

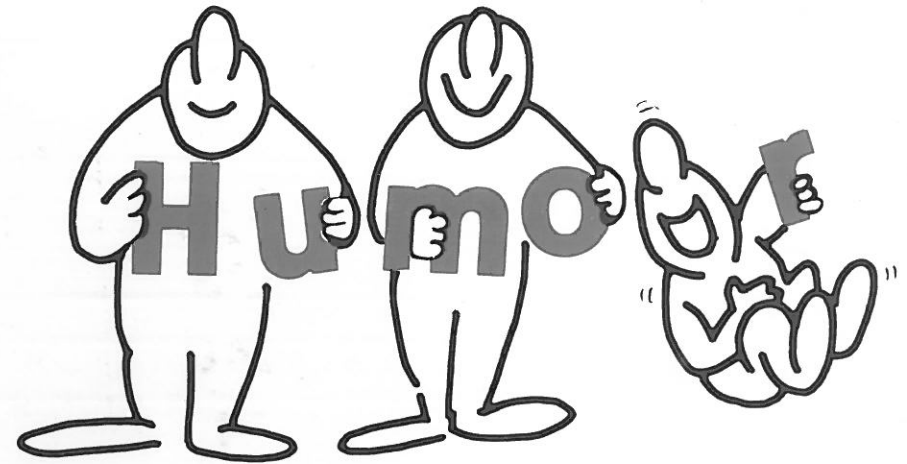


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Humor from the PSYCHIC

Edgar Evans Cayce



from the **PSYCHIC**

By Edgar Evans Cayce  
Illustrated by Sylvia Strickland

**HUMOR**  
**FROM THE PSYCHIC**

**By Edgar Evans Cayce**

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*Note: The number in parenthesis following a quote from an Edgar Cayce reading is the file number of the reading.*

Cheerfulness is health; its opposite,  
melancholy, is disease.

—Haliburton

## PREFACE

Dozens of books have featured some aspect of Edgar Cayce's psychic abilities. In his early life Cayce was a photographer, especially good with children's pictures. Later he raised a family, taught Sunday School and enjoyed fishing and gardening. Except for his unusual psychic abilities he might have lived a prosaic life. His psychic talents, manifested when he entered a self induced hypnotic sleep, made him famous and his life anything but prosaic. In his trance state he could discourse on any subject suggested to him. These discourses, taken down in shorthand and later typed, were called "readings". The majority of these "readings" were diagnoses of individuals' physical conditions. They comprise about 60% of all the readings given and are called physical readings. The second largest group are vocational guidance or life readings, so called because they associated present life traits with past life experiences. Still other readings fall in various miscellaneous categories.

Most of the books about Cayce, highlighting some particular set of readings, have stressed the accuracy of his psychic discourses. One, "The Outer Limits of Edgar Cayce's Power," featured the readings which seem to have been inaccurate.



That book was the result of efforts to learn more about the nature and source of psychic experiences.

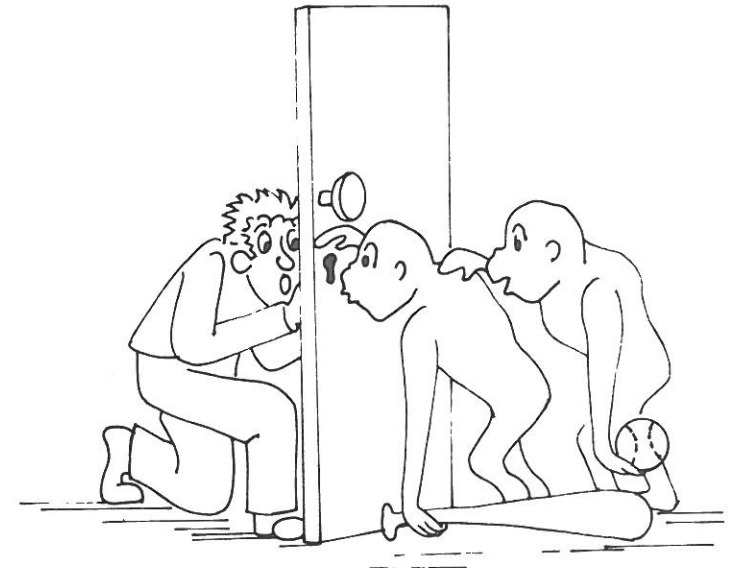
This book is the first attempt to reveal a vein of humor which runs through the bedrock of almost all of Cayce's readings. Like salt on a salad it accentuates the fundamental philosophy contained in his psychic data. Never mean or sarcastic the propounded witticisms add flavor to the basic message. More than that there are statements about the importance of humor to individuals in particular and to humans in general.

Collecting this material was as much fun as work. Like Edgar Cayce I have always enjoyed a good story and believe, with him, that humor is important to everyone's well being. Come enjoy a few smiles and laughs from these Cayce readings. I believe you will not only derive pleasure from these pages, but will come to agree that humor is an important ingredient in the cement binding us together and to God.

## PART 1

### WHAT IS HUMOR?

Once an anthropology professor put two chimpanzees in a room with a baseball bat, a ball and a glove. He locked the room and left. In a few minutes he returned to peer through the keyhole at the results of his experiment. All that greeted his sight was a simian eye peering back at him from the other side of the keyhole.



Animals acting like men, or men acting like animals, sometimes evoke a sense of humor because they are illustrative of two of humor's basic ingredients, incongruities and unexpected happenings.

Stephen Leacock deftly defined humor as, "the kindly contemplation of the incongruities of life". This element of kindness is essential. Humor includes not only the perception of peculiarities, contrasts or shortcomings, which make some circumstances incongruous, but also includes a tolerance or acceptance of them which leads to amusement.

The insertion of the word, "kindness", indicates we should recognize our common humanity and practice laughing WITH other persons, not AT them. The sharing of mirth can draw us together with bonds rivaling those of love.

Edgar Cayce, in his psychic readings, called humor a, "saving grace", and time and again urged individuals never to lose the ability to see the ridiculous, even in the most solemn situation. From his earliest readings to the last ones he gave, he continued to suggest the development of a sense of humor. This advice was given to young and old, male and female. Typical of Cayce's comments was this advice:

*"Cultivate the ability to see the ridiculous and retain the ability to laugh. For know only in those God hath favored is there the ability to laugh, even when clouds of doubt arise, or when every form of disturbance arises. For*

*remember the Master smiled, and laughed oft, even on the way to Gethsemane". (277-1)*

The infectious nature of humor is common knowledge—a smile begets a smile in another. Public speakers often exploit this characteristic of humor to capture an audience's attention by opening their talks with a droll story. The following excerpt agrees with this property of humor and encourages its practice:

*"Keep an attitude of helpfulness, cheerfulness, hopefulness. Be optimistic! At least make three people each day laugh heartily by something the body says! It will not only help the body; it will help others". (798-1)*

Another reading suggests that well-being is associated with humor in that those who can see the funny side of a situation are less likely to be easily irritated or upset by inconsequential matters:

