

David Kahn's Life with Edgar Cayce



This photo circa 1922 is from *Edgar Cayce's Photographic Legacy* (1978) compiled by David M. Leary. David Kahn was inside his new Marmon touring sedan as Edgar Cayce kept his foot on the running board near San Saba, Texas. The photo was taken by Hugh Lynn Cayce.

David Kahn (1893-1968) was in his mid-seventies when he worked on chronicling a memoir of his experiences with Edgar Cayce, resulting with *My Life with Edgar Cayce* (1970) by David E. Kahn as told to Will Oursler. Kahn's wife Lucille also participated in a series of interviews for the book. Will Oursler commented in the Preface:

Kahn was closer to Edgar Cayce and his family, over a longer span of years, than any other human being. He personally brought many individuals to Cayce for readings; he himself helped to take down hundreds of readings in the early days. He knew Cayce as friend and fellow adventurer across the Texas prairies and oil fields—and ultimately

into the jungle of New York City. But he knew his friend Cayce above all as an associate in psychic and metaphysical discovery.

Kahn at fifteen was living in Lexington, Kentucky when he agreed to take down a psychic reading communicated while Edgar Cayce was in a hypnotic sleep. It was the first time of numerous occasions when Kahn observed how Cayce was able to manifest a source of unlimited knowledge while entranced. Cayce had been summoned from Hopkinsville to give a reading that eventually resulted with the healing of a paralyzed woman who was a next door neighbor to the Kahns. Cayce stayed with the Kahn family for a week and explained to David's father that he was not 'calling up ghosts of the departed': "Mine is more from my mind or my unconscious mind, which I have no explanation for; I do not consult the dead." Mrs. Kahn agreed that whatever it was, it was not Spiritualism.

All of this began while I was in high school. From there I went on to the University of Kentucky and had planned on a law career, which was interrupted by the war and my enlistment.

When Cayce first gave me a reading predicting that I would leave the flock and go into uniform, there was no immediate threat of war in sight in America, so I assumed he meant that I would become a policeman or a fireman. This I did not think very probable.

But we liked each other and kept in touch. Cayce agreed that he would give me readings whenever I asked. Any time I wrote him a letter or telephoned with a request for a reading, or sent him a request from anyone I knew, he would respond as quickly as he could.

Kahn quoted from a letter written to him by Cayce that stated that the readings were "merely a channel through which such information may come as to assist one in understanding what would produce coordination in the individual body." Cayce, himself, believed the readings to be "a manifestation of the universal force or source." This Force would be articulated in Cayce's channeled readings as deriving from God and Christ Consciousness.

Kahn's nickname for Cayce was 'Judge,' as is explained in the book.

Because of the difference in age between Cayce and myself, and the vast respect in which I held him, I did not feel that I could call him by his first name. At the same time, "Mr. Cayce" seemed too formal and remote. I thought about it and finally lit upon the word "Judge" as one that held the concept of honor and respect. The word seemed to stand for the things he stood for, the depth of judgment and wisdom that he touched in the psychic world and also in his ordinary conscious life. I had the feeling that he would judge my life

and actions by the same high standards he held in his own.

Kahn learned that their friendship appeared to have been predicted in a reading.

There had been in one of Cayce's early readings about himself the statement that there would come a Jew into his life who would work closely with him and help to shape his future.

Judge himself told me of this, and it was clear he thought I was the one who would fulfill this prophecy from the reading. The pattern of our family and our lives more than supported this view.

While serving in the army during World War I, Kahn continued to obtain information from Cayce. Here is an example of what was learned through one of Cayce's readings with a description of the ensuing results. On this occasion, Kahn had just learned about the death of a younger brother.

Out on the parade grounds was a pay telephone, and I put through a call from there to Selma, Alabama, where Cayce had moved. When I reached Cayce I said, "Judge, I have two questions, please listen to me very intently. I want to know if I will be able to get a leave of absence to go home to my family and if I can say two or three weeks when I get there. If I cannot go I want to know why. I'd like to know what is

going to happen to me in the next six weeks."

As in all Cayce readings, I gave him no further information.

I said I would wait by the phone for him to call back and reverse the charges. I knew he understood how very urgent it was to me.

Some time later, the phone rang. It was Judge. "You can go home for three weeks if you want," he told me, "because you are not leaving Texas when you think. There'll be an order very soon directing troops now on the Mexican border to report to your division to be inducted into the national Army."

"The commanding general is not going with the division when you go, but you will not go for at least three months. When you get the notice to go, the general is going to give you the opportunity to go with him to Virginia as his aide, or to go with the division under a new general. You will go with the division."

Kahn was also told he'd have many narrow escapes but never an accident and would come back in good health. After informing General Greble of the prophecy, the general showed him orders that seemed to rule out these events; however circumstances soon changed and eventually everything Cayce had told him proved correct.

I accepted as an indisputable fact Judge's assurance that I would come through every danger in the war unscathed. Holding approximately the same post in France that I had in the States—as a general's aide—I went everywhere, to the front, into the trenches, over open and unprotected areas, often under shelling or bombing. I simply was not afraid; Cayce had said I would be all right.

After the end of the war, Kahn became involved with Cayce in a plan to utilize his psychic abilities to make money through Texas oil leases. Cayce hoped to obtain funds for a hospital to be devoted to his psychic work. Kahn acknowledged:

But the oil-drenched dreams of Cayce and myself were not to turn out as we two fervently desired.

The forces had other plans.

After giving up the Western adventure and returning home, Kahn had a reading from Cayce telling him his future in the business world would be in wood and metal. Kahn soon went to work at a furniture company. The readings also indicated an involvement with radios and music. One of Kahn's successful ideas was putting radio sets into cabinets to make them fine pieces of furniture.

Through this period I consulted Judge regularly. He was moving with his wife and family to Virginia Beach in September 1925. However, I

continued to get readings from him on every major step I took. There was one rule about these readings that I always kept in mind: The readings outlined the opportunity indicated by what Judge called "the forces." It was then up to the individual to make the opportunity work out.

As for engagement and marriage in my own case, the wheel of romance had begun to turn after I came to New York. It had begun for me when I went into the Belasco Theater in New York on a lonely evening and saw for the first time a beautiful actress onstage whose last name happened to be the same as mine.

Kahn married Lucille in 1927. The book includes Lucille's remembrances of her earliest readings with Cayce. She recalled at the first reading feeling outraged when the entranced Cayce declared that a sick child would recover if placed on a diet solely of ripe bananas. To her astonishment, she later learned that the child was getting along very well. Kahn commented: "For in a sense in marrying me she was marrying also the Cayce family, and Judge himself, and the forces on which he drew . . ." He explained:

My relationship with Cayce was a fundamental part of my business and personal life, as Lucille had to understand. If I needed him, I called him. If he needed me, he called me. Many times I had emergency calls for financial help. Except for his

photography, Cayce never had a business himself. Whatever the state of his finances, the readings were never commercialized. Cayce could not use them to help himself in the everyday matters of supporting himself and his family. The readings served to guide only others to health and happiness.

With his wife Gertrude, we set up a membership organization so that he could have some kind of drawing account on which to live, so that he would be protected in giving the readings, and so that the public that kept constantly increasing its demands on him would not overtax his strength. The readings warned that he should give only two readings a day, one in the morning and one in the afternoon. As long as we stayed with this limitation, Cayce continued with the work without ill effect.

Kahn realized that he "needed someone with acumen and experience to assist me in carrying out the programs Judge and I had been considering." These plans included a hospital and Kahn's friend Morton Blumenthal became instrumental in making the hospital a reality although only for a short interim. Kahn observed, "Unfortunately, even with the best will in the world, questions of control and authority arose, particularly as we reached the 1929 financial crash and the depression that followed." Kahn admitted

that he had not always followed the advice of Cayce's readings.

Approximately three months before the 1929 crash of the stock market, when everyone was involved in skyrocketing figures, Cayce warned me in a reading that the crash was going to come and advised that I get out of the market before this happened.

I did not doubt the reading. I did question the timing. Everything seemed to be going well. I had enough money to care for my mother, to help my brothers and sisters establish comfortable lives for themselves, and to provide for my wife and child. Actually, I didn't follow the market closely—it was the excitement of my business activities that concerned me. So I left my investments in the hands of brokers. Using my limited human range of knowledge instead of the sources on which Cayce drew, I had decided to wait and see. Like millions of others, I held on, and when the first weeks of the crash were over, I found that I had almost nothing left.

Kahn continued to have financial success through considering the information presented in Cayce's readings. On one occasion in New York in 1931, Edgar and his wife along with his secretary Gladys Davis were arrested on the charge of telling fortunes. Kahn recalled: "The New York case received wide publicity, photographs and headlines in the papers." A 1998 biography

presenting recollections of Edgar's son Hugh Lynn Cayce mentioned about the 1931 arrest that New York tabloids described Gladys as Edgar's "pretty blonde secretary" and left his wife cropped out of the published photos. During the trial, Kahn testified for the defense and the case was quickly discharged in Cayce's favor.

Kahn remembered that it was in 1936 when he and Cayce "decided to reorganize our activities under the name of the Association for Research and Enlightenment, Inc. . . . The name was suggested in a reading." News media occasionally reported about Edgar Cayce's psychic ability and he became known as this 'miracle worker of Virginia Beach.'

Kahn recalled that his two sons grew up in an exciting world. "It was not at all unusual for the children to be in the room while Cayce was in trance state giving a reading about someone's previous life—or diagnosing ailments of some patient he had never seen."

Kahn recalled how a reading brought him into contact with the President's wife, Eleanor Roosevelt, in relation to a community development project in Arthurdale, West Virginia — a place he and Cayce had never heard about before the reading. As a result, Kahn oversaw the relocation of cabinet production to Arthurdale, commenting, "It was a partnership in humanity, a combined operation of business, government, and

individuals."

Another reading advised Kahn to go to Washington, D.C., where he successfully met with those whom had been named in the reading: Mrs. Roosevelt, General Brehon B. Somervell and Secretary of the Treasury Morgenthau.

I was ushered into one office where a colonel in charge had obviously been briefed that I was a trouble shooter who seemed to know how to get whatever was in critically short supply.

The colonel said he had been instructed to put me into the quartz crystal business. I didn't know what quartz crystal was. He explained that it was extremely important in submarine devices and in other vital instrumentation used in defense.

Kahn's job was to fill an order for eight million polished and cut crystals within a matter of weeks — what seemed an almost impossible assignment.

Then certain things began to happen—the unusual incident or coincidence that opened a way, a path ahead, the unlooked-for events that I had come—by association with Judge—to look for.

I consulted with a panel of thirty experts whose job it was to find and expedite the purchase of rare or difficult-to-obtain materials essential to the defense effort. During the meeting, the panel discussed a new rumor that one man in Rio de

Janeiro had accumulated large supplies of the quartz but was not shipping any of his stockpiles to America. I asked for his name. To the startled looks of some of the panel members, I picked up the phone, asked for the emergency operator—and called this man in Rio. When he came on the line, I told him, "This is David Kahn in Washington, D.C. Yesterday morning, when I left my home in Scarsdale, I drove your wife and your new baby girl to the station in my car. They're en route to your mother's home in Washington."

The man was amazed and delighted at this unexpected news about his family. He himself had not yet seen the little girl. The mysterious man in Rio was our next-door neighbor in Scarsdale.

We found that the rumor was true. He did have the quartz, five million two-pound boxes of it, outside his windows in Rio, but he had no planes, ships, or other means of transportation to get it out. I said I could arrange that part of it if he could make a binding commitment. He could and did. Two days later two planes left for Rio to begin a daily shuttle between Rio and Miami bringing four thousand pounds of quartz crystal back on every trip.

It is such incidents that make me so sure that my life is not a series of coincidences but an unfoldment.

Kahn also found himself and Cayce involved in "some of the most startling coincidences in publishing history" concerning the book *Starling of the White House* (1946) by Thomas Sugrue, whose previous book was the Edgar Cayce biography *There Is a River* (1943). A friend of Edgar Cayce, Hopkinsville-born Bill Starling asked about a planned biography during a Cayce personal reading. "The reading said that Kahn should finance the book and Simon and Schuster should publish it . . . The reading went on to say that Tom Sugrue would be a good choice as the writer . . ."

On the morning following the reading, Kahn returned to New York. Arriving around 1 am during a rainstorm, Kahn invited a "tall man carrying a black suitcase" to share a taxi ride. They began talking and Kahn discovered the man was Max Schuster of Simon and Schuster. When Kahn told him about the planned book about Bill Starling, Schuster informed him that Starling had put him into the Senate as a page boy when Schuster was around thirteen years old.

Kahn was reunited with Edgar Cayce a month before Cayce's passing in 1945 following a stroke. Three months later, Gertrude Cayce "joined her husband in that other realm."

The reading transcripts remain as an illuminating resources for researchers and scientists. Kahn

commented about the 'life readings' that were heard through Cayce while he was in a hypnotic sleep:

. . . in so many instances with Cayce's life readings, the people involved and the facts in this present lifetime bore out past history connections given in the life readings.

Many of the life readings would refer to the fact that the entity dwelled back in the lifetimes long since past in the land called Atlantis.

Atlantis, as Judge gave it in the readings, would appear to be not merely a physical civilization that sank below the waves of some tremendous flood or upheaval of the earth's surface, but, rather, a link between the purely spiritual, ethereal existence and the material; as if the souls of the universe, pure and unsullied at the outset, could by their very thinking become the entity in physical form.

Lucille Kahn commented about Edgar Cayce: "You know, when he started to give a reading, he had to have his head in one direction for life readings and in another direction for other kinds of readings . . . As I remember, when he gave life readings his head was south; for physical readings it was north."

"Most of us in ARE have accepted reincarnation as

a fact. If every thought, deed, and act is recorded somewhere, then we do have to meet it. It is the law of moral retribution. It will be a guide in your way of life if you can accept it."

Lucille recounted being in her husband's presence as he made his transition to the afterlife. During this interim he was only able to communicate at intervals because of the drugs. "There were statements from time to time Dave tried to make, as he went in and out of this other realm . . . In his last moments of consciousness my husband, seeming to come back out of the beginnings of coma, opened his eyes and murmured to me, 'Tell them—there is survival.'"

Posted 23rd February 2014 by [Mark Russell Bell](#)

Esoteric Aspects of Edgar Cayce's Life



Gladys Davis, Hugh Lynn Cayce (right) and Harmon Hartzell Bro were among the members of this A Search for God study group meeting at A.R.E. Headquarters at Lake Holly in 1950. This photo is from *Edgar Cayce's Photographic Legacy* (1978) compiled by David M. Leary.

Some of Edgar Cayce's psychic (channeled) readings diagnosed and prescribed for people's physical ailments and disturbances. These were described by Thomas Sugrue in *There Is A River* (1942) as presenting "cases, hundreds and hundreds of them, wherein the treatments have been faithfully followed, and the predicted results have been achieved."

When information that was sought wasn't successfully forthcoming (such as locations for lost treasure or oil wells), Cayce and his associates were baffled. These circumstances are chronicled in the book *The Outer Limits of Edgar Cayce's Power* (1971) by Edgar's sons Edgar Evans Cayce

and Hugh Lynn Cayce.

One chapter, "Readings for the Dead," shows that there were responses given during readings about cases where an individual had already made the transition to the afterlife yet, as explained in one reading (534-2 of April 20, 1934): ". . . there must be presented that which would be of interest on such a condition. And, as indicated by that given, the condition—rather than the individual—was given as a basis for scientific or other experimentation."

Some of the biographies about Edgar Cayce present authors' impressions of conversations between him and his acquaintances in a novel style so readers should be aware of the imprecise aspects of these endeavors. Cayce biographer Thomas Sugrue became a close friend of Edgar and his family. Sugrue wrote: "From June, 1939, to October, 1941, I was a guest in the house on Arctic Crescent, seeing and interviewing Mr. Cayce every day, and examining material from the files." Writing about the period when Cayce associated himself with Wesley H. Ketchum, M.D. and "had to make up his mind about himself and his strange power," Sugrue offered his perspective of Cayce's strange quandary —

He wanted to believe that God had given him a gift to be used to help humanity. But he was like Moses. He could not believe it had happened to him.

One thing was certain: it was a talent, not a trick, not a maladjustment, not an ailment. He was a well man; he had been well for years, except for the trouble with his voice.

All that was necessary was that he be in normal health, and that his stomach have finished with its digestion of the last meal.

Another Edgar Cayce biographer is correct upon mentioning his "high-purposed caring" yet reveals unfamiliarity with subjects usually categorized as "esoteric" or "metaphysical" upon complaining, "To lump him with soothsayers, mediums, card-tellers and assorted channels of extra-terrestrials is to lose him in never-never land"

Harmon Hartzell Bro wrote the biography *A Seer Out of Season: The Life of Edgar Cayce* (1989). In addition to his own memories witnessing Cayce's work as a graduate student who assisted him for eight months, Bro later interviewed "scores of people who knew Cayce well" and consulted with Hugh Lynn Cayce. Bro described an anecdote shared with him by Edgar Cayce about an incident that occurred when he was staying at an estate of wealthy friends in a New York suburb —

One of the house guests was a beautiful young Hollywood actress who was fascinated with the story of his life. She invited him to come to her

room and tell her more. He went. Just as he turned toward her, in the privacy of her room, the figure dressed all in white, wearing a white turban, suddenly appeared. It was the same imposing presence that had warned him of his partners in Hopkinsville. No word was spoken, but Cayce left at once. Nobody else saw the man, but the memory of him and the warning stayed vividly in Cayce's mind.

In his biography *Edgar Cayce: An American Prophet* (2000), Sidney D. Kirkpatrick referred to the information being articulated by Cayce as coming from "the Source." Kirkpatrick quoted from Cayce's description of the man with the turban during the earlier incident that occurred in 1910 as he was formalizing his partnership with a group that included Ketchum. The uninvited visitor was described as having the dark features of an East Indian dressed in a conventional light-colored suit. Edgar was reported to have described the events that followed:

"There was a knock on the door, when opened this figure came in, he introduced himself to each [of us] and shook hands with all . . . Asked why he was there, [he] said he came to see what they were going to do 'with Edgar.' [He] asked each their purpose in the matter, and gave each a warning."

No two warnings were the same, but at the heart of each was the same message that would come

through in the first reading dedicated to the work—that "greed" and "self-serving interests" could destroy the good that could come from the partnership. The men were urged "not to lose sight of the real value that such information could be in the spiritual life of individuals." In other words, there was a higher purpose to their partnership than diagnosing disease for a profit. Having delivered his messages, the East Indian promised to join the party for dinner and then left.

"Everyone thought that he was just a friend," Edgar later wrote. "But no one seemed to know him. Just after he had gone one of the men said, 'I forgot to tell him where the dinner was to be,' and went to call him, but no one was there and no one in the hotel remembered seeing him."

The East Indian did not join them for the dinner and the partners didn't think anything more about the curious incident. However—in years to come—his reappearance in Cayce's life would make Edgar and Gertrude wonder exactly who he was and why he had come.

Another illuminating field of investigation for Kirkpatrick were Cayce's readings addressing the stock market for Morton and Edwin Blumenthal.

Perhaps the least understood and most misrepresented aspect of these readings was that Cayce's "higher self" was not the primary source for the market information. A host of other

entities introduced themselves through Cayce to provide specific information, and in more than two-thirds of the stock market readings, Cayce—in trance—was not requested to report directly on a stock's performance but asked to interpret performance based on Edwin or Morton's dreams. The purpose of such readings, according to the Source, was not to interfere or give one individual an unfair advantage over another, but to help Morton and Edwin to develop their own intuitive abilities as they applied them to their lives and their work.

In a book with more than 500 pages, Kirkpatrick presents a variety of details about Cayce's life and times, from mentioning that questions about lost treasure during a reading had brought a response stressing the importance of seeking "inner riches" to the fact that the school inspired by Cayce's readings, Atlantic University, had as a mascot a three-legged dog named Tripod.

Another passage from the readings where spiritual insight is revealed to be the true (metaphorical) treasure from the vantage point of those communicating from transcendental spheres of existence is from channeled reading 254-60 of November 22, 1931:

15. (Q) What is the treasure that will be unearthed?

(A) The knowledge of friendships and the abilities to draw upon the sources of

power, help and aid, in a spiritual and material world.

16. (Q) Who is giving this information?

(A) As it is an universality of purpose, so from those of the general or universal, or Cosmic Forces, are ministering those that are being given in this present interest.

In the biography *My Years with Edgar Cayce: The Personal Story of Gladys Davis Turner* (1972) by Mary Ellen Carter, details about the varieties of Cayce's psychic experiences were presented although Carter's perspective of the case includes some misconceptions. Researching the readings has become simpler in the present day when one can search reading transcripts via a CD. One incident that had been recorded by Gladys occurred on September 16, 1941 when he woke up feeling bad and was resting on the couch all morning.

He had check readings scheduled for that morning but just wasn't strong enough. He lay there thinking, she recalls, about what sort of a letter he would write as an excuse to the people waiting for readings. He was feeling very sorry for himself when he had another definitely unworldly experience. As he later told Gertrude and Gladys (and wrote to a friend a short time afterwards): "Suddenly I heard the Voice—which I hadn't heard since I was a young man. It said, "Get up, get ready to give the reading. Don't you want to give

any more readings? *Then get up!*"

"You may be sure I got up at once and got ready for the reading; have been well ever since, or so much better; think will know better than to try and make excuses anymore!"

The readings about reincarnation led Cayce to eventually realize that this idea did not conflict with Holy Bible teachings. The topic coming to prominence during his association with Arthur Lammers enabled Cayce to learn about a variety of esoteric topics by Lammers, who had researched metaphysical subjects.

In his autobiographical *Stranger in the Earth* (1948), Thomas Sugrue offered his conclusion after spending two summers at Virginia Beach studying the readings on metempsychosis (reincarnation) and comparing the material with what he could find on the subject in Hindu and Buddhist literature, among Greek and Gnostic fragments, and in treatises on the Jewish Cabala.

The Cayce readings, concerned as they were with detailing the component parts of particular personalities, only occasionally mentioned a general operational scheme. Each reading did, however, stress one point: the past or receded personalities combined in the present personality were only a selection from the total record of an ego's pre-existence. They represented a group of unsolved problems brought together for

restatement and a new attempt at solution. Added to the group was a leaven of pre-accomplishment, sufficient to propel the ego slightly forward spiritually, providing the debt of problems first was solved. The inoperative personalities of the ego's pre-existence dwelt in recession in the subconscious.

As reported in Mary Ellen Carter's book, Gladys Davis Turner recalled the events where the topic of reincarnation was first raised in the readings. Gladys had accompanied Gertrude and the Cayce's son Edgar Evans to arrive in Cincinnati by train from Alabama, leaving Hugh Lynn in Selma to finish the first half of his school year.

Edgar met them the next morning in Cincinnati, then drove to the Phillips Hotel in Dayton where they were to stay until their furniture arrived. Eventually a duplex apartment on Grafton Avenue in Dayton became both home and office.

Arthur Lammers, owner of the Dayton Photo Products, was deeply interested in astrology and metaphysics. Before Gladys arrived, readings had been taken down by his wife Zelda and two or three other stenographers. He had taken Edgar to New York for an astrological reading with Evangeline Adams to compare her information with that in his readings. In these, reincarnation was affirmed. Due to similarities in the data, Arthur now asked numerous questions, the

answers only whetting his appetite for more.

All of this made an impact on Edgar's understanding and that of his family, including Gladys, to all of whom reincarnation was a far-fetched notion. But Arthur was excited by the Cayce readings concerning the influence of the stars and life after death. At the end of his own "astrological reading," the first Edgar had ever tried, Lammers was told that in a previous incarnation, he had been a monk. A distinction could now be drawn between two kinds of readings to be sought: the physical ones, for health matters; and the "life" readings.

They now felt that the theory of reincarnation might be valid. Perhaps they had all lived in some previous existence! Gladys began to wonder what such a reading would tell her. The boys, Hugh Lynn and "Ecken," had both been given life readings; Edgar and Gertrude agreed that there should be one for her.

The date was set for November 20, 1923. To Gladys, who was to take down the information, the occasion was a momentous one. She had not felt so shaken since the day she had transcribed her first trial reading. Linden Shroyer, an accountant with Arthur Lammers's firm, a small, thin person who had also become intrigued with Edgar's powers, was the conductor. No one else was present.

Gladys watched tensely as Edgar loosened his tie and lay down on the couch in the office, Linden seated in a chair. Linden said, "Now you have before you the body of Dorothy Gladys Davis, who was born January 30, 1905, at Centerville, Alabama. You will give a horoscope reading, a reading giving the effect of the planets upon the life and destiny of this individual. You will give the vocation in life for which this person is most adapted. You will also give the personalities and time in history of each appearance upon this earth plane. You will speak very slowly and distinctly."

Edgar responded with: "Yes, we have the conditions and record here. In the evening, you see, the soul entered this body.

"A goodly soul, and rather old, you see. One destined to bring, both from its own self and from the experiences of the past, much good to many peoples and much good for individuals who put their trust and faith in the entity, for the soul and the spirit of this entity has seen many and various phases of the evolution of the human family."

As her pencil flew, her heart beat faster and she seemed to hear the words as if they were for someone else. And yet, they were for her! ". . . Under the conditions, and the rule of these, little of Saturn or Mars enter the present entity control. This we see coming under that of Venus direct, of Mercury in the seventh house, Neptune in the eleventh house, Jupiter in the ninth house.

"One in whom there will be, in the future, little of the earthly ills for itself, though one that will lend much to the assistance in the earthly ills of others.

"One who will find her greater force in the home, and the dedication of her better self to the future generations of her own strain.

"One who, with others, will draw much of the more beautiful things of the earth plane about them, and one to whom all obstacles become the steppingstones for higher development in this present earth plane."

The reading went on to say that Gladys had four incarnations which had bearing on this life, chosen because they particularly had to do with her soul development on the earth plane as it related to her present life. In the life just previous to this one, she was born into the household of royalty in the court of Louis XIV. She was surrounded then by "the pomp, the glory, the magnificence of the worldly show"; her education was of the Church. She had, however, an unhappy love affair and now finds that she has an innate distrust of men because of this traumatic experience. She went into a convent and there died at thirty of a broken heart.

Before that she lived in Persia at the time of Croesus and was killed by the sword of invaders (history records that the Greeks conquered Persia

at that time) and thus she now has an aversion to all cutting instruments. The next incarnation back, she was born in Egypt but died as a small child. Gladys feels that this was the Ra Ta period when Edgar was the priest by that name in Egypt.

