

♪ 281-1 ♪

*This psychic reading was given by Edgar Cayce at his office, 105th Street [now 67th Street] and Ocean, Virginia Beach, Va., on October 5, 1931, at 8:20 p.m., in accordance with a request made by those present: Edgar Cayce; Gertrude Cayce, conductor; Gladys Davis, steno; Minnie Barrett, C. A. Barrett, Esther Wynne, Hannah Miller, Florence Edmonds, Edith Edmonds, Louise F. Black, Fannie M. Freeman, Frances Y. Morrow, C. W. Rosborough, M. L. Rosborough, Hugh Lynn Cayce, Mildred Davis and Helena Storey.*

Mrs. Cayce: We, the group designated as the healing group [See 262-2, A-13] have gathered here to seek through these channels to know why and how we are fitted to carry on this special part of the work. Please guide us into the right path, that we may know Thy will and be used to do Thy work.

Mr. Cayce: Yes, we have the group as gathered here, as designated as a group to carry on that portion in this material world. Each as are gathered here are fitted in their own particular way for a portion of that work designated by the group as the healing group. Hence, when once chosen, and the face set in that direction, that as the warning, as the threat.

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. In some this has been the last experience. Hence there is seen that there will be those characterizations in the associations when turned to earthly conditions. Then there are those experiences with the group as a whole where the greater portion have worked together for the common good of all. Then are those contacts where there was healing brought in their individual experience with the divine forces manifested in a material world. Then again the group as a whole in the dispensing of an ideal as was designated in a material plane through that

leading of one through whom sources of information may be given to each, that will assist and aid in all phases of their experience in the present. Then, as may be seen, *these* are the ways, the *manners*, in which each are fitted — and fitting themselves, by the one common purpose — to be a manifestation of His love in this particular experience. As they fit themselves in their respective niches in this ideal, this purpose, this aim, are *these* — as a group — *designated* as those who, with an individual, may lose self in love and service to others.

Ready for questions.

*Q-1. Outline our individual work as we are named, and indicate that which needs to be stressed in our meditations to better fit us for carrying on our part. First, [69]:*

A-1. There are *many* considerations to be given in this *entity's* preparation for this particular phase of this work. As to the association of the individual, as an individual, with *members* of the group. As to what *was* done is as to what *must* be met in the present, that the more may be accomplished in this phase of experience in the present. That as is to be stressed in this individual's portion of same, is raising the Christ Consciousness in self and visualizing its activity upon that one, or those, to whom the aid is to be brought; and "As ye ask in *My* name, *believing*, so *shall* it be in the selfsame hour," and there will be given to this body a sign, an emblem, of self's being raised to that consciousness of healing in the activities of self's own actions. That of the feeling and seeing of the Christ in the present. Be not overcome, for "It is I. Peace — *My* peace — I give unto thee." Not as the world gives peace, but as that consciousness in self of self's *own* associations in the material and spiritual plane. [See 281-3, A-11 through 15]

*Q-2. Next, [2112]:*

A-2. Even as the vibrations in self may be raised to that of the healing force as goes out from a soul to seek a union with those ill in individuals, so may the self raise within self that consciousness that knocks at thine own heart — that would enter and tarry there. *Keep* that inner voice. Speak gently, speak kindly, knowing that in harmony of purpose may each add *their* part

to that to be accomplished in those seeking. Those that would then be healed must seek through these channels.

Q-3. [560]:

A-3. As there comes that consciousness in self, in the gathering of the group to be fed by the Master's hand, so may the designations of that each is to raise in themselves for the accomplishing of that being sought by the seeker, so may *this* entity, this body, be that as would designate the individuals and their activity in each assemblage for the healing to come in His Wings; and when the door is shut in self to the outside, may there come the consciousness in self of that abiding spirit that *wept with thee*, that rejoiced with thee, in those days when death came near to thee. [See 281-19, A-8]

Q-4. [993]:

A-4. That of bringing the spirit of understanding to those as gather in His name, even as the blessings came with the ministry in those of the temple days — and there was read in the hearing of those that sought to know the way, sought to know the understanding of that that would be accomplished in their lives, and as the blessings came in making the mind as the child, so in the simpleness of that touch — as comes with the knowledge of His presence — so will this entity aid the others in drawing near to that of the perfect *union* of aim, desire, and purpose.

