

Gifts of Healing

by

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At six-thirty on the morning of August 8, 1951, the ringing of the telephone awakened one of the members of the Association's Prayer Group. Mrs. Y. was on the phone, asking if anything might be suggested from the Edgar Cayce records which would help her daughter who had been suffering for twenty-four hours with an intense headache. Hypodermics given by a physician had brought no relief.

"My daughter is almost crazy with pain," Mrs. Y. said. "This headache seems deep inside her head."

The prayer-group member suggested a hot water bottle for the girl's feet and a Glyco-Thymoline pack on the temples. A promise was also made that prayer would be offered at once.

At 7:30 A.M. the group member had the following experience: "As I was praying, I suddenly felt as if a light had burst inside my head and many bright sparks of radiations were going out from it in all directions."

A half hour later, at 8 o'clock A.M., Mrs. Y. telephoned to say that her daughter was easy, and had gone off to sleep.

Was this simply coincidence? Did the hypodermics finally take effect—or were the hot water bottle and Glyco-Thymoline pack effective? Or did the prayer have something to do with the help Mrs. Y.'s daughter received?

In a much more serious situation, Alexis Carrel asked this same type of question as he stood beside the stretcher of Marie Bailly at Lourdes and watched her healed of tubercular peritonitis. He vividly describes this scene in his book, *The Voyage to Lourdes*. We quote just a few lines here.

Lerrac (Carrel spelled backwards) felt as though he were going mad. Standing beside Marie, he watched the intake of her breath and the pulsing of her throat with fascination. The heartbeat, though still rapid, had become regular. This time, for sure, something was taking place.

"How do you feel?" he asked her.

"I feel very well," she answered in a low voice. "I am still weak, but I feel I am cured."

In the closing chapter of this book, Carrel suggests certain standards of thought which might well be made the goal of those who seek to explore and use the mysterious powers of the mind and spirit. He says:

Those who study abnormal phenomena cannot have the kind of certainty found in laboratories where they work with absolutely accurate instruments that give them recordings on tangible substances.

They must discount all preconceived ideas, neither putting their faith too lightly in what they are examining, nor letting themselves be led into error by misguided

prejudice and falsehood. They must mistrust the fanaticism of well-meaning people. They must, moreover, have the courage to challenge all prejudice, religious and antireligious; and face the contempt and lack of understanding of the so-called enlightened. They must be ready to pursue boldly the goal they have set themselves, in spite of all obstacles.

No research should be abandoned just because it presents difficulties, or because it is neglected or scorned by the learned men of the time.

The cures we scientists are studying are denied on the one hand and, on the other hand, held to be supernatural. But they cannot be denied until they have been examined. That is the role of science.

In *The Reach of the Mind*, J. B. Rhine touches this matter when he says: “. . . in the field of religion and out of it, people are asking about the role of ESP in prayer.” Dr. Rhine mentions Gerald Heard’s *A Preface to Prayer*, Dr. Frank C. Laubach’s *Prayer* and Aldous Huxley’s *The Perennial Philosophy*. Dr. Rhine then goes on to say:

The research in parapsychology, even now, touches other great issues of religion. If the mind of man is nonphysical, it is possible to formulate a hypothetical picture of a nonphysical system or world, made up of all such minds existing in some sort of relationship to each other.

This leads to speculative views of a kind of psychical oversoul, or reservoir, or continuum, or universe; having its own system of laws and properties and potentialities. One can conceive of this great total pattern as having a transcendent uniqueness over and above the nature of its parts, that some might call its divinity.

The Edgar Cayce Prayer Group

General group-study of the Edgar Cayce records began in September of 1931. Nearly a month later, Edgar Cayce had a dream in which seven of the seventeen study-group members were indicated for a special group to study prayer and meditation for healing. In the dream, one of the seven was designated as a leader, another as an interpreter of the needs of those requesting help; and definite periods of each day were indicated for prayer.

When the next group reading was given, the following question was put to Edgar Cayce: “Are the seven presented to me, to be the healing group, or was this emblematical?”

The answer was: “This is both emblematical and, in fact, the particular portion of the group that should begin activities along this definite line and in this manner; aided by all who may seek or desire to become a part of same. These are to be leaders in their respective places and times. . .” (No. 262-2)

This smaller group of seven, known as the Prayer Group, received sixty-two special readings from Edgar Cayce, as a group. The first reading was given on October 5th, 1931 and the last one May 14, 1944. Included in these special readings are those on the Book of Revelation, and on the endocrine glands. Other readings given for the group consist of questions and answers for guidance as members of the Prayer Group learned how to use prayer in healing others¹.

Quotations for this article have been taken from readings answering the questions of a general nature. No material is used here from the readings on the book of Revelation or on the endocrine glands.

This is not a medical report of cases which have been cured by prayer, nor is it a statistical analysis of case histories. It is true that the files kept by the Prayer Group Secretary contain many letters and reports from those who claim to have been helped. We cannot, therefore, ignore the results of this group's work. As with any other work in this field of inquiry, results speak more authoritatively than words, and the Bible says "By their fruits ye shall know them." Hence a short section of this article will be devoted to such records of help. Also, some case histories will be cited later, to illustrate the effectiveness of suggestions given in the readings.