Previous to this, in the earliest incarnation given her, Gladys had lived in Atlantis "in that fair country of Alta, or Poseida proper," among those who "brought the highest civilization and knowledge that has been known to the earth's plane." She had helped bring this knowledge to the common people, as a member of the household of the ruler "ten thousand years before the Prince of Peace came."

This was the first mention of Atlantis in the readings. Its significance was completely obscure both to her and to the Cayces when it was given. Only later, after many allusions to the Lost Continent had been made, was the meaning brought home to them.

The fact that Gladys was born in this lifetime under the sign of Aquarius, which, according to astrologers, is the New Age we are entering, seems to be of further significance. A prophecy was given for her in this first reading that she would "be present, though not physically, when the earth is changed again." Certainly, as we study this first reading, we realize that Gladys was and is fulfilling her destiny "to bring . . . much good

to many peoples."

In subsequent life readings, she was given information about her family associations and was told that she continued to feel responsible for her brothers, Boyd and Burt, and her sister Lucile especially, from similar responsibilities in past lives.

The precise wording found (reading 288-1) pertaining to the life in Egypt is:

19. In that before this we find in the lands just before the present plane, as given, in the Egyptian forces, and in the rule of the second ruler of that land, when the glory of the country was near its height, and was in the household of Potiphar but the sojourn in that sphere, was of short duration, for we find only a short span is given in earth plane.

A note from Gladys can be found in the transcript for this reading that explains: "Not knowing how to spell it, EC told me to put Potiphar, as it sounded nearest to the sound I gave him, and he thought it was the Bible Character."

Although Cayce and his companions evidently came to believe that Ra-Ta was a singular designation for him throughout his previous lives, an investigation of the [Ra-Ta passages](#) suggests the name has a metaphorical purpose.

The succession of readings presenting most of what is known about 'Ra-Ta' resulted when the request was made by Gertrude Cayce during channeled reading 294-147: "You will have before you the soul-body and the mind of Edgar Cayce, present in this room. You will give a detailed life history of this entity's appearance in Egypt as Ra-Ta, and his associations with those of that period with whom he is closely associated in the present. You will answer the questions which will be asked."

In Mary Ellen Carter's biography, a 1931 incident is mentioned that clarified a question of mine that had arose in the 1990s when I first studied mimeographed Edgar Cayce channeled readings transcripts collected in two secondhand bound volumes. There was a typo for the question in the transcript so I didn't know if the correct word was 'wrong' or 'strong'; nonetheless, I included the passage in an [Introduction](#) to a [follow-up book](#) to the case study [Testament](#) (1997). Carter wrote concerning 1931 reading 2897-4:

A newcomer to the work, uninitiated into the patient ways which Edgar, his family, and helpers had learned through the years, said on August 14 that he wished to contact Azul, another archangel.

The newcomer's request was met with: "Not under these conditions: for *I, Michael, speak as the Lord*

of the Way" (italics added). Here Edgar's voice suddenly became thunderous: still his own, but taking on what purported to be Michael's very tone, which was, Gladys found, unforgettable. "*Bow thine heads, O ye peoples,* that would seek to know the mysteries of that life as makes for those faltering steps in men's lives when not applied in the manner as has been laid down . . .

The newcomer asked first, "Why is Edgar Cayce surrounded by such wrong vibrations and entities in this great work?" The response was metaphorical statements about endurance. A second pessimistic inquiry was: "Why has not success come?" The response was: "He that looketh upon the monetary conditions as success looketh in vain! It has succeeded beyond measure in the spiritual forces, is succeeding in monetary or the pecuniary manner."

One of the memorable events in the life of Edgar Cayce occurred on February 3, 1934. In the New York home of the Zentgrafs, Cayce and medium Eileen Garrett gave trance readings for one another (507-1). Here is an excerpt.

15. (Q) Is there any way in which Mrs. Garrett may be of special service to the work of Edgar Cayce?

(A) As their channels of activity cross or run one into another, in the various phases of experience, there may be those aids that

will be for the common good of all. Rather than that it may aid any individual work as of Edgar Cayce or any other source. Rather those who give themselves (as both may be found to be doing) for the common good of mankind, as they merge in their efforts in these directions, may there be the aids rather one for the other. For, as has been given, in the union there is strength; whether this be applied in those things pertaining to the least in the earth or the greater in the realm of the spiritual activity. Hence, as each in clear purpose of desire to be of aid to their fellow man, not for self - but that the glory of God may be manifested in the hearts and souls of men, THUS may each aid the other. For, as He has given, whether in body, in mind or spirit, ye come seeking to make known the love of the Father in the earth to the sons of men, ye may aid one another.

During Eileen Garrett's trance, the speaker identified himself as Uvani, an Arab. Here are two excerpts from the transcript of Uvani's communication.

We are all part of a great universal God, a great God, greater than the intelligence of many at this stage can scarcely comprehend. This is how one first becomes aware of the comprehension within self of the greatness of the universe, that we desire in our humbleness to enter into this and

face ourselves for the greater knowledge, and so because we are part of that great enterprise, if you will, it is within the heart of each of us to understand what is good and you know very well that we have only to ask ourselves and be strong enough to obey the word. If we do that, we are then filling out the pattern, of course; and therefore I say that I am telling you, my friend, in all sincerity, that I KNOW that this strength is behind you - but it is for you ALWAYS to say whether YOU feel that it is right for you. Absolutely free will to each one, to fulfill his part of the pattern.

Be to your daily hour yourself. DARE to be yourself. Dare, my friend, to speak the truth and be yourself. And if you be true to yourself and work out your own pattern, you will not have time to find flaws in your neighbor's pattern, for you will see yourself with true vision. And when you call children into being, call them into being without fear, and to those who are coming towards that moment when the great awakening is coming. Glorify God every moment, for you are all a part of His great will and understanding, and within each is that voice - that eternal voice that calls to you in every moment, "Do that that is true," and if you do that then all that happens happens right.

W. H. Church's correspondence with Hugh Lynn Cayce included scrutiny given to a few passages in

the life readings where there were found potential duplications of names or circumstances. Plausible explanations were found and delineated in an article by Church and Cayce published in the May 1979 edition of *The A.R.E. Journal*: "The Life Readings: A Look at Some Puzzling Cases." Hugh Lynn Cayce observed in this article:

By one of those stunning coincidences that became quite common in my father's experience as a psychic—and which should really not be looked upon as "coincidental" at all but part of an established pattern in both a spiritual and a karmic sense—a number of the actors in this live drama of the past found their way at different times to Edgar Cayce and obtained life readings from him. This has inevitably created some confusion in trying to sort out the various participants. But, in addition to [559], who has already been identified as the 12-year-old daughter of Jairus raised up by the master, we appear to have [1246], Fillipe, as her mother; [1968] as the second wife, or concubine, named Maipah; and her illegitimate daughter, [421], who heard the voice calling "Talitha, Talitha, Arise!" (but who apparently was not present in the chamber of her half-sister; nevertheless, she gained from the experience). Then there was another, [2485], who was apparently a witness to that remarkable healing and gained much, although her status is not clarified; and also [5347], a son of Jairus,

named Julius; and [3307], a hired mourner, whose name then was Elada.

Hugh Lynn Cayce reminded that Edgar was left to interpret the information found in the readings just as everyone else: ". . . Dad was always somewhat in awe of his psychic self . . . He accepted the fact, quite simply, that he was a human channel through which the Universal Forces, as the readings sometimes referred to them, could somehow operate while he was in the unconscious state."

As I've mentioned previously, when a researcher of unexplained phenomena during a previous epoch, John Dee, sought information about hidden treasure from his skryer (medium) gazing into a crystal ball on December 22, 1581, the angel Anael's reply was recorded in Dee's diary (in Latin). The English translation from *Mysteriorum Liber Primus* is: "Don't bother for these are trifles."

Posted 30th March 2014 by [Mark Russell Bell](#)

Case Profile: Edgar Cayce

Edgar Cayce (1877-1945) became known as an American mystic and "psychic diagnostician" healer following hypnotic sessions where he would

go into a trance and his body would be used as a channel. The communicating Intelligence would speak in plurality, usually beginning a 'reading' with a statement such as "We have the body . . ." and finishing upon saying "We are through for the present."

I first learned about Cayce through reading Jess Stearn's biographies *Edgar Cayce — The Sleeping Prophet* (1967) and *A Prophet in His Own Country — The Story of the Young Edgar Cayce* (1974). The first biography to be written about Cayce is *There Is a River: The Story of Edgar Cayce* (1943) by Thomas Sugrue, whose book heightened public understanding about Cayce during the final years of his life. Sidney Kirkpatrick's *Edgar Cayce: An American Prophet* was published in 2000.

Since 2005, I've occasionally studied portions of the extant 14,306 Cayce channeled reading transcripts, which are available for purchase on a CD from the Association for Research and Enlightenment. Other books about Cayce include *The Discovery of Edgar Cayce* (1964) by Wesley H. Ketchum, M.D., *Venture Inward* (1964) by Hugh Lynn Cayce, *My Life with Edgar Cayce* (1970) by David E. Kahn as told to Will Oursler, and *My Years with Edgar Cayce: The Personal Story of Gladys Davis Turner* (1972) by Mary Ellen Carter.

An organization founded by Cayce in 1931,

the [Association for Research and Enlightenment](#) at present identifies some categories for subjects in the readings:

Dreams and Dream Interpretation

ESP and Psychic Phenomena

Health-Related Information

Oneness

Philosophy and Reincarnation

Spiritual Growth, Meditation, and Prayer

In *Venture Inward*, Cayce's eldest son Hugh Lynn Cayce quoted from newspaper and magazine articles chronicling his father's life, including the facts pertaining to Edgar Cayce's discovery of his psychic ability. He had lost his voice in April 1900 and for nearly ten months was unable to speak above a whisper.

It was this throat paralysis which led Edgar Cayce to try hypnosis. After putting himself into a sleeplike state, Edgar gave suggestions for relieving his own throat paralysis. A friend, Al Layne, who was simultaneously studying osteopathy and hypnosis, tried asking the sleeping man about some of his most difficult cases. Edgar talked intelligently about them also. A strange partnership developed. When his voice failed, Edgar asked Layne to give him suggestions while he slept, which restored his voice; and when Layne

needed help on a case, he sought advice from Edgar.

Newspapers headlines summarized the unusual aspects of the case.

In a Trance
Bowling Green Man is Able
To Diagnose Human Ills.
Has No Recollection of It
When He Awakes, and Does Not Pre-
tend to Understand His Wonderful Power.
(Bowling Green — June 22, 1903)

*

X-ray Not in It With
This Bowling Green Man
Edgar Cayce Startles Medical
Men with His Trances
He Diagnoses Diseases in Persons Far
Distant and Tells What Treatment
to Give Them.
(Nashville — March 29, 1904)

Further headlines appeared after Dr. Wesley H. Ketchum contributed a paper read in Boston at the annual meeting of the American Association of Clinical Research in 1910. A Boston newspaper reported:

According to Dr. Ketchum the "illiterate," whose name is not divulged, while in a state of auto-hypnosis drops into medical phraseology with the familiarity of a skilled medical man.

Dr. Ketchum says he has taken several patients to the young man, who diagnosed their cases correctly. He says he took to him the daughter of a prominent Cincinnati man whose case has been pronounced by several physicians as hopeless. The "illiterate" went into a trance, prescribed a course of treatment, and in three months, according to Dr. Ketchum, she was entirely well.

Cayce's psychic ability continued to attract the attention of journalists throughout his life. The following headline was published in Birmingham in 1922 when he was there to give readings.

"Peculiar Gift Has Been Mine
Since Youth," Says Edgar Cayce

Mysticism, Psychism, or What You Will, Envelops
Man Whose Power in Healing Has Created
Tremendous
Interest Among All Conditions of Men

Cayce never completed an autobiography during his lifetime yet there was an unfinished 1932 memoir and other occasional writings, including church lectures. Due to the newspaper and magazine reports, he became recognizable on a

widespread basis with many famous and influential people known to have consulted him.

A. Robert Smith compiled and edited a book about Cayce's 'lost memoirs' in 1997. One incident that has not been documented was mentioned by Cayce in 1932.

"I was called to Washington to give information for one high in authority. This, I am sure, must have been at least interesting, as I was called a year or so later for the same purpose."

The trip during the presidency of Woodrow Wilson was regarded as a matter of confidentiality by Cayce. Cayce's writings include remembrances of childhood anecdotes that are included in Smith's book.

Around the age of nine, Cayce would be visited by his late grandfather and play with children in the barn although there were no children residing in the area. An account was related of his first "vision" in 1890.

Kneeling by my bed that night, I prayed again that God would show me that He loved me, that He would give me the ability to do something for my fellow man which would show to them His love, even as the actions of His little creatures in the woods showed me their trust in one who loved them.

I was not yet asleep when the vision first began,

but I felt as if I were being lifted up. A glorious light as of the rising morning sun seemed to fill the whole room, and a figure appeared at the foot of my bed. I was sure it was my mother, and I called to her, but she didn't answer. For the moment I was frightened, climbed out of bed and went to my mother's room. No, she hadn't called. Almost immediately after I returned to my couch, the figure came again. Then it seemed all gloriously bright—an angel, or what, I knew not; but gently, patiently, it said: "Thy prayers are heard. You will have your wish. Remain faithful. Be true to yourself. Help the sick, the afflicted."

Cayce left a description of what happened on the day following this incident, referring to himself in the third person by his childhood nickname 'eddy.'

In school next day eddy missed his lessons as usual—and had to return to write the word cabin 500 times on blackboard. and when he arrived at home that evening his Father was waiting for him—eddy studied his lessons in the evening but seemed not to be able to concentrate, at about 11 that even[ing] he had the first experience of hearing the voice with-in-and it recalled the voice of the visitor of the evening before—but it said "Sleep and we may help you" eddy asked his father to let him sleep five minutes, he slept and at the end of the time eddy knew every word in that particular speller.

Cayce left school after the sixth grade. In 1894 one afternoon he was working on a farm for his uncle when after dinner there was "another celestial visitor."

Thinking it was someone from the farm, I answered before looking around. But I had a strange feeling of pleasantness, a lightness not of an earthly nature, and when I looked, I beheld what appeared to be the same vision I had seen in the cove in the wood. This time I was told: "Leave your plow, go to your mother, she needs you near her. A way will be provided. Go now."

After that night, he no longer worked at the farm. Cayce found employment at a bookstore and later in other stores. He also worked as a book wholesaler before becoming an insurance salesman offering a group rate for members of fraternal lodges. In this occupation he experienced the voice ailment where he could speak only in a whisper. He also worked as a photographer before becoming established in his occupation as "psychic diagnostician."

In *My Life with Edgar Cayce*, David Kahn recalled that the book that most interested him was the Bible, which he read "once each year throughout his life, from cover to cover." Kahn wrote: "He became a teacher in Sunday school, and preached in the Campbellite Christian Church until he went to Virginia Beach, where he became a member of

the Presbyterian Church."

Instrumental to his accomplishments were his wife Gertrude and his secretary Gladys Davis. Jess Stearn wrote about them in his 1967 biography: "Gertrude was the partner who kept him on the track in moments of wavering, Gladys Davis the outlet for the petty frustrations that plagued his day . . . She went to work for him at eighteen, lived in the house, and took down almost every reading from September 1923 until his death in January 1945."



This is a 1940 photograph of Edgar and Gertrude Cayce with Gladys Davis.

Hugh Lynn Cayce wrote about his father's psychic readings in the book *Venture Inward*. There were an estimated 16,000 readings given by Cayce

between 1901 and 1944. Gladys Davis transcribed and filed the readings with the correspondence pertaining to them. Hugh wrote that the early readings were lost. Fifty-seven more readings have been found since the time of his book's publication.

Thousands of request letters, reports, and other documents are filed with these readings. Of this number 8,976 deal with problems of the mind and the physical body. There are also approximately 2,500 readings dealing with vocational, psychological, and human-relations problems. These have been called "life readings." In addition there are 2,662 miscellaneous readings.

Hugh noted, "All of this material seemed to come through or out of his unconscious mind."

A businessman interested in metaphysics, Arthur Lammers became a benefactor for Cayce and proposed organizing a psychic research society dedicated to Cayce's work. Readings brought information about a variety of spiritual topics, such as the soul, evolution and spiritual laws. When Lammers had financial difficulty and could no longer finance Cayce's readings, Gladys Davis Turner recalled their predicament in Dayton, Ohio as chronicled in *My Years with Edgar Cayce*.

By January, 1924, they were stranded, with no income except for occasional readings. Photo

Products business failed; Linden Shroyer, who was out of a job, conducted the readings. They continued to keep the hotel room for their office, but there were no appointments at times, and it became a cold, hard winter. Edgar, Linden, and Gladys were at the office the day they were so broke there was nothing left for the next meal. Gladys could remember hard times at home, but never had she faced going hungry. Her heart sank when she heard Edgar say, "I don't know what we can do. I don't know what I'll tell Gertrude."

A few moments later, there was a knock at the door. When Linden opened it, there stood a man who said, "I was passing through town and don't have long to stay. I'd like very much to have a reading." With that he pulled out \$25 in bills and handed them to Edgar, who nodded in disbelief. "I'll give you a reading right away."

"I'll pick it up Saturday," said the stranger and went away.

Gladys found this incident to be "one of many indications that Edgar was in the hands of Providence."

Doris Agee was a researcher who knew Cayce when she was a child living in Virginia Beach. In the third chapter of her book *Edgar Cayce on ESP* (1969) "Unusual Clairvoyance," Agee commented about the October 9, 1933 reading

5756-9 (when information was provided about "the concept of personality of discarnate entities or souls"): "Most interesting, though, is the fact that it was delivered by Cayce in a distinctly British voice, unlike any accent he had ever used before or would use again in a reading!" The series of readings assigned to number 5756 address—as worded in the question beginning 5756-3 of March 16, 1927—"communication with those that have passed into the spirit plane."

Agee reported in Chapter Six: "It has been estimated that during his lifetime Edgar Cayce spoke in some two dozen different languages while giving readings, although he had conscious knowledge only of English." Agee cited examples found in channeled reading transcripts 4591-1 of January 27, 1918 and 373-1 of July 11, 1933. Agee wrote:

Cayce was living in Selma, Alabama in 1917 when a woman in Palermo, Sicily, heard of him and wrote to request proper diagnosis and treatment for an abdominal illness. Her letter was in Italian, so Cayce sent it off to a friend in Tuscaloosa for translation.

The reading, when it was given in January 27, 1918, was entirely in Italian. An Italian fruit dealer, hastily summoned to Cayce's studio from his stand nearby, was able to take it down in longhand and dictate the translation to the stenographer afterwards.

And here's another case. On July 11, 1933, Edgar Cayce began to give a life reading for Hans Mueller of New York, who had been born 53 years earlier in Frankfort, Germany.

The customary reading suggestion was made. Cayce repeated it to himself and then began his usual custom of going back over the dates from the present until he reached the subject's date of birth. Then he said, "Yes, we have the entity and those relations with the universe and universal forces, that are latent and manifested in the personality of the present entity, known as Hans Mueller."

Now, however, he became silent. After a long pause, he began to utter a series of German words. Cayce, as we've mentioned, had no knowledge of the German language; nor did his wife, who was conducting the reading; nor did his secretary, Gladys Davis (Turner), who could only take down the words phonetically.

In 3812-4 of January 5, 1931, where buried treasures are sought with half of each treasure to be set aside in a charitable fund, Thomas House, Jr. asked his father, Thomas B. House, to give advice (in spirit) concerning the undertaking. The response as noted was:

(A) Thomas, be not loud-mouthed; neither be overanxious. Take things easy, my boy, knowing there is that in self through which

all forces may MAGNIFY themselves in thee. HEED that given, son. We are through.

5756-10 from October 24, 1933 answered a question about psychic phenomena and Spiritualism/Spiritism. At the conclusion of the reading, the comment was recorded: ". . . The forces gathered here may be used in gaining this concept. As ye seek, ask first if all these are present: Lamech, Confucius, Tamah, Halaliel, Hebe, Ra, Ra-Ta, John." Later, on the same day as recorded in the transcript of reading 5756-11, Gertrude Cayce asked these named entities, "How did the influence known as Spirit move upon the various matters that came into existence? And how did the influence manifest itself upon the beings that separated into the varied kingdoms that inhabit such as the earth? You will please also give the next question."

3. The individuals named were known as individuals and personalities in the earth's sphere, and had (and have) an influence upon the thoughts of man; hence they (the influence they represent) are capable of guiding the information in such a manner as may be comprehensible to those that would seek to know the truth; that may be presented, and that may be demonstrable (that's a very good word!) in individual lives. Hence we each may be assured, by the presence of the beloved disciple, that

our own Christian concept will have its place throughout the discussion.

In 5756-12 of May 18, 1934, Mrs. Cayce again addressed the eight previously named 'forces'; however, the session abruptly ended with the following responses recorded.

2. EC: (After suggestion had been repeated three times, he said "Stop!" at end of first question. GC had her hand on his eyes at this time and jumped at this.)

3. All the influence and force are not combined in one in the present. Ye must tarry longer.

4. Not in the present, but we would give that which surrounds the source, place, force, that is seen here. For, the walls are jasper, the ceilings are beryl, the doors are beryl, the floors are pure gold, the light is the Lamb. The shape is not square, not perpendicular - walls. Much is here that may be given to those that seek to know the mysteries of those influences that go to make up that which impels man in his activity in the earth.

5. Mental man, spirit man, is the sum of that he does in the light of the Lamb. That
-

6. We are through. We must turn back. We

MUST! We have a duty to perform for those - [faded into silence].

5756-13 of July 9, 1934 is a transcript of what was said following a reading and after Gertrude Cayce gave the suggestion for waking Edgar. There was heard through the entranced Cayce: "There are some here that would speak with those that are present, if they desire to so communicate with them." Gertrude said, "We desire to have at this time that which would be given." This was the response —

3. EC: [Long pause] Don't all speak at once. [Pause] Yes. I knew you would be waiting, though. Yes? Haven't found him before? All together then now, huh? Uncle Porter, too? He was able to ease it right away, huh? WHO? Dr. House? No. Oh, no. No, she is alright. Yes, LOTS better. Isn't giving any trouble now. Haven't seen her? Why? Where have you been? Oh. She is in another change? How long will they stay there? Oh, they don't count time like that. Oh, you do have 'em. Well, those must be pretty now, if they are all growing like that way. Yes? Yes, I'll tell her about 'em. Tell Gertrude you are all together now, huh? Uncle Porter, Dr. House, your mother? And Grandma. Oh. Grandpa still building. Oh, he made the house; yeah. Tell Tommy what? YES! Lynn? Yes, he's at home. Oh,

you knew that! Huh? Ain't any difference? Well, how about the weather? Oh, the weather don't affect you now. Don't change. Oh, you have what you want to - depends on where you go. Sure, when you are subject to that anyway. Little baby too! How big is it? Oh, he is GROWN now, huh? Yes. Coming back! When? Oh. Uhhuh. Alright. Why?

Oh yes, they hear you - I'm sure they do. I hear you! For Gertrude? Yes, she is here - she hears you. Oh, yes!

4. (Q) I don't hear. May I have the message?

(A) Sure, she hears you; don't you hear her talking? No, I don't know what she says.

5. (Q) I don't hear. Will you repeat the message for me?

(A) Mama and Dr. House and Uncle Porter and the baby - we are all here. Grandpa has built the home here, and it's NICE! And we are all waiting until you come, and we will all be here ready - we are getting along FINE, doing WELL, yes!

No. No more troubles now, for spring borders all along the way; for we have reached together where we see the light and know the pathway to the Savior is along the narrow way that leads to HIS throne. We are on that plane where you have heard it

spoken of that the body, the mind, are one with those things we have builded. Yes, I still play baseball, and Charlie has recently joined my club and I am still Captain to many of 'em. Well, we will be waiting for you!

6. (Q) Who was this speaking?

(A) Who was this SPEAKING? HUGH! [GC's brother, Hugh Evans.]

7. (Q) Is that all?

Gladys Davis Turner recalled this incident, as chronicled by Mary Ellen Carter in *My Years with Edgar Cayce*.

When Gertrude sais "Is that all"? Edgar went on: "That Gladys?"

Gladys stiffened. So far, all the messages had been for the Cayces. She had not expected to be singled out. "Tell Tiny," Edgar's voice continued, "not to be so severe with 'Cile, else she will have a greater problem on her hands than has been in the last few weeks. Burt can handle it much better."

"Who is this speaking?" Gertrude asked.

"Thomas Davis!"

It's Papa, Gladys thought, and her heart flew to

little 'Cile who was at that time living with Tiny. Papa had picked up the friction between them and the correct solution! Oh, she must tell [her brother] Burt

When she talked over the conversation with Edgar later, he looked at her with surprise. "I certainly didn't know about any trouble between your sisters, Miss Gladys." Burt did step in and assumed responsibility for 'Cile, taking over from Tiny at a time when she was swamped with her own responsibilities.

This reading is also mentioned by Hugh Lynn Cayce in *Venture Inward*. A portion of the following was among the unusual reading excerpts quoted by Hugh Lynn Cayce, who explained that the following was given at the end of a reading interpreting a dream.

[From text of channeled reading 3976-3 given on January 24, 1925]

1. EC: Have some terribly hard times in China to-day. In the Manchurian region, a flood and fire both. Many peoples are passing into the Borderland, their entities taking their position as has been manifest through their environment in the earth plane at present time. There are those conditions arising from this great boredom in the consciousness of many that will bring the revolution in the minds of many

peoples, and begin that understanding of the purpose of the Gift of God to the World in the One made manifest in the flesh, and able to bring the consciousness made manifest in the world to the peoples. Hence many will be able through this to lay aside the physical and again manifest in a physical before men.

In the book Hugh Lynn associated reading 538-28 of May 6, 1929 with the man who'd been the Cayce family physician in Selma, Alabama as there were some comments to Gertrude Cayce that ended with the following.

7. But Sister, know this - whenever you, yourself, are in the position of the questionnaire, or the one seeking to gain for another such information, call ME - I will answer. This is Gay. We are through.

In the report of the reading, Gladys Davis noted "We understood that above message [538-28] was from Dr. Samuel G. Gay, M.D., who had been the Cayce family doctor in Selma, Alabama, and who had nicknamed GC 'Sister.'" Another reading, 341-30 of December 21, 1933, concluded: "Yes, this is Gay, and I will speak with thee again. We are through."