Q-5. [295]:

A-5. As the entity gathers strength in the crystallizing in self that power as draws others to the knowledge of having been with Him in daily walks of life now, so will the *strength* be given to others as they seek through the union of strength *in* the group to *know* the healing in *His* voice, His understanding; and to thee will be given that sign — ye shall *hear* His voice call. Be not *unmindful* as the call comes.

Q-6. [2124]:

A-6. As there was strength given in the faith shown, in the crying out, so as these gather in that hour of seeking aid *through* that same channel, so will this entity *bring* faith, hope, cheer, to

those as they gather *as* a group *seeking His* power to be demonstrated, manifested, made clear, in the lives of those seeking in the Now. So keep thine counsel. Take thine cares to Him, as thou didst — so is the power the same yesterday, today, forever.

Q-7. [341]:

A-7. Even as there was the call in the past of those that *needed His* love, *His* understanding, so may thy part be in making known to others that there *is* that power being made *manifest through* this group, who put *their* trust *in* Him; for the way *ye* know, even as it was given thee — and the place *ye* know, for *ye* may make many to know His name, even as I *call* thee by name. *Heed*, as thou didst of old — for this purpose brought I thee into being, that My Love may be known in *this* land. Be *faithful* unto the end.

We are through.

✎ 281-2 ✎

*This psychic reading was given by Edgar Cayce at his office, 105th Street [now 67th Street] and Ocean, Virginia Beach, Va., on October 16, 1931, at 5:00 p.m., in accordance with a request made by those present: Edgar Cayce; Gertrude Cayce, conductor; Gladys Davis, steno; Minnie Barrett, Esther Wynne, Florence Edmonds, Edith Edmonds, Fannie M. Freeman, C. W. Rosborough, M. L. Rosborough, Hugh Lynn Cayce, L. B. Cayce and Mildred Davis.*

Mrs. Cayce: We, the group designated as the healing group, have gathered here to seek through these channels to know the way Thou would have us work in bringing to others help in Thy name. Please clarify our minds as to the method and way for us to proceed in seeking to help others. You will answer any questions that will be asked.

Mr. Cayce: Yes, we have the individuals and the group as gathered here. In seeking for understanding, let each harken to what *He* has to say:

Come, my children, lift up thine hearts that *I* may enter in. As ye have chosen me, so have I chosen you, that ye may be a blessing to those who seek in *my* name to *know* the truth as may be magnified in *their* lives through *thine* aid in me. Grace, mercy and peace, is given to those thou asketh for in the proportion as thy trust, thy faith, is *in* me. As ye seek through raising in self that image of love in Him, so *may* thine self be lifted up, and the understanding come to him who *seeks* for same.

Q-1. *Is there any danger in trying to heal someone else?*

A-1. [After long pause] Questions — the promise as has been just made?

Q-2. *Should each of us as individuals, after raising the Christ's vibrations in ourselves, send these as individuals or through only one of our group?*

A-2. "Where two or three are gathered in my name, *there* I will be in the *midst* of them," whether in thought or in person. Designations for individual separations in the group have been outlined, that one chooses the needs of the individual seeking the aid, another *designates* who will *be* the *messenger*, with the aid

of the group in the prayer, in the *thought* raised in the individual to be aided. Come together in *one* mind, as *one* purpose, *one* designated, as one, *cleansing* themselves in mind, in body, to be the messenger, or the channel for *that* individual. Each seeking for aid may then be aided according to the faith in those that seek to aid in *His* name. These bring the strength of union in group, rather than individuals — who may in *self* find turmoil, “when I *would* do good, evil is present”; who, in being designated as a channel for an individual, may — with the consecrated effort on the part of others — bring that of a manifold strength to others. Come in singleness of heart, in *oneness* of purpose — knowing — knowing peace, mercy *and* grace, is granted as the faith, the hope, is in Him.

Q-3. *Please outline a group meditation for us which will aid us in being of aid to others.*

A-3. Our Father who art in heaven, *hear* our pleading for one of thine children, who in weakness has erred and seeks thy face! Mercy, O God, to us all, through Him who promised what we ask in *His* name will be done in this body!

Q-4. *What times would be best for our periods of meditation in which we seek to give aid to others?*

A-4. Early in the morning, late in the evening. Or seven in the morning, six in the evening.

