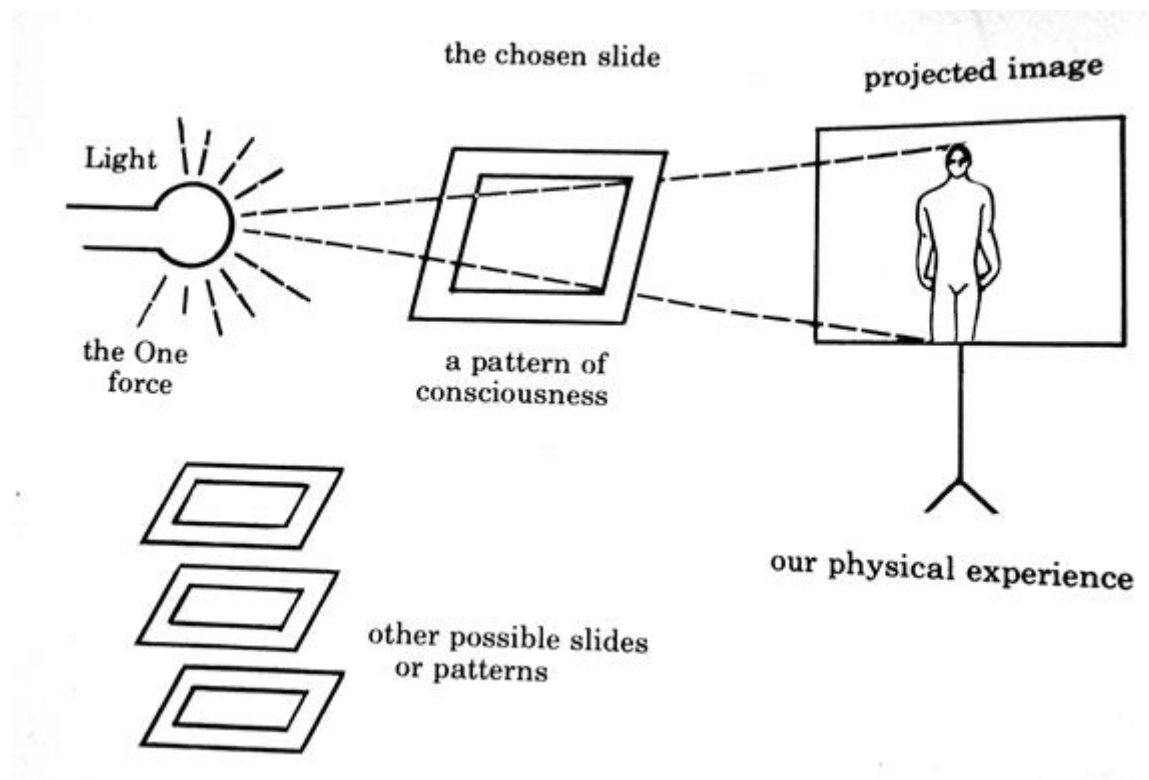
Mark explained the drawing, as it pertains to Plato's cave, like this:

**“The light is symbolic of the one force – the energy of the spirit that gives life. The shadow represents the projection of spiritual reality into (a) materiality, and (b) the realm of rational thought.” (Thurston, 1976, p. 55)**

Below is an image I created to convey Plato's tale as applied to ideals and the pattern of downward causation which is the basis for reality creation in a material universe: Spirit is the life (light), mind is the builder (form), and physical is the result (shadow).



In case you haven't noticed, I really like visual media. As they say, a picture is worth a thousand words, so here is another image portraying the same dynamic of downward causation. This one comes from "Meditation and the Mind of Man" by Herbert Puryear and Mark Thurston. In this image the analogy is that of a slide projector. As the authors note: "... the light of spirit shines through a pattern (of consciousness) and manifests as a projection (our physical experience.)" This all comes from a chapter titled "Physiology of Meditation" in which the patterns (slides) are associated with spiritual centers (sometimes called chakras). By changing patterns (the "forms" of Plato) our physical experience is changed.



Are ye not all children of God? Are ye not co-creators with Him? Have ye not been with Him from the beginning? Is there any knowledge, wisdom or understanding withheld if ye have attuned thyself to that Creative Force which made the worlds and all the forces manifested in same? (294-202)

For, the soul being a part or a shadow of the real spiritual self, it controls or rules the universe rather than being ruled by same. But, they that have entirely put on a consciousness are ruled by same. Hence, as each individual entity accepts and lives by this or that awareness, or consciousness, it gives power and spirit to same. Thus is each soul, each entity, a co-creator with that universal consciousness ye call God. (2246-1)

# Light and Shadows

**Reality is merely an illusion, albeit a very persistent one. (Albert Einstein)**

**For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. (1 Corinthians 13:12)**

... that we see manifested in the material plane is but a shadow of that in the spiritual plane. (5749-3)

First, – analyze self and self’s purposes. Know thy ideals, and know the difference between ideals and ideas. Few individuals have ideals that are based upon spiritual things, of which the mental and material ideals are merely the shadow. (2953-1)

Although we live in an illusory world of shadows, the shadows of this material reality don’t have to be ugly – in fact, they can be quite beautiful and even sacred. In a resource that I have posted titled “Reality Creation,” I referred readers to some writings by Mark Thurston that use Plato’s Allegory of the Cave as an analogy of how the light of spirit shining upon the forms of the mind produce the shadows that we perceive as physical reality.

This is all symbolic of course, and we must be careful not to take such things literally. Yet it is in the poetic that truth can often be sensed most immediately.

Mark also used a graphic image of a flashlight shining on a beautiful statue in a museum. The shadow cast on the nearby wall followed the form of the statue – blurred of course, but beautiful in its own way.

## Virtue and Understanding Resources

Some Cayce quotes to get you started.

Virtue, in this study, then, is to be as the criterion with which thine faith is to be put into active service; for without that pureness of the virtue of self's own mental, material and spiritual self, there can come little understanding.... In the application of that as has been gained comes the understanding. Be true to that that is pure in thy purpose, for THIS IS virtue. In virtue comes understanding; for they are as the tenon and the mortise, they fit one with, one to, another. (262-18)

... there are no short cuts to knowledge, to wisdom, to understanding – these must be lived, must be experienced by each and every soul. (830-2)

Knowledge is not always understanding; for these are as knowledge in the daily experiences that are as miracles, yet they become so often as everyday facts that there is no understanding in the mercies or the glories that are showered upon the sons of men from an All-Wise Creator. Few get understanding that have mere knowledge. (262-19)

God, then, brought this world into being through faith, through virtue, through understanding. Would ye know His ways? They are not past finding out; for there is innate in each individual that which makes for a way of association, and of understanding, to Him ... (539-1)

It is known and may be experienced by the entity that not mere knowledge makes for understanding, but the application of what may be given that it, the experience, becomes a portion of the entity, of the soul, IN application, makes for the growth. For the knowledge of the Creative Forces, the knowledge of God, is a growth. For ye grow in grace, in knowledge, in understanding, in the application of that thou hast experienced and dost experience in thy relationships to thy fellow man. (884-1)

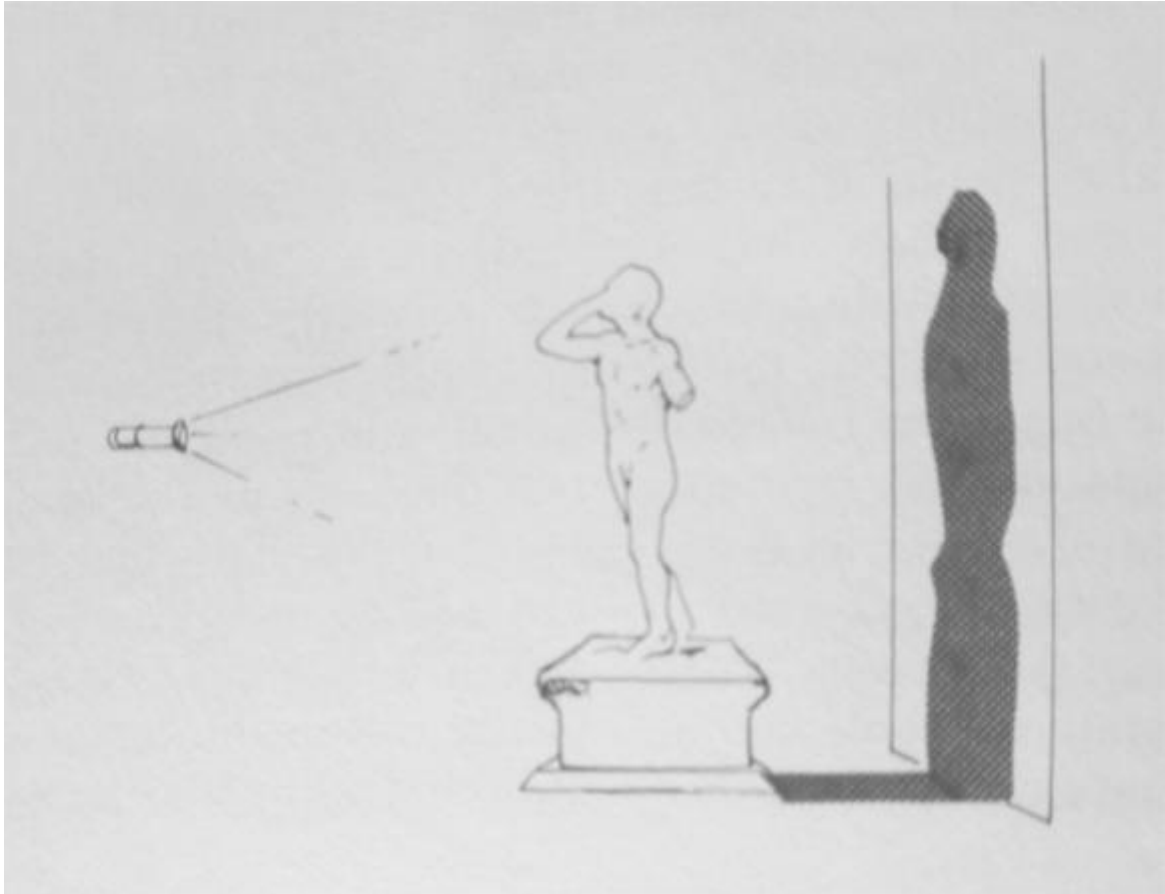
... we would minimize the faults and magnify the virtue. And this the entity should adopt as its first principle, in the changing of its life as it goes to seek new opportunities. Quit finding fault with others and others will quit finding fault with you. This is the first thing to adopt in thy new life. And let this be a new experience for you - to recognize the abilities as well as the faults. (3544-1)

Well that this be understood, that virtue and understanding deals primarily with self and self's relationship to the Creative Forces, or God, and that virtue and understanding in self is REFLECTED in self, rather than a JUDGEMENT upon another. Judge self by thine understanding and thine own virtue, NOT another - for these are of the spirit and must be judged by the spirit. "Judge not that ye be not judged." (262-19)

For it is not what one knows that counts but rather what one does about that one knows! For it is line upon line, precept upon precept, here a little, there a little. For ye grow in grace and in knowledge and in understanding as ye apply that in thine experience that makes the paths straight, that keeps upon the way that is constructive in the experience. (954-4)

So live then each day that some portion may add to thy inner, thy better, thy soul self. Thus may ye gain strength, ye may gain knowledge - and virtue; in such measures that life with its experiences becomes more and more worth while, with more joy. (1745-1)





Presumably if the statue had been ugly and grotesque, the shadow would have followed that form. So it is in the material reality that we inhabit – there are all kinds of shadows. The patterns that we hold in our mind create our personal reality – mind is the builder.

### **Spiritualizing Shadows**

Continuing with the theme of reality creation by application of ideals as an act of faith, we find another evocative symbolic representation of light and shadows in the readings:

Keep the heart SINGING! Keep the mind clear! Keep the face toward the LIGHT! the shadows then are BEHIND! (39-4)

Let love be without dissimulation. Abhor that which is evil. Keep thy face to the light and the shadows fall far behind. But when troubles and doubts and fears come, and ye trust alone in the deceitfulness of the material things - these may only bring disappointments and fears and heartaches. Walk in the light of God. (254-101)

Looking to the front ever, for as one looks towards the light the shadows fall behind and do not become stumbling blocks to individual development. Thoughts

are things, and while the past that is passed may be used as stepping-stones to higher things, looking back causes one to stumble ... (262-28)

Shadows pass. Only the light and truth lives on. (262-109)

## Judge Not

(Posted on March 26, 2014 by David McMillin)

**[NOTE: While serving as mentor for an online version of "A Search For God" study group and working on the Virtue and Understanding lesson, a class member shared her observation that we all tend to judge others every day ("by not associating with them or are happy when we hear criminals are sent to jail") and especially when the others consciously engage in immoral or criminal behavior. Here is my reply – David McMillin]**

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... that's an important question worthy of our attention. In fact, I wrestled with this issue this past week while listening to a news report about a serial child molester. Of course, we each have our own "worst case scenarios" when it comes to human evil. And that in itself is probably significant (with regard to the MIRROR OF LIFE in the broader context of the soul's journey through materiality).

As I have reflected on such situations, I have come to the realization within myself that I cannot rule out the possibility (even probability) that as a soul entity I may have done things as evil and monstrous as anything done by any other individual. For example, I once had a rather vivid, explicit dream of myself as a Viking warrior: The "skullcrusher who takes no prisoners." Significantly, he was a hero amongst his own people (relativity of virtue). At times I am aware of this latent personality in my current incarnation. And he is not the only such interesting character in my reincarnational archive - a humbling thought. So I have to be careful about passing judgment on others. For me, it does put a little extra meaning into the admonition: "Judge not that ye be not judged, for with what judgment ye judge, it shall be meted to thee again." Mercy ever, please.

I think what we call "judgment" or "judging" can have various meanings. It can simply mean discernment or analysis:

Thus we have the direct manner in which each individual, each hearer, might judge; not as judging another but as an analysis ... (262-125)

I have served on a jury in a legal proceeding in which judgment was passed based on human laws. I don't think that is what the scripture is referring to, however. And yet such too is filtered through ideals. Correct?

There is also discernment when working with Ideals:

Judge not that ye be not judged. Know thy ideal, and check it with that... parallel them with thine ideal. (3063-1)

I think the caution in "Judge Not", may have to do with the meaning applied in that case – judgment as condemnation. We are not simply discerning so that we can make choices and act according to an ideal, but we are condemning another soul as a spiritual being:

And judge not others, condemn not others. This is not love divine, neither is it Wisdom. For it builds barriers, it destroys, it undermines the life of self first and then in the hearts and minds and experiences of others brings sorrow, disappointments, and those things that maketh the hearts of men afraid. (262-104)

First of all, do you really know another soul's experience enough to be their judge. But do not become a judge of others without knowing THEIR environ and THEIR reaction, THEIR lives. For if you would not be judged, then judge not others. Remember those laws that have been indicated." (1574-1)

Speak gently, speak kindly to those who falter. Ye know not THEIR own temptation, nor the littleness of their understanding. Judge not as to this or that activity of another; rather pray that the light may shine even in THEIR lives as it HAS in thine. (2112-1)

So judgment can operate at various levels: Physical (this food tastes better than that); Mental (discernment – this is correct, that is error); and Spiritual (based on our spiritual ideal). Judgment as condemnation of another soul seems to fall within the spiritual realm, yet may not be the wisest choice in the broader scheme of things.

Remember that we all make it back to the Source. So this is certainly a challenging question. I look forward to hearing from others who may wish to share on this question based on their own EXPERIENCE and APPLICATION as it applies to Virtue and Understanding. Blessings, Dave

PS: As a resource, here are some Cayce excerpts on judgment.

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## **Judgment, Condemnation And Mercy**

And judge not others, condemn not others. This is not love divine, neither is it Wisdom. For it builds barriers, it destroys, it undermines the life of self first and then in the hearts and minds and experiences of others brings sorrow, disappointments, and those things that maketh the hearts of men afraid. (262-104)

Let mercy and justice be thy watchword rather than judgment upon others. For "Judge not that ye be not judged" is the same as saying show mercy to those that are wayward, to those that are awkward, to those that are unkind, to those that are rude - if you would have God show these to you. For in thy awkwardness, in thy stumbling, ye oft find fault in thine self. Do not judge thyself. Let God's mercy and love rule thee. (262-109)

First of all, do you really know another soul's experience enough to be their judge. But do not become a judge of others without knowing THEIR environ and THEIR reaction, THEIR lives. For if you would not be judged, then judge not others. Remember those laws that have been indicated. (1574-1)

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## **Who Is Qualified To Judge**

As to any individual, who is to judge his brother? As given of old, "Judge not lest ye be judged." Who are ye to judge what the other would do? Hast thou been in the same position, in the same place? Are thine own purposes and desires pure? Then, do not judge your brother! (3976-14)

(Q) Am I using my abilities and accomplishments to the purpose of this entity?

(A) Who is to judge but self. Judge not if ye be not judged. Do you measure up to thine own ideals? Do you cast judgments upon others? Answer within self. Who made ME a judge of thee? (4041-1)

## **Judgment and Universal Law**

Magnify then the virtues of all, minimize the faults. "Judge not if ye would not be judged" is not merely a saying or a tenet, but a principle, a law that is eternal ... entity. (2624-1)

Judge not that ye be not judged, and remember the law that is so similar, "As ye sow ye reap" - not only materially but mentally and spiritually. (4047-2)

For judge not if ye be not judged - this is the law. When ye judge, the same judgement ye are passing to thyself. (3457-1)

Find not fault with others. Judge not that ye be not judged, for with what judgment ye judge it will be measured to thee again. These are not merely words, they are not merely precepts, but they are the immutable laws ... of the Creative Force - God. (3006-1)

Judge not that ye be not judged, but rather with that measure ye mete it WILL be measured to you again. (3812-12)

But so live that ye judge not others and others will not judge thee. (2783-1)

The abilities of the entity to judge a person at once is sometimes carried most too far. It is well that impressions be heeded, but as will be seen from the pattern of the entity, this may apply: "Judge not that ye be not judged, for with what judgment ye judge, it shall be meted to thee again." (5141-1)

### **Judgment As Mental Discernment**

Brain forces are very good. The discernments, the judgements of the body in its ability for differentiations are good. (685-1)

### **Judgment and Ideals**

The high mental abilities, discernments, judgements, choices being made, are ever a part of the innate experience of the entity; as also the home and the experiences of same; making the choice of friends rather than accepting all. Not that the entity has not been or is not democratic in its ideas, yet it finds ever those necessities or the expedience for choosing those with whom it would share its intimacies - either in conversation or in activity. As to what the entity does about all of these depends rather upon the choices to be made respecting that the entity innately and manifestedly sets as its ideal in relationship to same. (1663-2)

First, as indicated, analyze self. Find thy ideals, and then study to show thyself approved unto same; rightly stressing the words of truth, applying them in that same phase of consciousness, whether to spiritual, mental or physical-material phases. For, judge not spiritual things from the material angles nor material ideals; but let spirit answer to spirit, mind to mind, body to body. These, then, are one; as the activity has indicated for the entity. (5142-1)

The warnings, then, to the entity: Do know that while the body, mind and soul are one, yet in the material relationships these have their aspects. Then judge not individuals nor conditions that are of a spiritual or mental nature by purely material standards, neither judge those of the material or mental nature by purely spiritual

standards, for each has its part in the experience of individuals and the answer is ever according to that which is the ideal of the individual. (5032-1)

(Q) What has caused the present marital difficulty between my husband, [...] and me?

(A) Differences of opinions as to questions. And these may be best solved in that as indicated. Judge not that ye be not judged.

(Q) Can this matter be straightened out, or should I institute divorce proceedings?

(A) This depends upon what the entity chooses as the ideal. (3257-1)

Depends upon who is the judge! Judge not that ye be not judged. Know thy ideal, and check it with that. Not merely in mind, but put it on paper - see what it looks like! In some instances you'll be ashamed, in others it will open much good for thee.

(Q) In which incarnations have I made the greatest progress?

(A) Are you judging from the material, the mental or the spiritual? Judge these by that ye accomplished in the varied experiences, and parallel them with thine ideal. (3063-1)

## **Fellowship Resources**

Some Cayce quotes to get you started:

(Q) Please describe the difference in fellowship and brotherhood.

(A) One to God, the other to man.... Doing unto others as ye would have them do unto you is the extreme test of fellowship. Without same ye may not wholly please God. (262-22)

Fellowship is first brotherhood, a pattern of - or a shadow of - what fellowship is; for, as has been given, all one sees manifest in a material world is but a reflection or a shadow of the real or the spiritual life. Brotherhood, then, is an expression of the fellowship that exists in the SPIRITUAL life. (262-23)

Let that rather be thy watchword, "I am my brother's keeper." Who is thy brother? Whoever, wherever he is, that bears the imprint of the Maker in the earth, be he black, white, gray or grizzled, be he young, be he Hottentot, or on the throne or in the president's chair. All that are in the earth today are thy brothers. (2780-3)

And unless each soul entity (and this entity especially) makes the world better, that corner or place of the world a little better, a little bit more hopeful, a little bit more patient, showing a little more of brotherly love, a little more of kindness, a little

more of longsuffering - by the very words and deeds of the entity, the life is a failure; especially so far as growth is concerned. Though you gain the whole world, how little ye must think of thyself if ye lose the purpose for which the soul entered this particular sojourn! Think not more highly of thyself than ye ought to think, yet no one will think more of you than you do of yourself; not in egotism, but in the desire to be of a help. For who is the greatest? He that is the servant of all, he that contributes that which makes each soul glad to be alive, glad to have the opportunity to contribute something to the welfare of his brother. (3420-1)

And it is only as ye deal with thy fellowman that ye show forth His love. For as ye do it unto the least of these, thy brethren, ye do it unto thy Maker. (1620-1)

In consideration of fellowship, this should mean a great deal to each and every member of this or such a group; for with the application in their own experience there may be expected, and there may be received, that true fellowship in the experience of the individual; and when such is NOT one's experience, then such ones may know they are lacking in THEIR efforts in being what they should in their relationships to themselves, their Maker, the group. Then, make for that which is sincere in purpose, pure in mind, reasonable even to self, walking in the way that brings a more close union with Him, that "Will ye be my people, I will be your God." He seeks to find that expression even in all who are called in the I AM THAT I AM, and is an ever active force that through all ages, all peoples, may be a memorial that one has fellowship with Him, that brought the Pleiades into being, that set the bands of Orion, or the waters in the deep that are cast upon the land, or brings breath into the life of all creatures, and supplies the union with those creative forces that makes for the SONGS of the spheres - the Lord is His name! (262-23)

## **Patience Resources**

Some Cayce quotes to get you started:

Passive patience, to be sure, has its place; but consider patience rather from the precepts of God's relationship to man: love unbounded is patience. Love manifested is patience. Endurance at times is patience, consistence ever is patience. (3161-1)

Yet, as one finds self as a shadow, or as a representative of that indicated in the eternal, - one may ask, what is the source of this association or connection? It is time, space and patience that bridges that distance. These are man's concept of the spirit of God manifesting to the three-dimensional consciousness. Hence the records of each entity are recorded upon time and space, and in patience may be interpreted to the entity; to be used constructively, not as something of which to

boast or to make short cuts. For, there are no short cuts in patience. There are no short cuts in time or space, when conceived in the mental and spiritual aspect. (2771-1)

That primarily needed is patience, persistence and consistence. Then we would define for the entity what we mean by the entity having patience – in an active, positive manner and not merely as a passive thing. (3161-1)

Time and space and patience are most needed oft, that few souls or individuals are willing to pay the price for - until they grow to be such, you see. Just as has so oft been indicated, one doesn't fall out of a tree into heaven, or an airplane, or fly into heaven, but one grows in grace, in knowledge, in understanding, in perfecting within self those applications of tenets and truths that bring to the activities the spiritual, the mental growth. (2746-2)

Hence that as given first and foremost learn to be patient, not only with self. For that one cannot endure within itself it finds as a fault in others. That thou findest as a fault in others is thine own greatest fault, ever! (815-2)

Then there is no time, there is no space, when patience becomes manifested in love. (3161-1)

For as we forgive, we are forgiven; as we condemn others, we are ourselves condemned. Thus in patience condemn not, neither find fault; not condoning, not agreeing, but let thine own life so shine that others, seeing thy patience, knowing thy understanding, comprehending thy peace, may take hope. (3459-1)

Perfection is not possible in a material body until you have at least entered some thirty times ... (2982-2)

In the material associations, in the material connections, then, do with thy might what thy hand finds to do today. For sufficient unto the day is the good as well as the evil thereof. For as He hath given in thee that thou may be the channel, the representative, the agent--yea, the very representative in flesh of Him, then act in thine inner self, act in thine outward expression, as though thou wert (for thou art!) His child, and are heir to all the glories here, now, of His kingdom. Not in the future, not of the past! For in the eternal now is He active in thee. (683-2)

Make haste slowly, for one can easily become discouraged. One can become overenthusiastic. One can become in such a manner of policy as to let the little ends slip without proper consideration, as to their meaning with the whole undertaking. (2448-3)

Then the awareness in patience, for this entity, is to become more and more aware of thy relationship to the Creative Forces. Do not grow anxious because those about



thee deny thy faith. Only live it and be it; not in finding fault with others, not in condemning others. (3459-1)

Taking or enduring hardships, or censure, or idiosyncrasies of others, is not necessarily patience at all. It may become merely that of being a drudge not only to self but an outlet of expression from others that may never be quite satisfying because there is no resistance. (3161-1)

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. (262-25)

... for patience is not passive nor negative; it is a CONSTRUCTIVE influence, a positive activative force. For, if one smite thee on the one cheek, did He say withdraw? No! Rather, turn the other! Be active in thy patience; be active in thy relationships with thy fellow man! (815-2)

LEARN YE PATIENCE, if ye would have an understanding, if ye would gain harmony and grace in this experience! "For in patience do ye possess your souls." It's when individuals have become impatient, and desire their own will or desire their expression or desire that they as individuals be heard, that they become less and less in that close association with the Divine - and more of that as is human and of the animal becomes manifest. (1201-2)

In this application, not the great things - but being gentle, and know, even as He gave, "In patience possess ye your souls." For, patience is not as of not getting mad; not as of toleration; for tolerance and patience are as opposite as hate and brotherly love in their field of activity. For, patience is becoming aware of that which is the impelling influence in thine experience, while tolerance is as holding your tongue when you want to say something bad! Then, in the activities as related to these, these will not only aid in creating greater influence in the experience but will make for joyousness in the everyday activities of life. (451-3)

(Q) When does patience cease to be a virtue?

(A) When thou art satisfied with thy own surroundings or conditions....

(Q) When we reach the development of ceasing to see faults in those we contact, is it then we can say we have patience?

(A) When we see rather Him that we worship even in the faults of others, THEN we are at the BEGINNING of patience. (262-24)

Give the TIME! Be PATIENT! You've had years and YEARS of the [physical] disturbance. Don't expect it to be cured in a moment and be of a permanent nature. For the body, the life, the whole of every entity IS a GROWTH; and unless it is of such a growth that it is stable, it isn't worth very much! Be patient. Be consistent. Be persistent. And follow those suggestions that HAVE been made. And we will find help. (716-3)

Then we would define for the entity what we mean by the entity having patience - in an active, positive manner and not merely as a passive thing. Taking or enduring hardships, or censure, or idiosyncrasies of others, is not necessarily patience at all. It may become merely that of being a drudge not only to self but an outlet of expression from others that may never be quite satisfying because there is no resistance. Passive patience, to be sure, has its place; but consider patience rather from the precepts of God's relationship to man: love unbounded is patience. Love manifested is patience. Endurance at times is patience, consistence ever is patience. What then is needed? What is most desirable in the experience of the entity? The special problem asked concerning may include each or all of these and yet may become a hardship, unless there is first the recognition within self by the entity that in patience ye may become aware of your own soul. Time, space, and patience, then, are those channels through which man as a finite mind may become aware of the infinite. (3161-1)

These be the things one must do. And do find patience with self. It has been said, "Have we not piped all the day long and no one has answered?" Seekest thou, as was given from this illustration, for the gratifying of thy self? or seekest thou to be a channel of blessing to thy fellow man? They may not have answered as THOU hast seen. They may have even shown contempt, as sneering, for thy patience and thy trouble. But SOMEWHERE the sun still shines; SOMEWHERE the day is done; for those that have grown weary, for those that have given up. The Lord abhorreth the quitter. And those temptations that come in such cases are the viewing of thine own self. Ye have hurt thyself and ye have again crucified thy Lord, when ye become impatient or speak harshly because someone has jeered or because someone has sneered or because someone has laughed at thy efforts! (518-2)

The more patience that is shown in self toward others, the more patience will be shown by others to self - and it becomes then a circle, as it were, and before one knows it the conditions have adjusted themselves so that the self is able to adapt self to all the circumstances and conditions, and the environs that come about in the various activities. Being patient, then, with self first, being patient then with others. As the patience is manifest, so will the results be seen. This doesn't mean patience in the sense of just submissiveness, or just being quiet - but an ACTIVE patience, CONSCIOUS of being patient with self and with others. Force self to do some unpleasant things that it hasn't wanted to do once in a while, and like it! (911-3)

Would we have that love, that patience of the Maker of the worlds, we must show patience to our brother, and - as was asked of Him, how oft shall I forgive? Seven times? Yea, seventy times seven, that ye may know that which is builded in self. Through patience does the understanding come. Knowledge of itself is nothing. Understanding in the Lord becomes that of love, in patience, that maketh for the glorifying of that which is the gift of the Father in the material, the mental, the spiritual world. Stand STILL, will ye see the glory of the Lord. In patience possess ye your souls. As there is gained more and more those understandings in cooperation, self, activities in self, and the more there is gained a knowledge of the presence of Him in the experience, greater does patience work in the life, the experience, the heart, and the soul grows in understanding of His presence ... (262-24)

Thus we find His intervention in man's attempt throughout the eons of time and space. For these (time and space) become portions of this three-dimensional plane. And what is the other? Time, Space, Patience! For God has shown and does show us day by day, even as His Son gave, that in patience we become aware of our souls, of our identity, of our being each a corpuscle, as it were, in the great body, in the heart of, our God. And He has not willed otherwise. Then what is the Spirit of God? PATIENCE, TIME AND SPACE in the material understanding. This then is our first premise; that God IS - in the material experience of man - TIME, SPACE, PATIENCE! (262-114)

... for patience is not passive nor negative; it is a CONSTRUCTIVE influence, a positive activative force. For, if one smite thee on the one cheek, did He say withdraw? No! Rather, turn the other! Be active in thy patience; be active in thy relationships with thy fellow man!(815-2)

Each should take this as a basis for the application of patience in their experience: Patience is active rather than passive, and is that by which, through which, one may judge their OWN reaction as to the attributes they have set towards that of an ideal in their individual lives; whether that attribute be virtue, purity, hope, faith, understanding, cooperation, brotherly love, loving-kindness, or patience itself; for, as given, these are attributes of the soul, and are spiritual in their essence. (262-26)

# Patient Anger

Be angry and sin not. Be patient. (262-59)

Be angry but sin not. For he that never is angry is worth little, but he that is angry and controlleth it not is worthless. (1156-1)

The inclusion of an exercise on anger in the lesson on patience is certainly practical and relevant, given the extent to which anger is prevalent in the world. The simple answer espoused by some spiritual gurus is that anger is bad, sinful, or even evil and must be totally eliminated. Yet, simple is not always easy, else we wouldn't need professionals in anger management.

And then there is the further nagging possibility that maybe anger is not always negative – perhaps there is a role for anger on the spiritual path. The latter is the position of the Cayce readings, as noted in the quoted excerpts above. The exercise on Patient Anger for this lesson does push the limits of our what we normally consider to be patience. To be sure, many would consider anger to be the opposite of patience. Hopefully, this essay will stimulate a consideration of the deeper meaning of patience, particularly “active” patience.

## Righteous Anger

Yet the entity may be mad and sin not. Righteous anger is a virtue. He that has no temper is very weak, but he that controls not his temper is much worse. That [righteous anger] ye experience in thy activities at times. This is active patience. (3416-1)

The concept of “righteous anger” can be found in various spiritual traditions, particularly in Judaism and Christianity. For example, in Judaism the prophet Nehemiah expressed his anger over social injustice:

*And I was very angry when I heard their cry and these words.*

*Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.*

*And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. (Nehemiah 5: 6-8)*

In the Christian scriptures we are reminded of the reality of anger, which should not be sustained.

**Be ye angry, and sin not: let not the sun go down upon your wrath. (Ephesians 4:26)**

There are examples of Jesus expressing anger, such as when he rebuked the Pharisees for their condemnation of healing on the sabbath:

*And He [Jesus] entered the synagogue again, and a man was there who had a withered hand.*

*So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him.*

*And He said to the man who had the withered hand, "Step forward."*

*Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent.*

*And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other. (Mark 3:1-5)*

And of course there is the well-known incident with the moneychangers in the temple:

*So he [Jesus] made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the moneychangers and overturned their tables. (John 2:15)*

Interestingly, a Cayce readings may provide some insight into the incident with the moneychangers:

Let that mind be in thee, then, as was in Christ Jesus, who boldly claimed His relationship to God, and so lived among His fellow man. He, too, showed anger at the house of the Lord being turned into a den of those who took advantage of their fellow man. (602-7)

### **Cayce Readings on Anger**

In the Cayce readings, anger is usually regarded as a troubling or disturbing influence to be avoided or controlled. And yet, there are some readings that acknowledge a potentially useful role for anger, when directed for a positive purpose.

For example, numerous Cayce readings quote or paraphrase the Christian Bible on anger: "Be ye angry, and sin not." (Ephesians 4:26) In fact, this quote was used in one of the early readings given the Norfolk Study Group #1 that wrote the "A Search For God" books:

Be angry, but sin not. Means there has been lost rather the desire of exaltation, that the anger is as of the giver of light that disperses the darkness as it falls upon same.

These would depend, as a statement, upon the experience of the one so stating; for in this SOME would find the excuse for self. Rather that, in the desire that may be lost in Him may there come the knowledge of Him, in that there is found the light which comes from patience with self, with thine neighbor, seeking ever that He, the Lord, shall lead. (262-24)

Note the curious statement that “anger is as of the giver of light that disperses the darkness as it falls upon same.” Of course this constructive effect depends upon the purpose of the one expressing anger – is the anger an excuse for self-indulgence or a means of soul expression in patience while seeking the will of God? In the very next reading given for the study group, a follow-up question inquired about the meaning of “be angry, but sin not.”

(Q) In reading of July 24, 1932, 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! (262-25)

The control of anger is emphasized so that it does not become destructive. The anger is directed at the offending words or actions rather than the person. The intent is to “love the soul of one that causes or produces such a state of feeling [of anger].” The angry person must be pure in heart so as to not violate one’s own standards, one’s own ideal within self.

The admonition to “be angry but sin not” was included in a life reading for an eighteen year old man seeking a life reading:

In Mars also we find those influences in which anger, madness at times arises. Be angry but sin not. For he that never is angry is worth little, but he that is angry and controlleth it not is worthless. Then KNOW that the emotions that arise from those things that in thine experience become antagonistic have their place, but use - do not abuse either in knowledge or in thy freedom in Him. (1156-1)

This reading contains another curious line of thought about anger that found its way into numerous readings: “He that never is angry is worth little, but he that is angry and controlleth it not is worthless.” Apparently there is some essential potential for good inherent in anger when expressed appropriately in a controlled manner. Without control, the anger is destructive and an obstacle for the soul.

Note the association of anger with Mars as an astrological influence. This connection was cited in many life readings. As with most astrological influences, the tendency to become angry can be either benevolent or adverse, depending upon its application as expressed by the will of the individual. It's a matter of choice. The readings emphasized the importance of setting a spiritual ideal as a standard for the use of will in making such choices.

Keep in mind that planetary sojourns (such as Mars) are essentially reincarnation writ large. The difference is that the past lives are on other planes of consciousness as represented by the planets of this solar system (and beyond). This is all part of the soul's journey through materiality, which extends beyond incarnation in a flesh body on planet earth. For example, a sixty-two year old artist was told that the anger associated with the planetary influence of Mars could help her accomplish much when others would be crushed by disappointment:

Yet the intuition or the spiritual forces would cause the entity ever to be active as in Mars, so that even in its anger the entity may accomplish or carry its point when others would be crushed by disappointments that might be brought through such activities in self or in others. (3706-2)

A life reading for an fifteen year old student provides another illustration of the potential influence of a planetary sojourn in the consciousness of Mars:

From Mars we find a tendency for the body-mind at times to be easily aroused to anger. Anger is correct, provided it is GOVERNED. For it is as material things in the earth that are not governed. There is POWER even in anger. He that is angry and sinneth not controls self. He that is angry and allows such to become the expression in the belittling of self, or the self-indulgence of self in any direction, brings to self those things that partake of the spirit of that which is the product or influence of anger itself. (361-4)

Note that anger can be a positive influence if "governed" or controlled for it is a source of power or energy within the individual. Yet, uncontrolled anger that is selfish or self-indulgent is destructive. (For those who may be interested in more information on planetary sojourns and anger, I have created a page of Cayce excerpts on this subject: [Planetary Sojourns and Anger](#))

Many readings (and particularly the physical readings) address the destructive affects of uncontrolled anger, which usually was associated with digestive or circulatory disorders:

... for ANGER in the system destroys that characterization of a perfect, or even a well BALANCED ASSIMILATION, which makes for physical impoverishments ... (272-1)

Poisons are accumulated or produced by anger or by resentment or animosity. Keep sweet! (23-3)

No one can be jealous and allow the anger of same and not have upset digestion or heart disorder. (4021-1)

Note that the anger cited in this last excerpt is linked to jealousy, a self-indulgent motivation for anger. Other readings linked the source of destructive anger to fear:

FEAR creates anger; anger creates that in a system hindering digestion, giving the blood such impulses that the proper digestion is not POSSIBLE within the system - either that of grudge or of the desire to succumb under the influence of ANY force by impelling self upon others, or of the fear held as grudge against another for either that of a wrong intentional or unintentional thing done against self or others. (5735-1)

As a means of governing or controlling anger, the readings recommended mindfulness:

Stand aside oft and watch yourself go by, and you will not be surprised when you are able to control those little angers that arise at times. (2390-9)

Spiritualizing anger can lead to soul development. The typical means of spiritualizing emotions such as anger and desire is by working with a spiritual ideal.

Hence the entity is one to beware of in anger; one that often too easily holds malice; one that holds grudges easily. Yet these very influences SPIRITUALIZED may make for soul development, even though it passes through hardships, that will bring peace, happiness, joy, harmony. Are not these the opposite of hate, malice and contention? (476-1)

### **Patient Anger**

Hold not malice, though easily ye may at times be angry - but sin not. Righteous wrath is a virtue, as well as is patience - for they must arise from the same influence, or from the same motivative influence [ideal] in one's experience.

Astrologically the influences mean little in the entity's present experience, as indicated, yet these are apparent - they may later be a part of the experience, dependent upon the choices by the entity of its ideals in this sojourn.

Know, then, thine ideal - spiritually, mentally, materially. (2635-1)

For if it will be remembered, the ideal manner is to be slow to anger; and, again, be mad but sin not; and, do not hold malice nor slights nor slurs, nor unkind remarks in thine inner self, for they build barriers. (1334-2)



To be sure, the entity loses patience easily; but who knows it - but self? While this is well, it is also well at times to give vent to one's feelings. As He gave, "Be angry but sin not; condemn no one; put not a curse upon any thing or body; be angry, yes, but in the Lord." (2778-2)

Be angry but sin not. You will learn it only in patience and in self-possession. (3621-1)

## Time, Space and Patience

(Posted on: April 21, 2013 by David McMillin)

This then is our first premise; that God IS - in the material experience of man - TIME, SPACE, PATIENCE! (262-114)

Patience is about the soul and its journey through materiality. One Cayce reading poetically portrays the journey of the soul within the physical universe as a learning experience in which the soul tries out its wings:

Just so a SOUL ... coming in the dimension of that plane in which it finds - through its awakened forces, by the various spheres of relativity of forces - to make manifest ITSELF, or - as it were - it has flown out from its source to try ITS wings, to seek ITS own doing - or undoing; dependent upon that as has been builded, and the use it makes of that given it. (311-2)

This same reading provides a cosmic perspective on the soul's flight, sojourning in various planes and dimensions throughout the universe. For some souls the journey includes a visit to our local solar system and the familiar planets that share our sun:

In entering it takes on those forms that may be known in the dimensions of that plane which it occupies, there being not only three dimensions - as of the earth - but there may be as seven, in Mercury - or four, in Venus - or five, as in Jupiter. There may be only one as Mars. There may be many more as in those of Neptune, or they may become even as nil - until purified in Saturn's fires. (311-2)

Thus the soul is a citizen of the universe, exploring the various planes and dimensions, learning and growing dependent upon what it has learned and applied in its varied experiences. The purpose of the journey is development so that the soul can become a fit companion and co-creator with its Source.

Note the multidimensional quality of the soul's experience. Multiple dimensions provide the opportunity for richness of experience, for more information can be

enfolded in multiple dimensions. Also note that the soul's manifestation on earth in a flesh body is defined as a three-dimensional experience.

Conceptually, we have already encountered various triune models – a triune model of the self – physical, mental, spiritual – a triune pattern of mind – conscious, unconscious, and superconscious; and of course, the Christian triune representation of God as Father, Son, and Spirit. Apparently, when having a three dimensional experience, we tend to group ideas in threes.

The Cayce readings acknowledge another important triune related to soul development – time, space, and patience.