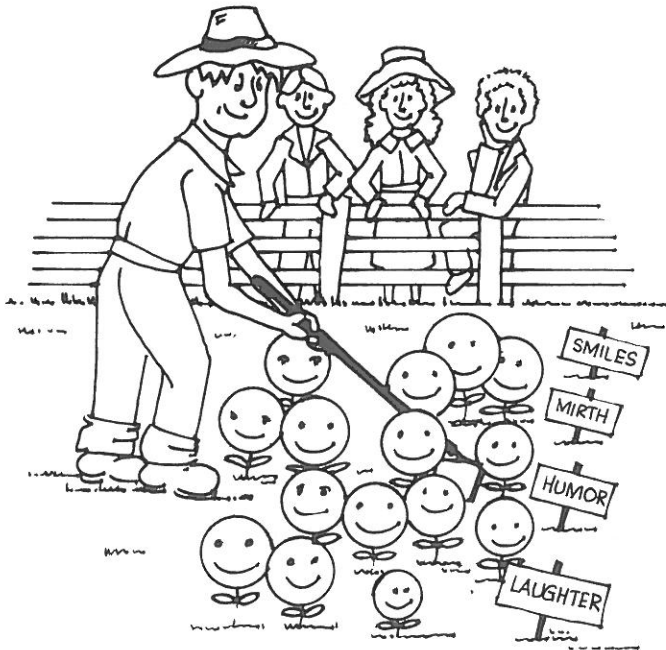
*"As to the mental attitude here, cultivate more that of affability. Not that there is a finding of fault in the present, but rather the condition of the general nervous system has been such as to cause the least disturbance to upset the body. Smile and laugh more often. Seek to find and read those things that are of a humorous nature, rather than those that are more morose". (1306-2)*

Of course the Cayce readings are not alone in advising the development of a sense of humor. Shakespeare preceded reading 798-1 by three hundred years in expressing a similar thought when he said:

“Frame your mind to mirth and merriment, which bar a thousand harms and lengthen life”.

Edward Bulwer Layton called humor, “the sunshine of the mind”, and Thackeray said, “Good humor is one of the best articles of dress once can wear in society”.

Continued quotations would increase the weight of this book more than the weight of the argument. It is sufficient to say that many worthy sources have advocated the acquiring and use of a sense of humor.



## A

### THE ORIGIN OF HUMOR

The origin of humor is lost in antiquity. One theory suggests that humor and laughter began as exaltation; for example, over a fallen foe. Gradually this laugh of triumph evolved to laughter over the appearance of disaster. Eventually the disaster degenerated into a distortion of anything from its true use until now paradoxes and peculiarities arouse a sense of the ludicrous.

Although laughter is frequently associated with humor, the two words are not synonymous. We must guard against laughing **AT** others and cultivate laughing **WITH** others. Cayce emphasizes this point in the following quotation:

*“One that should cultivate more the humorous side of life; see some wit, some humor. Not that which is at the expense of another; that is never laugh at anyone but laugh with others often”. (2327-1)*

Plato said that we laugh at the misfortunes of others for joy that we do not share them. This is almost exactly what the philosopher, Thomas

Hobbes, of the seventeenth century said:

“The passion of laughter is nothing else but a sudden glory arising from sudden conception of some eminency in ourselves, by comparison with the inferiority of others, or with our own formerly”.

The word humor comes from the Latin humor meaning moisture or wetness. The verb is *humero* (to be moist or wet). Our words humid and humidity are derived from it.

In early medical science (Hippocrates 400 B.C.) four chief currents or “humours” of the human body were recognized phlegm, blood, choler and black bile. If the flow of each were normal a man was said to be in “good humor”; if irregular, disease appeared and a man was said to be in “ill humor”. Later on, during the Middle Ages, medical sciences declined and the meaning of humor became more vague, finally drifting into a general meaning of good or bad disposition or temperament. From this usage it was easy for the word to branch off in various directions. “Humor” could be used to mean caprice, whim, willfulness or it could be used to imply something rather odd, or exceptional or incongruous. It was this last meaning which survived all others and gave us our modern word humor. This grew at length to imply not merely incongruity, but something pleasing and amusingly incongruous.

By considering in sequence three definitions of humor from Webster’s dictionary one can trace the development of humor in the human race:

(1) The quality that makes something seem funny, amusing or ludicrous.

(2) The ability to perceive or appreciate what is funny, amusing or ludicrous.

(3) The expression of this in speech, writing or action.

First there must exist an incongruity—something unexpected.

Secondly man must be able to recognize and appreciate the inconsistency or unexpected happening.

Finally man becomes able to express or impart to others the perception of some ludicrous circumstances.

Many jokes, in the movies, on television, in literature, try to lure us back into the past and invite us to participate in mirth at the misfortunes of others. Contrary to this, from the earliest stages of human development, sympathy has been in conflict with the contradictory principle of malice. Although some deny it, most of us would agree that the human race has improved in moral outlook, at least in an increased sense of sympathy with the pain and suffering of others. The notion of the deliberate infliction of pain disturbs us as it seldom disturbed earlier races of mankind. True, we retain tendencies that can still sweep us into mob brutality and sudden cruelty, but what was once the rule is now the exception and what was once indifference is now distress.

As a consequence, throughout that period we call civilization, humor, too, has undergone a

refining process. The “exultation” must somehow keep away the reality of harm and arise out of the appearance of it. It is no longer funny if uncle Joe disappears down a sewer, but if he sits in a puddle, it is. A man with a broken leg trying to walk is not comic. Today we reserve our laughter for a man who merely slips on a banana peel and isn’t really hurt.



## B

### MODERN HUMOR

Humor has changed, from a basis of injury or destruction to what one may describe as a basis of incongruity or maladjustment. It was in this form that it began to find its place more and more with the rise of literature, when written words became a choice method of communication.



What a pretty dress you have on. Too bad they didn't have it in your size!



The development of humor into an attitude toward life began to take form in the recognition by J.D. Adams that, "humor demands a measure of serenity and a pretty confident stance in life—attitudes that are not too widely encountered nowadays"; and in the definition of a humorist by J.M. Braude as, "a fellow who realizes first that he is no better than anyone else, and second that nobody else is either".

The development of motion pictures, particularly the comedies and cartoons, and more recently the spread of television into the majority of American homes, have afforded humorists additional opportunities to exploit the unexpected happening and the incongruous situation.

Today, jokes are circulated as widely and rapidly as rumors. Humorous writing makes use of repetition, comparison or contrast, and hyperbole or exaggeration as well as puns to achieve its goal.

To say, "It's raining cats and dogs", is to use hyperbole.

To reply, "True, I just stepped in a poodle", is to pun.

It has been said it is a short step from love to hate. People often become impatient with those they love, probably because they expect continuous perfection. A similar situation exists with humor. Indignation can turn humor to sarcasm and wit tainted with anger or cruelty becomes satire. Humor can be gentle and kindly or harsh and biting. Satire makes fun of mankind's weaknesses, holding them up for scorn or

ridicule. Sarcasm can be even more brutal than satire and often more specific. For example:

One woman might say to another, "What a beautiful dress you are wearing. Too bad they didn't have it in your size". While such remarks bring laughter in a crowd they may discomfort sensitive individuals. It is preferable to avoid this type of humor, however elevating to one's ego. Several writers have expressed this advice very succinctly:

Murphy said, "Witticisms are never agreeable when they are injurious to others".

Sheridan expressed the same sentiments more poetically, "Wit loses its respect with the good, when seen in company with malice. To smile at the jest which places a thorn in another's breast is to become a principal in the mischief".

The best use of a jest or witticism is one that all can enjoy. Fielding expressed it thus:

"The raillery which is consistent with good breeding is a gentle animadversion of some fable, which, while it raised the laugh in the rest of the company, doth not put the person railed out of countenance, or expose him to shame or contempt. On the contrary, the jest should be so delicate that the object of it should be capable of joining in the mirth it occasions."