Throughout the readings transcripts, contemplation of moral and spiritual matters are encouraged through commentary that occasionally encompasses figurative

language. As mentioned in a previous blog [article](#), there are sections of the transcripts where Michael, 'Lord of the Way,' was heard. Keeping in mind that visitors from the ascended realm have been extensively documented as communicating metaphorically because of limited spiritual understanding of Earth people, these passages seem to offer instances of hyperbole.

294 is the number assigned to readings concerning Edgar Cayce himself. In 294-208 from March 14, 1944, the question is given to the entranced Cayce to describe body conditions of Cayce himself. As revealed in the following excerpt, there was a noticeable change in temperament before the conclusion of the discourse.

**16. BOW THINE HEADS, YE CHILDREN OF MEN!
FOR I, MICHAEL, LORD OF THE WAY, WOULD
SPEAK WITH THEE! YE GENERATION OF VIPERS,
YE ADULTEROUS GENERATION, BE WARNED!**

**17. THERE IS TODAY BEFORE THEE GOOD AND
EVIL! CHOOSE THOU WHOM YE WILL SERVE!**

**18. WALK IN THE WAY OF THE LORD! OR ELSE
THERE WILL COME THAT SUDDEN RECKONING, AS
YE HAVE SEEN!**

**19. BOW THINE HEADS, YE WHO ARE UNGRACIOUS,
UNREPENTANT! FOR THE GLORY OF THE LORD IS
AT HAND!**

20. THE OPPORTUNITY IS BEFORE THEE! ACCEPT

OR

REJECT!

21. But don't be PIGS!

22. Do keep the body in that manner of activity as to eliminate the poisons.

23. And then keep the body-mind, the body-physical, clean in the sight of thy God.

24. We are through.

The voice heard during the Lord of the Way interludes was described as "thunderous" in the Gladys Davis biography: "Each time there was no one in the room who was not moved . . . Gladys felt powerful vibrations and knew that she was in the presence of something momentous." Preceding these statements in the transcript for reading 294-208 were the more typical, somber language that reflected the majority of the transcripts that I'd read.

4. In the present the unbalanced condition in the physical of the alkalinity and acidity has caused and does cause, congested areas in the functioning of the body. These as to their sources have in the main arisen from anger (physical) produced by the activities of environs about the body; thus causing the throwing into the lymph circulation those poisons which reacted upon the general physical body-relationships with the mental and spiritual activities of the body.

5. For the glands secrete according to impulse from the emotional system. This has been, then, the source of the disturbances in the body.

6. These cause, then, congestion in soft tissue of head, face, throat, bronchi and through the lymph of the alimentary canal.

7. Physically there is needed in the present the keeping of a balance in the alkalinity of the body.

8. In the mental and spiritual aspects of the body there needs to be kept consistency of the mental and spiritual activities with the physical aspects of the entity's relationships to the efforts thereof, if there would be kept the better balance in the body.

9. Keep, then, such an activity physically as to rejuvenate, revivify, the respiratory system; as might be indicated with definite periods each morning for a walk in the air, consistently - not spasmodically; a form of exercise as to cause a better activity through the body - and then just keeping in that way of being consistent.

10. Don't preach, don't act in one direction and then say or do those things in another direction.

11. Be patient with those who are weak.

12. Be kind to those who are even ugly.

13. Be gentle with those activities wherein there is the necessity that ye live consistently, that ye be consistent with that ye would represent among thy fellow men.

14. For know, the Lord is in His holy temple. If thou hast, as His child, desecrated thy temple - in word, in act, in deed - know that ye alone may make those corrections, and that thy body is the temple of the living God. Act as though it were, and not as if it were a pigpen or a place of garbage for the activities of others.

15. Then keep thy body, thy mind, wholly in an active service for thy Lord.

Edgar Cayce readings together with records of other notable channeling cases reveal that the communicators are involved with what might be described as a 'Control' or intermediary all-knowing guiding Force. As mentioned in a previous [blog article](#), the 1872 [Flashes of Light from the Spirit-Land, Through the Mediumship of Mrs. J. H. Conant](#) (a collection of transcripts of channeled communication through Conant) included a quotation of "controlling spirit" Theodore Parker, who spoke through the medium

in 1869: ". . . In the first place, it should be understood that these séances are not controlled at all times by the same spirit, but for each occasion an intelligence is selected best adapted to that occasion."

A guardian angel in the Edgar Cayce reading transcripts is understood to be a person of the ascended realm dedicated to accompany a human being on Earth throughout her or his life. In 311-6 from September 19, 1931, when the subject of a reading asks "Who is giving this information?," the response through Edgar Cayce is: "That same that stood in the position for the entity as a guide, and an aide, and that one who may be termed the guardian of this entity's activities - Demetrius." The questioner eventually asked, "What is Demetrius at present?"

(A) The body's guardian angel. As he stood and reasoned with Paul, again as he stood as the AIDE to Paul IN the spirit world, THIS ENTITY in attune WITH that AS WAS given by THIS entity as the messenger in Egypt - for Demetrius THERE, AGAIN, the brother and the aide in the flesh.

In 2897-4 from August 14, 1931, a reading subject asked, "Can you contact Azul (phonetic spelling) for me?" This is what followed.

4. (A) Demetrius - Michael; Azul - no.

5. (Q) You cannot?

(A) Cannot.

6. (Q) Why?

(A) There are barriers between this body and Azul, as produced by that between Demetrius and between Michael.

7. (Q) Can you contact Azul for anyone else?

(A) Not under these conditions; for I, Michael, speak as the Lord of the Way. Bow thine heads, O ye peoples, that would seek to know the mysteries of that life as makes for those FALTERING steps in men's lives when not applied in the manner as has been laid down. O ye stiff-necked and adulterous generation! Who WILL approach the Throne that ye may know that there is NONE that surpasses the Son of Man in His approach to HUMAN experience in the material world!

The following is from 1646-1 from July 23, 1938.

39. (Q) Is the guardian angel a healing force for physical betterment?

(A) The guardian angel - that is the companion of each soul as it enters into a material experience - is ever an influence for the keeping of that attunement between the creative energies or forces of the soul-entity AND health, life, light and immortality. Thus, to be sure, it is a portion of that influence for HEALING forces.

2246-1 from June 11, 1941 mentioned "the Christ-Consciousness, the Holy Spirit AND thy guardian angel bear witness in the spirit."

2746-1 of May 8, 1942 is an example of a reading transcripts where there was a response to an inquiry about the relation of an individual with the universe and universal forces. The individual represented by number 2746 was a naval officer. The following excerpts are from the first two 2746 transcripts. 2746-2 was held on November 11, 1943.

36. For, with what measure ye mete it will be measured to thee again. As ye do unto the least of thy brethren, ye do unto thy Maker.

39. (Q) What development do I seek in this appearance?

(A) To find thyself and thy relationships to thy Maker, through the application of thy ideals to thy fellow man.

40. How can I develop a clearer spiritual understanding?

(A) Learn to know what is thy ideal - to each individual. For, the spirit answers to spirit within, and that becomes wisdom AND knowledge. Knowledge without wisdom, as the entity experienced in Atlantis, may become dangerous. But LOVE and its fulfillment is the beginning of wisdom.

41. (Q) How can I get a better understanding of those with whom I associate?

(A) Judge as ye would have them judge thee. Condemn none, as ye would not be condemned.

42. (Q) How can I better prepare myself for the work I have chosen and for leadership?

(A) By prayer and meditation. It IS innate and natural, yet the basis of service must be as of the ideal; not merely idealistic - for that indicates unattainable, but "Be ye PERFECT, even as I am perfect," said He. This then is in purpose, in intent, in hope, in application. This is the manner to attain to leadership.

Ask no one to do that ye would not do thyself. Ask no one to do that the LORD thy Master did not do.

16. (Q) Is it indicated as to the time when I can expect my next change in duty, and where?

(A) This as we find would come rather in the regular channels, that any specific period set in the present. These activities are running in their regular order in the present. The change would be about six months from now. But at the completion of the present unpleasantness (called by some; disturbance, called by others; horrors, called by others), go on

dry land and stay there.

17. (Q) At completion of my yard period, where is it indicated that my field of operations will be?

(A) That depends upon the choices made.

18. (Q) How can I find interest in the subjects I am required to study?

(A) Make the practical application of any subject - this is the only manner in which interest may be acquired. Unless the studies are used, they become abuses - in whatever direction they may be. If one even attempts to study spiritual truths and makes no application of same, they become millstones about the neck. If one studies navigation and navigates none, it will mean little. He may have knowledge, but knowledge in such becomes as that of knowing good and evil.

25. (Q) What work should I follow when the war is ended?

A) As indicated, that type or class of work in which the entity was engaged in the Egyptian experience. The entity has learned much of the needs of peoples of many lands. There will be the needs for the understanding in many lands of what the American SPIRITUAL ideals are! You can carry such an understanding to them in ways that few people may! As to whether ye yourself work in the soil, or attend to

those activities about a yard, or whether in the home and the preparation of those things for others to attain in various lands, it matters not - but let the spirit of truth direct!

26. We are through with this reading.

The transcript for 1152-11 of August 13, 1941 includes:

30. (Q) Should California or Virginia Beach be considered at all, or where is the right place that God has already provided for me to live?

(A) As indicated, these choices should be made rather in self. Virginia Beach or the area is much safer as a definite place. But the work of the entity should embrace most all of the areas from the east to the west coast, in its persuading - not as a preacher, nor as one bringing a message of doom, but as a loving warning to all groups, clubs, woman's clubs, writer's clubs, art groups, those of every form of club, that there needs be - in their activities - definite work towards the knowledge of the power of the Son of God's activity in the affairs of men.

45. (Q) Is Virginia Beach to be safe?

(A) It is the center - and the only seaport and center - of the White Brotherhood.

This White Brotherhood that was mentioned is

addressed in other Cayce channeled reading texts as well as other sources chronicling transcendental communication, including the cases of H. P. Blavatsky and Guy and Edna Ballard. In 440-8 of December 21, 1933, a seeker asked if he had "reached a point in his development where he contacts or may contact the White Brotherhood?" The response was given: "The brother of brothers, the Christ!"

A. Robert Smith collaborated with Edgar Cayce's son for a book published in 1988: *Hugh Lynn Cayce: About My Father's Business*. Among the circumstances chronicled is the succession of books that have been published about Edgar Cayce.

After the success of his yoga book, [Jess] Stearn began a new book with the working title, *The Psychic Age*, but he couldn't get it to gel. His publisher's sale representative in California suggested that a whole book about Cayce would be more interesting. Stearn agreed, but pointed out that Sugrue had already done such a book. His publisher thought otherwise, because Jess would do it differently, so he abandoned *The Psychic Age* in favor of a Cayce book.

He went on to Virginia Beach to gather material, this time staying the winter, living in an empty oceanfront hotel, listening to stories told about by Hugh Lynn and Gladys, interviewing people who

had had readings, and researching the readings.

Stearn recalls that everyone was helpful. "I was in the old library reading one day when Hugh Lynn showed me a reading that said, 'Be helpful to Stern [SIC] when he comes down from New York because he can help the organization financially.' Later he showed me another reading that said, 'Have Kahn tell Stern about the work.' I looked at it and felt water in my stomach because Kahn was the one who first told me about the whole thing. That sort of electrified me."

The first book of many published with the authorization of the Association for Research and Enlightenment was *Edgar Cayce on Reincarnation* (1967) by Noel Langley.

Hugh Lynn Cayce wrote in the chapter "A Boundless Unconscious" in *Venture Inward*:

As my father saw it from the unconscious state, the earth is only a tiny point in a vast pattern of what man calls matter. Individual souls in spirit form, through the application of will in the expression of selfish desires, pushed into matter and brought confusion into the earth. Through the guidance of the Christ-Soul the earth has been made a ladder up which souls may return to a consciousness of at-onement with the Creator. Through a series of incarnations in matter in human form the soul can learn to cleanse itself of the selfish desires blocking its more

perfect understanding and to apply spiritual law in relation to matter. Urges created in the material plane must be met and overcome, or used, in the material plane.

Rebirth in the earth plane occurs as a result of individual need. It may follow a definite cycle or vary according to the development of the soul in this and intermediary planes. The number of incarnations is not limited.

Sex changes in various incarnations according to development and expression in previous periods. During one lifetime souls are associated with others with whom they have been connected in past lives, or with souls whose development is similar. A man builds his own station in life.

As I understand it, forgiveness of sins in the religious sense is related to the laws of cause and effect.

The information in a great many different Edgar Cayce readings describes a world of thought forms, thought patterns, which are built up by individual and mass thought, planning and purposes held at the mind level. This thought world is a world of matter, but matter in an energy pattern which can be molded by mind.

Described in one reading as "those experiences in the earth's plane and the urges seen from the sojourns," commentary about an individual's previous lives found in the life readings are comparable to circumstances chronicled in books about information deriving from hypnotic trance therapy sessions involving past life regression. The transcript for 524-2 of June 14, 1934 includes:

15. (Q) What is the lesson that may be drawn from my entrance into the present plane?

(A) That purpose for which the soul entered in, under those circumstances and conditions in the earth's experience in the present, that the soul might meet in this experience that which will make for the more sureness in Him. For, the earth is His and the fullness thereof. For, as given, God and the Christ Spirit is Life itself; and the motivating force of the soul is either for that companionship, that association, that development which will make such a soul-body as a fit companion for that Creative Influence manifested in the earth in Him, or it is for separating self from Him.

KNOW, then, that in this experience thou mayest come to know him as thine daily companion in whatsoever thou doest . . .



The complete Edgar Cayce readings transcripts are archived at the Edgar Cayce Library (www.atlasobscura.com photo).

The following excerpts from the Edgar Cayce channeled reading transcripts present some more noteworthy passages.

[From text of channeled reading 13-2 given on March 24, 1932]

19. (Q) I have a longing to enjoy a deep religious experience with God, but owing to low physical vitality I have trouble in keeping my faith sustained. What would you recommend?

(A) In the application of the physical forces as are manifested in a material world, individuals often lose sight of the fact that all force as is manifested in a material world emanates from that source that BROUGHT the world INTO being. Because there arises much that apparently is within

the ken or scope of individual accomplishments, the credit is given to man's forces - or the lack of man's ability, or accredited in man's own making, rather than that man, or those men, or those conditions, are rather but the channels of a manifestation of that One Force as brought them into being.

[From text of channeled reading 257-134 given on
July 16, 1934]

13. . . . But all must come to the knowledge that "I AM my brother's keeper." And until the world, or those in authority, those in power from the angle or standpoint of that which is the exchange medium between individual groups in their affairs, socially, commercially and spiritually, recognize that this is true, and that each group is dependent one upon another, little progress of a lasting nature will be made.

[From text of channeled reading 262-28 given on
September 18, 1932]

18. (Q) What is the relationship between Michael the lord of the way, and Christ the way?

(A) Michael is an archangel that stands before the throne of the Father. The Christ is the Son, the way TO the Father, and one that came into the earth as man, the Son of man, that man might have the

access to the Father; hence the way. Michael is the lord or the guard of the change that comes in every soul that seeks the way, even as in those periods when his manifestations came in the earth.

BOW THINE HEADS, O YE SONS OF MEN, WOULD YE KNOW THE WAY: FOR I, MICHAEL, THE LORD OF THE WAY, WOULD WARN THEE THAT THOU STANDEST NOT IN THE WAY OF THY BROTHER NOR SITTEST IN THE SEATS OF THE SCORNFUL, BUT RATHER MAKE KNOWN THAT LOVE, THAT GLORY, THAT POWER IN HIS NAME, THAT NONE BE AFRAID; FOR I, MICHAEL, HAVE SPOKEN.

19. We are through.

[From text of channeled reading 262-46 given on
May 28, 1933]

12. (Q) Please give a definition for, "God so loved the world as to give His only begotten son."

(A) A beautiful lesson has just been given, and definition. This may suit those seeking this the better.

God, the Father, the first cause, seeking - in the manifestations of self - brought the world, as we (as individuals) observe it about us, into being - THROUGH love; giving to man, His creation, His creatures, that ability to become one with Him. That son WE have called the Son of man, the Christ Spirit, the love made manifest in

bringing the creature into material being in a plane we have called earth. That son was shown, then, the way, through the love of the Father, and He made manifest that love in giving His earthly, material life for a cause, an ensample, a mediation, a contact with the Father, a mediator for man. Hence in love, through love, God IS love, in the Christ Consciousness, the Christ Spirit; the Son of man made same manifest in all the experiences through the earth. Hence, as given by the beloved disciple, "God so loved the world as to give His only begotten son," that we, THROUGH Him, might have life - God - more abundant. He, though He were the Son, learned obedience through the things which He suffered. He that climbs up any other way than accepting those things that are to be met day by day, even as He, seeks through some other channel. The servant may never be greater than the master. He has given that we may be equal and one with Him, yet through Him, His manifestations, in Him, we live in the earth, we move and have our being.

[From text of channeled reading 294-142 given on
April 23, 1932]

3. (A) . . . the heart and the liver are of the physical body the motivating forces, or impulses, that carry the stream of life itself; or as the brain is that motivating

center of impulse or mind.

[From text of channeled reading 900-159 given on November 10, 1925 for a stockbroker]

13. (Q) I saw the funny section of the Sunday newspaper. On the top section of this was information about Sugar Bonds.

We read from the funny page a passage that seemed quoted on this page, from some magazine - "Literary Digest" it seemed, although I'm not sure. The quotation was from some essay, something as follows: "A tingling feeling came all over me" - etc. At which Edgar Cayce in the psychic state spoke up, interrupting in solemn manner as follows: "What's the matter with you - not feeling good?" At this I roared with laughter and thought: "There is humor in this psychic work too - fellow ought to laugh sometimes."

(A) This, as is seen gives to the entity that full condition that pertains to that as is seen on funny page, the sugar quotations as were given, see? That as is seen as quotation from essay in funny paper, that as is seen, funny paper, Digest, all are of a oneness and each necessary in its own individual place or niche, and as is recognizable by the entity, necessary in every way that that

necessary laughter, gladness, be the message of each entity in every manner - not the long faced fellow that gets way, see? One that can give the best through the pleasing countenance.

[From text of channeled reading 991-1 given on August 16, 1935]

59. (Q) Why do I have a leaning more towards Christianity than Judaism?

(A) Hast thou not tried both? Hast thou not found that the ESSENCE, the truth, the REAL truth is ONE? Mercy and justice; peace and harmony. For without Moses and his leader Joshua (that was bodily Jesus) there IS no Christ. CHRIST is not a man! JESUS was the man; Christ the messenger; Christ in all ages, Jesus in one, Joshua in another, Melchizedek in another; THESE be those that led Judaism! These be they that came as that child of promise, as to the children of promise; and the promise is in thee, that ye lead as He has given thee, "Feed my sheep."

[From text of channeled reading 993-4 given on August 14, 1935]

9. (Q) How can we increase our income, as we feel it is necessary at this time.

(A) In these changes that are contemplated, as we find, this should make for an increase; as will those expansions in the

associations of those activities in which the body and bodies are interested, that HAVE been contemplated. For these may take ON the associations in the government activities that will make for a great advancement in the income.

[From text of channeled reading 1967-1 given on July 25, 1939]

17. And, above all, PRAY! Those who are about the body, use, rely upon the spiritual forces. For the prayer of the righteous shall save the sick.

18. Know that all strength, all healing of every nature is the changing of the vibrations from within, - the attuning of the divine within the living tissue of a body to Creative Energies. This alone is healing. Whether it is accomplished by the use of drugs, the knife or what not, it is the attuning of the atomic structure of the living cellular force to its spiritual heritage.

19. Then, in the prayer of those, - live day by day in the same manner as ye pray - if ye would bring assistance and help for this body.

[From text of channeled reading 2072-10 given on July 22, 1942]

12. (Q) Was he any famous or well-known

entity in a past incarnation?
(A) What entity is NOT famous? What entity is not well known in the end. As to being worldly famous - no more than in the present; as a teacher, a helper to those alone life's seeking way.

[From text of channeled reading 2081-1 given on January 17, 1940]

12. It is indeed true, then, that each soul lives and moves and has its being in the Creative Forces, - God. And it is for that purpose that each soul enters a material manifestation, that it may put the will, the glory, the purpose of the Father-God first and foremost, as exemplified in the life of Jesus of Nazareth.

13. Each soul is given the opportunity to manifest in the material plane, and He - Jesus, the Christ - has shown how that God's promises may manifest in the lives of individuals as they deal with their fellow men day by day.

14. For, if ye would be forgiven - even as He, then ye must forgive those who have trespassed or may trespass against thee. Though ye may be accused according to man's understanding (or his lack of it), thine own conscience, thine own spirit beareth witness with His Spirit as to whether ye are complying with His purpose, His law, day by day.

15. Hence, in thine own weakness ye may find the strength of purpose in Him. Know, as it was pronounced of old, it is not as to who will descend from heaven to bring thee a message, or an assurance; for Lo, it is within thine own heart, thine own mind, thine own conscience!

[From text of channeled reading 2386-1 given on October 24, 1940]

33. Again that counsel, that admonition, - know that the answer is ever within self. For, He - the ruler - He, the love - He, the God of the universal forces - will not leave thy questions unanswered, if ye seek to know same in and through Him; and the answer will find materialization in mind and THEN in materiality in self.

34. Study then to show thyself approved unto that ideal ye choose; knowing there is the necessity of combining, coordinating, cooperating with the universal forces and consciousness within.

35. Never condemn self nor others. Forgive as ye would be forgiven.

36. Love as ye would be loved by others.

[From text of channeled reading 2441-4 given on April 13, 1942]

9. In the application of those tenets, those principles, in dealing with others, they may be manifested on the fruit of the spirit, - patience, longsuffering, gentleness, kindness, brotherly love. These are manifestations of the spirit of that Christ. In self they may grow, as is the ability in self to come to that knowledge, that awakening of His promises abiding ever in thee. And such administrations of love may bring healing, in body, in mind, to others.

This is the mission, this is the purpose that ye may establish in Him; not of thyself but in Him. For as He abideth in thee, thus may there be aroused to activity in the mind, in the heart, in the purpose of others that which is ever creative, living, the spirit of eternal love and joy and hope.

[From text of channeled reading 2794-3 given on November 19, 1943]

7. This, then, is the purpose of the entity in the earth: To be a channel of blessing to someone today, now; to be a living example of that He gave, "Come unto me, all that are weak and heavy laden - take my Cross upon you and learn of me."

8. These are thy purposes in the earth. These ye will manifest beautifully, or make a miserable failure again as ye did

in Atlantis, as many another soul in this particular era is doing.

9. Which will it be?

[From text of channeled reading 3744-2]

7. Why do so many people ridicule the idea of good being obtained through Psychic Readings?

(A) Lack of understanding of law governing so-called Psychic force, or powers.

The lack of understanding is lack of consciousness being brought to the individual of potential powers that are manifest in and through psychic or occult forces. Many are caused by the lack of the proper usage of the knowledge or understanding obtained through such force, for the incorrect use of such knowledge may and would bring destructive elements.

The lack then of discernment between that which is of physical, physical - material, material - and that of soul and spirit, which is in reality the life giving force in any object. The only real life being that which in the material or physical plane is called psychic. The ridicule then being only that of mis-application or misunderstanding or mis-use of the condition that is to be met, and that with which it is to be met.

Ridicule of such forces rather than being

condemned, those are to be pitied, for they must eventually reach that condition where the soul awakens to the elements that are necessary for the developing, for without the psychic force in the world the physical would be in that condition of "hit or miss," or that as a ship without a rudder or pilot, for that element that is the building force in each and every condition is the spirit or soul of that condition which is the psychic or occult force. No healing is perfected without some psychic force exerted. For, as we would have, whether of operative or of medicinal forces, or of directing of organic forces to produce within themselves, that necessary to compete with conditions found within the body in distress or disease. The force represented, that counteracts, is nothing more or less than the active force exerted in psychic force, as has been outlined in which is psychic force. All of the elements that go to make up the expressions reached to the mental forces of an individual, are actions of the psychic forces from another individual, and is the collaboration of truth as found in the individual or entity expressing, or manifesting itself, one with the other. Hence, the force in the violation of law of curative forces, for mental or physical conditions existing within the man.

[From text of channeled reading 5756-7 given on
April 10, 1929]

**ALL IS ONE! We are through for the
present.**

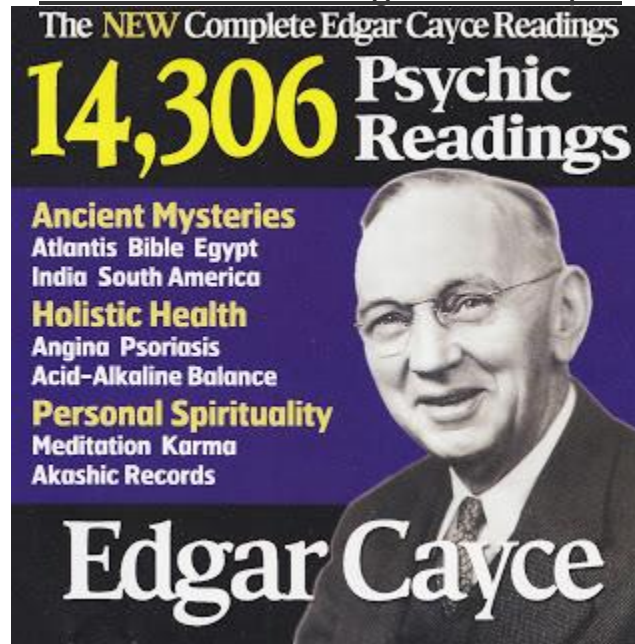
Edgar Cayce may be the best-known trance channeler among those who have been topics of articles at this blog yet in this day and age it seems a relatively small proportion of the public is knowledgeable about him. Looking at the world today, it is easy to understand the reasons for people overlooking available sources of information for metaphysical contemplation or study. Beyond the demands of a career, people are conditioned to seek entertainment—movies, TV shows, novels—rather than to allocate time to metaphysical research with the daunting question of how and where to begin. This blog provides an answer to that question.



As the conditions were right, during his lifetime Edgar Cayce manifested some then unfamiliar potentialities of the spiritual Force omnipresent in all our lives.

Posted 16th March 2014 by [Mark Russell Bell](#)

A Meditation on Christ Consciousness from the Edgar Cayce
Channeled Readings Transcripts



The previous blog post considered the significance of how variations of the name 'Michael' exhibit 'patterns' for placing in perspective various otherwise 'unexplained phenomena'; thus, I referred to my Edgar Cayce readings CD (2005 edition with the cover shown above) to find an example of how this pattern helped make comprehensible the concept of Christ Consciousness.