Yet, as one finds self as a shadow, or as a representative of that indicated in the eternal - one may ask, what is the source of this association or connection? It is time, space and patience that bridges that distance. These are man's concept of the spirit of God manifesting to the three-dimensional consciousness. (2271-1)

Putting away fear and doubt, joining with hope and gladness, ye may give much, MUCH to the world that will bring joy. For it is not some great thing; it is here a little, there a little, line upon line, precept upon precept, that the entity grows in grace, in knowledge, in understanding. And THAT is the purpose for which each entity seeks expression in this material world. (2783-1)

Not by some great thing. Smile often. Speak gently. Speak kindly. Go out of the way to do a kind deed, and ye will find that He will walk closer with thee, and thy life, thy purpose will become a glorious thing in this experience. (3376-2)

So oft in seeking that some great thing may be done does the soul stumble over itself ... (557-3)

## **The Door Resources**

Some Cayce quotes to get you started:

Who, then, has learned to be truly cooperative one with another? Who has discerned self sufficient to know wherein self stands as in relationship with its fellow man? Who has set the ideal wholly in Him? Who magnifies the faith in the Father, in the Son, that it may be counted to them for righteousness? Who hath

virtue and understanding, that they may magnify in their lives that fellowship which brings patience in the knowing of self to be growing in grace, in nurture and admonition of the Lord day by day? He, then, it is that opens the door that He may come in and sup with him! (262-28)

Search then. For as He has given, "Seek and ye shall find; KNOCK and it shall be opened unto you." WHO will open? Where will it happen? WITHIN THINE OWN CONSCIENCE! For THERE He has promised to meet thee! (1595-1)

Do not, as was the admonition of old, say "Who will ascend into heaven that we may have a vision or a message, or who shall come from over the sea?" For, lo, it is in thine own heart, thine own conscience; and in the temple of thine own body has He promised to meet thee, and indeed will His Spirit bear witness with thy spirit. So he that looketh for a sign, or for a manifestation, other than that as may come in HIS way, seeketh in vain; for lo He standeth ever at the door of thine own heart. If ye will but open and let Him in, He will abide with thee, ever. (531-7)

"If ye will be my son, I will be thy God - If ye call, I will hear - Behold, I stand at the door and knock; I will enter, if ye ask." Then, these are not mere sayings! They are FACTS, truths, life itself! but the individual is not made aware of same through the material things nor material-mindedness; rather through spiritual-mindedness, as to purposes and activities of the soul in its lessons, its tenets that it has carried through its expressions in the earth. (1797-3)

Thus each entity, each individual, must realize this through the own attunement. Ye must KNOW that He walks with thee. And, as has been indicated, there should come that experience of thy HEARING His voice. When in attune ye will, ye do. For, as He has given, "I stand at the door and knock; if ye will open, I will enter." This is to be, this IS then an individual experience - for each soul that seeks His presence. Think not that He has not heard, because it has not yet appeared so, or because thou hast not yet heard Him save in the lives and the experiences of those thou hast helped. Seek not then thy way of manifestations, but more and more, "Here am I, Lord; use me, send me. Point the way that thou would have me go." This is a promise to thee, to each soul; yet each soul must of itself FIND the answer within self. For indeed the body is the temple of the living God. There He has promised to meet thee; there He does. And as thy body, thy mind, thy soul is attuned to that divine as answers within, so may ye indeed be quickened to know His purpose; and ye may fill that purpose for which ye entered this experience. (69-4)

... the door is through the life, the spirit of the life - not the man, but the spirit as manifest in the Christ Consciousness in the material world. So, as each do manifest in their daily walks in and before men with that consciousness as the standard, so may the door be opened for that entity, that soul, to so grow and magnify that spirit

to the glorifying of the Father, losing self in the service to others, that in the earth His name may be established forever. (262-27)

## Christ Spirit

Although the term “Christ Consciousness” is used extensively in the Cayce readings (181 readings), "Christ Spirit" is much less common (38 readings). The main context for the usage of Christ Spirit is in the study group readings (262 series), particularly in the lesson on *The Open Door*.

In fact, in the first readings for this lesson, the affirmation zeroes in on Christ Spirit as the essence of the lesson:

AS THE FATHER KNOWETH ME, SO MAY I KNOW THE FATHER, THROUGH THE CHRIST SPIRIT, THE DOOR TO THE KINGDOM OF THE FATHER. SHOW THOU ME THE WAY. (262-27)

Along with an affirmation, the first reading for a lesson also typically provides an overview or summary of the key points that are to be focused upon. Thus in the lesson overview, Christ Spirit is again emphasized strongly, calling it the “door.”

(Q) What should be the basis and fundamental thoughts to be presented in the lesson on THE OPEN DOOR?

(A) The Christ Spirit is the door, the truth, the way; not the man for, as the Father knoweth thee, so may ye know the Father through the exemplifying of His attributes in the earth. Little by little, line upon line, precept upon precept, here a little, there a little, for the glory of the Father - not the exaltation of thine own self; for with the exaltation of self - or the gratifying of the desires of flesh - the door closes. (262-27)

Notice the importance given to manifesting the Christ Spirit in the earth: "Little by little, line upon line, precept upon precept, here a little, there a little ...." This is a common pattern in all the readings that discuss Christ Spirit – it is an activity, putting into practice the spiritual knowledge, the fruits of the spirit, so to speak. In short, Christ spirit is about application. Application of spiritual truth opens the door to higher levels of consciousness – Christ Consciousness or the awareness of oneness with God. The relationship between Christ Consciousness and Christ Spirit is distinct, as was noted in a subsequent reading:

(Q) Please explain clearly the difference between the Christ Consciousness, the Christ Spirit.

(A) As the difference might be given in that which makes for the birth in the flower, and the flower. The consciousness of the Spirit and the abilities to apply same are the differences in the Christ Consciousness, the Christ Spirit. (262-29)

Notice that the difference is a matter of consciousness (awareness) and the application. We may know or have an awareness of a spiritual truth, but putting it into practical application makes all the difference. It is the application that opens the door to higher levels of consciousness. Thus this lesson is a preparation for the next one (In God's Presence). To fully grasp the meaning of Christ Spirit and its distinction from Christ Consciousness, we will consider each in turn.

### **Christ Consciousness**

Let's review the concept of Christ Consciousness that we have encountered in previous lessons.

(Q) Should the Christ-Consciousness be described as 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?

(A) Correct. That's the idea exactly! (5749-14)

Notice the use of the terms "awareness" and "pattern on the mind." Christ Consciousness is essentially a function of the mind. Here are a couple more quotes that reinforce this connection:

Know that as the Mind is represented by the Christ-Consciousness, it is the Builder, it is the Way, it is the Truth, it is the Light; that is, through the manner in which the Mind is held. (1348-1)

Christ-Consciousness representing what in thy daily experience, thy daily contacts? whether in the street, in the commercial life, in the world of every nature? MIND! (1472-6)

Thus Christ Consciousness, the mental pattern of oneness with God, resides within each of us as a potential waiting to be awakened.

### **Christ Spirit**

It is Christ Spirit that opens the door and awakens a higher level of consciousness or awareness within the mind:

THIS, then, IS that which should be the ideal OF this body, "In Him will I put my trust, as to open the way that I may have a better insight as to what He would have me do, day by day. In the relationships with individuals about them, with the

individuals who have known them best, with the individuals whom I may meet only in the passing, will there be seen by those even who run, that the Christ spirit hath awakened the body-consciousness, the mental forces of the body itself. (3871-1)

## Open With Care

(Posted on: April 29, 2013 by David McMillin)

The *A Search For God* lessons are sequential and cumulative. Each lesson builds upon previous lessons and is preparation for the lessons that follow. So it is with the lesson on *The Door*. The previous lessons set the stage for opening *The Door* and entering a higher state of consciousness which culminates in the following lesson, *In God's Presence*.

Thus, opening the door to higher consciousness is preparation for the meeting with God within the inner temple – the physical body being the temple. There is a strong physiological aspect to this mystical state. This is a powerful process that must be approached with sacredness and purity. The previous lessons (and especially the information on meditation) are provided in a manner to make the process as safe and efficient as possible.

And yet, as with any human activity on planet earth, sometimes even very competent and intelligent people do not always act sensibly or responsibly. We forget or ignore and goof up. Crossing a street or driving a car involves certain risks. Choosing to eat certain foods and exercise (or not) as part of a healthy lifestyle can be a challenge for the most spiritually minded seeker. So it is with the Search For God. Sometimes we can get off track, either by negligence or super enthusiasm, leading to imbalances of one sort or another – physically, mentally or spiritually. This is particularly true with this and the next lesson as we open *The Door* and find ourselves *In God's Presence*.

Since the original study group readings were given in the 1930s, western culture has gone through the 1960's and the use of chemicals to open the door of consciousness (LSD, etc). Sometimes individuals who have experimented with powerful psychogenic drugs (i.e., hallucinogens) find that they have flashbacks when they practice deep meditation as part of a spiritual tradition. Or perhaps, since their body's physiology has been primed for the experience of altered consciousness, they pick up where they have left off when they were using drugs. This is something to keep in mind based on personal experience and history. To be sure, many individuals have reported positive mystical experiences

via chemically induced altered states of consciousness. The research and experiences of Huxley with the sacred rituals of indigenous peoples that was cited in the video overview is one prominent example of the use of chemicals to open *The Door*. But that is not the approach advocated in the Cayce readings or in the *A Search For God* material.

We have also seen the popularization of various exotic spiritual practices, particularly powerful yogic techniques to achieve higher consciousness (kundalini yoga, etc). Some individuals on the spiritual path become unbalanced by intense inner focus or an almost fanatical involvement with metaphysical techniques or rituals. You may have heard of “spiritual emergency” or “kundalini crisis.” Such terms are usually applied to situations involving the opening of the spiritual centers in a careless, undisciplined, or accidental manner. Edgar Cayce gave several readings that discussed this condition. Sometimes unpleasant physical sensations and pain were involved. Sometimes the person had psychic or psychotic experiences such as hearing voices or other potentially disturbing phenomena attributed to the opening of consciousness to the Borderland, the intermediary state between our normal consciousness and other dimensions of consciousness. There are safe and reliable ways of achieving higher states of consciousness by opening the spiritual centers and raising the Creative energies within the body for a definite purpose. These are inherent in the lessons of this course.

The purpose of this resource article is to serve as a reminder to stick with the program – continue to practice the previous lessons that provide a spiritual focus through attunement, applying a spiritual ideal and being grounded in service to others in the world. Be careful of going to extremes or indulging in unusual practices or chemicals that can throw you out of balance. In the Cayce approach to the search for God, Christ consciousness (oneness with God) is highly recommended and the example of Jesus in manifesting that ideal is encouraged. That is the basis for opening *The Door* in a safe and responsible manner. But first, let’s ponder why the door is closed in first place.

### **The Closed Door**

The video overview for this exercise presents the concept of a closed door that can be opened to higher levels of consciousness. Questions were raised as to possible reasons why there would be such a barrier and what would be the consequences of opening the door.

Mark Thurston, in his excellent ASFG companion book (*Experiments in a Search For God*) defines door as a barrier that allows passage without destroying the barrier. He goes on to discuss the possible reasons for such a barrier (i.e., closed door):

**The implication is that the barrier has a purpose and yet movement through it is at least occasionally necessary (e.g., the walls of our house serve the purpose of protection, yet movement in and out is necessary). If we apply the symbol of the door to the nature of man, we see that there is a barrier between his finite awareness and his infinite potential. He could not handle the eradication of the barrier. It is for his own protection that it is there because (1) what lies behind it might be overwhelming or (2) lacking sufficient wisdom he might use those infinite powers selfishly. A door allows a selective opening at a special point and can be re-closed whenever necessary. (Thurston, 1976, p. 87)**

If this reasoning is correct, it is clear that opening the door must be done with care and consideration for the process and outcome. It is to be opened with a high purpose (an ideal such as Christ Consciousness) and with the right spirit (Christ Spirit). Otherwise we can be overwhelmed by the sheer power of the experience or manifest that power in a selfish or destructive way.

Here is an excerpt from a reading given for Edgar Cayce himself, that discusses the meaning of the closed door that must be opened with care:

The lyden, [leydig] or 'closed gland', is the keeper – as it were - of the door, that would loose and let either passion or the miracle be loosed to enable those seeking to find the Open Door, or the Way to find expression in the attributes of the imaginative forces in their manifestation in the sensory forces of a body; whether to fingertips that would write, to eyes that would see, to voice that would speak, to the whole of the system as would feel those impressions that are attuned with those the infinite by their development and association or with those inter-between, or those just passed over, or as to the unseen forces; for the world of unconsciousness is not in a material change from the physical world save as to its attributes or of its relationships with. Whether the vision has been raised or lowered depends upon that height, depth, breadth or length, it has gone for its source of supply. (294-140)

Thus opening the door within can lead to either “passion or a miracle,” or to contact with discarnate soul entities in the borderland between earthly life and sojourns in other realms. This can manifest as a form of “possession” that we will discuss in a later section. Note that there is an important physiological dimension to the opening of the door – the lyden (also called Leydig) is by default a “closed gland” that is the keeper (protector) of the door. Very mysterious indeed!

### **The Lyden and Pineal Glands**

... the lyden gland, [Leydig] which has within itself that closed door, or open door, as makes for activity through that to the base of the brain, or the PINEAL gland - as is at the base of the brain itself - which opens up for its activities and associations to those other portions of the brain ... (294-141)



This is another excerpt from a reading given for Edgar Cayce to explain his psychic process. The lyden/Leydig gland at the base of the torso and the pineal gland in the brain function as the "seat of the soul" in the human body. The lyden/Leydig can also function at the mental/spiritual level as a metaphysical symbol. The "Self Analysis" video on the Free page of my website (Rivers of Light heading) discusses how I used dream interpretation to understand what this spiritual center means in my own soul development. It might give you some ideas for how you can interpret it in your experience.

I have created another resource article that focuses on the [Leydig and Pineal](#) as the seat of soul and the closed or open door to higher consciousness. I only call attention to this presently to emphasize the strong physical aspect to the opening of the door. In addition to providing access to the God within, activation of these glands as spiritual centers is sometimes associated with psychic and paranormal experiences that can be positive or negative depending upon the purpose of that being sought. Or as we seen in the previous example of Edgar Cayce giving a psychic reading:

Whether the vision has been raised or lowered depends upon that height, depth, breadth or length, it has gone for its source of supply. (294-140)

The Cayce readings contain numerous other examples of individuals who have activated the lyden and pineal glands and opened the door to higher consciousness producing psychic phenomena:

For as we find this entity has more than once been among those who were gifted with what is sometimes called second sight, or the super-activity of the third eye. Whenever there is the opening, then, of the lyden (Leydig) center and the kundalini forces from along the pineal, we find that there are visions of things to come, of things that are happening. (4087-1)

(Q) Have I ever caught glimpses of past lives, or are these things more dreams and fancy?

(A) The entity has caught glimpses of past lives when it has gone out of itself or has allowed the energies of the Kundalini force to pass along the centers of the body. Beware, unless ye are well-balanced in purposes ... (5399-2)

Thus the kundalini energy (sometimes spelled kundaline in the readings) associated with the opening of The Door can apparently result in past life recall or other psychic insights. This can be a very positive experience or it can be somewhat disorienting if the person is not ready for it.

For some individuals the experience is so overwhelming so as to produce what has been called "kundalini crisis" or "spiritual emergency." I have studied this phenomena and provided counseling to individuals undergoing this form of

aberrant awakening among new age seekers in the Virginia Beach area. Anxiety, “psychic heat,” depression, and a wide variety of unpleasant physical symptoms are some fairly common manifestations of this syndrome. At its extreme, hallucinations or aberrant thinking (delusions) may also be present. Clearly this type of abnormality is something to be avoided.

Following the lessons and applying the information in this course is an excellent way to keep a healthy balance on the spiritual path and avoid such problems. I am speaking from my own personal experience with kundalini awakening associated with doing meditation following the Cayce recommendations. This can be a wonderful, spiritually uplifting experience. This is not something to be afraid of, but it does make sense to Open With Care with all due respect, considering the power of the forces involved.

## Hearing Voices

**... so we open the door. Then it is that we heed the call to the Spirit within that stands ever ready to commune with us. It does not come in the whirlwind, but as a still small voice. (Study Group # 1, 1992, pp. 83-84)**

Seekers on the spiritual path who practice meditation regularly will sometimes have mystical or paranormal experiences such as hearing a voice. As noted in the quote above that was written by the first ASFG study group, this is a normal and desirable experience, provided the voice is of a Divine Source. The Cayce readings often encouraged individuals to listen for the still small voice of God during meditation. Prayer is talking to God. Meditation is listening.

As with most things in life that involve humans, there is natural variability. For some individuals the voice of God is powerful. Apparently Moses had that type of interaction with the Divine while on the mountain top.

From a mainstream mental health perspective, hearing voices (when there is no one else present) is typically considered a symptom of psychosis – a form mental illness. Schizophrenia is the best known example of this. Perhaps you have heard this old joke:

If you talk to God it's called prayer ...  
if God talks back it's called schizophrenia.

Edgar Cayce provided a metaphysical explanation for why people with schizophrenia hear voices:

Such, then, become possessed as of hearing voices, because of their closeness to the Borderland. Many of these are termed deranged when they may have more of a closeness to the universal than one who may be standing nearby and commenting;

yet they are awry when it comes to being normally balanced or healthy for their activity in a material world. (281-24)

I have worked extensively with individuals diagnosed with schizophrenia and other forms of psychosis (i.e., being out of touch with reality). I have noticed just what Cayce described in this reading. Although such individuals are clearly out of touch with reality (normal waking reality as most of us experience it), they often seem to be more in touch or have more of a closeness to the “universal” than those “standing nearby and commenting” (family members and mental health staff). Yet they are mentally ill – severely out of balance – which is what most illness really is at its core.

In schizophrenia, there is a strong physical aspect that manifests as a brain disease. As was noted in the video overview for this lesson, in a certain respect, the brain functions like a plumbing valve that is closed (sort of like the default status of the Leydig gland). When the valve is opened, it allows access to other realms of experience to flow through, as Cayce described in reading 281-24 above. So the experience has a mystical quality even as it is a form of mental illness, when the opening of the valve is caused by a brain disease. As was also noted in the video overview, there are other, healthy ways of opening this valve as well, including meditation.

Joseph Campbell, the noted mythologist, has observed that the schizophrenic is drowning in the same waters in which the mystic swims with delight (in Mintz, 1983, p. 158). So experiences like hearing the voice of God can be healthy for the mystic but distorted and twisted for a person with brain disease. The Hindu mystic, Gopi Krishna, made a similar observation after going through years of kundalini crisis:

**There is a close relationship between the psychotic and the mystic. In a mystic, there is a healthy flow of prana into the brain, and in the psychotic the flow is morbid. In fact, the mystic and the psychotic are two ends of the same process, and the ancient traditions class mad people as mad lovers of God, or something divine. (in Kieffer, 1988, p. 110)**

Keeping the brain and nervous system healthy is a reasonable precaution when doing meditation and related spiritual practices involving opening the spiritual centers and raising the energy within. Some Cayce experts actually recommend certain specific health practices such as keeping the spine optimal through osteopathic manipulation and/or massage. You can decide for yourself whether such preventative measures are right for you, whether as an adjunct to spiritual practice or a general health strategy. Of course, take care about the chemicals you put into your body, especially those that affect the brain and nervous system.

In the Search For God, it makes sense to keep a balance - not become extreme in seeking or desiring for contact with unseen forces that are not consistent with the spiritual ideal. This advice is more relevant for some individuals on spiritual path than others. Because of patterns from past lives and planetary sojourns, some people find it very easy to communicate with nonphysical entities. Edgar Cayce was certainly such a person. And yet he kept a balance while using his psychic ability constructively. A pretty good example to follow, if you are one of those individuals who have natural psychic ability and wish to manifest it for good in the world as part of your ideals.

## **Possession**

The readings affirm the continuity of consciousness and state that souls do not proceed immediately after death to some eternal resting place (be it heaven, hell, or whatever). Instead, the process of evolution toward unity with the Creator continues on various “planes” or dimensions of reality other than the earth. Unfortunately, some individuals have such strong attachments to the earth experience that they are unable to detach from this dimension at death. Instead, they may exist in a realm that the readings describes as the “borderland.” Such discarnate souls seeking expression in a physical manner, may find it through persons whose spiritual centers are open to cosmic influences. This opening may result from cases of insanity, alcoholism, epilepsy, and various other organic disorders or from misdirected attempts at spiritual evolvement (e.g., certain occult practices, obtaining “higher knowledge” without applying it, etc.).

It is important to note that Cayce’s use of the word possession in the readings does not suggest demonic possession. The intrusive entities were always earthbound spirits seeking expression in the earth plane. The readings’ portrayal of life after death can best be described as a “continuity of consciousness.” In other words, patterns of thought and action are carried over into the discarnate state. Interpersonal patterns of “possession” developed during one’s earthly life would thus be maintained by earthbound discarnates (e.g., a marriage partner who dominates a spouse, a parent who lives vicariously through an offspring, an employer who controls employees, etc.). With this in mind, one can appreciate the readings’ frequent use of the term influence (e.g., “discarnate influence” or “outside influence,” etc.) to describe the manifestation of possession.

Possession is not necessarily always a negative experience. Throughout history people of all cultures have sought possession by benevolent spirits and have engaged in rituals and ceremonies for that purpose (e.g., the Holy Spirit in Christianity). Mediumship is a form of trance possession whereby individuals willingly allow discarnate entities to use their bodies for communication. In this form, possession does not necessarily interfere with an individual’s course of life or produce pathological dissociation, and is time limited so that the individual can resume normal conscious daily living. The prime consideration in this type of

possession is the conscious voluntary involvement of the person being possessed. The popularity of spiritualism in the nineteenth century and the current interest in channeling are examples of trance possession.

Interestingly, this type of "possession" occurred in some Cayce readings, including several instances in the A Search For God study group readings (262 series):

**BOW THINE HEADS, O YE SONS OF MEN, WOULD YE KNOW THE WAY: FOR I, MICHAEL, THE LORD OF THE WAY, WOULD WARN THEE THAT THOU STANDEST NOT IN THE WAY OF THY BROTHER NOR SITTEST IN THE SEATS OF THE SCORNFUL, BUT RATHER MAKE KNOWN THAT LOVE, THAT GLORY, THAT POWER IN HIS NAME, THAT NONE BE AFRAID; FOR I, MICHAEL, HAVE SPOKEN! (262-28)**

**COME, my children! Ye no doubt have gained from the comment this day a new initiate has spoken in or through this channel [Edgar Cayce]; Halaliel, that was with those in the beginning who warred with those that separated themselves and became as naught. (262-56)**

Because Cayce's use of the term "possession" (in the readings for persons experiencing pathological symptoms) was not satanic, but more a matter of influence and obsession, the manifestation of this state was closely allied to the symptoms of the mental disorder. In other words, one would not expect a person receiving a psychic reading from Cayce which indicated possession to be exhibiting symptoms and behaviors which are graphically portrayed in innumerable movies about satanic possession (i.e., no rotating heads and vomit). Rather, one might observe a lack of control, periods of unconsciousness, obsessive thought patterns, anxiety, etc.

With regard to spiritual seeking, some Cayce readings describe cases of discarnate possession or discarnate influence that can occur when an individual is opened to the spiritual realms casually or without protection. This is why a prayer of protection is recommended when entering into deep meditation. Here are a couple excerpts to provide a sense of what Cayce meant by "possession" in such instances. They are not meant to provoke anxiety, merely to educate and inform so that you can make wise choices on the spiritual path:

**(Q) When my vitality is low and I get discouraged, is it still possible for undesirable discarnate beings to obsess me and make a statement unbeknown to me, as I believe they did in 1938 in [1387]'s office?**

**(A) May obsess ANYONE that opens self to listen to same! Surround self ever with that consciousness of, "Behold I stand at the door and knock," and others will NOT attempt! (2067-3)**

... there has been the opening of the lyden [Leydig] gland, so that the kundaline forces move along the spine to the various centers that open ... with these activities of the reaction is much like that as may be illustrated in one gaining much knowledge without making practical application of it ... Now we combine these two and we have that indicated here as possession of the body; gnawing, as it were, on all the seven centers of the body, causing the inability for rest or even a concerted activity – unless the body finds, as this occurs, the disturbance is retarded or fades – in the abilities of the body to exercise itself in [giving] help for others. (3421-1)

... the body is a supersensitive individual entity who has allowed itself through study, through opening the centers of the body, to become possessed with reflexes and activities outside of itself ...

Q. How did I happen to pick this up?

A. ... the body in its study opened the centers and allowed self to become sensitive to outside influences.

Q. What is it exactly that assails me?

A. Outside influences. Discarnate entities. (5221-1)

## **Deep Meditation**

There are various ways to approach meditation. Reading 281-13 is one of the core readings that formed the basis for the approach of meditation provided in the first *A Search For God* book. Here is an excerpt from 281-13 that emphasizes the importance of purifying the body and mind before entering meditation:

FIND that which is to YOURSELF the more certain way to your consciousness of PURIFYING body and mind, before ye attempt to enter into the meditation as to raise the image of that through which ye are seeking to know the will or the activity of the Creative Forces; for ye are RAISING in meditation actual CREATION taking place within the inner self! ... Now, when one has cleansed self, in whatever manner it may be, there may be no fear that it will become so overpowering that it will cause any physical or mental disorder. It is WITHOUT the cleansing that entering any such finds ANY type or form of disaster, or of pain, or of any dis-ease of any nature.... First, CLEANSE the room; cleanse the body; cleanse the surroundings, in thought, in act! Approach not the inner man, or the inner self, with a grudge or an unkind thought held against ANY man! or do so to thine own undoing sooner or later! (281-13)

# In God's Presence Resources

Some Cayce quotes to get our started:

In the care of self, selflessness is great. But be more mindful of the little niceties about self and you will find a pride in self – not a false pride. But as nature manifested in its Maker, it does the best it can with what it has and looks the most beautiful with what it has to do with. Thy body, too, is indeed the temple of the living God. Keep it beautiful. Be mindful of the care of same, and you – too – will think more of it. So will there be more of the abilities to be conscious of His presence meeting with thee in thy temple; forget it not. (3179-1)

There is that access, then, that way, to the Throne of grace, of mercy, of peace, of understanding, within thine own self. For He has promised to meet thee in thine own temple, in thine own body, through thine own mind ... And then enter into the holy of holies, within thine own consciousness; turn within; see what has prompted thee. And He has promised to meet thee there. (922-1)

Then, when ye abide in His presence, though there may come the trials of every kind, though the tears may flow from the breaking up of the carnal forces within self, the spirit is made glad ... (262-33)

How beautiful the face, how lovely the clouds! In His presence abide; ye EVERY ONE of you are before Him just now. His face is turned toward thee, His heart and hand is offered you. Will ye not accept Him just now? How glorious the knowledge of His presence should awaken in the hearts of you, for He is LONELY without thee; for He has called each of you by name. Will ye fail Him now? (254-76)

With the LIVING OF that given all will come to the knowledge, to the understanding of, we are all IN His presence whether we acknowledge it in the present or not; for, as has been given, it is in Him we live and move and have our being ... (262-32)

For man remains in the presence of same, ever; for His presence abideth. He is nearer than thy hand, than thy mind, if ye will but take hold upon Him. (1257-1)

Then, in making practical or concrete activity of the entity in its experience, first enter in as through the meditative forces within self; through the purifying of the body, of the mind, that it may be one and in accord, in attune with the Creative Forces from within; setting the ideal in Him who has promised to meet thee in the holy of holies, in the temple of thy soul, in thy own body-consciousness. Thus does the self, the I AM, become aware of that presence. And in meeting day by day in the walks with thy fellow man, sow those seeds that YE would reap in thine experience. For they, the seed ye sow, BECOME - as it were - thine OWN SELF!

For each soul meets that it has meted unto the fellow man. For as He gave, "As ye do it unto the least of these, my little ones, ye do it unto me." (261-15)

"Thou shalt love the Lord thy God with all thy heart, thy mind, thy body; thy neighbor as thyself." This as He gave is the whole law. There is none above that. And ye may, as He has promised, become aware in thy own consciousness of His abiding presence, by the awarenesses that may come to thee as ye meditate, as ye pray from day to day. Ask and He will give. For as ye walk, as ye talk with Him, ye become aware of His presence abiding with thee. For this purpose ye came into this experience; that ye might GLORIFY that consciousness, that awareness of His presence, of His Spirit abiding with thee. (1348-1)

As has been given, "Do that thou KNOWEST to DO TODAY, and THEN the next step may be given thee." For ye know that ye are studying to show self approved unto that consciousness, that awareness, and are keeping self unspotted from that THOU knowest that might, would or could, cause thy brother to be offended. And ye come more and more, by such living, to the awareness of His presence abiding with thee! Not unto vainglorying, not unto self-consciousness; but rather that "Here am I, Lord, use me. Let ME be that channel of blessing to SOMEONE TODAY; that Thy love, Thy glory, Thy oneness, may be the greater manifested in not only my experience but those that I contact day by day." (601-11)

For know, there is that awareness that should be in self, that the very fact ye are conscious of thy activity in the material plane should be evidence that thy Father-God hath need of thy service in the earth, and that through the present activity ye are given the opportunity to be a channel of blessing to someone. For, to obtain the consciousness and awareness of coming into His presence, or as one would call to heaven, it will be as if it were leaning on the arm of someone ye have tried to help. For as ye do it unto thy brother, ye do it unto thy Maker. Know they are immutable laws. God is, and ye as a daughter, as a servant of the most high God are His handmaid. Then act like it! (5177-1)

The soul, then, must return - WILL return - to its Maker. It is a portion of the Creative Force, which is energized into activity even in materiality, in the flesh. Yet it may, with thine own understanding and thine own manifestations, come to be as a portion of that thou bringest in thy love into thy fellow man, for thy Father-God, for thy activity to be ONE with Him in those realms of activity and experience that ye ARE aware of His presence, of His abiding love, of His abiding faith IN thee motivating thee in thy activities in every direction. Then, just being kind, just being patient, just showing love for thy fellow man; THAT is the manner in which an individual works AT becoming aware of the consciousness of the Christ Spirit. (272-9)

"Thou shalt love the Lord thy God with all thy heart, thy mind, thy body; thy neighbor as thyself." This as He gave is the whole law. There is none above that.



And ye may, as He has promised, become aware in thy own consciousness of His abiding presence, by the awarenesses that may come to thee as ye meditate, as ye pray from day to day. Ask and He will give. For as ye walk, as ye talk with Him, ye become aware of His presence abiding with thee. For this purpose ye came into this experience; that ye might GLORIFY that consciousness, that awareness of His presence, of His Spirit abiding with thee. (1348-1)

In thy reading (for ye are a greater interpreter of books, of writings of others), have ye not wondered why in the sacred writings it is said that God no longer spoke to man in visions or dreams? It is because man fed not his soul, his mind, upon things spiritual; thus closing the avenue or channel through which God might speak with the children of men. (1904-2)

For He has promised to meet thee in thy own temple. For thy body is indeed the temple of the living God and He has promised to meet thee there, in thy own meditation - yea, in thy own prayer ... (1493-1)

For the body is indeed His temple and He will meet thee and speak with thee, yea reason in thy heart of hearts with thee, if ye will oft turn to Him. Do that. (3659-1)

For thy prayer is as a supplication or a plea to thy superior; yet thy meditation is that thou art meeting on COMMON ground! (281-28)

(Q) Is there any particular diet I should follow?

(A) None other than that which is necessary for keeping an even balance in eliminations and building up of the influences for proper meditation; which is, as known, KEEPING an even balance. (470-10)

Well to keep the general activity, the exercise. And do have some of that each day in the open, when practical. There is much more value in exercising in the sun than in many a dose, or even at times meditation. But meditate oft and correctly, though keeping a normal balance. And we will continue to make for better conditions for this body. (2072-12)

# The Cross and the Crown Resources

Some Cayce quotes to get you started:

The way of the Cross is not easy, yet it is the tuneful, the rhythmic, the beautiful, the lovely way. (1089-6)

For, those things that are as hindrances or troubles MUST be turned into stepping-stones, and not stumbling-stones; else a soul falls backward rather than progresses. (2331-1)

If it is held ... as a cross, it will remain as one ... with individuals where there is in their experience crosses to bear, hardships or surroundings that to them are overpowering, overwhelming, by slights, slurs, and fancies of the inactivity of a coordinating force. If these are held continually as crosses, or as things to be overcome, then they will remain as crosses. But if they are to be met with the spirit of truth and right in their own selves, they should create joy; for that is what will be built. (552-2)

Cultivate the ability to see the ridiculous, and to retain the ability to laugh. For, know – only in those that God hath favored is there the ability to laugh, even when clouds of doubt arise, or when every form of disturbance arises. For, remember, the Master smiled – and laughed, oft – even on the way to Gethsemane. (2984-1)

Count thy hardships, thy troubles, even thy disappointments, rather as stepping-stones to know His way better. (262-83)

... for in suffering strength is gained, even as the wind bloweth where it listeth - one heareth the sound thereof and knoweth not whither it cometh nor whence it goeth, yet that is as of the thought and intent in the individual characterization of self--that out of those forces comes that same in an individual or entity's being ... (5528-1)

They who would gain the greater will suffer the more. Those who would attain to a more perfect understanding of the true relationships of an individual to creative forces and using of same constructively, recognize the unfoldment of the mind through the experiences. (5242-1)

... not only proclaim or announce a belief in the divine, and to promise to dedicate self to same, but the entity must consistently live such. And the test, the proof of same, is longsuffering. This does not mean suffering of self and not grumbling about it. Rather, though you be persecuted, unkindly spoken of, taken advantage of by others, you do not attempt to fight back or to do spiteful things; that you be patient--first with self, then with others; again that you not only be passive in your relationships with others but active, being kindly, affectionate one to the other; remembering, as He has said, "Inasmuch as ye do it unto the least, ye do it unto

me." As oft as you contribute, then, to the welfare of those less fortunate, visit the fatherless and the widows in their affliction, visit those imprisoned – rightly or wrongly – you do it to your Maker. For, truth shall indeed make you free, even though you be bound in the chains of those things that have brought errors, or the result of errors, in your own experience. (3121-1)

So, each in their respective lives, their own experiences, find their cross overcoming the world, overcoming those things, those conditions, those experiences, that would not only enable them to meet the issues of life but to become heirs with Him of the Crown of Glory. What, then, is this Crown of Glory? Does this bespeak only of those things, those conditions, that have to do with the spiritual life? Did the overcoming give the authority? Did the overcoming make this Son of man the Lord, the Glory, the Crown of Life? So He, as the pattern for each, makes the way clear, the way open that each soul - as it meets the crosses, endures the temptations and overcomes them - may become an heir, JOINT heir with Him to the Crown of Glory; with power temporal, power mental, power spiritual to become the Sons and Daughters of God, as many as are called - and all that fulfil that purpose for which they, as individuals, are called - and carry on in that manner, overcoming, meeting, bearing within themselves. Not in sorrow, not in wailing, but in the JOY of the Lord. (262-36)

For, know that each soul is a free-willed individual, and chooses the way and the application. For it is either the co-worker with God in creation - and creative then in its attitude, in its thought, in its application of tenets and truths day by day; OR in attune with that which is at variance, and thus besetting or putting stumblingblocks in the way of others along the way. (2549-1)

(Q) When and where will I next incarnate and will I be associated with associates of this incarnation and whom?

(A) Better get into shape so that you can incarnate. That depends a great deal upon what one does about the present opportunities. It isn't set for time immemorial as to be what you will be from one experience to the other. For, as has been given, there are unchangeable laws. The Creator intended man to be a companion with Him. Whether in heaven or in the earth or in whatever consciousness, a companion with the Creator. How many [incarnations] will it require for thee to be able to be a companion with the Creative Forces wherever you are? That is also a law. What ye sow, ye reap. (416-18)

Be patient, be kind. Be gentle in thy ministerings day by day; for though there may come those periods when the burden seems heavy, and the light fades in the life, yet he that is faithful unto the end shall wear the crown. Keep the fires of love burning in thy hearts day by day, for the love of God is manifested in the earth through those that are just kind one to another. (281-17)

(Q) If a soul fails to improve itself, what becomes of it?

(A) That's why the reincarnation, why it reincarnates; that it MAY have the opportunity. Can the will of man continue to defy its Maker? (826-8)

(Q) Explain, in the light of reincarnation, the cycle of development towards maturity in individuals.

(A) As an individual in any experience, in any period, uses that of which it (the soul or entity) is conscious in relation to the laws of the Creative Forces, so does that soul, that entity, develop towards - what? A companionship with the Creative influence! Hence karma, to those disobeying ... (5753-1)

For each soul, each entity, CONSTANTLY meets self. And if each soul would but understand, those hardships which are accredited much to others are caused most by self. KNOW that in those you are meeting THYSELF! (845-4)

In the studies, then, know WHERE ye are going.... And to find that ye only lived, died and were buried under the cherry tree in Grandmother's garden does not make thee one whit better neighbor, citizen, mother or father! But to know that ye spoke unkindly and suffered for it, and in the present may correct it by being righteous - THAT is worth while! (5753-2)

So may ye, in thy dealing with the problems that arise in thy daily life; and as ye analyze from that as may be visioned or meditated upon, from activities in the varied earthly experiences. For, ye realize that ye ARE meeting thine old self, - yea, thy old friends, thy old enemies. (2174-2)

For each soul in its advent into this earth solar system, and becoming an indweller in the realm of materiality, becomes subject to the laws and the attributes of this present solar system, with the influences from the sun, from the sun's planetary companions in this present solar experience. (510-1)

For an individual entity, with all the attributes of body, soul and spirit, is subject to the laws thereof; and until individuals are in their thought, purpose and intent THE law - that is constructive - they are subject to same. (1538-1)

# Jesus' Karma

(Posted on: May 27, 2013 by David McMillin)

**Yet the view of the Christ in the readings offered a twist which was not in any modern theology. The trance counsel described past lives for Jesus just as it did for others. In this unusual account, the one called the Son had grown in grace by becoming flesh, learning obedience through suffering, not once but many times, and remaining faithful to the end. (Bro, 1990, p. 156)**

As given, "I am determined to know nothing among men save Jesus, the Christ, and him crucified." So, He, with the Cross, represents something in the experience of every entity in their activities through the earth, and has led in all of the experiences of thought in ANY of the presented forms of truth in the earth, and comes at last to the Cross. (262-34)

As we have given, and as was given by Him, in the beginning He was the Son - MADE the Son - those of the Sons that went astray; and through the varying activities overcame the world through the EXPERIENCES, BEARING the cross in each and every experience, reaching the FINAL cross with ALL power, ALL knowledge in having overcome the world - and of Himself ACCEPTED the Cross. Hence doing away with that often termed karma, that must be met by all. (262-36)

The Cayce readings provide some fascinating information about the soul entity that incarnated as Jesus of Nazareth. This soul entity had numerous past lives in the earth plane with its own special karma to resolve. By living the exemplary life, Jesus met his karma and provided a model for those who would emulate his example.

Even in a worst-case scenario, subjected to a humiliating and painful death, Jesus followed the way of love and thus embodied the pattern of universal consciousness that lies dormant within each soul. The man Jesus became Christ – having attained Christ consciousness by way of the cross.

But just what was the karma of our “elder brother” who incarnated as Jesus? Three of the past lives of this extraordinary soul entity described in the Cayce readings are especially relevant to the karma of Jesus and will be explored in some detail. But first, here is an overview of the incarnations of that entity provided by Gladys Davis, the personal secretary of Edgar Cayce who transcribed most of this readings and who was also a member of the first study group who collectively created the ASFG books. This is a partial transcription of a recording for the ASFG study groups in which Ms. Davis comments on The Cross and the Crown lesson:

**(Q) Why did He come into the world as a man that He might bear a cross?**

**(A) For me, the answer to why He came is found in the Edgar Cayce readings' explanation of the incarnations of the soul who became Jesus.**

**First, as Amilius, He led – or projected – souls into the earth as thought forms.**

**Then He came as Adam, the first physical man, who "fell" in the flesh and thus it became necessary for him to eventually come as the last Adam to show us the way.**

**Thirdly He came as Enoch, who walked with God and was not because God took him.**

**Then He came as Melchizedek, the prince of Salem, without father, without mother, without days; he was not born and he did not die. Abraham paid tithes to Melchizedek. Many parallels can be found here with the life of Jesus.**

**According to the readings Melchizedek, as I understand it, had attained the state of mastership such as we find in the so-called Eastern masters. In order to save the souls who had become involved in the earth because of his example, he then realized he would have to start all over in the earth and really go through all the trials and tribulations just as every other soul. [As Melchizedek he wrote the Book of Job. See 5719-14, Par. 9-A; 262-55, Par. 14-A; and 3744-4, Par. 37-A.]**

**He came then as Joseph. We see many parallels here with Jesus.**

**Then He came as Joshua, the medium through which Moses obtained the laws on the mount.**

**Next He came as Jeshua, the scribe, who compiled and rewrote the Biblical record as we have it to that date.**

**Then He came into the earth as Zend [San - Zan?], father of the first Zoroaster, who wrote – the readings say – the Zend Avesta, sacred writings of the Persians.**

**Finally He came as Jesus, the last Adam, in whom we all may be made alive – or at one with our Creator.**

**Until He started over again as Joseph, he had not actually taken on the trials and tribulations of man. He chose, as Melchizedek, to come down into the depths of materiality, and He moved step by step back to the father. Having chosen to do this, it was not possible then for him to get out of the flesh without perfecting himself in the flesh.**

**Nothing is said in the story of the prodigal son about how long it took him to return to his father after he had decided he would return. Gradually, life after life, here a little, there a little, the soul perfected itself in the earth and, as Jesus, took his spiritualized body back to God, becoming the Christ. According to the Edgar Cayce readings each of us must do the same. (262-36 – Report, 5/9/60)**

Now we will focus briefly on three of the most relevant of these past lives with regard to Jesus' karma.