Men show their character in nothing more clearly than by what they think is laughable.

—Goethe

## C

### CAYCE'S HUMOR WAS ALWAYS KIND

Edgar Cayce also warned against speaking ill of others whether in jest or in earnest:

*“Minimize faults, magnify virtues, as ye speak of others. For with the measure ye mete it will be measured to thee again.” (2655-1)*

This same reading continued with more specific advice:

*“The entity at times is dramatic in such expression, and thus an excellent speaking voice. And this may be used or applied in the appreciation in activities with others.*

*Then these applications more in the form of mirth or comics should be stressed, rather than too much of dramatics. For the entity is at times inclined to be moody and self condemning and may speak that which may be*

*hindrance, unless the ridiculous or the comic or funny side of every problem is taken into consideration.*

*—those activities in which the entity should engage and in which it will find the greater abilities for expression should have to do with the general public as masses, yet the expressions individual. Hence in radio first would the abilities find the outlet for the better activity of the entity, in story, in the expression in same, but always, the more oft, the lighter, the comic or the laughter producing vein.”  
(2655-1)*

There must be many people in the world who are wary of laughter as foolishness, or many who are oversensitive to the point of being reluctant to join in a jest, possibly because they fear ridicule. Junius had a word of advice for such sensitive individuals:

“Be not affronted at a jest; if one throw ever so much salt at thee thou wilt receive no harm unless thou be raw and ulcerous.”

No one should fear ridicule or be afraid of laughter. It was Sydney Smith who sagely admonished:

“Learn from earliest days to inure your principles against the perils of ridicule. You can no more exercise your reason if you live in constant dread of laughter, than you can enjoy life if you are in constant terror of death.”

Why is humor not in all of us? Possibly because we are all in varying stages of development. Perhaps some of us are too preoccupied with self to look outside of ourselves, or too wary to be willing to see ourselves in incongruous positions? Are we too proud or too afraid to be put in an undignified position?

The philosophy that came through the clairvoyant readings of Edgar Cayce assures us that the self, the ego, is what we are here to overcome. Can we learn to overcome by vicarious exultance of self?

Humorless people, instead of exemplifying spiritual evolvment, perhaps give the clue that they are too concerned with self, with protecting the ego, being actually more involved with the material than the spiritual world.

It would be well for all to remember that one reason there is so much humor in the world is because there are so many persons who take themselves too seriously.

Certainly wit and humor add flavor to life. We are indebted to Sydney Smith for this thought:

“Genuine and innocent wit is surely the flavor of the mind. God has given us wit and flavor, brightness and laughter to enliven the days of man’s pilgrimage”.

Man’s pilgrimage, or at least various individual pilgrimages, were the subject of numerous Edgar Cayce readings. Time and again the importance of a sense of humor was stressed. One man was admonished four separate times in the same reading to retain his sense of humor:



1. *“One that more often than otherwise sees the ridiculous side of every proposition. It will never do for the entity to lose its appreciation of the wit and humor that may be experienced in every distortion, every activity, every experience.*

2. *Then lose not that sense, nor that proportion of wit and humor.*

3. *These the entity may find as it keeps its sense of humor, and does not become too entangled with those conditions as of the process of others in the relationship of dissemination of either service or the purely mechanical preparations of the various groups, but knowing self, find that outlet for its activity that will bring the creative or spiritual and mental stresses put where they belong.*

4. *Keep in that way—and don’t lose the sense of humor.” (3022-1)*

Individuals who were bright and witty appealed to Edgar Cayce. He seemed to appreciate their spirit in his waking state. In his unconscious state he advised them to retain their wit and humor.

*“One who is at all time inclined toward good humor, and might at times be called a wit. At times the entity sees so well the humor in so*

*many situations as to appear to see the ridiculous rather than that which is the creative force in humor. Do not lose this sense of humor. It will oft be a means for saving many an unseemly situation.” (2421-2)*

A laugh to be joyous must flow from a joyous heart, for without kindness there can be no true joy.

—*Carlyle*

## D

### HUMOR A SAVING GRACE

Wit and humor as the salvation of many a tense situation is a favorite theme of the Edgar Cayce readings.

Anyone who believes in salvation through grace should be particularly concerned with the development of a sense of humor, for Edgar Cayce used the expression "a saving grace" many times when referring to humor:

*"And the experiences which oft will be to the entity as the saving grace, as it were, the abilities to see the funny or ludicrous side of those experiences that would be indicated as disturbing forces, these the entity may make for companionship with those of all stages in age in such ways and manners as to be helpful to such groups or associations". (2271-1)*

And again:

*"That this entity has a sense of humor has oft been a saving grace, in not only this experience but in others. And this brings about*

*those abilities that are worthwhile, if they are applied in the present experience. Thus the ability for the entity to laugh often is well. Cultivate same. Keep thy humor, keep the thinking well of self, but as well of thy neighbor". (2788-1)*

Remembering that the preceding quotation is from a life reading, and interpreting present experience as present life, Cayce would be implying that a sense of humor may be carried over from one life to the next. Conceivably this could be an important characteristic to carry over. For if reincarnation is a fact [and I believe the odds favor that conclusion] the final irony of life is that death does not end life's problems. Cayce expressed this thought in a reading given in 1934:

*"For each soul should know because the body has laid aside the shell, because the soul has been released from these bonds, those taxations of material things, this has not changed the problems of any soul". (610-1)*

However, later in the same reading, he gave a reason for enjoying life and being happy:

*"Not that any soul that seeks for the revelation of the spirit of God into their own lives would become long-faced or one that mopes or gropes about, for who should be the happiest people on earth? They that walk and talk with life day by day! What is life? God in*

*expression in the earth! For that which has been termed death of the body is but the releasing of the soul, the image of God in every entity, to find expression and to come closer to that which is life". (610-1)*

In an answer to a question at the end of this reading the theme is continued:

Q-3 "What can I do to get some happiness in the world?"

A-3 "Would thou be happy? Then make someone else happy". (610-1)

The idea of humor as a means for normal physical, mental and spiritual balance is expressed in the following reading:

*"The entity should attempt seriously, prayerfully, spiritually to see even that as might be called the ridiculous side of every question, the humor in same. Remember that a good laugh, an arousing even to what might in some be called hilariousness, is good for the body physically, mentally, and gives the opportunity for greater mental and spiritual awakening". (2647-1)*

From the continual emphasis Edgar Cayce placed on the importance of a sense of humor, one might infer that it may act as a balance wheel for our emotional maturity. The implication seems to

be that when social relationships are mastered, or when the individual has attained a peaceful relationship with himself, then he has this cherished characteristic, a sense of humor. He can be happy, tolerant and accepting of himself and therefore of other people too.



## PART 2

### REPARTEE FROM THE CAYCE READINGS

Q-2 "Why do the doctors all disagree as to my condition?"

A-2 "*Ask the doctors.*" (1880-1)

Q-2 "What is the reason for having so few near relatives?"

A-2 "*Choice of thy forefathers.*" (1703-3)



Quips like these appear often enough to postulate that Edgar Cayce, himself, was gifted with a sense of humor, at least when he was asleep. A search of the files turned up enough to literally fill a chapter. All are from answers to questions. They may be grouped under three general headings:

1. Witticisms
2. Twits
3. Banter

The witticisms can be regarded as jests, quips, smart answers or repartee. That they are unexpected, sudden or incongruous classifies them as humorous.