Edgar Cayce's Earth incarnation dated from 1877 through 1945. A differentiation should be made between his own beliefs and the commentary from the intelligences that communicated through him when he was in a trance. Today, his work is a franchise of the organization he founded in 1931, the [Association for Research and Enlightenment](#), which makes available some articles about [Cayce](#) and about the [readings](#) transcripts.

'Christ Consciousness' may be one of those topics that no two sources may define in precisely the same way. I was discussing this a few weeks ago with a friend in the lunch room of the elementary school where I was recently transferred and I realized that the Edgar Cayce transcripts offer a clear and concise understanding of the concept of 'Christ Consciousness.'

There are portions of the Cayce transcripts that are challenging to construe. One example of this are the approximately one dozen sections where Michael, 'Lord of the Way,' was heard and sometimes became an admonishing sentinel. These intervals may have been instances of hyperbole with the objective of fostering reflection of moral and spiritual matters. Letters were capitalized in the transcripts to designate vocal emphasis.

The following passages provide an example of an Edgar Cayce reading transcript. The "**TEXT OF READING 262-27**" was given by Edgar Cayce at his home on Arctic Crescent in Virginia Beach, Virginia on September 4, 1932 "in accordance with request made by those present." These individuals included his wife Gertrude, who was the reading "conductor"; Edgar's secretary Gladys Davis, who served as stenographer; Edgar's son Hugh Lynn Cayce and many others, seventeen of whom were listed as being present. The reading

commenced at 3:50 in the afternoon.

1. GC: You will have before you the group gathered here, and their work on the lesson PATIENCE, a copy of which I hold in my hand. As I call each paragraph you will go over it and suggest any changes or additions which should be made before this lesson receives its final preparation for publication. You will also answer the questions which will be asked.

2. EC: Yes, we have the group as gathered here, as a group, as individuals, and the work in preparation of the lesson. In this there is the preparation for the understandings that have come to each. Ready for questions.

(25 paragraphs - answer "Very good" to each, except 7 added "The illustrations as used here may be made more personal, or expanded upon in that manner", and 9 "Good".)

3. (Q) Please give a meditation for the lesson on THE OPEN DOOR.

(A) AS THE FATHER KNOWETH ME, SO MAY I KNOW THE FATHER, THROUGH THE CHRIST SPIRIT, THE DOOR TO THE KINGDOM OF THE FATHER. SHOW THOU ME THE WAY.

In the preparations, then, for the lessons that may be gained by each that have dedicated themselves and their efforts in

the preparation of the way, the door is through the life, the spirit of the life - not the man, but the spirit as manifest in the Christ Consciousness in the material world. So, as each do manifest in their daily walks in and before men with that consciousness as the standard, so may the door be opened for that entity, that soul, to so grow and magnify that spirit to the glorifying of the Father, losing self in the service to others, that in the earth His name may be established forever.

BE STILL, MY CHILDREN! BOW THINE HEADS, THAT THE LORD OF THE WAY MAY MAKE KNOWN ONTO YOU THAT HAVE BEEN CHOSEN FOR A SERVICE IN THIS PERIOD WHEN THERE IS THE NEED OF THAT SPIRIT BEING MADE MANIFEST IN THE EARTH, THAT THE WAY MAY BE KNOWN TO THOSE THAT SEEK THE LIGHT! FOR THE GLORY OF THE FATHER WILL BE MADE MANIFEST THROUGH YOU THAT ARE FAITHFUL UNTO THE CALLING WHEREIN THOU HAST BEEN CALLED! YE THAT HAVE NAMED THE NAME MAKE KNOWN IN THY DAILY WALKS OF LIFE, IN THE LITTLE ACTS OF THE LESSONS THAT HAVE BEEN BUILDED IN THINE OWN EXPERIENCE, THROUGH THOSE ASSOCIATIONS OF SELF IN MEDITATION AND PRAYER, THAT HIS WAY MAY BE KNOWN AMONG MEN: FOR HE CALLS ON ALL - WHOSOEVER WILL MAY COME - AND HE STANDS AT THE DOOR OF THINE OWN CONSCIENCE, THAT YE MAY BE AWARE THAT THE SCEPTER HAS NOT DEPARTED FROM ISRAEL, NOR HAVE HIS WAYS

BEEN IN VAIN: FOR TODAY, WILL YE HARKEN,
THE WAY IS OPEN - I, MICHAEL, CALL ON THEE!

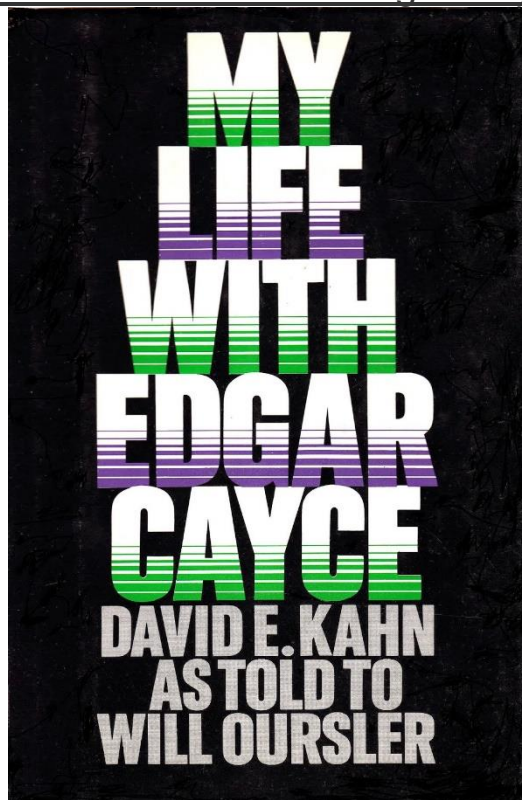
4. (Q) What should be the basis an
fundamental thoughts to be presented in the
lesson on THE OPEN DOOR?

(A) The Christ Spirit is the door, the
truth, the way; not the man for, as the
Father knoweth thee, so may ye know the
Father through the exemplifying of His
attributes in the earth. Little by little,
line upon line, precept upon precept, here
a little, there a little, for the glory of
the Father - not the exaltation of thine
own self; for with the exaltation of self
- or the gratifying of the desires of flesh
- the door closes.

5. We are through.

Posted 20th November 2011 by [Mark Russell Bell](#)

How David Kahn Met Edgar Cayce



My Life with Edgar Cayce (1970) is the autobiography of Cayce's lifelong friend David E. Kahn as told to Will Oursler. In this article, I am presenting the beginning passage of the first chapter describing what was for Kahn an unexpected and life-changing sequence of occurrences. The book chronicles the events that resulted with Kahn appraising, "Everything in my life was built around Cayce and the readings."

I was fifteen years old when I first met the tall, Lincolnesque man named Edgar Cayce. At that time we were living in a place called Hampton Court, in Lexington, Kentucky. We had just moved into this beautiful new twelve-room home—my father and mother and nine children. I was the oldest son. In that pre-supermarket era

of the early 1900s, my father, Solomon Kahn, owned and operated a very successful group of grocery stores.

Soon after we moved into our new home, the William DeLaney family moved in next door. Mr. DeLaney had made a fortune in hardwood lumber. His wife had been terribly crippled in an automobile accident. Totally paralyzed, she was confined to a wheelchair and could not even lift her hands to comb her hair. They had a son seven or eight years old.

Mrs. DeLaney and my mother became good friends; my mother would visit with her and help her out in any way she could. Mr. DeLaney, we learned, had tried all over the world to help his wife find something or someone who could restore her health.

That we were devoutly Jewish, and they devout Roman Catholics, in no way impeded our growing friendship, but it did play an important role in events relative to possible help for Mrs. DeLaney. These began one day when Mr. DeLaney said to me, "David, there's a man named Edgar Cayce in Hopkinsville, Kentucky. They claim he has psychic powers. They claim he does incredible things. I've telephoned him to come to Lexington to give a diagnosis—he calls it a reading—on the physical and mental condition of my wife."

Mr. DeLaney said this Cayce, whose regular business was photography, had agreed to come. But, he said, there was a serious problem in which I might be able to help. Roman Catholics were not supposed to deal with such people.

"I'd like to know if you would object to coming to our house when Mr. Cayce arrives, to cooperate with him and to take down the reading?"

I not only had no objection; I was thrilled. To me it sounded like a great adventure in an area of life which at that time I knew virtually nothing about at all.

Two days later, Edgar Cayce arrived in Lexington. To me he seemed quite old—in fact he was only thirty. It was in the cold months of the year; I believe December. Yet he had come all this way without an overcoat. I was tremendously impressed by this man. He looked like some backwoods Kentucky farmer, but I knew at once that he was much more. He had a kindly face, but it was his eyes that I noticed. They were grayish blue but the tone—even the color—seemed to change. At one moment you might almost think he was dreaming. Then you would feel those eyes seeing right through you. I felt this deep look when we first met. He was fair complexioned, and his face was long and thin. The cheekbones were high. He stood very erect, very slender, and spoke very deliberately. He told me he was in the photography business. His

specialties, he said, were children and railroads. He seemed interested in me as a possible subject for future pictures.

When he walked into the house, Mr. DeLaney asked him if he wanted to see Mrs. DeLaney. Cayce said no, he preferred not to at that time. He wanted to give the reading first. Then he would meet her and see how closely the impression he got when he saw her fitted into the reading he gave.

I noticed that once or twice he said "we" instead of "I." Some time later, I asked him why he did this. Cayce said, "I—and the forces that give me this power—we work together."

He said that by himself he did nothing; he was simply a channel by which and through which the information flowed. That first day, before the reading, he gave me a black book with some suggestions neatly typed in it. I was to give him these suggestions, he said, at the proper time. He said that he would lie on his back, with his hands placed across his abdomen and his feet close together and he would look at the ceiling. I was then to say to him, "Now, Mr. Cayce, you are going to sleep. . . ."

Carefully he explained how I was to sit by him and say what was typed out in the book. Then when we said the words that would come at the end, "I am through . . . ready for questions . . ." I would

ask for any questions Mr. DeLaney or his doctor felt they wanted answered.

The typing in the black book consisted of suggestions for putting him into what we would now describe as a hypnotic sleep, in which he would absolutely sever himself from his conscious mind and would have no awareness of his own words. After telling him that he was to go to sleep, I would say, "You will hear me and follow the suggestions that I make to you. Answer slowly and distinctly because I am writing in longhand." After this, I followed his instructions by saying, "Mr. Cayce, you are now at 58 Hampton Court in Apartment 1-A, in Lexington, Kentucky. Present in this room are Mr. William DeLaney, and Mr. DeLaney's physician, and David E. Kahn. You will allow your mind to go to the rear of the apartment and there you will locate Mrs. DeLaney. When you have found her body you will go over it in great detail. Tell us any physical condition you find that might need correction."

I was, of course, a neophyte at this kind of thing. I followed his instructions precisely, giving the first suggestions just as his eyes were about to close. If the person giving the instructions waited even a few seconds beyond this point to give the order, Cayce would go into a natural sleep but would not be able to speak or to answer questions. Fundamentally, although there were minor changes and additions, the form of

suggestion we used then was never changed in all the years and thousands of readings that followed.

The DeLaney reading was given on the floor of their living room; Cayce was simply too long for their sofa. I sat beside him with pads and pencils. Cayce in trance repeated each statement of mine; I wrote it all down, whatever he said or repeated.

After I gave the order to him to let his mind go to the back of the apartment, he said, "Yes, we have the body and mind of Mrs. DeLaney here." He proceeded then to go over her like a doctor, giving blood pressure and blood count and other physiological details.

Then—lying there on the living room floor in hypnotic sleep—he made the statement that the woman was a paralytic and he described her condition in medical detail. At Cayce's insistence, none of this information had been given to him by the husband when he called, neither the nature of her ailment nor the cause.

Still in trance, Cayce stated that the family had lived in Fort Thomas, Kentucky, and that Mrs. DeLaney had been in a horse and buggy accident in which she had leaped from the surrey and struck the base of her spine against the step. He said that six or seven years later she had been in an automobile accident and that this second accident brought out the original injury. This combination

of conditions brought on total paralysis.

As I wrote all this down in longhand, I recall that he used a number of words I did not know how to spell. When he used the term osteopath—the word was unfamiliar to me at that time—this largely unschooled Kentuckian asleep on the floor spelled the word precisely and explained what it meant. He said that one had just arrived in Lexington, a Dr. Barbee. There was no indication of how, having just arrived in the city himself, Cayce could know this obscure piece of information.

Still in sleep, he also gave a prescription for several medicines and mixtures which were to be taken internally.

After he had answered our questions, he said, "We are through for the present." I then gave the suggestion, "Now, Mr. Cayce, you've given an excellent description of Mrs. DeLaney's condition. Thoroughly relaxed and perfectly refreshed, without any ill effects of any kind from the condition of the patient whom you have discussed, within three minutes you will wake up."

I took out my watch and waited. Three minutes later, to the second, his eyes opened and with a little jerk of his head he sat up and asked, "How was the reading?"

I read back to him what he had said.

A moment later, Mrs. DeLaney came into the room in her wheelchair and Cayce met her for the first time. She was very heavy because she had spent so much time in the wheelchair. Only five foot five, she weighed two hundred pounds or more.

As soon as the reading was over, I hurried downtown with the prescription to one of Lexington's leading pharmacists. He did business with us—my father bought some of his patent medicines for resale in our stores. I told him to fill the prescriptions exactly as I had written them down. He didn't question them because there was nothing in them to cause him alarm.

Nevertheless, some days after she had taken the medicines, Mrs. DeLaney broke out in a rash from head to foot. Her physician indicated that he had been afraid something of this sort might happen. He said he could suggest nothing because he had no way of knowing which of the remedies had caused the rash.

Feeling deep responsibility, I sent a telegram to Cayce. I gave no information. I simply asked him to tell us the condition of Mrs. DeLaney now and to advise us. To answer, he would go into a trance reading which his wife would take down. In about two hours, a wire came back. The purport of its message: "If you will fill the prescriptions as given you will get the results promised the patient." It said further that if the massages, osteopathic treatments, and medicines suggested were taken,

as directed, she would be able to resume her normal life. It stated that black sulphur, although a part of the prescription, was missing from the prescription made by the druggist.

This was Cayce's reply. I took the telegram down to the pharmacist. He said he had never heard of black sulphur. He got out the pharmacology and showed me that no such item as black sulphur was listed in it. So he had used regular sulphur.

I went back and asked Mr. DeLaney if I could wire Cayce again and ask him where we could find out about or get hold of black sulphur. We sent the telegram. The answer came back: Parke, Davis, Detroit, Michigan.

On receipt of this information, the pharmacist himself called the company in Detroit. They had the item, which was apparently new on the market, and they sent it. A few days after it was taken, the rash was gone.

For Mrs. Delaney, Cayce's suggestions for treatment proved successful. The DeLanays also located Dr. Barbee, who *had* just moved to Lexington. A short time after Mrs. DeLaney began osteopathic treatments, she was able to lift her arms, comb her hair, and feed herself. A few years later—just before I lost track of her—she was driving her own car, looked radiant, could get around on her own and, although not actually cured, could live to a considerable degree a normal

life.

Some years later, William DeLaney appeared before Notary Public A. L. Meiler in Fayette County, Kentucky, and duly attested to the truth in the following statement:

"Mrs. DeLaney has been a sufferer for a number of years; and several years ago I heard of the ability of Dr. Cayce, and requested that he come to Lexington, which he did. He was the first to correctly diagnose Mrs. DeLaney's trouble; altho' she had been to a number of physicians throughout the country. . . .

"As a result of my acquaintance with Dr. Cayce in connection with this work; I have no hesitancy in saying, that he has wonderful hidden power. . . ."

It was signed by W. E. DeLaney.

For me, this was the beginning of what the future was to mean and involve. I was convinced that when Cayce in his hypnotic sleep made a statement it could be relied on. His answer to a question would be a right answer, if the question was asked properly; if not, you got an improper answer.

He told me then and repeated on many occasions, "I don't know anything about this, but I've been doing this work for a long time, and people tell me that I'm able to describe their conditions, and if they do what we say in the readings, they get

results. If I ever find out that I give wrong information, or hurt anybody, or it doesn't work out, I'll never give another reading. But so far, I've been doing it ever since I was a little boy, and experiences with my family have taught me that if they can't be cured they can be helped. . . ."

For me, I had met a miracle man, I had seen him and heard him. And he was no fraud or demon-possessed force of evil. He was a human being with a human nature and all its virtues and failings. But a being who also had this other quality, this other psychic avenue, this other source, as if he could reach out to all knowledge and take at will what he required.

When the reading at the DeLaney's was over, I took Mr. Cayce next door to our home to meet my mother and the family. Cayce was a very friendly fellow, very affable and willing to talk about his work. Even then, at the very start, he did not seem like a stranger. I felt as if I'd always known him. He agreed to stay with us a week. And, of course, he gave us all readings. Everyone in the family.

David E. Kahn observed, "This was the beginning of the warm and wonderful relationship between the Cayces and the Kahns. It was a relationship that lasted a lifetime."

Hugh Lynn Cayce and Psychic Phenomena



Hugh Lynn Cayce (left) was photographed with his father and mother, Edgar and Gertrude Cayce, and his brother Edgar Evans Cayce circa 1940.

Hugh Lynn Cayce (1907-1982) was instrumental in expanding public awareness of his father's life and 'The Work,' as father and son referred to the psychic readings that came through Edgar Cayce while in a hypnotic trance. Hugh Lynn Cayce's own psychic experiences are described in the biography *Hugh Lynn Cayce: About My Father's Business* (1988) by A. Robert Smith.

During one interview with Smith, Hugh Lynn commented: "The breadth of view of the Christ consciousness, I have said many times, is the most exciting material in the Edgar Cayce readings for me."

In a July 1983 tribute article honoring Hugh Lynn Cayce in *The A.R.E. Journal*, Harmon Hartzell Bro observed: "I became convinced, years ago, that for Hugh Lynn the total structure of his father's work and thought became a paradigm or pattern for viewing the work of the Christ . . . He fell back on study of 'psychic phenomena' as the doorway through which he might enter into discussion of spiritual ultimates; did not his father and other psychics speak freely of such spiritual matters? I think he used 'psychic' to mean what is now tentatively called 'transpersonal' among psychologists."

Smith wrote that another dimension of Hugh Lynn's commitment was his trying to comprehend the nature of his father's gift. Hugh Lynn was quoted:

"I went to all kinds of psychics to try to understand Dad, sometimes to ask about him, but just to understand psychic ability. I wanted to be sure he wasn't really a freak, that it was a universal quality with many facets to it. I began by reading the literature. I went back to the early British Society for Psychical Research and read everything that had been published, and then came on into the American Society and read all that. Then I began to read the people mentioned in the readings. D. B. Holmes was a famous one, an American who went to England

and spent a lot of time there studying William James's work. I spent a great deal of time checking out his psychical work with Mrs. Piper. I didn't go to England or meet anyone until much later. But I talked to people who had investigated the Margery case in Boston, a famous mediumist case. I also got involved in the Andrew Jackson Davis material, and the man who had influenced Mary Baker Eddy, the founder of Christian Science."

In the chapter "A Boundless Unconscious" of his nonfiction book *Venture Inward* (1964), Hugh Lynn Cayce described a psychic experience that illustrated to him how inadequate is our concept of time. To introduce the passage, he recalled one of the channeled readings (341-1 of December 10, 1923) that was left for them to interpret after being communicated through his father while in a hypnotic trance.

My life reading from Edgar Cayce, given when I was fifteen years old, contained a description of a previous life during which I was described as taking part in one of the Crusades. The reading suggested that boredom with medieval village life was more the motive for the pilgrimage than the professed desire to free the "Holy City." Apparently I had left a family.

During the Second World War I was drafted. My

abilities in the field of psychic studies were not in great demand. I was finally placed in a Special Service outfit attached to combat troops. The day the war with Germany ended our company was stationed in a little Austrian village in the Bavarian Alps near Berchtesgaden. We had liberated some very fine Austrian beer. I was consuming a canteen cup of this beer while seated in the yard of one of the neat little cottages of the village when my mind began to play tricks on me. The road through the village was crowded. Remnants of the Austrian army, bedraggled, dirty, thin, and exhausted, plodded by. American trucks raced back and forth, picking up airplane engines which were cached at intervals along the edge of the road. The prisoners from a nearby work camp had been released—Poles, Russians, Czechs, and other nationals moved along the edge of the road, looking as if they were about to ask, "Which way is home?" Trucks passed loaded with English airmen who had been shot down in some of the first Rumanian oil raids. Imprisoned for years, now free, these men were singing, laughing hysterically, shouting and drinking. They were headed for airfields from which they would be flown directly to England. Excitement, relief, joy, confusion, and fear blended into an emotional wave which seemed almost tangible.

As I sat there looking suddenly something clicked in my head, and I saw before me a marching

horde of Crusaders. Men in armor on horses, men dressed in leather and walking with spears, servants riding and walking, some with leather coverings on their arms on which perched hooded falcons. Little dwarfs acted as entertainers and were doing handsprings and tumbling feats ahead and to the side of the column. It seemed that I was literally back in the time of the Crusades.

As quickly as the scene had appeared, a curtain was drawn across the mental images. Now came a strange sensation of awareness of the village. I knew where there was the ruin of an old building long ago, torn down as the stones were used for buildings in the village. I knew where there was a stone bridge over a small stream, now filled in. Perception was a mixed, confused pattern combining the so-called past and present. My consciousness was torn between two periods of time.

Then came a peculiar sense of "it's over." A cycle had been completed. I had walked away to fight a war; I had come back to the very spot from which the departure had been made. I thought of my wife and child back home, of my father and mother who had died a few months previously. I wondered if this were the completion of a karmic pattern.

All my attempts to relegate this to imagination

and recall of studies of the Crusades, or to blame the beer, have not dimmed the peculiar sensation of getting caught in a timeless world of deep memory.

Yes, the next day without the assistance of the beer, I found what I thought might have been a bridge and the ruins of an old building. This didn't help much; the sensation that something had ended was still with me.

Perhaps all that I can say now about the concepts of rebirth is that for me these ideas have raised many questions about the meaning of life. As the basis for searching inward they become a point of departure. Let us continue the search, withholding final judgment until the light is clearer.

Hugh Lynn Cayce commented that *Venture Inward* is "a compilation of my studies and observations of people who through psychic experiences have found themselves in touch with this seemingly boundless unconscious" with consideration given to "the value and importance of dreams as a doorway into the unconscious."

He mentioned that psychical research may encompass "a variety of automatisms such as the Ouija board or planchette, automatic writing, the pendulum, the dowsing rod, and even radionics machines"; while dreams were identified by Hugh

Lynn as "excellent source material for the study of all kinds of psychic experiences, including what appears to be telepathy, clairvoyance, precognition, communication with the dead, memory of past lives, astral projection, etc."

At the age of 73, Hugh Lynn was hospitalized and A. Robert Smith visited him at Bayside Hospital. Hugh Lynn related an experience similar to many of those that have come to be known as 'Near-Death Experiences' or 'Out-of-Body Experiences.'

When he mentioned his kidney-removal operation, he focused on the metaphysical aspects, especially an accompanying out-of-body experience:

"I was knocked out. The drugs were heavy. It was a four-hour operation. I had bled rather heavily, and they had sedated me rather heavily. I had a lot of pain with that kidney incision. It was a big mass.

"I've had a lot of out-of-body experiences, or so I think, and so I know a lot about them, or at least I think I do. But this one was very interesting. They came and got me at the hospital, came to the window and yelled for me to come out. I was in the operating room. So I got up and went out.

"Some of them I knew and some of them I didn't. Then we joined a group of Japanese, somewhere, and we walked along and talked with them, and I understood them. They were talking in Japanese and I was speaking in English, but we all understood one another beautifully. It was very nice.

"Some of the people I knew were alive, and some were dead—or so-called dead. You know what Dad always said about that. Someone asked him, 'How did you know when you are dealing with a dead one or a live one?' And he replied, 'It's easy. The live ones are over here and the dead ones are over where you are.'"

Hugh Lynn roared in the telling of this anecdote, and we laughed with him. It was his way, one may conclude now, of whistling as he approached the grave. But he had a much more important objective in recalling his out-of-body experience. He had met the Christ and he was eager to tell us about it.

"I wanted to find Jesus. So this boy thought he could help me find him, and he said to me 'I think He is over there on the other side of the water. But I can't go over there with you right now.' So I told him, 'I'll go.'

"I went and He was there. I wanted Him to explain the loaves and fishes—how He did

it. And he explained it. And when I came back to bed I was convinced that if anyone had given me a loaf and a fish, I could have multiplied the damn thing easily. I knew exactly what it was all about."

"How did he divide the loaves and fishes?" we asked.

"I can't tell you, but I knew then. What He did was explain that every grain and every piece of fish contained a replica of every other grain and every other fish in the universe. And all you had to do was divide them and they would keep multiplying.

"It has always fascinated me that He didn't make just enough for everybody but that he produced an *abundance*. It reminds me of something I did once. I had heard that morning-glory seeds, which are so tiny, produced prodigiously. So I planted one morning-glory seed in front of our porch trellis. After it came up and blossomed, I tied little bags on it and collected the seeds—*three quart jars* of morning glory seeds from that one seed.

"There is an abundance of everything. It multiplies. There is a quality of creativity in it, and what He did was awaken that quality of creativity. And it just spread.

"Now He did the same thing with the fig tree, I think, only He reversed it. He told them that it was dangerous for man to work against the laws of supply. Remember the cursing of the fig tree when it didn't produce fruit? They pointed to it and asked him, 'Why is it?' And he spoke to it. Now I don't think they got all that He said there, but I think he was illustrating that if you put the same kind of energy in reverse that it destroys. Man is doing that right now with this world. We're destroying it."

We nodded in agreement, and he paused to take a drink of water. Surgery had not removed Hugh Lynn's pedantic bent. He quickly returned to his metaphysical theme:

"Things are not at all what we think they are. It's ridiculous what we consider the world to be. It brings home to me so vividly the little tiny statements scattered through the [Edgar Cayce] readings that I think are there just to pique your curiosity and to make you realize that maybe there is something else that you ought to take a look at."

This Jesus experience was not Hugh Lynn's first. He had had three such encounters earlier in this lifetime, the first time as a teenager, the next time when he was about forty after the death of his father, and another time during a

visit to the Holy Land. "I think I dreamed about Him several times, but these were conscious experiences—or at least I think I was conscious. You can call it an altered state if you want. But I was more conscious than I am now."