Q-5. *What connection must be established with those we are trying to help?*

A-5. As of old, he that would be aided must seek — even as has been indicated. As has been given, let all things be done in order. Seeking, knowing — as ye measure, as ye act in thought, in mind, in heart, in body, and the imaginations of thine self become *materialized* in others’ actions.

Q-6. *How often, and how, should we conduct our group meetings?*

A-6. As often as seemeth well unto thee. Let all do with their might what their hands find to do. As the call comes from others seeking aid through you, then seek aid from the others through

*their* cooperation in bringing strength, power, and the magnifying of *His* name in *their* lives and in others.

Q-7. *Please explain why the Master in many cases forgave sins in healing individuals.*

A-7. Sins are of commission and omission. Sins of commission were forgiven, while sins of omission were called to mind — even by the Master.

Q-8. *How should the group make itself known to those whom it might help?*

A-8. Fear not that thine work will not find an outlet, once there is union of purpose. Has He not said, “Be joyous in that I have chosen *thee*, as *thou* hast chosen me; and ye may be lights in *my* name”?

We are through.

♪ 281-3 ♪

*This psychic reading was given by Edgar Cayce at his office, 105th Street [now 67th Street] and Ocean, Virginia Beach, Va., on December 3, 1931, at 3:35 p.m., in accordance with a request made by those present: Edgar Cayce; Gertrude Cayce, conductor; Gladys Davis, steno; Minnie Barrett, Florence Edmonds, Edith Edmonds, Fannie M. Freeman, Mildred Davis, Hugh Lynn Cayce, C. W. Rosborough, M. L. Rosborough and M. L. Black.*

Mrs. Cayce: You will have before you the healing group gathered here in this room. Because of our desire to carry on Thy work in accordance with Thy will, we seek at this time a clearer understanding of the healing forces and their interaction through us as members of this group. Please explain to us that which we need at this time in carrying forward this work.

Mr. Cayce: Yes, we have the group here, as a whole, as individuals. In seeking to be a channel of blessing to others through such a group, well that individually all self-condemnation be laid aside, that self be wholly free in that source of power as would bring hope, faith, confidence, and *healing* to those who seek through this channel to be made more aware of His love in their lives. Not in arrogance by any one; rather seek through meditation, singleness of purpose, to be guided in that channel in which each may *be* a channel of blessing to those who seek.

In this manner may ye know the way; for, as has been given, "I go — and the *way* ye know." The manner in which each may know they are *in attune*, is the ability to feel that consciousness of the sincere desire *within* to *be* a blessing, a channel, to some one.

Ready for questions.

Q-1. [2124]: *What is the name of my healer?*

A-1. That name above every other name! As that name, named by self, brought healing in the physical self in an experience, so may self — by holding, attaining, gaining that consciousness of the indwelling and communion of that selfsame Spirit — bring aid, bring help, bring hope and *faith*, to another.

Q-2. *In healing, is it not paramount to have the body in perfect physical condition?*



A-2. One must raise self to that consciousness of a physical perfection in spirit, to give the proper attitude or concept to another. *Doubt never accomplished anything!*

Q-3. *Will I ever be able to diagnose ailments, and what spirit will give this to me?*

A-3. Will the body-consciousness intend or desire, that may be a portion of the entity's work. This will be accomplished by a unison of cosmic or universal forces, as here. This may be raised in *anyone* that so *cleanses* their *own* physical consciousness, or raises the vibrations of their own physical bodies, *to* that attunement that brings *healings* to others; for, as has been given, "Who healeth all thine infirmities? Who bringeth the hope, the abounding forces of love, in thine life?" As has been given, "Though I give my body to be burned and have not love, it profiteth me nothing. Though I may be able to interpret, though I may prophesy, though I may *bring* that faith so as to remove *mountains*, and have not *love*, it is *nothing!*" Then, first know what love meaneth, "for God so *loved* the world that He gave His Son, that we *through* Him might have life, and have it more abundantly. From the abundance of the heart the *mouth* speaketh." Thoughts *are* deeds, and as their currents run bring either those of *miracles* or crimes. As He purged His own life, so may *we* purge *our* lives that they may be one *in* Him, and as He laid His hands on many, so may the healing *from* self be to many, wilt thou *believe* and ask in *His* name. *Be* thou, then, the sturdy, staunch guide *to* many, as thou wert in days that were counted as but naught!