The twits usually arise from impatience with the question asked. Rather than mocking or ridiculing the questioner, they avoid sarcasm and gently chide the inquirer with light humorous reproach.

The banter comes from a question having an obvious answer, or from a question propounded in the wrong way. Such questions seem begging for truistic or facetious answers. In keeping with the basic principles of humor, though, the answers are given in more of a bantering manner than of a taunt or gibe.

Admittedly it is difficult to separate witticisms, twits and banter. Because the line between them is so fine, it is often a matter of opinion into which category the repartee should fall. Look at the collection that follows for the humor of the situation and reclassify whichever you like.

## A

### WITTICISMS

Possibly this man had a taste for alcohol and maybe his wife was trying to find a standard of tolerance—thus the question:

Q-2 "To what extent could he use alcohol?"

A-2 "*Don't use alcohol—only as a rub.*" (389-11)

Another similar situation:

Q-8 "Any special kind of grape juice?"

A-8 "*Pure grape juice—not that that's been fermented.*" (1339-1)

Evidently not all tastes take a lifetime to acquire, or this was a carry over from a former experience. This question followed a reading for a baby girl, only three months old:

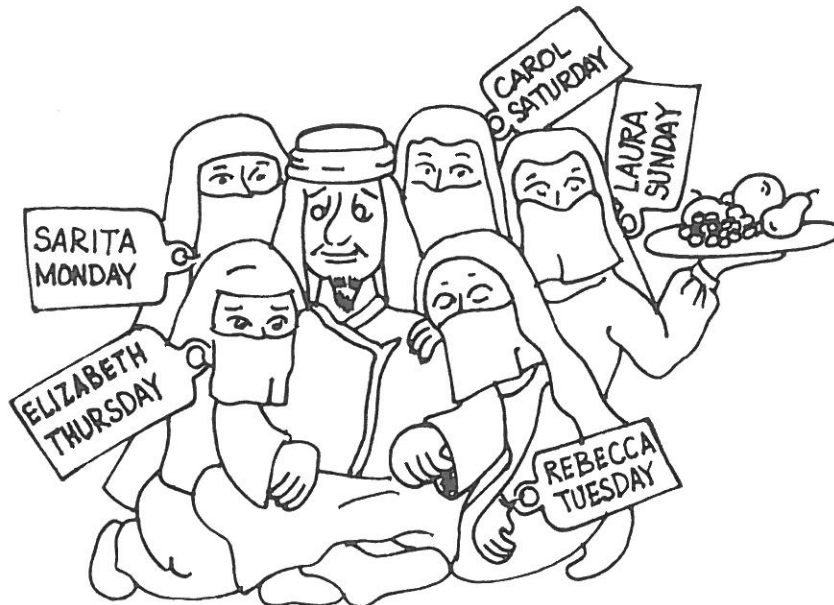
Q-4 "What makes her spit up her water?"

A-4 "She likes stronger drinks." (2752-2)

Marital problems formed the basis for many questions to which appropriate replies were given:

Q-4 "What was my wife's name then—that is the entity who at that time was my wife?"

A-4 "Which one? There were several during that experience." (2772-5)



Turkey, 1690



America, 1990 (300 years later)

Cayce's apparent knowledge of the relationship existing between married couples is further evidence that his psychic ability enhanced his witty replies. The following quip also illustrates how past associations may find parallels in the present:

Q-1 "Have I ever contacted my husband in any other experience; if so, what way?"

A-1 "He bought you. Doesn't he act like it at times?" (122-1)

In other cases, it would not require psychic ability to deduce a marital problem or to answer the spouse's question:

Q-13 "In what way could I best assist him (my husband) and to whom should I go for assistance?"

*A-13 "Most of the time it is by keeping quiet. The best way to assist in this is to insist that he, himself, make the proper connections and associations in this field of activity. Keep him at work and keep quiet yourself." (264-42)*

I suppose the closest Cayce came to telling a newly married couple about the birds and the bees is found in this answer to a question in a reading for a young woman who been unable to conceive and have children. The suggestions given in the reading involved diet and osteopathic adjustments. At the conclusion of the reading the woman's husband asked the question:

Q-2 "By doing that will she then have children?"

*A-2 "The body will then be in a condition for correct conception, but as to whether that will be, that has not happened yet, you see. The correct condition must take place in the body for conception you see." (3955-1)*

Not only married couples consulted Cayce for joint advice. Many couples, wary of matrimony, wanted some assurance of a happy life. As a result, premarital questions also were propounded. Frequently the humorous answer was salted with sound advice:

Q-3 "Would (—) be a good companion and make a happy mate for me?"

*A-3 "Better ask (—). This may be the idea but know all such relationships should be of mutual interest. These can be made most agreeable and satisfactory, but there is more than one to such an association. Hence these should be choices made by each." (2477-1)*

Another similar question brought a like answer. Both answers stress that joint efforts are required to make a marriage successful.

Q-9 "Would marriage to the body with whom I am going to be advisable?"

*A-9 "Better ask the body—not here. You don't agree in all things, but you would have to before you begin. Better have the reading on him." (3180-2)*

Leaving marital and premarital problems, let's turn to a specific problem that has bothered men for ages (one is tempted to say particularly those with a touch of vanity), the problem of falling





hair or baldness. Cayce's response to a question about what to do to prevent this condition is one that should cause all baldheaded men to take heart.

Q-1 "To prevent falling hair?"

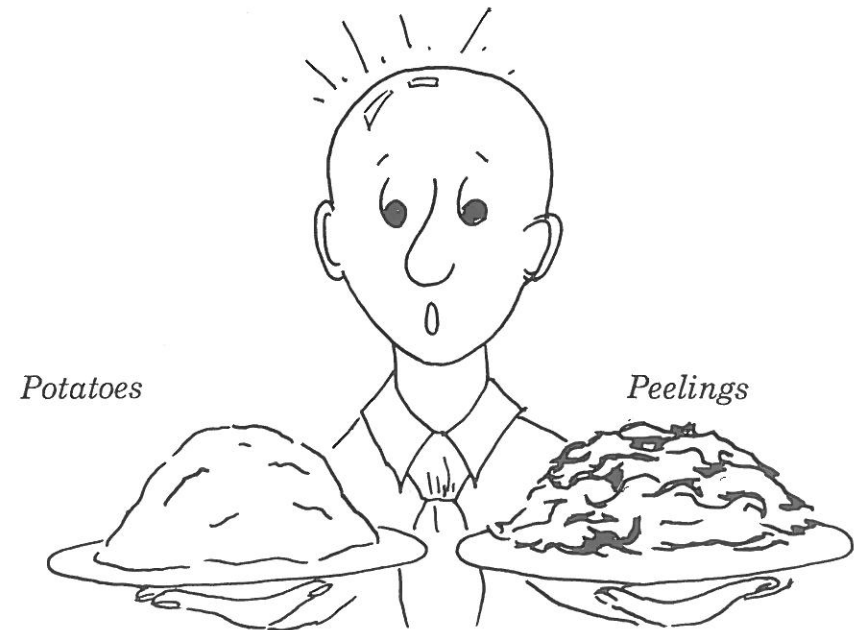
A-1 "Don't worry too much about this. Brains and hair don't grow very well together at

times anyway." (2301-5)

In reading #948-3 a question was asked about a good hair tonic. The answer described the tonic and went on to say that eating potato peelings, or the juice or soup made from potato peelings, was beneficial to the hair. This question and answer followed:

Q-8 "Not the potato itself?"