## Amilius

... the first begotten of the Father that came as Amilius in the Atlantean land and allowed himself to be led in ways of selfishness ... (364-8)

In the Cayce readings, the first incarnation of the soul that eventually incarnated as Jesus was Amilius. Amilius came as a teacher and leader and was probably responsible for the “law of one” in ancient Atlantis. But the readings insist that Amilius “[allowed himself to be led in the ways of selfishness ...](#)”

The details of the failure of Amilius are not provided. Amilius avoided the ensnarement of sexual reproduction and carnal lust that was the standard for the other souls around him in Atlantis, but he did fall short in seeking to provide an alternative option for the creation of companions for the earth-bound souls. He projected thought forms from out of himself. In “The Coming of Man” Hugh Lynn Cayce put it this way:

**Amilius was endowed with a free will and the creative urge of the Father. He began to create companions, thought forms, patterned after the creatures given life by God. These thought forms were projections from the soul mind. As they began to seek gratification of the senses, as did the physical creatures about them, they began to harden and seek physical forms through which to become more conscious of the activity of the physical senses. We understand today that one actually becomes that which he takes into the system as food, that which he breathes and absorbs from the elements about him; in like manner one becomes that which he holds continually as mental visions. Incomplete and unbalanced, these resulting creations and mixtures brought discord and inharmony. The magnification of any desire which seeks only selfish gratification must eventually bring upon its creator anguish and final destruction. (Hugh Lynn Cayce, “The Coming of Man” is included in the reports section of reading 364-13)**

Thus the failure of Amilius to provide a spiritually suitable means of incarnation and reproduction to the earth-bound souls in Atlantis and the subsequent problems created by his actions may have been the basis for this explanation in reading 3579-1 where the “THINGS” (slaves) were said to have been somehow brought about by the “great teacher” (Amililus?) before the first destruction of Atlantis:

[Before that the entity was in the Atlantean land during those periods when there were activities that brought about the questionings which arose between the two great forces \[Law of One and Belials\], the period before the first destruction of the land.](#)

[The entity was among the children of the Law of One, a princess, yea one who cared much for those THINGS that were parts of the activity having been brought about by the great teacher \[Amilius?\] in those experiences. The entity aided in](#)

helping those to overcome, when they became aware of the relationships of the individual entity to the universal consciousness or God.

These were periods of progression. For the entity then lived to be a thousand years old, in years as termed today, and saw great changes come about, not only in the earth but in those ways in which preparations were made for the advent of the souls of men to be brought to their relationships with the Creative Forces or God.

The name then was Eosme.” (3579-1)

Note the phrase “those ways in which preparations were made for the advent of the souls of men to be brought to their relationships with the Creative Forces or God.” This seems to be referring to the “five in one” projection associated with the incarnation of Amilius as Adam, the first truly human being on the planet.

## **Adam**

For, know that He - who was lifted up on the Cross in Calvary - was ... he that first walked among men at the beginning of man's advent into flesh! For He indeed was and is the first Adam, the last Adam; that is the way, the truth, the light! (2402-2)

We are all familiar with the Genesis account of creation and the first humans described in that biblical story. In essence, Adam and Eve got humanity off to a rocky start on this planet. The relevance to the story of Jesus is that the readings state that Adam was not only a past life of Jesus, but his failure in Eden set up a series of lifetimes that culminated in the life of Jesus to provide a means of getting humanity back on track.

(Q) When did the knowledge come to Jesus that he was to be the Savior of the world?

(A) When he fell in Eden. (2067-7)

And just what was the basis of that initial fall that created the karma for the soul that eventually incarnated as Jesus?

Do not gain knowledge only to thine undoing. Remember Adam. Do not obtain that which ye cannot make constructive in thine own experience and in the experience of those whom ye contact day by day. Do not attempt to force, impel or to even try to impress thy knowledge upon another. Remember what the serpent did to Eve. (5753-2)

As indicated, knowledge without the practical ability to apply same may become sin. For, it is knowledge misapplied that was the fall - or the confusion - in Eve. (281-63)

So Adam, having come into the earth in a specially created human form for the purpose of leading earth-bound souls back to the Creator, failed by gaining



knowledge without putting it into practice. No need to blame Eve for this either. Eve was the female aspect of the same soul entity that was Amilius. The journey of the soul is complex, especially for that special soul who would have to experience many more earthly incarnations to work out his karma and fulfill his basic mission – to make a way for fellow souls to find their way back to the Source. In terms of the karmic aspect of this soul's journey and eventual sacrifice on the cross, a lifetime as the Biblical Joshua may have been particularly influential.

## **Joshua**

... Joshua the prophet, the mystic, the leader, the incarnation of the Prince of Peace. (362-1)

For without Moses and his leader Joshua (that was bodily Jesus) there IS no Christ. CHRIST is not a man! JESUS was the man; Christ the messenger; Christ in all ages, Jesus in one, Joshua in another ... (991-1)

The biblical story of Joshua places his birth in Egypt prior to the Exodus. As a young man, Joshua was the victorious commander at the first battle after the Exodus from Egypt, defeating the Amalekites in Rephidim (Exodus 17:8-16). Later, Joshua was one of the twelve spies of Israel sent by Moses to explore the land of Canaan. (Numbers 13:1-16)

After the death of Moses, Joshua led the Israelite tribes in the conquest of Canaan. As a warrior leader, Joshua was responsible for the deaths of many native residents of Canaan (now Palestine) in numerous battles. Considering the later incarnation as Jesus, the gentle lamb of Judea who was crucified by an occupying army, perhaps there was some karma being worked out from the previous incarnation as the warrior of the Hebrew faith who killed so many in the conquering and occupation of Canaan.

It is a little tricky judging the actions of others who lived at different times under different circumstances. Perhaps the aggressive warrior approach of Joseph is simply a matter of “holy war” – doing the will of God as ordered and directed. In his excellent book on The Lives of the Master, Glenn Sanderfur points out the possibility of some heavy karma faced by Jesus from his previous incarnation as Joshua:

**There may be another significance for Jesus as a result of the wars waged by Joshua in Canaan. Jesus' ministry was performed in the very location of the Canaanite cities which Joshua conquered. It may have been necessary for Jesus to heal and minister to the peoples of that area where he, as Joshua, had killed and destroyed the earlier inhabitants. God's laws of karmic justice may have been at play here. (Sanderfur, pp. 110-111)**

Sanderfur provides an interesting discussion of several specific locations where Joshua fought battles and Jesus ministered, culminating in the story of five kings that hid in a cave at Makkedah, where they were discovered by the Canaanites. Joshua directed that they be mocked, tortured and hung upon a tree till evening. Then the dead kings were taken down and put back into the cave that was sealed with large stones. Sound familiar?

Since the emphasis in this article focuses on karma as it pertains to the lesson The Cross and the Crown, the negative aspects of some of Jesus' past lives have been accentuated. Certainly many other parallels can be noted, mostly in more positive vein. After all, karma is just cause and effect and can be positive or negative. One of the extremely important positive manifestations of karma in virtually all of the lifetimes of the Jesus soul in its varied past lives discussed in the Cayce readings, is the theme of Oneness.

### **The Grace of Oneness**

There the entity was the priestess making overtures to those of other lands, - as in the Indo-China land, what is now the land of the setting sun in the Japanese and Chinese lands, that are so close at times in the inmost thoughts and being of the entity. For, ALL that ever was and ever is to be learned is that "The Lord thy God is one - ONE." O that it could and would be manifested as this entity can, - by word of mouth, by demonstration of the powers and the hopes within, - to bring to the consciousness of those it meets, that law "The Lord thy God is one." No matter in what clime, under what name, all must come to that as was from the beginning. For, know that He - who was lifted up on the Cross in Calvary - was also that Son in the land of the setting sun; also he that first walked among men at the beginning of man's advent into flesh! For He indeed was and is the first Adam, the last Adam; that is the way, the truth, the light! (2402-2)

... In all those periods that the basic principle was the Oneness of the Father, He has walked with men. (364-8)

Oneness is a common thread that runs through many of the lives of Jesus as described in the Cayce readings. Whether in the "law of One" in Atlantis or "the Lord thy God is One" in the various Hebrew incarnations (and even in the Gobi/Chinese incarnation cited above in reading 2402-2), or the Oneness preached by Jesus, (I and the Father are One: Christ Consciousness), this is certainly a positive karmic influence for this important soul entity.

Near the end of his incarnation in Palestine, after sweating blood in the garden of Gethsemane while asking whether the cross could be avoided, Jesus made the choice to do God's will and fulfill his mission, even while realizing the pain and humiliation that he faced. Jesus met his karma on the cross gracefully and fulfilled his destiny by showing the way back to the Source. By living the "law of love" the

soul entity that incarnated as Jesus was freed from the law of cause and effect (karma), exemplifying a graceful pattern that is available to each soul that seeks to become one with God.

By making his will one with God, he achieved the awareness of Oneness with God that is called Christ Consciousness. Thus the man Jesus became Christ, just as it is the destiny of each soul to become Christ.

## Oneness Resources

Some Cayce quotes to get you started:

Each soul in entering the material experience does so for those purposes of advancement towards that awareness of being fully conscious of the oneness with the Creative Forces. (2632-1)

Know thyself, then, to be as a corpuscle, as a facet, as a characteristic, as a love, in the body of God. (2533-7)

In the first cause, or principle, all is perfect. In the creation of soul, we find the portion may become a living soul and equal with the Creator. To reach that position, when separated, must pass through all stages of development, that it may be one with the Creator. (900-10)

The first [lecture] lesson for SIX MONTHS should be ONE - One - One - ONE; Oneness of God, oneness of man's relation, oneness of force, oneness of time, oneness of purpose, ONENESS in every effort - Oneness - Oneness! (900-429)

WHERE IS thine OWN will? One with HIS, or to the glorifying of thine own desires - thine own selfish interests? (262-42)

(Q) What should be the approach to one who has become interested in cults, isms, etc.?

(A) In that same manner; for what is the difference? As He has given, it will ever be found that Truth - whether in this or that schism or ism or cult - 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 that experience. Hast thou chosen any one of these to be the ALL in thine usages in thine own life? Then, all will fill their place. Find not fault with ANY, but rather show forth as to just how good a pine, or ash, or oak, or VINE, thou art! (254-87)

... COORDINATE the teachings, the philosophies of the east and the west, the oriental and the occidental, the new truths and the old. For, as the sage of old gave, "There is nothing new under the sun." ... Correlate not the differences, but where all religions meet - THERE IS ONE GOD! "Know, O Israel, the Lord thy God is ONE!" (991-1)

For, as has been given, it is not all of life to live, nor yet all of death to die. For life and death are one, and only those who will consider the experience as one may come to understand or comprehend what peace indeed means. (1977-1)

Know in self that the greater part is ever within self when trouble arises between self and daughter, between self and neighbor, between self and husband. For that we think, that we give voice to in condemnation of others, we will find within our own selves. For the Lord thy God is one. And where ye condemn, so are ye condemned. As ye forgive, so are ye forgiven. (3457-1)

Hence, in the fruits of that – as is given oft, as the fruits of the spirit – does man become aware of the infinite penetrating, or inter-penetrating the activities of all forces of matter, or that which is a manifestation of the realm of the infinite into the finite – and the finite becomes conscious of same. (262-52)

... ye are part and parcel of a universal consciousness or God – and thus of all that is within the universal consciousness, or the universal awareness; as the stars, the planets, the sun, the moon. Do ye rule them or they rule thee? They were made for thy own use, as an individual – yea, that is the part, the thought thy Maker, thy Father-God thinks of thee. For ye are as a corpuscle in the body of God; thus a co-creator with Him, in what ye think, in what ye do. And ye change each soul ye contact, literally or mentally – insofar as ye, as an individual entity, are a witness for or against the Lord, thy God . . . no soul may come in contact with the entity without being changed, either in body, in mind or in purpose. And purpose is, of course, of the soul. (2794-3)

There is the physical body, there is the mental body, there is the spiritual body. They are one. They each have their attributes. They each have their weaknesses. They each have their associations. Yet they must be all coordinated. (1579-1)

# Tears Of Joy

**Then finally there is the passing into the presence of that which may materialize in voice, feeling, sight, and a consciousness of oneness with the Whole. (A Search For God, Book I, Meditation, p. 13)**

This quote describes the final phase of meditative experience culminating in the experience of God's presence. Of course, there are many ways to come into the presence of God, as we have seen in the video overview for this lesson. Some are structured (as in regular meditation) while others less structured but intentional (as in service to others).

Then there are the completely spontaneous experiences of mystical union with God that seemingly come out of nowhere. When these happen, they can be almost overwhelming in terms of joy. So much so, that usually I find myself crying TEARS OF JOY. Here are a couple of examples.

## **Driving Down Interstate 264**

In 1990 I had just moved to Virginia Beach and was doing some research at the A.R.E. Library. I had been studying mysticism and in particular a phenomenon called "shakipat" whereby raised life force energy (i.e., kundalini) can be transmitted directly from one person who has raised this energy (i.e., guru or mystic) to another (i.e., student or follower). I had experienced kundalini awakening a few years before while doing the Cayce 2AM mediation while participating in a Search For God study group, so I was familiar with the experience but not as something that is transmitted as in this yogic tradition.

Anyway, I was driving down Interstate 264 late in the morning, leaving Virginia Beach headed toward Norfolk. As I was contemplating what I had been studying and began to wonder what it might be like to experience "shaktiput" from one of the mystics I had been researching, I entered a mystical state of consciousness while driving down the mostly empty highway. Powerful emotions of peace and joy flowed through me. My awareness expanded beyond my truck – I felt connected to All That Is – Oneness with the Whole that is God. TEARS OF JOY flowed. I felt so blessed to be alive and conscious on the surface of this planet while also feeling connected to the Cosmos. This lasted for perhaps a couple of minutes at most. Yes, pretty typical stuff as far as mysticism goes, and yet a very memorable "peak experience" for me at that point on my spiritual path.

There was no conscious attempt to have this experience. I was not trying to do it. My intense study and DESIRE surely set the stage. Some of my previous experiences in mediation were probably a factor too. But essentially it came as a gift from somewhere inside – call it God, inner self, higher self ... take your pick.

It did not necessarily change my life in any definite way. It reminded me that I am part of something so much bigger than my limited daily conscious experience. It was perhaps a confirmation of sorts that encouraged my creative pursuits in a certain direction (I was in the process of researching and writing several books on the Cayce approach to mental health). Surely it was blessing for which I still give thanks and remember fondly.

## **Cleaning Awnings**

In early 2012 I was doing commercial building maintenance at a large shopping center near my home in Virginia Beach – sort of a glorified janitorial job that I did for a few years while coasting into retirement. I liked being outdoors, keeping physically active, starting early in the morning (6 AM), seeing sunrises and getting most of my work done before the shoppers arrived. Thanks to my iPod, I could listen to podcasts and music that I found interesting and uplifting. Mainly I worked alone, so I could also spend a lot of time thinking about the various projects I was doing – mostly multimedia work centered on the Cayce readings. Often I would use my mental time to focus on questions I had about the readings associated with specific projects. The readings insisted that the answer to any question can be obtained from within. I have found that to be true and use attunement on a daily basis. Sometimes the answer comes back immediately, but often may take an hour or two, or even a day or more later.

So it was one cool spring morning, when I began one of my least enjoyable chores, cleaning bird crap off the awnings. Pigeons roosting in the signage above the awnings could make quite a mess. As I began using a long pole and brush on an awning, listening to metaphysically oriented rock-n-roll song (Moody Blues) on my iPod, I started to get an answer to a specific question I had asked earlier that morning. When I get answers from Creative Forces, it tends to make me happy and excited, even exhilarated at times if the information is very special. And this morning the information was very special.

So there I was scrubbing a really dirty awning, the sun was just up and shining brightly on the east side of the building, like a solar furnace erasing the chill of the morning. The sky was bright blue and absolutely clear. I was getting information from within and feeling happy – and it happened!

I felt myself expand beyond my body. As I pulsated to the music, I felt myself extend out into the universe, bouncing my energy off distance stars – space is relative in such altered states. A million light years is nothing to the soul in this consciousness. There is only the Eternal Now – no time, no space – rather one time, one space. I felt so connected to the universe and that overwhelming sense of being loved by All That Is. TEARS OF JOY flowed as I continued to scrub the awning. It lasted for a couple of minutes and then back to normal consciousness – chop wood and carry water, as they say in the yogic traditions.

It wasn't simply a matter of having a powerful experience in terms of physical sensations and altered consciousness. There was also the awareness that this had come as a result of my seeking, of my asking within for guidance and information. I knew that at some level, I was receiving a gift. But it was a response to my seeking. Receiving information and getting happy about it happens quite frequently, and I have actually come to expect to receive feedback from within when I sincerely and earnestly seek information and guidance as part of my spiritual ideal. And even though this happens regularly and I recognize it as part of my connection to the Divine within and am still filled with joy as I partake of the process, it usually still just a normal part of my life – what the readings call the “abiding presence of God.” I think of it as being an “everyday mystic.”

But the TEARS OF JOY take it to another level. The emotional and sensory components, in conjunction with the spontaneity and surprise make it very special indeed. May you experience your own TEARS OF JOY!

P. S.

I have never used “mind-altering drugs” (i.e., psychedelics) and hardly any medicinal drugs, for that matter.

## Good Vibrations

(Posted on: June 11, 2015 by David McMillin)

**[NOTE: While serving as mentor for an online version of “A Search For God” study group and working on the “Interpersonal Oneness” exercise within the Oneness lesson, a class member shared: “*I caught myself sensing the spark of Divine within each one and at times almost felt as if I were a 'spiritualistic voyeur' who had peeked at another's soul*” (particularly when there was the meeting of eyes). He expressed concern that he might be intruding upon the privacy of the other person. He also noted that when the other person was a beautiful woman his mind “*was not always on the Christ within, but rather on what likely entangled me into this earthen web in the first place*” (i.e., carnal thoughts). Here is my reply. – David McMillin]**

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Thanks for sharing your observations and insights from the application of the Interpersonal Oneness exercise. For many of us, the God within is covered over by a veneer of PERSONALITY. This is the self-concept that we put on display (project outwardly) for the benefit of others – it's just a psychological layer – not the “real self” or soul (although a useful part of earthly experience when attuned to Spirit).

So when we interact with others, if wish to recognize the God within, it may be helpful to express the God within ourselves through a sincere smile, or small kindness, or consideration ... as we inwardly acknowledge our connection with the other – knowing it to be true – affirming it in our consciousness. Then we may sense the God within the other shining forth through the veneer of personality – as if called forth. The readings describe this as the personality becoming one with the INDIVIDUALITY (the inner self). You seem to have experienced some of this with your face-to-face encounters in which eye contact was established (eyes = windows of the soul).

Of course we can recognize the God within others less directly if we have a broad and flexible “concept of God” ... for example, through their CREATIVITY (God as Creator, Creative Force, Creative Energy); LIVELINESS (God is Spirit, which is life/lifeforce/movement); or the LOVE that they show to others (God is love). Even WILLFULNESS is an expression of the God within, for will is the gift of the God bestowed on each soul, created in the image of God. Of course creativity, spirited liveliness, love, and will can be expressed in distorted or even warped ways – yet it is still the one force called God (as explained in the “Oneness of Good and Evil” resource). Recognizing the manifestation of God in others is dependent upon our “concept of God” (a future lesson: God's Manifestation), for we are each the manifestation of God in the earth.

You have raised an important issue about being respectful of personal boundaries – the sacred space of the healthy self. This can become an issue on the spiritual path when psychic awareness develops naturally as we become aware of the soul dimension of experience. Certainly, we don't want to become a “spiritualistic voyeur” peeking into other souls without permission.

Interestingly, some members of the first study group wanted to become psychic and do what Edgar Cayce did. And apparently some of them did become quite psychic as they worked through the lessons. The ASFG study group process is a safe and practical means of developing psychic ability because it's grounded in application in service to others (and not likely to hinder soul development as a self-glorifying power trip or manipulation of others). So the uncomfortable feeling that you were “intruding” on others may simply have been a bit of a psychic awakening. There is a lesson on the “Psychic Soul” in SFG 3 on my website for anyone wishing to explore this aspect of Interpersonal Oneness: [Psychic Soul](#)



With regard to carnal thoughts and Interpersonal Oneness ... that was actually part of the last lesson (The Cross and the Crown), and we are reminded:

***“... our crosses are only misunderstandings and misapplications of His laws.”***  
(ASFG)

We will be focusing on Desire (and specifically on the spiritualizing of Desire) in a future lesson. For now, the reading excerpt (included in my opening comment for this lesson) may be relevant: “The vilest of passion” (including carnal thoughts) is still an expression of love; “... ungodliness from godliness? Just under, that's all!”

**[Note: Here is the full excerpt from my opening comment: What is the more real, the book with its printed pages, its gilt edges, or the essence of that told of in the book? Which is the more real, the love manifested in the Son, the Savior, for His brethren, or the essence of love that may be seen even in the vilest of passion? THEY ARE ONE [caps added for emphasis]. But that they bring into being in a materialized form is what elements of the ONE SOURCE [caps added for emphasis] have been combined to produce a materialization. Beautiful, isn't it? How far, then, is ungodliness from godliness? Just under, that's all! (254-68) - Dave]**

We are all so very close to the awareness of Oneness with God, whether or not we recognize it in ourselves and others. Thanks so much for your honest sharing from your own application of this lesson. That's what keeps the Search for God real and not just wishful thinking. Much food for thought. Blessings, Dave

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**[The group member replied with a wonderful analogy for Interpersonal Oneness: – as “*what happens when a vibrating tuning fork is brought close to a non vibrating tuning fork. Simply the nearness of the vibrating one to the non vibrating one causes the non vibrating one to start vibrating in harmony with the one already vibrating.*” For him this was a mental image of what happens when we find ourselves in the presence of Jesus, or others who have attuned themselves to a higher vibratory plane. He also commented that after watching the SFG 3 lesson on the Psychic Soul, he felt that it was indeed likely why he experienced some of the feelings when he tuned into others as part of the Interpersonal Oneness exercise. I picked up on the “*vibrating tuning fork*” analogy in my subsequent reply. - Dave]**

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Your analogy of an individual who may function like a “vibrating tuning fork” that affects others, raising consciousness to a “higher vibratory plane” is called “shaktipat” in Hindu/yogic traditions. It is the conferring of spiritual "energy" from

one person to another, which may be transmitted with a sacred word or mantra, or by a look, thought or touch (usually to the third eye) of the recipient.

Personally I have had two rather dramatic experiences that suggest this type of energy transmission (once during a traditional study group meeting and the other time on a shuttle bus on the way to an airport after a conference). In both instances (involving individuals who were metaphysically sophisticated) I found myself explaining something of a spiritual/metaphysical nature, feeling inspired (a raised/altered consciousness) and receiving immediate feedback from the other person of a physical sensation of energy movement through the body. I could witness the effect visually as a convulsive ripple through the other person, who seemed pleasantly startled by the sensation. I wouldn't necessarily categorize it as "shaktipat" in the classical Hindu/yogic sense, but I think it is similar. Both instances were spontaneous and unintentional. I don't purposely try to do anything so dramatic (although I will describe a frequent and more subtle variation below). In the Christian tradition this sort of thing might be attributed to the Holy Spirit and I have seen similar manifestations in one of the Pentecostal churches that I attended as a youth.

In certain respects, such energy interactions are probably similar to the work of the Glad Helpers (that originated as a subgroup within the first ASFG study group). Vibratory energy (life-force) is raised within and transmitted to another by laying on of hands or prayer. Here is an excerpt from the 281 series (for the Glad Helpers) that explains God as Life and Vibration:

As is understood, Life - God - in its essence is Vibration, and - as the physical beings are of that atomic force, a portion of the same - the AWARENESS of same is as to how conscious that vibration may be made, even as we find in the physical body that sight, hearing, taste, speech, are but an alteration of vibration attuned to those portions in the consciousness of the physical body, becoming aware OF things, OF vibration, reaching same from within or from without. (281-4)

In this context, transmitted energy raises the vibration of the recipient in a healing way. I expect there are some members of this group who have some expertise in such matters that exceed my own limited experience.

At a subtle level (and with conscious intent), I have found it helpful to become aware of the vibratory energy of others as I interact with them in daily life. In this mindfulness mode, my intent is that in every interaction with another person, the vibratory energy is raised in a positive way. In other words, the consciousness and health of the other person is better (or raised) for having interacted with me. The experience is UPLIFTING for myself as well as the other, and I have found this practice to be particularly helpful for me when I have lost my focus and the immediate awareness of Interpersonal Oneness. I have even used this as an exercise where I try to go through an entire day of being mindful of every interpersonal

encounter – knowing that I have done my part in affecting the vibratory energy of others in a helpful way.

I don't see auras, but do have a sense of the energy of others – a knowing or recognition. I think that everyone has access to this type of awareness (which the readings characterize as innate psychic ability).

Don't worry if you aren't consciously aware of raised vibratory energy in others. At a physical level, a higher vibration may simply manifest as a smile, chuckle, joy, sparkling eyes, etc. You will normally recognize that very easily.

The energy itself is Spirit – the Divine life-force in the body. So this is an aspect of recognizing God in others as a form of Interpersonal Oneness.

With reference to your beautiful analogy of the sympathetic resonance of “vibrating tuning forks,” we do tend to affect each other all the time, for better or worse, whether consciously or unconsciously. When we are mindful of our interactions with others, we increase our awareness of Interpersonal Oneness and bring light (raised vibratory energy) into the world (as in the lesson on Glory; the “crown of glory” from our last lesson; the “crown of light” and “rivers of light” from the Glad Helpers Revelation reading 281-28).

Kevin Todeschi has written an entire book on vibration (*Edgar Cayce on Vibrations: Spirit in Motion*) if you wish to study this topic further. The thousands of Cayce physical readings also have considerable information about vibratory energy in the body. It is a manifestation of the Creative Energy or Creative Force called God. It is the same One energy that we experience in all of nature as well. Recognizing Life/Vibration/God in all living things is part of Oneness. Being mindful of the vibratory energy (Spirit) interactions between ourselves and others is just one of many ways in which we can recognize and consciously participate in the awareness of Oneness with God in our daily living.

Blessings, Dave

P.S. – The above discussion of “shaktipat” explains why I was studying that subject at the A.R.E. Library just before having a particularly powerful mystical experience involving “tears of joy” (while Driving Down Interstate 264).

# Oneness Of Good And Evil

(Posted on: June 19, 2014 by David McMillin)

**(NOTE: While serving as mentor for an online version of "A Search For God" study group and working on the Oneness lesson, a class member requested help in understanding the quote from the readings on the "Oneness of Good and Evil," cited in the "Transcending Dualism" exercise. Here is the excerpt followed by my reply. - David McMillin)**

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*(Q) Explain how so called good and evil forces are one.*

*(A) This has just been explained. When there is delegated power to a body that has separated itself from the spirit (or coming from the unseen into the seen, or from the unconscious into the physical consciousness, or from God's other door – or opening from the infinite to the finite), then the activity is life; with the will of the source of that which has come into being. (262-52)*

The excerpt on the Oneness of good and evil forces comes from a special ASFG reading requested by Hugh Lynn Cayce for an article he was writing titled: "Oneness of all Force." So the entire reading is a wonderful resource for this lesson.

With regard to the specific question about good and evil forces, note that the answer had already been given previously in the reading, so a brief summary was provided. I suggest you study the entire reading closely if you have it available. Here are some points that stand out for me:

## **ONE FORCE**

There is only One Force that is the Source for All That Is (whether in the "unseen" realm of Spirit or the "seen" materialization in the physical universe). Thus *"all power, force, motion, vibration, that which impels, that which detracts, is in its essence of one force, one source"* (262-52) This applies even to the so-called "good and evil forces." Hence they are One. But how and why?

## **CREATED SEPARATE YET ONE**

With the creation of souls to be companions and co-creators with the One Force (Creative Force or Creative Energy called God), there is the opportunity *"to be one with the source, or equal with yet separate from that first cause."* (262-52) Notice the dynamics of that relationship ONE WITH OR EQUAL – WOW! And yet SEPARATE from the Source. So each soul has boundaries and a separate

sense of self as has been cited in many of these lessons (i.e., to know yourself to be yourself and yet one with the Whole).

## **WILL**

It is WILL, the special gift of the Creator that provides the potential for separate identity (individuality) and yet be One with the Creator. It is a choice so we can refuse (i.e., rebel) if we so desire. *“It may be said that, as the man makes in self - through the ability given for man in his activity in a material plane - the will one with the laws of creative influence ...” (262-52)*

It is the use of will via physical consciousness that produces what is called good and evil in the human experience. Will used to express self in Cooperation with the Whole is “good.” Will used selfishly is destructive and the source of “evil” as we have seen in the last lesson. Thus evil is an exaggeration of good, if you look from the standpoint of self expression. It’s the same One Force, just misdirected:

*“For what is bad? Good gone wrong, or something else? It is good MISAPPLIED, misconstrued, or used in a SELFISH manner - for the satisfying of a desire within self.” (1089-5)*

*“What is the more real, the book with its printed pages, its gilt edges, or the essence of that told of in the book? Which is the more real, the love manifested in the Son, the Savior, for His brethren, or the essence of love that may be seen even in the vilest of passion? THEY ARE ONE [caps added for emphasis]. But that they bring into being in a materialized form is what elements of the ONE SOURCE [caps added for emphasis] have been combined to produce a materialization. Beautiful, isn't it? How far, then, is ungodliness from godliness? Just under, that's all!” (254-68)*

*“For, know (not as preaching), all of the good, all of God, all of bad, all of evil that ye may know, is within thine own self. Thus it depends upon what spirit, what purpose, what hope ye entertain ...” (5164-1)*

Thus “good and evil” are our constructions that become part of the lessons in this classroom of three-dimensional consciousness on earth. In terms of energy, they are both expressions of the “One Force.” Yet at a practical level, the duality is relevant in our development as we learn to use will constructively. Hence, as the readings like to point out – *“For today is set before thee life and death, good and evil; choose thou.” (1510-1)*

Just as life and death are not final, but merely transitions in the continuity of consciousness as we pass through God’s other door; likewise, good and evil are constructs that can help us in our growth process. Thus the apparent duality of good and evil forces (in the context of this earthly experience) is part of a broader

educational process, making us more aware of the Oneness of All That Is and our place in that Oneness.

Much more can be said about this, but this should get you started in your thinking and APPLICATION. Blessings, Dave

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A subsequent comment by a member of the online study group pointed out the physics of "Oneness" with regard to atomic forces and the spiritual manifestation of energy in our bodies and in everything around us (in a material sense). I felt compelled to add a further excerpt from reading 262-52 discussed above which resonated so strongly with these observations. - David McMillin

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... those are great insights and so synchronistic with the reply above ... I will just paste in a section from the 262-52 reading on "Oneness of All Force:"

*“In the beginning [of the creation of material reality] there was the force of attraction and the force that repelled. Hence, in man's consciousness he becomes aware of what is known as the atomic or cellular form of movement about which there becomes nebulous activity. And this is the lowest form (as man would designate) that's in active forces in his experience. Yet this very movement that separates the forces in atomic influence is the first cause, or the manifestation of that called God in the material plane!*

*Then, as it gathers of positive-negative forces in their activity, whether it be of one element or realm or another, it becomes magnified in its force or sources through the universe.*

*Hence we find worlds, suns, stars, nebulae, and whole solar systems MOVING from a first cause.*

*When this first cause comes into man's experience in the present realm he becomes confused, in that he appears to have an influence upon this force or power in directing same. Certainly! Much, though, in the manner as the reflection of light in a mirror. For, it is only reflected force that man may have upon those forces that show themselves in the activities, in whatever realm into which man may be delving in the moment - whether of the nebulae, the gaseous, or the elements that have gathered together in their activity throughout that man has chosen to call time or space. And becomes, in its very movement, of that of which the first cause takes thought IN a finite existence or consciousness.*

*Hence, as man applies himself - or uses that of which he becomes conscious in the realm of activity, and gives or places the credit (as would be called) in man's consciousness in the correct sphere or realm he becomes conscious of that union of force with the infinite with the finite force.” (262-52)*

Blessings, Dave

## Love Resources

Some Cayce quote to get you started:

For perfect love casteth out fear, and fear can only be from the material things that soon must fade away. And thus hold to the higher thought of eternity. For life is a continual experience. (1175-1)

This may be a hard statement for many, but you will eventually come to know it is true: No fault, no hurt comes to self save that thou hast created in thine consciousness, in thine inner self, the cause. For only those that ye love may hurt you. (262-83)

Is there really the desire to know love, or to know the experience of someone having an emotion over self? Is it a desire to be itself expended in doing that which may be helpful or constructive? This can be done, but it will require the losing of self, as has been indicated, in service for others. ...But arise to that consciousness that if ye would have life, if ye would have friends, if ye would have love, these things ye must expend. For only that ye give away do ye possess. (1786-2)

Condemn no one, lest ye yourself be condemned. Give that of love, if ye would find love. Show thyself friendly and lovely if ye would have that love bestowed upon thee that brings peace and contentment. (2293-3)

Then what are you grumbling about because you dislike your mother? She dislikes you as much, but change this into love. Be kind, be gentle, be patient, be longsuffering, for if thy God was not longsuffering with thee, what chance would you have? (5081-1)

Life is, in all its manifestations in every animate force, creative force in action; and is the love of expression - or expressing that life; truth becoming a result of life's

love expressed. For, these are but names - unless experienced in the consciousness of each soul. (262-46)

And let patience and love be thy guide. For divine love is that which makes aware to the hearts and souls of men the presence of His love, of the Father being within! (528-14)

... to bring hope, to bring cheer, to bring joy, yea to bring a smile again to those whose face and heart are bathed in tears and in woe, is but making that divine love shine--shine--in thy own soul. Then smile, be joyous, be glad! For the day of the Lord is at hand. (987-4)

To live love is to be love. To be one with the Father is to be equal with the Father, and as the understanding of the entity is gained in the application of truths gained the consciousness of truth is apparent - for, as has been given, to love is to live love - not the answer of desire or of amorous affection, but is all in one - for love is law, law is love.  
(900-331)

. . . to express love in thine activities to thy neighbor is the greater service that a soul may give in this mundane sphere. (499-2)

Each may find in this that which is being sought by each, in the study of the lesson and that which each seeks to manifest in the lesson. As each goes forth to make manifest, each may find that sought.

The first, in that expressed in a baby's smile; in the hope, the light, the seeking, the manifestation of that which is love undefiled.

The next may see it in the rose, as it seeks - with that it has to do with - to make manifest that beauty in expression that may GLORIFY its Maker.

The next may find it in friendship, in that which speaks without thought of self, that which makes for the expressions of love GLORIFIED through the friendliness that comes with friendship.

The next may find it in that as reasons for the beauty of a song, in the harmony that shows forth in the expression of the soul within; whether in instruments or the soul raised in praise to the Giver of light.

The next may find it in the expressions of the duty that may be the lot of one that, without thought of self, shows forth in the acts of life that first thought of the duty from a material standpoint, yet the LOVE made manifest from wholly showing forth His life, His love, till He come again!

The next may find it in the manner of speech under the varied circumstances that arise in the experience of all, through that association which comes in the daily walks of life, and in the encouragement that may be given through the kind word spoken; the giving of the cup of water to anyone seeking, to those that thirst. This may show to such an one the love that is manifest in "God Is love."

The next may find it in whatever the hands find to do, that done well, in all phases



of one's experience, that lends self in the daily walks of life, doing the best with that which presents itself, in the glorying of the expressions, "As ye do it unto the least of these, my little ones, ye do it unto me."

The next will find it in the glory that comes in the satisfaction of a contented heart, in knowing that each day has brought an opportunity that has been taken advantage of by self in showing the kindness here, going out of the way in self's own life to make the lot of a neighbor more joyous, brighter, in the activities of the daily life. The next may find it in looking forward to those days that may come, for the filling of those places that may be made or given in the lives spent in the service of Him who may call that thy face be that which may bring the knowledge of thine life, thine heart, spent in His service day by day. (262-45)

The law of the Lord is perfect. Love of the law, love of the Lord is perfect. For, love is perfect if it is selfless in its reactions to associations one with another. The first and the last commandments are the whole law: THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, THY MIND, THY SOUL, THY BODY; AND THY NEIGHBOR AS THYSELF. The rest only explains, only interprets, only manifests for the individual the tenets of the law. For the law is love, and love is law. And the Lord is one in same. (2905-3)

For each blade of grass, each blossom, each tree, each crag, each mountain, each river, each lake is as a gift from the Creative Forces in man's experience that he may know more of the love of God. And as a soul, as a developing body then sees in the creatures, in the various kingdoms as THEY care for their young, as they are selective in their mating, as they are mindful of the influences and the environs, learn from these Nature's lessons or God's expression to the children of men; that He indeed is in His holy temple and is MINDFUL of man's estate - if MAN minds the LAWS of nature, of God. For love is law, love is God. (1248-1)

## Loving Indifference

(Posted on: May 7, 2013 by David McMillin)

**[NOTE: While serving as mentor for an online verion of "A Search For God" study group and working on the Love lesson, a class member explained that she had been operating under the assumption that the opposite of love is indifference. She wondered if it is possible that love has no opposite. In a previous post she had used the symbol of the circle as an aid to understanding polarities (duality) that are just 180 degree points on the circle. The circle**

**image makes it possible to appreciate the action of opposites while also providing flexibility for changing viewpoints based on position on the circle – a simple but elegant approach to Oneness by transcending dualism. A second reply on this topic to a different class member is also provided below. – David McMillin]**

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If you apply your circle symbol to transcend the duality of love and its opposite (indifference if that is the dichotomy that you accept), maybe there is room for both in relationships, at times. There are 24 Cayce readings that use the expression "loving indifference" and they sometimes make a distinction between what we normally think of as indifference and "loving indifference." It seems more like the non-attachment or "letting go" of Buddhism. In many cases, the circumstances were what we might think of today as dependency, or co-dependency where love is very entangled with some feelings and behaviors that are not entirely constructive. So some space in the relationship may be healthy in terms of boundaries, avoidance of manipulation, etc. And yet the connection is maintained in love that is impersonal, if that makes sense.

Imagine a child throwing a tantrum just to get its own way and the parent adopting an attitude of loving indifference to the attempted manipulation. Yes, explain to the child why it can't have its way, etc. But don't buy into the tantrum or react by throwing your own tantrum - just be indifferent to it, all the while loving the child. Just a thought.

Here are some more excerpts from the Cayce readings that describe loving indifference in application. Hope this is helpful, Dave.

(Q) How should she [seventeen-year-old girl] be treated by her family?

(A) In that manner which may be called as **loving indifference** to the temperamental outbursts; not condemnation, but in that of quiet, peaceful contemplation with the body as to the manner in which the personality may be made for constructive influences or forces in the experience. (352-1)

(Q) When will the associations be terminated?

(A) That depends upon the activity or the wills of each. Not that they should be severed with the disregard or hate or malice, or the fruits of the evil forces; but rather as with **loving INDIFFERENCE**.

(Q) Have my associations been helpful to this individual?

(A) Helpful, as has been indicated.

(Q) Please give a plan of treatment to follow in dealing with this individual.

(A) Where there may be aid given, give it. But **BUSY** thyself rather in other fields of activity, letting the indifference be as an act of service in other directions. (603-2)

(Q) How can I be of greatest help to my present husband? [1205]?

(A) Disappointments and differences have arisen. Do not WITHDRAW, but rather let thy associations be as a **LOVING indifference**. Not mindful of the slights and slurs, yet knowing that indeed and in truth as YE sow, so shall YE reap - in thy relationships with him, as well as he with thee. Do to him, under ANY circumstance, as ye would have him do to you. (1125-1)

(Q) Regarding the situation which has arisen between the friend who went abroad with me and myself. Please explain this, and how I can meet it.

(A) These conditions arise from former differences of opinion. And there has been gradually builded an antagonism that may only be melted with **loving indifference**. This, to be sure, at first may be called contradictory. For how CAN there be **LOVING indifference**?

How gave He, thy pattern?

When there arose those experiences when others were called to His presence and they said, "See, these in thy name heal the sick, cast out demons, yet they gather not with us. Rebuke them." But what was His answer? "Nay; nay, not so - for they that gather not with us scatter abroad the praises. Leave them, lest they turn again upon YOU and use that thou hast done to thine own confusion." [Paraphrasing of Matt. 9:49, 50; Luke 11:23; Matt. 7:6.]

Then thy attitude should be:

"LORD, THEY ARE THINE, AS I AM THINE. I AM WILLING. I FORGIVE. I PRESENT THE PROBLEMS TO THEE. USE ME, USE THEM, IN WHATEVER MAY BE THY WILL IN THE MATTER."

This then puts thee in that position that there is no stumblingblock, and that becomes then **LOVING indifference**. For ye have **left it in the hands of the Creator**, who alone can give life and withdraw it. (1152-2)

(Q) What can I do to overcome my anger at her treatment of my friend and her benefactor, [1397]?

(A) Just as has been indicated.

These conditions to be sure become such wherein the individual of self, the individual of thy neighbor as thyself, thy friend as thyself would be considered. These must not be taken other than in the manner as just indicated - if peace and harmony would be brought about.

For remember, He is right in that given, "The soft answer turneth away wrath," and in that a gentleness, a kindness meted to those that have been and are in error but heapeth coals upon the mind, the heart, of those who have erred.

Then only in **LOVING indifference** may the conditions be met.

What, ye say, is loving indifference?

Acting as if it had not been, save disregarding as if they were NOT.

Not animosity; for this only breeds strife. Not anger; for this only will produce mentally and physically the disturbances that become as physical reactions that prevent meeting every phase of the experience; whether in the good, the hope, the

help ye mete to others, or in keeping self - as has been given for self - unspotted from the CARES of the world. (1402-2)

(Q) What is the basic cause of the hostility, antagonism, and resentment manifested toward me by [1602], and is there anything I can, or should do about it?

(A) Should DO loving indifference. It arises from misunderstanding of the experiences which arose from the associations, not wholly in conjunction but - as might be termed - in collaboration, at those periods when the children were - to the material mind - persecuted.

Hence there should be the attitude of no malice to any, no condemning to or towards any, but rather "Lord, forgive them, they know not what they do." (1472-12)

(Q) What policy should be taken in reference to business affairs with my wife's family? and to improve harmony between us?

(A) Let that same loving indifference that is part and parcel of each - the wife - the self - remain. Never use harsh methods that will bring self-condemnation in any manner. Let thine self know thou hast done wisely by doing the proper condition and thing, EVER. This will bring harmony in no uncertain manner; for so doing, one brings those conditions that CANNOT be combated in ANY manner.

This indifference is not ordinary indifference, but loving indifference - that of knowing the heart, the mind, the purpose in self, is correct, and in keeping with that that is progressive in every sense. (2709-2)

## Pet Love

(Posted on: June 11, 2015 by David McMillin)

**[NOTE: While serving as mentor for an online version of "A Search For God" I have noticed that the love of pets (both giving and receiving) seems to come up at some point during one or more lessons (usually the Love lesson). So it was in the following exchanges which began as an observation on "unconditional love" in which "pets and especially dogs love without question." The group member went on to note that "when I was a kid I was always reminded by my elders that the word dog is god spelled backwards ... dogs, pets love their owners no matter what and greet them with the same enthusiasm if they have been away five minutes or five days – never getting angry with the 'where have you been' issue – God's love for us is like this – no matter how long**

*it has been since we last 'checked in' through meditation or other means, God is glad to hear from us ...” Here is my reply. – Dave]*

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... I had almost forgotten how much of a dog consciousness you have. I used to have that with many dogs over the years (mostly hunting breeds – bird dogs). Could never have imagined having a cat – until we got Moonshadow as an orphan kitten 17 years ago. He's quite the senior citizen now. Yes, dogs are great at expressing unconditional love. But cats can be so very conditional! (“You expect me to eat that? I had that yesterday. Get real!”) Diversity – I love it! And while reflecting on the love of dogs and cats, if you haven't seen the video I did on “The Dog That Roared” you might want to check it out. A pet owner got a Cayce life reading for herself that also described the reincarnation of her beloved little dog Mona (that had a past life as a big cat in the Roman coliseum). Love does come in many flavors, but has the same One Source.