His first encounter with the Master as an adolescent was one of the most important experiences of his life because "it turned me around." Hugh Lynn declined to discuss it further. He talked freely about his second encounter as "a turning point in my life." He was in Texas not long after returning home from World War II in the late 1940s. It was not long after his father's death in 1945, and Hugh Lynn was on a speaking tour to drum up interest in an organization based on Edgar Cayce's psychic readings. "I was in Rudolph Johnson's beautiful home in Dallas—he was our attorney. He had had readings from my father. He was an old friend, had been on the board, and had invited about forty people into their home. But I became ill before the meeting. I was burning up with fever."

Johnson considered calling off the meeting but Hugh Lynn wouldn't hear of it. A doctor was called. He gave Cayce a shot of penicillin. And after the people had gathered, Hugh Lynn got up to speak. "The penicillin was beginning to work as I was speaking to these folks. I don't know what I said, but in the midst of this talk suddenly

on my left Jesus appeared. I thought at first it was my father. But Jesus was there. He grinned at me, laughed at me really, and said, 'It is I. You needn't be afraid.' He reached out and touched me on the shoulder, and the fever broke. I was drenched in perspiration. When I say He touched me, I felt it—I felt the energy from it. I was instantaneously drenched in sweat. I wasn't saying a thing, just standing there, and the people in the room didn't know what had happened to me. I think some of them thought I had seen my father because some of them said they had felt something there. I didn't tell anyone that night, or for years afterward, what I had experienced.

"Then he smiled at me and said, 'Get to work.' From that point on, I couldn't do anything that wouldn't work. I'd call people up and ask them to do something and they'd do it. Anything. I couldn't say anything, write anything that didn't work. Even my mistakes worked."

If Hugh Lynn had any doubt about what to do with his life, especially after the death of his father, it was resolved that night. He had thought as a youth that he might be a missionary. In college he majored in psychology. After college he worked as a librarian, real estate agent, master of ceremonies on a radio show, scoutmaster, director of

lifeguards and director of recreation for the city of Virginia Beach, and general manager of the fledgling A.R.E. [Association of Research and Enlightenment] Until he was called into the Army during the war, he helped his father—but when he returned his parents were gone, and there was no plan for what to do or how to carry on with an organization whose purpose had been to encourage folks to request psychic readings.

In his own mind, however, he had a different concept of it: "I never thought that I worked for the A.R.E. I worked for Jesus."

Hugh Lynn also commented about his personal psychic experiences involving visions and dreams in the article "Communication with Edgar Cayce — Fact or Fiction?" in the January 1974 edition of *The A.R.E. Journal*.

I have had dreams of both my mother and father since their death, dreams which have been so vivid and so helpful that they do constitute, for me, proof of the survival of bodily death. I have also had some conscious breakthroughs — small visions one might call them — which have sometimes involved more than one person. They have brought me and those with whom I am closely associated physical, mental and emotional help that has been most compelling. For the present, these experiences are too personal to

relate in detail.

There is one peculiar story I would like to share with you in closing. It involves my mother, Gertrude Cayce, who had many readings from Edgar Cayce during her lifetime. In one of these she was given a life-seal. It consisted of symbols which Edgar Cayce suggested be painted or embroidered and kept where she could see them. This combination of symbols, he said, would speak to her unconscious and would be of help to her. A friend painted the life-seal for her, combining the suggested symbols which included two red roses with crossed stems. The reading indicated that the roses would stand for my brother and me. When my mother died, this life-seal was on her dressing table.

Shortly after her death and while I was still overseas during World War II, Florence Edmonds, a close friend of my mother, had a dream in which my mother appeared to her and said, "When I communicate with Hugh Lynn, tell him that I will give him two red roses."

Upon my return from overseas, Florence told me of the dream. She said she had not told the dream to anyone else. I asked her to keep it to herself. A few years afterward she died. As time went on I looked in the numerous purported communications from Gertrude Cayce, for the symbol of two red roses as identification. They

were not given.

About three years ago I had a call from a man in a large eastern city who told me a strange story about his wife who had gotten into difficulties from playing with a Ouija board. She had been directed to automatic writing, after which she began to hear voices. She talked to her doctor about this, and he put her in a mental institution for a time where she was treated to help rid her of the voices. Her husband told me she was back home again and that she was still hearing the voices but was no longer telling her doctor about them. Apparently she had got hold of my book *Venture Inward*, and had asked her husband to call me to ask if I would talk with her on the telephone, allowing her to describe what the voices were saying to her. She felt I might be able to help. That same day I accepted a long distance telephone call from the man and his wife. He was on one extension and she was on another. For some ten minutes I listened to her repeat the strange, confusing pattern of words she seemed to be hearing — idle gossip, dirty stories, dire predictions, teasing kinds of comments about the lady personally. It was a bewildering variety of nonsense, typical of the strange patterns of voices familiar to many disturbed people. Suddenly the woman stopped. Then she said, "Mr. Cayce, your mother says to give you two red roses." She then hung up.

There is a rather beautiful conclusion to this story, for at that point, the voices which had been disturbing the woman ceased.

Posted 27th April 2014 by [Mark Russell Bell](#)



Edgar Cayce (1877-1945) and Eileen Garrett (1893-1970)

For my readers who aren't knowledgeable about authentic 'channelers' (for lack of a more suitable word), here are excerpts from channeled reading transcripts facilitated by two well-known individuals whose lives have been extensively documented. In fact, Edgar Cayce and Eileen Garrett exchanged readings for one another on February 3, 1934 and transcripts are available of the information obtained.

Edgar Cayce

An elaborate collection of more than 14,000 transcripts comprises the record of channeled readings voiced by Edgar Cayce after going into a trance. In reading 294-142 from April 23, 1932, a question was asked if glands in the body were connected with psychic development. The transcript of the response includes:

3. (A) . . . the heart and the liver are of the physical body the motivating forces, or impulses, that carry the stream of life itself; or as the brain is that motivating center of impulse or mind.

281-13 from November 19, 1932 included the following.

14. The spirit and the soul is within its encasement, or its temple within the body of the individual - see? With the arousing then of this image, it rises along that which is known as the Appian Way, or the pineal center, to the base of the BRAIN, that it may be disseminated to those centers that give activity to the whole of the mental and physical being. It rises then to the hidden eye in the center of the brain system, or is felt in the forefront of the head, or in the place just above the real face - or bridge of nose, see?

Reading 281-51 (on the subject of the endocrine system in the human body) from January 15, 1941 included the following.

9. There has long been sought, by a few, the interpretation of the seven centers; and many have in various stages of awareness, or development, placed the association or connection between physical, mental and spiritual in varied portions of the body. Some have interpreted as of the mind, motivated by impulse; and thus called the center from which mind acts.

10. This is only relatively so, as will be understood by those who analyze those conditions presented through these interpretations; for in fact the body, the mind and the soul are ONE, in the material manifestation. Yet in analyzing them, as given through the Revelation by John, they are active in the various influences that are a part of each living organism conceived in the forces making up that known as man; that power able to conceive - in mind - of God, and to demonstrate same in

relationships to others; that in mind able to conceive of manners for the destruction of its fellow man, little realizing that it is SELF being destroyed by that very activity!

826-11 from January 11, 1938 included the following. There is a typo "for the that" from the source transcript.

51. . . .Thy BRAIN is not thy mind, it is that which is used by thy mind!

What then IS thy mind? The gift of God, that is the companion with thy soul, that is a part of same! Then if ye would develop that by its use, by its application, it is ministering good and goodness; not for self. For that ye give away ALONE do ye possess! For the that would have life must give it. He that would know the faculties of the psychic force, or the soul, must MANIFEST same in the relationships to spiritual truths, spiritual law, spiritual application.

The nature of the Cayce channeled readings was addressed in transcript 3744-3 of October 9, 1923, among others.

11. (Q) From what source does this body EC derive its information?

(A) The information as given or obtained from this body is gathered from the sources from which the suggestion may derive its information.

In this state 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, whether of the material body or of the physical forces, and just as the mirror may be waved or bended to reflect in an obtuse manner, so that suggestion to the soul forces may bend the reflection of that given; yet within, the image itself is what is reflected and not that of some other.

Through the forces of the soul, through the mind of others as presented, or that have gone on before; through the subjugation of the physical forces in this manner, the body obtains the information.

Eileen Garrett

The book *Health: Its Recovery and Maintenance* (1928) edited by R. H. Saunders is a compendium of transcripts of twelve addresses by Abduhl Latif (the name's spelling was once dictated to Saunders) speaking through medium Eileen Garrett in trance. The book's author is designated to be Latif (1162-1231), "the great Persian physician and philosopher." It seems fitting that the word 'great' was used on the title page as it was a word often used by Latif in his discourses. Here is an excerpt

from Latif's fourth address.

. . . If we, for instance, take the brain of this sensitive that I now hold, there is no longer life, where has it gone?" And I say: "Yes, there is certainly no power within that cranium that I can take out and show to you that there is life." But there is, after all, too much spoken of in connection with the flame of the candle.

Man produces the flame of the candle, the light, the coal, and we know by what process he lights his fire. But . . . tell me why it is that the light can be produced, and from whence, to light that coal, to give the tree life to become coal, to give that coal life by which it will become ignited by something with which it is in sympathy, and what it is in all the elements by which you can strike your tinder and get sympathetic light and action from the tree and substances that these things have become? What is the life within these things? Where are we getting it from? Are we not relative with that? What is it that produces understanding? You can take away the brain—and I want to illustrate this to you—there are many cases in your asylums today where part of the brain is active and the health goes on, but the moment that the whole brain becomes inactive you will yet see that the subconscious is still able to keep something alert and alive. Will you also tell me why it is when the brain has ceased to act there is still pulsation in the heart?

The fact that they look for life in the brain is not right. Life is not in the brain. Life permeates or moves the brain as it moves and permeates the whole system. It is a great glow, if you like. It is a great flame

which man cannot produce by the sympathetic action of two foreign bodies but which is produced by the great Creative Force, and no allegorical understanding can be given by any scientist or medical man, however great, until he can go forward and say to his student,; “That and that is what electricity or life is; this is how it is produced, and this is the relation of this sympathetic body to your life.” No man is able to answer this question. And until your great scientist can tell me what, in the first instance, and why it should be, that produces life in the tree, the wood, in the coal—it is no good that he come and talk to me of matter; I ask him what is matter? No scientist can tell me what matter is, and why it should be

Posted 8th January 2010 by [Mark Russell Bell](#)

On 'Ra-Ta' from the Edgar Cayce Channeled Reading Transcripts

1925 is the year of the earliest preserved sequence of Edgar Cayce channeled reading transcripts presenting information about what would later be known as the Ra-Ta period in Egypt. Many readings were lost from the time in Cayce's life preceding Gladys Davis being hired as stenographer. The reading given the identifying number **5748-1** (March 28, 1925) chronicles the inquiry made by Gertrude Cayce to the intelligence communicating through the body of her entranced husband: "In several readings there has been given information concerning the second ruler in Egypt who gave the first laws concerning man's relation to the Higher Forces. You will give me an outline of this teaching and how same was given to the people." The response as recorded by Davis included the following:

2. EC: Yes, we have the work here and that phase concerning the indwelling in the earth's plane of those who first gave laws concerning indwelling of Higher Forces in man. In giving such in an understandable manner to man of today, [it is] necessary that the conditions of the earth's surface and the position of man in the earth's plane be understood, for the change has come often since this period, era, age, of man's earthly indwelling, for then at that period, only the lands now known as the Sahara and the Nile region appeared on the now African shores; that in Tibet, Mongolia, Caucasia and Norway in Asia and Europe; that in the southern cordilleras and Peru in the southwestern hemisphere and the plane of now Utah, Arizona, Mexico of the northwestern hemisphere, and the spheres were then in the latitudes much as are presented at the present time.

3. The man's indwelling [was] then in the Sahara and the upper Nile regions, the waters then entering the now Atlantic from the Nile region rather than flowing northward. The waters in the Tibet and Caucasian entering the North Sea, those in Mongolia entering the South Seas, those in the cordilleras entering the Pacific, those in the plateau entering the Northern Seas.

4. When the earth brought forth the seed in her season, and man came in the earth plane as the lord of that in that sphere, man appeared in five places then at once — the five senses, the five reasons, the five spheres, the five developments, the five nations.

5. . . . the first ruler of groups set self in that place in the upper Nile, now near what is known as the Valley of Tombs.

6. In the second rule there came peace and quietude to the peoples, through the manner of the ruler's power over the then known world forces. At that period, man exchanged with the forces in each sphere that necessary for the propagation of the peoples of the sphere then occupied. In each of the spheres given was the rule set under some individual by this second ruler in now Egyptian country, and the period when the mind of that ruler brought to self, through the compliance with those Universal Laws ever existent, then that ruler set about to gather those wise men from the various groups to compile those as that ruler felt the necessary understanding to all peoples for the indwelling of the Divine Forces to become

understood and to break away from the fear of the animal kingdom then overrunning the earth.

5748-2 (May 28, 1925) offered further information.

2. EC: Now, as we see, as given, how and what the classifications were of the physical in the earth's plane at that period, the numbers then of human souls in the earth plane being 133,000,000 souls. The beginning then of the understanding of laws as applied from man's viewpoint being in this second rule in the country now Egypt. The rule covering the period of 199 years, and the entity giving the chance to the peoples, for the study being in the twenty and eighth year, when began to gather the peoples together for this and surrounding himself with those of that land and of the various lands wherein the human life dwelled at that period. The numbers of the people that came together for the purpose then numbering some forty and four.

3. The Courts as were made were in the tents and the caves of the dwellers of the then chosen priest from the Arabian or Tibetan country, who came as one among those to assist with the astrologer and the soothsayers of the desert of now the eastern and western worlds, and with this the conclave was held for many, many moons. The period in the world's existence from the present time being ten and one-half million years, and the changes that have come in the earth's plane many have risen in the lands. Many lands have disappeared, many have appeared and disappeared again and again during these periods, gradually changing as the condition became to the relative position of the earth with the other spheres through which man passes in this solar system.

4. The first laws, then, partook of that of the study of self, the division of mind, the division of the solar systems, the division of man in the various spheres of existence through the earth plane and through the earth's solar system. The *Book of the Dead*, then, being the first of those that were written as the inscribed conditions necessary for the development in earth or in spirit planes. These, as we see, covered many various phases. About these were set many different ones to give the interpretation of same to the peoples in the various spheres that the individuals dwelled in that came together. Hence the difference in the manner of approaching the same sacrificial conditions in the various spheres, yet all using the Sun, the Moon, the Stars, as the emblems of the conditions necessary for the knowledge of those elements as enter in; same as the fish representing the water from which all were drawn out, as we would see from the various changes.

5. The beginnings then of this in a systematic manner beginning with this second rule, in this manner, in this land.

The communicating intelligence was asked to continue this reading on June 1, 1925 with the following recorded in the transcript of **5748-3**.

2. EC: Yes, we have the information as given and the conditions as surrounded the giving of the first laws as regarding the indwelling of Higher Forces in the earth's plane, and man attempting to make application of same.

3. Now as we see, we have the general outline of those

conditions of man in the earth plane at the period or age, as is judged from man's viewpoint, of this gathering as caused by the second ruler of the peoples that dwelled in that portion of the earth's plane, now known as Egypt. There is to be considered, now, also those conditions under which man, as man, lived during that period in the various spheres in which man dwelt. In that land we find the peoples comparatively free from the invasion of the beasts of the field, save those as were being used for man's development and for the use of man as servant or as man's beast of burden. While we find in the now Tibetan country, then the land of the many waters, the indwelling of those of many beasts whom man had to defend self against. Again in the Mongoloid region many others of the species and nature that were destructive to man's indwelling in many ways. Also those in Caucasia, or the lighter or whiter peoples. Also in the land of the plains in the Northern spheres in the Western portion of the earth's plane, many beasts and many conditions, and man then [was] in the way of having a different understanding, for different conditions were to be met, as were also in the Southern portion.

4. Then, as these were gathered from the five nations, we find the subjects of those pertaining to manifestations of the development of man and man's ability to cope with the conditions, and the forces wherein men were given their supremacy over the other conditions in the earth's plane. And the first as was given by the ruler was, then, the force that gives man, in his weak state, as it were, the ability to subdue and overcome the great beasts that inhabit the plane of man's existence must come from a higher source. Hence the first law of self-preservation in the physical plane attributed to Divine or Higher

Forces. Just as the elements adding to the betterment of man's condition in the earth plane, we have then the rudiments of that as was taught. Hence began, as given, the study of the indwelling of that other than man's physical prowess, yet there were many men of giant stature to meet the conditions as seen, yet the approach of that same force to some was reached through the power, heat, significance of Sun's force, of Moon's wane, of waters bringing forth all manners of organisms necessary for developments in the plane.

5. Then, we have the gathering together then of this group, from the farthest places — forty and four. As we see, [this number] will run through many numbers, for, as we find, there is the law pertaining to each and every element significant to man's existence considered and given in one manner or form by the groups as gathered at this meeting.

In the transcript of June 2, 1925 channeled reading **341-9**, the communicating intelligence was asked about the association between **341** and "Edgar Cayce as High Priest." The following response was recorded.

(A) In the name Ra-Ta and was the priest who gave the entrance into the Holy of Holies to the king and then gave the rule to people, falling in disfavor and banished by king.

Brackets are often used throughout the channeled reading transcripts to identify associations made with contemporary people assigned identifying numbers. An example is the following passage from **341-10** that took place on June 2, 1925.

20. (Q) What did this High Priest [294] do to cause disfavor in the eyes of the ruler? [341]
(A) It being permissible for the Priest [294] to have only one wife, and this High Priest taking of the daughters of the second sacrificial priest and a favorite [538] to the King, [341] as the Concubine to the Priest, [294] this brought in the forces of rebellion, and the banishment when the offspring [288] was presented in the Temple.

The number **294** in the transcripts signified that the subject on these occasions was interpreted to be Cayce himself. **294-19** given on February 28 and March 6, 1925 resulted from an inquiry about Cayce's "former appearances in the earth's plane." Here is the portion providing information about this.

11. One we find that has many conditions to meet, brought more particularly by the misunderstanding of self and the inability of the entity to control self in any moderate way. One that brings much element of the forces in wrath that gives misunderstanding to others. This all we see reached through lack of control of will and self as has been set for the entity in the present earth's plane, for as has been given, the entity of an individual entering the earth's plane, while the urge is set from the individual's sojourn in other spheres, the environment of the individual, and the will of the entity, either build or mar the development through that individual sojourn in earth's plane, for in the flesh we find the mental, soul and spirit becomes the subjugation to the wishes, the desires, of the carnal forces, and in other spheres those of the elements pertaining to that sphere and the urge then of the individual in earth's plane is governed by the direction in which these are guided -

urges. In this entity then we find there are many in the present sphere not guided in the manner that the development has been to that point where it should be.

12. In the appearances, then, as we shall see, there has come much of those elemental forces entering in, both from the sphere and from earthly sojourn in the earth. In the appearances, then:

13. Before this we find that the entity was in that of the wanderer that came to the present land in John Bainbridge, and the entity then rather that of one lost to those directions as were given under the tutelage and the directions of those in whose care the entity was committed, [in the French incarnation just preceding it] and with the change in the environment in that earth plane then brought, the entity lost itself and its development in the earth's plane. For it became a wanderer in the land. While contacting many peoples, yet many peoples suffered in the wake of the individual. Hence the early return to the earth's plane and the wanderings to and fro through many of the scenes that the entity experienced at that time. The entity then we see was in the earth's plane in 1742.

14. In the one before this we find the entity then in the French Court and in the days of Louis the 15th, and in the household of the monarch, though separated then from the care of those who lacked the influence in the life in the earth's plane of receiving the forces in the surrounding conditions to bring development in the earth's plane, being then only in that of the small child, or living only to the age of five. In this personality as exhibited through this

condition, we find more given in the one following this in that of Bainbridge than in the present earth's plane. Still there is in the innate forces that desire to seek out the individuals who have the greatest attention put to those that lose the influences of the mother and those forces surrounding same.

15. In the one before this we find in that of the Grecian forces, when the gates were stormed in the Trojan Wars, and the entity then a defender at that gate, losing the life, and the development in that plane came through the hardships as were experienced by the physical body. There being many then in the earth's plane with which the body will be and is associated in the present earth's plane. For the cycle of life's forces and of earth's influence in relative forces, manifested in the Universe, brings many of that period in the present earth's period. The personalities that are exhibited in the present plane are those of the inability to control self in manner when there are those conditions that bring wrath or displeasure to the entity, making one then that has the quick temper in most unexpected circumstances and conditions. This, as we see, then, was not a plane of development in earth's sphere and these urges from that are yet to be overcome in the present earth's plane.

16. In the one before this we find in that of plainsman, as has been given, and those conditions that surrounded the entity then at that time make for the entity the greatest force in the present earth's plane, and the seeking out of that entity through which the greatest development in that sphere came, the entity brings the greater development in the present plane, as well as often the greatest worries

and troubles. For, being unable to correlate those conditions, we find these make many combative conditions in that sphere and from those conditions. For from this plane we find the greater forces as are manifest through the psychic forces, occult forces, mind development, come from experiences in that sojourn, correlated with the spiritual development in the Uranian forces which become accentuated at the present time through the entity.

17. As to the personalities exhibited in the entity in the present, we find that ability to apply, when the conscious forces are laid aside, the development reached in that sphere, and the forces of the universal forces become a part. Hence the abilities of the entity in all psychic force, which is the extenuation, as it were, of that plane, and is either modified for the good or for the bad, by, through, or in the manner in which the suggestion for such development, such manifestation, such desire of knowledge, is approached; and the greater coming, as has been given, through that of the mind that holds self in that of the receptive mode, or the negative forces. For the entity through its experiences becomes the great dynamic force in positive action. Hence the relations as are given, reaching many spheres of universal knowledge and force, whether of animal, vegetable, mineral, or of the universal knowledge in that of mental, soul or spiritual development. And the entity's sojourn, and the conditions brought in the physical plane, we find giving then the greater urge for the physical conditions in bodies, when guided in that channel; yet through the urge as received may, with the other forces, give of all the forces as may be brought to the force of the given conditions as are

reached through suggestion to mental conditions

18. In the one before this we find the entity was in the Egyptian land, when the force of the law was being given to the people, in that one chosen as the highest authority in the mental attributes, acting in the way of the Priest to the people, being the first chosen priest of the cult, as afterward called, among the nations of the world. In the present personality and present plane, we find again many in the earth's plane and associated with the entity, that were associated with the entity in that plane. Again we find the entity falling in the way of flesh, for the entity represented that as has been given in the written word, "The Sons of God looked upon the daughters of men and saw they were fair and good to look upon," and through this fleshly carnal force brought destructive elements to the entity. In the present plane we find still that same urge to be overcome in the entity, for there is that innate call and desire in the flesh for those fleshpots again, as called, of Egypt, and the entity needs that to keep the forces of mental and spiritual development ever to press onward to the higher forces.

19. In the one before this we find in the first, when the forces in flesh came to dwell in the earth's plane. The entity was among the first to inhabit the earth in that form, and was from that of the beginning in earth's plane, when referred to as the human form dwelling in the earth's forces. In this we find the larger development in the entity, for then [the soul was] able to contain in the Oneness of the forces as given in the Sons of Men, and realizing the Fatherhood of the Creator.

20. In the present plane we find that ever urge to be drawn nearer to the spiritual elements of every force. Hence in the summing up and use of these, let the entity keep the spiritual forces ever magnified, in action, deed and in truth. For, in earth's plane, every element of the physical or mental, or spiritual nature, is judged by the relation to spiritual forces.

21. As to the abilities of the entity, we find the entity capable of making the success in any line of endeavor, especially along those of healing arts, or of the higher arts as are contained in the spiritual development through the earth's plane.

22. Then use those forces as are in hand and magnify His name through the world, for in so doing the entity will save self and others. For as destructive forces have entered in through the entity's physical sojourns, so must the rebuilding, resuscitating, re-establishing, reincarnated forces of the entity be manifest in the present.

23. We are through for the present.

294-147 of July 19, 1932 was the first in a series of readings responding to the initial statements of his wife Gertrude Cayce: "You will have before you the soul-body and the mind of Edgar Cayce, present in this room. You will give a detailed life history of this entity's appearance in Egypt as Ra-Ta, and his associations with those of that period with whom he is closely associated in the present. You will answer the questions which will be asked." Here are the responses from the first reading and following three readings in this series along with

further transcript excerpts relating to interpreting the significance of the expression 'Ra-Ta.'

2. EC: Yes, we have the entity and those conditions or records that are apparent in the inner self of the entity or body in the present, from that as seen or recorded as Ra-Ta the priest.

3. In giving this interpretation we must find there are many peoples, even nations, that were influenced by the material activities of the entity in that experience.

4. That the entity came into the land Egypt with others that had come for a purpose is evidenced by that which has been given. He came with that people from what was to be later the earthly sojourn of the entity as a leader, and as a man then of unusual abilities as well as appearance and manners of conduct.

5. The entity chose rather the peoples that were to enter in the land, and was the son of a daughter of Zu that was not begotten of man. In the entrance, then, he came rather as one that was rejected by those peoples about him; for ever has there been that question where such has been the experience among peoples who had formed any associations of home.

6. Home, as has been remembered, began with a peoples in an entirely different land, and was then projected in thought by those various leaders in those places where man, as man, had come into being through that crystallization of thought that had been given by those Sons of the Most High.

7. In this entity's appearance, then, in this particular experience, there was brought to those peoples of Zu's the condemnation of those of Ararat, who had established what would now be called a community home in the land later known as Ararat, or where the flood later brought those peoples who again joined with many other peopling the earth after that destruction which was caused by those changes in the land known as Og.

8. The entity then grew in grace with the peoples by the manner of conduct, though with the action of those peoples of Ararat these brought hardships for the mother of the entity in that experience, until there had been a change in the environs and brought among a new surrounding.

9. In this period, then, there was the prophecy by Ra-Ta that the son of Ararat was to journey into this land where there was then the higher state of developments as to the necessities, and those abilities to enjoy and enjoin the activities of the mental and material bodies in their associated actions. These brought, then, those things that are classed in the present as pleasures that gratify the senses of man's own development, for much that is now as the developments that are necessities as well as luxuries were then commonplace as the most common necessities in the present. Hence to those peoples, while Ra-Ta was one that was still looked on as askant, with the removal of the peoples into the Egyptian land, during that age of Ra-Ta as would be called today one score and one, then the entity gave much in the way of aiding those peoples, children of Ararat and the families of same, in making the easy, even control of a land that might be said

to be supplying then all the luxuries of the earth in that particular period.