A-8 "We are speaking of the care of the hair. If you like potatoes eat 'em!" (948-3)





It is policy not to identify the individual for whom a reading was given by name. To preserve anonymity a number is instead assigned to each individual. Following the number is another number (separated by a dash) which indicates how many readings the person had.

For example, 202-6 would mean that you were looking at the sixth reading given for a person identified as #202. Most of the people for whom Edgar Cayce gave readings had only one or two readings, but some had more than that and a few had literally hundreds. The reasons for explaining this is to show how well Cayce controlled his exasperation with individuals who had had many readings. You would think these individuals would have followed Cayce's advice.

Number 257 was a repeat offender, and frequently got the answer he deserved. In his 137th reading he said:

Q-1 "The advice of the forces has been followed during the past week—"

A-1 (*interrupting*) "*Not very well*" (257-137)

Fourteen readings later the same problem arose:

Q-1 "Since I have complied with the instructions as given in the last reading—"

A-1 (*interrupting*) "*Partially*" (257-151)

Seventeen readings later #257 still had not learned to follow advice:

Q-6 "Well we are asking for advice and will follow it."

A-6 "*Well it has been given about forty times what you should do and you haven't done it yet.*" (257-168)

One final note about #257; hoping for a glorious past life military career, filled with deeds of valor, he asked this question:

Q-29 "Did I fight in the White Plains district with General Howe?"

A-29 "*Wasn't much fight in entity. It was supply. The supplying or message bearing and caring for these—these were the greater activities as indicated.*" (257-248)

Sometimes the witticism took the form of a warning:

Q-7 "Any further advice on body in general?"

A-7 "*You better take a rest if you don't want a long rest!*" (3436-3)

The warning, in this case, was blunt and to the point:

Q-1 "Should I keep going to the same doctors?"

A-1 *"If you want to die."* (5051-1)

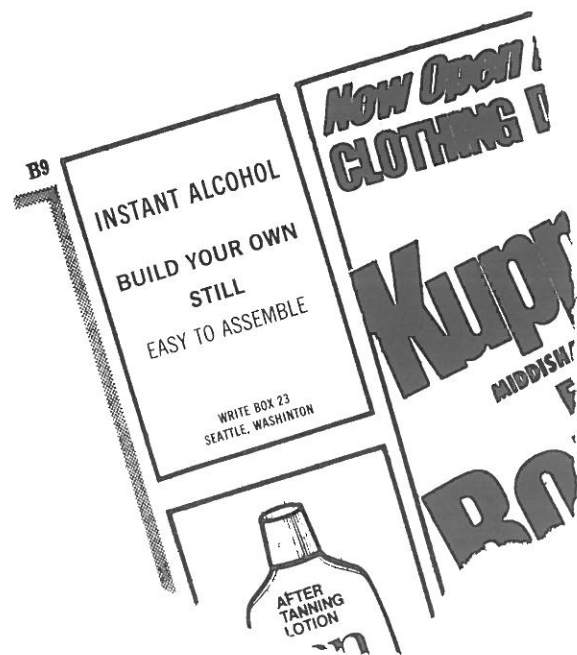
Among the witticisms there has to be a golf story, or at least a reference to golf. Edgar Cayce used to enjoy the game, though he seldom broke



ninety. I did see him hole out his second shot from almost two hundred yards for an eagle two on a par four—a thrill almost equivalent to a hole in one, and about as difficult. This question was asked by a duffer who was undergoing osteopathic treatments, at Cayce's suggestion:

Q-4 "Would playing golf interfere with the treatment?"

A-4 *"If taken gently; but a good swing might undo the axis that is being corrected in this—especially if you miss the ball!"* (2805-1)



Some who read this book may remember the twenties and the days of prohibition. This reading was given in June of 1923:

Q-19 "What could be sold by mail order that would reap good returns today?"

A-19 "*Stills would be the best thing. Most are manufactured here in Seattle, Washington.*" (257-2)



Many people have a strong affection for their pets. I suppose it occurred to this woman that she may have been associated with her pet dog in a past life. For her Cayce had this answer:

Q-12 "Could a life reading be obtained through these sources for Aunt (—)'s little dog Mona?"

A-12 "*May be. As to what it may be is different. It may not be understood unless you learn dog language.*" (406-1)

Sometimes the quip was brief and explicit, and no doubt unexpected, as in these three readings:

Q-4 "How much of the confusion in my living is attributable to this disturbance?"

A-4 "43.7%" (3551-2)

Q-7 "How much better am I?"

A-7 "37.3%" (567-4)

This third one was given for a man fifty five years old.

Q-4 "Psychoanalytically speaking, what is the entity's emotional age?"

A-4 "*About two months.*" (4083-1)

Sometimes the quip continued with sound advice or philosophy, as in the following, which, incidentally, illustrates the long arm of karma:

Q-3 "Please give the origin of all this trouble."

*A-3 "It began about 35,000 years ago. This is the trouble. But for the immediate conditions here follow these suggestions and put the trust and faith in a divine influence, and if the entity adheres to these we may find relief. For whence cometh life? It is given to thee. What will ye, as an entity, do about it? Use it to find fault? Condemn something or somebody? Or will ye apply it as though ye appreciated it? For ye have found as ye find in self, there is much to be desired, even under the stress; however, ye have found much that is good. Then act like it." (3517-2)*

Not all witticisms can be classified under a particular heading, but are simply humorous in their own right. The following was given for a man forty-nine years old:

Q-1 "Would it be better for the body to remain in bed or without moving about?"

*A-1 "It'll move when you give it the castor oil, and that will be soon enough." (348-18)*

Not all readings were for individuals. Some were for groups. This comment was taken from a reading given for a study group:

Q-6 "There were two more present than messages were given."

*A-6 "They didn't ask." (262-45)*

Let's close this chapter with this final gem:

Q-28 "Can information be given me when my brother, who died in 1933, will return to earth?"

*A-28 "That's his business, not yours!" (1861-12—June 22, 1942)*

The cheerful live longest in years, and afterwards in our regards. Cheerfulness is the offshoot of goodness.

—Bovee

## B

### TWITS

These twits express exasperation with the question asked. This impatience was generally expressed in a gentle, chiding manner to the questioner:

Q-4 "Please give specific teeth that need attention."

A-4 "*Let the dentist do something!*" (2376-3)

Because approximately 60% of all the readings Edgar Cayce ever gave were physical readings, much of the chiding was in response to inane questions asked in them:

Q-1 "Is there likelihood of bad health in March?"

A-1 "*If you are looking for it you can have it in February. If you want to skip March, skip it, you'll have it in June. If want to skip June don't have it at all this year!*" (3564-1)

If someone told you to massage your scalp would it be necessary to ask for more detail?

Q-5 "How should the scalp be massaged?"

A-5 "*Just use common sense.*" (3797-1)

Likewise, if a rub were suggested would you ask:

Q-1 "Rub this on the outside?"

A-1 "*You can't rub it on the inside!*" (34-7)

The following quote was taken from a reading given for a child suffering from pinworms:

Q-2 "Why does she jump in her sleep?"

A-2 "*If you had something gnawing your insides you'd jump too!*" (559-1)

The next sounds similar, but the patient was older and the problem was different:

Q-7 "Why does he rock back and forth continually?"