Q-4. [1993]: *As a leader of prayer, what should I study to make myself approved unto Him?*

A-4. Fourteenth and fifteenth of John. "In my Father's house are *many* mansions. I go to the Father, and what ye ask in my name, believing, so shall it be *unto* thee." *Ye* have believed, for *ye* have seen! *Blessed* are they that *believe* who have *not* seen. *Ye know* the way; *ye* may guide others!

Q-5. *Might we, the healing group, receive a message at this time from the Master, how He would have us begin our work?*

A-5. This message may be read, as was given by Him, in

that as has *just* been given; for "He that seeks through some other channel *denies* that thou art my beloved Son! Hear ye Him!"

Q-6. *There comes to me so often the desire for the group to tarry together as the Disciples did in the upper room. Is this coming from the subconscious mind, or is it a message for the group? Please explain.*

A-6. As has been given, "Tarry ye one *with* another. Tarry ye, and ye shall be imbued with power from on high." In this the entity finds much of that as has been experienced in the associations of self with those who sought for that expression of love in a *definite* manner. So *would, should*, the body, the entity, insist — and those who cannot may depart. *Remember*, there were oft those not in the upper *room* that *were* of the healing group, of the ministering group, of the preaching group, of the teaching group — yet all received that they sought for, and were *willing* to be shown the way!

Q-7. *Please interpret my dream of Sunday afternoon, Oct. 25, 1931, in which someone came and asked for a healing. While healing, I was told to heal as Peter did. During the healing I experienced what I thought was the grip of death.*

A-7. In this experience there comes to the entity that of the decided differentiation between that some people call destiny and that as making self *one with* the Father; for while Law is Love, Love *is* Law — and as healing is the contradiction of many man-made laws, and in line with, and contradictory to, laws that are universal, the last to be conquered is death itself. Overcome, even as *He* overcame. [See 281-7, A-13] So the injunction, heal even as Peter, that "In *His* name may *this* be done. In *His* name give I thee that sought." He *is* the law. He *is* the destiny. He *is* the love. Hence, this consciousness of His presence must be the basis of all healing; for "Be not afraid, it is I" must come *to* the group, as they make their selves *one* in purpose.

Q-8. [560]: *Will the Forces please outline the form of letter that should be sent to those desiring our aid, that we may do things in decency and order?*

A-8. There should be outlined that there must be the whole-

hearted cooperation upon the part of those desiring aid, and that insofar as their individual consciousness may be raised in Him, through the cooperative forces of the group as they pray *with* them, may receive that being sought. Their full name, their address, their periods of meditation, should be concordant with those seeking to aid; this also given, see? Then the group may name, or may call itself by that that seemeth to express that as is desired to be accomplished in the efforts of those seeking to be an aid for others, or the *helpful* group, the *aiding* group, the *glad* group, of *whatever* body physically that the group represents — see?

Q-9. *Why do I feel a hesitancy in repeating, and pleading for one who has asked for aid? I feel I should ask in His name, believing it will be done.*

A-9. Ask *only* in His name, believing, and it shall be done! This an outcome, or the result of self's own development, and — as given in the beginning — let *no* one come condemning *themselves* for that that is within them! but let no one come in arrogance as to that that's necessary for another to reach that *same* attunement! *Physically*, there may be an illustration in this: Attunements on any of the radios may be *somewhere near* the same point, but no two will *ever* be in exact same ratio! for their *positions* alter that, even when sitting side by side! So, individuals attuning their soul-consciousness to the divine within must attune according to their *own* development one in another! but *condemn not*, that ye be not condemned! Find *good* in all! If thou cannot speak well, speak not at all! — and think not at all! for thoughts *are* deeds. As ye act, let that gladness of purpose as may be *one* in all, be that that rules, or is guided by Him that rules. Rule not in the sense that "Here's a line and it must be hewed to, irrespective of consequences or of conditions!" for He is *also* a God of mercy — *mercy* — that makes us *all* akin, in that he that would have mercy shown *must* himself be merciful!

Q-10. *Being named and called to be a healer, in what way and manner will I be able to heal?*

A-10. In the manner that, as those are *called*, the self will be able to guard and guide as it is accomplished. Even as self chose

to be the one as looked after detail, so in this be thou the one as looks after the *little* things, that will make it possible for the group to *be* healers to those that seek. As *is* brought to self that necessary for the *accomplishing of* this, so does *healing* arise.