The primary object of this study, however, is to arrest your attention and to provide you with suggestions which—used consistently—will enable you to bring into focus this power of the mind and spirit in your own life. A personal experience will be more valuable to you than reading a hundred case histories.

Group Karma

In the first reading given for the Prayer Group, we find the concept of reincarnation explained in relation to groups. The question was asked as to why this particular group of seven was drawn together for such a purpose, and the following reasons were given:

1. Healing ability was good karma for several members of the group.
2. Some members of the group had worked together in past lives, cooperating toward a common goal.
3. Some of the seven had been healed by prayer in a previous life. Innately, they understood spiritual healing.
4. Some members had worked with Edgar Cayce in a previous experience.

Summarizing the reasons, the reading stated: "These would be fitting themselves, by having one purpose in common, to be a manifestation of His love in this particular experience. For as each fits herself in each respective niche to show forth this ideal, this

¹ See *That Ye May Heal*, A.R.E. Press

purpose, this aim; these are designated as a group, to lose themselves in love and service to others.” (No. 281-1)

While we cannot pause here for a long discussion of group karma as such, we cannot ignore the premise on which this group’s activity was undertaken. To put it in different words, we might say that *when an individual obeys the spiritual law which he knows*, he will be drawn into the very environment and opportunities which make possible his greatest spiritual growth.

This seems to be a law and as such it becomes operative at the non-physical level, before birth; then continues into everyday affairs: vocations, avocations, friends, opportunities of many kinds. And if the innate development is stored within your soul memory, there will be a natural response when you begin the study of spiritual healing, alone or with a group.

Theory of Healing

In some of the early readings for the Prayer Group, we find explanations of the basic theory of healing through prayer. Let us examine a few of these statements:

Each atomic force of a physical body is made up of the units of positive and negative forces that bring it into the material plane. These are of the ether, or atomic forces; being electrical in nature as they enter into a material basis—or become like matter, with its ability to take on or to throw off.

So, when the group raises the atomic vibrations that make for the positive forces which bring divine forces into action in a material plane; those forces of a destructive nature are broken down by the raising of the vibration. That’s a material (explanation), see? The raising is accomplished through Creative Forces which are God in manifestation. Hence as self brings to bear those little things necessary—as each is found necessary—such as position, posture, times, periods, places, names, understanding; study these, and assist with each in its respective sphere. So does the entity become the healer. (No. 281-3)

This explanation points to the electrical nature of the positive and negative forces constituting the cell, and seems to say that prayer will speed up the positive motion within the cell structure—thus nullifying the destructive influences. Here is another extract which goes even further along these lines:

As given, much has been accomplished in the minds, the hearts and the souls of many. For in unison of purpose comes strength, that enables those to whom such thought is directed to become more and more aware of that Consciousness.

This may be illustrated in such manner: Life, or God, is in its essence Vibration. Then since physical beings are a portion of that Life, that atomic force, the question

becomes that of the way in which such awareness, such Consciousness of that Vibration, may be brought.

Sight, hearing, taste, speech, in the physical body, are but alterations of Vibrations—attunements of portions of the body's physical consciousness—a becoming aware of vibrations of things from within or from without. Hence an individual may not hear the prayer or the thought sent by one whose attunement is not sufficient to raise the vibration; but a combined effort—as we have in a group—may raise that vibration to such an extent that an awakening may come by the very *continuation* in the direction of the Spiritual Forces. Even so does the small drop of water wear away the hardest stone. (No. 281-4)

If we reduced this passage to a few words, could we not express it thus: Prayer—continued prayer—by a group provides a stronger force than could be accomplished by one individual; and it brings an awareness of the Creative Power within to one who is ill in body or mind.

Emphasis on the Christ

The next extract sounds a warning which is repeated again and again in the readings, in a variety of different ways. Credit for healing must be given to the Creative Power within. Healing power flows *through*, does not reside *in* any person. How easy it is for us to make a mistake and say, “Peter healed the lame man”—“Mrs. D. is a gifted healer!”

Learn that the things which acquaint self with the Divine Forces that are Creative, *are of His making*. So let healing be accredited to His force, wholly and entirely—even in self, even in him who is healed.

These are the First Principles, the First Causes: all Life is in Him, and self only assists the one seeking, that he may become aware of that Consciousness from within. For the Kingdom with all its attributes is within and from within. As ye pray and meditate in Him, so the consciousness is aroused or awakened in the experience of another, that healing may come. For Virtue—that is understanding—must flow out of self, if healing is to be accomplished in another. (No. 281-10)

A careful study of the readings on healing reveals a focus on Jesus who became the Christ through His attunement with the Father.

Then as the Forces are raised in self, *know without doubt* that there are His protecting influences—able, willing, capable. Know that they will aid in that direction in which such vibrations or influences are raised, to aid those individuals to whom they are directed, even by the spoken word.

