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General Insights on Meditation and Prayer

The Importance of Meditation

(Note: Because of the way in which this reading, given to the original prayer group, specifically addresses the overall topic of this chapter, it has been included in its entirety.)

TEXT OF READING 281-41

This psychic reading given by Edgar Cayce at the Hotel Warner, 34th & Ocean, Virginia Beach, Va., this 15th day of June, 1939, with forty present from outside Norfolk and Virginia Beach area. [The Reading was stenciled from GD's short-hand notes and mimeographed with this heading for use in the Eighth Annual Congress Booklet.] (When Book I, SFG was published in 1942 this reading was included in the chapter on Meditation.)

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Hugh Lynn Cayce, and local members of groups, etc.

R E A D I N G

Time of Reading 4:00 P. M.

GC: You will have before you those assembled here who seek information on meditation which will be helpful to them and others.

EC: In the mind of many there is little or no difference between meditation and prayer. And there are many gathered here who, through their studies of various forms, have very definite ideas as to meditation and prayer.

There are others that care not whether there be such things as meditation, but depend upon someone else to do their thinking, or are satisfied to allow circumstance to take its course—and hope that sometime, somewhere, conditions and circumstances will adjust themselves to such a way that the best that may be will be their lot.

Yet, to most of you, there must be something else—some desire, something that has prompted you in one manner or another to seek to be here now, that you may gather something from a word, from an act, that will either give thee hope or make thee better satisfied with thy present lot, or to *justify* thee in the course ye now pursue.

To each of you, then, we would give a word:

Ye all find yourselves confused at times respecting from whence ye came and whither ye goeth. Ye find yourselves with bodies, with minds—not all beautiful, not all clean, not all pure in thine own sight or in thy neighbor's. And there are many who care more for the outward appearance than that which prompts the heart in its activity or in its seeking.

But, ye ask, what has this to do with Meditation? 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.

How do you accomplish same? How would ye as an individual go about learning to meditate?

For, ye must learn to meditate—just as ye have learned to walk, to talk, to do any of the physical attributes of thy mind as compared to the relationships with the facts, the attitudes, the conditions, the environs of thy daily surroundings.

Then, there must be a conscious contact with that which is a part of thy body—physical, thy body—mental, to thy soul—body or thy superconsciousness. The names indicate that ye have given it metes and bounds, while the soul is boundless—and is represented by many means or measures or manners in the expressions in the mind of each of you.

But there are physical contacts which the anatomist finds not, or those who would look for imaginations or the minds. Yet it is found that within the body there are channels, there are ducts, there are glands, there are activities that perform no one knows what! in a living, *moving*, thinking being. In many individuals such become dormant. Many have become atrophied. Why? Non-usage, non-activity! because only the desires of the appetite, self-indulgences and such, have so glossed over or used up the abilities in these directions that they become only wastes as it were in the spiritual life of an individual who has so abused or misused those abilities that have been given him for the greater activity.

Then, purify thy mind if ye would meditate. How? Depending on what is thy concept of purification! Does it mean to thee a mixing up with a lot of other things, or a setting aside of self, a washing with water, a cleansing or purifying by fire or what not?

Whatever thy concept is, be *true* to thine inner self. *Live* that choice ye make—*do it!* not merely say it but *do it!*

Purify thy body. Shut thyself away from the cares of the world. Think on that as ye would do to have thy God meet thee face to face. “Ah,” ye say “but many are not able to speak to God!” Many, you say, are fearful. Why? Have ye gone so far astray that ye cannot approach Him who is all merciful? He knows thy desires and thy needs, and can only supply according to the purposes that ye would perform within thine own self.

Then, purify thy body, physically. Sanctify thy body, as the laws were

given of old, for tomorrow the Lord would speak with thee—as a father speaketh to his children. Has God changed? Have ye wandered so far away? Know ye not that, as He has given, “If ye will be my children, I will be thy God”? and “Though ye wander far away, if ye will but call I will hear”?

If any of you say, “Yes, but it was spoken to those of old—we have no part in such,” then indeed ye have no part. They that would know God, would know their own souls, would know how to meditate or to talk with God, must believe that He *is*—and that He rewards those who seek to know and to do His biddings.

That He gave of old is as new today as it was in the beginning of man’s relationship or seeking to know the will of God, if ye will but call on Him *within* thine inner *self*! Know that thy body is the temple of the living God. *There* He has promised to meet thee!

Are ye afraid? Are ye ashamed? Have ye so belittled thy opportunities, have ye so defamed thine own body and thine own mind that ye are ashamed to have thy God meet thee within thine own tabernacle?

Then, woe be unto thee—lest ye set thy house in order. For as has been indicated, there are physical contacts in thy own body with thy own soul, thy own mind. Does anyone have to indicate to you that if you touch a needle there is pain felt? Ye are told that such an awareness is an activity of consciousness that passes along the nervous system to and from the brain. Then, just the same there are contacts with that which is eternal within thy physical body. For there is the bowl that must one day be broken, the cord that must one day be severed from thine own physical body—and to be absent from the body is to be present with God.

