

ARE
PRESS

QUESTIONS 123 & ANSWERS



SELECTED FROM THE BROAD CANVAS OF FINCHES

123 QUESTIONS and ANSWERS

from the

EDGAR CAYCE

Clairvoyant Readings

Research by

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Table of Contents

The Edgar Cayce Readings

*Questions and Answers by General Categories
(Referred by question numbers)*

Antiquity.....	1 through 20
Health	21 through 33
Home, Parents and Children	34 through 37
Life, Death and Eternity.....	38 through 52
Mind	53 through 57
Philosophy.....	58 through 66
Psychic Phenomena	67 through 86
Reincarnation and Karma	87 through 101
Religion.....	102 through 115
Self-Realization.....	116 through 123
Topic Index.....	Pages 63-65

**THE
EDGAR CAYCE
READINGS**

The file of 14,246 psychic readings given by the late Edgar Cayce between 1901 and 1945 is preserved in Virginia Beach, Virginia, in the custody of the Edgar Cayce Foundation, a subdivision of the Association for Research and Enlightenment. The Association itself is a non-profit benevolent organization, established in 1931 to preserve, study and present the Edgar Cayce clairvoyant readings.

An approximate break-down according to subject matter, of the readings on file, indicates that 8,976 physical, 2,500 life, 799 business, 667 dream-interpretation, 401 mental-and-spiritual, 24 home-and-marriage, and 879 miscellaneous readings were recorded. The original stenographic copies of the Cayce readings may be studied on microfilm at the Foundation by recognized scholars or otherwise qualified researchers. Prints of any of the 49,135 pages of the readings can also be obtained by qualified individuals for a nominal fee.

Although at the present time the Association does not sponsor scholars for the purpose of studying the readings, it does encourage them toward this end and stands ready to help them to the limits of its present personnel and facilities.

The reader who is interested in forming an opinion as to whether the source of information contacted by Mr. Cayce was and is reliable will find much evidence presented for his examination in the biography, *There Is A River, The Story of Edgar Cayce*, by Thomas Sugrue. Copies of this book, both hard-cover and paperback, may be obtained from the A.R.E. Press, Virginia Beach, Va.

In regard to the philosophy expressed in the readings, Mr. Sugrue says: "The system of metaphysical thought which emerges from the readings of Edgar Cayce is a Christianized version of the mystery religions of ancient Egypt, Chaldea, Persia, India, and Greece. It fits the figure of Christ into the tradition of one God for all people, and places Him in His proper place, at the apex of the philosophical structure . . ." Understandable, therefore, are the many references made in the readings to former appearances on earth of the individuals examined; the doctrine of reincarnation is a part of their philosophical system and may be encountered in the text of the present booklet.

Antiquity

Q. 1. Can tangible evidence of the existence of Lost Atlantis* be found anywhere in the world today?

As indicated, the records of the manner of construction of same (a solar energy converter described in preceding passages) are in three places in the earth, as it stands today: In the sunken portions of Atlantis, or Poseidia, where a portion of the temples may yet be discovered, under the slime of ages of sea water — near what is known as Bimini, off the coast of Florida. And in the temple records that were in Egypt . . . Also the records that were carried to what is now Yucatan in America, where these stones — that they know so little about — are now . . . being uncovered. (440-5, 12-20-33)

Q. 2. Was atomic energy discovered and used in Atlantis?

(The Atlanteans were able) to build that which could trans-
pose or build up the elements about them, . . . also to use a power to transport them bodily from one portion of the universe to the other.

This was accomplished not only through the use of recently re-discovered gases and other forces, but also through the use of electrical and aeriatic formations; by the breaking up of atomic forces to produce a propelling force for certain means and modes of transportation — as of travel, or lifting large weights, or changing the forces of nature itself. (364-1, 2-3-32)

*EDGAR CAYCE ON ATLANTIS, by Edgar Evans Cayce. Paperback Library, Inc., 1969, also hardback, Hawthorn Books 1969, and ATLANTIS—FACT OR FICTION, by Edgar Evans Cayce, A.R.E. Press.

Q. 3. How long did civilization exist in Atlantis?

As to the highest point of civilization, this . . . would depend upon whether we are viewing from a spiritual standpoint or upon that as a purely material or commercial standpoint. For the variations, as we find, extend over a period of some two hundred thousand years (200,000) — that is, as light years, as known in the present — and . . . there were many changes in the surfaces of what is now called the earth. (364-4, A-1, 2-16-32)

Q. 4. Were there any modes of transportation in Atlantis that our civilization has not yet developed?

Atlantean land, during those periods of great expansion . . . things of transportation; the aeroplane as called today, but then as ships in the air — for they sailed not only in the air but in the other elements also . . . (2437-1, 1-23-41)

Q. 5. Was the continent of Lemuria in the Pacific real or legendary?

. . . Before that we find the entity was in that land now known as the American, during the periods when there were the so-journings of those from the land of Mu, or Lemuria.

The entity was then among the first of those that were born in what are now portions of Arizona and of Utah, and among those that established the lands there for the building up or growing up of that civilization. (691-1, 10-12-34)

. . . With the injection of those of greater power in their activity in the land, during that period as would be called 3000 years before the Prince of Peace came, those peoples that were of the Lost Tribes, a portion came into the land; infusing their activities upon the peoples from Mu in the southernmost portion of that called America, or United States, and then moved on to the activities in Mexico, Yucatan . . . Hence there arose through the age a different civilization, a mixture again.

Those in Yucatan, those in the adjoining lands as begun by Iltar, gradually lost in their activities, and came to be that people termed, in other portions of America, the Mound Builders. (5750-1, 11-12-33)

. . . Before that we find the entity was in that land now known as the American, during those periods when there were the changes that brought about the sinking of Mu, or Lemuria, or those peoples in the periods who had changed to what is now a portion of the Rocky Mountain area — Arizona, New Mexico, portions of Nevada and Utah. (851-1, 1-31-35)

Q. 6. Where was the Garden of Eden?

In the first, or that known as the beginning, or in the Caucasian and Carpathian, or the Garden of Eden — in that land which lies now much in the desert, yet much in mountain and much in rolling lands there. The extreme northern portions were then the southern portions, or the polar regions were then turned to where they occupied more of the tropical and semi-tropical regions . . . (364-13, A-16, 11-17-32)

Q. 7. Did the legendary creatures like satyrs and mermaids ever exist in the earth?

(Regarding the projection of spiritual entities into matter during the early eras when human beings first occupied the earth.) Some brought about monstrosities, as those of its . . . association with beasts of various characters. Hence, those of the Styx, satyr and the like; those of the sea, or mermaids; those of the unicorn, and those of . . . various forms. . . . (364-10, 4-28-32)

Q. 8. Was the rediscovery of scientific principles, said to have been known and used in antiquity, ever anticipated in the readings?

In the period when this became necessary (a gathering of the nations to combat the encroachment of enormous beasts) there was the consciousness raised in the minds of groups, in various portions of the earth, much in the manner as would be illustrated by an all-world broadcast in the present day of a menace in any one particular point, or in many particular points, and the gathering of those that heeded, as would be the scientific minds of the present day, in devising ways and means of doing away with that particular kind or class of menace.

. . . and in this, then, was in that particular plane or sphere that then was in the land which has long since lost its identity

... the ways and means devised were those that would alter or change the *environs* for which these beasts were needed (for balance in natural life), or that necessary for their sustenance in the particular portions of the earth that they occupied at the time.

And this (method of altering the environs) was administered much in the same way or manner as sending out from various central plants that which is termed in the present the death ray — or the super-cosmic ray — that which many are seeking into which will give their lives much, from the stratosphere — or cosmic rays that will be found in the next twenty-five years.

Q. What was the date B. C. of this gathering?

A. 50,722. (262-39, 2-21-33)

Q. 9. How were the huge, prehistoric animals destroyed?

The entity then was among those of that group who gathered to rid the earth of the enormous animals which overran the earth. But *ice*, the entity found — nature, God, changed the poles and the animals were destroyed; though man attempted it in the activity of those meetings. (5249-1, 6-12-44)

Q. 10. Were any descriptions of life in prehistoric times given in the Edgar Cayce readings? If so, give an example.

In the Egyptian (about 10,000 B.C.) ... we find ... the people coming in, or the hills people, using various ways of warfare such as the sling and those projections fastened to beasts; turning beasts loose on the people; trained animals to destroy the enemies of the invaders.

Much of this same training was later seen in the Egyptian hill country, in which animals — bulls, bears, leopards and hawks — were trained to give the warfare against people who would fight these groups.

The modes of transportation were the remnants of past civilization — lighter-than-air crafts, the floating of wood or timbers in rafts and forms of boats, and beasts of burden, and afoot. These were the war channels, see?

Little of carriages or wagons or slides had then been introduced by the invaders — the Egyptian presenting a different standard; transportation being by the wheel and the ox, and the beasts that were trained for domestic service of agriculture and of building. ...

The unearthing of the various tablets, various conditions — or, as would be termed, archaeology — was to the people of that period as much of a science as it is today, see?

(900-277, 11-8-26)

Q. 11. What was the date of construction of the Great Pyramid;* the duration and method of construction?

10,490 to 10,390 (years) before the Prince (of Peace) entered into Egypt ... Was 100 years in construction. Begun and completed in the period of Araaraart's time, with Hermes and Ra ... (It was built) by the use of those forces in nature as make for iron to swim. Stone floats in the air in the same manner. This will be discovered in '58. (5748-6, 7-1-32)

Q. 12. What is the significance of the Great Pyramid of Gizeh?

In the building of the Pyramid, and that which is now called the Mystery of Mysteries: This was *intended* to be a memorial — as would be termed today — to that counsellor who ruled or governed ... in the *material* things of the land.

With the return of the Priest (from exile) it was later (since construction had been stopped) changed so as to represent the relationships of man and the animal world, along with those changes that fade or fall away ... presented in many of the various sphinxes, so called, in other portions of the land — as the lion with the man, various forms of wing, characterizations of various developments. ...

This, then (the Pyramid) holds all the records from the beginnings of that given by the Priest, Arart, Araaraart and Ra, to that period when there is to be the change in the earth's position, and the return of the Great Initiate to that and other lands, for the fulfillment of those prophecies depicted there.

*For details on the Egyptian dynasty said to have constructed the Pyramid, see booklet THE GREAT PYRAMID AND ITS BUILDERS, by Lytle W. Robinson, published by the A.R.E. Press.

All changes that occurred in the religious thought in the world are shown there — in the variations in which the passage through same is reached, from the base to the top — or to the open tomb *and the top*. These (changes) are signified both by the layer and the color and the direction of the turn.

(5748-5, 6-30-32)

Q. 13. Is it true that the location and construction of the Great Pyramid were related to the position of a certain star?

At the correct time, accurate imaginary lines can be drawn from the opening of the Great Pyramid to the second star in the Great Dipper, called Polaris or the North Star. This indicates it is the system toward which the soul takes its flight after having completed its sojourn through this solar system.

In October (1932) there will be seen the first variation in the position of the polar star in relation to the lines from the Great Pyramid. The Dipper is gradually changing, and when this change becomes noticeable — as might be calculated from the Pyramid — there will be the beginning of the change in the races. There will come a greater influx of souls from the Atlantean, Lemurian, La, Ur and Da civilizations. These conditions are indicated in this turn in the journey (symbolical journey of civilization) through the Pyramid. (5748-6, 7-1-32)

Q. 14. What is the significance of the empty sarcophagus found in the King's Chamber of the Great Pyramid?

That there will be no more death. Don't misunderstand or misinterpret! but the *interpretation* of death will be made plain. (5748-6, 7-1-32)

Q. 15. How and when was the Sphinx built?

... data concerning this may be found in the vaults in the base of the Sphinx.

The Sphinx was built in this manner. The excavations were made for it in the plains above where the temple of Isis had stood during the deluge which occurred some centuries before, when this people ... who came in from the North country, took possession of the rule of this country and set up the first dynasty

... and also with the second dynasty of Araaraart, when these buildings were begun.

The base of the Sphinx was laid out in channels; and in the corner facing the Pyramid of Gizeh may be found the wording of how this was founded, giving the history of the first invading ruler and the ascension of Araaraart to that position.