[The Dog That Roared](#) (video)

Just as the theme of Oneness runs through all these lessons, I have come to appreciate how much the pattern of Cooperation (Lesson 1) also recurs, even in this lesson on Love. The pattern is – God First:

Cooperation with God => Cooperation with others => Cooperation within self

Love God => Love others => Love self

It's that last step that many of us find so challenging on the spiritual path. If we could only love ourselves as God (“dog”) loves us ...

Thanks for sharing so generously from your own experience with Love. As usual, much to ponder. Blessings, Dave

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**[After watching the linked video about Mona (The Dog That Roared), this individual wondered about animal consciousness and soul growth. Here is my reply. – Dave]**

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... you've raised some fascinating questions about the possible meaning of reincarnation for animals. In Hinduism there doesn't appear to be much distinction, as the soul may incarnate as an animal and then progress (over many lifetimes) into human incarnation. Technically, I think this is called “transmigration,” rather than strictly reincarnation (especially in the Cayce readings which strongly make that

distinction between humans and animals). Perhaps others in this eGroup (who are more familiar with Hinduism) would care to comment on this, and particularly your question about “soul growth” of animals.

And of course there are the Cayce pre-history readings that indicate part human/part animal composite beings (such as the sphinx, mermaid, etc), in which souls projected thought forms and eventually became encased within those forms:

Those individuals who had through their sojourns in the earth as souls pushed into matter as to become separate entities, without the consideration of principle or the ability of self-control, might be compared to the domestic pets of today, – as the present development of the horse, the mule, the dog, the cat. This is not intended to indicate that there is transmigration or transmutation of the soul from animal to human ... yet in each there is still the instinct, the predominant nature of that class or group-soul impregnation into which it has pushed itself for self-expression... (2464-2)

In one of the ASFG readings on Destiny we find:

For Mind is the dividing line between that which is human, that which is man, and that which is animal - or of that division of a group soul or consciousness. (262-80)

Thus, as nearly as I can determine, the Cayce readings indicate that animals do not have individual souls (created to be equal companions with God), but rather are part of a “group soul” or consciousness.

With regard to this lesson on Love, I do find it amazing the amount of “love” that humans can express for animals, especially pets – often as part of the family (such as Moonshadow McMillin – at least that's what they call him at the vet's office :)

The book text for this lesson, under the heading “Love Manifested” states:

***“It is the privilege of every soul to find joy in communing with God in nature; for each creation is a complete unit of expression of the Creative Power.” (ASFG)***

Similarly, in the Cayce readings we find:

For Life as it manifests, whether in the grass, the rose, the tree, the dog, the cat, the bird, the animal, IS a manifestation of that ye worship as God. (1367-1)

Perhaps the joy that we experience in relation to an animal (such as a beloved pet) is simply an aspect of Oneness and Love we feel for God's creation. It does seem that this aspect of “love” (of animals, that is) comes up in one or more of these ASFG lessons every year. There must be something pretty important about such relationships.

Blessings, Dave

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**[The group member posted one final comment about this subject, noting that while driving (“*kind of a driving meditation*”) he reflected on "creation arguments" with regard to Darwin's theory of evolution and its implications for Love (which seems to be contradicted by “survival of the fittest”). Here is my reply. – Dave]**

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... you might want to check out the work of E. O Wilson (“father of socio-biology”) who studied ants and postulated natural selection at the group level. Thus while “survival of the fittest” may apply for individual animals, in groups we find more of COOPERATION (ASFG, Lesson 1) as a driving force of evolution. Interesting concept.

I have noticed that as I get older (and hopefully wiser), I tend to be less concerned about “creation arguments” (or any kinds of arguments) trying to convince or convert others (which is usually more a matter of trying to convince myself).

With regard to survival of the fittest:

(Q) Now, let's take the animal. One great belief at the present time is the survival of the fittest -

(A) Applies in the ANIMAL kingdom - not in man! (900-340)

And from a reading for the ASFG Knowledge lesson, "physical evolution - in the MIND of God":

When the earth became a dwelling place for matter, when gases formed into those things that man sees in nature and in activity about him, then matter began its ascent in the various forms of physical evolution - in the MIND of God! The spirit chose to enter (celestial, not an earth spirit - he hadn't come into the earth yet!), chose to put on, to become a part of that which was as a command not to be done! When those so entering MUST continue through the earth until the body-mind is made perfect for the soul, or the body-celestial again. (262-99)

Here are a couple of my favorite Cayce excerpts relative to Nature and God:

... he who understands nature walks close with God. (1904-2)

For the love of nature grows, and is akin to God. For all nature manifests life, and life IS the manifestation of God. (1968-1)

Searching For God 3 has a lesson on [Nature](#).

Much more to meditate upon. Drive safely :)

Blessings, Dave

## Opportunity Resources

Some Cayce quotes to get you started:

For, as He hath given – if ye would know the Spirit, or God, search for Him; for happy ye will find Him. Thus – in that consciousness of daily living and being that which is in keeping with the ideal – life and its problems becomes not a burden, but opportunities – for the greater expressions and expansions of self in knowing that as ye sow daily the fruit of the spirit, ye need not worry nor fret thyself as to its growth. God giveth the increase. Hence be not weary in well-doing. (641-6)

Individuals do not meet by chance. They ARE necessary in the experiences of others, though they may not always use their opportunities in a spiritual way or manner. (2751-1)

Hold no grudges. Find no fault with others. DO show appreciation for all efforts, not only for self but appreciation for the OPPORTUNITY to speak to and with others as to how they should appreciate THEIR opportunities among their associates in WHATEVER walk of life it may be. (2514-3)

As there is the desire for more companionship, use it - the companionship - for creative influences; a living thankfulness to the Creative Forces for the OPPORTUNITIES for a service in this world. For, as ye do unto others, ye do unto thy Maker. (2514-3)

Each soul's entrance into material consciousness should represent to the entity the awareness that a universal consciousness, God, is aware of the entity's purposes, the entity's aims. And this consciousness represents an opportunity for the entity, in the material experience, to become a channel to glorify that purpose, that cause. (2622-1)

Be glad you have the opportunity to be alive at this time, and to be a part of that preparation for the coming influences of a spiritual nature that must rule the world. These are indicated, and these are part of thy experience. Be happy of it, and give thanks daily for it. (2376-3)



Show due consideration as to how much ye owe the world, rather than as to how much the world owes you! The world owes every individual only an opportunity to express itself and its ideal of the Creative Forces – which will find expression in the manner we treat our fellow men. (2172-1)

Individuals do not meet by chance. They ARE necessary in the experiences of others, though they may not always use their opportunities in a spiritual way or manner. (2751-1)

(Q) Will the New Year unfold greater opportunities for my professional advancement and my greater service to my fellow man?

(A) These are part of self's own development and must rise within by taking advantage of those opportunities which are offered from day to day. As has so oft been indicated, and this body will find same within its own experience, it is as we use that in hand that the greater opportunities are given. (1472-9)

Think never that the opportunities have passed; for ever is there set before thee a choice to make, and has always been given "Today is the acceptable year, the acceptable day, of the Lord!" It is never too late to begin, even in an experience; for Life in its experience is a continued, a continuous effort – in making, in starting, the associations which bring what has ever been given as the way whereby man may justify himself before the throne of grace in a material world: "Inasmuch as ye do it unto the least of these, my little ones, ye do it unto me." (909-1)

All are in that position of being able to be used, if they will but recognize their opportunities day by day in their choices of dealings with their fellow-men. What is the choice? That as creates love, hope, faith, patience, kindness, gentleness in the experience ... (1992-1)

(Q) If a soul fails to improve itself, what becomes of it?

(A) That's why the reincarnation, why it reincarnates; that it may have the opportunity. Can the will of man continue to defy its Maker? (826-8)

For, no soul or entity enters without opportunities. And the choice is ever latent within self and the power, the ability to do things, be things, to accept things, is with the entity. (3226-1)

Be glad you have the opportunity to be alive at this time, and to be a part of that preparation for the coming influences of a spiritual nature that must rule the world. These are indicated, and these are part of thy experience. Be happy of it, and give thanks daily for it. (2376-3)

Count it rather as an opportunity, a gift of a merciful Father, that there are the opportunities in the present for the sojourn in the material influences; that the

advantages may be taken of opportunities that come into the experience, even through the hardships and disappointments that have arisen. (1709-3)

## Sweet And Bitter Opportunities

(Posted on June 29, 2013 by David McMillin)

**And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.**

**And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.**

**And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (Revelation 10: 8-10)**

In Chapter 10 of the Revelation, a mighty angel came down from heaven. He held a little book in his hand. He told John to eat the book. He said that it would be sweet in the mouth like honey, but bitter in the belly. John obeyed the angel and ate the book. Sure enough, it was sweet in the mouth and bitter in the belly.

So just what is the little book? As part of the process of becoming self-aware, we come to recognize the continuity of consciousness. In other words, we live multiple lives. The little book that is sweet in the mouth and bitter in the belly is the "Book of Life" or "book of remembrance" that contains the story of our past lives as well as our present incarnation. It is the story of the individual soul, with all its karmic influences.

So the self-analysis process goes on and on - we are constantly being given the opportunity to know ourselves. This is part of the initiation, the purification of mental and emotional patterns that we carry over from one existence to another.

In Chapter Eleven the mighty angel that gave John the book, tells him that two witnesses will be given the power to prophesy and testify. They will be killed and after three days will be raised up and ascend into heaven. Cayce tells us that the two witnesses, also symbolized as two trees and two candlesticks, represent our past lives in the earth and our past lives in other realms.

(Q) What is meant by the 2 witnesses mentioned in Rev. 11:3? Are they the mental and emotional bodies of the soul of man?

(A) As has been made reference, now - the Book of Life has been eaten. It is in the mouth, sweet; in the belly (or the body), bitter.

This may be the interpretation then: the mental or the subconscious; but rather is it the CONSCIOUS PHYSICAL lives, or the attributes and the consciousness in the EXPERIENCE of the soul in the attributes of a physical consciousness!

Do not confuse self; and many of you are wondering just what it is. Then, as has been so oft given, all of this was recognized by John. Hence all of this is given in form, ritual, the emblems, what we may term numerology, astrology, and all the forms of the ancient wisdoms; yet it is represented by the activities of same upon a physical being.

As has so oft been given, an individual experience in the earth plane is motivated by that which arises from its sojourns in the influences of the consciousnesses outside of the physical being - or as ye would say astrologically the sojourn in the environ of Venus, Jupiter, Mars, Neptune, Saturn, Uranus, Sun, Moon, and the constellations and those effects upon same - emotionally from the INNATE forces; AND by the EMOTIONAL effect from sojourns in the earth. Both of these are witnesses.

As the Book of Life then is opened, there is seen the effect of that which now has been attained by the opening of the system, the body, the mind; all of those effects that have been created by the ability of the entity to, in the physical, being attune self to the consciousness of being at-one with the divine within.

Now we see those in the material world using these influences for self-exaltation, self-indulgence, self-glorification; and yet we see those using same for the glory, the understanding, the knowledge, the wisdom of the Father.

These then are the witnesses. The innate and the emotional; or the spiritual-mental, the physical-mental; the subconscious, the superconscious. (281-33)

So with spiritual awakening, we begin to become aware of ourselves as eternal beings – souls making our way through eternity, finding our way back to the Source. At some point, we also begin to become aware of karmic patterns that we have created in previous experiences – patterns that we will meet in our present experience. This is a process of spiritual initiation – purification, cleansing self, overcoming selfishness.

As we commit ourselves to a spiritual ideal and attempt to apply what we have learned about spiritual principles, we will undergo spiritual initiation. The Cayce readings insist that this is part of everyone's spiritual journey. When we learn about spiritual truth, it is sweet in the mind to contemplate and sweet in mouth to discuss. But when we have to live that truth in the midst of life, to meet ourselves and our karma in our daily activities and relationships, it can become very bitter to stomach.

Again, this is part of the purification process. We come to know who we are and what we believe by application of spiritual truth. This is how we are transformed:

(Q) What is the significance of John eating it (the little book) ...

(A) As illustrated in that as indicated, and as from the use of same. Know ye have it – what will ye do with it? It becomes part and parcel, by the eating up. It is

very beautiful to look upon, very beautiful to be desired; but in the application of same at times very bitter.... Then as this has been found, as is illustrated here by John, in the taking of the book and in becoming these, each then must pass in its experience through the same sources. (281-32)

By its very nature, spiritual initiation is voluntary. We have to say "yes" to the sweetness. No one can be forced into it. If we are forced to be spiritual, we usually don't become bitter – angry or resentful perhaps – but not bitter. To experience this type of bitterness we must have had the sweetness first, we must have said, "Yes I want spiritual transformation."

Then, when we apply spiritual truth we are purified. That is not always easy to digest. If it were not for the sweetness that draws us into the initiation, we might never get around to it! No one said that enlightenment was always easy or fun.

But just keep in mind that we are always meeting ourselves. So when the bitterness comes, we can be sure that it is coming from within us - we are being purified. The key is not to let the process end with bitterness, but to accept the initiation and be purified of the negative attitudes and emotions that are pouring forth. Don't allow yourself to lapse into feeling sorry for yourself or blaming others for how you feel. It is your initiation. Own your feelings and work through the bitterness.

The concept of initiation exposing negative attitudes, emotions, and behaviors will be familiar to anyone who has been active in a church or other spiritual organization. The long shadow cast by a high spiritual ideal, often leads to unseemly behaviors as drosses are brought to the surface for purification – as sweetness turns bitter. By understanding the sweet and bitter of initiation, you can provide support and assistance to others as they undergo the initiation process.

In the mental attributes of the body – as has been given, these are exceptional in many directions. Will the body, [If the body will] for its own mental development, make a very close study of that book known as Revelation – in the Holy Book – and apply each indicated force IN same to the PHYSICAL BODY, and UNDERSTANDING will come within self that will make for the directing of the mental abilities that will be most profitable, most beneficial to self AND to others. As an illustration – where there is spoken of, as the book becoming bitter within the stomach when eaten, this referring to the application of that as is digested mentally WITHIN an individual. (311-4)

The purification associated with spiritual initiation can take many forms. There is inner purification of selfish soul patterns in relationships with others. Dysfunctional mental attitudes are abandoned. Even the physical body undergoes purification. Dealing with serious illness can be an initiation if approached from the perspective of transformation and soul development. Whatever the context, spiritual initiation signifies a fundamental

process of change. Change is hard for everyone, especially when the change involves innermost patterns of mind and spirit.

These changes can be painful if you cling to the old patterns. Inner attunement through prayer and meditation is essential for letting go and releasing. It may feel like a part of the self has died. You may also feel as if you have been reborn, or at least transformed in some significant way. Your step will be lighter, the way will be brighter. You will look forward to each day as an opportunity to serve.

The Search for God will provide abundant opportunities for purification and spiritual initiation. It is up to each individual to accept the initiation as part of soul development and not project bitter negativity purged from within, outward onto others.

### **Case Examples From The Readings**

From a practical standpoint, I have found that people struggle with the concept of "sweet and bitter spiritual initiation." It can seem rather abstract and removed from daily life. So here are some case examples from the Cayce readings to make the concept a bit more concrete and practical.

Morton Blumenthal was a businessman who received many readings from Edgar Cayce, often dealing with business deals, dream interpretation, and even some physical readings for himself, his family, friends and business associates. Several of these readings dealt directly with the "sweet and bitter" of life.

Blumenthal was quite intellectual, engaging in deep study of metaphysical and spiritual texts. Thus he had tasted the sweetness of setting out on a spiritual quest to become more spiritual-minded and also to write about spiritual matters. Reading 900-220 cautioned that he may have to face some bitterness on the spiritual path in terms of "ILLS, mental and physical." He was encouraged to meet such health challenges with a positive attitude, recognizing them as opportunities for growth rather than becoming bitter, and blaming God or others for his experiences:

... there is illustrated in the book of life, as this: "And I saw the little book, and I took it and ate it up, and it became sweet in my mouth, but when in mine belly bitter as gall." As is seen in these lessons then, as are gained from this: ILLS, mental and physical, are to the entity those conditions that would be as succor and strength, rather than as producing that which would "turn again and rend thee." (900-220)

Perhaps prophetically, the readings must have recognized the potential for the "sweet and bitter" in the life of Mr. Blumenthal. Here is another excerpt from a dream interpretation reading that emphasizes the importance of spiritual application

in the midst of life, rather than simply reading, pondering, talking or writing about it:

... even through him on Patmos [John in the the Book of Revelation] - that **that written in books** may be **sweet to the mouth but bitter in the belly**; while that disseminated through the **actual application** of same truths in the lives, hearts and actions of individuals, may become living truths known and read of all men, springing up as wells of living water in the way that brings a more perfect understanding to all. (900-403)

Apparently, Morton Blumenthal did have his share of sweet and bitter initiations: The stock market crash of 1929 and subsequent loss of his business; the closing of the Cayce Hospital and Atlantic University (that he bankrolled); the breakup of his marriage; and extreme bitterness toward Edgar Cayce and those associated with the work of the readings. As souls, we always have a choice – even the choice of whether to work through the bitterness of spiritual initiation or meet ourselves later in some other circumstance in the school of life.

The theme of “sweet and bitter” initiation in Morton Blumenthal’s experience had another connection through an employee, a saleswoman in his stock brokerage office. She received several readings from Edgar Cayce, including a life reading that described past lives as “Joan of Arc” and Thetis (the mother and power behind the Greek warrior Achilles). Clearly this was a strong-willed individual with her own agenda. Her first reading observed: “One that has the ability to destroy or to make men.” (302-1) In her fifth reading, she was cautioned not to become too enamored with the sweetness of her business success, else she would experience bitterness and regret:

As to the abilities respecting the business associations of the entity, the body in its present surroundings is in that sphere where it may accomplish that it aspires to. Only be sure that that aspired does not become **bitter in the mouth and belly**; for while **fame, position, wealth and power, may wield that satisfaction that in the pursuit of same may be felt is beyond measure that desired [A LOT OF SWEETNESS!!!]** ; yet this body may attain to this position - to that power in money, in social, in business - and attain same in the PROPER way and manner, and same bring joy, peace, satisfaction of a life well spent. It may be attained by the body in a manner that will bring regret, bitterness and discontent, contempt of self, and lack of faith, hope, confidence, in any. Then be SURE that that upon which the entity builds is in the proper direction. (302-5)

Notice that the sweetness need not necessarily lead to bitterness if it were fulfilled "in the PROPER way and manner" which could bring "joy, peace, satisfaction of a life well spent." Or there could be enormous "regret, bitterness and discontent, contempt of self, and lack of faith, hope, confidence." WOW!! Talk about sweet and bitter – she really had it all laid out before her. Essentially the question was a

matter of ideals – focusing on a spiritual ideal and translating that spiritual ideal into mental attitudes and physical behaviors.

The outcome in this case is also quite fascinating. Given the situation during that era of economic boom and bust (a sweet and bitter experience for many, to be sure), she struggled financially in the late 1920s and early 1930s, eventually forced into bankruptcy. However, she kept a sweet spiritual focus as evidenced by this letter written in 1933 by Edgar Cayce to one of leaders of the "Work" in New York:

**I don't suppose there is a single individual who has been any more helpful to the MATERIAL organizations that have assisted this Work than Miss [302]. And I am sure the New York Group, if it can get her to work, will have the material things forthcoming from some of the plans that she would set in motion from time to time. And I will say this for her, she has never sought self-exaltation in any of it. (302-10; report)**

In yet another case of “sweet and bitter” linked to Morton Blumenthal, an associate of Blumenthal was encouraged to receive a reading from Cayce to address some issues relating to choices about relocating in response to business opportunities. In correspondence to Cayce before the reading, Blumenthal noted:

**"...I appreciate your taking this for the kid, Edgar. She thinks Columbus is a jungle and that Broadway is America in total. However, one way or another it's good to get them thinking along lines whether they get it from this way or Physical or Life readings. We all start from wanting things..."**

A single reading was given for the twenty-four year old woman. The suggestion given to the entranced Cayce was for “a mental, spiritual, and financial reading for this body, including her social relations and all phases of her life involving the future that she and her husband face.” Sounds like the kind of advice many of us would like to receive in the uncertain world we live in today. Here are a couple of the Q&A excerpts from this reading where much of the focus was on choosing between two prospective job offers her husband had been offered:

(Q) Would either of the two [business] propositions now offered to my husband prove beneficial from every angle?

(A) We haven't the husband. We have the body and the mind, as considering and as related to same, and when the entity follows out those purposes, those truths, those conditions, as have been set before the entity, same should be able to determine this question within its own mind. ANSWER FOR SELF, for SELF is responsible to the self for the service rendered to Him through spiritual, mental, or physical condition.

(Q) Which of the two would prove most beneficial - the more or less indefinite proposition made by Edmund Kaufman, or the proposition in Columbus?

(A) Dependent upon which phase of same is the condition or proposition viewed

from. PERSONALLY - for the entity, [4869] - we would find the Kaufman proposition BEGINNING as more satisfactory, yet unless many things were changed in the end would prove as "sweet in the mouth but in the belly bitter."

As to the proposition in Columbus, this, as we have given, would be the best in a STABILIZED form and manner - FINANCIALLY. Spiritually and morally better, may be made according to that which the entity wills from within self.

(Q) If the Columbus proposition is accepted, it may be necessary for me to move and make my home in Columbus. Is it possible for the Columbus proposition to be accepted and an agreement brought about by which we may remain in New York?

(A) There may - but would it be best? The entity must answer - entity must answer for self in this. (4869-1)

This woman was encouraged to focus on the spiritual aspect of the decision making process. Her reading encouraged her to approach the choices from the standpoint of purpose and ideals – to use the opportunity as an expression of will. Notice that even in this very practical level of life, the spiritual is the basis for making choices. And even if a certain option is very “sweet” superficially and immediately, in the long term it could be a very bitter experience.

There is no follow-up correspondence with this case and we don't know which of the two options this husband and wife made – the glitter of Broadway (the Kaufman option in New York city) or the more pastoral (“spiritually and morally better”) setting in Columbus, Ohio. But this is the kind of everyday situation that we can all relate to, and yet sometimes don't make the connection to the “sweet and bitter” of spiritual initiation. Often there is a disconnect between the spiritual ideal and the mental and physical ideals (attitudes and behaviors) that bring that spiritual ideal into daily life. If we experience bitterness in any area of life, it probably has its basis in spirit as an initiation in some manner.

One of the common patterns associated with the sweet and bitter spiritual initiation was cited in reading 557-3:

So oft in seeking that some great thing may be done does the soul stumble over itself ... (557-3)

In other words, in the grandiose seeking after great things, there can be much sweetness. This is particularly so with spiritual truth, that is so attractive to the mind to ponder – so sweet in the mouth to talk about. But when we have to apply that spirituality in the midst of life and we bump up against our personal karma, we can stumble (sometimes bitterly so). I have a feeling this was the pattern of sweet and bitter that Morton Blumenthal experienced, and that his own readings warned him about.

But as the readings have also noted, this need not necessarily be the case. If the karma is met gracefully, the soul development can be relatively smooth. As with



the young woman who was pondering the business and relocation options in reading 4869-1, it really is a matter of choice (hopefully based on a spiritual ideal). And therein resides the OPPORTUNITY for soul development.

***“It [the little book in John’s Revelation] is very beautiful to look upon, very beautiful to be desired; but in the application of same at times very bitter....” (281-32)***

***“(Q) Should we study to present with this lesson [Destiny of the Body] an understanding of the Book of Revelation? If so, how?”***

***(A) Not necessarily; for one is as the spiritual body, that is given in symbolic activity for the learned, while we are beginning with babes!” (262-86)***

## **Day and Night Resources**

Some Cayce quotes to get you started:

Again, in the figurative sense, we find that light and darkness, day and night, are represented by that termed as periods of growth and the periods of rest or recuperation, through the activities of other influences in those forces or sources of activity condensed in form to be called matter, no matter what plane this may be acting from or upon. (262-55)

(Q): Is it true that day and night are condensed or miniature copies of incarnations into the earth and into planetary or spiritual sojourns; they in turn being miniature copies of what took place in the Beginning?

(A) Very good, if you understood just what all this means! It's a very good illustration of that which has just been given; as to how there is the evolution of the soul, evolution of the mind, but not evolution of matter - save through mind, and that which builds same....

(Q): May I have a message on Day and Night that will help me in my contribution to the lesson?

(A) THINK on the experiences of self, as self has passed from darkness unto light, from day unto night, in the MENTAL associations of that which makes the awareness of that which would make of thee a channel of blessings to many. And then there may be seen in self's experience the meaning of what is Day, and what is Night. The ability to become aware; or, to put into other words, to become CONSCIOUS is Day and Night. (262-56)

(Q) When will this trouble clear up?

(A) When will it rain! When there are those things necessary for the awakening in the physical functioning of a body to produce constructive rather than destructive forces, a body may be said to be wholly on the improve - and the disorders being eliminated. When there are the applications that insure such conditions, THEN

these may be expected as a result. Causes and effects are EVIDENT in a material world. While one follows the other, they are as interlocking as day and night. When does night begin, or when does day begin? They are ONE and the same, RELATIVELY. Time, space - as set by man, as relative to any physical condition, as to WHEN it may be: When he has complied with the laws that govern the physical, the mental, the material things - then the change begins. (343-2)

How ORDERLY is there brought into manifestation day and night, heat and cold, spring and summer! And when nature (as man Calls God) in its awakening begins, how orderly are the manifestations led! thou in thine tenseness seeing not the growth of the lily nor the rose, nor understandest thou the bird upon the wing, nor seest thou not the germ in the seed nor the bulb; yet ALL are ORDERLY, decently, in their place. (440-14)

(Q) Please explain to me the affirmation given in this lesson [Day and Night], that I may be able to apply it in my activities better.

(A) As in the material life there is the day, in which the activities of the body are put in motion to supply the material things of the earth, and – as shown – such materials add to the abilities of the body to carry on in its daily activities, through the sustenance gained by the attitudes of self in the daily activity; so it is seen in the same association and connection that the night becomes the period of meditation, rest, associations of those ideas through the activities of the day; which are the gift not of self, not of self's abilities, but from the source from which mercies, truth, love, knowledge, understanding, arise. (262-55)

(Q) Please explain the existence of darkness before the existence of light.

(A) This has just been explained, to those who will read that given! That man, or war, or sin, or separation in glory of those that were heedless. Then, that there might be the way for those - What has been given as the most meaning of all that written? He has not willed that any soul should perish, but from the beginning has prepared a way of escape! What, then, is the meaning of the separation? Bringing into being the various phases that the soul may find in its manifested forms the consciousness and awareness of its separation, and itself, by that through which it passes in all the various spheres of its awareness. Hence the separation, and light and darkness. Darkness, that it had separated - that a soul had separated itself from the light. Hence He called into being Light, that the awareness began. Hence we look out and see the heavens, the stars; and, as the psalmist has said: "The heavens declare the glory of God and the firmament sheweth his handiwork, as day unto day uttereth speech and night unto night sheweth knowledge." (262-56)

***"As given from the beginning, by becoming aware in a material world IS – or was – the only manner or way through which spiritual forces might become aware of***

***their separation from the spiritual atmosphere, the spiritual surroundings, of the Maker." (262-56)***

***"This then the final end of each individual soul or being in its evolution to that from which it (the soul) radiated in the beginning, for through the various phases [classrooms] as have been given we find each building, little by little, line upon line, precept upon precept, becoming one WITH the whole, yet not the whole within itself, but within itself wholly within the whole." (900-348)***

(Q) Tuesday morning, August 10, 1926. "Dreamed of standing with Dr. [2723] - in front of us was a huge dark snake - apparently friendly. This snake was attacked by another huge red snake, and when the red snake was apparently getting the best of the battle, I seized them by the tails and beat the red snake against side of building. They fell apart, and I noticed that the red snake seemed to have lost most of its flesh - merely flabby skin left. However, red snake, or what was left of it, crawled over to another snake and started to devour it. I said to Doc, 'What shall we do?' He said, 'If the snake can't take care of itself after - ' We did let the other one eat it."

(A) In this there are presented those subtle conditions as related to the individual seen, and with whom conversation is had regarding conditions that exist in the lives of the individuals. And the snake represents the action of the individual towards others. And, as viewed by the entity, attempting to present those conditions as would make peace, yet, as is seen, the experience to one is that it devours the other, in that element of the subtle conditions that have been changed through individuals. The lesson, then, as the entity acts in the capacity of the peacemaker, do not allow self to become entangled in conditions that would bring consternation or worry or troubles to self. (195-33)

## **God's Manifestation Resources**

Some Cayce quotes to get you started:

Hence ye would study to show thyself approved unto thy concept of thy God. What IS thy God? Let each answer that within self. What IS thy God? Where is He, what is He? Then ye may find yourselves lacking in much. How personal is He? Not as Moses painted a God of wrath; not as David painted a God that would fight thine enemies; but as the Christ – the Father of love, of mercy, of justice. (262-100)

(Q) If God is impersonal force or energy -

(A) (Interrupting) He IS impersonal; but as has just been given, so VERY personal! It is not that ye deal only with IMPERSONAL - it is WITHIN AND WITHOUT! It is IN and WITHOUT, and only as God QUICKENETH the spirit

within, by the use, by the application of the God-force within to mete it out to others. (1158-12)

(Q) Is it correct when praying to think of God as impersonal force or energy, everywhere present; or as an intelligent listening mind, which is aware of every individual on earth and who intimately knows everyone's needs and how to meet them?

(A) Both! For He is also the energies in the finite moving in material manifestation. He is also the Infinite, with the awareness. And thus as ye attune thy own consciousness, thy own awareness, the unfoldment of the presence within beareth witness with the presence without. And as the Son gave, "I and my Father are one," then ye come to know that ye and thy Father are one, as ye abide in Him. Thus we find the manifestations of life, the manifestations of energy, the manifestations of power that MOVES in material, are the representation, the manifestation of the Infinite God. (1158-14)

Yet as we look into the infinity of space and time we realize there is then that force, that influence also that is aware of the needs, and there is also that will, that choice given to the souls of men that they may be used, that they may be one, that they may apply same in their own feeble, weak ways perhaps; yet that comes to mean, comes to signify, comes to manifest in the lives of those that have lost their way, that very influence ye seek in the knowledge of God. For until ye become as a savior, as a help to some soul that has lost hope, lost its way, ye do not fully comprehend the God within, the God without. (1158-14)

In the manner, the way ye attend, ye treat or ye hold – in thy mental self - thy brother's position, or thy neighbor's or thy friend's as thy own, that is the manner, the concept ye hold of thy Creator! (1603-1)

For these are the immutable laws. For thy Father-God is within self and without. Then as ye treat thy fellow man, ye are treating thy Maker. (3198-3)

For each soul's expression in the earth is to be a channel through which Creative Forces or God may be made the greater manifest in the experience of those an individual contacts from day to day. So Life in all its experiences is a practical application of the concept of God or Creative Energy in the lives of individuals as they deal with their associations. (1206-3)

Then what are you grumbling about because you dislike your mother? She dislikes you as much, but change this into love. Be kind, be gentle, be patient, be longsuffering, for if thy God was not longsuffering with thee, what chance would you have? (5081-1)

How beautiful the face, how lovely the clouds! In His presence abide; ye EVERY ONE of you are before Him just now. His face is turned toward thee, His heart and

hand is offered you. Will ye not accept Him just now? How glorious the knowledge of His presence should awaken in the hearts of you, for He is LONELY without thee; for He has called each of you by name. Will ye fail Him now? (254-76)

For materiality IS - or matter IS - that demonstration and manifestation of the units of positive and negative energy, or electricity, or God. (412-9)

And as the electrical vibrations are given, know that Life itself - to be sure - is the Creative Force or God, yet its manifestations in man are electrical - or vibratory. Know then that the force in nature that is called electrical or electricity is that same force ye worship as Creative or God in action! (1299-1)

For it is not by chance that any individual soul enters, but that God hath need of thee at this time. They, then, who begin to pity themselves or wonder what it is all about, lose the real purpose of love: that ye may make manifest the love He hath chosen to give thee. (5149-1)

(Q) Why is it that I have faced eminent death from 9 to 14 times?

(A) This might be answered in many different ways. We find it would be given like this: God hath need of thee among those that seek to aid their fellow man. Do not overtax thine own energies, but rather let His purposes be COMPLETE in thee, as to that service ye may render others who sincerely seek to contribute to the better welfare of their fellow man. In other words, God hath need of thee – in the EARTH plane – as yet. (3056-1)

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 inhabitant of the earth; and so as is builded in the body, is it to gratify just an appetite, or is it taken to fulfill an office that will the better make, the better magnify, that the body, the mind, the soul, has chosen to stand for? and it will not matter so much what, where, or when -but knowing that it is consistent with that – that is desired to be accomplished through that body! (341-31)

For the love of nature grows, and is akin to God. For all nature manifests life, and life IS the manifestation of God. (1968-1)

For, the entity was only just coming to that awareness of beauty of associations, of friendships, of the beautiful outdoors, nature, flowers, birds, and of God's manifestations to man of the beauty, of the oneness of purpose with individual activities in nature itself ... (3162-1)

But in the present the gain may be the greater if there will be set within self rather the spiritual ideal, and let others do as they may, but as for self – it will hold fast to that which is good; which means doing good to others, in little ways, in preferences, in gentlenesses, in kindnesses, even when these may be questioned by

others... That these in self may find expression in the animal kingdom, in its beginnings, may not be amiss. For Life as it manifests, whether in the grass, the rose, the tree, the dog, the cat, the bird, the animal, IS a manifestation of that ye worship as God. (1367-1)

... more and more that desire which is latent and manifested in the present of wanting to be quiet, to be close to nature, to keep close to God in the manifestations in nature. (2988-2)

For, the peoples then understood – even better than they do today – how that the heavens declare the glory of God, and as to how nature SINGS His praises in the rebirth at each period, each cycle, for its unfoldment and growth; as manifested in entities that are – as man – a manifestation of HIS love in the earth. (2438-1)

What is the first cause? That which has brought, is bringing, all life into being; or animation, or force, or power, or movement, or consciousness, as to either the material plane, the mental plane, the spiritual plane. Hence it is the force that is called Lord, God, Jehovah, Yah, Ohum, Abba and the like. Hence the activity that is seen of any element in the material plane is a manifestation of that first cause. One Force. (254-67)

That that is Truth is growth! For what is truth today may be tomorrow only partially so, to a developing soul! (1297-1)

That it, the entity, may KNOW itself to BE itself and part of the Whole; not the Whole but one WITH the whole; and thus retaining its individuality, knowing itself to be itself yet one with the purposes of the First Cause that called it, the entity, into BEING, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of BEING. (826-11)

## **Desire Resources**

Some Cayce quotes to get you started:

As thou hast known, and DO know in thine experience as to how desire in the material may be spiritualized by making the desire as "Thy will, Thy purpose, Thy way be done in and through me; as the Father seeth fit, use me," so give expression of same in such a manner that it may be helpful to thy fellow man. "Not my will, not my desire, save that desire be in accord with Thy purpose of the God that manifests itself in and through me as TO my attitude, my purpose, my desire, towards my fellow man." (262-70)

... desire is that impulse which makes for the activity of the mental body ... (276-7)

And the mental self is dependent upon the spirit, the purpose, the desire, the hope with which ye entertain ideas, and these lead to the choice of ideals and manner of activity. (3392-1)

Desire, as will, is a portion then of the spiritual self. It is a continuous thing. Then gratifying of self, or the gratification for itself alone, may oft turn and rend they that would indulge in same without standards, ideals, or the showing forth of a purposefulness in the experience or activity. (1597-1)

(Q) Is it probable that we will again be closely associated or separated?

(A) This depends upon the desire. For as creative activities are applied, what ye desire becomes law. (5265-1)

Consider, first, that as was given as to how the outline should be divided, for, the dealings are with that as partakes of the spiritual in its highest sense and of material in its most destructive or degrading sense. For, as is presented, the presentation to an active force of DESIRE is to set in motion those things that become miracles or crimes in the experiences of individuals. (262-71)

For it has been given that the desires of the heart that are of the spiritual forces in application are spiritual desires; while those that are for the comforts, or ease, or gratification of self's own interest, are born of the earth and do bring confusion to those that seek even the clarification in their own minds when meeting, contemplating those things that pertain to the spirit. (262-69)

There are the spiritual attributes, desire, hope, will, - that function through the organs of reproduction, as well as becoming the import or motivative force in expression even in a material manner through the senses of the body; the eye, the ear, the taste, the feeling. (2114-1)

Wishes do not bring other than desire. Is desire of that that builds in the proper sense, in the proper order with spirit, soul or mind AND body? for the spirit is life; the mind is the builder; the physical is the result. Guide, keep, self aright. (349-4)

(Q) The first problem concerns the reason for creation. Should this be given as God's desire to experience Himself,

God's desire for companionship, God's desire for expression, or in some other way?

(A) God's desire for companionship and expression. (5749-14)

Then analyze self. What is thy desire, physically, mentally, spiritually? Then what is thy ideal as respecting same? Is it set in that which is to be the gratifying of self's purposes as to position, fame, fortune or what not? or is it set in that as ye know, as ye have experienced, that all of these unless directed and prompted by the Spirit of Truth can but come to naught! (1470-2)

(Q) Will I have any children?

(A) If the entity so desires, it may. (4586-2)

(Q) Will I be married within the next year?

(A) If so desired.

(Q) Do I know the person I am to marry? If not, when will I meet him?

(A) That is of the entity's own making, and of the entity's own desire. (2497-3)

## Ideals and Ideas

(Posted on August 27, 2014 by David McMillin)

**[NOTE: While serving as mentor for an online version of "A Search For God" study group and working on the "Desire" lesson, a member of the group raised the question of whether Desire spiritualized by Ideals can become destructive, citing the example of ISIS (Islamic State of Iraq and Syria) as a case where individuals with a spiritual ideal (Islam) apparently indulge in highly destructive behavior. Here is my reply. – David McMillin]**

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... the ASFG book text for this lesson addresses extreme, destructive desire (as does the exercise "Buddha On Desire," where misguided desire creates a "hell" on earth). We have also addressed some of this in the previous lesson on the Cross and the Crown (i.e., evil and suffering in the world).

With regard to your reflection on the ISIS phenomena and Ideals, it may be helpful to consider a few of the many life readings given by Cayce that discussed the Crusades, and particularly the distinction between "ideas" (ideologies, mental Desires) and "ideals" (that have a spiritual basis):

***"Before that we find the entity was in what is now known as the English land, during those activities and sojourns of many for a cause. Or it was when there were the gatherings of the peoples for a cause to which many had given themselves as ideas without considering the TRUE ideals. (1082-3)***

***"Before that the entity was in the English land, during those periods of the early Crusades, when there were those activities as to ideals that were rather ideas. (2791-1)***

***"Before that the entity was in the English land, during those periods of the early Crusade activities. The entity was among those who were misinterpreted as to their purposes or activities ... for that called an ideal - which turned to ideas alone. (1013-5)***



*“Before that the entity was in that land during that periods when the activities of many were disturbed because of groups, masses and associates and companions, taking an idea for an ideal; during those periods of the Crusades. (2572-1)*

*“... during those periods when there were the gatherings of many that went as in defense of an ideal, or rather as an idea that went to seed in what was supposed to have been an ideal ... for rather making might as being right, power as in men's hands rather than that that comes from listening to the still small voice from within. (504-3)*

*“In the experience before this, we find in that period when there was the inflow in the land from those who came as conquerors, or as an attempt to make for ONE thought to all peoples, known as in the Crusades. The entity then among those of the peoples that were overrun, and attempted – by force of arms - to be made to think as those who came in, with all the pomp, all the glory, of an idea - and an IDEAL, overrun by that of self-EXALTATION. (23-1)*

*“Before that, then, we find the entity was active in those periods of the Crusades, when the peoples ... took upon themselves those defenses of an idea, rather than of the deeper ideal. The entity then was as a soldier, or among those who made the journeys to that now known as the Holy Land; and among those who became quite different in their aspect or view of the Mohammedan religion ... when there had been those periods of the activities among those peoples in showing THEIR (what ye term in the present as) brotherly love rather than the destructive forces. Aside: What a variation this is to the Moslem or Islam expression in the present!” (1135-1)*

*“... during those periods of the early Crusade, when there was the taking of arms ... as related to the defense of an idea - AND an ideal, but rather ideas as to manner of defense of same... Individuals need never attempt to justify themselves for their hope, their desire, if they know the Author of that desire - as to whether it is for self, self-indulgence, self-aggrandizement, or for the glory of God and the honor of self! (2775-1)*

Note the role of Desire in this last excerpt. Thus the Spiritual ideal must come first, so that mental Desires don't become an ideology without a spiritual basis.

Blessings, Dave

## **An Organ's Desires**

(Posted on July 19, 2013 by David McMillin)

[NOTE: While serving as mentor for an online version of "A Search For God" study group and working on the "Know Thyself" lesson, a class member asked about a quote in "The Physical Body" section: "Each organ has its individual

**functions and desires which are in themselves holy." The group member wanted additional information on the meaning of what our organs desire. Although my reply attempts to tie the explanation into that lesson (Know Thyself), the meaning of desire at the physical level of the body is also addressed from the standpoint of desire as a spiritual attribute (the holiness of desire) in the biology of the body. – David McMillin]**

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You have asked a deep question and I will do my best to give you an answer that will make sense.