For as may be seen and as is understood by many: the unseen Forces are the active Forces, the active Principles. What becomes a manifestation is that which has been *acted upon* by those unseen Forces and Influences. What then produces the

manifestations? The vibrations to which a body has risen, by attunement of its whole being and inner self, to bring about a consciousness of Divine Force which emanates from Life itself in this material plane.

When sending out such forces, then, be mindful that there be no doubt of their bringing what He sees fit ... 'Not my will, O Father, but Thine be done.' And what did this prayer bring to Him? The cross, the burdens, the crown of thorns. Yet in its essence it also brought those very abilities to overcome death, hell and the grave.

So in raising ourselves to an understanding that His presence is guiding and directing those Influences around the ones to whom we would direct His love (for they have called upon our help); know that His will is being done in the manner in which we direct those Influences to that individual. (No. 281-7)

Prayer for healing must be positive. Let us recognize that the source of the power for healing is open to us through the Christ. As Jesus, He recognized the will of God *above* personal desire. It is true that some healers may heal through magnetic power of the physical body. Others may do so through forces drawn around them. In the readings, however, suggestions for becoming a channel for the healing force focus entirely on Jesus who became the Christ. The emphasis is stated again in this manner:

In its simplest essence or explanation, healing vibration comes by raising the Christ Consciousness in self to such an extent that it flows out of self to the one to whom thou wouldst direct it. As was said by Peter, 'Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.'*

This is an illustration of vibration that heals, as manifested in a material world. What flowed out of Peter? That which was received by knowing that self in its entirety—body, mind and soul—was at one with the Creative Energy which is life itself. (No. 281-7)

This question was asked in one reading: "Does this mean that all of us in the group should hold the same prayer in the same way?" The answer was: "Each in his own way. But let the purpose, the aim, the desire be *one*. For as just given, to some the song of the spheres is necessary for their comfort; to others, the beauties in the sunset on the water. Yet all individuals are acknowledging the power of the Christ inherent in the activative forces of nature—life—material itself. Know nothing but Christ, and Him crucified." (No. 281-8)

And in a later reading, we find this: "In the experience of each, there is more and more of the consciousness of the truth; the crucified Christ manifesting in the lives and experience of others; and the truth as He gave, that 'Ye who seek in my name, believing and acting, keeping those commandments I have given thee, shall ask and receive.'" (No. 281-21)

* Acts 3:6

Law Is Love

In this experience... there comes to the entity a decided differentiation between what some people call destiny, and what comes to pass when one makes oneself one with the Father. For Law is Love, and Love is Law.

Since healing seems in contradiction to many of the man-made laws, but in line with laws that are universal, the last to be conquered is death itself. It is to be overcome, even as He overcame it. So there is the injunction to heal, even as Peter did when he said, 'In His name may this be done. In His name, give I thee that sought.' Then He is the Law; He is the destiny; He is the love. Hence this consciousness of His presence must be the basis for all healing. And the consciousness of 'Be not afraid, it is I' must come to the group, as members make themselves one in purpose. (No. 281-3)

At this point, the distinction is made plain between the action of the Holy Spirit and entities in other states of consciousness; and the following extract further clarifies our thinking:

As has been a warning to all: so encompass self by thoughts of the Christ Consciousness that only what comes from the Throne itself may be the source of that which will guide or direct thee in thy seeking.

The activity of the Holy Spirit, as has been pointed out, is that of designating an individual in the earth for a particular service in the earth; while, on the other hand, a communication which may come from outside forces or entities—even though sent as messengers—is as a relay. Just as many of ye gathered here may receive through these channels that which will aid thee towards awakening to the possibilities and responsibilities within thine own experience. But to experience the very awakening from within, to have the very awareness of being in closer walk with Him—this is more glorious still, and can be known only by those who actually experience it! Both awakenings are wonderful; but one is guided by the spirit of truth, and the other has been relayed to thy consciousness. (No. 281-19)

The Mental Attitude for One Who Would Heal

To be an effective channel for the healing force, one who is working alone or in a group must strive to maintain a constructive mental attitude. Such an attitude conducive to healing cannot be put on like a coat for the meditation period and then let slip carelessly off. It must become a natural posture of the mind, through daily effort and striving.

We summarize here some admonitions given to various members of the Healing Group, when they asked for guidance in their study of healing. This may be used as a

check list in your own preparation. When you prepare the soil of your garden for spring planting, there must be plowing, weeding, new dirt, fertilizer, etc. In like manner, mind “the builder” must be prepared to bring forth good fruit. Here are the admonitions:

1. *“All self condemnation must be laid aside.”* (No. 281-3) Many of us try to stop criticizing others, but forget that self-criticism is equally destructive. It can choke talents, sap energy and dissipate creative drive. An especially vicious kind of self-condemnation is self-pity.
2. *“. . . not in arrogance . . .”* (No. 281-3) Spiritual arrogance is one of the most dangerous forms of egotism. The world is filled with souls seeking help. They flock to the door of any person through whom the healing power begins to flow. At this point, the ego could start to expand: “I healed Mrs. X . . . Many people come to me for help.” These are the little signs of arrogance.
3. *“There must be a singleness of purpose to be a channel of blessing to those who seek.”* (No. 281-3) *“Lose self in love and service to others.”* (No. 281-2) *“Not so much self-development, but rather development of Christ-Consciousness.”* (No. 281-18) This important concept was phrased in many ways throughout the readings given to the group.