(195-15, 7-8-25)

... some 10,500 (years) before the coming of the Christ into the land. There was first the attempt to restore and add to what had already been begun on what is called the Sphinx, and the storehouse facing same, between this and the Nile, in which records were kept by Arart and Araaraart in that period.

(5748-5, 6-30-32)

16. Are there any important archeological relics in Egypt that have not yet been discovered?

The Hall of Records, which has not yet been uncovered ... lies between or along that entrance from the Sphinx to the temple ... or the Pyramid, in a pyramid of its own, of course.

(2329-3, 5-1-41)

Q. 17. Did the Biblical incident of the Tower of Babel have any basis in fact?

In the one (the experience) before this we find, in the beginning of the prophecy of the earth, near what was then called Babel; and the entity in that of Sitkner, and was in the household of the founder of the building then first begun. This was before the town, afterward called Tower, was built on the same site. (551-3, 4-11-25)

Q. 18. Who were the builders of the ruined monuments at Stonehenge, England?

... in the Holy Land when there were those breakings up in the period when the land was being sacked by the Chaldeans and Persians ... among those groups who escaped in ships and settled in portions of the English land near what is now Salisbury, and there builded those altars that were to represent the dedication of individuals to the service of a living God.

(3645-1, 1-15-44)

Q. 19. Do the readings have any references to conventional medical practice during the time of Christ?

Before that we find the entity was in association with groups which were sent from one portion of the Roman Empire to the other, to check on diseases which were prevalent in portions of the land, and as to how there might be corrective measures taken. (4001-2, 6-28-44)

(From the description of an incarnation at the time of Christ, during which the entity, then known as Cipio, practiced medicine of an external nature):

Disease has changed little — their names, their classifications, much! (2002-1, 9-14-39)

Q. 20. Do the readings contain any data on early Norse explorations in America?

Before this the entity was in the Norse land, and among those who were daring, as the sailors . . . journeying to or settling in the land of its present nativity (America).

. . . In this country there were the settlements in the north-western land; portions even of Montana were reached by the entity — because the entrance then was through the St. Lawrence, through the lakes.

Q. Is there any evidence to be found now in this country that might prove it?

A. They have just been uncovered by a recent expedition there in Wisconsin . . . among the knives and stones that were found. . . . (2157-1, 3-27-40)

The entity came into the northeastern coast of this country, being among the *descendants* of the Norse peoples who first landed and settled there.

Being strong, physically, the entity gave much aid in establishing the forts and outposts of those who later joined with the people, in the country south from there, who were known as the Mound Builders. (583-3, 8-9-25)

Health

Q. 21. Which is the most effective school of medicine?

. . . there is good in all methods, and they have their place. But from whence comes the healing? Whether there is administered a drug, a correcting or an adjustment of a subluxation, or the alleviating of a strain upon the muscles, or the revivifying through electrical forces — they are one. And the healing comes from within! Not by the method does the healing come, though the consciousness of the individual is such that this or that method is the one that is more effective in the individual case in arousing the forces from within. (969-1, 8-6-35)

First of all, know this: Not palliatives, but healing that is sincere, of whatever nature — whether spiritual, magnetic, mechanical, allopathic, electrical or thermal — to be of real aid for the body, must bear the imprint or stamp of the universal or Divine. No matter in what sphere or plane a soul may find itself, this law is ever the same!

Constructive influences can only emanate from good. Good can only emanate from God. Hence, that which may be healing in every nature, any nature, can only come from one source.

Palliatives may be injected for a time — but half a truth is worse than a whole lie, for it deceiveth even the soul!

(336-1, 5-24-33)

Q. 22. Is physical illness the consequence of sin?

That brought into materiality is first conceived in spirit. Hence, as we have indicated, all illness is sin; not necessarily of the moment, as man counts time, but as part of the whole experience (of the eternal soul). (3395-2, 1-15-44)

Q. 23. What part does a spiritual attitude play in healing?

The closer the body will keep to those Biblical truths, and the greater dependence on the abilities latent in self, through trust in spiritual things, the quicker will be the response in the physical body. For all healing, mental and material, is attuning each atom of the body, each reflex of the brain, to awareness of the Divine that lies within each atom, each cell. . . .

These adjustments are merely to attune the centers of the body with the coordinating forces of cerebrospinal and sympathetic systems. Thus the body is purified or attuned so that it in itself, and nature, do the healing. (3384-2, 1-22-44)

Q. 24. Has the physician a duty to his patient other than attempting to restore health?

. . . For thou (a physician) hast found and will find that when the goal (physical healing) is attained, the ideal has faded; and little has been accomplished of a lasting or definite value.

Not that the efforts have not and do not bring help and aid to many; but even when aid is given to the sick or the suffering, or the mentally disturbed, unless these be relieved or eased or set aright for some definite purpose, that has its basis or foundation in the Creative Forces, or is of a spiritual import, what good has been accomplished? Thy efforts become then as good seed sown upon the stony ground . . . For thy work, as thou hast given it, is founded on temporal things.

. . . Rather put thy ideal in those things that bespeak the continuity of life, the regeneration of the spiritual body, the revivifying of the temporal body for spiritual purposes — that the seed may go forth even as the Teacher gave, “Sin no more, but present thy body as a living sacrifice, holy, acceptable unto Him, for it is a reasonable service.” (969-1, 8-6-35)

Q. 25. Can the physical body be regenerated and repurified?

This is a matter of the form of consecration of the mind, the soul, the body, to the Creative Forces that may manifest through every soul that has and does put on the whole armor of the risen Lord.

For He has shown the way—not by some mysterious fluid, not by some unusual vibration, but by the simple method of living that which is Life itself.

Think no evil, speak no evil, hear no evil. And, as the truth flows as a stream of life through the mind in all its phases or aspects, and purifies same, so will it purify and revivify and rejuvenate the body. (294-183)

Q. 26. Why has the life span of humans decreased so greatly since Old Testament times?

What was the length of life then? Nearly a thousand years. What is your life today? May it not be just as He has given, just as He indicated to those peoples, just as He did to the law-giver, just as He did to David—first from a thousand years to a hundred and twenty, then to eighty? Why? Why? The sin of man is his desire for self-gratification.

What nations of the earth today vibrate to those things that they have and are creating in their own land, their own environment? Look to the nations where the span of life has been extended from sixty to eighty-four years. You will judge who is serving God. These are judgments. These are signs to those who seek to know, who will study the heavens, who will analyze the elements, who will know the heart of man. . . . (3976-29, 6-22-44)

Q. 27. What part does proper diet play in a balanced life?*

What thou eatest, see it doing what thou would have it do. Now there is often considered as to why those of either the vegetable, mineral or combination compounds have different effects under different conditions. It is the consciousness of the individual body. Give one a dose of clear water, with the impression that it will act as salts—how often will it act in that manner? . . .

One who fills the mind, the very being, with an expectancy of God will see His movement, His manifestation—in the wind, the sun, the earth, the flowers, the inhabitants of the earth. And so is the body builded. Is it to gratify just an appetite, or is it taken to fulfill an office that will the better make, the better magnify, what the body, the mind, the soul, has chosen to stand for? And it will not matter so much what, where or when—but knowing

*See also booklets THE NORMAL DIET by Margaret Gammon and A DIET/RECIPE GUIDE by Anne Read and Carol Ilstrup, published by the A.R.E. Press.

that it is consistent with that desired to be accomplished through that body!

As was given of old, when the children of Israel stood with the sons of the heathen and all ate from the king's table, that which was taken that only exercised the imagination of the body in physical desires—as strong drink, strong meats, condiments that magnify the desires of the body—this builded, as Daniel well understood, not for God's service. But he chose rather that the everyday, the common things would be given, that the bodies, the minds, might be a more perfect channel for the manifestations of God.

. . . Just as great a sin to overeat as to overdrink; to over think as to over act! Do even as He; make thy body, thy mind ready for every occasion that arises in life.

. . . So, in conducting thine own life—make the physical corrections necessary, yes—but make also thy mind and thy body, thy going in and thy coming out, thine activities day by day, consistent (with the spiritual conviction). And the reward will be an exemplary life, a goodly body, an open mind, a loving spirit!

Few may show forth that even felt in the heart, with the liver bad. For twice does the blood pass through the liver to once in the heart. The liver is the clearing house for that of the blood both in and out of the heart and lungs. So, in the conduct of the life, in the study, think twice before you speak once—for there's only one tongue, but two eyes. There is only one heart, but seven lobes in the liver. And use what thou hast in thine hands, and thine eye will be single in service, thy tongue will be loosed in the right direction. (341-31, 3-10-31)

Q. 28. Give some rules for eating and drinking that are important to good health.

Never when under strain, very tired, very excited or very mad, should the body take foods into the system; and never take any food that the body finds is not agreeing with same. (137-30, 11-12-25)

Train yourself never to bolt your food. Take time to masticate so that assimilation will be good. Then, if there is an even balance between foods which produce acid reactions, and those

which produce alkaline reactions, they will digest under most all circumstances. (311-4, 4-11-31)

For in all bodies, the less activities there are in physical exercise or manual activity, the greater should be the alkaline — reacting foods taken. Energies or activities may burn acid, but those who lead a sedentary or non-active life cannot go on sweets or too many starches. These should be carefully balanced. (798-1, 1-23-35)

Normal diet . . use at least three vegetables that grow above the ground to one that grows under the ground. (3373-1, 11-26-43)

Corn and tomatoes are excellent. More of the vitamins are obtained in tomatoes than in any other one growing vegetable. (900-386, 5-26-28)

Let the iron be taken in the foods, instead of from the medicinal sources. It is more easily assimilated from the vegetable sources. (1187-9, 6-25-36)

Plenty of lettuce should always be eaten by most everybody; for this supplies an effluvium in the blood stream that is a destructive force to most of those influences that attack the blood stream. It's a purifier. (404-6, 1-15-36)

Keep plenty of those foods that supply calcium to the body. These we would find especially in raw carrots, cooked turnip greens, all characters of salads, especially salads of watercress, mustard greens and the like. These are especially helpful taken raw, though turnips should be cooked—but cooked in their own juices and not with fat meats. (1968-6, 7-26-41)

Cereals that carry the heart of the grain; vegetables of the leafy kind; fruits and nuts as indicated. The almond carries more phosphorus and iron in a combination easily assimilated than any other nut. (1131-1, 10-29-32)

If cereals are taken, do not mix them with citrus fruits, for this changes the acidity of the stomach to a detrimental condition. For citrus fruits will act as an eliminant when taken alone—but when taken with cereals they become as weight, rather than as an active force in the gastric forces of the stomach . . .

Always drink plenty of water, before meals and after meals. For, as has often been given, when any food value enters the

stomach, immediately the stomach becomes a storehouse or a medicine chest that may create all the elements necessary for proper digestion within the system. If the foods are first acted upon by pure water, the reactions are more nearly normal.

(481-1, 7-26-32)

Do not at any time allow the system to pass days, or even a day, without the body throwing off the dross through natural channels. (3776-4, 2-9-25)

Q. 29. Can the emotions cause disease?

To be sure, attitudes oft influence the physical condition of the body. No one can hate his neighbor and not have stomach or liver trouble. No one can be jealous and allow the anger of same, and not have upset digestion or heart disorder.

(4021-1, 8-25-44)

For anger can destroy the brain as well as any disease. For it is itself a disease of the mind! (470-37, 6-20-44)

The constant thinking, the constant thought — thought of hate, malice, jealousy, brings physical conditions as a result in the physical body as it does in a state or a nation. It is such results that produce warring conditions of nations, disputations in state, physical disturbances in a body.

These are part of the conditions here—animosities, dislikes, jealousies, hates. The expression is first through the sensory organism. Change the body's thoughts — we will change the effect upon those activities in the throat, in the eyes, in the ears. . . .

(3246-2, 9-28-43)

Q. 30. To what extent do positive or negative thoughts affect physical health?

If you desire a robust, strong, healthy body, then *think* health and you will bring health.

Should you weaken within yourself and feel that the physical is below normal, and you become oppressed by it, the mere suggestion causes the conditions to become active within the body.

As the entity thinketh within, so is the entity. As the spirit moves to bring about the correct physical and mental attitude towards yourself — so will it be brought. . . .