It is important to realize that the "A Search For God" books were written by individuals in a study group based on readings given by Edgar Cayce. Only in a couple of instances did Edgar Cayce essentially dictate text to be used in the lessons. The process was for Edgar Cayce to provide a series of readings that laid out an outline of key points for each lesson and the group members were to pray, meditate, and apply the concepts in their daily lives. Then they were to write up a text based on their application. Then Cayce critiqued what they had written. The process had the effect of "keeping it real." But this also led to a lot of questions by group that Cayce had to address.

The phrase that you are asking about was such a question and it originated from paragraph 5 of reading 262-8. It was a long, complex paragraph – so complex that the group had to come back and ask for an explanation in reading 262-10. The entranced Cayce apparently picked up on their confusion, because he concluded paragraph 19 with this comment:

[To some the explanation is worse than that first given! But study self in the light of that which is given in knowing self. \(262-10\)](#)

I get a chuckle out of that one – Cayce did have sense of humor while in trance! But it also points out how complex the topic is. So keep that in mind as I give you my interpretation of what Cayce was trying to communicate to them.

1. **Cooperation** - Each organ of the body must do its job and cooperate with the other organs.

[There is, then, the physical body with its physical attributes. The various members must function one with another in the lesson of cooperation, and would one member war against another then disorder must naturally ensue. \(262-8\)](#)

Cayce actually made the reference to "cooperation" to tie this lesson in with previous one (see 262-8, paragraph 4). He did that a lot in the 262 series of readings – connected the lessons together to get a sense of the sequence and progression.

2. **Desire** - Desire is a spiritual attribute and as such manifests energy and movement which is life or life force in the body ("spirit is the life"). As a spiritual manifestation, it is sacred or holy. We are speaking of the low electrical energy that is synonymous with that called God or Creative Energy in the body. We will look more closely at Desire in a future lesson dedicated to that subject. With regard to physiology, it is simply the energy that drives an organ to fulfill its function. It involves feedback from the sensory system to keep it coordinating and cooperating with the rest of the body. Thus the functioning of an organ is a manifestation of spirit – spirit made flesh. By understanding the body, we can know about ourselves as spiritual beings.

3. **Karma** - Paragraph 5 of reading 262-8 also brings in another aspect of the biology of self by pointing out:

... for not only do these show forth that which IS magnified in a single appearance or experience, but of the whole impressions as have been received through those varied experiences of that entity. (262-8)

He is referring to past lives and how past life information gets encoded into our physiology so that we can meet our karma. This is a big part of "know thyself," to be sure. And as quoted in one of the exercises for this lesson:

Karma is cause oft of hereditary conditions so called. Then indeed does the soul inherit that it has builded in its experience with its fellow man in material relationships." (3313-1)

The organs of the body reflect one's soul history. It may even be that some of the desire patterns that the organs are fulfilling reflect the soul history of the "entity." Yet another layer to knowing thyself.

These are some of the key points that I surmise from these particular readings. You can go look at the readings themselves and see if this makes sense to you, and if not, ask more questions, if you dare. But like Cayce, the explanation I provide may be worse than the original phrase that tickled your mind in the first place!! – Best wishes, Dave

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## Resources

If you would like to read the original sources that I quoted above to get a sense of context (and also an awareness of just how complex this information is), here are the relevant excerpts:

### ASFG Quote:

**Each organ has its individual functions and desires which are in themselves holy. ("Know Thyself" lesson, "The Physical Body" section)**

**Cayce Reading excerpts:**

4. As this should be a practical lesson in the study of self first, then let each consider the factors within self that must reason with, or reason from, those factors from without. There is, then, the **physical body with its physical attributes**. The various members must function one with another in the lesson of **cooperation**, and would one member war against another then disorder must naturally ensue.

5. There are, then, the **organs and their functionings of the physical** or natural body, that have their **individual desires** that are taken into consideration when the body functions in its physical sense as a unit of creative forces that are manifesting in a material world in the body with its senses, that make known to the physical body those **magnified desires** or natures of that physical body. These are registered in the activities of the physical body in such a way and manner as to stamp upon the very face of the body that which has been **magnified through its own physical senses**. These senses are but attunements within a physical body, each vibrating according to the training of, or elements of concentration by the physical forces of the body as pertaining to attunements of the development of that, of which the physical body is a MATERIAL representation; for not only do these show forth that which **IS magnified in a single appearance or experience**, but of the whole impressions as have been received through those **varied experiences of that entity**; the registering being in the soul of the entity, the same as in the material sense it is in the physiognomy of the individual upon which the activities of that environ in which the entity has placed itself, by its attunement to the various elements about that entity. In the same sense these elements, then, are made up of the PHYSICAL body, the MENTAL body, the SPIRITUAL body, each with their attributes and associations and connections that must all work in unison in much the same manner as the **organs of the physical body** must ATTUNE themselves in their ratio or relative active forces with a normal physical functioning body. This lesson! (262-5)

19. (Q) Please explain more fully the following: [GC: Reading last half of first page in lesson of December 27, 1931, 262-8.]

(A) That is as itself. The confusion that comes to those seeking the expansion of it is the relative relation of the **physical body as a unit**, yet a portion of the whole. The **entity or soul body** and its experiences that it may receive, in the clarifying of that which is builded by an entity as it **passes from plane to plane**. Let's begin with that which was given by Him, "Not that which entereth into a man defileth him, but that which cometh forth. Many are as whitened sepulchres, beautiful without but within full of dead men's bones!" This is referring to the activities of a physical being, but taking into consideration the activities of a physical body, a mental body, AND spiritual body. One that lives to **gratify the desires of the fleshly body** ALONE may be beautiful without (and often is!), but within is as of those

foul, that make for the belittling of the soul - for it must become corruption, and that able to be given out by such an one then is that which brings for that, in its seed, that makes for discord, corruption, disorder. Such an entity, such a soul, passing in - as the tree falls, so must it lie, and the whole shall be paid EVERY WHIT! "My word shall NOT pass away." The soul, the entity, goes to meet that it has builded in that atmosphere, that surrounding, that environ, that vibration it has created or builded for itself; not in the material, but in the spiritual, the universal plane. Then again it enters in the physical plane for the experimenting, or developing, or magnifying, or showing forth that it may build. Just as given in the illustration, that **each functioning of the organs of the physical body is dependent one upon another**, and - as was given - who finds fault that the hand is not the eye, or the head that it is not the foot, or the comely part that is not the uncomely, and the like? All must be made in attune, in accord, that the WHOLE may be saved, rather than that a portion should suffer through that it may build in this activity through the world. See? This may be clarified most with individuals taking their own **EXPERIENCES in the various spheres** that brought from one to another position, element, understanding, and meet each as they find in that environ, that surrounding, that which must bring that knowledge of the whole, that "the Father and I ARE one." For the physical body, the mental body, the spiritual body, to rebel, is as for the foot to REBEL that it is not the head, or the hand; or as for the **organs** to rebel because they have become POISONED by that which UNSEEMINGLY has been fed the body for its sustenance. See? **To some the explanation is worse than that first given! But study self in the light of that which is given in knowing self.** (262-10)

How to determine that which is good and that which is evil?

In the application does the seeker find that which answers to that IT has set as ITS ideal, that IT may worship, that IT may become one with in its consciousness, in its sphere.

What separated spirit from its first cause, or [what] causes good and evil?  
Desire! DESIRE! (5752-3)

## **Destiny of the Mind Resources**

Some Cayce quotes to get you started:

Yet ye are seeking in this to know what is the Destiny of the Mind. What has been set? Where is thy Destiny? It is in what one does about that one knows that one becomes in oneself. For it is oneself from one's portion or activity of that first movement of Mind from the spiritual aspect or from the material aspect. (262-78)

These in their various manners present the correct interpretation, then, of the Destiny of the Mind. Mind is, as has been given, both physical and spiritual; is

amenable to laws that govern same in its phase of manifestation. Mind is the motivative influence in expression as to the growth in which the inward self would make for its expressions in materiality or in matter. What meaneth, then, those that spoke as given, "As a man thinketh so is he"? So does the growth become. For in the material things, as we shall find as respecting the Destiny of the Body, as a man eateth so is he also - the physical man. As a man thinketh so is he also; destined that that which is the growth of those influences in the experience of the individual for its accomplishing, its fulfilling that purpose for which it came into being. Then the question, naturally, is asked: Is the Destiny of a Mind set at the time of its birth into materiality? as to what it will think, as to what its environs will be, as to the length of its period of expression in the earth? Is it destined to lose a tooth on a certain day, a hair on a certain day, an arm, or this or that experience. These are in those signs that have been indicated, that as ye ARE, as ye were, so will ye be by or through that which has been accomplished in the experience of the body, of the mind, of the soul; that it, the soul (the only living portion of same), might be one. It is destined that it will pass through that experience necessary to give it, the soul, the greater opportunity for its becoming one with that purpose for which it came into being. For God hath not willed that any soul should perish but with each temptation hath prepared a way, a means of escape. This, then, would indicate that as the soul, or as the man, or as the mind works at in its thinking it becomes. (262-79)

Keep thine own self from condemning in others that thou doest in thine own mind or heart, for that one sows in the mind is reaped in the action of another toward self; or self measures self by the action of self's mind builded toward that of another. So make thine own paths straight. (5459-2)

Mind is the Builder. This is ever indicated in the experiences of individuals who hold to or build resentments, or build differences in any way or manner as related to activities or relationships of the body. For these become a barrier, that may make for destructive forces in the physical as well as the mental and the spiritual attitudes. As we find, the physical conditions oft make for irritations - by the differentiation in relationships of individuals to self as well as to others. (1603-2)

(Q) Why is it difficult for me to remember?

(A) It isn't difficult! It's rather trained in self to forget! See the differentiation between forgetting and remembering, is – memory is the exercising of the inner self as related to thought. To acknowledge that the memory is poor, is to say you don't think much! The forgetting is to say that the thought becomes self-centered, for memory is thought – even as thought is memory, brought to the forefront by the association of ideas. (69-2)

What one thinks continually, they become; what one cherishes in their heart and mind they make a part of the pulsation of their heart, through their own blood cells, and build in their own physical, that which its spirit and soul must feed upon, and that with which it will be possessed, when it passes into the realm for which the

other experiences of what it has gained here in the physical plane, must be used. (3744-5)

Also ye wonder - doth the time of birth, the place of the environment, make or have a part in destiny? Do the days or the years, or the numbers, all have their part? Yea, more than that! Yet, as has been given, all these are but signs along the way; they are but omens; they are but the marks that have indicated – for, as given, He has set His mark, and these are SIGNS, not the destinies! For the destiny of the mind, of the body, of the soul, is with Him. (262-75)

"Then, as the development of the mind of the child, develop its imaginative forces rather than the material or objective forces. Acquaint such a mind with the activities in nature, and train especially in the laws of recompense as is seen in nature day by day. Also in those activities that make for a clean body, a clean mind, and the same recompense as in nature should be required in the activities of the developing mind of the individual. A clean, healthy body makes for a better indwelling of a healthy, clean mind, so that the spirit may manifest the better." (5747-1)

"What one thinks continually, they become ..." (3744-5)

"Thy brain is not thy mind, it is that which is used by thy mind!" (826-11)

"MIND is the builder; it is both spiritual and physical, and thus has its aspirations, its limitations, its fears, its hopes, its desires." (1947-3)

In Jupiter, in Venus, we find the universal consciousness, the universal awareness, the desire to be more of a universal help, without making a show – or less and less of self, and more and more of that influence which brought to the mind of the man Jesus the Christ-Consciousness, the awareness of being at one with Him. (2282-1)

So, no urge arising from astrological aspects or from sojourns of the entity in the earth (past lives/reincarnation) surpasses the will of the individual entity, when its trust, its hope, its desire is put in the mind of God or the Christ-Consciousness. (5000-1)

Know first, in the spiritual attitude, as ye attempt to analyze self and self's abilities, self's faults, self's virtues, that the nearer ye may build thy mind to the Christ Consciousness the better may be the mental being, and a great deal of strength may be gained in the physical being also. (5064-1)

Be used for something; not only good but good FOR something; that ye may bring into the experience of others - even by thine own ability to suffer - the glorious

knowledge of the working of the Christ-Consciousness within the individual mind. (528-8)

Keep thy heart and mind in the love of the Christ-Consciousness. This will bring the greater joys in thine own material experience. (1483-1)

(Q) Should the Christ-Consciousness be described as 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?

(A) Correct. That's the idea exactly! (5749-14)

Hence as has been indicated, we find arising from the experiences of the entity during that sojourn [a past life during the American revolution] the capacities in the attempting to cast out fear. For it was experienced by the entity during that period that when there could be aroused within the minds and the hearts and the experiences of the emotional forces of the individuals the awareness that there were purposes greater or beyond the self, these brought the possibilities, the abilities, the activities that made for the sustaining influences. And much of that was imbued into the minds of those during the trying periods, when the fires of patriotism burned low during that severe winter in Valley Forge. (1210-3)

In the mental or Mercurian forces we find this tendency for the combative conditions between rational and emotional forces of the heart and mind. (3412-2)

(Q) Shall I write with someone else, or shall I write by myself?

(A) Fear enters here, when the entity attempts to write alone – but WRITE alone, and keep that NEAR self as the IDEAL, when doing so. Be not afraid to really express those children of the mental body as flow in, in meditation, for these – in use – will grow and will not destroy self, will they but be tendered by the love of the Creator, or of the body itself. (5439-1)

Then, through pressure upon some portion of the anatomical structure [such as pressure on a spinal center] that would make for the disengaging of the natural flow of the mental body through the physical in its relationships to the soul influence, one may be dispossessed of the mind; thus ye say rightly he is "out of his mind." (281-24)

## **Destiny of the Body Resources**

Some Cayce quotes to get you started:

For in the material things, as we shall find as respecting the Destiny of the Body, as a man eateth so is he also - the physical man. As a man thinketh so is he also;



destined that that which is the growth of those influences in the experience of the individual for its accomplishing, its fulfilling that purpose for which it came into being. (262-79)

... as related to the Destiny of the Body - it has been indicated in thine outline as to how there are the manifestations of those things in the earth that become the expressions of the movement of the spirit bringing into being that which is matter in its various expressions. (262-81)

(Q) Please explain heredity in relation to the Destiny of the Body. Do we draw to our bodies the same atomic structures used in other bodies?

(A) This is rather confusing in its questioning. There is a compliance with those things, ever, set as immutable laws. LIKE BEGETS LIKE! Heredity, then, is the association of that within the minds, the bodies, the atomical structural forces of a union which hath drawn for its OWN development as well as for that which comes AS an activity of a unison of purpose. (262-82)

As the Body is a portion of the structure in which the manifestations of the individual, as a portion of the Whole, are carried on, it, that body - is then in the keeping of its KEEPER. So what wilt thou do with same?

God hath not ORDAINED that any SOUL should perish! What of thy Body? Hast thou ordained, hast thou so lived, hast thou so made thy Temple that being untenable thou dost not care for its glorifying?

Ye attempt, rightly, to adorn thy Body for thy fellow man. Dost thou care less for thy God than thy fellow man? Dost thou purge the Body, as He hath given, that it may be made whole for thine soul?

What is to come depends upon what thou hast done, what thou wilt do with the opportunity which is, has been and will be THINE for the glorifying of same. If ye would be like Him, then so live, so conduct thyself, that THY BODY may again and AGAIN be brought into such relationships that it may be raised; a glorified body to be known as thine very own!

That thou mayest have been called, this, that and the other name may make for confusion to many. But when ye say Creative Force, God, Jehovah, Yahweh, Abba, what meanest thou? One and the same thing, carrying through in the various phases of thine own consciousness; or of those who in their activities seek, as thou (if thou seekest aright), to be one with Him yet to KNOW self to BE self, I AM, in and with the GREAT I AM.

The Destiny of the Body, then, lieth with the individual. (262-86)

What one thinks continually, they become; what one cherishes in their heart and mind they make a part of the pulsation of their heart, through their own blood cells, and build in their own physical, that which its spirit and soul must feed upon, and that with which it will be possessed, when it passes into the realm for which the other experiences of what it has gained here in the physical plane, must be used. (3744-5)

# The Pineal and Longevity

(Posted on August 1, 2013 by David McMillin)

**[NOTE: While serving as mentor for an online version of "A Search For God" study group and working on the Destiny of the Body lesson, a class member asked for more information about the meaning of "keeping the pineal operating" to stay young. Here is my reply. – David McMillin]**

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That's a great question about the meaning of keeping the pineal operating and staying young. And as you have so often done, I think you have answered your own question!

Here is the quote that you are referencing:

Keep the pineal gland operating and you won't grow old – you will always be young! (294-141)

This quote comes from a reading given for Edgar Cayce himself in which information was sought on Cayce's psychic process. Since many previous readings had mentioned the importance of the pineal gland in connection with psychic experiences, this was certainly a reasonable request: "Please discuss in detail the functions of the pineal gland."

A very long paragraph followed the question and the phrase about keeping the pineal gland operating is the last sentence of that paragraph. The first sentence in the explanation is this:

If this is discussed from the anatomical viewpoint, in the fetus as is begun in first of gestation, we find this may be termed as the Builder. (294-141)

This may seem like a strange way to answer the question, but keep in mind that the pineal (as described in the readings) is more than just a gland in the middle of the head. The pineal is a system consisting of that gland and a cord or thread that transverses the entire body and includes the mysterious lyden (Leydig) gland that resides above the reproductive system. The lyden and pineal are called the "seat of the soul." In some readings, the pineal cord is also referred to as the "silver cord."

The mental body flows through this cord along the pineal as I have described in a reply for the last lesson (see [Heart and Mind](#)). Hence the pineal can be called the "Builder." It builds the fetus in the mother's womb. There is an entire series of readings on this that was provided to the Glad Helpers healing group (281 series). So it may seem strange to begin the explanation with a comment about the

pineal as the Builder of the fetus during gestation, however there is a context for this that Cayce and those requesting the reading would have understood very clearly.

At any rate, it is this activity of the "pineal system" that is also called the "imaginative system" or "impulse body." It is the way the soul provides input ("impulse") into the physical body. This is all described in that long paragraph (#6) of reading 294-141. There are even a few sentences that discuss "hallucinations" that are experienced by people with mental illness (such as schizophrenia). Remember the context of the reading is to explain Cayce's psychic process. As Joseph Campbell has observed, the schizophrenic is drowning in the same waters in which the mystic swims with delight.

Its [the pineal's] functioning, then, is as that, of that, which makes for - or known as - the impulse or imaginative body. Hence one that may be called demented by others, who has hallucinations from a pressure in some portions, may be visioning that which to him is as real (though others may call him crazy) as to those who are supposed to have an even balance of their senses; which [such visioning] has been formed by the circulation, or the activity of the gland - as it is called - in its incipiency, until it becomes - or is - as a mass without apparent functioning. (292-141)

The remark about the pineal being a mass without apparent functioning is a commentary on the state of biological science at that time. Mainstream scientists regarded the pineal as a useless vestige left over from the evolutionary process. It was thought to have no purpose. Yet the readings called it the seat of the soul (along with the lyden gland). I get a little chuckle out of that one. The reading seems to be poking a bit of fun at the state of scientific understanding of the pineal at that time. Modern science has certainly changed its thinking about the pineal, but has still not caught up with the readings!

Also note that this reading used the term "demented" when discussing the pathological aspects of the functioning of the pineal system when there is "pressure in some portions." There are dozens of readings that describe people experiencing the hallucinations of dementia because of a spinal injury. The pineal cord as it extends along the spine coordinates with "pineal centers" associated with the nerve ganglia of cerebrospinal and sympathetic nerve systems. Thus pressure on these nerve ganglia can affect the flow of the mental body, causing the person to be "out of his mind" (again, see [my reply to a message for the last lesson](#) with reference to reading 281-24).

The use of the term "dementia" in this context is also significant. Schizophrenia was called "dementia praecox" during Cayce's era. But there are many forms of dementia including "senile dementia" that we now call Alzheimer's dementia. I wrote a book about this titled, "Alzheimer's Disease and the Dementias." This is

relevant to the role of the pineal in keeping one young by avoiding dementia. So finally, we come to the end of this very long paragraph:

If the imaginative body, or the trained body (as is called in a material world) is, trained constantly away FROM the activities of same [the soul influence], it - in natural consequence of things in physical being - draws, as it were, within self. Hence senility sets in. Keep the pineal gland operating and you won't grow old - you will always be young! (294-141)

Thus if we keep the pineal system healthy (avoid "pressures") and keep the imaginative forces of the mental body actively flowing along the pineal, providing spiritual impulse to the system, we can avoid senility (dementia) and stay young. Or, if we limit our consciousness to the purely material side of life, ignoring the soul influence and our spiritual heritage, "senility sets in." Keep the pineal system operating and avoid senility – that seems to be the meaning of this curious advice that you have pondered.

In essence, this is what you have described in your message based on your own lifestyle: Meditating, living your ideal in service to others, and keeping the vital soul energy flowing through you into the world for a purpose. As you have testified in your own experience, you have maintained your youth (relative to those around you of the same physical age). This is what I meant when I commented that you have answered your own question. Sounds like your pineal is pretty active.

In a broader context, keeping the pineal system operating moves us in the direction of the celestial body that is our destiny as multidimensional souls. The "celestial body" – ah yes, now there's another fascinating concept. Blessings, Dave

For, indeed each entity, each soul, is in the process of evolution towards the First Cause. Much becomes evolution, - much may become involution. (2079-1)

## Karma and Destiny of the Body

(Posted on August 7, 2013 by David McMillin)

**[NOTE: While serving as mentor for an online version of "A Search For God" study group and working on the Destiny of the Body lesson, a class member was curious about the meaning of a question raised by [341] during the original 262 series of readings upon which the ASFG material was developed. Here is my reply. – David McMillin]**

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You've raised a fascinating and important question. [341] was Hugh Lynn Cayce, Edgar's eldest son. The tendency to be persistent in questioning does seem to have

been a pattern for him, as you have noted in this case. The intent of the original question in 262-77 and the follow-up in 262-82 seem to be targeting the same general issue that you have raised with regard to the TV documentary portraying people suffering from genetic disorders. It relates to karma and heredity in relation to the Destiny of the Body on an individual basis.

(Q) [341]: Please explain the relation of heredity and the destiny of the physical body within man's control.

(A) This would rather come in body as related to DESTINY. Let's don't get ahead; we've got to have MIND yet! Mind builds for the body; both physical and the soul, and the body is of the hereditary influences through the relativity of activity of soul and mind. Comprehend? (262-77)

(Q) [341]: Please explain heredity in relation to the Destiny of the Body. Do we draw to our bodies the same atomic structures used in other bodies?

(A) This is rather confusing in its questioning. There is a compliance with those things, ever, set as immutable laws. LIKE BEGETS LIKE! Heredity, then, is the association of that within the minds, the bodies, the atomical structural forces of a union which hath drawn for its OWN development as well as for that which comes AS an activity of a unison of purpose. Hence we have a choice, yet the CHOICE of that as we have built; for as the tree falleth so shall it lie. If the blind lead the blind BOTH shall fall into the ditch. But He, the Lord, the Master, the Maker, maketh the paths straight to those, for those, that seek to have HIM lead the way. (262-82)

"LIKE BEGETS LIKE." That is the basis for what is commonly called karma as well as genetics. We have covered this in a previous lesson (The Cross and Crown: ASFG I). We live in a cause and effect world. We have will and can make choices, but our range of choices is based on that which we have built in the past – "for the tree falleth so shall it lie." So at an individual level, the Destiny of the Body includes meeting the conditions that we have created in the past. These are the lessons that we must learn. There is a "purpose" – "for its [the soul's] OWN development." This is carried through in the atomic structure of the body (genetic material) that is built by the Mind. Reading 262-82 encourages us to meet our karma gracefully as a matter of "choice," relying on the Lord to lead the way.

Although the questions from the 262 readings that you have cited are based on hypothetical or conceptual questions raised by Hugh Lynn Cayce, there are many other readings that address this important issue at a personal, practical level for persons who were meeting themselves through karmic conditions. Here are a couple of excerpts that might provide some additional insight on your question:

Thus we find this entity - as each entity - is in the present the result of that the entity has applied of Creative influences and forces in every phase of its experience. Thus it makes for that called by some karma, by others racial hereditary forces. And thus environment and hereditary forces (as are accepted) are in their

reality the activities of the MIND of the entity in its choices through the experiences in the material, in the mental, in the spiritual planes. (1796-1)

As we find, conditions are such that there may be a staying of the disturbances, but these activities are of the consuming [cancerous] nature. If there is the desire, there may be used the influences that we might suggest - though these will not heal, or remove causes. For, as has been indicated oft, causes may be karma. Karma is cause oft of hereditary conditions so called. Then indeed does the soul inherit that it has builded in its experience with its fellow man in material relationships. (3313-1)

## Destiny of the Soul Resources

Some Cayce quotes to get you started:

As it has already been given, the Destiny of the Soul is to return to the Giver, the Maker. (262-82)

Then, the Destiny of the Soul - as of all creation - is to be one with Him; continually growing, growing, for that association. What seeth man in nature? What seeth man in those influences that he becomes aware of? Change, ever; change, ever. Man hath termed this evolution, growth, life itself; but it continues to enter. That force, that power which manifests itself in separating - or as separate forces and influences in the earth, continues to enter; and then change; continuing to pour in and out. From whence came it? Whither does it go when it returns? So the Soul's activity in the earth, as it is seen in this or that phase of experience, is that it may be one with the Creative Forces, the Creative Energies. (262-88)

This to some would appear an old, old, soul; yet all souls are as one - they were all of the same; for soul is eternal. (2542-1)

As to commenting upon the subject Destiny of the Soul: As man finds himself in the consciousness of a material world, materiality has often, in the material-minded, blotted out the consciousness of a soul. Man in his former state, or natural state, or permanent consciousness, IS soul. Hence in the beginning all were souls of that creation, with the body as of the Creator - of the spirit forces that make manifest in using same in the various phases or experiences of consciousness for the activity. It has been understood by most of those who have attained to a consciousness of the various presentations of good and evil in manifested forms, as we have indicated, that the prince of this world, Satan, Lucifer, the Devil - as a soul - made those necessities, as it were, of the consciousness in materiality; that man might - or that the soul might - become aware of its separation from the God-force. Hence the continued warring that is ever present in materiality or in the flesh, or the warring - as is termed - between the flesh and the devil, or the warring between

those influences of good and evil. As the soul is then a portion of the Divine, it must eventually return to that source from which, of which, it is a part. (262-89)

In that which has been given should be found that necessary for the completion of the lesson, or that portion of same, Destiny of the Soul. The whole theme or the whole purpose in that portion is the awareness of the soul's association in such a manner with infinity in its activity in the finite world, yet in such measures for the soul to know its association and its fulfilling of the purposes. (262-90)

For in patience, as He has given thee, ye become aware of thy soul; thy individuality lost in Him, thy personality shining as that which is motivated by the individuality of thy Lord and thy Master! Thus does the Destiny of the individual lie within self. Thus does the individuality and the Destiny of the soul lie in the keeping of Him who has given Himself in the world that ye through Him might KNOW of everlasting life, become conscious, become aware. For how have His promises read? "Ye abide in me as I abide in the Father, and I will bring to your remembrance those things from the FOUNDATIONS of the EARTH, from the foundations of the world, that ye may be where I AM; and thy glory in my glory, in thy God, shall make of thee that oneness that passeth understanding of men who see only a mental-material consciousness." (849-11)

(Q) Have I karma from any previous existence that should be overcome?

(A) Well that karma be understood, and how it is to be met. For, in various thought - whether considered philosophy or religion, or whether from the more scientific manner of cause and effect - karma is all of these and more. Rather it may be likened unto a piece of food, whether fish or bread, taken into the system; it is assimilated by the organs of digestion, and then those elements that are gathered from same are, made into the forces that flow through the body, giving the strength and vitality to an animate object, or being, or body. So, in experiences of a soul, in a body, in an experience in the earth. Its thoughts make for that upon which the soul feeds, as do the activities that are carried on from the thought of the period make for the ability, of retaining or maintaining the active force or active principle of the thought THROUGH the experience. Then, the soul re-entering into a body under a different environ either makes for the expending of that it has made through the experience in the sojourn in a form that is called in some religions as destiny of the soul, in another philosophy that which has been builded must be met in some way or manner, or in the more scientific manner that a certain cause produces a certain effect. Hence we see that karma is ALL of these and more. What more? Ever since the entering of spirit and soul into matter there has been a way of redemption for the soul, to make an association and a connection with the Creator, THROUGH the love FOR the Creator that is in its experience. Hence THIS, too, must be taken into consideration; that karma may mean the development FOR SELF - and must be met in that way and manner, or it may mean that which has been acted upon by the cleansing influences of the way and manner through which the soul, the mind-soul, or the soul-mind is purified, or to be purified, or purifies

itself, and hence those changes come about - and some people term it "Lady Luck" or "The body is born under a lucky star." It's what the soul-mind has done ABOUT the source of redemption of the soul! Or it may be yet that of cause and effect, as related to the soul, the mind, the spirit, the body. (440-5)

## Heaven and Hell

(Posted on September 14, 2013 by David McMillin)

**[NOTE: While serving as mentor for an online version of "A Search For God" study group and working on the Destiny of the Soul lesson, a class member shared some supplemental resources including information on heaven. Here is my reply. – David McMillin]**

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Thanks for the supplemental information and especially for bringing up the concept on "heaven." Since heaven and hell are so oft associated with the Destiny of the Soul, it got me thinking and doing a little searching in the readings. Here are some excerpts that I find particularly evocative:

For, each activity is a manifestation of the forces that emanate from the universal, or the consciousness of the living God! Individuals' activity upon that, by their construction of same, makes it hell or heaven! Then, each soul should see more and more constructively in regard to the most destructive influences in an activity! (270-31)

What, then, is karma? And what is destiny? What has the soul done, in the spiritual, the material, the cosmic world or consciousness, respecting the knowledge or awareness of the laws being effective in his experience - whether in the earth, in the air, in heaven or in hell? These are ever one; for well has it been said, "Though I take the wings of the morning and fly unto the utmost parts of the heavens, Thou art there! Though I make my bed in hell, Thou art there! Though I go to the utmost parts of the earth, Thou art there! Truth, Life, God! Then, that which is cosmic - or destiny, or karma - depends upon what the soul has done about that it has become aware of. (276-7)

(Q) Will we be punished by fire and brimstone?

(A) That as builded by self; as those emblematical influences are shown through the experiences of the beloved in that builded, that created. For, each soul is a portion of creation - and builds that in a portion of its experience that it, through its physical-mental or spiritual-mental, has builded for itself. And each entity's heaven or hell must, through SOME experience, be that which it has builded for itself. Is thy hell one that is filled with fire or brimstone? But know, each and every soul is tried so as by fire; purified, purged; for He, though He were the Son, learned



obedience through the things which He suffered. Ye also are known even as ye do, and have done. (281-16)

For be persuaded, there is nothing in heaven or hell that may prevent thee from knowing thy relationship to thy Creator BUT thyself. (1771-2)

(Q) How may I best adjust myself, so that I may feel more in step with pattern of life?

(A) By the study or the analyzing of self as related to what is chosen as thy ideal. Remember, all ye may know of heaven or hell is within your own self. All ye may know of God is within your own self. Cast not, draw not judgments of others; but from that within. (4035-1)

And here's my personal favorite:

For, the heaven and hell is built by the soul! The companionship in God is being one with Him; and the gift of God is being conscious of being one with Him, yet apart from Him - or one with, yet apart from, the Whole. (5753-1)

I think this last excerpt especially expresses the essence of the parable of the prodigal son – the separation – being "apart" somehow made the eventual reunion and companionship even more sacred and precious. I think that is the basis for healthy relationship at all levels, so often cited in the readings as the purpose of life and cause of being:

That it, the entity, may KNOW itself to BE itself and part of the Whole; not the Whole but one WITH the whole; and thus retaining its individuality, knowing itself to be itself yet one with the purposes of the First Cause that called it, the entity, into BEING, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of BEING. (826-11)

... it [the soul] has flown out from its source to try ITS wings, to seek ITS own doing - or undoing ... (311-2)

God, the first cause, the first principle, the first movement, IS! That's the beginning! That is, that was, that ever shall be! The following of those sources, forces, activities that are in accord with the Creative Force or first cause - its laws, then - is to be one with the source, or equal with yet separate from that first cause. (262-52)

Know thyself, then, to be as a corpuscle, as a facet, as a characteristic, as a love, in the body of God. (2533-7)

For Life and its expressions are one. Each soul or entity will and does return, or cycle, as does nature in its manifestations about man; thus leaving, making or

presenting – as it were – those infallible, indelible truths that it – Life – is continuous. And though there may be a few short years in this or that experience, they are one; the soul, the inner self being purified, being lifted up, that it may be one with that first cause, that first purpose for its coming into existence. (938-1)

For the soul liveth, and is a portion of the Creative Energy, and it returns to the Whole, yet reserving in itself the oneness in the ability to know itself individual, yet a portion of the Whole. (136-70)

This as that as is the differentiation in the truth as is given in that of the INDIAN [Hindu] thought and that as is TO BE given in [900]'s thought, or idea. ONE, that the individual becomes lost IN the whole. That as given, and as seen that, THAT the heritage of the soul is that the INDIVIDUALITY REMAINS, and KNOWS itself to BE ONE WITH the whole, but NOT the WHOLE, but one WITH and IN the whole, see? ... Into that very same concept of the INDIVIDUAL'S concept of ITS creative energy, MADE, in mind AND will, ONE WITH the whole; YET able in ITS self to act in ITS own individual capacity, as long as it makes ITS will ONE WITH the whole. (900-461)

## Glory Resources

Some Cayce quotes to get you started:

Thus ye enjoy, ye see, the glory of the Lord - in the activities of just being kind and patient with others. (1661-2)

That is the purpose for which each entity - yea, this entity - enters the material experience; that the glory of the Lord, as manifested in the entity itself, may be magnified in the earth. (3459-1)

What separates ye from seeing the Glory even of Him that walks with thee oft in the touch of a loving hand, in the voice of those that would comfort and cheer? For He, thy Christ, is oft with thee. Doubt, fear, unbelief; fear that thou art not worthy! Open thine eyes and behold the Glory, even of thy Christ present here, now, in thy midst! Even as He appeared to them on that day! (5749-6)

Each soul's entrance into material consciousness should represent to the entity the awareness that a universal consciousness, God, is aware of the entity's purposes, the entity's aims. And this consciousness represents an opportunity for the entity, in the material experience, to become a channel to glorify that purpose, that cause. (2622-1)

The spirit is the life. Then each phase of the experience of the entity must be of the spiritual import in its very nature, if it is to live, to be the fulfilling of its purpose - to bring peace and harmony, for which purpose it IS in existence! It must be constructive in the very nature and the very desires, without thought of self being the one glorified in or by same! Rather the GLORY is to the influence or force that PROMPTS same! (1579-1)

... as God's purpose is to glorify the individual man (or soul) in the earth, so the highest purpose of an individual soul or entity is to glorify the Creative Energy or God in the earth. (338-3)

Do not try to assist self, but rather smile upon those that are downhearted and sad; lift the load from those that find theirs too heavy to bear, in gentleness, in kindness, in long-suffering, in patience, in mercy, in brotherly love. And as ye show forth these to thy fellow man, the ways and the gates of glory open before thee. (272-8)

(Q) Please give an outline for the lesson Glory.

(A) There have been many outlines for the varied lessons. Would you change these? Is not this outline the same as the others; that pertaining to the various phases of Glory? As has been given in the first, there is the Glory of the Mind, the Body, the Soul. In all of these phases there are presented the various activities through which there may be the interpretation of Glory in those that would be glorious, or the interpretation of Glory in those that would show forth the Glory of the Lord.(262-92)

In considering then the studies that have been made with this group, in the understanding of the Revelation as given by the beloved of Him: These as we find have been well, and as you each become conscious in your own experience of the movement OF the influences THROUGH the body upon the various stages of awareness, there comes a determination, a desire, a longing for the greater light. To him, to her that is faithful, there shall be given a CROWN of light. And His Name shall be above every name; For ye that have seen the light know in Whom thou hast believed, and know that in thine own body, thine own mind, there is set the temple of the living God, and that it may function in thy dealings with thy fellow man in such measures that ye become as rivers of light, as fountains of knowledge, as mountains of strength, as the pastures for the hungry, as the rest for the weary, as the strength for the weak. Keep the faith. (281-28)

That it, the entity, may KNOW itself to BE itself and part of the Whole; not the Whole but one WITH the whole; and thus retaining its individuality, knowing itself to be itself yet one with the purposes of the First Cause that called it, the entity,

into BEING, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of BEING. (826-11)

The choice, the self, the ego of each soul is that expression, that stamp, that image of the Creative Force, of the energy, of the God; which, is as the gift of God, making each individual entity aware, or conscious of itself and all its abilities to choose, to think this or that, to choose this direction or that direction. (2990-2)

As has been given from time immemorial, seek to know thyself. Not as an egotist but the ego within self, the I AM consciousness ... (440-20)

For while we find body, mind and soul are phases of the experiences of an entity in materiality, these are but the manners through which the real ego or I Am manifests. (1648-1)

The will then to do, to be one with that Creative Force and thus fulfill the purposes for which the entity entered this present sojourn, is an evidence of the conditions just stated, if one accepts the fact that God is and that the ego, the thought of self is His offspring. This is the accepting of the fact that ye always were, ye always will be; dependent upon the relationship or upon what ye do with thy will. (3376-2)

For the imprint, the soul, the spirit of each entity is a part of that great whole, that "I AM" by which the individual ego would seek to pattern itself. (1796-1)

KNOW, self is the only excuse. Self is the only sin; that is, selfishness - and all the others are just a modification of that expression of the ego. But so close is the ego, the I Am, to the GREAT I AM, THAT I AM, that the confusions of duty and privilege and opportunity become so enmeshed in the experience of the entity. (1362-1)

So, the activity should be such that the self, the ego, the I AM would present same to the God, the Father, the Universal Influence, the Creative Energy, the I AM THAT I AM, in such measures and manners as to be a glorifying of that the body, the entity, the soul would present as its portion of the whole. (262-87)

Personalities always cause contention, confusion. For, there is ever present in the mind of EVERY individual his own ego, his own I AM. When these are at variance, they cause the personality of every individual to become confused - one with another. (1931-4)

In ANY influence, will – a self, the ego, the I Am – is the greater force TO be dealt with ... (311-3)

Or, as we have given as to how a soul becomes conscious, aware, of its contact with the universal-cosmic-God-Creative forces in its experience; by feeding upon

the food, the fruits, the results of spirit, of God, of Life, of Reality: Love, hope, kindness, gentleness, brotherly love, patience. THESE make for the awareness in the soul of its relationship to the Creative force that is manifest in self, in the ego, in the I AM of each soul, and of I AM THAT I AM. (378-14)

The crown of life here means being aware of those abilities within self to know that the self, the ego, the I, is in accord with, is aware of, the divine protection that has and does come to each and every soul that fulfills its mission in any experience. (442-3)

The TEMPLE, then, is of the God-portion of every entity, and there the spirit of truth, of helpfulness, of hopefulness, may meet with self, the ego, the I AM, that is of the Creative Forces - THROUGH the MENTAL application of self. (516-3)

(Q) Who comes to me when my consciousness is partially submerged, and how can I be receptive to, or understand their message?

(A) Who better than thy better self, or that thou hast been or hast taught or thought in thine inner self? It is the remembering, as it were, the vision of thine inner self. What more wonderful can there be than to know that self's own ego, self's own I AM with the spirit of truth and life, has made aware within self that thou hast been called by name? (707-2)

These, while not all, give an outline of reactions of this particular entity from the astrological aspects, - though not in the term that is oft used, for these are only urges. And what one does about an urge in relationship to that the innate soul or ego has chosen for its ideal depends upon whether there is growth or retardment in the experience of the entity. (1942-3)

This body has long suffered from loneliness within. This, then, has been the submerging of the ego, or self within. This when aroused by spiritual, mental or material things, becomes rather as a shock - to the mental self. For the body in its mental self is well balanced. But to have that balance out of line gives to the physical a different approach to all the experiences of the body. Thus the emotional or nervous upsets. (3102-1)

## Knowledge Resources

Some Cayce quotes to get you started:

... there are no short cuts to knowledge, to wisdom, to understanding – these must be lived, must be experienced by each and every soul. (830-2)

Not that some great exploit, some great manner of change should come within thine body, thine mind, but line upon line, precept upon precept, here a little, there a

little. For it is, as He has given, not the knowledge alone but the practical application – in thine daily experience with thy fellow man – that counts. (922-1)

. . . all that ye may know of good must first be within self. All ye may know of God must be manifested through thyself. To hear of Him is not to know. To apply and live and be is to know! (2936-2)

Know the first principles: There is good in all that is alive. (2537-1)

For as has been given, to have knowledge and not apply it, it becomes sin. (254-93)

Knowledge, understanding, is using, then, that thou hast in hand. Not to thine own knowledge but that all hope, power, trust, faith, knowledge and understanding are in Him. Do that thou knowest to do TODAY, as He would have thee do it, IN THINE UNDERSTANDING! Then tomorrow will be shown thee for that day! For as He has given, TODAY ye may know the Lord! NOW, if ye will but open thine heart, thine mind, the understanding and knowledge will come! (262-89)

Knowledge is power, yet power may become as an influence that brings the evil ways. For the expression of self is that which hinders man in the knowledge of the more perfect way.

(Q) What should be the basic principles in our thought on this lesson?

(A) Knowledge as of God; knowledge as a workable experience in the affairs of individuals, of groups, of nations; that may ARISE from the motivative forces of the knowledge and power of God. Knowledge as a material experience, and how that knowledge as pertaining to the laws of a universal nature adds to the conditions in the experiences of man, even as to the conveniences of man; and how that the misapplication, the misinterpretation of such knowledge brings into the experiences of individuals, of groups, of nations, that which exalteth man's power and he forgets God. The correct evaluation then of knowledge in all its phases of man's experience and the application of that knowledge in his relationships and dealings with his fellow man. (262-95)

Know that true knowledge is God, and as ye judge thy fellow man, as ye judge thy brother, ye are ASSUMING the offices of the Lord Himself. For God IS Knowledge, and as He gave, "Judge them not," for they that be for us are above those with their own WORLDLY wisdom. They SHALL excel for the moment, but dost thou grudge their excellence even for naming the name? Dost thou make to thyself such a condemning that ye become rather worse than they? These, then, be the SPIRIT, be the manner, be the purposes within thy heart, thy mind, beloved. EMPTY thy minds, EMPTY thy hearts of all that thou hast held that is of a secular nature, if ye would know the TRUE Knowledge of thy God. (262-96)

The entity then was among those peoples and those confusions that arose with the attempt to correlate the Laws of One from Egypt, Saneid, On. Through all of these the entity felt that ONE must be right, couldn't ALL be right. And this has hung as it were to the entity THROUGHOUT its experience in the body, out of the body.