A-7 "*If you had this trouble you would do more than rock back and forth!*" (4061-2)

When patients didn't understand, or felt that Cayce should give a more detailed explanation,

their questions seemed to arouse him. This next reading suggested sand packs or applications of sand, but instructed the patient to first bathe or wet his body with salt water:

Q-1 "How long should I stay in the water at a time?"

A-1 "*How long does it take to get wet? That's the purpose, to get wet. Then make the applications. If it desires to wade in water, or swim in water, light out!, however much is desired; just don't overtax self, but for the treatments get wet.*" (264-46)

Many patients wanted to know if the suggestions given were really necessary. Others wanted to add something they thought might be beneficial. Still others wondered why their particular problem had occurred. For all of these Cayce had an answer:

Q-6 "Does the body really need glasses?"

A-6 "*The body really needs glasses, else we wouldn't have said it. Best to wear glasses.*" (404-4)

For another woman, who evidently liked to bathe:

Q-4 "Would sweats or Turkish baths be good for this body?"

A-4 "We didn't give it did we? These may be better later on, would be too strenuous at present. Let's cleanse the system inside—she keeps it pretty clean outside." (4726-1)

Could it be, that in this next reading, Cayce looked beyond the physical conditions of this patient and suggested a correction for gossip or talkativeness?

Q-1 "What causes me to have a coated tongue in the mornings?"

A-1 "The lack of, or the poor circulation, or the tendencies for the congestion in portions of the system. Keep the activities of the body, that is the physical activities in its exercises and in the matter of the diet and forget about what the tongue looks like. Think more about what you say with the tongue than what the tongue looks like." (369-13)

Cayce usually insisted that the patient do something to help with the suggested treatment, as in the following:

Q-1 "Mr. Cayce, the patient wants to know if the treatments you have prescribed will cause limbs to straighten or not?"

A-1 "The treatments will not straighten her limbs, but will put her in a condition so that she may straighten them." (4893-1)

Allergies were a frequent complaint of some who sought Cayce's help, and many of these were allergic to a host of irritants:

Q-1 "What are all the things I am allergic to?"

A-1 "It would be a list from here to Egypt! If would add only those that are most aggravating in the present, as indicated, dust, especially dust in the home." (3565-1)





As in many physical readings, the following patients wanted to know how long before they could expect results and if they should consult Cayce further:

Q-3 "How long should it take to remove this condition?"

A-3 "*How long before you are going to begin? It would take about 30 to 48 hours.*" (487-23)

In some cases Cayce was quite specific:

Q-3 "If this treatment is followed properly what period of time will be necessary to bring the body to its normal state?"

A-3 "*One year, one month, one day, one hour and ten minutes.*" (4681-1)

Many individuals obtained readings only to find that the suggestions were not in line with what they had expected. Perhaps the treatments were difficult or not to the patient's liking. As a result the suggestions were followed partially, half-heartedly or not at all. Later when a check reading was obtained to see why the patient hadn't improved, Cayce usually came right to the point:

Q-1 "When should I seek further into my condition through this channel?"

A-1 "*When it is desired—and principally when the body is ready to follow it.*" (1646-6)

When a person could not understand, or could scarcely believe, what Cayce said, they would try to introduce their own interpretation of the reading. For these a ready answer was forthcoming:

Q-1 "Mr. Cayce, do you mean violet ray or X-ray?"

A-1 "*Had we meant violet ray we would have said violet ray. We mean X-ray.*" (4851-1)

Not only the physical readings contain twits. There was plenty of opportunity from the questions asked in business readings, particularly those in which the questioner was trying to get a glimpse of the future:

Q-14 "Is the prediction true that I will die suddenly, at the age of 80, in Tibet?"

A-14 "*If you go to Tibet and live to be 80 you may die there—this depends upon many, many, many circumstances. You will not die in Tibet unless you go there, and there's not the prospect now of going there.*" (2067-3)

Not just predictions, but occupations, were the subject of questions concerning future events:



Q-13 "Will I ever get into the moving picture field and, if so, will I be successful in it?"

*A-13 "Will I ever get in the way of an automobile, or go up in a balloon? This depends upon choices as are made by and through the opportunities sought." (1472-6)*

Sometimes, it seems the questioner got carried away with his series of questions to the point of propounding absurdities:

Q-7 "If so when might she expect to go to work?"

*A-7 "By the first."*

Q-8 "First of what?"

*A-8 "Month."*

Q-9 "Present month or December?"

*A-9 "It couldn't be the first of the present month because it's passed!" (303-6)*

The business readings, particularly, are full of twits. Some individuals, although they had numerous readings, never learned not to ask foolish questions. The next two quotes are from different readings for the same person. The number after the reading number indicates that he had sought this source frequently:

Q-8 "Should I proceed to plan entering the field to manufacture beer barrels?"

*A-8 "We are going at cross purposes again in questions, or going backwards. You are planning to be in it and then ask if you should be in it." (257-115)*

One hundred and thirty-nine readings later:

Q-31 "Please give me an outline to follow for best business development, with due consideration to my mental and spiritual development."

*A-31 "This has been given so often the question asked becomes absurd!" (257-254)*

Foolish business questions weren't restricted to #257, in spite of the fact that he had a great many readings. Others asked questions just as absurd. This next quote represents redundancy:

Q-5 "Are there any marks on the street?"

*A-5 "If the name is on it why it's a right good mark!" (4191-2)*

This next quote reaffirms the uncertainty of the future:

Q-11 "Approximately how much money may be made during the winter?"

*A-11 "How many eggs will a hen lay? This depends, to be sure, upon the activities of the individual, the manner in which the approach is to be made. Such questions are dependable—approximately you ought to make about \$40.00 a day—not net." (391-14)*

Such questions weren't restricted to business readings:

Q-3 "How should I go about finding the kind of man I want?"

*A-3 "Better find the kind of man you can be the best mate with, and if you are thinking of self alone you are chopping up the wrong tree." (3655-1)*

Some people never listened to what their reading told them. After a long detailed reading regarding her occupation the woman asked:

Q-5 "How may I fit myself better for this work?"

*A-5 "That's what we have been trying to tell you all the time. If you can't see it, it's too bad!" (1538-1)*

Here are two questions from the same reading that brought sharp replies:

Q-1 "May I have something more tangible to recall the occurrence between Sept. 20, 1925 and June 22, 1926, referred to in my life reading?"

*A-1 "Use his mind—if he has any!"*

Q-3 "Where may costs or expenses be reduced?"

*A-3 "Be reduced on what? These are very poorly put together. The intent and purposes may be correct, but the tangibility of that being sought—no wonder he can't remember the 25th of Nov. Has he tried very hard?" (2467-2)*

If patient #2467 used his mind (which the reading indicated was doubtful) there is an answer to question #1 in the answer to question #3.

Cayce advised patients to stick to the original suggestion and line of thought. Possibly this effected the accuracy of the information given:

Q-5 "Can you tell me what government records show is the cause of my trouble, and what have become of the papers that were lost?"

*A-5 "We haven't the government records. We have the body." (3426- 1)*

Cayce's twits were not always directed to the patient. Even the conductor of the reading was not immune to his chiding:

Q-12 "Should any changes be made in either of the suggestions I use at the beginning or end of reading, or in obtaining reading?"

A-12 *"These have been given. When they are to be changed we will change them for you."* (262-39)

## C

### BANTER

The following examples of banter or truisms, from the Cayce readings, generally directs the questioner's attention to the obvious answer:

Q-5 "What may be done to overcome the worry?"