10. With the peaceful arrangements that were brought about, then, after the period of dissension with the young natives and the changing of the natives' name to that of the king, Aarat, then the priest was in the position of gradually gathering those that would harken to those words as pertaining to there being any relations with an outside world, or of there being those divisions in the body that were represented by those divisions of the intermission, or the body of intermission of an entity, from an experience to an experience. The natives held more strongly to the necessity of materialization for the enjoyment, as may be surmised from the conditions that were surrounded and evidence in those particular conditions of this period.

11. With Ra-Ta then beginning with the natives and those that listened to the uncovering of the records (in what would be termed archaeological research in the present), gradually more and more adherence was made to those words of this peculiar leader that had come into this land leading or guiding the conquerors, who were seeking for the expression of various thoughts that were coming through in those entities entering that group in that particular period. This being at that period (as would be called, in the study of such) of the change of the race to become — and is now — the white. Hence, as Ra-Ta means and indicates, among — or the first pure white in the experience then of the earth.

12. In this condition, then, the wonders of the activities

brought those varied conditions that were the source of so much disorder, dissension, and discouragement to the activities of the entity through the whole period of experience; for as these findings began to show the variations that had existed in the developing of the mental and physical needs of those peoples that had populated the land, these brought the changes in the manner in which those that had come, as well as natives, in the way in which these forces were to be expressed in this particular experience.

13. With the subsiding, then, of contentions with the natives and those that rose against them, and those that had come in the raising to that of what was to be the experimentation (as would be called in the present) of those that were given to Ra-Ta by the king and that native who was to be counseled or judged by those who had been chosen in the positions as the group called (that as would be expressed in the present) the material minded, the spiritual minded, the business minded, the political minded.

14. These in their divisions, then, made for what may be seen as a real representative of the conditions that are arisen in the earth in the present period, when there is the drawing near to that period of a change again, which is as a cycle that has brought about that period when there must be the establishing of that which is in the present the representation of that experimentation for the advancement of those various groups in that particular period.

15. We are through for the present.

Text of Channeled Reading 294-148 (July 26, 1932)

1. EC: Yes. With the establishing of this rule, there began the series of changes, and the intermingling of the peoples who entered and the natives. While the native rulers were submissive, especially as the native ruler was enamored with one of the incoming peoples. With Arart as the king and Ra-Ta as the prophet or seer, there began a period that may well be called a division of interests of the peoples. Ra-Ta attempted to induce the king to have only those natives that were tried and true in their acceptance of those attempts that would bring the closer relationship, according to those visions and experiences of Ra-Ta in line with those being established as customs, rules and regulations. These conditions naturally made for some disturbance among the natives, that would be called the upper class, or those that sought to be in power themselves, or had ideas as to what should be done with the abilities of the peoples as individuals, and the abilities of the country as a country to supply those material necessities for sustenance and for recreation of the peoples. This eventually led to the pitting of the young leader with the king's son, and the change — or the accepting by the king of this native leader that represented a group as well as himself, for he was among those who had been native rulers and were deposed by the ruler whom Arart had found in office when settling there. This period of the establishing of these conditions we will term, for designation and understanding, as the political situation of the land. A portion of Arart's life then was in association with the political experience, as well as in establishing those relationships of individuals with individuals, also the religious or spiritual life, with preparation for setting in motion the regulations of

ceremonies that would be accompanied, or signified or designated, by the developing of those peoples who chose to give their lives, or were chosen for their abilities in certain phases of the conditions that arose.

2. With the political situation, then, the king — the young king, then only thirty — gathered about him many that were to act in the capacity of council, a portion the inner council that ruled on the general circumstances of the people as a whole, then the council that had supervision over various parts of departments of the activities of the peoples, as would be termed in one's present surroundings as holding the various offices as a cabinet, the departments being much in that day as they are in the present; for remember, there is nothing in the present that hasn't existed from the first. Only the form or the manner of its use being changed, and many an element then used that the art of its use has been lost, as we will see the reason why, and many being rediscovered by those called scientists in the present when in that day it was the common knowledge of the most illiterate, as would be termed in the present.

3. With the appointing of such a body, to be sure there was much work for Ra-Ta in council that there be kept the ideal or purpose for which this band, this group, had chosen this particular land for the development or manifestation of the forces that were manifesting through the mental or the spiritual man Ra-Ta.

4. With this giving in (we are speaking of the political phase now) of the king, to pit or parallel activities of the natives with the abilities of the son, or heir, and he himself

— the king — acting as a council then with Ra-Ta to the inner council, there were the necessities of matching the abilities of the king's council, or king's people, with the facilities of the natives — as it were — in the various phases of what would be termed in the present as progress. Hence the opening by Araaraart of mines in Ophir, in what was later known as Kadesh, or in the land now called Persia. Also in the land now known as Abyssinia, and those portions yet undiscovered or used in the upper lands of the river Nile, there were those mines of the precious stones — as onyx, beryl, sardis, diamond, amethyst, opal, and the pearls that came from the sea near what is now called Madagascar. In the northern (or then the southern) land of Egypt, those mines that produced quantities — and quantities — and quantities — of gold, silver, iron, lead, zinc, copper, tin, and the like, that these might be matched with those in the valleys of the upper Nile. Also there was the producing of the stonecutters who began gathering materials for the establishing of the residences of the incoming or the king's peoples.

5. With the gatherings of these, also Ra-Ta began to gather his own people and those that were pointed out to him through the sources from which he received those various injunctions for the establishing of the name forever in the land. Hence, with these, there were the preparations for the temple where there were to be the various forms of worship, as related to the divisions of the penal or moral relationships of the peoples, and what would be termed or called in the present the religious or spiritual relationships.

6. There were many periods or days required for the building up of the body, as represented by the group that acted in the capacity of the active individuals about the building of these edifices or temples that were to represent then the recreation halls; for the physical attributes were worshipped much more in many ways in this period than the religious are in the present period, and rightly so — though there were the preparations for the spiritual worship that comprised not only the sacrificial altars, which were not as for the offering of sacrifice in the slaying of animal or bird, or beast, or reptile, or man; rather that upon which individuals put their faults and blotted them out with the fires of those forces that were set in motion by Ra-Ta, in the ability to give to each that for which his or her activity were best adapted in the developing of themselves, when they had chosen to give themselves in service in that particular position in which their activity was necessary. See the difference?

7. There were also established storehouses, that would be called banks in the present, or places of exchange, that there might be the communications with individuals in varied lands; for even in this period (though much had been lost even by these people) was there the exchange of ideas with other lands, as of the Poseidian and Og, as well as the Pyrenean and Sicilian, and those that would now be known as Norway, China, India, Peru and American. These were not their names in that particular period, but from whence there were being gathered a portion of the recreations of the peoples; for the understandings were of one tongue! There had not been as yet the divisions of tongues in this particular land. This was yet only in the Atlantean or Poseidian land.

8. With the gatherings of these people and places, there began the erecting of the edifices that were to house not only the peoples, but the temple of sacrifice, the the temple of beauty — that glorified the activities of individuals, groups or masses, who had cleansed themselves for service. Also the storehouses for the commodities of exchange, as well as that gathered by the peoples to match — as it were, still — one against the other. Hence we find the activities of the priest, or seer, as really a busy life — yet much time was given in keeping self in communion with those that brought the knowledge of that progress made in the spiritual sense in other lands, especially so from Poseida and Og.

9. In these visitations that were caused, or that necessitated the absenting of the priest from these places, there arose more and more a dissension with those peoples that there was being builded much that was being left to subordinates, as considered by some of the native councillors — and a few also of those that allowed avarice to arise in their own make-up. This brought questioning more and more, and there began to be the use of those things that gradually turned the minds of those associated in the offices that had been set aside by the priest in their activity, in the use of, in the brewing and concocting of drinks that set against the body, set the mind, set the whole fires of physical body against that as had been cleansed by the fires on the altars, as were in the sacrificial temples.

10. In the third series, or — as they were set aside as periods of ten years, most of those buildings were

completed, and when there was the return of Ra-Ta from one of those visits to the mount — where there had been some activities on the part of those that were delving into what was termed the archaeological conditions of those that had lived in the lands in the periods before — and there was found in the temple of sacrifice the aggrandizing of the lusts of the body, rather than those activities that were to be carried on by the sacrificial priests — there arose a mighty turmoil, and with these conditions arising there became greater and greater stress laid upon Ra-Ta, and there were sought various ways and manners in which there might be fault found with the activities of those conditions that surrounded the body, and there arose at that time the first — as may be said — of that saying, "When the devil can't get a man any other way, he sends a woman for him."

11. Among those, then, of the priest's daughters, was one of the king's favorites — that made for the entertaining of the king and his council, and his visitors — who was more beautiful than the rest, and she was induced to gain the favor of the priest through activities of herself in body, and in the manners that would induce some fault to be found. This was not by her own volition, but rather by the counsel of those that made for the persecutions of her own peoples that were being protected by the activities of the body, and divisions arose that were even unknown then to Ra-Ta, for he being amount those that trusted all, believed all, and — as it were — for the time the gods laughed at his weakness!

12. We are through for the present.

Text of Channeled Reading 294-149 (July 27, 1932)

1. EC: Yes, we have that as has been given, and those conditions that surround the body Ra-Ta in that experience.

2. It will, no doubt, be enlightening to individuals in the present to give the outlines of that which had its being in the varied forms of worship, individuals as beings, their differences in forms from the present, that it may be better understood how these influences so much in the present with individual or personal associations of individualities.

3. The conditions first, then, as political had been set. The conditions as to the buildings (we will call them) in which there was to be carried on this demonstration of the relationships of individuals to individuals, and relationships of individuals as individuals, and as masses, to the Creative Forces.

4. In the building, then, of the marital relationships that existed, these as we understand, were not much as homes (as seen or understood as individual homes in the present). Rather were there the appointed companionships that were to serve their State, their purposes, for the completing of — or competing of — groups of nations one against another, and were rather the matter of the word of the ruler than that of choice of individuals, as known in the present. This particular relationship did the priest, or Ra-Ta, attempt to change, in that there should be rather the establishing of the definite homes, as were in other lands that had been then visited by this priest, or from any; that these should be rather those of consecrated lives one to another. Hence there was the tendency of the changing or altering

of those forms of service that were held in the temple, in which there were not only those acts in the activities of individuals in their relationships one with another for the propagation of those peoples, but also those recreations, and those — as would be termed in the present — halls of learning, halls of precept and also of examples. These, then, as may be understood, required the supervision — with these changes — of a great number of individuals, and — as is seen from that which has been given — individuals in varied capacities served the priests in ministering to those needs of the conditions and relationships of individuals through the temple; for in this particular peoples all births were in this particular hall — or those set aside for same, as were those chambers in which conception was to have taken place, or to take place, for all the various relationships that existed among the peoples, while in the Temple Beautiful we had rather that which pertained to those changes that were wrought in individuals' activities as they set themselves aside, or consecrated themselves (as would be termed in the present) for particular services in the material or mental, or in the commercial world, as well as those that formed or performed their particular activity or service in the Temple Beautiful, or the spiritual portion of the service.

5. With these changes, then, that were gradually brought about — possibly a description here of these might be given:

6. As was seen, the housing of all the female of the whole clan or tribe for the evenings was in the temple, while those of the male that were outside those of the king's own household — and this included the king's alone —

not any favorite or queen, or closer relationship, for all were in the same building, for they were under State rules. These were in tiers, as we would term today, beautifully laid out — with their halls, that were three and four tiers. The rooms, as would be sized as we would call, were 7 X 9 in their size, with 8 to 10 feet in the height, with those accoutrements for same — their rugs, their blankets, those that were wrought with the hands that made for the couches, for the various activities. Those that were born in same were immediately or after three months, taken from their own families and raised in those groups which were confined in other buildings for those purposes. The great chambers or halls that were inter-between were of high tiers, that made for large halls, with the various forms of recreation — as the dance, etc; for, as given, the body was worshipped in this period as sincerely as most of the physical or spiritual worship that may be seen today, for the bodies were changing in their forms as their developments or purifications were effective in those temples, where the consecrations and changes were taking place by the activities of the individuals in their abilities to turn themselves towards (in the mental) the spiritual things of an existence. They gradually lost many feathers from their legs. Many of them lost the hairs from the body, that were gradually taken away. Many gradually began to lose their tails, or their protuberances in their various forms. Many of them gradually lost those forms of the hand and foot, as they were changed from claws — or paws — to those that might be more symmetrical with the body. Hence the activities or the uses of the body, as they become more erect and more active, more shaped to them in their various activities. These were, to be sure, considered as

the body beautiful. Beauty as divine; for the divine has brought — and does bring — those various beauties of form or figure to the body, and should be considered as it was given so; for "the body is the temple of the living God." True then, that the various forms or attributes of the body in its symmetry are of the divine inheritance, as was brought about by this ill-forgotten Ra-Ta in this experience.

7. In the Temple Beautiful then, we find here the altars where various forms of desire were sacrificed, that brought to the individuals, or persons, or bodies, in the gradual falling away of those things that made for the animal activity in the bodies of those that were attempting to so consecrate, so consecrate themselves and consecrate their bodies, their lives, their activities, in this service. Let's don't forget the thesis, or the key for which all of this understanding had come: That their might be a closer relationship of man to the Creator, and of man to man.

8. Many were the altars, then, and so — as these changes came about — there became the necessity of their attempt to induce Ra-Ta, that there might be more of the activity that was withdrawn, or drawn to the bodies of those that were purified, or clarified, in the Temple Beautiful, to draw those to the activities that were to be changing for those that had not reached that stage of the desire to become those changes in the physical and in the mental attributes of that which represented the forms in their activity in the period. Hence the developing more of the personality, as these were injected more and more. This is where, as it were, the gods laughed at the

weakness of the individual, or priest.

9. As these began again, with this favorite of the king — and the better of the forms that had become near the body beautiful, or beauty divine, those activities in the temple (not the Temple Beautiful, but in the temple) brought these individuals, as individuals, into closer relationships, and the decree eventually came that the priest was to be, then, the companion of this body that had been chosen to be the channel through which those activities were to bring to those peoples a body such as the priest had spoken of — and the priest "fell for the whole proposition," to put it in common parlance, or that of slang phrase in the present.

10. In this there were many others that were chosen also, by the various ones, and these were the attempts that there be the same associations with the priest in the various ones through which this began, yet when there came — as it were — the offspring with this association, then there became the cry that there was the breaking of the very laws that had been set by the priest, who was to make for the home and the changing of the conditions for the peoples, and more and more were the lines drawn, or their associated or associations for the closer relationships with the priest, and those that came into power in their various forms or activities; for, as is seen, with desire — as the cleansing came — there were those abilities of individuals for various activities in various fields of endeavor. Hence there became singers, workers in linen, workers in embroidery, carders, weavers, workers in clay, those in various forms of commercial industry, those in horticulture, those in agriculture, and the

various fields; for no merchants then existed, as there was one common store for all.

11. In their activities, then, each were in their various fields of endeavor given free activity to that which it might produce. Hence these brought about the many various divisions that were between, as it may be called, the first uprising between Church and State, and the lines being drawn caused more tumult, until the period when there was the eventual trial of this priest and the companion, and they were banished into the land that lies to the south and east of this land, or the Nubian land.

12. Here all became changed, with this tumult that arose with the various priests that were in attendance in the various offices, and advantage was taken of the situation by many of those who in their various forms began to learn, as it were, a form of war and defense, and there were the gathering then of the young men, the old men, and sides were taken. Still some remained faithful to the priests who remained in the land, and troublesome times arose for many, many suns, until at least nine seasons had passed before there was even the semblance of the beginning of a quieting, and that not until their had been definite arrangements made that the priest would return and all would be submissive to his mandates; and he became, then, as may be termed in the present, a dictator — or a monarch in his own right.

13. The offspring, to be sure, was taken — as others — from this relationship, and in their various forms and manners there was the attempt to be brought about the proper conditions, yet it wasted away — for while there

were the abilities of the priest in some directions, yet these had not clarified or crystallized into that which came about in the latter part of this experience for the entity.

14. In the land to which these were banished, not only were there the two — but a number; some two hundred and thirty-one souls.

15. We are through for the present.

Text of Channeled Reading 294-150 (July 28, 1932)

1. EC: Yes, we have the information that has been given. With the number that went in exile, of the two hundred thirty and one souls, many were in the capacity of guards, defenders, special body guards, interpreters — not that these interpreters were to interpret languages, or speech, or activities, but give to those that were unable to approach the priest, or body Ra-Ta, that which would be given out where it was impossible for the body to reach all about the body.

2. With these changes, there became the natural consequences in change of relationships. Pairs were given places of abode, and then homes — with their environs — were first established among those that were sent in exile, or chose of their own volition to be among that number, or who named the name of the priest.

3. With the entering into the Nubian land, there came such a change that there were the bettered conditions in every term that may be applied to human experience; for successes of every nature grew up about this warlike peoples, and there came those rebellions in the land that

made for turmoils and strife. More and more were there overtures made that there be some means provided whereby those who had followed the priest might be made, or forced, to return; yet these became as insurmountable objections, so that only those who were acting in the capacity of go-betweens of either sex were kept, or able to be in touch with the priest direct. As the priest in this period entered more and more into the closer relationships with the Creative Forces, greater were the abilities for the entity or body Ra-Ta to be able to make or bring about the material manifestations of that relationship. Hence the peace that was enjoyed by the peoples, not only with the priest but all those of that land. Hence, as given respecting individuals, they returned from the land, for many sought to be as close in contact with this body as at all possible. Every form of advancement, then, or advantage, seemed to be in the direction that those of the kingdom had acted in haste, and those that were advanced in their purification in the temple — whether they were of the male or female, with the ideal of bringing peace to their friends, their peoples, to whom they held some allegiance, kept attempting to make for such associations with the council and the king that there be the re-establishing of the priest in his place in the land.

4. There were begun some memorials in the Nubian land which still may be seen, even in this period, in the mountains of the land. Whole mountains were honeycombed, and were dug into sufficient to where the perpetual fires are still in activity in these various periods, when the priest then began to show the manifestations of those periods of reckoning the longitude (as termed now),

latitude, and the activities of the planets and stars, and the various groups of stars, constellations, and the various influences that are held in place, or that hold in place those about this particular solar system. Hence in the Nubian land there were first begun the reckoning of those periods when the Sun has its influence upon human life, and let's remember that it is in this period when the present race has been called into being — and the influence is reckoned from all experiences of Ra-Ta — but expressed in the development of Ra-Ta, that these do affect — by the forces as set upon all — not only the inhabitant of a given sphere or planet, but the effect all has upon every form of expression in that sphere of the Creative Energies in action in that given sphere, and this particular sphere — or earth — was the reckoning in that period. Hence arose what some termed those idiosyncrasies of planting in the moon, or in the phases of the moon, or of the tides and their effect, or of the calling of an animal in certain phases of the moon or seasons of the year, or of the combining of elements in the mineral kingdom, vegetable kingdom, animal kingdom, in various periods, were first discovered or first given, not discovered — first conscious of — by Ra-Ta, in his first giving to the peoples of the Nubian land.

5. Well may it be imagined, then, as to the effect this had upon the peoples who classed themselves as the elect, the chosen, and yet recognizing that for a physical activity there had been the envy, selfishness, strife, contention, and those things that are of the body, that pertain to those lusts of the body, which had brought about or produced that which separated that which would build from themselves.

6. In this condition, then, were there emissaries of the various positions sent back and forth by the leaders of that particular period, that would eventually bring about the restoring of the priest, who — under the strain — very short period had, to the apparent eye of those about him, become aged, decrepit, and not able physically to carry on; and fear began to be felt that there would not be the sustaining strength sufficient that there might be given to the peoples that which had been begun by the entity in the Egyptian land, and that which was being manifested in this land to which they had been banished.

7. Eventually came the period when there was to be the attempt, that there was to be the return of the priest to the land. Then did this priest of himself, and of the Creative Forces, edict that those who were in close association with this entity — that had meant an extenuation or savior of a peoples, into a regeneration of same — would have marks set in their bodies that would remain throughout their appearance in the earth's plane, that they might be known to one another, would they seek to know the closer relationships of the self to the Creative Forces and the source physical — of their activity with that source. To some in the eye, to some in the body, to some the marks upon the body, in those ways and manners that may only be known to those that are in that physical and spiritual attunement with the entity as they pass through the material or earth's sphere together. They are drawn, then, by what? That same element that was being accentuated in the earth's plane, as also the other laws that were discovered — or were given, or were conscious of — by the entity in that particular period. The purpose

of such, then, that there may be known, that with such an association there may come an awakening to that which was accomplished by those of the select — not elect, but select — in that particular endeavor.

8. These are, then, in that position wherein their relationships may be of the best, the closest relationships of the mental, the material, the spiritual developments of all that aided in that particular experience, for the good of the group, the nation, the world — and hence the activities in whatever direction must influence the whole of the human race, whether any of that particular group enter as servants, as kings, as ministers, as those that mete penal justice, or those that would become emissaries, or ministers, or those that are of those sources that in material things bespeak of the lore of the attributes of physical relationships. All are to, and for, and of, that that makes for an awakening of those conditions, that make for an awareness of that manifested at that period.

9. With the return then of the priest to the Temple Beautiful, there first began the priest to withdraw himself from the whole that regeneration in body might become manifest, and the body lay down the material weaknesses — and from those sources of regeneration recreated the body in its elemental forces for the carrying on of that which these material positions gave the opportunity for; leaving first the records of the world from that day until when there is the change in the race.

10. Through for the day.

**From Text of Channeled Reading 294-151 (July 29,
1932)**

7. Then began what may be truly termed the first national or nation spirit of a peoples; for with the divisions, rather than this causing a dispersing of ideals or a dividing up of interests, it centralized the interests; for these were being guided by a ruler or king whose authority was not questioned any more, nor were the advisings of the priest questioned, who was acting in rather the capacity of preparing for this very spirit to manifest itself in the way of the national emblems, the national ideas, that stood for the varied activities of not only individuals or groups, but for the general masses. Hence there began the first preparation for what has later become that called The Great Pyramid, that was to be the presentation of that which had been gained by these peoples through the activities of Ra-Ta, who now was known as Ra; for with the entering in of Hermes with Ra — who came as one of the peoples from the mount to which these peoples had been banished — and the raising of that one who had been condemned with the priest in banishment to one that was to be without question the queen, or the advisor to all of her own peoples, there was brought the idea of the preservation of these, not only for those in the present but for the generations that were to come in the experiences and experiences throughout that period, until the changes were to come again in the earth's position that would make for, as it had in this inundation that brought about Ra-Ta's coming in the experience from the gods in the Caspian and the Caucasian mountains, that had brought this change in the people. Hence under the authority of Ra, and Hermes as the guide, or the actual (as would be termed in the present) constructing or construction architect with the priest of Ra giving the directions — and those of Isis (now) in the form of the advisor for the laying

in of those things that would present to those peoples the the advancement of the portion of man, or woman, to her position in the activities of the human race or human experience, these changed the position or attitude of these particular peoples as to the position that was held by woman in her relations to the developing of the conditions that either were to be national, local, or individual; for not only does this become then that upon which man depends for those advancements or advents into the material activities, but the nourishing of, the maintaining of, that to which its (the man's) ideals are to be turned in their activity when they arise at that period when expressions are to be given to the active forces in the material activities.

8. This, then, made for an endowing of this body Iso, or Isis, to the position of the first goddess that was so crowned, and there was given then that place that was to be sought by others that would gain counsel and advice even from the priest, gained access through that of Isis to the Throne itself. Not that it rose above the authority of the king, but for that developing necessary for the activities of the woman in those spheres of activity in this particular development.

9. Then began the laying out of the pyramid and the building of same, the using of those forces that made for the activity of bringing then from those very mountains where there had been those places of refuge that which had been begun to establish these, not only into that which would remain as the place for receiving that which had been offered in the Temple Beautiful on the various altars of the activities of an individual's innate self, but to

be the place of initiation of the initiates that were to act in the capacity of leaders in the various activities through this period. This building, as we find, lasted for a period of what is termed now as one hundred years. It was formed according to that which had been worked out by Ra-Ta in the mount as related to the position of the various stars, that acted in the place about which this particular solar system circles in its activity, going towards what? That same name as to which the priest was banished — the constellation of Libra, or to Libya were these people sent. It is not fitting, then, that these must return? as this priest may develop himself to be in that position, to be in the capacity of a liberator of the world in its relationships to individuals in those periods to come; for he must enter again at that period, or in 1998.

From Text of Channeled Reading 294-152 (July 29, 1932)

1. EC: Yes, we have the information that has been given. With the building of that memorial, there were the developments in many — or every — other line of human experience and development. These were the natural development if the ideal that was held by the entity Ra-Ta from the beginning, for these were man's relationship to his Maker, man's relationship to his fellow man.

4. Also there were then with those of Ra born other children, that were to rise in their various capacities, that their activities would be carried on. With this again brought contentions among the civil and political factions of the land. This again brought the disturbing forces in Ra, and there came then that period when all the pyramid

or memorial was complete, that he, Ra, ascended into the mount and was borne away.

From Text of Channeled Reading 294-183 (July 10, 1935)

1. GC: You have before you the soul entity of the body known as Edgar Cayce, present in this room; especially that phase of its experience on earth known as Xenon, as presented through these sources. We ask that the Creative forces, the I Am presence of this entity, review of the activities of the experience of Xenon, tell us how and why this entity failed, or lost, when according to the information through these channels this entity Edgar Cayce, as Uhjld and Ra-Ta, had manifested in a marvelous manner. Tell us in an understandable manner how this entity may meet these failures now, and attain to the former estate as Uhjld or Ra-Ta.

2. EC: Yes, we have the entity now known as or called Edgar Cayce, and those experiences of the entity in the earth as Xenon.

3. In giving a review of that experience of the entity, that there may be a better understanding of the activities during the experience and of what happened to the entity that there came the experience which to the present mental concept of the entity was a failure in its activity, it is well that the conditions surrounding same be reviewed, as it were; at least in part.

4. The period, as man would count time, was 1158 to 1012 B.C.; at a period when many of those who has been in the activities of the Atlantean, Lemurian and Og age were

entering, at that period or cycle in the affairs of man. For there has ever been during a period of '58 a cycle, unit, age, year, period or era when there has been the breeding, as it were, of strife.

