



Rx

Read two verses of
John 14 and call me
in the morning.

Edgar Cayce

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Health

Scriptural Rx

“Prescriptions” in the Cayce Readings

BY JERRY LAZARUS, MA

IN HIS READINGS, CAYCE POSTULATED that there is the dis-ease of the mind as much as there is the disease of the body. If the various supplements, tonics, and other material treatments are medicine for the body, the prescribed scriptural passages are medicine for the ailing mind. In many instances, for healing to take place, certain spirit in the individual has to be corrected—be it the spirit of envy, hatred, self-exaltation, lust, fear, indifference, worry, or anxiety.

If the spirit is the life, mind is the builder, and physical is the result—as the readings state—then merely giving physical treatments where spiritual advice was also necessary would not bring relief or healing. In certain cases when people didn’t heal, follow-up readings pointed out that they had not heeded the spiritual advice as much as they had embraced the physical treatments.

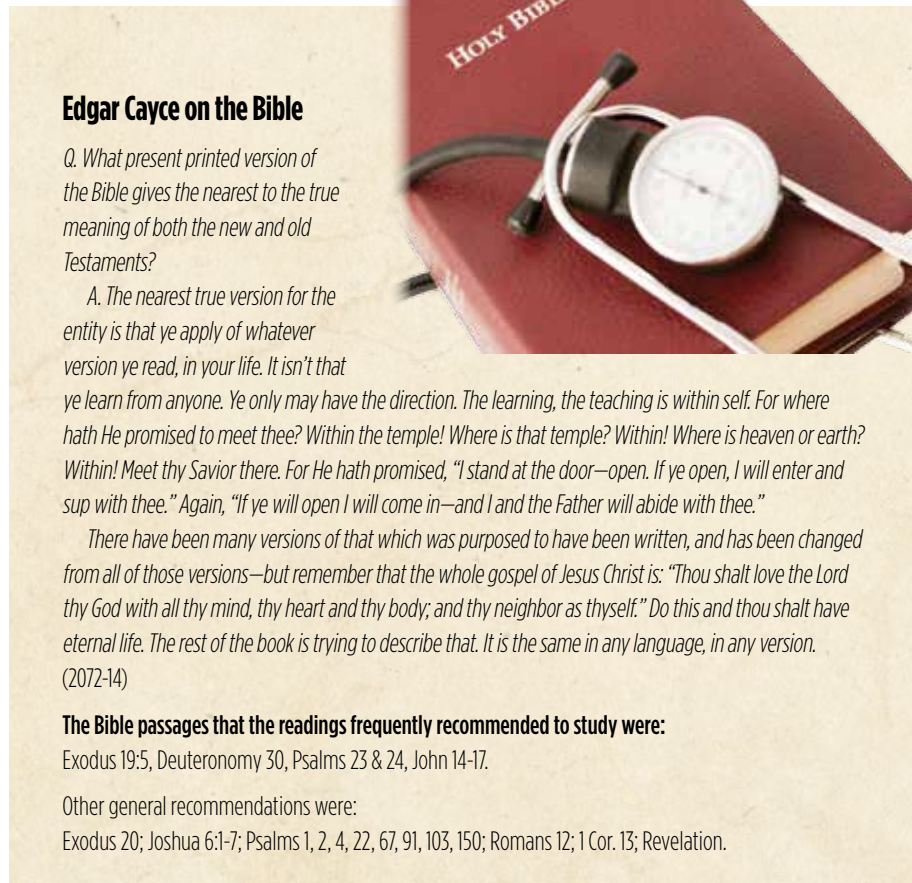
Compared with the physical treatments, the array of scriptural prescriptions that Cayce gave are not as widely known. Taken from almost every part of the Bible, these addressed the mental condition at hand. And they appeared in almost every type of readings: health, business, invention, prayer and meditation, dream interpretations, and others. In essence, these biblical sayings constitute the Christ ideal, which is a set of spiritual laws to be understood and applied by each person. The ideal is the golden thread that runs through the readings.

The biblical passages in the readings came in all flavors: verbatim quotes, paraphrased or elaborated forms, simplified or complex statements, and Old and New Testament passages combined to form one passage. These uniquely composed passages were educational, inspirational, and instructional. They functioned to emphasize a point, introduce a new concept, explain a spiritual precept, kindle hope, or make [one] aware of God’s promises, based on each person’s particular need of the moment. One has to be a student of the Bible to identify certain passages ingeniously embedded into the readings, as these might escape the casual reader.