ALL may be right and yet ONE right. For each in its own understanding; the one in that what ye proclaim, what ye profess, BE! That's the Law of One. If this be in error then you will find same by thy own application. Choose that thou hast experienced, do experience, that BRINGS in thy daily life, thy daily experience that ye PROFESS to believe; that ye find it is. Else ye will change of thine own self. For what is the law? "Seek and ye shall find, knock and it shall be opened unto you." God is God of the living. These are as one. They are as steps, as growths. He that becomes satisfied, he that sets it down and doesn't want to see, becomes as the blind leading the blind – and will fall into the ditch. (1250-1)

But, remembering that the motivating force of all matter is the spirit thereof, then know that it depends upon the use and the application made; for in the application comes the understanding and the knowledge and that which will make for that sought by every soul. (824-1)

The entity then was among those peoples and those confusions that arose with the attempt to correlate the Laws of One from Egypt, Saneid, On. Through all of these the entity felt that ONE must be right, couldn't ALL be right. And this has hung as it were to the entity THROUGHOUT its experience in the body, out of the body.

ALL may be right and yet ONE right. For each in its own understanding; the one in that what ye proclaim, what ye profess, BE! That's the Law of One. If this be in error then you will find same by thy own application. Choose that thou hast experienced, do experience, that BRINGS in thy daily life, thy daily experience that ye PROFESS to believe; that ye find it is. Else ye will change of thine own self. For what is the law? "Seek and ye shall find, knock and it shall be opened unto you." God is God of the living. These are as one. They are as steps, as growths. He that becomes satisfied, he that sets it down and doesn't want to see, becomes as the blind leading the blind – and will fall into the ditch. (1250-1)

But, remembering that the motivating force of all matter is the spirit thereof, then know that it depends upon the use and the application made; for in the application comes the understanding and the knowledge and that which will make for that sought by every soul. (824-1)

# Wisdom Resources

Some Cayce quotes to get you started:

... there are no short cuts to knowledge, to wisdom, to understanding – these must be lived, must be experienced by each and every soul. (830-2)

Know in self that in giving a helpful influence, the magnifying of virtues in others and the minimizing of faults is the beginning of wisdom in dealing with others. Not that the evil influence is denied, but rather that force within self is stressed which when called upon is so powerful that those influences about self may never hinder. For, each step, each opportunity may be made a steppingstone, not a stumblingstone, in dealing with problems, with conditions, with individuals. (2630-1)

Wisdom then is the divine love made manifest in thy daily conversation, thy daily advocacy, thy daily acts as one to another. THIS is Wisdom. This as ye apply, this as ye make known in thy conversation, in thy acts, will become more and more part and parcel of thy VERY self. (262-104)

In Wisdom thou wilt not find fault. In Wisdom thou wilt not condemn any. In Wisdom thou wilt not cherish grudges. In Wisdom thou wilt love those, even those that despitefully use thee; even those that speak unkindly. (262-105)

Remember thy first lesson, Cooperation - how that you each contributing of yourselves will add to the strength of those who are in darkness, who are disturbed by the worldly Wisdom of many. For it is as has been given, oft the foolishness of man is the Wisdom of God. (262-107)

For to be consistent in all things is Wisdom, but to be growing also. For ye grow in grace, in knowledge, in understanding - in Wisdom, of God, the Father, and the relationships as ye experience in the application of that thou hast known, thou hast seen, thou hast heard, thou hast experienced in the application of His love. For love is Wisdom, as love is God. (262-108)

In thy seeking for wisdom, know that it is not of the earth-earthy. Then let thy prayer, thy meditation be - as ye study the lesson of Spirit and the activity in same be as this; for ye know it is not what is said but the spirit with which it is given that makes it a living thing or a burden to someone's soul. (262-118)

And the fear of the Lord is the beginning of the Wisdom. Not that fear of disappointment, of contention, of strife, of fault. Consider the thoughts of thyself even for the period ye have listened here. If ye were condemned by the Christ-Consciousness, where would thy mind, thy thoughts, be? (262-104)



Thus has it oft been said, the fear of the Lord is the beginning of wisdom. Wisdom, then, is fear to misapply knowledge in thy dealings with thyself, thy fellow man. (281-28)

Then, as ye manifest before thy fellow man, as ye do unto the least of thy fellow man, ye do unto thy Lord, thy God. This is the fear of the Lord and the beginning of wisdom. (2441-4)

Thus has it oft been said, the fear of the Lord is the beginning of wisdom. Wisdom, then, is fear to misapply knowledge in thy dealings with thyself, thy fellow man. (281-28)

Then, as ye manifest before thy fellow man, as ye do unto the least of thy fellow man, ye do unto thy Lord, thy God. This is the fear of the Lord and the beginning of wisdom. Not that knowledge alone is the way. Though it may be power, such power may be used to self's undoing. (2441-4)

Hence ye would study to show thyself approved unto thy concept of thy God. What IS thy God? Let each answer that within self. What IS thy God? Where is He, what is He? Then ye may find yourselves lacking in much. How personal is He? Not as Moses painted a God of wrath; not as David painted a God that would fight thine enemies; but as the Christ – the Father of love, of mercy, of justice. (262-100)

In giving that which will aid those studying, contemplating or meditating upon the meanings of desire and the spiritualizing of same, there may be an illustration of same as drawn from that the Master gave in the sermon on the mount. "He that would smite thee on the one cheek, turn the other also." To another it has been said, "Vengeance is mine, saith the Lord." To those whose desire has ever been in that of being and doing the will of the Master, THIS would be sufficient. To him who has felt antagonistic to those that have spoken unkindly, or have made accusations that would hurt the inner self, then that as He gave, "He that would smite thee, turn the other cheek," is spiritualizing the desire for vengeance. "He that would sue thee and take away thy coat, give him thy cloak also." Because others would use thee, or take advantage of thee, if thy desire is in the Lord, in the Creative Forces, should not cause thee to speak harshly nor to desire that calamitous things or conditions come upon others for their unkindness. For they, as He gave, who would even destroy thy body are nothing. Think rather on him that may destroy thy soul also. Who may separate you from the love of the Father? Only thyself. For, an injury that may be done thee - or done thy body - is as being done unto the Maker, and the LORD is the avenger of those that love Him. THUS may you spiritualize desire, whether for those things that bring the comforts or the necessities or the activities in thine experience in the earth. What is spiritualizing desire? Desire that the Lord may use thee as a channel of blessings to all whom ye may contact day by day; that there may come in thine experience whatever is necessary that thou be cleansed every whit. For, when the soul shines forth in thine daily walks, in thine

conversation, in thine thoughts, in thine meditation, and it is in that realm where the spirit of truth and life may commune with same day by day, THEN indeed do ye spiritualize desire in the earth. (262-65)

The Wisdom then of the Lord thy God is shown thee, is exemplified to thee, is PATTERNED for thee in the life of Jesus of Nazareth, Jesus the Christ! For He indeed in thy Wisdom is WISDOM indeed! How gave He? "If thy brother smite thee, **turn the other cheek**. If thy brother seeketh or taketh away thy coat, give him the other also. If he forceth thee to go one mile, go with him twain." Are these but sayings? Are these but things not understood? Dost thou say in thine heart and thy mind, "Yea but He was the Son of the Father and thus had the strength that is not in me"? But ye are foolish! For not only art thou sons and daughters of the Father but hath the strength in the promises of Him who is Life and Light and the Way and the Water and the Understanding! Then the practical application of the Christ-life in thy daily experience is Wisdom indeed. THIS then is not a thing afar off. Not that ye would say as of old, who will bring down from heaven a message that we may know Wisdom, or who will come from over the sea that we may hear and understand; for Lo, it is in thine own heart; it is within thine own power, yea within thine own might! It is the application of that THOU KNOWEST to do in the light of the Pattern as set in the Christ. THAT is Applied Wisdom! (262-104)

(Q) Please give me further spiritual guidance that will enable me to meet the present trying situation.

(A) Just hold fast to that ye have known, and that ye know to be good. Do not condemn, ever, others. Do not rail on others. This does not mean to be so passive as to become to the self that of self-condemnation; for this is even worse than condemning others. But it means doing day by day that which is KNOWN, that which is proven, that which is experienced to be in keeping with what He would have thee do. Thus ye will find that ye do the first things first; that is, the thought of self not so much as self-preservation from want, care, discouragements and the like, but rather as to just being gentle, just being kind. For righteousness, which is taking time to be righteous, is just speaking gentle even when harsh words, harsh means are resorted to by others. This is what is meant by "**Turn the other cheek**," and know the LORD standeth with thee! (1000-19)

Mind is the Builder. Then, if ye would have less strife and more harmony, build same in thy daily relationships. For when ye complain of the faults of others, do ye not build such barriers that you cannot speak kindly or gently to those whom ye have felt or do feel have defrauded or would defraud thee? How spoke the Master? "It is indeed necessary that offenses come, but woe unto him by whom they come." But "If thine enemy smite thee, **turn the other cheek**." LIVING THAT, BEING THAT, is to know the life eternal; and only in the manifesting of same, and bringing into materiality such experiences, may ye indeed KNOW the joy even of living. (412-9)

# Happiness Resources

Some Cayce quotes to get you started:

Thus ye may find in thy mental and spiritual self, ye can make thyself just as happy or just as miserable as ye like. How miserable do ye want to be? (2995-3)

Let no day then pass that ye do not speak a cheery and an encouraging word to someone! And ye will find thine own heart uplifted, thine own life opened, thy love appreciated, thy purposes understood. (1754-1)

If the problems of the experience today, now, are taken as an expectancy for the unusual and that which is to be creative and hopeful and helpful, life becomes rather the creative song of the joyous worker. If the same problems become humdrum, something to be fought through, something to be questioned as to their purpose, their activity, their usefulness in the experience, then the life becomes rather as a drone, as of one drudging, coming through toil, and with only turmoil and a vision unclaimed, unactive in its associations with the general conditions of the day. (1968-5)

... happiness is love of something outside of self! It may never be obtained, may never be known by loving only things within self or self's own domain! (281-30)

Happy are they that know the Lord in their daily lives. Not unto self-glory, but just being willing for self and self's abilities to be used even as He - "Not my will but Thine, O God, be done in and through me." Think ye that Jesus went happily to the Cross, or that He went happily from the garden where there had been apparently so little consideration by those of His followers as to what the moment meant? when they slept as He wrestled with self in the garden? Think ye then on thine own disturbances that are of the moment, though ye may have them in thy consciousness constantly, and worry as to this or that, the shortcomings of those ye love. How was He with those He loved? Yet He gave them his blessings. So in Wisdom, so in Happiness, bless them that despitefully use thee, that speak unkindly, yea though they deny thee of that thou knowest is thy part, even in the daily experiences. Bless them if ye would be Wise, if ye would be Happy or if ye would have Happiness in thine own life. (262-108)

Happiness is abiding in the Infinite love. Then to each individual here there comes the necessity of making Infinite love compatible with the material surroundings day by day. Hence we will find that it is as the Master gave, first keeping self out of the way, less of self, more exaltation of the Father-God, more patience, more kindness, more gentleness, more brotherly love. These, as you all say, we have heard before. Have you put them in practical use day by day? ... Happiness then is knowing, being in touch with, manifesting in the daily life, DIVINE love. (262-109)

You each will find, if it is but applied, that which will enable you to give to others a greater vision of what and how Happiness may be in the experience of others; and - as doers of the Word and not hearers only - become more and more in accord with that which has been designated as true Happiness.

To be sure, many find the inclinations for quiet or rest, or laziness, to become oft your metre or standard; but these, too, are - as has been given - far from true Happiness. For Happiness is being busy about the Lord's work; not in other peoples' business, not in that of stirring up strife, but rather as He brought to the world that of peace and Happiness in going about doing good.

That is the business, that is the activity, that is being doers of the Word; that is showing forth faith by the works.

In this then, let you each arouse yourselves to that which will enable you as individuals to give in your daily dealings with others a greater expression of joy, and not of those things that build for offences of one nature or another.

For offence is absent from joy or Happiness. And when there are resentments, when there are petty jealousies, when there are those things that are contradictory to Happiness and joy that are a part of the activity, these build those things that hinder those who would know the peace and the joy and the Happiness of just being kind, just doing that which brings to the experience of others that of joy, peace, Happiness to all. (262-110)

In knowing Happiness ye find that it is the little things, the little "I thank you," the little patience, the little mercy, the little kindnesses that bring it to the lives of others. So does it grow in thee. Then let grace and mercy and patience be thine. For in patience ye become aware of thy soul, that ye are indeed a soul in a material world; though stumbling oft, following blindly at times. The way is narrow, yet it is the Happy Way. Only in Happiness may one indeed KNOW Jesus. ONLY in HAPPY WAY may one know Jesus. For He is the Way, as thy soul knoweth; and He was Happy even to the Cross. Not that moments of discouragement do not arise in thine experience, for as He gave - and these are His words, and His words, though the heaven and the earth may pass, do not pass away - "It must indeed be necessary that offences come, but woe to him by whom they come!" Then never be in the way of being an offence to anyone. Let mercy and patience keep thee. (262-109)

That which gratifies only the sensuous self, or as an aggrandizement of physical pleasure, RARELY brings Happiness. Out of the dregs of same may GROW Happiness, but in themselves they are only passing. To illustrate: The road to Gethsemane, to the minds of those who look upon their own Gethsemane, was as a road of thorns; the perspiration, the sweat of blood and all appear anything but Happiness - yet the kind words spoken, even on the way to Calvary, were indeed those that brought Happiness. And as there were the words from the Cross, these - though filled with all of the horrors of spite, fear, by the very activities of others - were such as to bring Happiness into the hearts and minds of those who seek to know His Way. (262-111)

# Spirit Resources

Some Cayce quotes to get you started:

DO NOT hold the idea, "Well, I know what they are going to say or do, but I'll do as best I can." Disregard that! KNOW the spirit with which YE do a thing is the spirit that will respond to thee! (1688-9)

The Spirit is the movement; as when God the First Cause - called into being LIGHT as a manifestation of the influences that would, through their movement (light movement) upon forces yet unseen, bring into being what we know as the universe – or matter; in all its forms, phases, manifestations. (262-119)

For movement is the effect of spirit. Spirit is life. (705-2)

For as there is indicated, it is the MOVEMENT of spirit upon things that do not appear that has brought into being the things that DO appear ... (1486-1)

For, thou art in thyself divine! The mere fact or knowledge of thy existence in a material world, prompted by the activities or the movement of the Spirit itself, indicates thy own divinity; but to be attained! (1709-3)

There is progress whether ye are going forward or backward! The thing is to move! (3027-2)

Thus as has been indicated, the Spirit pushed into matter - and became what we see in our three-dimensional world as the kingdoms of the earth; the mineral, the vegetable, the animal - a three-dimensional world. And that which beareth witness is the Spirit of Truth, the Spirit of Light. For He said, "Let there be light; and there was light." Then indeed there is no power that emanates that is not from God. Then what is this Spirit of Rebellion, what is this Spirit of Hate? What is this Spirit of Self-Indulgence? What is this Spirit that makes men afraid? SELFISHNESS! Allowed, yes, of the Father. For, as given, He has not willed that the souls should perish but that we each should know the truth - and the truth would make us free. Of what? Selfishness! (262-114)

All SPIRIT is ONE. How? Just as all force, all power emanates from that influence, that essence, that consciousness, that awareness which the consciousness of man - or man as the image of the Creator - worships. (262-115)

Keep the attunement to the spiritual forces, for it is the SPIRIT that gives life - but life in a physical functioning is of physical reaction. (2095-1)

(Q) Is there any advice I can now have to live better in the eyes of God and man?

(A) As we have indicated again and again - thou knowest the faith - thou

understandest. Live not only by the letter of the law but the spirit of same. For, the letter maketh afraid - the spirit giveth life. (257-229)

For the spirit is life; the mind is the builder; the physical is the result. (349-4)

All time is one time - see? That is as a fact, see? All space is one space - see? Another fact. (294-45)

Time is as one time, Space as one space, to the cosmic consciousness. Hard for the physical consciousness to separate from that with which it contacts itself from the very first, and is continually given that in such and such time, in such and such period - yet we see by growth, each and every development is brought about [in PATIENCE]. When did such a thing happen? To the cosmic mind this is ever present. To the sensuous minds this is as of a time or space. Study these in this light, and - as there is seen by thine own understanding - growth in thine own self is kept apace by the consciousness of the abilities to apply [in PATIENCE] that obtained in the consciousness of the pure mind or mental forces of self. (900-345)

Learn these well for the emanations of every endeavor must be tempered by these laws that permeate the whole of that knowable and applicable in man's experience. First, the continuity of life. There is no time: it is one time; there is no space; it is one space; there is no force; other than all force in its various phases and applications of force are the emanations of men's endeavors in a material world to exemplify an ideal of its concept of the creative energy, or God, of which the individual is such a part that the thoughts even of the individual may become crimes or miracles, for thoughts are deeds and applied in the sense that these are in accord with those principles as given. That that one metes must be met again. That one applies will be applied again and again [in PATIENCE] until that one-ness, time, space, force, or the own individual is one with the whole, not the whole with such a portion of the whole as to be equal with the whole. (4341-1)

(Q) The hardest task, as was said by many who preceded me (and of course are greater than I), is to put these great fundamental principles in simple terms to people who seek not a lecture along ethical lines but some scientific relationship of their own being, to religious convictions in which they are already convinced.

(A) None is convinced in that science or religious convictions are one. 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!

(Q) That's the hardest principle for the physical layman to grasp, particularly - as Ouspensky points out - TIME. That's the stickler.

(A) Time, in every one and in each illustration that may be applied; and be sure

many of these carry as much humor as they do that of the shadow, that the Oneness is shown in these illustrations. (900-429)

That that is Truth is growth! For what is truth today may be tomorrow only partially so, to a developing soul! (1297-1)

THINK - universe, eternity, time, space! What do these mean to the finite mind? More often than otherwise they are just names. More often we think of spirit as just a name, rather than experiencing it. Yet we use it, we manifest it, we are a part of it. Taking THOUGHT doesn't change anything! It is the application of the thought taken that makes the change within ourselves! (262-119)

(Q) Are time and space concepts that exist outside of physical consciousness?

(A) No. For the physical consciousness is an activity that uses such, as the divisions of space and time. And in patience only may ye become aware of the concept of either. (262-123)

## **Righteousness vs Sin Resources**

Some Cayce quotes to get you started:

For the try - the TRY - is the righteousness in materiality. For God looks on the purpose and not as man counts righteousness. (880-2)

For, it is the willingness, the desire, the try that is counted in the righteousness of each entity, each soul. (69-4)

So, too, may each individual be active in principle, in purpose, being sincere, being direct. Thus may the individual gain the greater working knowledge of that which is righteous, versus that which is sin. Then, let each be not slothful, not putting off, not unmindful that ye must be up and doing; working, BUSY at that which is to thee, NOW, TODAY, that as thy conscience directs thee to do; in sincere, direct manner. And ye may be sure He counts that try as righteousness; and the sin that may appear to self or to others is but upon the reverse - which is righteousness. (262-126)

For, while selflessness is the law, to belittle self is a form of selfishness and not selfless. (2803-2)

You only fail if you quit trying. The trying is oft counted for righteousness. Remember as He has given, "I do not condemn thee." Go be patient, be kind, and the Lord be with thee! (3292-1)

To not know, but do the best as is known, felt, experienced in self, to him it is counted as righteousness. (1728-2)

Who gains by being forgiven and by forgiving? The one that forgives is lord even of him that he forgives. (585-2)

Be not overcome with those things that make for discouragements, for He will supply the strength. Lean upon the arm of the Divine within thee, giving not place to thoughts of vengeance or discouragements. Give not vent to those things that create prejudice. And, most of all, be unselfish! For selfishness is sin, before first thine self, then thine neighbor and thy God. (254-8)

... for being afraid is the first consciousness of sin's entering in, for he that is made afraid has lost consciousness of self's own heritage with the Son; for we are heirs through Him to that Kingdom that is beyond all that that would make afraid, or that would cause a doubt in the heart of any. (243-10)

For we grow in grace by applying grace and mercy - and in understanding as we try to understand. For it is the try, the attempt, that is the righteousness of man. Not by any deed or act, but "by the fruits ye shall know them." (1598-1)

## God's Love Resources

Some Cayce quotes to get you started:

For it is not by chance that any individual soul enters, but that God hath need of thee at this time. They, then, who begin to pity themselves or wonder what it is all about, lose the real purpose of love: that ye may make manifest the love He hath chosen to give thee. (5149-1)

(Q) Why is it that I have faced eminent death from 9 to 14 times?

(A) This might be answered in many different ways. We find it would be given like this: God hath need of thee among those that seek to aid their fellow man. Do not overtax thine own energies, but rather let His purposes be COMPLETE in thee, as to that service ye may render others who sincerely seek to contribute to the better welfare of their fellow man. In other words, God hath need of thee - in the EARTH plane - as yet. (3056-1)

That thou art conscious of being thyself, [5030], now, should be evidence to thee that the First Cause, God, is mindful of thee and hath given thee an opportunity to be a manifestation of His love, His grace, His mercy. If ye would find mercy with God, be merciful to others. If ye would have love with God, love thy fellow man. For as He is love, the earth thereof in light, He gave the new commandment, "Love one another." (5030-1)



It is true that God is love. Is it true that He is to each as a father? Is it true that He is to each as law? Is it true that we each know that influence, that law, that love, as a personal thing in our own experience; and thus a personal God, - not a personality but as a God that is known of self, that may be demonstrated in the life of the individual? As may be interpreted by the individual from that which is the ACCEPTED word of God, given through those that were raised or edified by their close walk with Him, as individuals qualified by Him to give their interpretation of Him in man's experience, - love is qualified as an attribute of that force, power or influence known as God. Thus, as man makes application of love in his daily experience, he finds God a personal God, - whether indicated in relationship to that force He calls God, or worships as God, or whether in relationship with his fellow man. (262-130)

What IS thy God? Where is He, what is He? Then ye may find yourselves lacking in much. How personal is He? Not as Moses painted a God of wrath; not as David painted a God that would fight thine enemies; but as the Christ – the Father of love, of mercy, of justice. And man meets it in himself! How CAN it be then that ye do not understand God loves you, why do you suffer? (262-100)

Know, while there are the periods of indwelling in the earth and a physical consciousness, there IS the consciousness in other realms of experience and activity of the soul. Hence that longing within self to know, "If God loves us, why do we suffer in the flesh?" (805-4)

Many, even from the consciousness of meeting the entity, may be able to interpret some phases of their own physical as well as mental and spiritual love life. For, remember, love - as a soul, as an entity, yea as a physical body - IS! For, is not God love? Hence - dependent upon their material, mental, spiritual or soul development - it finds many phases or states of consciousness, or being - that called love. (2425-1)

This has been illustrated for thee not only in thy own experience in this earth at this period, but ye have seen many experiences that ye have at times questioned and asked thyself "If God loves me, why do I suffer so?" in those things that have been as separations, anxiety, even loneliness. But know, know, that if God be with thee what does it matter if all others are against thee? For peace and harmony will reign within thine own self. (3581-1)

For remember, there are unchangeable laws. For God is law. Law is God. Love is law. Love is God. (3976-29)

# Human Relationships Resources

Some Cayce quotes to get you started:

... if ye become interested in others, others are interested in you! (3541-1)

Keep it [your soul] then in patience, in love, in gentleness, in kindness . . . For these are indeed the fruits of the spirit . . . And remember, a kindness sometimes consists in denying as well as granting those activities in associations with thy fellow man. (5322-1)

For as is indicated in the law that changes not, the manner in which ye treat thy fellowman, ye are treating thy Maker. Thus each individual soul-entity meets its ownself and must give an account for the deeds done in the body and in the body-mind. For that ye thinketh in thy heart, so are ye. (5082-1)

. . . justifying of self is blaming someone else. (2803-2)

Unless those activities among men are the aid for the greater number, rather than for the class or the few, they must eventually fail. (826-2)

... those that find fault with others will find fault in themselves; for they are writing their own record – they must meet, every one, that which they have said about another; for so is the image, the soul of the Creator in each body, and when ye speak evil of or unkindly to thy brother, thou hast done it unto thy God. (487-17)

There must be first the quiet or harmony in one's own self if one would find harmony with the association with others. (1540-7)

... unless each soul entity . . . makes the world better, that corner or place of the world a little better, a little bit more hopeful, a little bit more patient, showing a little more of brotherly love, a little more of kindness, a little more of longsuffering – by the very words and deeds of the entity, the life is a failure; especially so far as growth is concerned. Though you gain the whole world, how little ye must think of thyself if ye lose the purpose for which the soul entered this particular sojourn! (3420-1)

Learn the lesson well of the spiritual truth: Criticize not unless ye wish to be criticized. For, with what measure ye mete it is measured to thee again. It may not be in the same way, but ye cannot even think bad of another without it affecting thee in a manner of a destructive nature. Think well of others, and if ye cannot speak well of them don't speak! but don't think it either! (2936-2)

Faults in others are first reflected in self. When such conditions arise in the experience of an entity, there should be first those considerations of that in self that

has produced such a reflection, so that the God shining through any activity is lost sight of by self in the fellow man; especially one that is seeking for the spiritual activities in a material plane, and he that would gain the world and lose self's own soul has lost all. (452-3)

For there is only the one ideal in HUMAN relationships, and that is as that given by Him who IS the way, the truth, the light: "Love thy neighbor as thyself." (1598-1)

Try to see self in the other's place. And this will bring the basic spiritual forces that must be the prompting influence in the experience of each soul, if it would grow in grace, in knowledge, in understanding; not only of its relationship to God, its relationship to its fellow man, but its relationship in the home and in the social life. (2936-2)

As ye mete to others, it comes back to thee. As ye would that others should do to thee, do ye even so to them. (1688-9)

Friendships are only the renewing of former purposes, ideals. (2946-2)

Know in self that the greater part is ever within self when trouble arises between self and daughter, between self and neighbor, between self and husband. For that we think, that we give voice to in condemnation of others, we will find within our own selves. For the Lord thy God is one. And where ye condemn, so are you condemned. As ye forgive, so are ye forgiven. (3457-1)

For if thou seest not in thine enemy that thou would worship In thine God, then thou hast not caught the light. For GOOD alone may wholly, materially manifest in an earthly world; for so came thy Lord into flesh. EVIL only hath its appearance in the mind, in the shadows, in the fears of those that know not the light in its entirety. (689-1)

... let that purpose be in thee which is the basis of ALL human relationships for the better, the greater spiritual understanding, to wit: "As ye would that others should do to thee, do ye even so to them." (1158-15)

Keep the mental attitudes of helpfulness and hopefulness in its relationships, in its dealings with the fellow man. For these will make for greater returns in harmony and peace within self, than may be acquired in any other way or manner. And also bring for SELF, not only a useful life but useful in a PURPOSEFUL manner. (1100-6)

For, the experience or sojourn in the earth is not by chance, but the natural spiritual and soul evolution of the entity; that it may be aware of its relationships to God-- through its relationships to its fellow men; recognizing in each soul, as well as in

self, those possibilities, those opportunities, those duties, those obligations that are a portion of each soul-entity's manifesting in a material plane. (2271-1)

. . . what are friends? That in which there may be the testing of our own abilities, as to that application of truth related to the divine and to mental reaction in relationship one to another. (2772-5)

## **Will Resources**

Some Cayce quotes to get you started:

Know that no influence surpasses the WILL of the entity. Make that will, then, one with that which is the entity's ideal. (1089-3)

Hence, will is given to man as he comes into this manifested form that we see in material forces, for the choice. (262-52)

And each individual has the choice, which no one has the right to supersede - even God does not! (254-102)

The ability to choose is will; as well as the ability to allow self to be used by influences. (1608-1)

... there is no urge in the astrological, in the vocational, in the hereditary or the environmental which surpasses the will or determination of the entity . . . it is true there is nothing in heaven or hell that may separate the entity from the knowledge or from the love of the Creative Force called God, but self. (5023-2)

The ability to choose is WILL; as well as the ability to allow self to be used by influences. (1608-1)

For ever, day by day, is there a choice to be made by each soul. One may lead to happiness, joy; the other to confusion, to disturbing forces, to evil and to self-condemnation. But the will is of self, else ye would not indeed be the child of the Creative and Living Force or God that ye are; but as an automaton. Then exercise thyself, and bring that to pass in thy experience that will create for thee the environ of helpful hopefulness in the experience day by day. (1538-1)

With the arising of rebellious forces ... the body has assumed the attitude: "I will break over this time, and the next time I won't. I will eat this because it pleases me at the present. I will take this, for I don't want to suffer right now, and next time I won't." This has been done until self loses such holds on self as to become in a manner the slave to self's own indulgences, in mental, physical and material things! These conditions, then, require that there be made by self a definite stand to be taken; that is: "If there is given me a definite program to follow I will – I will – I

will adhere to it, no matter what I may suffer mentally or physically! I will trust in the divine forces innate ... within my inner self for the strength to endure, for the ability to say no when I should!" (911-7)

For we can, as God, say Yea to this, Nay to that; we can order this or the other in our experience, by the very gifts that have been given or appointed unto our keeping. (1567-2)

And remember, every experience is a conditional one. For, choice must be made daily. (2034-1)

If the experiences are ever used for self-indulgence, self-aggrandizement, self-exaltation, each entity does so to its own undoing, or creates for self that as has been termed or called karma - and must be met. And in meeting every error, in meeting every trial, in meeting every temptation - whether these be mental or really physical experiences - the manner and purpose and approach to same should be ever in that attitude, "Not my will but Thine, O God, be done in and through me." (1224-1)

Blessed, then, are they that make their wills one in accord with Him, as they seek to know, "Lord, what would thou have me do!" (254-68)

Then - in correcting the entity - do not ever break the entity's will! Reason with the entity, for the mental ability and aspects will incline to make the entity become stubborn, if there is the attempt to force or to cause the entity to act in any direction or manner "just because." Tell [the entity] why! (2308-1)

## **Creativity Resources**

Some Cayce quotes to get you started:

Music should be a part of each soul's development. (2780-3)

(Q) How much attention may I justifiably give to music, which I love so much?

(A) This should be ever rather as the hobby, fulfilling. For, oft ye will find the music alone may span the distance between the sublime and the ridiculous. So it is in the search for God, that haply ye may find Him, for He is within thine own self. (3188-1)

For Life is in all phases the manifestation of that which is called Divine, Creative, or God in the experience of man. (1568-3)

But stay close to music, close to those things of the art and artist temperament. For these bespeak of those things of the spirit. For, as music is of those activities that span the differences, so is art an expression that reminds one of those things that

may attune the mind oft to the realms easily forgotten... Who may tell the rose how to be beautiful? Who may tell the snow how to be white? These come from the experience of the entities that attune themselves to God. These ye will find, then, in thy music, in thy home, in thy love for art. In these ye may find the outlet. Teach others - by precept, yes, but most of all by pattern. (3253-2)

(Q) What would God have me do with the rest of my life?

(A) As has been indicated, directing the life of the early teen-age girls. Do use music in same. (5112-1)

So may the entity in the present in the ministering as in music. For the entity may attain or attune self to the infinite more in music than in any other form or manner of activity. (3272-1)

From the aspects in Venus we find the home loving individual, the home making; the enjoyment of beauty and of every form of art - as music, which is at times that alone which may bridge the distance from the material to the spiritual. (2280-1)

In music the entity finds MUCH solace, MUCH that bridges those distances - whether of the mental or of the spiritual forces. In same the attunement of self may be brought the nearest to the applications of the innate FORCES of self, and to the ENTITY the strains of same - whether in that of the deep vibrations, of those that raise up and up - or those of the higher chords that bind - carry for the entity the ATTUNEMENT of self in the sphere or element, or PHASE of experience the entity seeks apace. Well were THIS developed to a more acuteness IN this PRESENT experience, for the acumen of experience to the entity is gained MUCH more in a manner that may become concrete ensamples of the attunement of a soul with the heavenly, or the happy, choir. (115-1)

In music, and especially the piano, lies the direction of activity. Do not let material things hinder. Ye must know pain, ye must know sorrow, if ye would depict same in thy music. CREATE those forces within thyself; then as to what and influence means that brings peace on earth, good will to men. (1815-1)

Thus we find the entity building into the experience of self, as well as into the hearts and minds and experiences of others, the appreciations of all those things of a material nature, as well as mental and spiritual, that bring the proper evaluation of the experiences of those who know art, music, song, the earth and nature and its expressions of GOD! (2117-1)

As has been indicated, music becomes to the entity a means of expression that bridges much of that which may bring beauty and harmony into the experience of the entity; and it is then one of the channels in which and through which the entity may bring to self much of the beauty and harmony that has been lost by the turmoils of the minds of men about the entity. (412-9)

(Q) Would you advise that I continue my work relative to music?

(A) As an example of the unison and rhythm of life, yes. As that which may supply oft that which bridges space or time, well.

(Q) What do you advise regarding my work in writing fiction?

(A) If this is based upon the FINDINGS in the mental and spiritual, well - for THESE would make for an awakening to the many. (1135-1)

Do give the opportunity for music. Let the entity listen to and be guided by, not that character of music that is of the passing fancy but that which builds harmony, that which builds the bridge between the sublime and the finite – or from the infinite to the finite mind. Cultivate these more often in the body-mind as it unfolds. Thus we will find less and less of this tendency for headstrongness. (4098-1)

Though there have been foes and enemies made, then, these should not be held as that which produces fear or doubt in the experience of the entity. For, learn – in music, in art, as well as in all phases of human experience - "KNOW, O MAN, THE LORD THY GOD IS ONE!" (2132-1)

Each appearance of the entity in the earth needs its individual analysis, that the temperaments, the latent urges, the influences wrought by the vibrations, by the color, by the harmony, yea by the very INHARMONY among associates, may be understood as to the effect had upon the feelings of the entity. For the experience becomes rather as a very delicate instrument of music upon which the chords of life (which is God) are played. (2117-1)

Who may tell a poem to give censure or praise? Who may tell a rose to be sweet, or the music of the spheres to harmonize with God? (2408-1)

The music of the reed and stringed instruments were a part of the entity's activity in that experience. Thus, as indicated, it may oft span distances for the entity, bring up memories, put away fears, bring close the spiritual import, remind the entity of an embrace, a moonlight walk or a drifting along life's tide - with certain ideas (don't call them, too oft, ideals; their associations, yes), but make them realities in the experience of someone, and they become real to thee. (2936-2)

Let me, O God, in my music, in my heart, give that which is as helpfulness to that in the lives of others." (5265-1)

(Q) Shall she make a success of writing? What is the best way to go about it?

(A) Write, first, alone. Write in that manner as of REARING the children of the mental being. Be not afraid of these, for these will NOT destroy the personality - but will CERTAINLY enlarge the INDIVIDUALITY and soul of the body. (5439-1)

(Q) Should I attempt to foster my apparent latent ability for inspirational writing?  
(A) This should come rather a little later, as there is builded in the inner experience the beauty and hope of such as thy work brings into the minds and hearts of others. Let's for the moment illustrate these; that the entity may gather as to what inspiration really means. It is not of influences without, but the ANSWER to something WITHIN. The real inspiration is the arousing of a consciousness of that WITHIN! As one beholds the paintings (we would say) of the Last Supper, or the Virgin, or the Flight into Egypt - and these are new, or these have not been beheld by the individuals before - there is seen the awe, the love that flows into the heart and soul of the beholder. Then such an one (gifted as thyself) may, beholding same, become inspired as were those who depicted these. Not for the preservation of same as history, nor as even a place, but - as has been indicated - the day is arriving - the day is at hand - when it is neither in the temple nor in the mountain but in the HEARTS of men that the worship and the glory of God is beheld! (1597-1)

Each appearance of the entity in the earth needs its individual analysis, that the temperaments, the latent urges, the influences wrought by the vibrations, by the color, by the harmony, yea by the very INHARMONY among associates, may be understood as to the effect had upon the feelings of the entity. For the experience becomes rather as a very delicate instrument of music upon which the chords of life (which is God) are played. (1436-2)

## Dreams Resources

Some Cayce quotes to get you started:

... for dreams are that of which the subconscious is made, for any conditions ever becoming reality is first dreamed. (136-7)

... for such experiences as dreams, visions and the like, are but the ACTIVITIES in the unseen world of the real self of an entity...

(Q) What state or trend of development is indicated if an individual does not remember dreams?

(A) The negligence of its associations, both physical, mental and spiritual. Indicates a very negligible personage! (5754-3)

In dreams, visions and experiences, each individual soul passes through or reviews or sees as from a different attitude those experiences of its own activities. And these are, in dreams or visions, as emblematical conditions in the experience of that soul-entity. At others [other dreams] we may find the activity of the body-physical regarding the diet or the activities in any experience of the mental body. (257-136)

Each and every soul leaves the body as it rests in sleep. (853-8)



... dreams are the correlation of various phases of the mentality of the individual, see? ... expressions that bring from one subconscious to another those of actual existent conditions, either direct or indirect, to be acted upon or that are ever present, see?

Hence we find visions of the past, visions of the present, visions of the future. For to the subconscious there is no past or future - all present. (136-54)

More credence, more attention should be given to the impressions the body receives while in the sleeping state, for the subconscious forces, the soul itself is being builded. (758-27)

(Q) Why in early childhood did I dream so many times that the world was being destroyed, always seeing a black destructive cloud?

(A) From the experience in the Atlantean land, when there were those destructive forces as indicated. The entity saw or lived through those experiences of at least two, yea three, of the destructive periods; saw the land breaking up, as it were. (823-1)

The dreams again and again present to the entity those lessons, those truths, that the entity seeks to apply in the life, and as these are presented may the entity take those warnings and those lessons from same, and applying same in the life brings about those things that bring more peace, more satisfaction, and a better understanding of the conditions, the purposes, and all of life - for it is not all of life to live, nor yet all of death to die. (136-62)

The dreams are that, that the entity may gain the more perfect understanding and knowledge of those forces that go to make up the real existence - what it's all about and what it's good for - if the entity would but comprehend the conditions being manifest before same. For as the visions in dream are presented, the inner forces of the entity, in no uncertain way, are presenting emblematical conditions to the entity for its study and for its good, see? (140-6)

DREAMS are such of which buildings come into the material aspects of life. First as visions that are as to some visionary, unreal. They are crystallized in the lives and activities of others through those constant actions upon the various elements in the body of an individual entity, which is as being studied. Then they act upon those in such a manner as to bring into being realities ... (262-8)

DREAM is but ATTUNING an individual mind to those individual storehouses of experience that has been set in motion. Hence at times there may be the perfect connection, at others there may be the static of interference by inability of coordinating the own thought to the experience or actuality or fact set in motion. Hence those experiences that are visioned are not only as has been given to some, to be interpreters of the unseen, but to others dreams or as dreamer of dreams, to

others as prophecy, to others healing, to others exhortation, to this and that and the other; yet all are of the same spirit. (262-83)

First, there are dreams that are produced by conditions of the digestive system of a physical body... Then, there are those manifestations that come as the correlation of mental forces in a physical body to the mental forces of other bodies and conditions... Then, there are the relations of the mental with those of the spiritual conditions of an entity, from which the mental of a living physical entity may gain impressions. From the first condition as given, little credence may be given, save as to the physical condition of the entity gaining such impressions, for these are in reality dreams. The second are such as those who receive such impressions would do well to study. As has been given, many receive such impressions, and might be benefited physically, mentally and spiritually by following or adhering to many lessons as are given through such impressions. In the third we find many conditions wherein moral, physical, mental and spiritual aid is obtained for self and for others. (900-13)

Yes, we have the body, the enquiring mind, Edgar Cayce. This we have had before, with the dreams that come to the body from time to time. These [dreams], as we see, are emblematical of the way and manner in which the physical conditions are to be brought about in the operations of the work being attempted; for these are dreams: The correlation of subconscious forces with OTHER subconscious minds and entities who are related directly and indirectly with the operations of same. (294-62)

Dreams (for this body has many) come through the various channels as we have given respecting dreams. Dreams or visions are the subconscious forces of an entity while the conscious forces are subjugated, and the experience for the mind of the soul (or the subconscious) is often tempered by the physical or mental experiences of the body, and when such is the case these then are presented often in emblematical ways and manners. Dreams are as other mental conditions of the threefold nature, [1] experiences of correlation of conditions in the mental body, or [2] correlation of experiences of the mental or physical body, with the experiences of the subconscious forces of the body, or [3] the reaction from physical conditions existent in the body. One should, then, in interpreting dreams, be aware of that causing such conditions, through same make the differentiation, that the experience may be applied in the daily life; for only through experience does an entity or being develop; for little may be learned save by experience of the mental or a phase of the mental forces of a body, or through same. (302-3)

Now, as respecting dreams and their relations with the physical mind and the action of the body respecting same, the entity - the body - should first gain that proper conception of that that takes place in vision or in dream; for there are variations in that seen or experienced while in the subconscious or in the sleeping state by the body. [1] There are those that are of the purely physical nature - the reaction of

properties taken in the system when digestion is not in keeping with assimilations, and then one experiences those conditions that may be called nightmares. [2] Then there is the mental condition of the body wherein worry, trouble, or any unusual action of the mind - mentally - physically - [causes] seeking for the way and manner of understanding. This may bring either the action of the subconscious with the mental abilities of the body, or it may bring wholly correlations of material sensuous conditions. These may appear in the form of visions that are in a manner the key to the situations, or they may appear in conditions as warnings, taking on conditions that are as illustrations or experiences. [3] Then there is the action of the purely subconscious forces, giving as lessons to the body out of its own experiences. These are phenomena, or experiences for a body to use, to apply, in its everyday walk of life, just as experiences of the mental condition of body may bring the better understanding of conditions to the whole body. (4167-1)

## Psychic Soul Resources

Some Cayce quotes to get you started:

In the soul or psychic experience one attunes the God-self to the universal! Hence the application or experience is from within and in communion with the influence of God-force in the individual life. (165-24)

Psychic is of the soul, then, first becoming aware of its inactivity or activity toward the Creator within thine own experience. Not as from without; for the external experiences will be the natural result when the self is attuned. (261-15)

(Q) Is this entity one who may properly now pursue the higher and inner development of its soul and psychic forces?