5. So in that experience strife was bred among the Grecians and Trojans, who were at the period those units of power that sought a justification; or an excuse that there might be a meeting of the strength as to that condition or experience that is ever combative. No matter what terms may be used for the expression, there is ever the combativeness between Right and Wrong, or Power and Strength, or the irresistible and immovable; they are ever and constantly vying one with another.

6. Into such an environ came Ra-Ta, Uhltd, for those experiences that should have brought — or were to bring — the strength, the power of resistance in the face of adversity, or that strength necessary in the face of the ups rather than the downs — those of affluence.

25. Here we find a variation in the relativity of the experiences of each and every individual.

26. For to many the power, the help, the aid which has come in their experience in the present has not only equaled but has surpassed any that was experienced in the period of either Ra-Ta or Uhltd.

27. For body-mind help has come to those in the present in no uncertain terms. That it is not heralded or spoken of is the lack of that in the mental atmosphere of those to whom such has come.

28. Then, as to how the entity — as an entity — may regenerate or re-purify the body-physical from those experiences:

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

**From Text of Channeled Reading 5755-1 (June 27,
1938)**

43. But the entrance into the Ra-Ta experience, when there was the journeying from materiality — or the being translated in materiality as Ra-Ta — was from the infinity forces, or from the Sun; with those influences that draw upon the planet itself, the earth and all those about same.

49. Then that ye know as thy mental self is the form taken, with all of its variations as combined from the things it has been within, without, and in relationship to the activities in materiality as well as in the spheres or various consciousness of "Have you — love, the circle, the Son?"

50. These become then as the signs of the entity, and ye may draw these from the pattern which has been set. Just as the desert experience, the lines drawn in the temple as represented by the pyramid, the sun, the water, the well, the sea and the ships upon same — because of the very nature of expression — become the pattern of the entity in this material plane.

51. Draw ye then from that which has been shown ye by

the paralleling of thy own experiences in the earth. For they each take their form, their symbol, their sound, their color, their stone. For they all bear a relationship one to another, according to what they have done about, "The Lord is in his holy temple, let all the earth keep silent!"

From Text of Channeled Reading 281-42 (November 1, 1939)

7. Then, if it is practical to put activities of that period in the present day language, or words, — let's give a review of the happenings of that period; what was attempted, what was accomplished, and what influence that had upon the souls — or the entities — of individuals who may be influenced, or who are working with this group, thru such information as may be supplied through this channel in the present:

8. Here we find, first, an individual with a desire, a purpose, — not for exploiting people, or individuals, or souls, but to build an influence within the experience of individuals in material life.

9. This Priest was not merely the director of the spiritual counsel of that body of people who entered Egypt, but of that activity in which all phases of man's endeavor were, in the experience, being acted upon.

12. The Priest was an individual who had received inspiration from within. And, realizing that such an influence or force might be given to others in their search for why and what were their purposes in material life, he then sought out one who might foster such a study in materiality.

16. When the lines about the earth are considered from the mathematical precisions, it will be found that the center is right unto where the Great Pyramid, which was begun then, is still located.

21. Thus we find that the experiences of individuals of the period, seeking for the understanding as to the evolution of the souls of men, might be compared to the minds of individuals in the present who are seeking an understanding as to man's use of physical or atomical structure in his own relationships.

22. Then, the individual of that experience or period was not necessarily one other than a soul or entity seeking the knowledge as to the relationship of that which would sustain and gain for man the abilities not only to continue the physical evolution but the spiritual or soul evolution as well.

23. Such as one, then, was Ra, — or Ra-Ta.

24. (Study this, or you won't understand it!)

25. Then, with his entrance into Egypt, with the proper place, the proper relationships with that activity, — which was indicated by the willingness of the peoples of that land, in the greater extent, to be led into those activities for the physical as well as the mental and spiritual developments of the period, — we find that there were the activities in which the King with his Council found fault with the actions of the Priest, because of the indications that there was not the adherence to that he demanded of

others, in his own life and experience.

26. Then there entered what may be termed the desire of a group to impose the teachings on the people; not to teach man by experience (as was the Priest's desire — if you call him such) what relationships he must bear, in every extent and phase of his life, to his fellow man; that he may understand through same the phases of the mind, the phases of the soul.

27. Ye see it only in physical reactions. So did many of those who were in authority in Egypt.

28. Hence there came the banishment of the Priest, with the companion, as well as the many numbers of those who chose to be banished into the Abyssinian land, who were attracted by the natural intent and purpose of the Priest, — not only those of his own peoples but many of the Natives.

29. Then there followed the nine years in banishment; as well as the periods of the uprisings of the Natives in rebellion, and also those of the King's own household in the Ibex; as well as the entrance into Egypt of the peoples from the Atlantean land, which had begun the breaking up — as had been told by that entity, the Priest.

From Text of Channeled Reading 440-4 (December 19, 1933)

4. Then, harken my son, Ra-Ta would counsel again with thee, and may there not be too little or too much given at this time for thine better self.

5. In giving purposes for entering, and giving soul developments and the attaining to the use of the soul or psychic faculties of the self, may there be sufficient of the precautions given thee also. And may there be found in this experience that which from this day forward, throughout the sojourn in this present experience, may be turned to oft for counsel, for the paralleling of thine experience, as ye advance step by step through this sojourn. And it will be necessary in giving these precautions, these warnings, these blessings that may come with that which may be counseled with thee at this time, that there be sufficient understanding of that the mental development has been — and is — through the sojourns in the earth that are to be used with the faculties of the mental body and material body for the channel through which spiritual truths may be put, as it were, by self, in the mental crucible — and that which is dross cast forth, that which is pure preserved and made practical in thine own experiences first — then passed on to thine fellow man, that he — too — may walk no longer in the shadow of doubt and fear but know truly there is a rod in Jesse and that the Father would speak with the sons of men; and that His Son had led the way so oft in the earth over and above the teachers that have come into the earth from generation to generation; and that He will walk with thee and guide thy hand, if ye will but choose the Lord while He may yet be found.

The concluding question and answer of this reading is also noteworthy:

18. (Q) What is the highest possible psychic realization — etc?

(A) That God, the Father, speaks directly to the sons of men — even as He has promised.

In the transcript for **5756-10** (October 24, 1933), the communicating intelligence is quoted as having referred to the "forces gathered here" and then having named them—"Lamech, Confucius, Tamah, Halaliel, Hebe, Ra, Ra-Ta, John"—before stating "We are through" to conclude the session. This was discussed in the following reading. In the transcript for **5756-11** of the same day, the explanation was given:

3. The individuals named were known as individuals and personalities in the earth's sphere, and had (and have) an influence upon the thoughts of man; hence they (the influence they represent) are capable of guiding the information in such a manner as may be comprehensible to those that would seek to know the truth: that may be presented, and that may be demonstrable (that's a very good word!) in individual lives. Hence we each may be assured, by the presence of the beloved disciple, that our own Christian concept will have its place throughout the discussion.

From Text of Channeled Reading 2072-10 (July 22, 1942)

7. (Q) Is the mark of Ra-Ta the most expedient point through which an individual entity may attune itself with the spiritual or psychic or Creative Forces?

(A) As we have indicated, it would be well for the entity to understand what the mark of Ra-Ta symbolized.

As was the teaching or the concept of that entity Ra-Ta,

the individual — or the individual personality of an entity — remained in activity. This was to be as an awakening to each individual entity, as to their united effort in that particular experience.

As to the nature, the type of mark, — this indicated the manner the channel in which the entity would become aware of that union or united effort, or of being a member of that group, — as of a sign or a symbol to any great body as of a united effort on the part of a group of individuals.

Thus to those individuals who find their relationship and become aware of same in the present experience, this naturally becomes the channel through which the greater awakening may come to those individuals.

To be sure, this is a continuation of the holding to the idea or ideal of an individual entity. This is not to be confused with that which is the perfect understanding of the law of the Lord. For, Ra-Ta was not a lord, not a god, but a teacher, an instructor, an interpreter; and an individual entity that would still hold to an ideal, or an idea of an ideal.

And, as has been indicated to this entity, this is and should be considered as being true respecting any teacher, any interpreter, — save Him who IS the way, the truth and the light. While each teacher is in a manner a director, the individual entity may only be a means — not a way of life, see?

The Second Coming

The 'Second Coming' is among the diverse metaphysical topics addressed in the channeled reading transcripts that document the psychic vocation of Edgar Cayce (1877-1945) who came to be known as 'the sleeping prophet.'

When considering the passages of the readings about the Second Coming, one should understand the nature of the communication that was given through the entranced Edgar Cayce. Reading 254-2 given on March 19, 1919 presented the response to a question about "how the psychic work is accomplished through this body."

2. EC: We have the body here - we have had it before. In this state the conscious mind is under subjugation of the subconscious or soul mind. The information obtained and given by the body is obtained through the power of mind over mind, or power of mind over physical matter, or obtained by the suggestion as given to the active part of the subconscious mind. It obtains its information from that which it has gathered, either from other subconscious minds - put in touch with the power of the suggestion of the mind controlling the speaking faculties of this body, or from minds that have passed into the Beyond, which leave their impressions and are

brought in touch by the power of the suggestion. What is known to one subconscious mind or soul is known to another, whether conscious of the fact or not. The subjugation of the conscious mind putting the subconscious in action in this manner or in one of the other of the manners as described, this body obtains its information when in the subconscious state.

3. (Q) Is this information always correct?

(A) Correct in so far as the suggestion is in the proper channel or accord with the action of subconscious or soul matter.

Reading 364-7 of April 5, 1932 includes commentary about "in the beginning," "the Word WAS with God" and "incarnations of Adam" before the topic of the Second Coming is addressed.

8. (Q) Please give the important re-incarnations of Adam in the world's history.

(A) In the beginning as Amilius, as Adam, as Melchizedek, as Zend, as Ur, as Asaph, as Jesus - Joseph - Jesus.

Then, as that coming into the world in the second coming - for He will come again and receive His own, who have prepared themselves through that belief in Him and acting in that manner; for the SPIRIT is abroad, and the time draws near, and there will be the reckoning of those even as in

the first so in the last, and the last shall be first; for there is that Spirit abroad - He standeth near. He that hath eyes to see, let him see. He that hath ears to hear, let him hear the music of the coming of the Lord of this vineyard, and art THOU ready to give account of that THOU hast done with thine opportunity in the earth as the Sons of God, as the heirs and joint heirs of glory WITH the Son? Then make thine paths straight, for there must come an answering for that THOU hast done with thine Lord! He will not tarry, for having overcome He shall appear even AS the Lord AND Master. Not as one born, but as one that returneth to His own, for He will walk and talk with men of every clime, and those that are faithful and just in their reckoning shall be caught up with Him to rule and to do JUDGEMENT for a thousand years!

Here are portions of reading 3976-15 of January 19, 1934 concerning the premise of a day and year of the Lord.

2. EC: Yes; as each of you gathered here have your own individual development, yet as each seeks to be a channel of blessings to the fellow man, each attunes self to the Throne of universal information. And there may be accorded you that which may be beneficial, not only in thine own

experience, but that which will prove helpful, hopeful, in the experience of others.

3. Many an one may question you as to the sources, as to the channel through such information that may be given you at this time has come. Know it has reached that which is as high for each of you in your respective development as you have merited, and do merit; and has accorded and does accord to the realm of light that which may be aidful and helpful in thine own experience, and in the experience of those that ye in your service to they fellow man may give unto others.

4. Hence, in giving the interpretation, MANY are present; many of those whose names alone would bring to others awe - discredit, yet - even a wonderment. For, not only then must the information be instructive but enlightening; yet it must also be so given that it may be a PRACTICAL thing in the experience of thine own self and in the experience of life of thine fellow man. Not only must it be informative in nature, but it must also be that which is constructive; though that which is informative and that which may be enlightening and constructive must at times overlap one another.

5. First, then: There is soon to come into the world a body; one of our own number

here that to many has been a representative of a sect, of a thought, of a philosophy, of a group, yet one beloved of all men in all places where the universality of God in the earth has been proclaimed, where the oneness of the Father as God is known and is consciously magnified in the activities of individuals that proclaim the acceptable day of the Lord. Hence that one John, the beloved in the earth - his name shall be John, and also at the place where he met face to face.

6. When, where, is to be this one? In the hearts and minds of those that have set themselves in that position that they become a channel through which spiritual, mental and material things become one in purpose and desire of that physical body!

10. Who shall proclaim the acceptable year of the Lord in him that has been born in the earth in America? Those from that land where there has been the regeneration, not only of the body but the mind and the spirit of men, THEY shall come and declare that John Peniel is giving to the world the new ORDER of things. Not that these that have been proclaimed have been refused, but that they are made PLAIN in the minds of men, that they may know the truth and the truth, the life, the light, will make them free.

In the following paragraph, the communicator on

this occasion is recorded as having offered an identification: "I, Halaliel, have spoken." Halaliel is described in reading 254-83 as "the one who from the beginning has been a leader of the heavenly host"

An analysis of the 'John Peniel' prophecy was published in the July 1982 edition of *The A.R.E. Journal*. W. H. Church wrote in "'His Name Shall Be John' An Objective Look at the John Peniel Controversy":

Actually, the probable lineage of the *real* John "Peniel" (whose surname, like that prophetic reference to "Immanuel" in Isaiah 7:14, may be more symbolic than literal) has already been intimated, if not precisely pinpointed, in other Cayce readings touching on the subject—readings that are generally unknown or else ignored . . .

If the reading that tells of him can be literally interpreted (3976-15), John Peniel was to be the name of an incoming entity on the "Other Side" at that time (January 19, 1934), who would be a reincarnation of John the Beloved. His unusual mission in the earth was to be as a messenger who would proclaim the long-awaited Second Coming of the Lord. A date of 1998, according to another reading, was set for that epochal event. This was based on Cayce's interpretation of an esoteric chronology in stone, which is an interior aspect of

the carefully laid-out architecture within the Great Pyramid at Gizah.

In this same pyramid did the Great Initiate, the Master, take those last of the Brotherhood degrees with John, the forerunner of Him, at that place. As is indicated in that period where entrance is shown to be in that land that was set apart, as that promised to that peculiar peoples, as were rejected—as is shown in that portion when there is the turning back from the raising up of Xerxes as the deliverer from an unknown tongue or land, and again is there seen that this occurs in the entrance of the Messiah in this period—1998. 5847-5, June 30, 1932

In excerpts from yet another reading about a year later, further information on the prophesied reappearance of the risen Saviour seems to have been communicated through the sleeping Cayce by the Beloved Disciple himself for the reading began: "I, John, would speak with thee concerning the Lord, the Master, as He walked among men." (5749-5)

There may also be an esoteric correspondence with the pineal gland, seat of the Christed Consciousness.

. . . Edgar Cayce's role seems firmly established as a forerunner of the event, who was sent to warn

the people to make ready the way. This was confirmed very beautifully in an unusual dream Mr. Cayce experienced (indeed, were not *all* of his dreams "unusual"!) in December, 1942.

The dream, in brief, was this: The voice of God was heard "as from out of the cloud and the lightning," addressing an assembled throng of shrouded figures on the Other Side, where Cayce was also present. Twice the voice asks, "*Who will warn My children?*" The Master offers to go but is told that the time is not yet fulfilled for His return to the earth plane. Then the deceased evangelist, Dwight L. Moody, speaks up: "Why not send Cayce, he is there now." At this juncture, the Master speaks: "Father, Cayce will warn My brethren." The dream, or vision, concludes with the voices of the assembled throng in a grand chorus: "And we shall all help!" (Dream of December 12, 1942, or early morning of the 13th; see 294-196.)

W. H. Church's article also mentions the 'Ra Ta' expression found in the Edgar Cayce channeled reading transcripts in relation to another instance of the year 1998 being given: ". . . as this priest may develop himself to be in that position, to be in the capacity of a *liberator* of the world in its relationships to individuals in those periods to come; for he must enter again at that period, or in 1998."

The Second Coming is the subject of Edgar Cayce

channeled reading 5749-5 of May 1, 1934. The archived report of the reading presents a description of a "DREAM (or Experience) as told by EC, upon awaking from [reading] 378-28 this A.M." The 'dream' was of Cayce finding himself on a train casually conversing with a group of "deceased evangelists" who were all dressed in white. They were "going to a meeting where somebody was going to teach . . ." because, as one of them (George Stuart) said, ". . . we have found that we didn't know it all."

I am presenting the transcript of reading 5749-5 in the entirety. The reading was given at Cayce's home on Arctic Crescent, Virginia Beach, Virginia from 3:35 to 4:00 pm with Gertrude Cayce as conductor.

1. GC: You will have before you Edgar Cayce, present in this room, and his enquiring mind in relation to the talk which he expects to give next Monday evening on the "Second Coming." You will give what he should present at this open meeting on the subject.

2. EC: That which crowds in at the present may be well for those present, but would it be well for those in open meeting? From this experience, though, there may be gathered that which has been given and that which may be helpful to many in the comprehension of that which is the

experience of those that seek through such channels to have for themselves the experience that may be had by those here in this room at present.

3. Be mindful then, each of you, of that ye may inwardly experience in that which may be given you.

4. For, those experiences that have been told you of the vision of the gathering of those that were known to many in this present land and in the lands abroad were in reference to just those things that may be said respecting the Coming.

5. Many of those have ministered, have preached concerning this Second Coming. Not a one but what has at some time left the record of his contemplations and experiences in those environs, whether made in the heart and mind of his hearers or in the written word; yet here today, in what ye call time, ye find them gathering in a body to LISTEN to that as may be given them by one who is to be a forerunner of that influence in the earth known as the Christ Consciousness, the coming of that force or power into the earth that has been spoken of through the ages.

6. Listen, while he speaks!

7. Ye, my brethren, in your ignorance and in your zeal have often spoken of that influence in the earth known among men as

the record made by those that would influence the activities in the religious or spiritual life of individuals through the ages, as a record of the Son of man as He walked in the earth. Rather would ye listen and harken to those things as He spoke when He made those inferences and illustrations as to how those had closed and did close their ears to what was actually going on about them; yet as they knew Him not! He, our Lord and our Master, was the first among those that put on immortality that there might be the opportunity for those forces that had erred in spiritual things; and only through experiencing in a manner whereunto all might be visioned from their greater abilities of manifesting in the various phases, forms and manners as they developed through that ye know as matter, could they come to know how or why or when there was made manifest in any realm spirit that was good and spirit that was in error. For, He gave thee, had ye not KNOWN the Son ye would NOT be condemned in thine own self. For, condemnation was not in Him, but "ye are condemned already." And in the coming into the influence of those that would open themselves for an understanding might there be the approach to Him. He has come in all ages through those that were the spokesmen to a people in this age, that age, called unto a purpose for the manifestation of that first idea.

8. Readst thou how the sons of God came together, and Satan came also? "Has thou considered my servant? Hast thou seen his ways?" And the answer, even from the evil force, "Put forth thine hand - touch him in those things that pertain to the satisfying of desire that is flesh, and he will curse thee to thy face." Then, "He is in thine hand, but touch not his soul - touch not his soul!"

9. So we see how that the coming into the earth has been and is for the evolution or the evolving of the soul unto its awareness of the effect of all influences in its experience in the varied spheres of activity; and that only in Him who was the creator, the maker, the experiencer of mortality and spirit and soul COULD this be overcome.

10. Then, the necessity. For, has it now been said, has it not been shown in the experience of the earth, the world, from any angle it may be considered, that He has not willed that any should be lost - but has prepared the way of escape in Him, the Maker?

11. But who is the worthy servant? He that has endured unto the end!

12. Then, He has come in all ages when it has been necessary for the understanding to be centered in a NEW application of the

same thought, "God IS Spirit and seeks such to worship him in spirit and in truth!"

13. Then, as there is prepared the way by those that have made and do make the channels for the entering in, there may come into the earth those influences that will save, regenerate, resuscitate, HOLD - if you please - the earth in its continued activity toward the proper understanding and proper relationships to that which is the making for the closer relationships to that which is in Him ALONE. Ye have seen it in Adam; ye have heard it in Enoch, ye have had it made known in Melchizedek; Joshua, Joseph, David, and those that made the preparation then for him called Jesus. Ye have seen His Spirit in the leaders in all realms of activity, whether in the isles of the sea, the wilderness, the mountain, or in the various activities of every race, every color, every activity of that which has produced and does produce contention in the minds and hearts of those that dwell in the flesh.

14. 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.

15. 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 on 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.

16. These be hard to be understood by those in the flesh, where prejudice, avarice, vice of all natures holds sway in the flesh; yet those that call on Him will not go empty handed - even as thou, in thine ignorance, in thine zealousness that has at times eaten thee up. Yet HERE ye may hear the golden scepter 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.

17. We are through.

In reading 3011-3 of September 29, 1943, a question about an expected date of "the Second Coming of the Master in the flesh" is answered:

(A) How doth He interpret, as to the day or the hour? No man knoweth save the Father.

Live ye then, each soul, as though ye expected him today. Then ye shall see Him as He is, when ye live such a life.

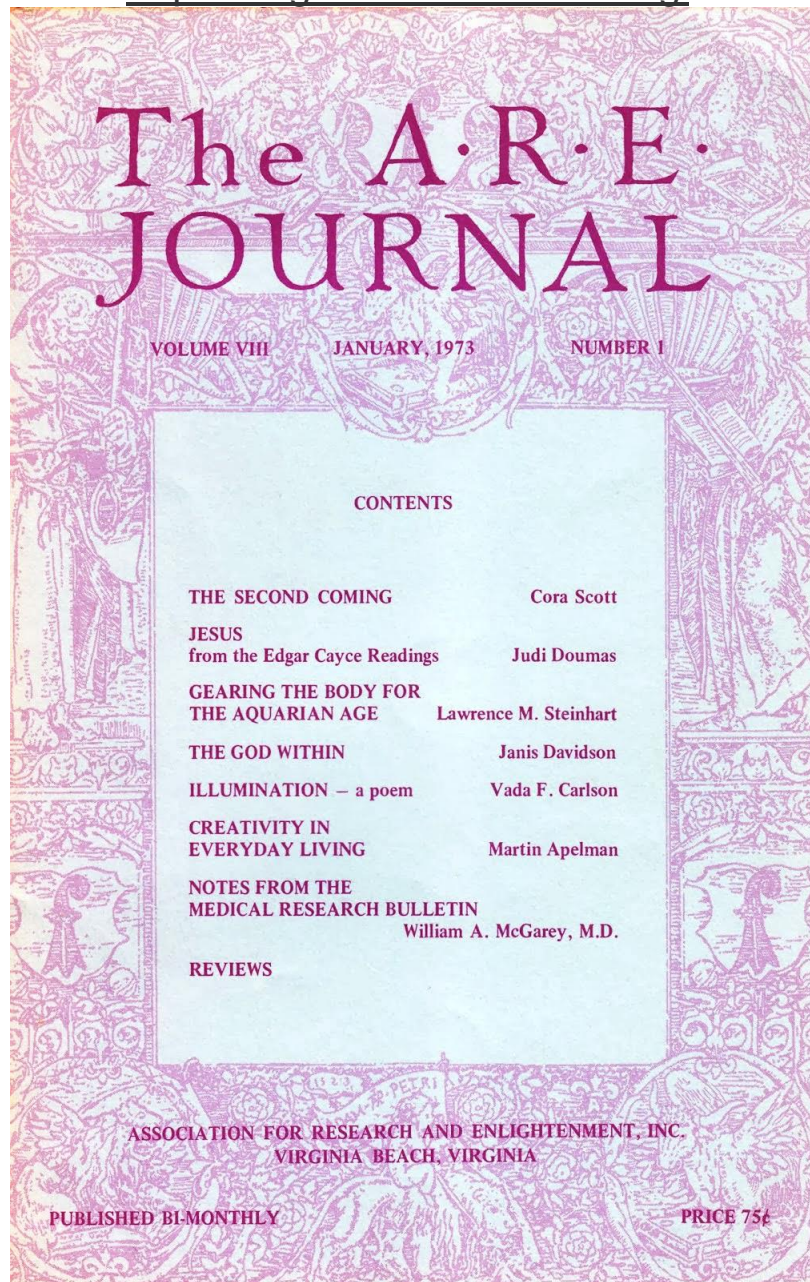
Another reading where the Second Coming is a topic is reading 5277-1 of July 1, 1944.

37. (Q) In view of the inconsistency of opinion held by various groups of earnest students of the Holy Mysteries regarding the Second Coming of Master, what should be our attitude?

(A) As has been indicated, be prepared each day to meet thy God. He will bless those, as is the promise, who love His coming. Then, whether it be in this experience or when ye have returned, let thy prayer ever be, "Lord, use me in Thy way. Thy will be done, not mine."

At testament.org, I commented in 1998 about the parallels between a previous incarnation of my own in Egypt and the Edgar Cayce channeled reading transcripts about 'Ra-Ta' after having selected excerpts from the transcripts for an Introduction to the follow-up book to my case study *Testament* (1997). The collected Ra-Ta transcripts are presented in the blog article "[On Ra-Ta from the Edgar Cayce Channeled Reading Transcripts](#)". A preceding article about 'Christ Consciousness' is "[A Meditation on Christ Consciousness from the Edgar Cayce Channeled Reading Transcripts](#)".

Explaining the 'Second Coming'



The first article in the January 1973 issue of *The A.R.E. Journal* is "The Second Coming" by Cora Scott. *The A.R.E. Journal* was published by the organization founded by Edgar Cayce in 1931, the Association for Research and Enlightenment. Some years ago, I was able to obtain a collection of issues

of *The A.R.E. Journal* and noticed Scott's analysis of "The Second Coming" among them. The article offers an example of how a researcher of the Edgar Cayce channeled readings interpreted the transcendental communication pertaining to the Second Coming. The readings are also the topic of the preceding [blog article](#).

Here is the beginning of Cora Scott's article "The Second Coming."

In 1944, Edgar Cayce gave the following reading for a fifty-three-year-old woman:

For He will one day come again, and thou shalt see Him as He is, even as thou has seen in thy early sojourns the glory of the day of the triumphal entry and the day of the Crucifixion, and as ye also heard the angels proclaim, "As ye have seen Him go, so will ye see Him come again." Thou wilt be among those in the earth when He comes again. 3615-1

This is a remarkable statement, for it appears to say quite clearly that the Christ will return, as the New Testament has promised, and that He will do so within this century.