For those physical defects which give distress at times to the body, bring yourself to do that physical manipulation for feet, hands, limbs, neck, face—with that continual suggestion to yourself of the inflowing power of the Divine to make all paths straight. Thus you may see a physical demonstration in your body.

In applying the same spiritually, empty yourself of all thought concerning any and every material condition, and let the Oneness of the Spirit flow in. (A brief description of meditation.)

(900-254, 7-24-26)

Q. 31. What is the specific value of morning and evening exercise?

Well that it (the body) should have the regular exercise night and morning. In the morning, the exercise for the upper portion of the body. In the evening, before retiring, exercise from the waist down, such as was used in setting up exercises of the army. Persistence. Yet, . . . as has been outlined, equalizing circulation; remembering this:

In the actions of the physical body, the blood forces are carried to the head in the day exercise, and must be equalized over the system by exercise in evening, would the body gain from physical rest that necessary to keep it in perfect equilibrium.

(To) rest in the evening, the body *must* have the exercise. Only a few minutes, of course, morning and evening, that would equalize the circulation. (275-8, 2-12-25[male, 31])

The exercises that are being taken are very well. They should be taken, however, with the intent and purpose of benefit being derived, rather than as something to be gotten through with. Take them rather with the feeling and desire that they bring conditions necessary for improvement in the physical body.

(1713-7, 6-19-24)

Q. 32. What is the function of the tonsils?

Tonsils are necessary in the body! These kept in a healthy state are as the scavengers for the system. (605-2,7-7-34)

Q. 33. Was it possible to obtain psychic information through Edgar Cayce by means of which "incurable" diseases could be cured?

(Individual case records on file with the Edgar Cayce Foundation provide the most convincing, affirmative answer to this question. The following extract explains why such healing was possible:)

Nothing is greater than the force producing it! That force producing it may be counteracted.

We find that all conditions existent in physical bodies are produced by that which may be met. There are, in truth, *no incurable conditions*, though the mode of the plane's existence may be changed.

That which exists is, and was produced from a first cause. It may be met, counteracted, changed. For each ailment is the result of the breaking of a law. The healing will of necessity come when there is the compliance with other laws which meet the needs.

The healing depends upon the individual and the attitude toward conditions from all angles. It depends upon the perception or the consciousness which may be manifested through the individual.

From the psychic sources there may be given only that condition existent, that which produced it, and the compliance with the law which is necessary to cause a given result. The rest is up to the individual, and that which is capable of manifesting through itself.

Psychic readings may assist in understanding the law to be met or to be complied with. The evasion of a law only puts off that condition which must eventually be met. (3744-1, A-6)

Home, Parents and Children

Q. 34. What is the spiritual significance of the home?

For what is marriage? A man and woman laboring toward an ideal set by God Himself — two souls manifesting as one in hope, in fear, in desire, in aspiration. (2072-16, 6-20-44)

In the establishing of the home, make it as that which may be a pattern of a heavenly home. Not as that set aside as only a place to sleep or to rest—but where not only self but all who enter there may feel, may experience, by the very vibrations that are set up by each in the sacredness of the home, a helpfulness, a hopefulness in the air about the home.

. . . not only a place as a haven for the bodies and minds of both, but for all that may be visitors or guests—for some have entertained angels unawares. Make thy home, thy abode, where an angel would *desire* to visit, where an angel would seek to be a guest.

For it will bring the greater blessings, the greater glories, the greater contentment, the greater satisfaction; the harmony of adjusting thyself and thy relationships one with another, in making same ever harmonious . . . Let that thou sowest in thy relationships day by day be the seeds of truth, of hope, that as they grow to fruition in the days and the months and the years that are to come . . . they will grow into that garden of beauty that makes indeed for the home. (480-20, 7-22-35)

Q. 35. Give a general rule for the training of children.

True, each and every entity should be allowed to live his own life—but, as has been given, “Train the child in the way, and when he is old he will not depart from same;” but to force issues when in the formative period is to break the will, or to build resentment that makes for the breaking of other wills as the development comes.

Training in the way of an *ideal*, and the purposes of the ideal—as it may enfold and unfold in the life of an individual—is to give such a one the basis upon which he will build his life, as life in its many phases unfolds as daily experiences of the entity. Train such a one to depend upon the divine that lies within, that may be made to become *miracles* in the life, or—abused—may be made to become criminal. . . . (276-2, 2-20-31)

Q. What can I do to help my son . . . physically and materially?

A. By precept, by example, give to him that cheer, that knowledge, that hope that self living aright and God upon his side, are greater than having the world on thy side and God left out. (1493-1, 12-4-37)

Q. 36. At what age should children be taught about sex?

Educate the youth, not in their teens, but in their first nine or ten years. Teach them the beauty of their sex, not the indulgence of their sex. Teach them how they may contain, or do contain within themselves that God-given force which may cause the rising up within themselves of that power which was manifested in that Body who has gone before you; whom you worship as your brother, as your Lord—who is your mediator, who has shown so oft through the ages how there may come in the body the beauty of the Lord.

. . . Every child born into the earth, from the age of two and a half to three years, begins to find there is something that takes place within its body, and that it is different; not as animals, though the animal instinct is there by the biological urge, (for) that is a law. For that is the source of man's undoing.

. . . The awakening, then must come from within; here a little, there a little. Each soul, each body that is preserved unto Him as a channel of blessings (for others), has received and does receive within itself that which causes the greater abilities for awakening within the hearts, minds, souls and bodies of the young who question, "What will I do with the biological urge that arises?" *Purify the* same in service to Him—in expressions of love, in the fruits of the spirit, which are: Gentleness, kindness, brotherly love, longsuffering. These are the fruits, and these, as the urge of sex, are in the nature of the association of

ideas, conditions or positions, as related to the various conditions about the body.

Then set the activity in motion, and these become either that which takes hold on hell, or that which builds to the Kingdom within. (5747-3, 7-6-35)

Q. 37. How does a mentally defective child, such as an idiot, gain from that incarnation?

Here we have an entity meeting its own self.

This is not a desirable condition, and yet it is for the unfolding and development of this soul-entity. Helpful influences may be brought only for the mental and the soul self. Much may be done for this entity in the present, in kindness, patience and love. All of these are needed in the body. These will aid the soul.

For, remember, the soul never forgets, and that which is practiced to the soul, in the soul will bring eventually a growth in the knowledge, in the understanding of the love of the Creative Force.

Here we find an individual entity born not only to be a charge to the parents, but the experience is needed for the parents as much as by the entity itself.

(Suggestions for treatment) . . . Don't put the body away. It needs the love, the attention. (5335-1, 7-17-44)

Life, Death and Eternity

Q. 38. What is the purpose of life?

With the perfect understanding of any law, the law may be made a part of the entity. And as the development through the physical plane is to gain the understanding of all universal laws, the knowledge thus attained and made a part of the entity, brings the development; whether from those still in earth plane, whether from subconscious conditions, or from those who have left their impressions in the earth plane, and have passed to other planes.

Hence the necessity of the given force as was said, "My son, in all thy getting, get understanding," and the ability to apply same. (900-25, 1-21-25)

Q. 39. Is life eternal?

Life is a continuous experience. And the mind, the soul, the will, are those influences that act through the material manifestation for the improvement, the development, or for the retardment to the whole of the experience.

For each soul enters each experience for a development, that it may be prepared to dwell with what it seeks as its goal.

Hence the necessity of each entity, each soul, setting its ideal in each experience.

Hence we find that the developments through those activities of an entity in a material sojourn or through an astrological experience are but the evolution, or making practical. For it is not what an individual or an entity may proclaim that counts, but what each soul, each entity, each individual, *does* about that which it has set as its ideal in relationships to its activities to and through the individuals about same. (1235-1, 8-1-36)

Q. 40. What is death?*

There is no death! It is only the transition from the physical to the spiritual plane. Then, as the birth into the physical is given as the time of the beginning of the new physical life, in the same manner the death of the physical is the birth and beginning of a new spiritual life. (136-33, 2-15-26)

A death in the flesh is a birth into the realm of another experience, for those who have lived in such a manner as not to be bound by earthly ties. (989-2, 8-16-35)

Q. 41. What is the relationship between the physical life and the spiritual life that follows?

What one thinks continually, he becomes. What one cherishes in his heart and mind, he makes a part of the pulsation of his heart through his own blood cells, and builds in his own physical body. After death the soul and spirit feed upon and, in a sense, are possessed by that which was created by the mind in the earth experience. Whatever has been gained in the physical plane must be used. (3744-4, A-41)

Q. 42. Do we experience "life" in other forms than the flesh, and elsewhere than on earth?

(As to this entity's) sojourns in the environs other than the present earthly experience, or in this particular solar system: Not that Venus, Jupiter, Mars, Uranus or any of the planets about this earth's sun have beings or bodies such as are known in the earth—but those that are peculiar to their own realm, their own element or position from the solar light, or the light and heat—and yet with those influences about them by the variation in the effect of the various influences shed from other solar systems, suns and so forth.

For much might be given respecting those environs, and as to how or why there have been and are accredited to the various planets certain characterizations that make for attracting souls to sojourn in that environ. But these are places of abode.

As in the earth, we find the elements are peopled. As the earth has its own moon or satellites enjoined in its environ, so

*See also booklet GOD'S OTHER DOOR, published by the A.R.E. Press.

it is with the other planets. The earth with its three-fourths water, with its elements, is peopled, yes. So are the various activities in other solar systems.

Hence the sojourn of a soul in environs other than the earth, or in this solar system, gives the differences that are often found in individuals in the earth that are of the same parentage, in the same environment; yet one might be a genius and the other a fool; one might be a moral degenerate and the other a high, upright, upstanding individual with an aptitude for influences that may not even be questioned.

Then such environs physically are needed for the development of the soul. (541-1, 4-28-34)

Environment and hereditary influences are much deeper than that which is ordinarily conceded in the psychology of the present day. For the environs and the hereditary influences are spiritual as well as physical. . . .

For the purpose of each soul's experience in the earth is to become one with the Creative Forces that manifest in human experience . . . Hence what one is today is the result of what the individual soul has *done about* what it knows of the Creative Force, or God, in its experience in whatever environ or consciousness it (the soul) may manifest.

The environs, then, in the earth, in any given experience, are those things that form the *emotional* body in that experience. That which is innate, or that which finds expression when the individual soul turns to the God within, arises from the soul's experience in those environs *about* the earth.

(852-12, 11-15-35)

Q. 43. Is it true that a spiritual-minded person, upon departing from a physical life, may have full memory of that life and all previous existences as well?

This is correct. For life in its continuity is the experience of the soul or entity, including its soul, its spirit, its superconscious, its subconscious, and its physical consciousness or material consciousness.

As its development goes through the various experiences, it takes on more and more that ability of knowing itself to be

itself, yet a portion of the Great Whole, or the one Creative Energy that is in and through all. (900-426, 3-6-29)

Q. 44. Are spiritual entities normally aware of life in the flesh?

As is seen, as has been given, there are *ever* about those in the flesh in the earth's plane those desiring to communicate with those in the earth plane; being attracted by the act, the intent and purport of the individual—or by the act, intent and purport of that entity in the spirit plane.

Those intents, those purports, as were once set forth by Saul of Tarsus (in THE EPISTLE TO THE CORINTHIANS) are as near the correct interpretation of spirit communication as may be studied in any literature or writings that may be obtained at the present period. (900-330, 7-24-27)

Q. 45. Can we choose oblivion, rather than continued life on other planes?

Life is eternal. It is in Him, and merely to change through God's other door (physical death) has only changed the outlook. But, as we prepare the self for the vistas of the various consciousnesses upon the stages of development, we become a part of that—if our pathway is being led aright.

(1246-2, 8-9-36)

Q. 46. With the termination of a physical life, what is the nature of an entity's existence?

In the separation of the soul and spirit from an earthly abode, each enters the spirit realm. When the entity has fully completed its separation, it goes to that force (or element) . . . the entity merits in the action upon the earth's plane, and in the various spheres, or in the various elements, as have been prepared for its (the spiritual entity's) development.

