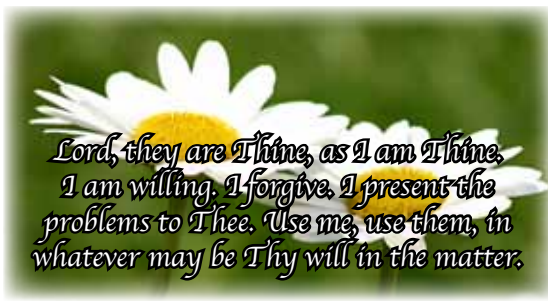




## Loving Indifference

By Jerry Lazarus

I've often wondered why I feel greater love for some than for others—whether they are friends or relatives. I thought a better me would love everyone with the same intensity and enthusiasm. Cayce's insight into the concept of "loving indifference" helped me realize that it is only natural to love some more deeply than others. Further, holding an attitude of loving indifference helps us handle difficult



situations or people so that we are free of animosities, hatreds, intolerance, and other negative emotions.

Cayce told a woman seeking to overcome her anger that "only in loving indifference" could she meet it. He explained: "Not animosity; for this only breeds strife. Not anger; for this only will produce mentally and physically the disturbances that become as physical reactions that prevent meeting every phase of the experience." She was told to keep a helpful and hopeful attitude. (1402-2)

In reading 1472-13, Cayce gave a clear distinction between "loving indifference" and what may be called *reciprocal love*. A grandmother wanted to know: "Why is my love and concern for my grandson [...], so much greater than it is for my granddaughter, [...]?" He told her that these attitudes go back to their lifetimes in Palestine. There, the soul who is her granddaughter was "self-sufficient," and the grandmother held an attitude of loving indifference toward her. But the soul who is her grandson sought her help, counsel, and instruction. This, Cayce said, "brings the greater feeling of response. For, it is a universal and a divine law that like begets like. So, in the present experience, while there is loving, - yet in the one [granddaughter] it might be truly called loving indifference, while in the

other [grandson] it is love that is truly a creative, growing experience in the activities of each."

Reciprocal love is based upon mutual respect, love, and commitment between two individuals who seek each other's help and assistance. In such reciprocity, love grows between individuals. Loving indifference gives us a positive attitude to deal with situations that would otherwise create adverse emotions. This saves us from stumbling blocks or adverse karmic conditions. In practicing loving indifference, no reciprocal love is expressed, but no adversity is created either.

A woman wanted to know what she could do about her strained relationship with a friend. Cayce told her that this condition was caused by "differences of opinion" which gradually resulted in "antagonism" and "may only be melted with loving indifference." He then gave her an affirmation: "*Lord, they are Thine, as I am Thine. I am willing. I forgive. I present the problems to Thee. Use me, use them, in whatever may be Thy will in the matter.*" (1152-2)

With such an attitude, Cayce concluded, "there is no stumbling block, and that becomes then *loving indifference*. For ye have left it in the hands of the Creator, who alone can give life and withdraw it." (1152-2)

In the same reading, Cayce acknowledged that loving indifference was a "contradictory" term, but it implied a truth. He recalled that Jesus demonstrated this principle when the disciples complained to Jesus about strangers healing in His name: "See, these in thy

name heal the sick, cast out demons, yet they gather not with us. Rebuke them." Jesus refused to do so, telling the disciples to leave them alone. The disciples must have been jealous of others' doing works in their master's name. It is this attitude that Jesus was trying to diffuse. [Paraphrasing of Mark 9:38-40; Luke 9:49-50] (1152-2)

If mind is the builder, then loving indifference is an important component in building the Christ mind. Beyond just avoiding any stumbling blocks or adverse karmic patterns, loving indifference creates "constructive experiences." Cayce told a 40-year-old man who displayed quick judgment and temper: "showing a loving indifference to that which is an aversion to the entity will bring constructive experiences for the entity." (1273-1)

The Cayce readings show the broad application of loving indifference:

A businessman asked Cayce, "To develop the Cushman & Wakefield account, how can I overcome the antagonism of Mr. Raby?" Cayce answered: "With that as may be called a loving indifference; that is, in geniality, personality, pleasantness, and while not becoming that of a pest..." (279-16)

Another businessman who wondered how to deal with a difficult coworker was given the same advice: an attitude of loving indifference, "that is, not to hold or to create any activity which would promote animosity, hate, distrust..." (1151-18)

A 29-year-old woman wanted to know if she held the right attitude toward another person. She asked, "Am

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I justified in my dislike for the woman who upsets me so much?” Cayce told her: “Stand rather justified before Him, in thy dealings, in thy judgments, in thy activities. For to think, to act, as if thou art lord or master is to belittle and degrade thine better self.” The best way to handle this situation is to show “more love, more loving indifference...in respect to the individual.” (938-1)

A woman in her mid-50s who had marital problems wanted to know:

“How can I be of greatest help to my present husband? [1205]?”