Perhaps at this point you ask what other purpose could one possibly have, in attempting to develop healing power. Let us be realistic; for healing power or the pretense of having it has been exploited for money, or power or fame. One does not have to look far into history to find examples of such misuse. The loss of singleness of purpose can produce as much damage at the level of the ladies’ aid society as in the heart of some outstanding mystic.

4. *“One must raise self to that consciousness of a physical perfection in spirit, if one is to give the proper attitude or concept to another. Doubt never accomplished anything.”* (No. 281-3) In *A Search for God*, Book I, we find this definition of faith: “Faith is an attribute of the soul. It is inner spiritual knowledge of the Creative Forces of the universe.”

Faith is the very heart of a positive mental attitude for healing. We recognize the existence of God, but we must also strive to see Him in man himself: able to mold, to change and to glorify every atom of the physical body. In the resurrection of the physical body of Jesus, we have the ultimate healing—an example of the “physical perfection in spirit.”

The concept we must strive to maintain, then, is that “Anything is possible with God.”

5. *“Find good in all. If thou canst not speak well, speak not at all—and think not at all! For thoughts are deeds.”* (No. 281-3)

This is one of the most difficult of all admonitions, for criticism of others has frequently become a habit. What do we look for first in a person? Will power must be exercised in order to direct the mind towards noticing good qualities, talents and habits rather than the negative ones. Will power must also be exercised

to check the thinking or speaking which is not constructive. Clear water will not flow through a pipe clogged with rust and riddled with holes. We desire to be channels through which the healing Forces flow.

6. *“Rule not in the sense that ‘Here’s a line and you must adhere to it, regardless of consequences or conditions.’ For He is also a God of mercy—mercy that makes us all akin. For he who would have mercy shown him must himself be merciful.”* (No. 281-3) Begin work with a person where you find him, and do not require conformity to fixed rules.
7. *“Let not those things that hinder through the desires of the flesh hinder in the Way.”* (No. 281-3)

Only self examination can determine for each one what desires of the flesh might block development of healing power. For some it might be alcohol or sex; for others, simply an extra piece of lemon pie.
8. *“...the awakening to greater abilities, not only to be humble, contrite, and aware of the Forces that bring life itself; but to attune with others in helping to bring that consciousness to many.”* (No. 281-4)

Here is an admonition to learn how to cooperate with others. There is power in group prayer, and in group healing meditations.
9. *“Know that what thou hast found in thine experience is in accord with what thou art seeking through thy ideal.”* (No. 281-3)

To me this is a very interesting suggestion. The admonition to “know thyself” is frequently considered a pretty messy business. This may be because we tend to look for all that is wrong with ourselves, and frequently we may feel an odd kind of pride in what we see. Here, on the contrary, we are bidden to measure our experiences and see how far along the path we have traveled! This can be a helpful and hopeful activity.
10. *“Be not weary in well-doing . . . the only thing that endureth is patience.”* (No. 281-19) *“To be fearful means to doubt—and to allow much to be done by rote... In thine activities, then, be not fearful of results. And because results do not come as quickly as some feel they should, don’t become impatient. Leave the results with Him.”* (No. 281-10) Another reading expressed this same thought in very pointed words. It said that after planting a seed, don’t scratch it up to see if it has sprouted.
11. *“Though ye be reviled, revile not again. Though ye may be spoken of harshly, smile—smile! . . . Not grins, but the smile of understanding.”* (No. 281-9) Here is an interesting differentiation, well worth our analysis. With a grin one can say, “I told you so!”... “So what?” But with a smile one can recognize and condone weakness.

12. *“Keep ever before thee thy ideal in the Christ; for healing, for counsel, for hope, harmony and the peace which comes to all must come through knowledge of the indwelling of His love in the experience of each.”* (No. 281-19)

Here again is a statement of the importance of holding the Christ as an ideal. Through Jesus’ attainment to the Christ Consciousness and His purification of the physical body in the resurrection, a tremendous force was released. This force can flow through those who make an attunement with it, and bring healing to self and to others.

Be cheerful, be joyous, be earnest, be sincere, the readings admonished many times. The long face is not the sign of the one seeking to express the Christ Consciousness and to be a channel for His love and healing virtue.

Personal Decisions to Be Made

Whether you begin the study of prayer for healing, alone or with a group, there are decisions which must be made at the personal level, as in the case of the Healing Group. We will give here some examples of such questions, although there are as many questions as there are individuals undertaking such a study.

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

A. If the body-consciousness so intends or desires, this may be a portion of the entity’s work. It will be accomplished by a unison of cosmic or universal forces, as here. Anyone who so cleanses his own physical consciousness may raise the vibrations of his own physical body to an attunement that brings healing to others. For as has been given, ‘Who healeth all thine infirmities? Who bringeth the hope, the abounding forces of love in thy life?’ And it has also 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 know first 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, they bring either 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 come to many, if thou wilt believe and ask in His name. (No. 281-3)

The question of ability to diagnose was coupled with the idea that it would be done through some particular spirit entity, and the person who asked this question felt that all healing was done through the help of spirit entities. We have already touched on this matter in the section on the theory of healing, where the reading speaks of the Holy Spirit.