So the sojourn is taken, until the entity is ready for manifesting again through the flesh the development attained in the spiritual entity. For the will *must* be made one with the Father, that we may enter into the realm of the blessed. As has been given, "Only the true, the perfect, may see God." And we *must* be one with Him. (294-15, 1-13-25)

Q. 47. Are physical and spiritual birth simultaneous?

Q. Give exact time of physical birth and soul birth.

A. With this particular entity, we find there was—in that as would be called time, by man—only a period of four to four and a half hours' difference . . .

Q. Why is there a difference, and what happened in the interim?

A. A physical being, or life, as given, is from inception, and is of a universal consciousness—see? When a physical being, or body, as this body, is brought into being by the birth into the physical world, the interim between is that period when the decision is being made by the soul that would occupy that individual body. (276-3, 11-20-31)

Q. 48. What form do we take in the world of the spirit?

What form, then, do such bodies assume? The *desired* form! —built and made by that individual in its experience in the material plane. Remembering our pattern: We find physical bodies are made by the action of cell units in the material body. Some are made to beauty, some to distress—by what was merited for the physical experience. Hence the necessity for a physical experience—in order that the desires that *build* may be created or acted upon. (5756-4, 3-17-27)

Q. 49. Does the soul ever die?

May be banished from the Maker; not death.
(3744-2, A-16, 10-9-23)

Q. 50. Is there a heaven and a hell?

All ye may know of heaven or hell is within your own self. All ye may know of God is within your own self. Cast not, draw not judgments of others. (4035-1, 3-29-44)

Q. 51. While in the state of unconsciousness in which readings were given, could E. C. communicate with entities in the spirit plane?

The spirits of all that have passed from the physical plane remain about the plane until their developments carry them onward, or they are returned for their development here. When they are in the plane of communication, or remain with this sphere, any may be communicated with. (3744-2, A-20)

First let it be understood that, in the material or physical plane, there is a pattern of every condition which exists in the cosmic or spiritual plane. For things spiritual and things material are but the same conditions of the same element, raised to different vibrations. For all force is *one* force.

. . . For, remember, conditions are not changed (by death). We find individuals (while living) at times communicative; at other times uncommunicative. There are moods . . . There are conditions under which such communications are easily attained. There are other conditions that are difficult, as it were, to meet or cope with. Just so . . . in that distant sphere.
(5756-4, 3-16-27)

Love may be sent from one in the spirit realm to one in the physical world. *By themselves* they may attain access to the other's consciousness, and a feeling of nearness and at-oneness. But it cannot be done through someone else, such as a medium.
(140-10, 1-4-26)

Q. 52. Are prayers for the dead helpful to them?

Much that he (who has passed on) needs of thee! Forget not to pray for and with him; not seeking to hold him—but rather that he, too, may walk the way to the light, in and through this experience (of death). For this is well. Those who have passed on need the prayers of those who live aright. The prayers of those who would be righteous in spirit may save many who have erred—even in the flesh. (3416-1, 11-23-43)

. . . Do not *use* these entities; do not abuse them. Know that they come to you for aid—not to aid you! Aid them. Thus we are admonished to pray for the dead. For they only sleep, as the Lord indicated. And if we are able to attune ourselves to them, then we may help. Though we may not call back to life, as the Son did, we can point the way. For there is only one Way. And we can point to that one Way which is safe in Him who *is* the Way, the Truth and the Light. (3657-1, 1-29-44)

Mind

Q. 53. Define the relationship of "mind" to the physical body.

It is the active principle which governs man . . .

Mind is the active force in an animate object; it is the spark or image of the Maker . . .

Mind being the spark of the Maker, is in control of the will—that which makes one individual when we reach the plane of man . . .

Mind is that which reasons the impressions from the senses as they manifest before the individual . . .

The mind always manifests through one of the senses. Just as the psychic force is a manifestation of the soul and spirit, the mind is a manifestation of the physical.

With the division of mind force, we see why individuals, in the physical plane, become misunderstood or misrepresented. They do not reach the same manifestations as other individuals . . .

The nearer the mind approaches the divine between the soul and spirit, the nearer one comes to that infinite Force which guides the individual's actions day by day—when it is allowed to. (3744-1, A-3)

Q. 54. What is the relationship between body, mind and soul?

When the body-physical lays aside the material body, that which, in the physical, is called the soul becomes the body of the entity; and that called the superconscious becomes the conscious-

ness of the entity, as the subconscious is to the physical body. The subconscious becomes the mind or intellect of the body. (900-304, 3-12-27)

Q. 55. Can the power of the mind change physical conditions?

. . . For, as should be gained by all: Desire brought the earth and the heavens into being from the All-Wise Creator . . . by taking *thought* no man may add one cubit, nor can — by taking thought — the head be changed one whit. Yet desire, and the fathering and mothering of desire, may change a whole universe! For, from the desires of the heart do the activities of the brain, of the physical being, shape that as would be created by same. (276-3, 11-20-30)

“What ye think, what ye devour as it were, that spirit of same ye become.” (1700-1, 10-4-38)

The nerve force of the body is the attribute to the mental man, just as the circulation is to the physical man. At times we find these (physical) conditions get on the nerves of the body, as it were, and the body ceases to care to put up with the resistance, feeling as if there is no use.

This should be dismissed. For the body should acquire and gain and set before itself that all building and replenishing for a body is from within—and must be constructed by the mind of the entity—for *mind is the builder!* For each cell in the atomic force of the body is as a world of its own. And each one, each cell, being in perfect unison, may build that which is necessary to construct the forces of the body in *all* it needs. (93-1, 5-24-27)

Know that there is within self all healing that may be accomplished for the body. For all healing must come from the Divine. For who healeth diseases? The source of the universal supply.

As to the attitude, then, how well do ye wish to be? How well are ye willing to cooperate, coordinate with the Divine influences which may work in and through thee, by stimulating the centers which have been latent with nature's activities? For all of these forces must come from one source, and the applications (medical treatments being given) are merely to stimulate the atoms of the body. For each cell is a representative of a universe in itself.

Then what would ye do with thine abilities (when health is recovered)? As ye *give* to others, not hating them, to know more of the universal forces, so may ye *have* the more—for God is love!
(4021-1, 8-25-44)

Q. 56. What is the best safeguard of mental health?

Keep the eye single to a service for *spiritual* understanding, and a mental aberration or a mental disturbance may not touch thee! (1442-1, 9-10-37)

Q. 57. Can the combined thought power of many individuals change the course of physical events?

We find that when the thought of many individuals is directed to one focusing point, the condition becomes accentuated by force of thought manifested. . . .

As thoughts are directed, the transmission of thought waves gradually becomes the reality—just as light and heat waves in the material world are now used by man. Just so in the spiritual planes the elements of thought transmission, or transference, may become real.

Be sure of this fact; be assured of this: Thought transference occurs when both bodies, or entities, are in the subconscious condition—whether for a moment or whether for ages. For time in spiritual forces is not as it is in material forces. (900-23, 1-18-25)

Philosophy

Q. 58. Is the Darwinian theory of man's evolution right or wrong?

Man was made in the beginning as ruler over those elements prepared in the earth for his needs. When the plane reached that condition in which man was capable of being sustained by its forces and conditions, man appeared, not from that already created, but as the Lord over all that was created. . . . The soul of man is that which makes him above the animal, vegetable and mineral kingdoms of the earth. Man did not descend from the monkey. (3744-4, A-46, 11-24-23)

Q. 59. What is "truth"?

Truth is the unalterable, unchangeable law, ever. What is truth? Law! What is law? Love. What is love? God. What is God? Law and love.

These are as the cycle of truth itself. And wherever ye are, in whatever clime, it's ever the same. For, as it is said of Him, He is the same yesterday, today and forever—unalterable!

Not as the Medes and the Persians that were built upon fallible conditions, but as "I AM THAT I AM!" That is true. Search it in thine inner self. Cultivate it in thy mind and it will alter the results in thy physical being. Yes, ye will have much to live for. For everyone will be your friend, as ye have something to give to everyone. Not as that which brings fault or brings want, and indeed makes an individual poor, but that which is a blessing to the mind and to the soul, by gaining grains of truth that take from no one—but add something to everyone.

(3574-1, 1-20-44)

Q. 60. What is the soul?

The soul is that which the Maker gave to every entity or individual in the beginning. It is seeking the home or place of the Maker. (3744-2, A-15)

The soul is an individuality that may grow to be one with, or separate from, the Whole. (5749-3, 6-17-33)

What then, the entity asks, is a soul? What does it look like? What is its plane of experience or activity? How may ye find one?

It may not be separated in the material world from its own place of abode in the physical body. The soul looks through the eyes of the body; it feels with the emotions; it develops awareness through the faculties in every sense—and thus adds to its body, just as food has produced a growing physical body.

(487-17, 6-7-34)

Q. 61. Is there, literally, a record of everything we say, do or think?

Upon time and space are written the thoughts, the deeds, the activities of an entity. Hence, as it has been oft called, the record is God's book of remembrance. . . . (1650-1, 7-29-38)

What the entity builds into the Akashic (soul) records relates to the mental as the cinema relates to the physical world. Hence, by turning to (the record of) the time, place and period of any entity, it can be learned that each lifetime of man is the sum total of all previous incarnated selves. (275-23, 10-24-31)

One seeking with a sincere desire who has a very high ideal, may better interpret such records than one who does not have a high ideal. Nevertheless, the records are correct; just as the elephant appeared in a different light to the blind men.

Do not make the mistake of attempting to discern spiritual interpretations with a material mind, nor material interpretations with the spiritual mind — unless the material conditions are emblematical, or represent (spiritual) conditions.

(288-27, 9-25-31)

Q. 62. Explain the operation of the law of retribution, or karma.

Karma is a reaction which may be compared to the reaction within the body when a piece of food is taken into the system.

The food is translated into a part of the body itself, penetrating to every cell, and influencing the health of the body and mind. Thus it is with a soul when it enters a body for an experience in the earth. The person's thoughts are the food upon which the soul feeds, along with the actions which result from these thoughts.

These thoughts and actions in turn have been generated by thoughts and actions behind them, and so on back to the birth of the soul.

When a soul enters a new body, in a new environment, a door is opened leading to an opportunity for building the soul's destiny. Everything which has been previously built, both good and bad, is contained in that opportunity.

There is always a way of redemption, but there is no way to dodge responsibilities which the soul has, itself, undertaken. Thus a life is a way of developing, a preparation for the cleansing of the soul, though it may be a hard path at times for the physical consciousness and the physical body.

Changes come, and some people say luck has intervened. But it is not luck. It is the result of what the soul has done about its opportunities for redemption. (440-5, 12-20-33)

Q. 63. What is the role of mankind in Creation? In other words, why do we exist?*

The eternal question then arises, "What was or is the first cause for individual existence?" The first cause was that the created would be a companion for the Creator. The creature would, through its manifestations in the activity granted it (life with free will), show itself to be not only worthy of, but companionable to the Creator. (5753-1, 6-16-33)

For the entrance of an entity, a soul, into the earth's experience is to fit the soul for its companionship with the Creative Forces or God. And if these experiences are made for self-indulgence, self-aggrandizement first, then there are set up in the experience of the soul false gods. (1219-1, 7-13-36)

*See also the trilogy, BEFORE THE BEGINNING, THE RIVER OF TIME, and YOU ARE FOREVER by Eula Allen, published by the A.R.E. Press.

Q. 64. How can an individual fulfill his purpose in the earth?

Remember, ever, that where shortcomings have existed and do exist in the experience, those that are wise use same as stepping stones to the real development; for less and less of self, more and more that the body, the mind may be used as a channel for the glorifying of a unified Father in the earth.

These should be, must be, the purposes, the aims, the desires for each soul, if it would fulfill that whereunto it has been called into the earth.

That the earth has been given as a schooling for those that in the beginning erred in self-indulgence, self aggrandizement, self-glorification, is indeed a merciful experience, then—even to those that find turmoils, strife and antagonisms and disturbing forces in their experience. If they will but empty themselves they may become channels through which a glorified Father, in the Son, may be manifested in and among men.

Not, then, what an individual knows or professes, but what the individual *does* towards his fellow man as to what the individual has set as his or her ideal. (1150-1, 4-19-36)

Q. 65. In the process of acquiring knowledge and understanding, is the soul's memory a factor?

For know, all that the entity may know of God, or even of law or international relationships, already exists in the consciousness for the entity to be made aware of same.