A-5 *"Quit worrying!"* (294-134)

Q-17 "How should I handle the man with whom I am talking at the present time?"

A-17 *"You are not talking with anyone at the present time."* (257- 105)

Cayce often saw beyond the mind of the patient into the mind of his associates or of those treating the patient:

Q-2 "Any advice for those who would be in charge of the operation?"

A-2 *"They wouldn't take the advice if you gave it."* (94702)

Most of the readings Cayce gave required something of the patient. To effect any lasting results the patient had to participate in the action, as the following quotes indicate:

Q-7 "What will help me in my school work?"

A-7 *"Work."* (3053-1—female age 11)

The advice to work wasn't restricted to school children. It applied to businessmen as well:

Q-13 "Outline briefly the plan or procedure that will make this corporation a success."

A-13 *"Go to work!"* (4566-2)

The advice, "go to work", was given to many individuals—in the next case twice in the same reading:

Q-4 "Now, considering all the possibilities of this organization, what can Eisman and #257 do to make it an immediate success?"

A-4 *"Go to work."*

Q-5 "What move should we make now to carry our work to complete success?"

A-5 *"Work like thunder!"* (257-98)

Even when work wasn't mentioned specifically, some effort on the part of the patient was expected:

Q-1 "When will I be perfectly well?"

A-1 *"When you do that which will get you well."* (1131-1)

Cayce stressed activity, not advice:

Q-18 "Any advice on the subject?"

A-18 *"It isn't advice the entity needs, but activity on the subject."* (416-14)

Have you known people who buy sports equipment and never use it, or join a health club and never use the facilities? For these individuals Cayce had this answer:

Q-8 "Should this body join a gymnasium in New York?"

A-8 *"Joining wouldn't do any good—to use the exercises from same would be very well."* (257-30)

How clearly Cayce saw into a person's daily life is illustrated by this bantering answer:

Q-8 "Any specific exercises this body should take?"

A-8 "Should take a great many, and more than he does, for he doesn't take any, you see, to amount to anything." (294-14)

Cayce must have felt that the suggestions he gave were sufficient without additional embellishments, indicating that the patient would have his hands full following what was given, though in this case he expressed his opinion more poetically:

Q-1 "Any further suggestions that would be of mental or physical benefit for this entity?"

A-1 "These will be a whole wad full, if he will do these." (719- 1)

Many of Cayce's sharpest answers were terse and to the point:

Q-2 "Is there any special name for the condition of the head?"

A-2 "Headache" (171-1)

Q-1 "Just how should the Bromo Quinine be taken?"

A-1 "Swallow it" (582-15)

When I stumbled onto the following quotation I thought Cayce had used the wrong tense, but upon reflection decided he used it intentionally to avoid complications from possible misinterpretation:

Q-14 "How should the radium water be taken?"



A-14 "Drank" (3861-1)

Another short and obvious answer was given this query:

Q-1 "Which shoulder should be taped?"

A-1 "The one that's hurt." (1710-5)

The next bantering reply confirms a feeling we all have probably had about someone else at one time or another:

Q-4 "Am I slightly mentally ill?"

A-4 "No, save as to who would be the judge. Every individual is slightly mentally ill to someone else." (5210-1)

Some readings were given during the early years of World War II. The following question was asked by a young woman about to enter military service:

Q-15 "What suggestions and precautions would be given for caring for my physical body while in the WAVES?"

A-15 "They will give you plenty of suggestions and you'll have to adhere to them!" (2448-4)

Sometimes the fault did not lie entirely with the patient, and this was recognized quickly by

Cayce:

Q-2 "What causes the bad disposition?"

A-2 "If the body had a more agreeable husband its disposition would be better." (2654-2)

A follow up on this patient revealed that the woman later divorced her husband and eventually remarried.

You find yourself refreshed by cheerful people—why not make an earnest effort to confer that pleasure on others—half the battle is gained if you never allow yourself to say anything gloomy.

—*L. M. Child*

## D

### MISCELLANEOUS

In addition to the witticisms, twits and banter the readings contain a number of humorous observations. A few have been selected to give the reader an idea of their range and variety:

Having taken Grove's Chill Tonic as a child I can testify to the veracity of my father's observations about its taste. In its defense, though, I will admit it was effective:

Q-7 "Any further advice?"

A-7 "*—Grove's Tasteless Chill Tonic they call it, but it isn't very tasteless!*" (2330-2)

In a different reading, although again recommending the tonic, Cayce had something to say about its taste:

Q-3 "Should a tonic be given?"

A-3 "*Don't think about a tonic now. Let's get rid of the trouble. Think something about a tonic in three days from now, but let's*

*eliminate the poison first. If we would give a tonic we would say Grove's Tasteless Chill Tonic, and that would be easy to give—it's called tasteless but it lacks a heap of it." (324-7)*

Edgar Cayce loved Will Rogers' movies and the following reading echoes Will's view of politics. It was given for a man who was writing an autobiography and who had lived an active political life in the service of more than one president:

Q-17 "How much of my political life in Kentucky and on through life should be touched on, if at all?"

*A-17 "As we find and as indicated, no politics. There is too much of politics at times and these will be the demands and these may be the faults to avoid. For the purpose is to present a record of the years of an excellent service in such a manner that it may supply to the younger generation an ideal, and politics is certainly not ideal in America or Kentucky either." (3182-1)*

The government wasn't always berated. It was given credit, when credit was due:

Q-4 "As to the Washington situation, what has delayed the oft promised water cooler contract that Lewis has been working out?"

*A-4 "The appropriations being given into the various channels and the attempts to determine just what portions, and owing to the weather, where there has been the intention or appropriation of putting such into service the deal has been held off. See? Why put an ice cooler in the Oregon camp, one in the Michigan camp, or in the Saskatchewan, or in the Maine or New York camp when they are already frozen up? There's some consistency, even with some government men." (257-126)*

For an amply endowed woman of twenty-seven this was the suggestion given:

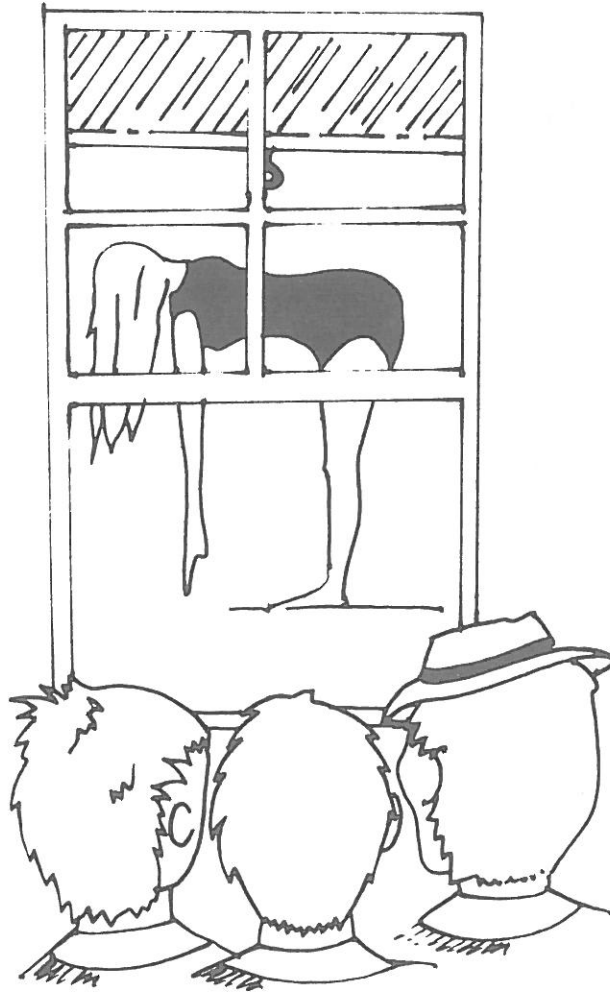
Q-3 "Give some specific lower limb exercise for the evening."