Notice that the answer given above refers to “cosmic or universal forces.” Even if these forces are taken to mean the more psychologically acceptable “collective unconscious,” the possibility of attunement for healing is opened up at a higher level than would be possible at the level of any one spirit entity or group of spirit entities.

We must keep in mind, too, that the readings did not recognize death as anything but a change in point of consciousness. Cooperation of entities on other planes would be natural—as natural as the drawing together of “spirits” here on earth, who still have physical bodies. The point being made here, it seems to me, is that the healing force is something that *flows through* “spirits” on any plane, not *from* them.

Q. How can I develop greater control over the mental body during meditation?

A. The more firmly the concept is held that the mental and physical body is protected by the consciousness of the Master who said, ‘I will not leave thee comfortless’; the more completely the physical can be submerged and the greater will be the activity of the spiritual forces in and through the body. (No. 281-5)

This question, as you will notice by its low number 5, was asked early in the Prayer Group’s study activities. Each person will probably find a different solution for the question as to how the physical forces may be submerged, for there is a way suitable for each individual. Anyone may find help, however, in raising the sense of protection just by the thought of the Master.

Q. Just what method should I use in healing?

A. In silence raise the consciousness of those whom the body would aid. (No. 281-10)

Silence has a power all its own. “Be still and know that I am God,” as found in Psalm 46:10.

Q. Should I continue to develop the magnetic power of healing?

A. When doubts and fears have been conquered in self, then press on in this. Without such (conquering), those conditions may be left that oft could become as detrimental to self as to others. There is set in self that ability. Develop it. (No. 281-8)

The magnetic ability referred to in this case involved the laying-on of hands. Doubt and fear seem to be the blocks. The important point to be noted here is the indication of danger in this type of healing, unless cleansing has taken place.

Let us close this section with just one more example of the very personal question—an interesting one that everybody asks sooner or later.

Q. Is it right to try to heal others, when one has failed to accomplish healing in one’s own life?

A. Healing others is healing self. For to give what aids others to reach that which creates the perfect vibration of life in their physical selves—through the mental attitudes and aptitudes of the body—is to bring better understanding to self. Yes, in healing others, one heals self. (No. 281-18)

Special Effectiveness of Group Prayer

Over and over again, the readings emphasize the importance of working together in a group. The readings which we will quote point out the need for bringing together a variety of people, because each one has a different *balance* of creative power. The group then actually creates a kind of magnetic field of force. This total force magnifies the power flowing through any one individual, and establishes a protected area in which it operates.

There are certain forces in each individual which may respond to the Creative Forces in the material world; whether in regard to material things, or healing, or what not. The concerted effort on the part of a group actually accentuates the Force or power that may manifest in or through any individual. (No. 281-5)

‘Where two or three are gathered in my name, there I will be in the midst of them.’ This means whether in thought or in person. Then come together in one mind, as one person, designated as *one*; cleansing self in mind and body to be the messenger, or the channel, for *that one*. Then each one who seeks such aid may be aided, in proportion to the faith of those who seek to help in His name. Thus there is brought the strength of union in a group—rather than in individuals, who may find turmoil in self, as in the saying, ‘When I would do good, evil is present.’ Yet when designated as a channel to aid another, the individual may bring manifold strength—with the consecrated effort on the part of others (in the group). (No. 281-2)

Notice that in the preceding reading one member of the group is suggested as the channel through which the current is to be transmitted. It is possible that certain individuals would be more helpful as senders at times, and at other times as transmitters, in connection with specific kinds of mental and physical problems.

Let us simplify this thought by an example. Say that a group assembles for a healing prayer. One person is appointed as the positive sender for the period. All the others lend their support to this one member of the group. Actually this is what takes place when you see the evangelistic-type of healing before a large audience. In the small group, however, certain members will receive definite guidance as to when they or others should become senders, in respect to specific persons for whom the group is praying.

When the question was asked as to the best time for *group prayer*, the answer given was “early in the morning, late in the evening; or seven in the morning, six in the evening.” (No. 281-2)

“How often should the group meet?” was another question. The answer puts the responsibility for this decision back upon the group. “As often as seemeth well unto thee. Let all do with their might what their hands find to do. As the call comes from those seeking aid through you, then seek aid from the group through their cooperation; to bring strength, power, and a magnifying of His name in their lives and in others.” (No. 281-2)

The question of how to establish relationship with those seeking help was phrased this way: “What connection must be established with those we are trying to help?” The answer was: “. . . He who would be aided must seek . . . Let all things be done in order.” (No. 281-2)

At the next reading, additional information was sought, with this question: “Please outline the form of letter that should be sent to those desiring our aid.” The answer was: “Therein it should be outlined that wholehearted cooperation must be given by those desiring aid; and they may receive that being sought, insofar as their individual consciousness may be raised in Him through the cooperative forces of the group, as group members *pray with them*. Their full name, their address, their periods of meditation should be harmonized with those seeking to aid them. . .” (No. 281-3)

A most interesting distinction is made in the readings between prayer for another person or persons, and prayer for healing.