Then, for this information to become knowledge or understanding, there must be application of self to those sources of material knowledge, yes—but with faith and trust in universal knowledge. For, as indicated by the Lawgiver, think not who will come from over the sea that a message may be brought; for, lo, it is within thine own self! For the mind and the soul are from the beginning. Thus there must come within the entity's own consciousness the awareness of how the *application* is to be made. (4099-1, 4-10-44)

Q. 66. Are some people "predestined" to suffer adversity?

. . . These, however (the types of information in a life reading), are chosen with the desire that the experience be a helpful

one in making the application of the abilities within the present sojourn; meeting those things which have been called "karmic," yet remembering that, under the law of grace, this may not be other than an urge—and that making the will of self one with the Way may prevent, may overcome, may take the choice that makes for life, love, joy, happiness—rather than the Law that makes, causes the meeting of everything *the hard way*.

For self is constantly meeting self. And as ye may learn to stand aside and watch self pass by, there may come more and more the knowledge and the comprehension that it is earnest, it is real; and that the real is rather the unseen than that which is so material as to cause disappointments, fears and those things that make the mind of man afraid. (1771-2, 12-29-38)

Psychic Phenomena

Q. 67. At what period in world history were psychic readings first given?

Among the Chaldeans they were first used as the means of assistance to physical bodies—not in the same manner as they are given today (referring to Edgar Cayce's readings). They came as the *natural* means of expression of an unseen force; the soul and spirit of an earthly individual, manifesting through the physical body, enabled that life-giving flow of such revelations to appear—nearly four thousand years before the Prince of Peace came. (3744-1, A-8, 10-9-23)

Q. 68. Should psychic abilities be cultivated?

First, as in those things which we have given regarding meditation, study to know what, to thy mind, is dedicating of self's abilities in every way and manner in which they may express themselves to the spiritual forces.

Study to know the manner in which the body, the mind, may be purified or may be consecrated, that there may be the greater expression, and we will find that these developments *will come naturally of themselves*. In their expression, as we find, they will come rather as visions in the ministering to, the listening to the needs and the activities of others.

(319-2, 11-7-35)

Q. 69. What was the source of the information given in the readings?

Q. From what source does this body (E. C.) derive its information?

A. The information as given or obtained from this body is gathered from the sources from which the *suggestion* (that

given verbally to Mr. Cayce by the conductor of the reading at its beginning) may derive its information.

In this state (the unconscious state in which the readings were given) the conscious mind becomes subjugated to the subconscious, superconscious or soul mind; and may and does communicate with like minds—and the subconscious or soul force becomes universal. From any subconscious mind information may be obtained, either from this plane or from the impressions as left by the individuals that have gone on before.

As we see a mirror reflecting direct that which is before it. . . . It is not the object itself, but that reflected, as in this. The suggestion that reaches through to the subconscious, or soul, in this state, gathers information from that as reflected from what has been or is called real or material. . . .

Through the forces of the soul, through the minds of others as presented, or that have gone on before; through the subjugation of the physical forces in this manner, the body (E. C.) obtains the information. (3744-2, A-11, 10-9-23)

Q. 70. Do the planets have an influence on the destinies of individuals?

. . . Just as the division of waters was ruled and is ruled by the Moon in its path about the earth, just so is the higher creation . . . ruled by its action in conjunction with the planets about the earth. The strongest force used in the destiny of man is the Sun first, then the closer planets to the earth, or those that are coming to ascension at the time of the birth of the individual. . . .

The *inclinations* of man are ruled by the planets under which he is born, for the destiny of man lies within the sphere or scope of the planets. . . .

BUT let it be understood here, no action of any planet or the phases of the Sun, Moon or any of the heavenly bodies surpasses the rule of man's WILL POWER!—the power given by the Creator of man in the beginning, when he became a living soul with the power of choosing for *himself*.

(3744-3, A-29, 11-24-23)

Q. 71. What is the value of palmistry? To what extent can it be relied upon?

As we have given in regard to any and every omen, it is an *indication*, yes. As to whether or not it will come to pass depends upon what the body, the mind of such a one does about that it knows in relationship to itself.

It may be depended upon, then, about twenty percent as being absolute—and about eighty percent “chance”—or what a body does with its opportunities.

The same may be said about an individual who prepares himself to be such a one through which there may be expressed an excellent executive. How much does the preparation have to do with the body being an excellent executive? About twenty percent—and the application is the rest!

It is just so with all activities. For the will of a soul is supreme as to whether it makes itself a channel for spiritual influences in its experience, or for the selfish desires of its own body. . . .

. . . For, as has been given of old, “I am persuaded that neither principalities nor souls, individuals nor conditions, may separate me from the love of God, save myself.” To be that He would have thee be, in all that thou doest and hast done from day to day, is being then a channel and being used by Him—rather than using the blessings He has given thee for thine own undoing. (416-2, 4-29-34)

Q. 72. Are certain stones or gems beneficial to the wearer?*

The ruby would make for the body that not as something which would be other than the power that self attributes to same, through its actual experience. But the light or reflection from same, worn on hand or body, will enable the body to *concentrate* in its mental application the greater—through the influence such a stone brings to material expression.

How? Each element, each stone, each variation of stone, has its own atomic movement, held together by the units of energy that in the universe are concentrated in that particular activity. Hence, they come under varied activities, according to their color, vibration or emanation.

In this particular one (the ruby) there is that fitness with that which has been the experience of *this* soul, this entity,

*See also booklet TWENTY-TWO GEMS, STONES AND METALS, published by the A.R.E. Press.

through material expression. Hence it is an aid, a crutch to lean upon. But, as has always been given, let it be a stepping stone—not that which thou *standest* only upon! (531-3, 5-2-34)

Q. 73. What is the nature and source of an individual's aura?*

Auras are twofold; that which indicates the physical emanations, and that which indicates the spiritual development. These, when they are kept more in accord with the experience of individuals, make for greater unification of purpose and ideal.

The aura, then, is the emanation that arises from the very vibratory influences of an individual, mentally and spiritually—especially from the spiritual forces. (319-2, 11-7-35)

Q. 74. Do the thoughts of one person affect another person, either mentally or physically?

Depending upon the development of the person to whom the thought may be directed. The possibilities of developing thought transference are first being shown—evolution, you see. The individuals of this plane are developing and will develop this as the senses are developed. (3744-2, A-28, 10-9-23)

Q. 75. Does love for a person, even without his knowledge of it, influence or benefit him in any way?

Fear, with a mental aberration, always creates activity in the minds of those feared; but love and aptitude for right thinking, right acting, bring harmony or quiet—and has its effect upon the general activities of a body. (290-1,3-3-33)

Q. 76. Is it possible to communicate with entities in the spirit plane by means of “automatic writing”?

(Yes). By practice. Sit alone with pencil and paper and let that guide that may be sought, or may come in, direct. It will come. Anyone may do this—BUT IS IT THE BETTER WAY? It may oft be questioned. (262-25, 8-7-32)

We would not, from here, counsel ANYONE to be guided by influences from without. For the Kingdom is from within! If

*See also booklet AURAS, published by the A.R.E. Press.

these come as (automatic) inspirational writings from within, and not as guidance from others—that is different.

(1602-1, 5-30-38)

As has been indicated, rather than automatic writing or a medium, turn to the voice within! If this then finds expression in that which may be given to self in hand—by writing—it is well; but not that the hand be guided by an influence outside of self. For the Universe—God—is within. Thou art His. Thy communion with the cosmic forces of nature, thy communion with thy Creator, is thy birthright! Be satisfied with nothing less than walking with Him. (1297-1, 11-25-36)

Q. 77. Is it possible, by psychic means, to absolutely prophesy specific events in the future of an individual?

... Such things should rather be builded from within. And if the soul merits such (success), through that it metes to its fellow man, it will bring such into the experience of the body. But to say that it *will* happen—it can't be done! For the Father, Himself, has given each soul that portion of Himself. What the soul *does* about his knowledge, about his abilities or opportunities, depends upon the *will* of the soul.

Hence, as to whether this is to come to pass or may not come to pass—it may, my brother, to *any* soul. What wilt thou do about the opportunities that have been and are being presented to thee? (531-3, 5-2-34)

Q. 78. What principles govern the type of psychic experiences that are sought deliberately, as in yoga?

To give such as would be helpful to the body at this time, there might be indicated something of that which takes place when such exercises (Yoga) are used and the experiences had in so doing.

These exercises are excellent, yet it is necessary that special preparation be made—or that a perfect understanding be had by the body as to what takes place when such exercises are used.

For *breath* is the basis of the living organism's activity. Thus, such exercises may be beneficial or detrimental in their effect upon a body. Hence it is necessary that an understanding be had as to how, as to when, or in what manner such may be used.

It would be very well for the body to study very carefully the information we have given through these sources as respecting *meditation*. Then this information that will be given here may prove beneficial in the experience of the body.

Each soul, individual or entity, finds these facts existent:

There is the body-physical, with all its attributes for the functioning of the body in a three-dimensional earth plane.

Also there is the body-mental, which is that directing influence of the physical, the mental and the spiritual emotions and manifestations of the body. . . . While the mind may not be seen by the physical senses, it can be sensed by others. That is, others can sense the conclusions that have been drawn by the body-mind of an individual, by the manner in which he conducts himself . . .

Then there is the body-spiritual, or soul body—that eternal something that is invisible. It is only visible to that consciousness in which the individual, in patience, becomes aware of its relationships to the mental and the physical being.

All of these are *one* in an entity; just as it is acknowledged that the body, mind and soul are one—that God, the Son and the Holy Spirit are one.

Then in the physical body, there are those influences through which each of these phases of an entity may or does become an active influence. An awareness of this may be brought about by the exercising of the mind, through the manner of directing the breathing.

For, in the body there is that center in which the soul is expressive, creative in its nature—the Leydig center.

By this breathing, this may be made to expand—as it moves along the path that is taken in its first inception, at conception, and opens the seven centers of the body that radiate, or are active upon the organisms of the body.

This, according to how it is directed, may be made a helpful influence for specific conditions at times—as by those who have found through experience, the key, as it were; or that which one *may* do, and yet must not do, owing to the preparation that has been made by the body for the use of this ability, this expression through the body-forces.

As this life-force is expanded, it moves first from the Leydig center through the adrenals, in what may be termed an upward trend to the pineal and to the centers in control of the emotions, or reflexes through the nervous system of the body.

Thus the entity puts itself, through such an activity, into association with, or in conjunction with, *all it has ever been or may be*. For it loosens the physical consciousness to the universal consciousness.

To allow self, in a universal state, to be controlled or to be dominated may become harmful.

But to know, to feel, to comprehend as to Who or as to What is the directing influence when the self-consciousness has been released and the real ego allowed to rise to expression, is to be in that state of the universal consciousness—which is indicated in this body here, Edgar Cayce, through which this interpretation is given.

So in analyzing all this, first study the variations of what has been the body temperament, in thought, in food. For the physical body is that which assimilates from things of a material nature. The mental body is that which assimilates from both the physical-mental and the spiritual-mental. The soul is *all* of that the entity is, has been, or may be!

Then who and what would the entity have to direct self in such experiences?

To be loosened without a governor or a director may easily become harmful.

But, let not such a director be an *entity!* Rather, so surround self with the universal consciousness of the Christ as to be directed by *that* influence as may be committed to thee.

Thus the entity (who seeks this type of psychic experience) may use constructively that which has been attained.

But, to prevent physical harm, mental harm — attune self in body, in mind with that influence by which the entity seeks to be directed; not haphazardly, not by chance, but as of old—choose thou this day Whom ye will serve; the living God within thee, by thee, through thee? Or those influences of knowledge without wisdom, that would enslave or empower thee with the material things which only gratify for the moment?

... Thus ye may constructively use that ability of spiritual attunement which is the birthright of each soul. Ye may use it as a helpful influence in thy experiences in the earth.

But make haste slowly! Prepare the body. Prepare the mind before ye attempt to loosen it in such manner that it may be taken hold upon by those *influences* which constantly seek expressions of self, rather than of a living, constructive influence of a Crucified Saviour.