Cayce answered: “Disappointments and differences have arisen. Do not withdraw, but rather let thy associations be as a loving indifference. Not mindful of the slights and slurs, yet knowing that indeed and in truth as ye sow, so shall ye reap—in thy relationships with him, as well as he with thee. Do to him, under any circumstance, as ye would have him do to you.” (1125-1)

Another woman posed the following question: “What is the basic cause of the hostility, antagonism, and resentment manifested toward me by [1602], and is there anything I can, or should do about it?” The answer went to the heart of the matter: “Should do loving indifference. It arises from misunderstanding... Hence there should be the attitude of no malice to any, no condemning to or towards any, but rather ‘Lord, forgive them, they know not what they do.’” (1472-12)

A man in his late 20s asked Cayce: “What policy should be taken in reference to business affairs with my wife’s family? and to improve harmony between us?” Again the answer was similar to the others: “Let that same loving indifference...remain. Never use harsh methods that will bring self-condemna-

## Questions and Answers

with John Van Auken

**Q:** Thank you for all the good works the A.R.E. performs. My question is about sexual abuse of children. Would every instance be attributed to karma—one “meeting oneself”? I am seeking answers as I was sexually abused when at the age of seven or eight. My counselor is great, she is cut of the traditional Christian cloth. She was made aware of my unorthodox Christian beliefs (belief in the Cayce work) upfront. She has been a great help. In the course of our sessions she asked if I had ever been sexually abused. I admitted I had, my first time ever telling anyone. She asked about how I feel today at the age of 55. I am detached. I feel no hatred toward my abuser. I told her I have forgiven him. That I believe it was a case of me “meeting myself”—reaping what I sowed in a previous lifetime; and that my higher consciousness is aware of why this happened to me. She wants me to write down what I feel about it, in that way I may be able to get in touch with what I may have suppressed for these many years. But I feel nothing—no anger, no hatred, no shame. She wants me to know that I am not to blame.

How may I know for certain if what I believe is in fact true? Is it possible that there is another cause for what I experienced? May the reason that I cannot con-

nect with my “feelings” be that I am correct, and my higher self knows that?

– Anonymous e-mail

**A:** It may be meeting self’s previous actions or it may be another soul’s current misuse of its free will. It may also be a free will choice as a means of helping others with the same issue. Whatever the case, you have forgiven and forgotten, and that is a good thing: “...forget the past. Forget—forgive, and begin where you are. Look not back—remember Lot’s wife.” (3674-1) “Q: What can I do to make up for the blame I feel regarding this? A: ...blame not self. Say, as did the Master on the Cross [‘Father, forgive them for they know not what they do.’ –Luke 23:34], and let it be blotted away: Remember it no more, even as He, the Father, remembers no more. But remember, He can only forget and forgive as we forgive ourselves, as well as others.” (5276-1) Eventually, all will be cleansed and there shall be no more abuse, heartbreak, or suffering, as in Revelation 21:4: “God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”

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tion...Let thine self know thou hast done wisely by doing the proper condition and thing, ever. This will bring harmony in no uncertain manner...This indifference is not ordinary indifference, but loving indifference—that of knowing the heart, the mind, the purpose in self, is correct, and in keeping with that that is progressive in every sense.” (2709-2)

Loving indifference is not a technique; we must genuinely not have any ill feelings toward our oppressors. It is not just plain indifference, but an attitude guided

by love. Mahatma Gandhi understood this truth and wanted to see the [conquered] Colonial British off as friends. When Jesus was on the cross, He prayed for those who crucified Him: “Father, forgive them, for they do not know what they do.” (Luke 23:34) Stephen, the first Christian martyr, was accused of blasphemy and brought before the Sanhedrin, the Jewish coun-

cil, for questioning. His defense enraged his accusers, who decided to stone him to death. While being stoned, Stephen prayed, “Lord, do not charge them with this sin.” (Acts 7:60) These are all good examples of loving indifference.

If we are not sure what attitude to take in a given instance, praying for guidance gives us the necessary wisdom to positively and constructively change our thinking. Such prayers invoke help from a place greater than self. Jesus has promised to help us from anything that troubles us in life, if we have faith and ask. 1

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**Jerry Lazarus will speak at the annual New Year’s Conference Spiritual Resolutions: Keeping Our Soul’s Promises in Virginia Beach, December 29-31.**