Q. Please differentiate, in that we are told to pray for others, while on the other hand we are told that there must be the desire on the part of the one to be helped or healed.

A. Prayer for others is like a defense against influences that would hinder. Prayer and meditation—the unison of purpose for healing—are for a help against an offense committed in the body of another; an offense to be overcome or made every whit whole by His cleansing, His forgiving, His life-giving power. (No. 281-9)

Affirmations were suggested for use by those seeking the help, as well as members of the Healing Group. The readings advised that these affirmations be changed every two weeks, and gave a series of them to be used. These may be found in the booklet *That Ye May Heal** and in the Prayer Leaflets, sent monthly to members, or obtained by writing to the Prayer Group Secretary, A.R.E., Virginia Beach, Virginia, 23451.

Preparations for the Group Meeting

* A.R.E. Press

Each meeting of the group was to be approached in a spirit of personal dedication to spiritual purposes. Reading No. 281-20 expressed it thus:

The attitude with which each one approaches such an hour is to be *how much* each may put into it and get out of it, to do good unto others. First then let each one enter into his own inner self and ask for direction, believing His presence will be with thee. For He has promised, 'Where two or three are gathered together in my name, there I will be in the midst of them.' Then let each one consecrate and dedicate that hour, that period, to service for his fellow man; seeking, *knowing*, that His presence will be with thee. When He has directed thy group, who—who—would question same? (No. 281-20)

Another suggestion given was that only those willing to cooperate be present at the meetings. "Best that there be the same manner of exercising the power, as He gave. For oft it was necessary that only the very close be present when healing was to be exercised. Then it is best—though not done in the way of rejecting others—that all be done in decency and order." (No. 281-8)

The readings clearly recognized the variety of individual abilities which were to be developed in the various members of the group. "Not all are pruners, not all are planters, not all are gatherers," reading No. 281-11 stated. "So in applying that which may manifest through members doing such work as presented here, not all are interpreters, nor ministers, nor emissaries; not all are healers, and not all are to be compilers, not all can be managers—and not all are the workers, some must be the jerkers!" (Note the touch of humor here.)

A different phraseology was given in reading No. 281-10: "To some it is given by the laying-on of hands. To others by the spoken word. To some in the silence of meditation and prayer. To others, through coordinating all the forces within, is given the alleviation of physical disturbances in relation to mental-material-spiritual forces within a body. For the quickening may come from without, but the healing must be from within."

The value of wholehearted persistence is stressed again and again. In this reading is found encouragement to persist:

Each one should strive harder to be the channel, so that those seeking in His name may not be disappointed in the manifestations of His love in their lives when they may have become negligent or not in whole harmony with those efforts. This should not cause those striving to lose patience or confidence or hope, in respect to their associates or what is being accomplished. For good is being built into the lives and hearts of all who are striving and trying—desiring and making an effort in this direction.

Then be up and doing with all thy might, that fruits worthy of acceptance may be shown forth in His name. All who strive will gain in proportion to the effort put forth. Remember, in His name anything may be accomplished which is in accord with His law. Hence let His will be done in the manner in keeping with that which He would

have done in this present period. Be faithful and that which is in keeping with His word will come to pass. (No. 281-8)

Meditation

Suggestions for meditation which are given under the heading *Meditation* in Books I and II of *A Search for God** are taken in part from the readings given for the Prayer Group.

The incantation mentioned there is described more fully in the reading for the group; as follows:

Begin with the incantation of the Ar-ar-r-r-r . . . e-e-e-o-o-o . . . m-m-m, and raise these forces in thyself. Those who do such for selfish motives do so to their own undoing. For as has oft been said, the fear of the Lord is the beginning of wisdom. Then wisdom is fear of misapplying knowledge, in thy dealings with thyself and thy fellow man. (No. 281-28)

The readings recognized that all of the practices suggested could be carried too far, especially in the group work. Once when a question was asked about the various techniques—breathing, chanting, etc.—this was the answer, in substance: you are in a material world; you are subject to the laws of this world; when you are moved by the feeling of full accord, use the intonations, the breathing, the posture; but let the feeling be an outgrowth of attunement rather than a purpose for attunement. “For to be of one mind, one purpose and one desire through having a common cause should mean and should bring a unison of thought. If one of the group begins to be moved and all join: wonderful. But do not find fault if all are not in attunement at once. For were all the disciples chosen to go into the chamber of death? Were all chosen to go to the Mount of Transfiguration? Were all chosen to act, when the five thousand were fed?

There you find in the various experiences with the Master, groups or different ones among the twelve taking the leading role—even as you do at the Last Supper, as you do at the Cross, as in the Garden, as on the Resurrection Morn. So, in your meetings, let this be a service of joy. Act in accord with the ideal of helping others. (No. 281-35, A-7)

In the context of group work, consistency was again emphasized. “Tarry ye one with another. Tarry—and ye shall be imbued with power from on high . . . So should the body, the entity, insist and those who cannot may depart.” (No. 281-3)

One member of the Healing Group had frequently been moved by a desire to ask the group to tarry, to wait. The answer above came in response to her question about this

* A.R.E. Press

impression. The reading also pointed out that “As each of these gather, as a body, for aid to another, there will be a message from time to time, from one to another.”