Then crucify desire in self — that ye may be awakened to the real abilities of helpfulness that lie within thy grasp.

(2475-1, 3-27-41)

Q. 79. What individual advice did the readings give on the use of psychic abilities?

... Necessity for the entity to determine, and satisfy its own consciousness as to the question, "For what purpose would I enter into active, conscious service for my fellowmen?"

Is it that self may be exalted? Is it that self may be abased, that there may be the glory of God manifested among the children of men? .. What witness does such an entity bear? That the Christ has come in the flesh, or that He beareth witness with thee in the deeds done in the body that are the fruits of the spirit of truth? Or is it the indulgence into that which satisfies a longing for self-glory?

These questions must be answered, and may be answered in this:

"Study to show thyself approved unto God, a workman not ashamed, rightly dividing the words of truth," and keeping self in body and in mind, unspotted from the world.

These are the determining factors, then as to what, as to how, as to when, in what way #1376 may develop her psychic abilities. (1376-1, 5-29-37)

Q. 80. How can one acquire psychic powers?

Each one who has a soul has a psychic power—but remember, brother, there are no short cuts to God! You are there—but self must be eliminated. (5392-1, 8-28-44)

... psychic — in its interpretation — should be of the soul, and not of discarnate entities . . .

We find such experiences are brought from these innate influences, that are signs or omens or directions; hence have nothing to do other than pointing the way. For while one may be influenced by such signs, the very will is that which makes for the choice itself— which is, in its essence, the gift of the Creator, that the soul might choose to be one with that which is everlasting; which is and can be constructive, born of what may be truly said to be the fruits of the spirit of truth itself; as, long suffering, patience, kindness, brotherly love. Not envying, not making for strife or that which would even make any soul afraid. . . .

(1493-1, 12-4-37)

Q. 81. Can spiritual development be speeded by psychic means?

There are no shortcuts in metaphysics, no matter what those say who would force by visualization, by application of numbers, of stars or bars or any phase of the astrological aspects. These are urges. Life is lived within self. You live it—you don't profess it, you live it. Know in whom you believe and why, and then apply it in your relationship to those with whom you labor. . . .

(5392-1, 8-28-44)

Q. 82. Is the term, "guardian angel," a figure of speech, or do such guides and helpers really exist?

There are ever, for every soul, those that may be termed the guides or guardian angels that stand before the throne of grace and mercy. The guardian angel for this entity (as may be termed) is that one, Aruel, who stood with Marcellus at the Cross.

If there is the finding of self in its relationships to the spiritual life, and the guiding of self therein, then do the angels and the guards in the spiritual life protect those in their activities. . . .

(405-1, 9-11-33)

...The hierarchies are not unmindful of the developing of souls through the experiences in the earth. Hence such is not out of the ordinary, but the natural spiritual development in and through the very association and the prayer and care of those to whom such a soul is entrusted. (1521-2, 7-7-39)

Know ever that the unseen are the greater influences and forces of this individual, as well as of most all others!

(1581-1, 4-26-38)

Q. 83. Why do many people ridicule the idea that useful information can be obtained through this source of psychic data?

Lack of understanding of the law governing so-called psychic powers; lack of consciousness being brought to the individual of the potential powers which are manifested in and through the psychic or occult forces.

Much of this misunderstanding is caused by the lack of proper use of the knowledge obtained through such sources. For the incorrect use of such knowledge may, and would, bring destructive elements. . . .

The only real life is that which, in the material or physical plane, is called psychic. . . . Those who ridicule such forces are to be pitied rather than condemned, for they must eventually reach that condition (adversity, frustrations, etc.) wherein the soul awakens to the elements necessary for the developing.

For without the psychic force in the world, the physical would be in that condition of "hit or miss," or as a ship without a rudder or pilot. For that element which is the guiding force in each and every condition is the spirit or soul of that condition—which is the psychic or occult force. (3744-1, A-7)

Q. 84. What is the difference between a "horoscope" and a "life reading"?

(A horoscope is) that in which the planets and their relative forces are indicated as having to do with control of the individual's actions *without respect to will*—or without respect to the earthly existences through which the entity has passed. . . .

... a horoscope is the science of the solar system and its relation to various phases of earth's existence that may apply to anyone.

The *life's* existence in the earth's plane, and the entity's relation to other spheres, is a different condition. For the sojourn in other spheres than the earth's plane controls more the *conditions* or the urge of the individual.

Just as we see in the earth plane an individual controlled by the surroundings, or by the circumstances that have to do with the individual. Yet the urge, the latent forces, may be entirely different in two groups in the same environment. Or, two individuals raised under the same environment, of the same blood, would have a different urge.

These (latent urges) are received from experiences which the spirit entity gained in other spheres, correlated with its present circumstances and conditions.

The horoscope and the life reading should never be confused. For the horoscope is only the mathematical calculation of earth's position in the universe at any given time.

A life reading is the correlation of the individual, at a given time and place, with its relative force as applied and received through other spheres, and manifested in earth's sphere in the flesh. (254-21, 2-21-25)

Q. 85. Is there any significance to our dreams?*

As we see, all visions or dreams are given for the benefit of the individual—if he would but interpret them correctly. For we find that in whatever character they may come, dreams are the reflection of the physical or of the subconscious. They either relate to the physical body and its action through the mental or spiritual, or they are a projection from the spiritual forces to the subconscious of the individual.

And happy may be he who is able to say that he has been spoken to through dream or vision. (294-15, 1-13-25)

For as we have given, to every normal body with a developing mind, often those conditions are presented through the subconscious—during the sleeping state—wherein truths are given, visions are seen of things to be warned of and taken advantage of—in which there will be brought those conditions which will be advantageous physically, mentally, morally, spiritually and financially. . . . (294-34, 7-28-25)

Q. 86. What are the central purposes of A.R.E.?

*See also booklets DREAMS, THE LANGUAGE OF THE UNCONSCIOUS, by Hugh Lynn Cayce, Tom C. Clark and Shane Miller, and DREAMS — OUR JUDGE AND JURY, by William Petersen, published by the A.R.E. Press.

To study psychic phenomena in all its phases, and to gain lessons from them that may be applied in the lives of individuals as respecting their health, and the educational purposes of (psychic phenomena). (257-20, 7-29-27)

The truth that shall make you free in body, in mind, and one with the Living Force that may express itself in individual lives. . . . Where there are those troubled in mind, with many cares, if they are seeking for the *spiritual* way, they too may find how, in their own experience, they may give the greater expression in their application of that which they have in hand.

Where there are those who seek for a way in which they may give the greater expression in this *material plane* in the present experience, they too may find their own selves and their relationships to the Holy within.

These should be the central themes. (254-87, 6-30-35)

Reincarnation and Karma

Q. 87. Did life readings ever indicate where evidence of past incarnations could be found?

(There are a number of readings in which this was done. A few examples follow:)

... in the name Celia, was associated with those that became masters of the seas or the waters about that land. And later, though the entity was not (then) associated with same, the entity's associates became ... pirates. ... Yet, in what is now St. Augustine, much would become familiar to the entity, or would be recalled—if the entity were there in that environ for any great period. And some of the adornments of the body, Celia, may be found in the narrow street of that town, even today, July 11, 1934—when that was 1748. ... (608-7, 7-11-34)

... In '49 did the entity, with its associates and companions, journey to the western lands. Hardships were experienced on the way, yet the entity was among those that did attain, and saw, experienced ... such conditions; rowdyism, drinking, spending.

The name then was Etta Tetlow. Records of these have been found in some of the questioned places in portions of California, even in the present. (2454-2, 7-15-42)

... In Salem, in Providence Town or a portion of Salem (in the periods of the witchcraft persecutions) ... The name then was Beatrice Allgood, and there may be found among the archives of old, yet some records of the entity there. In the churchyard there may yet be seen that resting place. (1246-2, 8-9-36)

... In the land now Utah and Nevada, when the first peoples were separated into groups as families. The entity, then in the name of Ulda, gave much to the people in the manner of the way to prepare the dwellings for the mates, as the entity was one among the few who were successful in holding same to that view—that is, her own mate, see?

... developed much ... and in the ruins as are found that have arisen, in the mounds and caves in the northwestern portion of New Mexico, may be seen some of the drawings the entity then made—some ten million years ago. (2665-2, 7-17-25)

... among the Abyssinian people that were especially influenced by those of the Atlantean land ... and there may still be seen in some of the mountain fastnesses of that land, particularly in the upper Nile ... images of the entity ... the entrance to the tombs there. Then the name was Ai-Ellaiin, and the hieroglyphics will be found. (559-7, 5-25-34)

Before this we find the entity was in that land now known as the Arabian ... then in the name Xertelpes ... was among those that became the first of the crop of judges in the city, as it took shape in the walled city. ...

There may still be found those remains of the entity near where Uhltd was entombed, in the cave outside of the city that has recently been built and termed, or called Shuster; this to the south and west of that city, in the cave there. (415-1, 10-5-33)

The entity came with the leaders of his own land, and was closely associated with Rochambeau; being a non-commissioned officer, as would be termed. And through the abilities to observe and take note, the entity rose to a position of trust, especially in those periods of activity about Yorktown, and the entity was sent upon many a mission. The name then was Rhoul Elsneuser ...

Q. Did I die a violent death?

A. Go down to Williamsburg and look and see! You'll find it wasn't very pleasant. But you shouldn't cry over spilt milk. Each day is an opportunity—make it such—to the glory of God, and it'll be to the honor of self. (3063-1, 6-26-43)

The entity then was among those who first gave those instructions in what would be termed "flat drawing," and it was of the subject "Lazarus, come forth!" This still may be seen in some of the caves where the earlier portions of the Christians worshipped, in those early periods when all portions of the country were under the stresses by those in authority in Rome and in other places, stressing the suppression of the tenets or truths of that day. (5242-1, 6-3-44)

Q. 88. Do family relationships in the present usually indicate that the individuals were associated in past lives?

(Persons who asked about past associations with members of their families, or with close friends, were usually told there had been previous ties of some kind. Here are a few examples):

Q. Have I been associated with the members of my immediate family before?

A. Most of them have been associated with you in one experience or another. There are at least two, other than the father and mother, who have been with you before. One brother was with you in a former experience in America . . . In another sojourn in that land which was at war, your father and mother were with you, but not in that relationship then. They were associates, friends, aides and assistants — and those associations brought about the relationships in the present.

(311-3, A-2)

Q. Past acquaintance with my son?

A. In the experience before this he gave you a good licking once, as ye have given him several this time. . . . Ye have come together for good. Don't lose patience with yourself or your son.

(2051-5, 1-31-42)

Q. Previous association with my mother?

A. . . . in more than one period . . . in the Egyptian experience, as well as in Palestine. For the mother was once the mother before and (another time) again very closely associated in the same household. (1710-3, 4-12-39)

Q. Previous association with my son?

A. You had quite a scrap through those periods when one was a priest and the other anything but a priest!

(2385-1, 10-23-40)

Q. Why does my daughter seem so indifferent?

A. . . . a sister in the experience before this. Ye fell out and ye haven't made up yet. You'd better commence it (making up) and not enter into another experience and find it worse.

(5255-1, 6-15-44)

Q. Is it accidental or significant that my sister's first child, born in 1942, should have the birthday of a little brother of ours who died in 1913?

A. It is significant. (5259-1, 6-8-44)

Q. 89. When one person takes advantage of another, are their positions exactly reversed in the next incarnation?

(The readings indicated that there was a great subtlety in the physical application of the law of karma, or retribution. While cases of direct reversals of circumstances are not commonplace in the files, there are a number of interesting examples. Ed.)

(From the reading of a woman of 55, employed in a menial job in New York — very distasteful work with long hours and inadequate pay):

Then (in an experience in early Colonial America) the entity was engaged in activities with groups who prepared and preserved furs, and was the companion of one in authority, in the name of Rachel Fould.

In the experience the entity used her position not wisely or too well. Though it brought material blessings, there was not any consideration shown those who labored long hours — not as to their environment or surroundings. It brought material satisfaction — but did it bring contentment or joy?

You are reaping in the present experience this phase of what was sown. Do not think that the Lord has brought it upon you. For what you sow, you reap. (2900-2, 3-5-43)

Q. 90. Does discord between parents and children, or between others closely associated, mean they have karmic debts to be worked out between them?