Here, let's analyze healing for the moment, to those that must consciously — as this body — see and reason, see a material demonstration, *occasionally* at least! Each atomic force of a physical body is made up of its units of positive and negative forces, that brings it into a *material* plane. These are of the ether, or atomic forces, being electrical in nature as they enter into a material basis, or become *matter* in its ability to take on or throw off. So, as a *group* may raise the atomic vibrations that make for those positive forces as bring divine forces in action into a material plane, those that are destructive are broken down by the raising of that vibration! That's *material*, see? This is *done* through *Creative Forces*, which are God in manifestation! Hence, as self brings those *little* things necessary, as each is found to be necessary, for position, posture, time, period, place, name, understanding, *study* each, and assist each in their respective sphere. So does the *entity become* the healer.

Q-11. [69]: *Please explain the message given to me in the healing, when it says, "there are many considerations to be given in this entity's preparation for this particular phase of work, as the association of the individual, as an individual, with members of the group."* [281-1, A-1]

A-11. Just, *much* as has been given may be applied in this direction. As the entity's development is, that there must be raised in each individual that consciousness of the indwelling, or — to put it in material manner — the *superseding of* the Christ Consciousness *in* that matter that would be healed, whether by its injection by those that through cooperation raise such vibrations in an individual, or through that of one individual raising same in *self*. So, all these receive their consideration, as has been given — *to whom ye speak, how ye speak, where, when, and how* — these *must all be* considered, would one *not* become arrogant, would one *not* become self-centered, self-condemning. Self surrendering first, then raise the consciousness that will super-

sede, will overcome — for only in *His* name may the world and its environs be overcome; for, as *He* overcame even death, so may *ye* in *His* name overcome the ills that the flesh is heir to, through its advent into a material world. "I am *not* of this world. *Ye* are not of this world, if *ye* abide in me — but I may only be *manifest* in the material world through thine *own* raising of that consciousness. As I abide in the Father, and ye abide in me, I in ye, ye in me, we may bring that to pass *as ye seek*."

Q-12. *Am I doing my part to bring the promise, "there will be a sign given, an emblem, of self's being raised to the consciousness of healing in the activities of self's own actions"?* [281-1, A-1]

A-12. Keep that promise as has *come* to self, and keep in the way of *cooperating* with others.

Q-13. In what manner shall I feel and see the Christ in the present? [See 281-1, A-1]

A-13. "Lo, it is I — be not afraid."

Q-14. *Please help me to get the understanding.*

A-14. As ye seek, as ye believe — as ye know — comes the understanding.

Q-15. *Why is it that at times my meditation seems unsatisfactory?*

A-15. For ye are *still* in the flesh. *Why* did He, "Father, why hast thou forsaken me?" Even when the world was being overcome, the flesh continued to rebel; for, "When I *would* do good, *evil* is present with me — but, Though I take the wings and fly to the utmost parts of the heavens, Thou art there; Though I make my bed in hell, Thou art there." So, when doubt and fear comes, close thine *senses* to the *material* things and *lose* thine-self in Him. Not that ye shall not be joyous in the things that partake of the pleasures even of life; for so did He — but keep thine consciousness ever alert, ready and willing to be the channel that will make known His love, and *He* will speak with thee!

Q-16. [2112]: *Could Carrie Everett, Colonial Ave., Norfolk, be healed through me? and in what way?*

A-16. By gaining first that sincere desire on the part of Carrie

Everett *to be, want to be, healed!* Then there may be raised within self that that will overcome those destructive forces that are *eating* at the vitals of the physical body.

Q-17. *In what way?*

A-17. By first — there *must* be the *desire*, that can only come within self.

Q-18. *I have four ways of healing. Which shall I use?*

A-18. There must first be the *desire* on the part of Carrie Everett to be healed! You cannot create them, no matter what thou hast! *God* cannot save a man that would *not* be saved!

Q-19. [295]: *Might I have a message from the Master?*

A-19. Would thou set thine self down and not *condemn* thine self, nor find those of questionings in self of others, thou *mayest* receive, even as when, "Thou hast chosen the better part, Mary, for thou savorest of the *Words of Life*, rather than those of the flesh." Keep that! Let not those things that hinder through the desires of the flesh, hinder in the Way.

We are through.