A question was asked about this very statement, and this answer was given: “As the messages come, and those feelings come when the activity of the Spirit is felt within the experience of each individual, be faithful in giving these to others.”

As a result of following this admonition, a great deal of help was possible for members of the group. Each one helped the others in all kinds of ways relating to every phase of life. In any group studying healing, many superficial difficulties will arise which make personal adjustments necessary; but the practical benefits derived from each member passing on help to the others will far outweigh the problems.

Let us close this section with some practical advice for a group, from one of the readings:

Be not as ones who would pry into the affairs of individuals. Be rather the necessary element in others’ experience as they seek to unburden themselves of conditions in their experience. Know more about the things that hinder, or make those who seek afraid; for in the troubled heart come experiences that make for doubts and fears.

Consider that even at the beck and call of the Master—even in His presence—Peter began to sink! So we, in the weakness of the flesh, in the face of doubt and fear, often begin to sink and lose our way. So let there be held by the group as a whole those strengthening influences, that make others to know that, ‘Yea, a prayer is said.’ Let there be seeking, seeking that the faltering one may be made strong in His might, His power.

And remember, all ye, how thin is the veil between the sublime and the ridiculous. Make not thyself absurd or ridiculous in thine own eye, nor yet in thy neighbor’s eye.

Keep in the way that makes for Life—everlasting Life. (No. 281-14, A-3)

Those Seeking the Help

The one seeking His help—whether physical, mental or spiritual help—must first *believe*. We quote below some short extracts from the readings which highlight some of the essential elements of the *believing* mental attitude:

1. Ask only in His name, believing, and it shall be done. For he who seeks through some other channel denies that ‘This is my beloved Son; hear ye Him.’
The consciousness of His presence must be the basis of all healing. ‘Be not afraid, it is I’ must come to the group. . .” (No. 281-3)

2. The individual must use the law of expectancy. Come expecting to receive. And if there is an attitude of expecting that which will bring greater advancement in spiritual, mental and material things, this will come about provided that it is in keeping with better or greater development in soul, mind or body development. (No. 993-4, A-6)
3. Those attuning their soul consciousness to the Divine within must attune according to their own special development—and condemn not others. . . (No. 281-3)
4. Those seeking His help must put aside hate, jealousy, fear, condemnation and doubt. Then putting away doubt and fear, let that mind be in thee which was in Jesus the Christ, as He prayed, ‘Father, forgive them for they know not what they do.’ (No. 281-45)
5. For He stands at the door of thy heart and of thy consciousness; and as He has given, ‘Ask in my name, believing, and it shall be done unto thee.’ What greater promise or greater blessing may come to any soul, than to know that He cares! Yea, that He is mindful of thy petitions, of thy aches, thy pains, thy disappointments, thy sorrows, thy joys, thy exultations. Then stand ye as true friends of Him, who gave His life that ye might have life and have it more abundantly. (No. 281-40)
6. Raise in the inner self that image of the Christ love, of the God consciousness. For this makes the body so cleansed as to be barred against all power that in any manner might hinder. Be thou clean in Him. (No. 281-13)

Some Experiences During Healing Meditations

As the Healing Group made progress with its study of prayer and meditation for healing purposes, various members began having experiences which seemed to indicate a heightening of perception. Information from the readings emphasized that such experiences were not the goals of meditation, but only indications of growing sensitivity. As you will observe, these experiences differed considerably and no two members had exactly the same ones.

- Began to see auras (No. 281-4)
- Cool feeling on forehead (No. 281-5)
- Began to see auras in church and to lose consciousness (No. 281-12)
- Sensation in parts of body which were suffering (No. 281-12)
- Body relaxed, head drawn back (No. 281-5)
- Heard a hymn (No. 281-8)
- Pumping sensation in lower spine (No. 281-12)

- Tingling in spine, followed by fullness in head (No. 281-14)
- Sound as of a valve opening (No. 281-35, A-6)
- Plashing of lights (No. 281-22, A-9)
- Seeing an eye (No. 281-18, A-4)
- Experience of identifying self with Christ on cross (No. 281-15, A-10)
- Great variety of dreams presenting answers to questions on healing:
 - hand, cup, spoon (No. 281-6)
 - canaries (No. 281-7)
 - musical notes (No. 281-8)
 - bread (No. 281-4)
- Apparent motion—back and forth, side to side, circular (No. 281-6)
- Sensation of spinning like a top (No. 281-15)
- Name given (No. 281-15, A-11)
- Heard name called (281-12)

These are only samples of some of the experiences which were entered as a part of the record of the group's work, and about which questions were asked in the readings. As the group progressed in its study of the book of The Revelation and the endocrine glands, meanings of the various experiences became more and more apparent. The readings explained them as the rising of the life force within the body, and its movement upward to the higher spiritual centers associated with states of spiritual awareness. The dreams were explained in terms of symbols; such as a warning to present the information slowly (the spoon, hand, cup); and a variety of effects of prayer (the musical notes).