What is karmic debt? This ye have made a bugaboo! . . . What is thy life but the gift of thy Maker that ye may be wholly one with Him?

. . . Whether it be as individual activities to those who have individualized as thy father, thy mother, thy brother or the like, or others; it is merely SELF being met—in relationship to what they themselves are working out—and not a karmic debt BETWEEN, but karmic debt of SELF that may be worked out between the associations that exist in the present!

And this is true for every soul, if ye will but take that as was given thee—"Neither do I condemn thee—neither do I condemn thee."

Who gave that? LIFE itself! Not a personality, not an individual alone—though individually spoken to the entity . . . God condemns not those that seek to know His face, and believe! Then it is not karma, but in Him that the debt is paid. . . . Thy Lord, thy Master—thyself.

For He stands in thy stead, before that willingness of thy inner self, thy soul, to do good unto others. . . . if ye will but understand, if ye will but see—and forget the LAW that killeth, but remember the SPIRIT of forgiveness that makes alive! (1436-3, 9-9-37)

Q. 91. What part of THE NEW TESTAMENT definitely teaches reincarnation?

JOHN, six to eight; third to fifth. Then the rest as a whole.
(452-5, 11-29-32)

Q. 92. Does the good or evil we do now set the scene and circumstances of future incarnations?

Better get into shape so that you *can* incarnate! It depends a great deal upon what you do about your present opportunities. It isn't set from time immemorial as to what you will be from one experience to another. There are laws which govern this.

The Creator intended man to be a companion with Him. How many lives will it take for you to become a companion with Him? There is a law for that, too. What you sow, you will reap. Each time, you go up or down. If you make the most of your opportunities this time, you can be sure that, wherever and whenever you appear again, you will be a better person and closer to God.
(416-2, 4-9-34)

Q. 93. Is it possible to live in such a way that further incarnations are not necessary?

It is ever possible—studying to show forth the Lord's death till He comes again! What does this mean? Just *living* those that are the fruits of the spirit; namely, peace, harmony, longsuffering, brotherly love, patience. These, if ye show them forth in thy life,

in thy dealings with thy fellow men, grow to be that TRUTH. In TRUTH ye are free, from what? Earthly toil, earthly cares! These then are not just axioms, not just sayings — but *living* truths!
(987-4, 11-2-37)

Q. 94. How frequently were the subjects of life readings told they had been famous personages in former incarnations?

(It has been estimated that the subject of a reading was told he had lived in the name of a famous or well known person in much less than 1% of the thousands of past incarnations described in the Edgar Cayce readings. And these few famous personages were generally described as being far less admirable, heroic, righteous, etc., than history portrays them—merely fallible humans confronted with an unusual opportunity for applying what they knew. By the same token, *association* with famous or gifted people in the past could be either an advantage or a disadvantage, depending upon the subject's *reaction* to his associates. An example of this can be seen in the following extract:)

The entity was among those of the household of those that were in authority, in power—Marguerite Dunhill; and made for those associations with the Densmores, the Jeffersons, the Jays, the Washingtons, and those who made up the greater portion of what was called then "Society." That, to the entity, brought dissuasion and lack of spiritual judgments. (1129-2, 3-11-37)

Q. 95. Within the doctrine of reincarnation, can souls be "lost"?

Can God lose itself, if God be God? Or is it submerged, or is it as has been given, carried into the universal soul or consciousness? The soul is not lost! The *individuality* of the soul that separates itself is lost. The reincarnation or the opportunities are continuous until the soul has of itself become an entity in its whole—or has submerged itself. (826-8, 8-11-36)

Q. 96. Is the statement by Richard Ingalese (THE HISTORY AND POWER OF MIND) that sex changes with each incarnation correct?

This is not true. As has been given, the sex change is more from desire than from physical earth-incarnation's influence, see?
(311-3, 3-7-31)

Q. 97. Are physical characteristics in one incarnation ever carried over into the next?

As to the sojourn in the earth in the appearance before this, this covers a period of 59 years. Born in the Norseland near Ojbuay and reared there until the age of 16, leaving with those peoples settling in the north country of now Scotland, coming with those people in the seventh year of sojourn there into the country now near the estate, Major Castle. In this connection, the entity, as a soldier and warrior, lost a portion of the hand, see? Watch marks as seen on the left hand below the fourth finger and thumb that appear at times, see? (341-16, 11-14-25)

Q. 98. Is there a prescribed or customary interval between incarnations for all individuals?

(The following answer was given to a question as to whether all of a certain individual's incarnations had been enumerated, since there were only a few over a period of about 10½-million years):

His appearances in the earth plane are given in full. In the lapses, there are other influences than the earth plane, just as there are developments other than in the earth's plane.

Hence as has been given, it is often that other systems of our present planetary system are the abode, or have had their influence in the entity's life . . . Then, it is nearer correct to say that the development is such that there may be long or short periods from one incarnation to another. (900-426, 3-6-29)

Q. 99. In the Edgar Cayce "life readings," were all the incarnations of a person given?

While all the appearances may not be given, these are given to indicate that pattern, those trends, those conditions to be met, those conditions to be warned of, those conditions that should be kept in mind as a help in the analyzing of self—and the choices that may be made. (3474-1, 12-3-43)

As to the experiences in the earth, these have been many and quite varied. Many of these are not well even to be known to self, and thus have they been blotted from the book of thy remembrance, even as He blots them from the book of God's remem-

brance—if ye love one another, if ye mete to thy fellow man, yea, to thy sisters in all walks of experience, that love of which ye are capable.

For he who hath loved much, to that one may much be given!
(5231-1, 6-5-44)

Q. 100. Do we retain all talents developed in our past experiences?

Those who have been trained in the former experiences in the earth, though they may not have applied the principles in the immediate present, may have the wisdom of the ages at their disposal, if there is the beginning and the application of self in those directions. (903-33, 5-31-42)

Q. 101. What is the relationship between reincarnation and evolution?

You have reincarnation. You have evolution. You have the mineral kingdom, the plant kingdom and the animal kingdom, each developing towards its *own* source.

Yet all belongs and becomes one in that force, as it develops itself to become one with the Creative Energy, and one with the God. The one, then, survives in the earth through the mineral kingdom, through the plant kingdom, through the vegetable kingdom, and through the animal kingdom.

Each, as the geological survey shows, held its sway in the earth, and passes from one into the other. Yet man is given that necessary (through reincarnation) to be lord over all—and is the only survivor of that creation. (900-340, 9-5-27)

Religion

Q. 102. Suggest how the various churches can best unite their efforts.

Minimize rather than magnify disagreements in every organized group for the teaching of the holy word. For know that these in their true spiritual meaning are unchangeable. For God is one Lord; and the Christ is the same, yesterday, today and forever.

There may be different channels of approach, yes. For not all peoples walked in the field when the wheat was ripe. Neither did all stand at the tomb when Lazarus was called forth. Neither were they all present when He walked on the water, nor when He fed the 5,000, nor when He hung on the Cross. Yet each experience answered, and does answer to something within each individual soul-entity.

For each soul is a corpuscle in the body of God. And when differences arise in a body, where corpuscles are at variance to a common purpose for all, sin enters, and death by sin, to whatever may be that group, that organization, that is stressing differences rather than the coordinating channels through which all may come to the knowledge of God. (3395-1, 1-15-44)

Q. 103. What is the greatest sin?

What is ever the worst fault of each soul? Self—*self*! What is the meaning of self? That the hurts, the hindrances are hurts to the self-consciousness. And these create what? Disturbing forces, and these bring confusions and faults of every nature. For the only sin of man is selfishness! (978-1, 8-24-35)

Being afraid is the first consciousness of the entering of sin into the soul. He that is made afraid has lost the consciousness of his heritage with the Son of God, the Father. . . .

(243-10, 7-23-30)

Q. 104. What is the “law of love”?

The law of love is *giving*! It is the action of giving without the urge felt, expressed, manifested, shown or desired, of reward for that given. . . .

Giving! It is illustrated by the injunction, “Love thy neighbor as thyself.” (LEV. 19:18). And “Love the Lord, thy God, With all thy heart, and with all thy soul, and with all thy might.” (Deut. 6:5).

In compliance with the law, then, the law becomes a part of the individual. That is the law of love. . . .

Not that the law of love does away with other laws. Rather it makes of effect the law of recompense, the law of faith, the law of the divine with the law of the earth—not defective, but effective.

So we have: Love is law. Law is love. God is love. Love is God.

Now if we, as individuals upon the earth, have all of the other elementary forces which make for the bettering of life, and have not love, we are as nothing—nothing!

In a great many ways, the manifestations of the law of love may be shown. But without the greater love—even as the Father gives, even as the soul gives—there is no understanding, no compliance with the influences which make of effect our later law.

(3744-4, A-42)

Q. 105. In the injunction, “Love thine enemy,” what basic principle is involved?

. . . As ye would have mercy shown thee, ye show mercy to those that even despitely use thee. If ye would be forgiven for that which is contrary to thine own purposes—yet through the vicissitudes of the experiences about thee, anger and wrath give place to better judgment — ye, too, will forgive those that have despitely used thee. Ye will hold no malice—for ye would that thy Ideal, thy Way ye seek, hold no malice, yea, no judgment against thee. For it is the true law of recompense, the true law of sacrifice.

For not in sacrifice alone has He sought His judgments, but rather in mercy, in grace, in fortitude — yea, in divine love.

The shadows of these are seen in thine inner experience with thy fellow man day by day. For ye have seen a smile, a kind word, turn away wrath. Ye have seen a gentleness give hope to those that have lost their hold on purpose, other than the satisfying of an appetite—yea, other than satisfying the desires of the carnal mind.

Hence, as ye give, ye receive. For this is mercy, this is grace. This is the beauty of the inner life lived. . . . For until ye have in thine own material associations known thyself to be the saving grace to someone, ye may not know even the whole mercy of the Father with the children of men.

Then, only in the divine love do ye have the opportunity to become to thy fellow man a saving grace, a mercy, yea even a saviour. (987-4, 11-2-37)

Q. 106. Who wrote the four GOSPELS?

These, we find, may best be determined by investigations of the records related to same . . . in the Vatican's own libraries.

MARK was first dictated, greatly by Peter—and this in those periods just before Peter was carried to Rome.

The next was MATTHEW, written by the one whose name it bears. As for the specific reasons—to those who were scattered into the upper portions of Palestine and through Laodicea. This was written something like thirty-three to four years later than MARK, and while this body that wrote same was in exile.

LUKE was written by Lucius, rather than Luke, though a companion with Luke during those activities of Paul—and written, of course, unto those of the faith under the Roman *influence*. Not to the Roman peoples, but to the provinces *ruled* by the Romans. And it was from those sources that the very changes were made as to the differences in that given by MARK and MATTHEW.

JOHN was written by several; not by the John who was the beloved, but the John who represented, or was the scribe for, John the beloved—and, as much of same, was written much later. Portions of it were written at different times and combined some fifty years after the Crucifixion. (1598-2, 5-29-38)

Q. 107. In principle, is faith healing possible?*

*See also booklet THAT YE MAY HEAL, by Mary Ann Woodward, and GIFTS OF HEALING, by Hugh Lynn Cayce, published by the A.R.E. Press.

In meditation, when one has *purified* self, healing of every kind and nature may be disseminated on the wings of thought.
(254-100, 6-17-38)

Q. 108. What is the purpose and value of fasting?

Fasting means what the Master gave—laying aside our own concept of how or what should be done at any period and letting the spirit guide.

Get the truth of fasting!

To be sure, overindulgence of bodily appetites brings shame to self, as overindulgence in anything. But true fasting is casting out of self any thought of what we would have done and becoming channels for what He, the Lord, would have done in the earth through us. (295-6, 4-16-32)

Q. 109. Are we responsible for our thoughts as well as for our acts?

Keep the faith as set before thee in Him, remembering that each act, each word, each thought, is weighed in the balance.
(243-10, 7-23-30)

Q. 110. How may a group of individuals best unite its prayers for peace?

As to the prayer periods, as near as practical let there be unison of purpose. Early in the morning call upon thy God, and in the evening forget not His love nor His benefits.