What is thy God? Are thy ambitions only set in whether ye shall eat tomorrow, or as to wherewithal ye shall be clothed? Ye of little faith, ye of little hope, that allow such to become the paramount issues in thine own consciousness! Know ye not that ye are His? For ye are of His making! He hath willed that ye shall not perish, but hath left it with thee as to whether ye become even aware of thy relationships with Him or not. In thine own house, in thine own body there are the means for the approach—through the desire first to know Him; putting that desire into activity by purging the body, the mind of those things that ye

know or even conceive of as being hindrances—not what someone else says! It isn't what you want someone else to give! As Moses gave of old, it isn't who will descend from heaven to bring you a message, nor who would come from over the seas, but Lo, ye find Him within thine own heart, within thine own consciousness! if ye will *meditate*, open thy heart, thy mind! Let thy body and mind be channels that ye may *do* the things ye ask God to do for you! Thus ye come to know Him.

Would you ask God to do for you that you would not do for your brother? If you would, you are selfish—and know not God. For as ye do it unto the least of thy brethren, ye do it unto thy Maker. These are not mere words—they are that as ye will *experience*—if ye would know Him at all. For He is not past finding out; and if ye will know Him, tune in to Him; turn, look, hope, act in such a way that ye *expect* Him, thy God, to meet thee face to face. “Be not afraid, it is I,” saith He that came to those seeking to know their relationship with their Maker. And because He came walking in the night, in the darkness, even upon the waters, they were afraid. Yea, many of you become afraid because of the things that ye hear—for ye say, “I do not *understand*—I do not *comprehend*!” Why? Have ye so belittled thyself, thy body, thy mind, thy consciousness, that thou hast seared, that thou hast made of none effect those opportunities within thine own consciousness to know thy Maker?

Then, to all of you:

Purify thy body, thy mind. Consecrate thyself in prayer, yes—but not as he that prayed “I thank Thee I am not like other fellows.” Rather let there be in thy heart that humbleness, for ye must humble thyself if ye would know Him; and come with an open, seeking, contrite heart, desirous of having the way shown to thee.

And when thou art shown, turn not thy face the other way; but be true to the vision that is given thee. And He will speak, for His promise has been “When ye call I will hear, and will answer speedily.” Then, when He speaks, open thy heart, thy mind to the opportunities, to the glories that are thine—if ye will but accept them through that attuning through meditation of thy consciousness, thy desire to the *living* God; and say and live within thyself as He of old gave, “Others may do as they may, but as for me, I will worship—yea, I will serve the living God.”

He is not far from thee! He is closer than thy right hand. He standeth

at the door of thy heart! Will ye bid Him enter? or will ye turn away?

Additional Insights Given to the Original Prayer Group Reading 281–13

When an individual then enters into deep meditation:

It has been found throughout the ages (*individuals* have found) that self-preparation (to *them*) is necessary. To some it is necessary that the body be cleansed with pure water, that certain types of breathing are taken, that there may be an even balance in the whole of the respiratory system, that the circulation becomes normal in its flow through the body, that certain or definite odors produce those conditions (or are conducive to producing of conditions) that allay or stimulate the activity of portions of the system, that the more carnal or more material sources are laid aside, or the whole of the body is *purified* so that the purity of thought as it rises has less to work against in its dissemination of that it brings to the whole of the system, in its rising through the whole of these centers, stations or places along the body. To be sure, these are conducive; as are also certain incantations, as a drone of certain sounds, as the tolling of certain tones, bells, cymbals, drums, or various kinds of skins. Though we may as higher thought individuals find some fault with those called savages, they produce or arouse or bring within themselves—just as we have known, do know, that there may be raised through the battle-cry, there may be raised through the using of certain words or things, the passion or the thirst for destructive forces. Just the same may there be raised, not sedative to these but a *cleansing* of the body.

“Consecrate yourselves this day that ye may on the morrow present yourselves before the Lord that He may speak through *you!*” is not amiss. So, to *all* there may be given:

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!

When one has found that which to self cleanses the body, whether from the keeping away from certain foods or from certain associations

(either man or woman), or from those thoughts and activities that would hinder that which is to be raised from *finding* its full measure of expression in the *inner* man (*inner* man, or inner individual, man or woman, meaning in this sense those radial senses from which, or centers from which all the physical organs, the mental organs, receive their stimuli for activity), we readily see how, then, *in* meditation (when one has so purified self) that *healing of every* kind and nature may be disseminated on the wings of thought, that are so much a thing—and so little considered by the tongue that speaks without taking into consideration what may be the end thereof!

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. It is when the thoughts, then, or when the cleansings of *group* meditations are conflicting that such meditations call on the higher forces raised within self for manifestations and bring those conditions that either draw one closer to another or make for that which shadows [shatters?] much in the experiences of others; hence short group meditations with a *central* thought around some individual idea, or either in words, incantations, or by following the speech of one sincere in abilities, efforts or desires to raise a cooperative activity *in* the minds, would be the better.

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