It's fitting that Cayce was "chosen" to give scripturally-based counsel, which engaged each individual with sensitivity and love. Cayce read the Bible cover to cover once for each year of his life. This vast knowledge, impressed upon his mind even as a child, was directed and amplified by the Holy Spirit while giving readings. Hence, such counsel was more than mere words; it had spirit and power—and it still does for those who study the readings. They are a source that keeps on giving. Such a claim is not far-fetched, for we may find that Paul is of the same persuasion: *"For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance..."* (1 Thessalonians 1:5)

"There's nothing new here," was Cayce's humble statement, for he was simply elaborating, explaining, clarifying, affirming, and interpreting the Bible. The readings do not cater to the sensational, nor do they claim any "secret" or "miracle." Everything a person needs is in plain view, although she may need guidance and help, which will come if she chooses to ask, seek, and knock. The real miracle happens when a person applies a truth within himself, which is a secret known only to him.

The prescribed passages had one common goal: the spiritual development of the seeker. Using the right Bible passage for a given situation is powerful in transforming the mind, resulting in positive changes. From the readings' perspective, we can find our footing in the Scripture, which will aid us in our soul evolution. This premise is theologically accurate. Jesus quoted from 24 out of the 39 Old Testament books, and he quoted 247 passages in his ministry, including Deuteronomy 8:3: *"Man shall not live by bread alone, but by every word that proceeds from the mouth of God."* (Matthew 4:4)—a passage that the read-



Edgar Cayce on the Bible

Q. What present printed version of the Bible gives the nearest to the true meaning of both the new and old Testaments?

A. The nearest true version for the entity is that ye apply of whatever version ye read, in your life. It isn't that ye learn from anyone. Ye only may have the direction. The learning, the teaching is within self. For where hath He promised to meet thee? Within the temple! Where is that temple? Within! Where is heaven or earth? Within! Meet thy Savior there. For He hath promised, "I stand at the door—open. If ye open, I will enter and sup with thee." Again, "If ye will open I will come in—and I and the Father will abide with thee."

There have been many versions of that which was purposed to have been written, and has been changed from all of those versions—but remember that the whole gospel of Jesus Christ is: "Thou shalt love the Lord thy God with all thy mind, thy heart and thy body; and thy neighbor as thyself." Do this and thou shalt have eternal life. The rest of the book is trying to describe that. It is the same in any language, in any version. (2072-14)

The Bible passages that the readings frequently recommended to study were:

Exodus 19:5; Deuteronomy 30; Psalms 23 & 24, John 14-17.

Other general recommendations were:

Exodus 20; Joshua 6:1-7; Psalms 1, 2, 4, 22, 67, 91, 103, 150; Romans 12; 1 Cor. 13; Revelation.

ings quoted again and again, affirming the importance of knowing and living the scriptural truths. The power of the word can heal, for without the Spirit where is life? That's why Jesus said: *"The words that I speak to you are spirit, and they are life."* (John 6:63)

St. Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." (2 Timothy 3:16-17) Cayce's extensive use of Bible passages confirms this assertion.

A 43-year-old woman [Mrs. 2454] asked Cayce the following four questions, and every answer contained biblical passages.

Q. What must I do to be open and receptive to spiritual promptings?

A. As ye would that men should do to you, do ye even so to them. [Matthew 7:12] These, as given, are the premises, the principles, the basis of thy faith, of thy hope, and for becoming conscious of knowing and realizing it must be a choice by self, a purpose from within, an ideal held before self continuously.

The readings affirm that "there are no shortcuts to God," and they do not provide any technique or quick answer. Each soul had some work to do to awaken an aspect of the mind as in this case where the woman was encouraged to practice treating others as she would like to be treated. As an effect of living this spiritual law, she'll come into a new thinking that would open her mind to receive spiritual promptings.

Her next question yielded an answer that paraphrased Paul's writing from Romans 8:38, without any elaboration.

Q. What is it that seems to block the channel at times?

A. As has been so oft, yet so aptly stated, "I am persuaded there is no power in heaven or hell that may separate the individual from the love of God save self."

Why did Cayce give her this biblical passage? If she ponders upon this passage, it will reveal a truth: there really isn't

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anything that stands in the way for those who love God. This scriptural prescription can remove any doubts and put the mind's focus on loving God by treating others as she would like to be treated. It is this shift in focusing the mind from doubts or fears to faith and love that removes any blocks.

She has to consciously choose and make the changes; no one else can do it for her. Every tub must stand on its own bottom since *"each soul answers to that within itself."* (288-36) Quick healing or spoon-feeding would rob the person from her spiritual growth; she has to choose and act from her own free will and determination, awakening new vistas of her mind.

In answering the next question, Cayce slightly paraphrased 2 Timothy 2:15 and combined a part of James 1:27 in the first sentence to his answer.