*A-3 "Those of the stooping, with the feet together, and those of the stooping with the feet, as the body raises, jumps us, and spreads feet apart—these are the best—be well to pull down the window shades though." (288-28)*

For another woman, who was seeking a husband, Cayce had this wise advice:

Q-1 "What steps should I take to secure a home of my own such as I want?"





A-1 "So live that in your body, in your mind and in your purpose ye deserve to have one and the Lord will give it to thee—if ye are trusting it to Him. If ye are trusting in man ye are trusting in a poor thing." (3655-1)

There was even a humorous note concerning meditation, a subject often mentioned in the readings:

Q-15 "Is it possible to meditate and obtain needed information?"

A-15 "On any subject! Whether you are going digging for fishing worms or playing a concerto." (1861-12)

It is not surprising that many individuals wanted a glimpse of the future. To those Cayce said, in effect, that the future was not fixed and that man's free will can control future events, though he phrased it more colorfully:

Q-43 "Please discuss plan and operation to cover next two years to guide me."

A-43 "We wouldn't cover two days. These will have to be worked out by self and not from here. For remember, what you do today reflects in what may happen tomorrow and to be sure bears fruit in its regular season." (257-234)

Q-43 "If the case is tried what will be the verdict?"

A-43 "What will a jury do? You might as well say as to what an eagle or a serpent will do." (257-174)

Physical healing comes under the same cloud of doubt:

Q-2 "How long before it will be normal?"

*A-2 "Dependent upon the applications and how the body applies itself, and what accidents would or may happen to the body and how care is taken of the whole system. That's the same as to say when will a fly be swatted or when will it miss being hit." (409- 6)*

Man's control of his own destiny, the idea that the future is not fixed, the thought that nations as well as individuals may alter their fortunes, is a theme repeated throughout the Edgar Cayce readings. It is true that most of the life readings began with statements concerning planetary influences, but they were not horoscopes. The life readings stressed that past lives were frequently responsible for an individual's present traits, but most emphatically stated time and again that nothing could exert a stronger influence on a person's destiny than that person's own free will.

For those who place too much emphasis on daily living by constant reference to astrological charts, I can not resist including the following observation:

Q-1 "Is the body able, when in this state, to give a horoscope reading?"

*A-1 "Able—but would not be worth very much to anybody!" (254-21)*

The following short quote might have been inserted elsewhere, but it seems appropriate along with the discussion of the importance of free will:

Q-45 "When will (#954) begin to function in the work?"

*A-45 "Ask (#954)!" (254-47)*

The fact that each of us must make decisions and put forth efforts of our own is illustrated by the last few words of the answer to this question:

Q-6 "Who of the Reilly theatrical connections should be approached regarding school?"

*A-6 "This would be a matter of rather the afterthought. For these become rather the out-growth of activities, you see, not forgotten—it is as this: Man plants a field of corn. God giveth the increase. The soil produces—but don't forget to plow and hoe it!" (165-24)*

Edgar Cayce never missed an opportunity to stress the importance of discovering our inner selves or inner nature:

Q-5 "Will the body find himself in a lawsuit?"

A-5 *"The body may find himself in any way. Best to find himself from within rather than in a lawsuit."* (213-1)

Whether the following answer is humorous, or merely colorful speech, depends somewhat upon the mind of the reader:

Q-13 "How old did I live to be in that sojourn?"

A-13 *"Eighty-seven. Stopped work at eighty-two. Began work at twenty-two; had sixty years of active service, one or two years of grumbling."* (826-5)

In this instance, in his trance state, Edgar Cayce admitted some of the shortcomings of his conscious state—a thing he would not normally do:

Q-5 "Outline a daily routine for Edgar Cayce to follow so that—"

A-5 (interrupting) *"How will you make him follow it?"*

Q-5 (continuing) "so that he may receive all the rest and relaxation necessary for his health."

A-5 (continued) *"As indicated, the Board should provide someone, a physician, who*

*will be in charge of his health, and a praying physician! How many will you find? There are such things!"*

Q-6 "Could you suggest one?"

A-6 *"Who was told to find one—not me!"* (254-115)

Not all of Edgar Cayce's humorous remarks were confined to answers to questions. That the majority were is testimony to the number of inane questions asked. Occasionally he would volunteer some information in a waggish manner:

*"For a business can not be begun on a shoestring, unless it's a shoestring business."* (1349-1)

*"—which at times makes for the necessity for the body to think twice before speaking once—and isn't it a shame everybody isn't in the same fix?"*(910-1)

Evidently, in his hypnotic state, Cayce saw past lives very vividly:

*"the name then, after the change in the city in the hills and in the plains, was Lila. Before that it was known as Lulu, and was a lulu too according to the proverbial activity indicated from the name."* (4046-1)

Some of Cayce's observations were sage advice with a witty flavor:

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

Others were a play on metaphors:

*"Keep the activities of self rather in an open manner, not to be hid. Not to become common property, to be sure, or to be boasted of, nor spoken of, but hide not skeletons in thine own closet, for they will rattle when ye least expect them." (3246-1)*

## SUMMARY AND CONCLUSIONS

In conclusion we should remember that Cayce called humor a, "saving grace." He urged the avoidance of pessimism and instead advocated the development of positive attitudes of cheerfulness and happiness. Such attitudes, he insisted, were essential ingredients for mental, physical and spiritual well being.

The inference is that a happy person has a better chance for a well balanced, happy life. The following quotation emphasizes this point:

Q-14 "Was the experience I have gone through necessary?"

A-14 *"Unless the entity, unless the body looks upon the experiences day by day as necessary influences and forces and uses them as a stepping stone soon does life become a pessimistic outlook. If each and every condition that arises is used as a stepping stone for better things, and looking for and expecting it, then there will be continued the optimism. If an individual doesn't expect great things of God, he has a very poor God hasn't he?" (462-10)*

This quote imparts good advice, not only to the person for whom the reading was given, but to all

of us in general:

Q-2 "Give any specific guidance in developing the pattern indicated above, which may be helpful at this point."

*A-2 "None better than that as we have outlined. Know it is within self and it is found—the manner of approach—in the 30th of Deuteronomy and in the 14, 15, 16 and 17 chapters of John. Not that other approaches may not be just as important, just as beautiful, but here the directions are crystallized into that knowing thine own body is the temple. It is thy tabernacle. There He will meet with thee. Seek not other entities. Not that many are not about; not that there is not the communion of saints, but there is also the communion of sinners; ye seek not them. Let that light be in thee which was also in the Christ Jesus, who went about doing good, bearing his cross, as ye must bear thy cross, but bearing it in Him brings peace and most of all life everlasting and hope and cheer. Be not long-faced, but happy, HAPPY, in thy service to others." (2787-1)*

This is a brief book and rightly so, for too much of anything becomes tiresome, even humor. An appropriate final quote, as terse as it is timely, is one we all might do well to remember:

Q-7 "Who will aid me most in my work and daily life?"

A-7 "God" (2444-1)