Then, at that period when each is first aware, as you awake, be STILL a moment and know that the Lord is God. Ask that you be guided this day, to so live that you may stand between the living and the dead. . . . For each individual, as individuals and as a group, may fulfill those words, "He stood between the living and the dead and the plague was stayed."

In the evening as you sit at meat, be STILL a moment. For there is greater power in being still before thy God than in much speaking. Again give thanks for the day and its opportunities.

And so may you, as seekers for divine guidance, be uplifted; and thus may you hasten the day when war will be no more.
(281-60, 2-3-42)

Q. 111. Is the Second Coming to be anticipated as a symbolic or an actual event?

... For, what must be obliterated? Hate, prejudice, selfishness, backbiting, unkindness, anger, passion, and those things of the mire that are created in the activities of the sons of men.

Then again He may come in body to claim His own. Is He abroad today in the earth? Yea, in those that cry unto Him from every corner. For He, the Father, hath not suffered His soul to see corruption, neither hath it taken hold upon those things that make the soul afraid.

For He is the Son of Light, of God, and is holy before Him. And He comes again in the hearts and souls and minds of those that seek to know His ways.

These be hard to be understood by those in the flesh, where prejudice, avarice, vice of all natures hold sway in the flesh. Yet those that call on Him will not go empty handed . . . Yet here ye may hear the golden sceptre ring—ring in the hearts of those that seek His face. Ye, too, may minister in those days when He will come in the flesh, in the earth, to call His own by name.

(5749-5, 5-1-34)

Q. 112. What present printed version of the BIBLE gives the nearest to the true meaning of the OLD and NEW TESTAMENTS?

The nearest true version for the entity is that you *apply* of whatever version you read, in your life. It isn't that you learn from anyone. You may only have the direction. The learning, the teaching is within self. For where hath He promised to meet you? Within that temple! . . .

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, 4-17-44)

Q. 113. How can faith be made an active element in an individual's life?

When a body, in its mental attitudes, reaches that point wherein it recognizes that, within itself, it is not capable of meeting all the situations, mental and material, and allows these to be solved by the inner self—and that which self has builded that may aid from unseen sources— then a development and a faith arise.

The body has expressed itself in a mental way, in a physical aptitude, that it was ready for a change, for a development, for a new scene of activity, or a new arena for the show.

Then, with that same determination to be that channel through which those forces may aid the body in meeting the emergencies of the hour, meet them; studying to show self approved unto God, that those lines and those forces as may come through that One whom the body would serve may act in a way and manner as will be well pleasing with Him. "Not as I would, O Lord, but as Thou wilt!" (257-70, 7-13-31)

Q. 114. How can one be sure that a decision is in accordance with God's will?

Ask self within the own conscious self, "Shall I do this or not?" The voice will answer within.

Then in meditation, ask the same, Yes or No. You may be very sure, if your own conscious self and the divine self are in accord, you are truly in that activity indicated where, "My spirit beareth witness with thy spirit." (2072-13, 11-16-42)

Q. 115. Is membership in an organized church important to a spiritual life?

... one's religion, one's love of the fellow man, one's love of the Creator is a *living* thing—and not just form only! Hold fast then, O friend, to the faith of thy fathers, that it *live* in thy dealings with thy fellow man. For, "Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me," said the Lord, thy Master.

Then one gets the feel of going to church to contribute in service—not necessarily that each rule and regulation of the church be the guide for the person's life. Good place to practice what one believes! (1564-1, 4-4-38)

Self-Realization

Q. 116. Outline a simple formula for constructive living.

Make or outline for self an ideal; not merely in a mental manner, but *know* the ideals – spiritually, mentally, materially. Write them down. Alter them from period to period of real study and meditation. Budget time for physical, material recreation. Let all these be based on the spiritual outlook.

To base the activities on the spiritual outlook does not mean that one should become somber, self-centered or puritanic in any sense. Let each question be answered by determining what thy ideal should be respecting same.

The Christian principle is a joyous, abundant, happy, hopeful life in all phases of its experience, of its expression. And it only meets sorrow, disappointment and such with that assurance of peace and hope and life abundant.

This, then, should be the attitude, the working abilities, the working program for the entity. (270-48, 1-2-42)

Q. 117. In a balanced, spiritual life, what should be the attitude to money?

... Indeed, the good things are those that may not be bought with gold and silver. While these are judgments or measures in the material associations that are necessary in dealing with one's fellow man, that which brings happiness for which the world cries; that which brings harmony for which people are calling; that which brings peace among brethren of a household, a city, a nation, lies not in the seeking of such.

For, as has been indicated, it is the love of that power and might which such gives that brings sin to the more individuals, to states—yea, to nations, and those in political power.

(2166-1, 4-11-40)

Q. 118. How can one achieve genuine economic security:

Do not disturb self as respecting the material things. If thy purpose is kept aright these will be brought into those lines of activity as to supply the needs of the physical man.

Not that this assurance gives thee the privilege of being a spendthrift, to satisfy only material desires. For, the entity must keep self in those manners in which there is the desire to be of honest, sincere service in thine activities; that the glory of Him may be manifested, who has endowed thee with such abilities; yea, who has commissioned thee in thy ways of preserving for mankind the beauties of the Law of Laws in man's experience, for these are only heaven-sent.

Keep thy mind, thy body in accord with these and ye will find beauty in all thy relationships. (2398-2, 11-27-40)

Q. 119. What is the difference between prayer and meditation?*

Prayer is supplication to God, and meditation is listening for His answer. (2946-6, 6-20-44)

Q. 120. How much time should one spend in meditation each day?

Spend that time necessary to know that you are in accord, but spend more time in carrying out the directions given in such periods. For unless one may make practical in daily life the tenets or teachings obtained by meditation these are worth little to the entity itself. (3513-1, 12-14-43)

Q. 121. Are all prayers answered?

All prayer is answered. Don't tell God how to answer it. Make your wants known to Him—then live as if you expected Him to answer. (4028-1, 4-7-44)

Q. 122. Is worry ever advisable?

*See also booklet MEDITATION – GATEWAY TO LIGHT, by Elsie Sechrist, published by the A.R.E. Press.

Not that these are to be as worries, for remember the injunction,—never worry as long as you can pray. When you *can't* pray—you'd better begin to worry! For then you have something to worry about! (3569-1, 1-16-44)

Q. 123. Explain and illustrate the spiritual law expressed in, "As ye sow, so shall ye reap."

A study of such things . . . will give many an individual an insight as to what is meant by re-incarnated influences or karmic influences built; for karmic influences are more of the spiritual than an earth's experience. For what we create in the earth we meet in the earth—and what we create in the realm through spiritual forces we meet there! And getting outside of the realm of the material does not mean necessarily angelic, or angelic influence! (314-1, 4-20-33)

What ye sow, ye reap. Apparently there are often experiences in which individuals reap that which they have not sown—but this is only the short self-vision of the entity or the one analyzing and studying purposes or ideals in relationship to those particular individuals. (2528-3, 9-16-43)

Topic Index

(Reference is by Question Numbers)

Abilities	36, 100
Abilities, Psychic	33, 78, 79, 80, 81, 83
Age, Ice	9
Angel, Guardian	82
Animals	10, 58, 101
Animals, Prehistoric	8, 9
Anti-Gravity	11
Archaeology	1, 10, 11, 12, 13, 15, 16, 18, 20, 87
A. R. E.	86
Astrology	42, 70, 81, 84
Atlantis	1, 2, 3, 4, 8, 87
Attunement	21, 23, 24, 25, 26, 27, 52
Auras	73
Babel, Tower of	17
Bible	17, 18, 26, 27, 36, 44, 102, 104, 106, 111, 112, 123
Bimini	1
Brotherhood	93, 115, 117
Builders, Mound	5, 20
Cayce, Edgar	33, 78, 83
Cells of the Body	23, 48, 55, 62
Chance	62, 71, 88
Changes, Earth	3, 6
Charms, Lucky	72
Children	35, 36, 37, 47
Churches	102
Clairvoyance	67, 68, 69
Color	72
Communication	44, 51, 52, 57, 76, 78
Creation	6, 43, 55, 63, 70, 101, 123
Creatures, Legendary	7
Cycles	8, 59, 62
Darwin	58
Diet	27, 28
Dimension, Fourth	60
Disease	19, 29, 33
Dreams	85
Eden, Garden of	6
Egypt	1, 10, 11, 12, 13, 14, 15, 16

Eliminations	28
Emotions	29, 42, 60, 78, 122
Environment, Heredity	42, 55, 84
Era, New	13, 14
Evolution	58, 60, 61, 62, 63, 92, 101, 113
Exercise	28, 31, 78
Experiences, Psychic	78, 79, 80, 85, 86
Faculties, Psychic	65, 67, 68, 69, 71, 72, 74, 75, 76, 77, 113
Faith	65, 107, 109, 113, 116
Family	88, 90
Fasting	108
Flesh and Spirit	7, 55, 58, 60, 61, 62, 67, 73
Food, Preparation of	28
Food, Values of	28
Glands	78
Gods, False	63
God Within	30, 35, 36, 42, 53, 78, 86, 102, 119, 120
Healing	30, 31, 33
Healing, Purpose of	24, 25, 27, 55
Healing, Source of	21, 23, 25, 27, 55, 107
Heaven and Hell	50
History, American	20, 87, 94
Home	34
Incarnations	87
Karma	22, 33, 37, 46, 48, 62, 66, 88, 89, 90, 92, 99, 123
Land, Holy	19, 102
Law, Spiritual	14, 21, 27, 30, 33, 35, 36, 38, 41, 42, 46, 49, 50, 51, 53, 55, 58, 59, 60, 61, 62, 63, 64, 65, 66, 71, 76, 80, 81, 83, 89, 90, 92, 93, 95, 99, 102, 103, 104, 105, 108, 109, 112, 113, 116, 118, 123
Lemuria	5
Life and Death	14, 38, 39, 40, 41, 42, 43, 45, 46, 47, 54, 84, 123
Life, Continuity of	24, 48, 49, 51, 52, 62
Love	25, 34, 37, 51, 55, 75, 99, 104, 105
Medicine, Schools of	21
Meditation	30, 36, 53, 54, 68, 76, 78, 107, 108, 110, 113, 114, 116, 119, 120
Memory	37, 43, 65, 78, 87, 99, 100
Mind	27, 30, 37, 41, 53, 54, 55, 56, 57, 61, 62, 65, 69, 72, 74, 75, 78, 107
Nations	26
Norsemen	20
Occult	78, 81, 83

Palmistry	71
Parapsychology	29, 30, 31, 33
Planes of Consciousness	51, 52, 60, 62, 69
Planes, Other	38, 42, 45, 46, 84, 98
Planets, Other	42, 98
Poles, Shift of	9
Possession	44, 78, 80
Power, Atomic	2
Prayer	52, 82, 110, 114, 119, 121, 122
Prophecy	1, 8, 12, 13, 14, 74, 77, 87, 111
Pyramid, Great	12, 13, 14, 15, 16
Rays, Cosmic	8
Reality	51, 61, 66, 69
Records, Akashic	60, 61
Records, Ancient	12, 15, 16, 87
Regeneration	23, 24, 25
Reincarnation	19, 37, 46, 51, 60, 61, 62, 63, 84, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 123
Relativity	84
Science	1, 2, 4, 8, 10, 11, 13, 57, 78
Security	27, 55, 66, 93, 113, 116, 117, 118
Service	26, 59, 68, 105, 113, 115, 118
Sex	36
Sin and Illness	22, 24, 26, 27
Solar Energy	1
Soul	21, 22, 27, 36, 37, 39, 41, 42, 43, 46, 47, 49, 53, 54, 58, 60, 61, 62, 63, 64, 65, 69, 70, 77, 78, 80, 82, 83, 95, 123
Span, Life	26
Sphinx	15, 16
Stonehenge	18
Telepathy	57, 74, 75
Time and Space	51, 57, 61
Tonsils	32
Tribes, Lost	5, 18
Truth	25, 59, 93, 112
Unity	55, 59, 60, 64, 110
Vibrations	72, 73
Vitamins	28
Will, Free	63, 66, 70, 71, 77
Worry	122
Yoga	78
Yucatan	1, 5

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