Q. *How can I be of more help to my husband, [2746]?*

A. *Study to show thyself approved unto God, a workman not ashamed, rightly emphasizing every phase of thy associations and thy experience, and keeping self unspotted from the world. In this way may ye lend the greater aid to thy husband, to thy children, to thy friends. And thus may ye indeed confound the foes of light.*

If she studies this passage prayerfully she may come to know that, by having a spiritual focus, she can become a helpful influence to her husband. And the passage seems to convey that she needs to study herself in relation to the ideal, emphasize living the ideal in all phases of her life, and live a clean (unspotted) life. We may paraphrase part of Cayce's answer and ask: 'Why limit your positive influence to your husband?' With the new focus, her influence can be far-reaching to include her children, friends, and even her foes.

For the next answer, Cayce drew from Proverbs 22:6 and Luke 6:37-38.

Q. *Am I giving my son [2542] the right mental and spiritual guidance for the best development?*

A. *These choices may be made in self alone. The law pointeth out, and who is to be judge of thy purposes, thy aims? He hath given, "Train the child in the way he should go, and when he is old he will not depart therefrom." Put the emphasis in the child's life where it belongs. Make thy judgments as from his own basis of interpretation. Thou knowest his weakness, thou knowest him altogether. Minimize the faults, magnify the*

virtues, as ye would have thy Father-God magnify these in thine own undertakings. "Forgive, for as ye forgive ye are forgiven. And with what measure ye mete it is measured to thee again." (2454-4)

The first quoted passage shows that when parents give proper guidance, they lay a good foundation and set the stage for positive growth and development. Emphasizing faults leads to the opposite outcome. Rather, with a forgiving heart, she should continually magnify the virtues and encourage her child. Whatever is encouraged and magnified will keep growing. And the last quoted passage shows her that her dealings have direct implications on her own life: whatever measure she uses will be used to measure her.

The generous use of scriptural passages in the above reading was the norm rather than the exception throughout the readings. It is not so much that the passages are to be mastered, as much as they are to be studied and meditated upon by the seeker—so as to receive the spirit from on high, applying the passages with wisdom and love—lest they become as a "sounding brass or a clanging cymbal."


A MAN WHO REQUESTED a health reading was told that he first needed to eradicate the resentments he had, directing him to *"do the first things first."* He should start with reading, *"very thoroughly, the 30th of Deuteronomy"* and continue reading and meditating upon it daily. Whether he takes medications, has surgery, or uses medical appliances—in the final analysis—*"it is the activating of the spiritual forces within the body that brings, that must bring, healing."* Then he was told to get daily massages with a combination of peanut oil, olive oil, and witch hazel, in addition to using the radial active (available from baar.com) appliance, to stimulate and equalize energies in the body. (2703-1)

Cayce told a woman that, with her astrological influence of Venus, she could express love in various ways. And he added a word of caution: *"While the entity will find that all love is lawful, of every nature, not all is expedient unto good works."* (1632-3) In doing so, he paraphrased the biblical passage: *"All things are lawful; but not all things are expedient. All things are lawful; but not all things edify."* (1 Cor. 10:23)

In counseling a man, Cayce used three Bible passages in tandem to awaken, warn,

and instruct him: *"Let thy light shine where ye are! Be ye not impatient. For the Lord is not mocked; and whatsoever man soweth, that must he reap. For it is line upon line, precept upon precept, here a little, there a little—and in His own time."* (254-85) The first statement, meant to awaken the man to his spiritual nature, is derived from Matthew 5:16. The sowing and reaping reference, a warning, is from Galatians 6:7 and the last sentence is from Isaiah 28:10. This is a classic example of combining Old and New Testament passages to provide one cohesive counsel.

The "here a little, there a little" instruction from Isaiah 28:10 is found commonly in the readings, which translates to: we can make big strides with small steps; no mighty acts of valor are necessary. It is through simple, day-to-day gestures of patience, forgiveness, or charitable deeds that we grow.

Why is this relevant to us? All these examples indicate the importance of regular Bible study, something the readings encouraged often. It's evident from the readings that for every challenging or difficult condition we face, there's a scriptural prescription. Moreover, to become companions and co-creators with God, we have to put on the mind that was in Jesus. We do this by pondering, praying, and meditating upon scriptural passages—and then applying them. Thus, we are well on our way to becoming companions with God. It's not an easy journey, but it's immensely rewarding for those who have the patience and faith to traverse the Christ path. 

ABOUT THE AUTHOR



JERRY LAZARUS, MA, is a spiritual counselor, author, and speaker. He has a master's degree in religion and meditation, and leads lectures and workshops on meditation, dreams, and other topics. He is a speaker for A.R.E. conferences across the United States. His new book, *Dreams: Listening to the Voice of God, is available at his Web site: jerrylazarus.com*

Jerry Lazarus will present **Edgar Cayce on the Wisdom of Dreams and the Nature of Healing** at the 43rd Annual Mid-South Fall Retreat in Burns, Tennessee, Nov 7-9, 2014. Contact Joan Waddell at 901-830-7485 (joan.are15@yahoo.com or carememphis.org).