Reports of Healing

Almost from the beginning, individuals for whom prayer was offered reported favorable reactions. Yet there were many experiences which were difficult to understand—especially during the first year of study.

One of these was an epilepsy case in which the response was very slow. Another was the case of a hopelessly crippled child who died soon after being placed on the prayer list. Still another was the individual who improved rapidly and then suddenly lost the improvement.

The readings explained these and many other experiences of the group. The case of epilepsy was one of possession and, as Jesus once said about such a case, required much prayer and fasting. The group was not ready for it.

The hopeless cripple was released by prayer and, in a way, received a healing which the members of the group did not then understand. The person who made progress and then retrograded did so because of loss of patience within the group.

There were many unusual reports of healing, however, and these speak eloquently of the need for further study in this area of human experience. The reports themselves vary from neat, systematic progress reports on serious illnesses to exclamatory statements of emotional exhilaration.

Let us quote details here on two cases of instantaneous healing. Both of these conditions would probably be classified as psychosomatic; however each of the two patients had been under a physician's care, and a number of people were familiar with the symptoms over a period of several months.

Case Number One: Man; Sciatic condition.

Pain in the hip had been almost continuous for four months. Two different physicians had given the patient treatment but had produced only temporary relief. The pain at times was so intense that the patient could not sit still, nor sleep.

In July 1948, he attended a prayer group meeting. His wife asked the leader of the group for help for her husband. No more than ten people were in the room when the group leader asked the patient to sit in a chair in the center of the room. She then placed her hands on his temples and prayed.

The patient reported that he felt nothing; that he was hot, exhausted and resigned—that the “prayer wouldn't hurt”. The prayer leader reported that she saw “a rod revolving in his head and knew that he had been healed.”

The man went home and immediately went to sleep for two hours. When he awoke, the pain was gone and it did not return.

Case Number Two: Woman; Condition of Bursitis.

For several months, this woman had endured severe pain in her right shoulder. The condition gradually became worse, until she was unable to raise her right arm. It became necessary for someone to wash and dress her, and to comb her hair for her. Pain was intense at the slightest movement.

This woman had visited her family doctor who explained that the only treatment would be an operation, if the condition grew worse. On the following day (July, 1948), she went to a meeting of a church prayer group led by the Association's Prayer Group Leader, which was held in the Sunday School room at the church. Ten women were present.

At the close of the meeting, the leader asked the patient to sit in a chair in the center of the circle. She placed her hands on the patient's shoulders and prayed. At the close of the prayer she said, “In the name of our Lord, Jesus Christ, you are healed.”

The patient reported that she felt a distinct shock, like an electric shock, and heat.

The leader said, “Raise your arm.” The patient did this without pain. From that time on, she has had complete use of her arm without pain, and there has been no return of the condition.

It should be remembered that these reports of prayer experiences are not unusual. They are insignificant in comparison with reports which may be collected from any good evangelistic meeting, or from the private records of any good minister. They are

important, then, only because they involve the experiences of ordinary people like you and me, who have worked together in a group to achieve a way of prayer which can be used in their everyday lives.

If there is a power which can turn men from a mad race toward self-destruction, it must be a force which will arise in individual hearts and minds—multiplying by contagion and spreading like fire in a dry bush, from mind to mind, heart to heart. Prayer for healing is such a force.

It is hoped that this brief history of one prayer group's work with this mysteriously beautiful power for healing may help you; that you may begin to dedicate a part of your time and energy for daily prayer.

What is needed for this beginning? A time—a place—and the determination to search for a better relationship with what you call God: a search within yourself, within your fellow man and God manifesting in the universe.

Live the Christ-Life

Now in closing, let us review some of the general admonitions which came at the beginning and the ending of question periods following readings. For there were times when members of the group grew weary; when some lost patience with others; when certain members dropped out because of personal differences or because they had found new paths for study. Whether working alone or with a group, you may find the following statements inspirational and encouraging when you face difficulties of various kinds.

Members of the Prayer Group were admonished to work together toward bringing to others an awareness of the kind of peace Jesus' life exemplified—"The consciousness of being at-one with the Father, in purpose, in intent and in desire." The explanation continued:

Then as each one of the group makes such an effort, in his desire and application of same in his daily walks before men; the group may bring to others more and more of that consciousness that He lives, that He walks and talks with those who seek to have His presence abide with them day by day.

Make His presence a conscious thing in thy conversation and in thy dealings with thy fellow man. For where the heart is, there the activity is; bringing the influence that is so near and dear to thee, to those whom ye meet. Then as ye make the life, the love, the awareness of the Christ-Consciousness in the Father *apparent* in thy daily life; ye will be able more and more to bring that same awareness into the experience of others.

For thoughts are things, and the mind is the builder. If ye fill thy mind with the cares of the world day by day, ye may not in the moment of prayer give the best that

is in thy life. Live the Christ-life . . . even as Jesus gave the new commandment: 'that ye love one another.' (No. 281-39)