(A) It is, as has been indicated. And in the development of the psychic forces, of the psychic influences and powers in the experience, enter into the Holy of holies, cleansing the mind, the body, in whatsoever way and manner as prepareth or bespeaketh to thee that thou mayest present thyself in body and mind as being CLEAN and ready for the acceptance of that the Lord, thy God, may give thee in the way of directions. (442-3)

(Q) What must she do that she may develop her psychic abilities?

(A) Psychic is of the soul; the abilities to reason BY the faculties or by the mind of the soul. And when this is done, enter into the inner self, opening self through the ideals of the meditation that have been presented through these channels, and surrounding self with the consciousness of the Christ that He may guide in that as will be shown thee; either in writing (inspirationally, not hand guided) or in the intuitive forces that come from the deeper meditation, may there come much that would guide self first. Do not seek first the material things, but rather spiritual guidance, developing self to the attunement to the psychic forces of the spheres as

through the experiences in the varied activities in the varied planes of experience, but ever in the light of that promise that has been given to be known among men, "If ye love me, keep my commandments, that I may come and abide with thee and bring to thy remembrance those things that thou hast need of that have been BETWEEN me and thee since the foundations of the world!" (513-1)

But, as understood - or should be by each soul, the development must be SELF-development, SOUL development. That the psychic faculties of a soul or entity are the manners through which manifestations may come from the outside and from within, is the experience of most individuals in their development; though they may call such manifestations by many names, that are seen or given under various lines of thought or various manners of development. Yet these expressions or manifestations are, as we would give, of the soul or the psychic faculties of the soul, or soul or spirit world. (440-8)

(Q) Please give a definition of psychic phenomena.

(A) PSYCHIC means of the SPIRIT or SOUL, for cooperation of the Phenomena, or manifestation of the workings of those forces within the individual, or through the individual, from whom such phenomena, or of such phases of the working of the spirit and soul, to bring the actions of these to the physical plane, Phenomena meaning only the act itself, brought to the attention, or manifested in such a way as to bring the attention of an individual to the work itself. Psychic in the broader sense meaning spirit, soul, or the imagination of the mind, when attuned to the various phases of either of these two portions of the entity of an individual, or from the entity of others who are passed into the other planes than the physical or material; yet in the broader sense, the Phenomena of Psychic forces is as material as the forces that become visible to the material or physical plane. Psychic forces cover many various conditions, depending upon the development of the individual, or how far distant the entity is from the plane of spirit and soul forces. PSYCHIC means not understood from the physical, or material, or conscious mind. PSYCHIC means that of the mind presenting the soul and the spirit entity as manifested in the individual mind. Then taking the phases of that force, we find all Psychic Phenomena or force, presented through one of the acknowledged five senses of the physical or material body, - these being used as the mode of manifesting to individuals. Hence we would have in the truest sense, PSYCHIC, meaning the expression to the material world of the latent, or hidden sense of the soul and spirit forces, whether manifested from behind, or in and through the material plane...

(Q) How many kinds of Psychic Phenomena are known to mankind at the present time?

(A) Almost as many as there are individuals, each entity being a force, or world within itself. Those of the unseen forces become then the knowledge of the individual, the power of expression, or of giving the knowledge obtained, being of an individual matter.

(Q) Why do women usually show more interest in Psychic matters than men do?

(A) For their minds, women are filled, or left vacant for the study of spiritual forces more than men, for the same reason as we have given. What their minds fill or feed upon for development toward Psychic forces comes from the subconscious or the spirit and soul minds. (3744-2)

As for how the entity may develop its own psychic or soul faculties, this is the interpretation of the psychic force: That the ideals of the soul may shine through and give that which may be helpful in the experience, and in reaching and in gaining that which is as the material manifestation in the fruitage of that sown as the seed of life in the soul of that individual. Then, in developing same, that there may come the greater awakening: Prepare self to be that channel through which there may come those things in the experiences of others that may bring the greater blessings to them, by aiding most those that are able to turn back into the records of those that need the knowledge and help that may come, whether for the body, for the mind, for the spiritual influences. (295-9)

## Revelation Resources

Some Cayce quotes to get you started:

(Q) In canonizing the Bible, why was the life of Zan [Zend] left out?

(A) Called in other names. For, much might be given respecting that ye have that ye call the Bible. This has passed through many hands. Many that would turn that which was written into the meanings that would suit their own purposes, as ye yourselves often do. But if ye will get the spirit of that written there ye may find it will lead thee to the gates of heaven. For, it tells of God, of your home, of His dealings with His peoples in many environs, in many lands. (262-60)

Not that any soul that seeks for the revelation from the Spirit-God into their own lives would become long-faced nor one that mopes or gropes about; for who should be the happiest people in the earth? They that walk and talk with Life day by day! What is Life? God in expression in the earth! For that which has been termed death of the body is but the releasing of the soul, the image of the God in every entity, to find expression and to come closer to that which is Life. So, in preparing self to meet the situations, to counsel with each, draw near to them and they will draw nearer to thee. Draw nearer to the life in thy Maker and He will draw nigh to thee. (610-1)

For the book of Books IS the greater source of psychic experiences of individuals, and as to WHAT they did ABOUT such! even from Adam to John - or from Genesis to Revelation. These are living examples that are thine. For each day is thy Eden; yea, each evening is the call, "Whosoever WILL let him come and take of the water of life freely." (1598-1)

For from the very first of the Old Testament to the very last even of Revelation, He is not merely the subject of the book, He is the author in the greater part, having given to man the mind and the purpose for its having been put in print. For it is in Him ye live and move and have thy being and as He gave, "Search ye the scriptures, for they be they that testify of me, and in them ye THINK ye have eternal life." (5322-1)

In the mental attributes of the body - as has been given, these are exceptional in many directions. Will the body, [If the body will] for its own mental development, make a very close study of that book known as Revelation - in the Holy Book - and apply each indicated force IN same to the PHYSICAL BODY, and UNDERSTANDING will come within self that will make for the directing of the mental abilities that will be most profitable, most beneficial to self AND to others. As an illustration - where there is spoken of, as the book becoming bitter within the stomach when eaten, this referring to the application of that as is digested mentally WITHIN an individual. As again when referring to those of the elders, they refer to those elements within the system, the BODY, the PHYSICAL body, of the GLANDS of the body - for, as has been given, the KINGDOM is within YOU! This, then - that the SPIRIT, the soul, the ELEMENTS of the ACTIVE forces, use those portions OF the physical body as their temple DURING an earth's experience... Hence that mental conditions as has been given, in studying especially THIS written by John, [The Book of Revelation] in comparing same to the physical body - and we will find a beautiful awakening. (311-4)

That related to [the book of] Revelation and its basis would be rather for those seeking an interpretation of spiritual influences in the inner life of individuals. (262-39)

And in the Revelation study as this: Know, as there is given each emblem, each condition, it is representing or presenting to self a study of thine own body, with ALL of its emotions, all of its faculties. All of its physical centers represent experiences through which thine own mental and spiritual and physical being pass. For it is indeed the revelation of self. (1173-8)

(Q) Where can he [the doctor] study on The Revelation?

(A) Comparing, ANYONE, will they study that given in the Book and compare same to the anatomical conditions of a physical body, will LEARN the SPIRITUAL body, the MENTAL body - NOT metaphysics either! (2501-7)

And then the Revelation; knowing THIS – the Revelation – is a description of, a possibility of, thy own consciousness; and not as a historical fact, not as a fancy, but as that thy own soul has sought throughout its experiences, through the phases of thy abilities, the faculties of thy mind and body, the emotions of all of thy complex - as it may appear - system. And ye will find PEACE, and an awakening - beautiful! (1473-1)

(Q) What are the main studies that make known both the physical and metaphysical activities of the organs of the body, as they represent human experiences?

(A) The best of these metaphysical may be studied from [The Book of] Revelation, as applied to Gray's Anatomy. (264-15)

For if you will read the Book of Revelation with the idea of the body as the interpretation, you will understand yourself and learn to really analyze, psychoanalyze, mentally analyze others. But you will have to learn to apply it in self first. For the motivating force in each one of those patterns represented, is that which the individual entity entertains as the ideal. This is the motivating spirit, the motivating purpose. When it is out of attune, or not coordinating with the First Cause, there may not be the greater unfoldment. For, it is in self that it becomes out of attune. It loses its power or ability. It loses creative energy or its hold upon the First Cause that is the Creator or God. (4083-1)

## **Sickness and Healing Resources**

Some Cayce quotes to get you started:

Know that all strength, all healing of every nature is the changing of the vibrations from within, - the attuning of the divine within the living tissue of a body to Creative Energies. This alone is healing. Whether it is accomplished by the use of drugs, the knife or what not, it is the attuning of the atomic structure of the living cellular force to its spiritual heritage. (1967-1)

Healing for the physical body, then, must be first the correct choice of the spiritual import held as the ideal of the individual. For it is returning, of course, to the First Cause, First Principles. (2528-2)

... for there is good in ALL methods - and they have their place. But from whence comes the healing? Whether there is administered a drug, a correcting or an adjustment of a subluxation, or the alleviating of a strain upon the muscles, or the revivifying through electrical forces; they are ONE, and the healing comes from WITHIN. Not by the method does the healing come, though the consciousness of the individual IS such that this or that method IS the one that is more effective in the individual case in arousing the forces from within. But METHODS are NOT ideals. The IDEAL must be kept in the proper SOURCE ... (969-1)

Prayer is just as scientific as the knife, in its individual field. Mechano-therapy or mechanical treatments are as effective in their individual field, and are of the same source as prayer – if applied in the same way or manner, or with the same sincerity. (1546-1)

... as the body may dedicate its life and its abilities to a definite service, to the Creative Forces, or God, there will be healing forces brought to the body. This requires, then, that the mental attitude be such as to not only proclaim or announce a belief in the divine, and to promise to dedicate self to same, but the entity must consistently live such. (3121-1)

Remember, healing – all healing comes from within. Yet there is the healing of the physical, there is the healing of the mental, there is the correct direction from the spirit. Coordinate these and you'll be whole! But to attempt to do a physical healing through the mental conditions is the misdirection of the spirit that prompts same ... But when the law is coordinated, in spirit, in mind, in body, the entity is capable of fulfilling the purpose for which it enters a material or physical experience. (2528-2)

"Fear not, I am with thee." This should be upon the mind, the heart; that there may be the renewing of the life-flow in the blood of the body, that the organs thereof may be attuned to the spirituality . . . (1089-2)

For, what is the source of all healing for human ills? From whence doth the body receive life, light, or immortality? ... the body as an active force is the result of spirit and mind ... Each soul has within its power that to use which may make it at one with Creative Forces or God. These are the sources from which life, light, and the activity of body, mind and soul may manifest in whatever may be the active source or principle in the mind of the individual entity... (3492-1)

Change the body thoughts – we will change the effect upon those activities in the throat, in the eyes, in the ears, and the body forces... Remember the law – and the law of the Lord is perfect, in body, in mind, in spirit. And as laws of the physical, of the mental, of the spiritual are kept in unison of purpose, a more perfect balance is kept in the body. (3246-2)

Because others have neglected or do neglect or mistreat or take advantage, know that if ye rail on them ye are creating poison within thine own system. But if ye do not rail on them, it turns upon THEM! But BLESS them, rather. (1311-1)

Do not let anxieties become stumblingblocks in thy dealings with others. Do not let the physical conditions become an excuse as to thy feelings and thy relationships to others. Rather let them be met as one. (1317-1)

Yet, when one is in ANY environ, one is subject to the laws of same; and unless material laws are spiritualized in the mental activity of souls, those oft that are healed physically remain sick spiritually. (559-7)



# Healing Karmic Conditions

Edgar Cayce gave many physical readings that cited karma as a causative factor for the condition. Karma is about soul development. Typically in such cases, the readings emphasized the importance of the spiritual and mental dimensions of healing – but also the physical treatments were not to be neglected. In some of these readings, he insisted that progress be made in the spiritual and mental before even beginning the physical treatments. This pattern of downward causation is often simply stated as “Spirit is the life, mind is the builder, the physical is the result.”

This “holistic” approach with its spiritual/mental/physical emphasis follows the pattern of working with ideals that is so common in the Searching For God readings for spiritual awakening. In fact, one can conceptualize the treatment plans in such cases as simply the “Ideals Exercise,” much as we have seen in the Ideals lesson in SFG 1. Here are a couple of cases to illustrate this point. I have added comments to emphasize the spiritual/mental/physical pattern.

## Case 3682

The background of reading 3682-1 portrays a very serious condition: “I have lost complete use of both arms due to a progressive muscular atrophy.”

The reading for this thirty-seven-year-old man was given on February 15, 1944. It began by pointing out the karmic nature of the problem and necessity of approaching it from a spiritual and mental as well as physical perspective:

### TEXT OF READING 3682-1 M 37

This psychic reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 18th day of February, 1944, in accordance with request made by the self - Mr. [3682], new Associate Member of the Ass'n for Research and Enlightenment, Inc., recommended by the article in Coronet.

### P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. (Notes read to and transcribed by Jeanette Fitch.)

### R E A D I N G

Time of Reading 3:40 to 3:55 P. M. Eastern War Time. ..., Illinois.

1. GC: You will go over this body carefully, examine it thoroughly, and tell me the conditions you find at the present time; giving the cause of the existing conditions,

also suggestions for help and relief of this body; answering the questions, as I ask them:

2. EC: Yes, we have the body here, [3682].

3. As we find, in analyzing the physical disturbances, there is much to be considered. For here we have not only that which is a disturbance in the physical but a karmic reaction from the mental and spiritual activities finding reflex action in the physical forces of this body. [NOTICE THE PATTERN OF DOWNWARD CAUSATION – FROM THE MENTAL AND SPIRITUAL INTO THE PHYSICAL.]

4. This may be accepted or rejected by the body, yet without such a consideration and without the application of such in the experience of the body, not a great deal may be added to meet the present physical disturbances. On the other hand, with this consideration, and if there is the change of the mental attitude, the spiritual concepts, and the application of that which may be of a universal nature or consciousness, we may bring help. [NOTE THE HOLISTIC MODEL.]

5. The conditions in the present are a result of the lack of balance in the mental, spiritual and physical force of the body. They find expression through the glandular system and the physical effect is a lack of chemical products in the body-force to replenish the nerve energies. Thus the lack of the ability of the nerves in locomotion, in the hands and in the limbs for the control or the use of same.

6. Begin, then, and do the first things first. This would be in gaining some concept of spirituality [SPIRITUAL IDEAL], the mental use [MENTAL IDEALS] and the physical application of same [PHYSICAL IDEALS]. This doesn't mean merely by mind, but by spirit, mind and body. [HOLISTIC APPROACH]

7. Then [AFTER WORKING WITH IDEALS] begin with the use of the cellular building force in the system through the Wet Cell Appliance carrying only one element, gold, vibratorially, into the body - at first.

8. The Gold Solution would be made in the proportions of one grain Chloride of Gold Sodium to each ounce of distilled water and use three ounces of the solution for each charge of the Appliance. Change the Gold Solution every fifteen days.

9. Recharge the Appliance every thirty days.

10. The small plate would be attached at the 9th dorsal center in the beginning, and the larger plate - through which the Gold Solution passes vibratorially to the body - would be attached to the lacteal duct and umbilical plexus, which on this body would be the width of four fingers to the right of the navel center and two fingers up from that point. Make the attachment each day for thirty minutes.

11. Following the use of the Appliance each day, give the body a massage over the lumbar-sacral area and the limbs; commencing with the toes, and gradually massaging upward, and then in long strokes downward, after this has been completed on each limb, to the body and over the sacral areas of the body, and lower abdomen. Take the time to give this massage. Don't hurry through with it. Use an equal combination of Olive Oil (heated) and Tincture of Myrrh for the massage.

12. Do this each day for sixty days. Then we would give further instructions for this body.

13. Do begin with the first things first. Don't say in self, "Well, I believe this and I'll give it a try." Begin first by reading Exodus 19:5, Deuteronomy 30, then the 23rd Psalm. Then begin with the 14th, 15th, 16th chapters of St. John. Learn each of these passages so that they may be repeated.

14. Then begin to apply them with the people you meet, or the people who meet you; not merely as sayings. But you want to be a little bit happier, a little bit more optimistic, if you would have the Lord on your side.

15. Then, when you have done this, you may begin with the mechanical part of the applications.

16. Do these and we will find changes for the better.

17. Ready for questions.

18. (Q) Any particular diet?

(A) A well balanced diet; not using supplementary vitamins but foods that have been supplemented with B and B complex vitamins, also A and D, or whole grain cereals. Have plenty, PLENTY of orange juice. But don't take cereals and orange juice at the same meal, alternate these from one day to the next. Have plenty of tomatoes and tomato juice, plenty of carrots, water cress, radishes, onions, celery, lettuce - and fix them in all sorts of ways. Fish and fowl, but only saltwater fish - not fresh water fish for this body.

These do.

19. (Q) Any particular climate?

(A) Wherever the body finds it most pleasant for its environs. It isn't the climate, it is the attitude ye need first.

20. We are through with this reading.

There is no followup report with this reading and we don't know the outcome or whether the man followed the recommendations or not.

## Case 3359-1

Reading 3359-1 was given for a 25 year old man on November 16, 1943. His mother, who was present for the reading, said "He has had chronic eczema, asthma and hay fever since he was 6 months old."

Notice the karmic connection and the importance of approaching it from a holistic perspective. As in the previous case, I have added in comments to make the pattern associated with the Ideals Exercise more obvious:

### TEXT OF READING 3359-1 M 25

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 16th day of November, 1943, in accordance with request made by the self - Mr. [3359], new Associate Member of the Ass'n for Research & Enlightenment, Inc., through the mother - Mrs. [...], recommended by Mr. A. Warshawsky.

### P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. (Notes read to and transcribed by Jeanette Fitch.) [3359]'s mother and Harmon Bro.

### R E A D I N G

Time of Reading 11:05 to 11:20 A. M. Eastern War Time. ..., Florida.

1. GC: You will go over this body carefully, examine it thoroughly, and tell me the conditions you find at the present time; giving the cause of the existing conditions, also suggestions for help and relief of this body; answering the questions, as I ask them:

2. EC: Yes, we have the body here, [3359].

3. As we find, there are disturbances in the better physical functioning of the body. These are partially karmic, and thus there must be as much spiritual and mental application as physical. [HOLISTIC EMPHASIS] From the physical application indicated, there is also needed a great deal of spiritual awakening.

4. Then, in giving those things to be done first, for this body:

5. Begin with the spiritual attitude. [SPIRITUAL IDEAL] First know in self what ye believe about spiritual things. Know who is the author of thy faith. As was given by the lawgiver, don't look somewhere else. Neither call on heaven, until you have set your own heart and mind aright. For lo, thy redeemer liveth in thy own activity. And as ye find in self the manner in which ye would treat others, ye will find in self

help physically and mentally. This will change thy whole outlook on the purpose of life. Do not question as to what others will say or do but find in thy self how and why God, in His wisdom and mercy, has given thee the opportunity - for thyself, [3359] - to be a witness for Him, thy God in the earth.

6. Find that, and ye will begin then with the correct attitude. [MENTAL IDEALS] For, that we find in spirit taketh form in mind. Mind becomes the builder. The physical body is the result.

7. In this physical body there are plenty of conditions at variance one to another. These are to be met with physical conditions. [PHYSICAL IDEALS] For, the whole chemical forces of the body are "at one another", or there is a lacking of elements. And remember, in their combinations, there are only about four elements in the body-forces and yet these represent every element in the earth.

8. Here we find the bronchi and trachea at variance to cold and heat, also at variance to anger or disappointment. For, a bad cold or anger will give the body just as severe attack of asthmatic condition in trachea and lung as anything else.

9. These indicate, then, how that these are one in manifestation. There is also in the blood supply that which is at variance with proper eliminations through the body. Thus we find the poisons of body, through the digestion as well as exercise or the normal functioning of the body, find expression in the humor or the catarrhal conditions in soft tissue and the eczema in the superficial conditions of the body at times. The only clear portions at times are the patches of the emunctory circulation - as under the arms or in the groin or in the elbow, and yet these at times become the aggravated areas - though these are clear the more often. This indicates the character of the circulation that causes these distresses.

10. Then, correct same. Do the first things first. Do correct the spiritual and mental attitude of the body as an entity. Don't commence taking these medicines we suggest first. If it takes six months or a year to get yourself spiritually correct, don't take a dose of the medicine until you are spiritually correct - it'll do more harm than it will do good. But when the spiritual attitude is correct: [NOTE THE NECESSITY TO MAKE SPIRITUAL AND MENTAL PROGRESS FIRST]

11. Begin first with taking small quantities of yellow Saffron Tea each evening before retiring. Put a pinch of the Saffron Tea (American Saffron) - a pinch between thumb and forefinger, in a cup and pour boiling water over it. Let this stand thirty minutes, strain and drink. This will have then cooled sufficiently, and will be helpful.

12. Also begin taking Mullein Tea. The dried Mullein may be used. Put two pinches of the dried Mullein in a cup, pour boiling water over it and allow it to stand for thirty minutes. Drink this each morning, just before the morning meal.

13. When these properties are begun, use also a stearate of zinc powder carrying balsam. This will be soothing for the itching areas over the body.

14. Keep this up for at least three to four months. All of these conditions will clear, if the mind and spirit is right - in using and dedicating the abilities of the body. For, this entity here has a brilliant mind - but which way is it being led! Dedicate thy life to becoming a witness for the Creator, in thy dealings with men; not as a religion, but live thy own faith.

15. Include often in the diet, at least twice a week, the Jerusalem artichoke; that we may change entirely the activity of the pancreas and spleen as related to the activity of the kidneys. Thus with the properties taken internally, as they act upon the gastric juices of the stomach, we will correct the disturbance wherein the kidneys are not draining the uric acid from the body - thus contributing to the humor through the system.

16. Take often the raw vegetables as celery, lettuce, carrots. These crushed, grated, ground and used a great deal with gelatin would be well; not always, but two or three times a week would be well. Especially have watercress often.

17. Use fish, fowl and lamb. No other forms of meat, and nothing fried.

18. Do that.

19. We are through - but begin at the beginning.

Like so many of the readings given near the end of Edgar Cayce's life (World War II and overwhelmed with request for help), there is no follow-up correspondence in the report section of this reading to indicate the outcome or whether the treatment plan was followed.

Another possibility is that "purely physical" illness may be the result of neglect. A reading given for a woman suffering from bowel problems illustrates this point. She asked Cayce, "Since all disease is caused by sin, exactly what sin causes the colon and elimination condition?" Cayce responded, "[The sin of neglect. Neglect is just as much sin as grudge, as jealousy – neglect.](#)" (3051-7)

For most of the individuals who sought readings from Edgar Cayce the pattern was that the physical dimension of healing (physical ideal) was extremely important. Most of the physical readings did include specific physical treatments that were regarded as an essential aspect of healing.

For example, in several readings individuals asked if their illness had a spiritual or mental cause. The reply was that the condition was "purely physical." For instance, a man with tinnitus (ringing in the ears) asked Cayce, "What can I do

about a disturbing noise that is in my ear (or is this purely physical, requiring physical treatment)?" Cayce responded, "Purely physical and not karmic. Remove the stress by head and neck exercise. Have ... corrections osteopathically made in the 3rd cervical to the 1st cervical and 4th dorsal." (5346-1) In another instance, a woman asked Cayce about the source of her gall bladder attacks: "What mental or spiritual condition brought them about?" Cayce replied, "Neither a mental or spiritual, but rather a purely physical reaction. And, as indicated, keep away from meats!"

Remember, healing – all healing comes from within. Yet there is the healing of the physical, there is the healing of the mental, there is the correct direction from the spirit. Coordinate these and you'll be whole! But to attempt to do a physical healing through the mental conditions is the misdirection of the spirit that prompts same ... But when the law is coordinated, in spirit, in mind, in body, the entity is capable of fulfilling the purpose for which it enters a material or physical experience. (2528-2)

... what thy ideals are mentally. How much of this or that is necessary in an individual's experience to cultivate such ideals or ideas ... (3198-3)

Then under the MENTAL heading write the ideal mental attitude, as may arise from concepts of the spiritual ... (5091-3)

Healing for the physical body, then, must be first the correct choice of the spiritual import held as the ideal of the individual. For it is returning, of course, to the First Cause, First Principles. (2528-2)

## Initiation Resources

Some Cayce quotes to get you started:

(Q) Please describe Jesus' initiations in Egypt, telling if the Gospel reference to "three days and nights in the grave or tomb," possibly in the shape of a cross, indicate a special initiation.

(A) This is a portion of the initiation - it is a part of the passage through that to which each soul is to attain in its development, as has the world through each period of their incarnation in the earth. As is supposed, the record of the earth through the passage through the tomb, or the pyramid, is that through which each entity, each soul, as an initiate must pass for the attaining to the releasing of same - as indicated by the empty tomb, which has NEVER been filled, see? Only Jesus was able to break same, as it became that which indicated His fulfillment. And there, as the initiate, He went out - for the passing through the initiation, by fulfilling - as indicated in the baptism in the Jordan; not standing in it and being poured or sprinkled either! as He passed from that activity into the wilderness to meet that which had been His undoing in the beginning. (2067-7)

Before that the entity was in the Egyptian land. Here much might be said as to those experiences of the entity in relationships to the activities in the Temple Beautiful. For the entity was among those in the offices or stations from whom individuals took their initiations. Or, as would be termed in the present, the entity was among those giving examinations to those who had studied or ministered there. (3377-1)

(Q) Am I right in believing the real crucifixion of Jesus consisted in the suffering He was called upon to endure in meeting the tests involved in the initiation tactics to which He was subjected before He began His ministry?

(A) No. The real test was in the garden when in the realization that He had met every test and yet must know the pang of death. (5277-1)

## Nature Resources

Some Cayce quotes to get you started:

... he who understands nature walks close with God. (1904-2)

God seeks all to be one with Him. And as all things were made by Him, that which is the creative influence in every herb, mineral, vegetable, or individual activity is that same force ye call God - and seeks expression! Even as when God said, "Let there be light," and there was light. For, this is law; this is love. (294-202)

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 inhabitant of the earth; and so as is builded in the body, is it to gratify just an appetite, or is it taken to fulfill an office that will the better make, the better magnify, that the body, the mind, the soul, has chosen to stand for? and it will not matter so much what, where, or when -but knowing that it is consistent with that - that is desired to be accomplished through that body! (341-31)

For the love of nature grows, and is akin to God. For all nature manifests life, and life IS the manifestation of God. (1968-1)

(Q) A move to the country is contemplated.

(A) (Interrupting) By all means, move; for the closer associations with nature, nature's storehouse, and to the God of nature that is within and may manifest in self, will bring an awakening. (2986-1)

Have more and know more of nature and of God's outdoors, rather than man's. See nature not "in the rough," then; rather in the expressions of Life! For each blade of grass, each blossom, each tree, each crag, each mountain, each river, each lake is as a gift from the Creative Forces in man's experience that he may know more of the love of God. And as a soul, as a developing body then sees in the creatures, in



the various kingdoms as THEY care for their young, as they are selective in their mating, as they are mindful of the influences and the environs, learn from these Nature's lessons or God's expression to the children of men; that He indeed is in His holy temple and is MINDFUL of man's estate - if MAN minds the LAWS of nature, of God. For love is law, love is God. (1248-1)

Also in its application of self in voice, IN song, especially in those of the pastoral nature, the entity may bring joy - the desires for the awakening of self to nature, and nature's God. (1073-4)

... all natural forces are of one source. So is self! and so is self's mental vision, and attuning self to these - making one's will one WITH that Creative Energy - out of same grow the WONDERFUL things in man's MIND, or the beautiful things as come in nature; for it IS Nature's and God's law. (2756-1)

... more and more that desire which is latent and manifested in the present of wanting to be quiet, to be close to nature, to keep close to God in the manifestations in nature. (2988-2)

... for that Spirit that is termed or called God, Nature, is Life in its essence. (326-3)

For, as will be seen, those activities of the entity throughout its sojourns in the earth have been in those fields where man and God meet as one - in nature. (1151-1)

For, the peoples then understood - even better than they do today - how that the heavens declare the glory of God, and as to how nature SINGS His praises in the rebirth at each period, each cycle, for its unfoldment and growth; as manifested in entities that are - as man - a manifestation of HIS love in the earth. (2438-1)

First, as indicated, it is necessary that there be faith in the divine. What is life itself? That influence or force one calls God, or nature. (3071-1)

For, the entity was only just coming to that awareness of beauty of associations, of friendships, of the beautiful outdoors, nature, flowers, birds, and of God's manifestations to man of the beauty, of the oneness of purpose with individual activities in nature itself ... (3162-1)

# Gods Of The Universe Resources

Some Cayce quotes to get you started:

For ye are gods in thine own making, if ye hold to Him. (165-26)

Before that we find the entity was in the Atlantean land. There we find the entity was very close to those in authority; being that one who was the keeper of the portals as well as the messages that were received from the visitation of those from the outer spheres, in the latter part of the entity's experience there. (1681-1)

Man may become, with the people of the universe, ruler of any of the various spheres through which the soul passes in its experiences. (281-16)

In entering it [the soul] takes on those forms that may be known in the dimensions of that plane which it occupies, there being not only three dimensions - as of the earth - but there may be as seven, in Mercury - or four, in Venus - or five, as in Jupiter. There may be only one as Mars. There may be many more as in those of Neptune, or they may become even as nil - until purified in Saturn's fires. (311-2)

Man may become, with the people of the universe, ruler of any of the various spheres through which the soul passes in its experiences. (281-16)

There [Atlantis], classes existed much in the same order as existed among others; yet the like of the warlike INFLUENCE did NOT exist in the peoples - AS a people - as it did in the OTHER portions of the universe. (364-3)

What caused the first influences in the earth that brought selfishness? The desire to be as gods, in that rebellion became the order of the mental forces in the soul; and sin entered. (5753-1)

There are centers through which those of one solar system may pass to another ... (5755-2)

For the entity has attained to that realm even of Arcturus, or that center from which there may be the entrance into other realms of consciousness. (2823-1)

Apply ye that ye know, for in the application comes understanding. For, as the Master gave, "Ye ARE gods," if ye will use His force of desire and will in His kingdom, but NOT thine own. (262-64)

For God giveth the increase, whether in the flesh or in the mental forces, AS thou hast purposed or desired from within. For thou ART gods in the making. What wilt thou be to thy fellow man if the desire is for exaltation of self? For thus sin entered in the flesh. (262-67)

Now, as to one's incarnations in the earth - then we find they DO NOT come at REGULAR, GIVEN, periods - but more as cycles, dependent upon what the individual, the entity, HAS done, or HAS accomplished through ITS cycle of the earth's passage THROUGH THIS solar system, as the SOLAR system is also passing through its various spheres, that are being acted upon by the forces FROM without, or that as is ordinarily known - or has been DETERMINED and named, though not rightly, or wholly rightly in their aspects - as those forms in the various MONTHS, as given - yet we find a SIMILARITY of expression, rather than action. ACTION from the MOTIVE forces FROM the entity's EXPERIENCE OR development, or through either the EARTH'S experience or the SPHERES about same. Hence those that speak of the GODS of the universe are PROPER in their concept, WOULD they be CONSIDERED as an INDIVIDUAL division of the various SPHERES - but God, in His heavens, the Maker of ALL, is as the ONE GOD, the ONE source! (311-2)

So has that force grown that we find manifested in the earth that we worship as constructive influence of God, as to the All-Wise purpose, or as to the Holy Spirit, or as to those influences that make alive in giving, in MAKING itself manifest. So are ye gods in the making, saith He that walked among men as the greater teacher of all experiences and ages. (699-1)

Study to show thyself approved unto the Maker that speaks within thee, for He is not in another place afar off. It is not who will call Him down or bring Him up, but lo! He is within thine own heart! Ye are GODS in the making. "Mercy, Lord, mercy," that ye may all act as such! (705-1)

Do not expect more from others, nor one standard for self and another for thy friends, thy relations, or those in activity about thee. They are ONE! For, "Know, O ye people, the Lord thy God is ONE!" Of Him ye came, to Him ye owe all that thou art, thou canst be or ever WILL be! For in Him ye live and move and have thy being. Ye ARE indeed gods in the making! Then quit yourselves as the sons of a merciful Father; and as ye would have mercy and find grace and have peace, so must ye show mercy, so must ye be peaceful, that ye may become aware of the indwelling of His presence in thine inner self. (816-3)

For we all - and ye are as others - are gods in the making; not THE God, but gods in the making! For He would have thee be one with Him. (877-21)

Let this entity know that AGAIN there is found in Israel him whom the gods have given the approach to the throne, even of the knowledge of The Holy One, and in all those relations let the will become subjugated to the will of the Father... (900-13)

(Q) As given in readings of body, [900], gods have granted him, or brought him to that point where he may attain knowledge. What is meant by gods?

(A) In this manner and form are gods meant here: In the attaining of development, through the mental, the soul forces, in the earth's plane, there has been set bounds about every force as manifested in the material, the mental, the soul, the spiritual planes. These bounds are the gods, or guards, of such attainment, and conditions, and meant as such in this condition. (900-17)

For as the motivative influence is of the Creative Forces, then its abilities are only limited by the self's OWN indulgences or self's OWN WILL for self's own purposes. For He hath given, "Are ye not gods in thine own right?" (1158-2)

As life itself is one, so is the work one. The work in the present is a growing or a preparation for the next step. For ye are indeed (this is not merely philosophizing) gods in the growth. And as ye apply today, tomorrow's step is given thee. (1554-6)

We find in Jupiter the universal consciousness, the universal awareness; and that ability as combined in the experiences of the entity in suffering, in joy, in the awarenesses of the principles of peace. For, they that seek peace must FIRST be at peace within themselves. But to bring such awareness to the consciousness of a disturbed and troubled soul is indeed one well favored with the gods that would rule the lives of men. (2402-2)

In the present, use those abilities in the opposite direction. For, the purposes and desires were for beauty of body, for beauty of face, for beauty of figure. But do not allow these to become stumblingstones. They are the gifts of thy better self, for thy purposes to use in fulfilling the purpose for which the entity entered this experience; not in that as may separate self from that which is the dearest heritage for each soul - to be a manifestation of GOD'S PURPOSE! For ye ARE as gods. Live like that, then, in thy daily experience. (2583-1)

(Q) What is meant by the Gods of the Universe referred to in the readings?

(A) Just as in this. All force has its incentive, the directing or creating of that force. That force to the human mind apparent, as different conditions, or relations, as referred to as the God, or the ruling force, of that individual force, as is giving the expression, and is referred to as the God, as of War, as of Peace, as of Water, as of the elements under the Sea. As of those above, as the God of High Heaven, the ruler over all, the one in all and the all in one. (3744-5)

FOR one to carry forward. So with the education, one may become OVERBALANCED in ANY direction, but the one fitting self for that as is desired as a manner of expression of self, self's abilities, self's talents, self's gifts - as are of the gods - these are but the better means of expression. (5481-1)

For God is Spirit and they that worship Him must worship in spirit and in truth and, as has been made manifest in the flesh, with all power, all knowledge. As has been said, man must overcome through the knowledge and association of that knowledge

with God's word made manifest in the flesh. The last to be overcome is death, and the knowledge of life is the knowledge of death. See? Any who may seek knowledge is seeking the greatest gifts of the gods of the universe, and in using such knowledge to worship God renders a service to fellow man. (254-17)

Then, with the application of the physical forces as for the physical body, these will bring that desire of the heart - and conception may take place; for these in ITS creative forces - are the GIFTS from creation as constructive measures are builded, and ever has it been "Blessed is she whom the Lord smiles upon in a life of usefulness in propagation of species, that comes with an understanding." [Luke 1:28?] In this the spiritual life opens; in this manner do the material affairs become eased - even as He gave, "My yoke is easy for he who contemplates and understands", for simply by taking thought (as some would, in meditation) one may not add one cubit to the stature, neither may one's hair be turned white or black, but in the APPLICATION of the thought - that consciousness held OF that divine force as makes FOR continuity of constructive life - THIS brings the activity in THAT manner in which the individual becomes the channel through which the Lord's forces - gods of the universe - the Master Himself - may MANIFEST that living water, that way, that life. For he being the vine and we as the branches, should we lord [laud?] self - when our strength of body, mind AND soul rests in Him? for He is the light of the body. If one has lost that light, or so shaded self's own influences as to make - either in the physical body or the mental body - that which is shaded from that light, one LOSES its abilities to function in the proper way and manner - whether a spiritual force, a mental force, or a physical; for all is in Him. In HIM we live and move and have our being. (301-3)

***Thus as we find in the experiences in the earth, one only meets self. Learn, then, to stand oft aside and watch self pass by - even in those influences that at times are torments to thy mind. Remember, MIND is the builder. (3292-1)***

***MEDITATION means, then, the entering within self to seek for the Creative Forces ... (1020-1)***

## **AFFIRMATIONS**

The Cayce readings given for the Norfolk Study Group #1 provide affirmations to be used as an aid for attunement. An affirmation can be thought of as a prayer. The idea is to focus on the intent of the affirmation and carry that intent into meditation. The affirmation can also be used to refocus if the mind wanders. This can be conceptualized as a three-step process:

1. Think about what the words of the affirmation mean.

2. As you continue thinking about what the affirmation means, you begin to feel what it means.
3. As you hold on to the feeling of the affirmation, your awareness shifts to experiencing it.

If you notice your mind has wandered, gently go back to Step #1.

Below are the original affirmations for each lesson. Some of the affirmations are rather long and laced with the King James English (thee and thou, etc) associated with fundamental Christianity in the Bible Belt of America where Cayce grew up and lived. While poetic, if it a hindrance to your use of the affirmation, you may find it helpful to condense the affirmation into a simple phrase or even a single word that is meaningful to you.

Please note that only three affirmations are provided in the readings for the first three lessons of "A Search for God III." You are encouraged to create your own in response to the video overview of each lesson. Also note that "A Search For God III" is not available from the A.R.E.