The tendency today is to regard much that is contained in the Bible as symbolic only, and this may be all to the good, since a too literal interpretation has in the past led to many

undesirable excesses. Human thinking tends to go to extremes — either the Bible is literal truth or it is entirely metaphorical. But why must we accept either of these standpoints? It seems likely that the Bible is in some cases symbolic and in others literal. It is possible that the prophecy of the Return was literally true.

That is to say, the Second Coming may not be only a metaphor for the attaining of the Christ Consciousness in individual seekers here and there, as some take it to mean, but a literal and factual approach toward humanity by the living Christ spirit at a definite point in time. The readings indicate that this may be so:

. . . as has been promised through the prophets and sages of old, the time - and half time - has been and is being fulfilled in this day and generation, and . . . soon there will again appear in the earth that one through whom many will be called to meet those that are preparing the way for His day in the earth. The Lord, then, will come, "even as ye have seen him go." 262-49

The readings further indicate that this is not an isolated occurrence:

For time never was when there was not a Christ and not a Christ mass . . . Know this had no beginning in the 1900 years

ago, but again and Again and AGAIN! 262-103

Thus, while the testimony of countless seekers through the centuries gives evidence to the fact that the Christ can be approached and reached at any time by those willing to pay the price, it seems as if there are definite times when He Himself makes the approach for a specific purpose. What is this purpose?

Then, He has come in all ages when it has been necessary for the understanding to be centered in a new application of the same thought, "God is Spirit and seeks such to worship him in spirit and in truth!" 5749-5

In all of the great religious faiths the belief in a Saviour of man who is to come can be found. It is perhaps most clearly stated in the *Bhagavad Gita*: "Whenever there is a withering of the law and an uprising of lawlessness on all sides, then I manifest Myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth age after age." (Chap. 4:7-8) For some it is the Messiah whose appearance is expected, for others it is the Imam Mahdi or Maitreya. Perhaps these are all names for one great Being, called by Christians the Christ. The significant point is that many people of all faiths have believed in a divine mediator, an Elder Brother of the race,

who will come to aid them when they wander in darkness, when they stray off course and need to be reminded of their true destination. It begins to look like a great Plan by which humanity is to be led back to its spiritual Source. We have never been abandoned by God, as some complain. Only, sunk in materiality and in selfness, we ourselves have created a dense smoke screen by means of which His face is hidden from us.

*

As this blog has profiled a variety of cases of transcendental communication, people in an ascended state of existence are known to sometimes acknowledge the necessity of stating aspects of metaphysics on a metaphorical basis due to the beliefs and limited knowledge of humans on Earth. The records of this communication—including the Edgar Cayce channeled reading transcripts—correlate with my own perspective of 'Christed ones' throughout the ages. This perspective was influenced by the surprising circumstances of my 'spiritual awakening' chronicled at testament.org.

My first awareness of the work of Edgar Cayce occurred during the period in which Cora Scott's article was written. In 1973 I was a high school

student and around this time noticed at paperback bookstores the series of books about Edgar Cayce with a cover photograph of the famous clairvoyant showing him with an inquisitive stance. The books seemed of a predominantly analytical and intellectual nature and as a teenager I was instead looking for more clearly defined evidence of 'paranormal phenomena' – a subject I've been studying throughout my life. There had been a strange experience when I was around five years old and heard an unseen speaker calling my name one morning. Throughout the 1970s and '80s as I began my career and continued my education, I remember viewing a few brief television documentaries about Edgar Cayce. It was in 1995 following my experiences in Oklahoma that I decided to read biographical books about Cayce's life (1877-1945) to learn more about him and his work.

My unexpected spiritual awakening to what Scott called "the living Christ spirit" resulted from recalling symbolic incidents in my life (including two mysterious occurrences of burning bushes outside my home) that I considered soon after my trip in the summer of 1995 to investigate what had been described as a 'talking poltergeist' haunting in rural Oklahoma. Upon my return to Los

Angeles, I found the paranormal manifestations continuing to occur in my presence. These events are chronicled in the case study *Testament* (1997). After realizing that the central manifesting entity known as 'Michael' in Oklahoma could only be the biblical Archangel, it was channeled to me through a startled friend that I should have the pen name 'Mark Russell Bell' as I involved myself in documenting my experiences.

As I attempted to research my strange predicament, I learned from Zecharia Sitchin's book *The Wars of Gods and Men* (1985) that clay tablets found in the ruins of Ashur and Nineveh, the ancient Assyrian capitals, presented information about a man referred to as 'Bel-Marduk.' Sitchin reported that the tablets had been interpreted in 1921 as offering "a pre-Christian *Mysterium* dealing with the death and resurrection of a god, and thus an earlier Christ tale."

The ancient events chronicled on the clay tablets involved Marduk or Bel ("The Lord") and there is a description of "Bel, who was confined in The Mountain." Sitchin explained the reasons he believed that this mountain was Egypt's Great Pyramid and wrote about finding "similarities between the

Babylonian Marduk and the Egyptian God Ra" (and Amen-Ra or spelled as Ammon/Amon/Amun). Throughout his books, Sitchin attempted to make sense of ancient inscriptions and scriptures showing correlations between ancient Mesopotamian and Egyptian pantheons. The following year, Sitchin continued to investigate this topic in a new book *The Cosmic Code* and wrote: "Sentenced to exile, Ra/Marduk became *Amen-Ra*, the unseen god."

Upon reading the passages about Bel-Marduk in 1995, there was an immediate identification with 'The Mountain' in my own life as I had worked as a publicity writer for Paramount Pictures in Hollywood for seven years. The studio's logo—a familiar one to moviegoers—is a mountain. Ironically, some of the storylines of movies I'd helped publicize were metaphysical, including "Ghost" (the afterlife), "Indiana Jones and the Last Crusade" (religious archaeology), "Dead Again" (reincarnation), "Fire In The Sky" (UFOlogy), "The Butcher's Wife" (psychic ability), "Scrooged" (visitors from the ascended realm), "Star Trek" movies (life in outer space), and a reissue of "The Ten Commandments" (divine guidance), to name a few.

Soon after learning about 'Bel-Marduk,' I found what was apparently a replica of an

ancient Egyptian medallion at an antique store near my home that showed a profile of someone who looked just like me.



Although I had estimated Bel-Marduk to be some manner of priest, the medallion led me to further perceive Bel-Marduk as belonging to a royal lineage and apparently one of the ancient 'god-kings.'

The following excerpts from the Edgar Cayce channeled reading transcripts provide an example of parallels with the Sitchin passages about Bel-Marduk and Amen-Ra.

From Text of Channeled Reading 294-151
(July 29, 1932)

7. Then began what may be truly termed the first national or nation spirit of a peoples; for with the divisions, rather than this causing a dispersing of ideals or a dividing up of interests, it

centralized the interests; for these were being guided by a ruler or king whose authority was not questioned any more, nor were the advisings of the priest questioned, who was acting in rather the capacity of preparing for this very spirit to manifest itself in the way of the national emblems, the national ideas, that stood for the varied activities of not only individuals or groups, but for the general masses. Hence there began the first preparation for what has later become that called The Great Pyramid, that was to be the presentation of that which had been gained by these peoples through the activities of Ra-Ta, who now was known as Ra . . .

9. Then began the laying out of the pyramid and the building of same, the using of those forces that made for the activity of bringing then from those very mountains where there had been those places of refuge that which had been begun to establish these, not only into that which would remain as the place for receiving that which had been offered in the Temple Beautiful on the various altars of the activities of an individual's innate self, but to be the place of initiation of the initiates that were to act in the capacity of leaders in the various activities through this period. This building, as we find,

lasted for a period of what is termed now as one hundred years. It was formed according to that which had been worked out by Ra-Ta in the mount as related to the position of the various stars, that acted in the place about which this particular solar system circles in its activity, going towards what? That same name as to which the priest was banished - the constellation of Libra, or to Libya were these people sent. It is not fitting, then, that these must return? as this priest may develop himself to be in that position, to be in the capacity of a liberator of the world in its relationships to individuals in those periods to come; for he must enter again at that period, or in 1998.

From Text of Channeled Reading 294-152
(July 29, 1932)

1. EC: Yes, we have the information that has been given. With the building of that memorial, there were the developments in many - or every - other line of human experience and development. These were the natural development if the ideal that was held by the entity Ra-Ta from the beginning, for these were man's relationship to his Maker, man's relationship to his fellow man.

4. Also there were then with those of Ra born other children, that were to rise in their various capacities, that their activities would be carried on. With this again brought contentions among the civil and political factions of the land. This again brought the disturbing forces in Ra, and there came then that period when all the pyramid or memorial was complete, that he, Ra, ascended into the mount and was borne away.

My bizarre yet in no way exaggerated assortment of life experiences resulted with my noticing patterns of the word 'bell' and the name 'Michael' throughout the annals of cases of unexplained phenomena (as mentioned in previous blog articles).

In 1995 I realized that a Christ Force revealing a Spiritual Oneness to a seeker of wisdom was not only something read about in scriptures associated with religious traditions, this had happened to me and I was able to chronicle the circumstances with verbatim journal and interview transcripts in a documentary style in *Testament*.

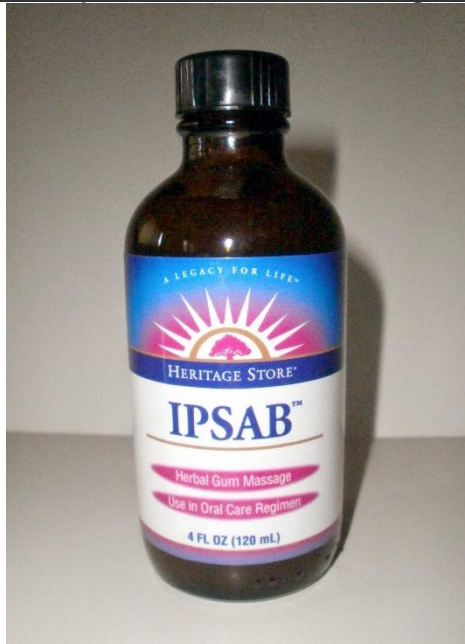
A 1997 press release publicizing *Testament* included the following commentary:

"God has revealed secrets of life to me in a chronology of events that aren't without humor, irony and occasional moments of terror and awe," remarks Bell. "The Spiritual Force has found me a receptive channel – as it previously has not only Jesus and Buddha yet also such little-understood people as Madame Blavatsky and Edgar Cayce. You might say I've been appointed your master of ceremonies for a day of expanded consciousness. The word 'paranormal' has just become obsolete."

More information is available at testament.org.

Posted 17th February 2014 by [Mark Russell Bell](#)

A Dental Remedy Channeled through Edgar Cayce



This year when I experienced dental discomfort, my dentist explained that this was due to increased gum sensitivity — something that I didn't realize could become a concern. The suggested treatment was flossing after every meal. This didn't seem to help so I decided to see if Edgar Cayce had been asked to provide a treatment for this problem during one of his hypnotic trances. A simple Internet search for the words "Edgar Cayce gum sensitivity" brought a link to a product inspired by information found in Cayce's channeled readings transcripts.

I purchased a four-ounce bottle of "Heritage Store IPSAB Herbal Gum Treatment" for \$10.42 with an additional shipping and handling cost of \$3.59 for a total cost of \$14.01. The main ingredients are distilled water and [Zanthoxylum clava-herculis L.](#) (Prickly Ash) bark.

Upon receiving the ointment, I applied the ointment by fingertip to the sensitive gum areas before going to bed and the following morning noticed a reduction in the discomfort. I had not expected there would be results so soon.

At first I wasn't sure how often to use it. After not using the Ipsab ointment on the third day, I noticed increased sensitivity when water contacted the areas of discomfort so I began using Ipsab every day. A week later, I was noticing minimal discomfort.

Two weeks later, the sensitivity was no longer noticeable. I also noticed that the ointment was a natural freshener. I've been continuing to occasionally use Ipsab as a wash for the gums.

This week I decided to see what else I could learn about the Ipsab ointment.

A search for Ipsab among the texts on my Association for Research and Enlightenment (ARE) CD containing 14,306 transcripts of Edgar Cayce's channeled readings resulted with a listing of 194 texts and 491 documents (including text indexes, backgrounds and reports). I also found an article entitled "Ipsab — An Herbal Remedy for Gum Problems" in the November 1972 edition of *The A.R.E. Journal*.

This is how the remedy was mentioned in the transcript for channeled reading 1800-1 of January 29, 1925.

1. EC: Now, we have those conditions as regarding the proposition of exploiting properties as would be given as a specific for physical conditions that are detrimental to the health of the human family. These specifics given through the psychic forces, as manifested in the body Edgar Cayce, the proposition of exploiting same considered by Morton Blumenthal and David Blumenthal, these conditions we find:

2. Were these handled in the proper channels, there is the good to be obtained for the human family, and the expending of monies, expending of self, expending of all endeavors to be of assistance to others, when there is not excess of any nature, when there is only the good being attempted to be given, the returns in the monetary way are only the just desserts to such explorations.

3. As to how these properties are to be made, namely, that under consideration: Well that these be manufactured under the supervision of someone directly interested in the manifestations of such phenomena.

4. As to how this pyorrhoea, or Gum-ese, would be prepared: [It was later [from 1925 on] referred to as Ipsab*.]

5. To six ounces toothache bark, or Prickly Ash Bark, add 16 ounces rain, or snow, water.

* [10/17/72 GD's note: An article on Ipsab appearing in 11/72 issue of The A.R.E. Journal by Tom Johnson and Carol A. Baraff states "It is not known where the name originated." This reminds me to make this notation: The name was suggested by Gertrude Cayce, combining the first letters of the main ingredients: iodine, prickly ash bark [or peppermint], salt. Soon the readings started using the name.]

6. Reduce by simmering (not boiling too severely) to one-half the quantity. Then add iodized, or salt treated with iodine, to the amount of 8 ounces; this stirred well in while the solution is very warm, adding at the same time to these properties 2 minims of Oil of Peppermint.

7. Use or place in container wherein the solution may be used by rubbing on gum with the finger, and the mouth rinsed with plain water after rubbing for two to three minutes. This solution should be

used where pyorrhoea has begun at least twice each week, until the gums and soreness is relieved. Then once each month. Should solution become hard from exposure, and from evaporation, add small quantity of water and the solution will be ready for use. Best that these properties, then, be put in small containers.

8. We are through.

In the 1972 *The A.R.E. Journal* article, Tom Johnson and Carol A. Baraff wrote about Ipsab:

In a few instances it is stated that the finished product should be a paste, but the majority of cases suggest a liquid. If desired, a paste may be easily made by adding salt in sufficient amounts to the liquid.

Johnson and Baraff reported that prickly ash bark was known to the American Indians as 'toothache bark' and Cayce referred to it by the same terms. Reading passages were cited to show that Ipsab had been suggested for general upkeep of the teeth and gums.

[From text of channeled reading 257-11 given on January 11, 1926]

Using, then for the teeth and gums, to strengthen same, those properties as found in that combination [Ipsab] as has been given for such conditions through these forces.

[From text of channeled reading 987-1 given on August 7, 1935]

Some local attention [to the teeth] is needed. The natural tendency of a disturbance in the circulatory forces to the sensory organs, as indicated, is to make for a lack of the proper circulation through the gums and to the portions of the teeth themselves.

If the solution known as Ipsab is used to massage the gums occasionally, it will make for a strengthening of the areas and a preserving of their usefulness. Once or twice a week this would be thoroughly massaged into the gums, and will make a great deal of change in the gums and the teeth.

Do that.

[From text of channeled reading 3598-1 given on January 21, 1944]

Do use Ipsab as a message for the gums and it will make a great deal of difference with the teeth, the breath and the general activity.

[From text of channeled reading 569-23 given on November 13, 1935].

We would use same [Ipsab] not upon cotton, for this body, but upon the finger use it and massage; not only the gums where the teeth are but where they are not! And we will find that the stimulation in the activities of the throat itself, to the salivary glands, to even the tonsil area, will be materially aided by the activity of the combination of the calcium with the iodine in same, as well as the antiseptics that arise from the vegetable forces in same as combined with sodium chloride.

Johnson and Baraff also presented excerpts from readings that indicated "Ipsab, in diluted form, was recommended for the developing teeth of babies." The following readings were given for a one-year-old and a nine-year-old child, respectively.

[From text of channeled reading 314-2 given on April 14, 1934]

Also, during this period of the formation of the teeth, keep sufficient quantities

of iodine in the food values for the body, as well as calcium, and so forth. It will be found that a massage of the gums occasionally with those properties known as Ipsab will be helpful in making for a healthy condition as these processes are carried on through the activity of the thyroid operations in the body. Keep the body well balanced with the diets that make sufficient amounts of silicon, calcium, iron, and the like, in the VEGETABLE forces; for these should not be given as separate forces for this body in the present, as we find.

[From text of channeled reading 299-2 given on June 13, 1932]

6. (Q) Are teeth forming normally?

(A) These are very good. We would find that a weakened solution of Ipsab for the gums would tend to relieve the pressure and make for normalcy in the salivary glands, as well as strengthening the tissue in mouth. This should be reduced at least half, and the gums massaged with a tuft of cotton with same. This also adds to the amount of saline, calcium and iodine, for the activity of the glands in mouth and throat.

The article by Johnson and Baraff concluded with the following commentary and excerpts.

Ipsab seems to be especially effective in treatment of bleeding or receding gums and for treatment and prevention of pyorrhea. In one reading Cayce stated that some element in the prickly ash bark destroyed the germs that cause pyorrhea. Ipsab was also prescribed for trench mouth and other types of gum problems.

[From text of channeled reading 5121-1 May 17, 1944].

7. (Q) What can I do about pyorrhea condition in my teeth?

(A) Use Ipsab regularly each day and rinse mouth out when it is finished with Glyco-Thymoline.

[From text of channeled reading 3696-1 given on March 16, 1944]

The receding gums and those tendencies towards pyorrhea would be allayed by the consistent use of Ipsab as a massage for the teeth and gums. Also these should be treated, some locally, with the dentist's paraphernalia [and also] - the small wads of cotton saturated with the Ipsab and applied in the areas where the conditions are indicated at the base or edge of the gums.

[From text of channeled reading 1026-1 given on October 21, 1935]

This will purify and make for such a condition as to assist in correcting the trouble where there has been the softening of the teeth themselves - or the enamel on same.

The website of the Association for Research and Enlightenment offers an [Edgar Cayce Health Database](#) that includes descriptions of the numerous therapeutic modalities presented in the Edgar Cayce channeled readings transcripts.

6/4/2020 Update: The product shown above and similar products are not available at present. This may be a temporary situation due to pandemic closures.

Posted 14th September 2014 by [Mark Russell Bell](#)

Guidelines for Spiritual Healing



This is the original symbol of the Association for Research and Enlightenment.

While writing a previous [article](#), I found an article entitled "The Hill of God" offering "Guidelines for Spiritual Healing" with excerpts of Edgar Cayce channeled reading transcripts selected by W. H. Church from among the archived 14,306 transcripts. The article appeared in the November 1972 issue of *The A.R.E. Journal*. Topics in this issue also include psychic research and archaeology, the I Ching, the 'Ipsab' dental remedy, reincarnation, and dream interpretation. The Association of Research and Enlightenment was formed in 1931 by Edgar Cayce (1877-1945) and supporters of his psychic work.

In the article "[Case Profile: Edgar Cayce](#)", I mentioned:

. . . the 1872 *Flashes of Light from the Spirit-Land, Through the Mediumship of Mrs. J. H. Conant* (a collection of transcripts of channeled communication through Conant) included a quotation of "controlling spirit" Theodore Parker, who spoke through the medium

in 1869: ". . . In the first place, it should be understood that these séances are not controlled at all times by the same spirit, but for each occasion an intelligence is selected best adapted to that occasion."

Other commentary from the transcript of this April 29, 1869 discourse is included in the article ["Trance Channeling in the 19th Century"](#).

The case profile article about Edgar Cayce shows that a succession of diverse entities were able to be recognized through the communication spoken through him during interims when he was in a hypnotic trance. Readers of other extensively chronicled cases of transcendental communication will be better prepared to place these circumstances in perspective. Some of the cases that have been the topics for articles at this blog are chronicled as having involved a succession of manifesting individuals: (for example) the 'Bell Witch' and 'Centrahoma' talking poltergeist cases; the early stage of phenomena observed in the case of Matthew Manning that included automatic writing and drawing; the Direct Voice audio recordings made in the presence of medium Leslie Flint; trance channel healing cases such as that of the contemporary Brazilian healer 'John of God'; the case of Guy and Edna Ballard who supervised the transcription of discourses dictated by numerous 'ascended masters'; the spiritual diaries of John Dee; and the many cases presented in biographical books about clairvoyant and clairaudient mediums and channelers, including Rosemary Brown and Mark Probert.

In one recording of Leslie Flint's guide 'Mickey' that

includes comments about "Truth" ([recordings page link](#)) Mickey can be heard reminding: ". . . various people coming from various spheres can only give you an insight into the knowledge that they have appertaining to their particular advancement or development according to their own condition."

This year while writing the series of articles focusing on the case of the channeled entity known as 'Ramtha,' I noticed extensive parallels between this case and the transcripts of the Edgar Cayce channeled readings. One example is Ramtha's penchant for using the word 'entity.' When evaluating statements in transcripts of transcendental communication, the date when the information was shared is an important detail to consider.

In the article compiled by W. H. Church about the topic of spiritual healing in the Edgar Cayce channeled reading transcripts, the first passage selected by Church is:

Be not weary of trial. Be not weary in discouraging moments. But look up, lift up thy voice, thy eyes, unto the hill of God. 281-50

Ramtha's 'most important message' is corroborated in this excerpt from the Edgar Cayce readings:

For thy body is indeed the temple of the living God. 3174-1

One excerpt places in perspective the diversity of potential healing possibilities.

Q-21. Could I become a healer? If so, what method should I use?

A-21. That as seemeth to thee that channel through which an individual, or entity, may get hold of that which is being given out by self. There are, as seen, many various channels through which healing may come. That as of the individual contact; that as of the faith; that as of the laying on of hands; that as will create in the mind (for it is the builder in a human being) that consciousness that makes for the closer contact with the Universal, or the Creative Forces, in its experience. That which is nearest akin to that concept built. Use that thou hast, then, in hand. 281-6

The principles of Oneness and Christ Consciousness are conveyed in some of the passages, such as:

Q-5. Is it right to try to heal others when one has failed to accomplish healing in one's own life?

A-5. Healing others is healing self. 281-18

Q-18. Should the Christ Consciousness be described as the awareness within each soul, imprinted in pattern on the mind and waiting to be awakened by the will,

of the soul's oneness with God?

A-18. Correct. That's the idea exactly! 5749-14

There are explanations of how techniques of spiritual healing may be effective.

. . . any manner in which healing comes - whether by the laying on of hands, prayer, by a look, by the application of any mechanical influence or any of those forces in materia medica - must be of such a nature as to produce that necessary within those forces about the atomic centers of a given body for it to bring resuscitating or healing. 281-24

The strict dogma noticeable in some of the passages (such as "all illness comes from sin" 3174-1) makes comprehensible a rationale for Ramtha's utilization of "verbiage contradiction" and "I will manifest all your fears" philosophizing during recorded discourses. The testing of a student's discernment conveys awareness of the contradictions that arise from the analysis of diverse perspectives to be found among documented cases of transcendental communication. One of my [conclusions about the JZ Knight/Ramtha case](#) is that the ascended masters and other channeling cases when considered altogether provide evidence of the omnipresent 'universal Christ Spirit'/spiritual 'Oneness'/Superconsciousness.

An excerpt in the Church compilation article makes the

statement: ". . . attitudes oft influence the physical conditions of the body" (4021-1); however, commentary about the harmful influence of hate, jealousy and anger in this abbreviated context lacks consideration of the relativity involved in how an individual experiences these emotions and of other reasons for physical maladies.

Then [regarding] the attitudes of the body: 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 thy diseases? The source of the Universal supply.

. . . the applications are merely to stimulate the atoms of the body. 4021-1

. . . it is necessary to eliminate these [those influences which are called habits, or inclinations, or intents] from the purposes and aims and desires of individuals. 281-44

An excerpt concerning the meaning of 'Israel' identifies the word as signifying "the seeker after truth." The passage continues:

Who may this be? Those who put and hold trust in the fact that they, as individuals, are children of the universal consciousness or God! . . . the body is transient, the mind is amenable

**or the builder, the soul is
eternal. 5377-1**

There are excerpts about the body gradually renewing itself constantly (1548-3) followed by advice for self-purification and supplication to serving others (1089-2). There is a suggestion that the easiest path that presents itself to an individual may not be expedient for one's spiritual progress (and health) with the correct understanding of the premise of reaching Christ Consciousness: "All must pass under the rod as of that cleansing necessary for the inflowing of the Christ Consciousness . . ." (281-5)

The article concludes with channeled reading excerpts instructing about "laws of the physical, of the mental, of the spiritual" influencing the balance kept in the body (3246-2) with the final excerpt reminding about the complexity of one's relationship with 'God.' This last excerpt consisting of a short phrase in a sentence associating 'God' with law and love is simple yet vague. The transcript from which the phrase is taken (900-20) begins with a question asking for the continuation from a previous reading of an "explanation of spiritual and soul forces, and what relation this plane has to earth." The answer on this occasion presented below. This channeled reading was given by Edgar Cayce in New York City on January 15, 1925.

**2. EC: Yes, we have the conditions here,
as would be given from this plane.**

**3. As the soul and spirit entity taken
its form in the spiritual plane, as the**

physical body takes form in the material plane, [it is] subject in the spiritual plane to those immutable laws of the spiritual plane. The spiritual entity of the individual composed, then, of the spirit, the superconsciousness, the soul, the subconscious body, as the body prepared for the entity in the spiritual plane, taking then the position in the Universal Force, or space, that the entity has prepared for itself, and goes through its development in that plane, until ready again to manifest in the flesh plane, and so that degree of development toward that perfection that would make the entity in its entirety perfect, or one with the Creator. This is the cycle, or development, or condition, of the entity in the earth plane, and in the spiritual plane, whether developed to that position to occupy that it occupies, with its relative conditions left in the environment, and giving, partaking, or assisted by such conditions in its completion of development. As this we would find the ever giving forces, as long as not given to becoming in that sphere that would bring the entity into the perfect conjunction with the Universal Force, the entity depending, whether in spiritual plane, or physical plane, upon its relation with the sphere to which it is the closer

attracted. Hence we have those conditions as expressed in the earth's plane; those individuals of a spiritual nature, those individuals of the material nature; the nature not changing in its condition, save by the environment of development.

Posted 8th December 2014 by [Mark Russell Bell](#)