## **BOOK I**

### **COOPERATION**

NOT MY WILL BUT THINE, O LORD, BE DONE IN ME AND THROUGH ME. LET ME EVER BE A CHANNEL OF BLESSINGS, TODAY, NOW, TO THOSE THAT I CONTACT, IN EVERY WAY. LET MY GOING IN, MY COMING OUT BE IN ACCORD WITH THAT THOU WOULD HAVE ME DO, AND AS THE CALL COMES, "HERE AM I, SEND ME, USE ME!" (262-3)

### **KNOW THYSELF**

FATHER, AS WE SEEK TO SEE AND KNOW THY FACE, MAY WE EACH, AS INDIVIDUALS, AND AS A GROUP, COME TO KNOW OURSELVES, EVEN AS WE ARE KNOWN, THAT WE – AS LIGHTS IN THEE – MAY GIVE THE BETTER CONCEPT OF THY SPIRIT IN THIS WORLD. (262-5)

### **IDEALS**

GOD, BE MERCIFUL TO ME! HELP THOU MY UNBELIEF. LET ME SEE IN HIM THAT THOU WOULD HAVE ME SEE IN MY FELLOW MAN. LET ME SEE IN MY BROTHER THAT I SEE IN HIM WHOM I WORSHIP! (262-11)

### **FAITH**

CREATE IN ME A PURE HEART, O GOD! OPEN THOU MINE HEART TO THE FAITH THOU HAST IMPLANTED IN ALL THAT SEEK THY FACE! HELP THOU MINE UNBELIEF IN MY GOD, IN MY NEIGHBOR, IN MYSELF. (262-13)

### **VIRTUE AND UNDERSTANDING**

LET VIRTUE AND UNDERSTANDING BE IN ME, FOR MY DEFENSE IS IN THEE, O LORD, MY REDEEMER; FOR THOU HEAREST THE PRAYER OF THE UPRIGHT IN HEART. (262-17)

### **FELLOWSHIP**

HOW EXCELLENT IS THY NAME IN THE EARTH, O LORD! WOULD I HAVE FELLOWSHIP WITH THEE, I MUST SHOW BROTHERLY LOVE TO MY FELLOW MAN. THOUGH I COME IN HUMBLENESS AND HAVE AUGHT AGAINST MY BROTHER, MY PRAYER, MY MEDITATION, DOES NOT RISE TO THEE. HELP THOU MY EFFORTS IN MY APPROACH TO THEE. (EDGAR CAYCE READING 262-21)

### **PATIENCE**

HOW GRACIOUS IS THY PRESENCE IN THE EARTH, O LORD! BE THOU THE GUIDE, THAT WE WITH PATIENCE MAY RUN THE RACE WHICH IS SET BEFORE US, LOOKING TO THEE, THE AUTHOR, THE GIVER OF LIGHT. (262-24)

### **THE OPEN DOOR**

AS THE FATHER KNOWETH ME, SO MAY I KNOW THE FATHER, THROUGH THE CHRIST SPIRIT, THE DOOR TO THE KINGDOM OF THE FATHER. SHOW THOU ME THE WAY. (262-27)

### **IN HIS PRESENCE**

OUR FATHER WHO ART IN HEAVEN, MAY THY KINGDOM COME IN EARTH THROUGH THY PRESENCE IN ME, THAT THE LIGHT OF THY WORD MAY SHINE UNTO THOSE THAT I MEET DAY BY DAY. MAY THY PRESENCE IN MY BROTHER BE SUCH THAT I MAY GLORIFY THEE. MAY I SO CONDUCT MY OWN LIFE THAT OTHERS MAY KNOW THY PRESENCE ABIDES WITH ME, AND THUS GLORIFY THEE. (262-30)

### **THE CROSS AND THE CROWN**

OUR FATHER, OUR GOD, AS WE APPROACH THAT THAT MAY GIVE US A BETTER INSIGHT OF WHAT HE BORE IN THE CROSS, WHAT HIS

GLORY MAY BE IN THE CROWN, MAY THY BLESSINGS – AS PROMISED THROUGH HIM – BE WITH US AS WE STUDY TOGETHER IN HIS NAME. (262-34)

## **ONENESS**

AS MY BODY, MIND AND SOUL ARE ONE, THOU, O LORD, IN THE MANIFESTATIONS IN THE EARTH, IN POWER, IN MIGHT, IN GLORY, ART ONE. MAY I SEE IN THAT I DO, DAY BY DAY, MORE OF THAT REALIZATION, AND MANIFEST THE MORE. (262-38)

## **LOVE**

OUR FATHER, THROUGH THE LOVE THAT THOU HAST MANIFESTED IN THE WORLD THROUGH THY SON, THE CHRIST, MAKE US MORE AWARE OF "GOD IS LOVE." (262-43)

## **BOOK II**

### **OPPORTUNITY**

IN SEEKING TO MAGNIFY THY NAME, THY GLORY, THROUGH THAT THOU DOST MAKE MANIFEST IN ME, O LORD, BE THOU THE GUIDE, AND – DAY BY DAY, AS THE OPPORTUNITY IS GIVEN – LET MY HANDS, MY MIND, MY BODY, DO THAT THOU WOULDST HAVE ME DO AS THINE OWN IN THE EARTH; FOR, AS I MANIFEST, MAY THY GLORY BECOME KNOWN TO THOSE THROUGH THE LOVE, THE PROMISES THOU HAST MADE IN THY SON. (262-49)

### **DAY AND NIGHT**

IN THY MERCIES, O HEAVENLY FATHER, WILT THOU BE THE GUIDE IN THE STUDY OF THE MANIFESTATIONS OF THY LOVE, EVEN AS IN "DAY UNTO DAY UTTERETH SPEECH AND NIGHT UNTO NIGHT SHEWETH KNOWLEDGE." SO MAY THE ACTIVITIES OF MY LIFE, AS A REPRESENTATIVE OF THY LOVE, BE A MANIFESTATION IN THE EARTH. (262-54)

### **GOD'S MANIFESTATION**

MAY THE DESIRE OF MY HEART BE SUCH THAT I MAY BECOME MORE AND MORE AWARE OF THE SPIRIT OF THE FATHER, THROUGH THE CHRIST, MANIFESTING IN ME. (262-57)

### **DESIRE**



FATHER, LET THY DESIRES BE MY DESIRES. LET MY DESIRES, GOD, BE THY DESIRES, IN SPIRIT AND IN TRUTH. (262-60)

### **DESTINY OF THE MIND**

LORD, THOU ART MY DWELLING PLACE! IN THEE, O FATHER, DO I TRUST! LET ME SEE IN MYSELF, IN MY BROTHER, THAT THOU WOULD BLESS IN THY SON, THY GIFT TO ME THAT I MIGHT KNOW THY WAYS! THOU HAST PROMISED, O FATHER, TO HEAR WHEN THY CHILDREN CALL! HARKEN, THAT I MAY BE KEPT IN THE WAY THAT I MAY KNOW THE GLORY OF THY SON AS THOU HAST PROMISED IN HIM, THAT WE THROUGH HIM MIGHT HAVE ACCESS TO THEE! THOU, O GOD, ALONE, CAN SAVE! THOU ALONE CAN KEEP MY WAYS! (262-73)

### **DESTINY OF THE BODY**

LORD, USE ME IN WHATEVER WAY OR MANNER THAT MY BODY MAY BE AS A LIVING EXAMPLE OF THY LOVE TO THE BRETHREN OF OUR LORD. (262-84)

### **DESTINY OF THE SOUL**

LORD, LET ME – MY MIND, MY BODY, MY SOUL – BE AT-ONE WITH THEE: THAT I – THROUGH THY PROMISES IN HIM, THY SON – MAY KNOW THEE MORE AND MORE. (262-88)

### **GLORY**

OPEN THOU MINE EYES, O GOD, THAT I MAY KNOW THE GLORY THOU HAST PREPARED FOR ME. (262-89)

### **KNOWLEDGE**

LET THE KNOWLEDGE OF THE LORD SO PERMEATE MY BEING THAT THERE IS LESS AND LESS OF SELF, MORE AND MORE OF GOD, IN MY DEALINGS WITH MY FELLOW MAN; THAT THE CHRIST MAY BE IN ALL, THROUGH ALL, IN HIS NAME. (262-95)

### **WISDOM**

OUR FATHER, OUR GOD, MAY THE LIGHT OF THY WISDOM, OF THY STRENGTH OF THY POWER, GUIDE – AS WE WOULD APPLY OURSELVES IN THY SERVICE FOR OTHERS. IN HIS NAME WE SEEK. (262-102)

### **HAPPINESS**

OUR FATHER, OUR GOD, IN MY OWN CONSCIOUSNESS LET ME FIND HAPPINESS IN THE LOVE OF THEE, FOR THE LOVE I BEAR TOWARD MY FELLOW MAN. LET MY LIFE, MY WORDS, MY DEEDS, BRING THE JOY AND HAPPINESS OF THE LORD IN JESUS TO EACH I MEET DAY BY DAY. (262-106)

### **SPIRIT**

FATHER, GOD, IN THY MERCY, IN THY LOVE, BE THOU WITH US NOW. FOR WE KNOW AND WE SPEAK OF THY LOVE. AND HELP US THEN TO PUT AWAY, FOR THE HOUR, THE CARES OF THIS LIFE; THAT WE MAY KNOW IN TRUTH THAT THE SPIRIT AND THE LAMB SAY, "COME." LET THEM THAT HEAR ALSO SAY, "COME." LET ALL THAT WILL, COME AND DRINK OF THE WATER OF LIFE. (262-113)

## **BOOK III**

### **RIGHTEOUSNESS VS SIN**

CREATE IN ME, O GOD, A NEW PURPOSE, A RIGHTEOUS SPIRIT: THAT I MAY, AS THY CHILD, BE A LIVING EXAMPLE OF THAT I HAVE PROFESSED AND DO PROFESS TO BELIEVE, BY MANIFESTING SAME AMONG MY FELLOW MEN. (262-124)

### **GOD'S LOVE**

LET THAT LIGHT BE WITHIN ME IN SUCH MEASURES THAT I, AS A CHILD OF GOD, MAY REALIZE HIS LOVE FOR MAN. MAY I LIVE THAT, THEN, IN MY LIFE DAY BY DAY. (262-129)

### **HUMAN RELATIONSHIPS**

FATHER, GOD! LET ME, AS THY CHILD, SEE IN MY FELLOW MAN THE DIVINITY I WOULD WORSHIP IN THEE. LET ME IN MY DAILY LIFE BE A WITNESS TO HIM, WHO EXEMPLIFIED FOR MAN, TO MAN, MAN'S RELATIONSHIP TO GOD, AND THE MANNER OF RELATIONSHIP THAT SHOULD BE AS MAN TO MAN. FOR WE ASK IT IN HIS NAME, JESUS THE CHRIST. (262-130)

***Hence each entity then, in its entrance, is to fulfill that which has been given, "As ye do it unto the least of thy brethren, ye do it unto thy Maker." ... For we all – and ye are as others – are gods in the making; not THE God, but gods in the making! For He would have thee be one with Him. (877-21)***

*In each experience of the individuals gathered here, they – the individuals – have contacted various other individuals in experiences in life, some for weal, some for woe, as has been designated to each in those experiences where either development or retardment has been the portion of that individual experience. As these individuals, then, have contacted others, these have that karma, that experience to be worked out together for some definite purpose other than that of self-indulgence, self-gratification, or self-exaltation. (281-1)*

*(Q) Please explain why the healing group [281] has been unable to make its work clear to the study group? [262]*

*(A) Differences of opinions in the activities of individuals, or personality and individuality clashing over material points when the spiritual and mental should be the basis for all considerations....*

*(Q) Is it best that the healing group give up their readings that there may be more harmony in the study group?*

*(A) This depends upon the purpose of the healing group. Are they to be ruled or governed by individuals' ideas, or are they to be used in His service as HE would direct? (281-11)*

*To some are given to be teachers, to some are given to be healers, to some are given to be interpreters. Let each, then, do THEIR job and their part WELL, IN the manner as is given TO them, knowing – in the forces as manifest through them – they become, then, a light in THEIR own respective action and field of endeavor.... First let each prepare themselves and receive that as will be given unto each in THEIR RESPECTIVE sphere of development, of desire, of ability. The first LESSON – as has been given – learn what it means to cooperate in ONE mind, in GOD'S way ... (262-1)*

*That it, the entity, may KNOW itself to BE itself and part of the Whole; not the Whole but one WITH the whole; and thus retaining its individuality, knowing itself to be itself yet one with the purposes of the First Cause that called it, the entity, into BEING, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of BEING. (826-11)*

*Know that it is not all just to live, – not all just to be good, but good FOR something; that ye may fulfill that purpose for which ye have entered this experience. And that purpose is that you might know yourself to be yourself, and yet one with the Creative Forces, or God. (2030-1)*

*As has been given from time immemorial, seek to know thyself. Not as an egotist but the ego within self, the I AM consciousness ... (440-20)*

*Karma is cause oft of hereditary conditions so called. Then indeed does the soul inherit that it has builded in its experience with its fellow man in material relationships. (3313-1)*

*(Q) From which side of my family do I inherit most?*

*(A) You have inherited most from yourself, not from family! The family is only a river through which it (the entity, soul) flows! (1233-1)*

*(Q) Why do I feel such a love for my present environment at times and at others such a revulsion?*

*(A) Meeting self face to face in the mirror of life. (288-36)*

*For to all: Ye may meet thy Maker in thine own self. Hence it is necessary that what we hate in ourselves or our associates BECOME that we see in the experiences of life, which will make for each an understanding. (288-37)*

*Even as He, the Master gave, the faults ye find in others are reflected in thine own mirror of life. And as He gave, "Cast the beam out of thine eye that ye may see to take the mote from thy brother's eye." (3395-2)*

*For, the soul being a part or a shadow of the real spiritual self, it controls or rules the universe rather than being ruled by same. But, they that have entirely put on a consciousness are ruled by same. Hence, as each individual entity accepts and lives by this or that awareness, or consciousness, it gives power and spirit to same. Thus is each soul, each entity, a co-creator with that universal consciousness ye call God. (2246-1)*

*Know that no influence surpasses the WILL of the entity. Make that will, then, one with that which is the entity's ideal. (1089-3)*

*The unexamined life is not worth living. (Socrates)*

*What is manifested in the material affairs or activities of the entity is first perceived or conceived in the spiritual imports of the entity. These are cultivated or entertained in the mental and thus physical results are evidenced. Thus it behooves the entity, in its analyzing of self and in its preparation, to apply that within its experience as to be a better channel for that the entity would entertain as an ideal, that it knows first within self as its ideal – spiritually; not merely that the entity may think, but set it down in black and white. (3198-3)*

*So in interpreting the experiences of the entity in all of its phases, study to show self approved unto God or unto thy ideal. This is saying, then, choose an ideal in spiritual aspects of your life; not merely saying as ye read the tenets of this group or organization "These are good – I accept these," No! Those are the tenets of others. Read thyself. Set not only in mind but on paper what the entity believes. (3409-1)*

*First, know thine own ideal – spiritual, mental and material; not as to what ye would have others do, but what ye would do for others. (2331-1)*

*... the pattern given in Jesus the Christ, the man who became the Christ; as each entity, each soul is desired of God, that it become such that it may be companionable. (2072-15)*

*Reality is merely an illusion, albeit a very persistent one. (Albert Einstein)*

*For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. (1 Corinthians 13:12)*

*... that we see manifested in the material plane is but a shadow of that in the spiritual plane. (5749-3)*

*First, – analyze self and self's purposes. Know thy ideals, and know the difference between ideals and ideas. Few individuals have ideals that are based upon spiritual things, of which the mental and material ideals are merely the shadow. (2953-1)*

*Create in me a pure heart O God! Open Thou mine heart to the faith Thou hast implanted in all that seek Thy face! Help Thou mine unbelief in my God, in my neighbor, in myself! (262-13, Faith Affirmation)*

*(Q) Please tell us how we should define virtue?*

*(A) As that is applied in the daily life of individuals as respecting the cooperation, self, the ideal, and the faith, to each it is given; for each individual is an entity in itself, and all work together for the proper understanding and definition – but to EACH is their OWN approach. Not that God is many, but the attributes OF the creative forces RESPOND according to the development OF that entity. (262-11)*

*Well that this be understood, that virtue and understanding deals primarily with self and self's relationship to the Creative Forces, or God, and that virtue and understanding in self is REFLECTED in self, rather than a JUDGEMENT upon another. Judge self by thine understanding and thine own virtue, NOT another – for these are of the spirit and must be judged by the spirit. "Judge not that ye be not judged." (262-19)*

*(Q) Please lead me more into the way by which I may get true virtue and understanding.*

*(A) In the application of that as has been gained comes the understanding. Be true to that that is pure in thy purpose, for THIS IS virtue. In virtue comes understanding; for they are as the tenon and the mortise, they fit one with, one to, another. (262-18)*

*... the home is the greater development for any soul. (349-17)*

*The family is only a river through which it (the entity, soul) flows! (1233-1)*

*Cultivate the ability to see the ridiculous, and to retain the ability to laugh. For, know – only in those that God hath favored is there the ability to laugh, even when clouds of doubt arise, or when every form of disturbance arises. For, remember, the Master smiled – and laughed, oft – even on the way to Gethsemane. (2984-1)*

*God walks and talks with those that keep His ways. "If ye love me, keep my commandments, and I will come and abide with thee," that ye may become more and more aware of that in thine own experience that will bring the awareness of the Christ Consciousness abiding in thee always. (609-1)*

*... as will be shown through the experiences of the entity in its sojourns in the material plane – bring one closer and closer to that awareness that ye may indeed walk and talk with thy God. (2282-1)*

*(Q) What is the extreme test of fellowship?*

*(A) Doing unto others as ye would have them do unto you is the extreme test of fellowship. Without same ye may not wholly please God. (262-22)*

*In carrying on, it would be well that the spirit of fellowship among the members of the group be in accord with that which has been and may be given. Well that this be in unison of purpose, as well as said outwardly. In all things fellowship as the lesson that begins, as has been given, that each must clarify themselves that their relationships between their fellow man and the Creative Forces be such as to make a cementing of the purposes for which the lessons are given to others. (262-22)*

*...for us physicists believe the separation between past, present, and future is only an illusion, although a convincing one. (Albert Einstein)*

*Remember, in spirit there is no time but now. (2560-1)*

*For life in its real sense is ever the NOW! For TODAY is set before thee, TODAY if ye will hear His voice! Today, the eternal now, is ever before each entity, each soul; whether in that commonly called materiality or in spirit. (1293-1)*

*Hence, in the fruits of that – as is given oft, as the fruits of the spirit – does man become aware of the infinite penetrating, or inter-penetrating the activities of all forces of matter, or that which is a manifestation of the realm of the infinite into the finite – and the finite becomes conscious of same. (262-52)*

*Be angry and sin not. Be patient. (262-59)*

*Be angry but sin not. For he that never is angry is worth little, but he that is angry and controlleth it not is worthless. (1156-1)*

*In your patience possess ye your souls. (Luke 21:19)*

*Know, as has been given, in the application of patience ye become aware of your souls. For, as is expressed in the three-dimensional analysis of body, mind and soul, so in time, in space, in patience ye become aware of the relationship to the Godhead – AS the Father, the Mediator or Son, and the Holy Spirit. While these are active, then, let thy yeas be yea and thy nays be nay. For it is here a little, there a little, line upon line, precept upon precept, that patience is needed to be manifested in the experience of the entity ... For, these depend upon that ye set as thy ideal. (2796-1)*

*In patience will each body possess its soul. Be patient, long-suffering, kind, gentle. These are the fruits of the spirit. (296-1)*

*Patience is not as a passive thing, but patience is necessary in the experience of each soul rather as a POSITIVE, ACTIVE thing WITHIN the application of same. Thus an entity becomes aware of its own soul and that soul's vision of the glories that may be its experience in its associations with those promises in the creative force of the soul along that IS eternal and in the image of the Maker. (683-1)*

*BOW THINE HEADS, O YE SONS OF MEN, WOULD YE KNOW THE WAY: FOR I, MICHAEL, THE LORD OF THE WAY, WOULD WARN THEE THAT THOU STANDEST NOT IN THE WAY OF THY BROTHER NOR SITTEST IN THE SEATS OF THE SCORNFUL, BUT RATHER MAKE KNOWN THAT LOVE, THAT GLORY, THAT POWER IN HIS NAME, THAT NONE BE AFRAID; FOR I, MICHAEL, HAVE SPOKEN! (262-28)*

*COME, my children! Ye no doubt have gained from the comment this day a new initiate has spoken in or through this channel [Edgar Cayce]; Halaliel, that was with those in the beginning who warred with those that separated themselves and became as naught. (262-56)*

*For, in the comprehension of no time, no space, no beginning, no end, there may be the glimpse of what simple transition or birth into the material is; as passing through the other door into another consciousness. Death in the material plane is passing through the outer door into a consciousness in the material activities that partakes of what the entity, or soul, has done with its spiritual truth in its manifestations in the other sphere. (5749-3)*

*(Q) Must I go on living?*

*(A) Life is eternal. It is in Him, and merely to change through God's other door*

*has only changed the outlook. But as we prepare the self for the vistas of the various consciousness upon the stages of development, we become a part of that – if our pathway is being led aright. (1246-2)*

*Death – as commonly spoken of – is only passing through God's other door. That there is continued consciousness is evidenced, ever, by the associations of influences, the abilities of entities to project or to make those impressions upon the consciousness of sensitives or the like. (1472-2)*

*Take it to Jesus! He IS thy answer. He is Life, Light and Immortality. He is Truth, and is thy elder brother. Not as to who will ascend into heaven to bring thee a message, or who would go over the sea that ye might know of Him, but He is in thine own heart; for He hath given, "Behold I stand at the door and knock." Will ye open and let Him in? (1326-1)*

*(Q) Please explain clearly the difference between the Christ Consciousness, the Christ Spirit.*

*(A) As the difference might be given in that which makes for the birth in the flower, and the flower. The consciousness of the Spirit and the abilities to apply same are the differences in the Christ Consciousness, the Christ Spirit. (262-29)*

*Keep close to the earth oft; with the feet well on the ground, but look to the mountain. For the mount is the hill of God. (2830-2)*

*Keep the faith, and the feet on the ground. (3180-2)*

*While these are as those conditions partaking of the highest forces as manifest in the Universe, yet we will find these will ever become those unspeakable conditions of the individual apart. Yes, these should be sought but rarely spoken of. As was given, "I was in the Spirit, whether out of the body or in the body I cannot tell, but was caught up to the seventh Heaven and viewed those unspeakable things". (900-69)*

*... for as we find ourselves IN His presence, that we have builded in the soul makes for that condemnation or that pleasing of the presence of that in His presence. So, my son, let thine lights be in Him, for these are the MANNERS through which all may come to an understanding of the activities; for, as was given, "I was in the Spirit on the Lord's day." "I was caught up to the seventh heaven. Whether I was in the body or out of the body I cannot tell." What was taking place? The subjugation of the physical attributes in accord and attune with its infinite force as set as its ideal brought to that soul, "Well done, thou good and faithful servant, enter into the joys of thy Lord." "He that would be the greatest among you – " Not as the Gentiles, not as the heathen, not as the scribes or Pharisees, but "He that would be the greatest will be the SERVANT of all." (5754-2)*



***For thy prayer is as a supplication or a plea to thy superior; yet thy meditation is that thou art meeting on COMMON ground! (281-28)***

***A higher state of spiritual consciousness is the aim and purpose of deep meditation. It is important, therefore, that attention be fixed upon the ideal which is to be raised. (A Search For God, Meditation, p. 10)***

***Sensing the presence of God within and without, we become quiet, throw off anxiety, and are conscious of a renewing power. (A Search For God, p. 92)***

***With the realization of being in His presence comes that peace which casts out all fear and loneliness. There comes a feeling of being a part of the scheme of things. This is recognizing the God within as well as without. (A Search For God, p. 95)***

***Then, the first of the signs that may be given – to as many as have met the cross, as have endured, is given that which enables them – in whatsoever state they find themselves in meeting their crosses – to do so in the JOY of the Lord. Happiness and joy go hand in hand. (262-36)***

***In bearing the cross we come to know the real meaning of the crown, the joy of completing a work, and the success that is the reward of a finished race. (A Search For God, Book I)***

***... it is hard for thee to kick against the pricks. (Acts 9:5)***

***Then, kick not against the pricks, because ye are meeting thine own self. (3684-1)***

***Our crosses are of our own making now, as well as in the beginning. (A Search For God, Book I)***

***Who has learned obedience otherwise than through suffering? (A Search For God, Book I)***

***These are periods of testing. The entity is measuring up. (1151-29)***

***(Q) What should be the basis and fundamental thoughts to be presented in the lesson on THE CROSS AND THE CROWN?***

***(A) As there has been presented in the lessons that which may be applicable in the thought and study through ANY activity of an entity, so in the lesson THE CROSS, THE CROWN, there is made the definite stand of the activities OF an entity, that must come to stand as that which is first and foremost in the minds mentally, the minds spiritually, of each entity. (262-34)***

*Unity is perhaps the most difficult truth that we have to realize and manifest, although it is evinced all about us... Strive to see God in every one as well as in every thing. (A Search For God, Book I)*

*(Q) Explain how so called good and evil forces are one.*

*(A) This has just been explained. When there is delegated power to a body that has separated itself from the spirit (or coming from the unseen into the seen, or from the unconscious into the physical consciousness, or from God's other door – or opening from the infinite to the finite), then the activity is life; with the will of the source of that which has come into being. (262-52)*

*... he who understands nature walks close with God. (1904-2)*

*God seeks all to be one with Him. And as all things were made by Him, that which is the creative influence in every herb, mineral, vegetable, or individual activity is that same force ye call God – and seeks expression! Even as when God said, "Let there be light," and there was light. For, this is law; this is love. (294-202)*

*... all natural forces are of one source. So is self! and so is self's mental vision, and attuning self to these – making one's will one WITH that Creative Energy – out of same grow the WONDERFUL things in man's MIND, or the beautiful things as come in nature; for it IS Nature's and God's law. (2756-1)*

*For, the entity was only just coming to that awareness of beauty of associations, of friendships, of the beautiful outdoors, nature, flowers, birds, and of God's manifestations to man of the beauty, of the oneness of purpose with individual activities in nature itself ... (3162-1)*

*We should never allow ourselves to feel separate and apart from God or our fellow human beings; for what affects our neighbor on the other side of the world affects us. The people of the earth are one great family. We should love without distinction, knowing that God is in all. (A Search For God, Book I)*

*Each soul is just as each atom, as each corpuscle. For, remember, ye are as corpuscles in the body of God. Each with a duty, a function to perform*

*And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. (Matthew 10:14)*

*Disappointments and differences have arisen. Do not WITHDRAW, but rather let thy associations be as a LOVING indifference. (1125-1)*

*(Q) Why am I called to read Revelation and the prophets during this lesson [Opportunity]?*

***(A) For, as has been presented, opportunity is of the spirit presented or manifesting itself in the activity of individual souls. As is shown in the prophets, THESE were also called to present truths that came into the experience of those to whom the prophets spoke.***

***So, in Revelation is there seen, in the activities of those that name the name, those that are called, those that would harken – hence, as in water the face answereth to the face, so in thine consciousness does the spirit of truth in the prophets, in the Revelation, answer to the consciousness in self. (262-51)***

***In making the outline, and in the definitions that have been presented, rather should there also be given that, while opportunity is in the sense as presented, yet it must ever be considered as the material manifestation of a thought or spiritual ideal; as it is sometimes quoted, that "Man's extremity is God's opportunity." (262-50)***

***(Q) Why do I have such a feeling of loneliness and uselessness, especially with this lesson [Opportunity]?***

***(A) As the activities of self are expressed in that done unto others, so is the abundance of love, companionship, expressions of His closeness, found in thine experience.***

***For, as given, HOLY is he or she that has the love of the Father expressed in the acts of thine hands, and thine mind, day by day.***

***For, with the love of the Father to those about thee manifest in the life day by day, so is the fullness of the life filled with the joy of the Lord. (262-51)***

***(Q) Please explain to me the affirmation given in this lesson [Day and Night], that I may be able to apply it in my activities better.***

***(A) As in the material life there is the day, in which the activities of the body are put in motion to supply the material things of the earth, and – as shown – such materials add to the abilities of the body to carry on in its daily activities, through the sustenance gained by the attitudes of self in the daily activity; so it is seen in the same association and connection that the night becomes the period of meditation, rest, associations of those ideas through the activities of the day; which are the gift not of self, not of self's abilities, but from the source from which mercies, truth, love, knowledge, understanding, arise. (262-55)***

***(Q) Please explain the part of the affirmation, "Day unto day uttereth speech, night unto night sheweth knowledge."***

***(A) THIS is to be applied in each INDIVIDUAL experience. For, day unto day uttereth speech, whether from the material, the mental or the spiritual aspect; as does night show forth in the varied applications the same as given of life; for it IS Alpha and Omega. For, this must be determined, as to the basis of the hope that is within each ... (262-55)***

***In or from the material standpoint, night and day in the material world are only relative. For, were one to view the earth from an outer sphere there would be only varied shades; or RELATIVELY there would be night and day, from the position of the earth in its journey about the source of light. And, as given, these conditions that exist in the material plane are but shadows of the truths in the mental and spiritual plane. (262-55)***

***(Q) Is it true that day and night are condensed or miniature copies of incarnations into the earth and into planetary or spiritual sojourns; they in turn being miniature copies of what took place in the Beginning?***

***(A) Very good, if you understood just what all this means! (262-56)***

***So never worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own. (Matthew 6:34)***

***That it, the entity, may KNOW itself to BE itself and part of the Whole; not the Whole but one WITH the whole; and thus retaining its individuality, knowing itself to be itself yet one with the purposes of the First Cause that called it, the entity, into BEING, into the awareness, into the consciousness of itself. That is the purpose, that is the cause of BEING. (826-11)***

***As given from the beginning, by becoming aware in a material world IS – or was – the only manner or way through which spiritual forces might become aware of their separation from the spiritual atmosphere, the spiritual surroundings, of the Maker. (262-56)***

***For each soul has and does become aware of its separation from the Father, God. It seeks not justification in itself but through the promises in Him to again come into that presence, that consciousness, that oneness in such a manner as to know itself to be itself, yet one with that Creative Force or God – even as He. (1610-2)***

***For the Lord thy God is One; and the soul, the entity, is that portion that may be – with the application of self – made one with the Creative Forces or God. Yet it is capable, with that gift of eternal force within self, to KNOW itself separate but one WITH the Creative Forces. (873-1)***

***The following of those sources, forces, activities that are in accord with the Creative Force or first cause – its laws, then – is to be one with the source, or equal with yet separate from that first cause. (262-52)***

***What is the purpose of this particular lesson? Has it not been pointed out to those as they have followed that presented, that in this there may be seen or known to***

*each as to how, when and in what manner they as individuals may be conscious of the spirit manifesting through them in material things? (262-60)*

*Hence ye would study to show thyself approved unto thy concept of thy God. What IS thy God? Let each answer that within self. What IS thy God? Where is He, what is He? Then ye may find yourselves lacking in much. How personal is He? Not as Moses painted a God of wrath; not as David painted a God that would fight thine enemies; but as the Christ – the Father of love, of mercy, of justice. (262-100)*

*From what may anyone be saved? Only from themselves! That is, their individual hell; they dig it with their own desires! (262-40)*

*(Q) What should I do in order to bring into material manifestation my desires? Are not physical needs in life spiritual in essence?*

*(A) If the desires for the physical things in life are SPIRITUALIZED, they are indeed then as necessary as the higher motivative force in spiritual things. (262-64)*

*Father, let thy desires be my desires. Let my desires, God be thy desires, in spirit and in truth.” (262-60; Desire meditation affirmation)*

*That the soul – a portion, an expression of God's desire for companionship – might find expression, the souls of men and women came into being; that there might be that which would make each soul, then, as a fit companion for that realm. (805-4)*

*(Q) The first problem concerns the reason for creation. Should this be given as God's desire to experience Himself, God's desire for companionship, God's desire for expression, or in some other way?*

*(A) God's desire for companionship and expression. (5749-14)*

*... as each entity, each soul is desired of God, that it become such that it may be companionable. Encourage such in others. Not that ye go out and pat everyone on the back, no. Not in act nor in words, but help individuals to help themselves. (2072-15)*

*Let that mind be in thee as was in the Christ, who went about doing good, and not to the glory of self but making himself as naught that He might serve others. (281-61)*

*(Q) How may we have the mind of Christ?*

*(A) As we open our hearts, our minds, our souls, that we may be a channel of blessings to others, so we have the mind of the Christ, who took upon Himself the burden of the world. So may we, in our OWN little sphere, take upon ourselves*

*the burdens of the world. The JOY, the peace, the happiness, that may be ours is in DOING for the OTHER fellow. For, gaining an understanding of the laws as pertain to right living in all its phases makes the mind in attune with CREATIVE Forces, which ARE of HIS consciousness. So we may have THAT consciousness, by putting into action THAT we know. (262-3)*

*How does matter, how does the seed of the oak or of the grass or of the flower or of the tree or of the animal or of the man, find within itself that which impels, propagates the specie? the activative force that moves on in its realm of activity in whatsoever sphere it may find itself, giving expressions of that first thought of the Creative Forces? That is its Destiny, which the easterners say was set in the first. But, as ye see, this is only half a truth. For if the Mind dwells upon the spiritual things, then it follows that it becomes what it has dwelt upon, what it has lived upon, what it has made itself a portion of. But if the Mind dwells upon self-indulgence, self-aggrandizement, self-exaltation, selfishness in any of its forms, in any of its variations, then it has set itself at variance to that First Cause ... (262-78)*

*So as ye contemplate, as ye meditate, as ye look upon the Mind, know the Mind hath many windows. And as ye look out of thine inner self, know whereunto thou art looking, thou art seeking. What is thy ideal? What would you have your mind-body to become? For that upon which it feeds it becomes, that either by thought, by assimilation, by activity, by radial force, by atomic influence, by the very influence of its activity in WHATEVER SPHERE that activity may be within. And in the material mind it is the same. (262-78)*

*As to those things that are marks, signs, omens along the way – UNDERSTAND them for what they ARE! Put NOT thy trust in THEM! (262-75)*

*When the earth became a dwelling place for matter, when gases formed into those things that man sees in nature and in activity about him, then matter began its ascent in the various forms of physical evolution – in the MIND of God! The spirit chose to enter (celestial, not an earth spirit – he hadn't come into the earth yet!), chose to put on, to become a part of that which was as a command not to be done! Then those so entering MUST continue through the earth until the body-mind is made perfect for the soul, or the body-celestial again. (262-99)*

*(Q) Is it possible for our bodies to be rejuvenated in this incarnation?*

*(A) Possible. For, as the body is an atomic structure, the units of energy around which there are the movements of the atomic forces that – as given – are ever the sentiment or pattern of a universe, as these atoms, as these structural forces are made to conform or to rely upon or to be one with the spiritual import, the spiritual activity, they revivify, they make for constructive forces. (262-85)*

*... for [if] would the assimilations and the eliminations would be kept nearer NORMAL in the human family, the days might be extended to whatever period as was so desired; for the system is builded by the assimilations of that it takes within, and is able to bring resuscitations so long as the eliminations do not hinder. (311-4)*

*Keep the pineal gland operating and you won't grow old – you will always be young! (294-141)*

*As the Body (this body spoken of) is the temple of the living soul, the temple of God – What of it? Is it to become dust again and again; yet being associated with the soul, the spirit of the individual that had been lent such, or had used such in creation as the abode of their existences, their experiences? Is it to see corruption? Is it to be lost entirely? Is it to be glorified, spiritualized? (262-86)*

*... keeping the body as the temple of the living God, as indeed it is. Purify it. Keep it clean – in physical, as well as in mind, that it indeed may offer that channel through which thy Maker may speak to thee. For as He has promised, "I will meet thee in thy temple of thine own body." Communicate then, in prayer, in meditation ... (3691-1)*

*For life in its real sense is ever the NOW! For TODAY is set before thee, TODAY if ye will hear His voice! Today, the eternal now, is ever before each entity, each soul; whether in that commonly called materiality or in spirit. (1293-1)*

*Doth God point out thy failings? The law is perfect. Study to show thyself approved unto an ideal. Have ye an ideal – spiritual, mental, material? Do ye keep the faith as ye profess in thy knowledge? Knowledge without works is sin. Sin lieth at thy door if ye fail to keep the faith. These questions may be answered only in self. NO ONE made anyone a judge! Thy higher, thy soul self is ever the judge. (815-7)*

*... there is one Glory of the sun, another of the moon, another of the stars; each differing in their Glory according to the purpose for which they each have been established. For what? That man might in himself see the Glory of the Father being made manifest by they each performing their purpose in THEIR cooperation, in THEIR activity, before Him....*

*Does the sun fear the Glory of the moon, or the moon the sun?*

*Do the stars fail to shine because the sun is in HIS Glory?*

*Yea, these should be to each of us that example, even as He gave, "Abide in me, I in thee, and ye shall have and know the Glory of the Father." (262-94)*

*Look deeper into the heart of the rose. LISTEN to the song of the bird. See the paintings of His face in the setting and the rising sun. See the loveliness in the moonbeam that turns all into the radiance of His glory. (410-2)*

*So with that same spirit and purpose in which all nature, yea all the universe, declares the glory of God. Can ye as an entity dare to do less? (3377-1)*

*GLORY is the ability of the individual, the object, the personality, the god-force, to SERVE. (262-92)*

*But he that is greatest among you shall be your servant. (Matthew 23:11)*

*In applying same to the spiritual, empty self of all thought concerning any and every material condition, and let the oneness of the spirit flow in. (900-254)*

*Then, empty self – as ye did of old – of self. For ye must come before the Throne emptyhanded if ye would have thy hands, thy heart, thy mind filled with the goodness of the Lord. (3188-1)*

*Not when there is a more convenient season, or "When I have attained unto a greater understanding I will do this or that." Knowledge, understanding, is using, then, that thou hast in hand. Not to thine own knowledge but that all hope, power, trust, faith, knowledge and understanding are in Him. Do that thou knowest to do TODAY, as He would have thee do it, IN THINE UNDERSTANDING! Then tomorrow will be shown thee for that day! (262-89)*

*For THESE are but inclinations, as knowledge not applied may become rather the STUMBLINGBLOCK. (370-3)*

*For as has been given, to have knowledge and not apply it, it becomes sin. What has thy lesson of Knowledge taught thee? (254-93)*

*For Knowledge is power; and all force, all power, emanates from the one source. (262-97)*

*Knowledge is power, yet power may become as an influence that brings the evil ways. (262-95)*

*For as the ways of life become more complex individuals see rather the material than the mental and spiritual. (262-105 )*

*Wisdom then is the divine love made manifest in thy daily conversation, thy daily advocacy, thy daily acts as one to another. THIS is Wisdom. This as ye apply, this as ye make known in thy conversation, in thy acts, will become more and more part and parcel of thy VERY self. (262-104)*



*Then the practical application of the Christ-life in thy daily experience is Wisdom indeed. (262-104)*

*And as has been set to song, if you will count your happiness, your blessings day by day, they are many more than that you have even any right to find fault in. (262-109)*

*In knowing Happiness ye find that it is the little things, the little "I thank you," the little patience, the little mercy, the little kindnesses that bring it to the lives of others. So does it grow in thee. (262-109)*

*Since you get more joy out of giving joy to others, you should put a good deal of thought into the happiness that you are able to give. (Eleanor Roosevelt)*

*(Q) You will give the fundamental principles for our study of the next lesson on Happiness.*

*(A) These have been given, as has just been outlined, that if ye would be Happy: No envy, no strife, no faultfinding, no heckling – but rather the JOY of the Lord, and in seeing beauty and grace in EVERY thing! How hath it been given? Unless ye can see in those that dislike thee, that despitefully use thee, that ye would worship in that ye would call a manifestation of God, can ye know Happiness? Then, only those who make Happiness in the lives and the experiences of others may indeed know what it is to be Happy. (262-108)*

*So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. (Matthew 7:12)*

*Then what is the Spirit of God? PATIENCE, TIME AND SPACE in the material understanding. This then is our first premise; that God IS – in the material experience of man – TIME, SPACE, PATIENCE! (262-114)*

*THINK – universe, eternity, time, space! What do these mean to the finite mind? More often than otherwise they are just names. More often we think of spirit as just a name, rather than experiencing it. Yet we use it, we manifest it, we are a part of it. Taking THOUGHT doesn't change anything! It is the application of the thought taken that makes the change within ourselves! (262-119)*

*(Q) Are time and space concepts that exist outside of physical consciousness?*

*(A) No. For the physical consciousness is an activity that uses such, as the divisions of space and time. And in patience only may ye become aware of the concept of either. (262-123)*

*For, indeed the letter killeth, – the spirit maketh alive. (262-124)*

*In the experience the entity was a zealous individual; yet keeping true to the principles, and yet harsh judgment at times. In the application ... not too much the letter of the law but more of the spirit of the law. For the letter killeth, but the spirit maketh alive. (5252-1)*

*That that is Truth is growth! For what is truth today may be tomorrow only partially so, to a developing soul! (1297-1)*

**Know the difference between contentment and being satisfied; not only in thine own life but in the lives and purposes of those ye meet day by day. (262-121)**

*Well has the entity learned, be CONTENT in whatever station or position – but not satisfied. This a GLORY in ANYONE'S experience. Contentment does not mean stop. Satisfy means that there has already set in something that is not active – but to the entity, to the body, in THIS experience, there will be the continuation of learning ... (2713-5)*

*(Q) Has any progress been made in the last two or three incarnations?*

*(A) There is progress whether ye are going forward or backward! The thing is to move! (3027-2)*

*What manner of spirit, then, hast thou directing thy life? Look within. See thyself, that which has motivated thee in thy dealings with thy fellow man; or as to what ye have proclaimed is thy concept, thy thought of thy Creator. (262-117)*

*Ye see in thy daily life SOMETHING motivating individuals, in their conversation as respecting their home, their city, their nation, their neighbors. What prompts same? The spirit of what? (262-122 )*

*Hold not malice, though easily ye may at times be angry – but sin not. Righteous wrath is a virtue, as well as is patience – for they must arise from the same influence, or from the same motive influence in one's experience. (2635-1)*

*Be angry but sin not. For he that never is angry is worth little, but he that is angry and controlleth it not is worthless. (1156-1)*

*Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.... Inasmuch as ye did it not to one of the least of these, ye did it not to me. (Matthew 25:40, 45)*

*You only fail if you quit trying. The trying is oft counted for righteousness. (3292-1)*

*Forgive as ye would be forgiven. Learn, in deed and in truth, the great commandment; that if ye would know the truth which would make thee free, ye*

***must love thy fellow man as ye would have thy Father, thy God love thee. (2403-1)***

***... the waywardness of each soul bring sorrow to the Father of Fathers, the God that is ONE. For, as each soul is as a corpuscle in the body of God, so does the soul that sinneth bring sorrow to the Father. (3028-1)***

***For it is not by chance that any individual soul enters, but that God hath need of thee at this time. They, then, who begin to pity themselves or wonder what it is all about, lose the real purpose of love: that ye may make manifest the love He hath chosen to give thee. (5149-1)***

***So oft in seeking that some great thing may be done does the soul stumble over itself... (557-3)***

***(Q) How much money must the entity accumulate to enable him to comfortably provide for his family – etc?***

***(A) Use that thou hast in hand! and he that will not contribute to the humanitarian interest with one PENNY above the needed from day to day, will NOT contribute were there MILLIONS at hand! THIS a truth. (520-1)***

***Just think in self, "somebody cares!" it is the greatest thought that comes to the mind of man – "somebody cares." For what? As to whether ye are this or that, or that they may use you for this or that? No! That they would like to give, like to be, like to supply thy every thought, thy every need of every nature. (3365-1)***

***Try to see self in the other's place. And this will bring the basic spiritual forces that must be the prompting influence in the experience of each soul, if it would grow in grace, in knowledge, in understanding; not only of its relationship to God, its relationship to its fellow man, but its relationship in the home and in the social life. (2936-2)***

***I think that yesterday was a crisis in my life. I finished the first part of Renouvier's second Essais and see no reason why his definition of free will — 'the sustaining of a thought because I choose to when I might have other thoughts' — need be the definition of an illusion. At any rate, I will assume for the present — until next year — that it is no illusion. My first act of free will shall be to believe in free will. (William James)***

***(Q) Since all disease is caused by sin, exactly what sin causes the colon and elimination condition?***

***(A) The sin of neglect. Neglect is just as much sin as grudge, as jealousy, – neglect. (3051-7)***

... the members [of Norfolk Study Group #1] experienced much that was humiliating and much that called for selflessness, yet in all they were happy since they had been counted worthy to be called into service. (262-127 Report)

THESE [members of the Norfolk Study Group #1], as given, leading in their respective places and times, for as each of these gather as a body for aid to another, there will be from time to time a message from one to another. This is not only a promise, it's a threat! Be mindful of it, but be faithful to each as they are received. (262-2)

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 ... (341-31)

*(Q) What is meant by the Gods of the Universe referred to in the readings?*

*(A) Just as in this. All force has its incentive, the directing or creating of that force. That force to the human mind apparent, as different conditions, or relations, as referred to as the God, or the ruling force, of that individual force, as is giving the expression, and is referred to as the God, as of War, as of Peace, as of Water, as of the elements under the Sea. As of those above, as the God of High Heaven, the ruler over all, the one in all and the all in one. (3744-5)*

*To be sure, there are those consciousnesses or awarenesses that have not participated in nor been a part of earth's PHYSICAL consciousness; as the angels, the archangels, the masters to whom there has been attainment, and to those influences that have prepared the way. (5755-2)*

*Man may become, with the people of the universe, ruler of any of the various spheres through which the soul passes in its experiences. (281-16)*

*There are centers through which those of one solar system may pass to another ... (5755-2)*

*For the entity has attained to that realm even of Arcturus, or that center from which there may be the entrance into other realms of consciousness. (2823-1)*

*For we all – and ye are as others – are gods in the making; not THE God, but gods in the making! For He would have thee be one with Him. (877-21)*

*For ye are indeed (this is not merely philosophizing) gods in the growth. And as ye apply today, tomorrow's step is given thee. (1554-6)*

*For thou ART gods in the making. What wilt thou be to thy fellow man if the desire is for exaltation of self? For thus sin entered in the flesh. (262-67)*