



In Appreciation of Dr. Morton Singer

The Jaffin Brother-in-law Who Opened the Door

“[I] do not know when [I] have ever felt drawn as much to anyone as [I] have felt drawn to you. It was a real pleasure to have you at the Beach and hope the day will hasten when [we] can meet and be with you two again.”

- Edgar Cayce in a letter to the Singers, July 9, 1942

DEDICATION

Our Jaffin Family Readings Research Project is dedicated to Stan's parents, Evelyn and Harry, both of whom recently passed away. Our outreach to family members made them very happy.

Stan and Ann Jaffin
Silver Spring, Maryland
June 2008

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AUTHORS' PREFACE

Little did we realize on March 19, 1972 (the day after Cayce's 94th birthday) where our first date in a Chinese restaurant would lead us. In less than four years, Ann, a recent Cayce enthusiast, and Stan, who did not know at the time that there were 20 Cayce readings in his family, married and began an uncharted adventure. In the spring of 1978 at an out-of-state family gathering, at which we were not present, Stan's father mentioned Edgar Cayce to his cousin as another example of Ann's strange and unsettling beliefs. To everyone's surprise this cousin, a very wealthy attorney and philanthropist, said that not only had he known Edgar Cayce, but several members of the Jaffin and Singer families had obtained Cayce readings in 1942-1944. We soon learned of this marvelous circumstance.

Later that year we were invited to a family gathering at that cousin's home and were able to meet some of these very fortunate people. Our host shared enough information about his nephew's remarkable reading (later identified as 2779-1) to enable us to locate it in the Association for Research and Enlightenment (A.R.E.) library. However, one readings recipient's lack of interest in the readings and the hostility displayed by another recipient's daughter discouraged us from following up at that time, an error we would greatly regret. In the interim many relatives with first-hand involvement or knowledge of these readings have died.

In summer 1979 we vacationed in Virginia Beach and investigated our heretofore unknown Cayce heritage. That cousin's information gave us a place to start. We found the first family reading in the A.R.E. library binders by pursuing what we knew as the "witch ducking" reading in the card catalog. We identified a reading in-part categorized as "Incarnations:America" for an 11-year old boy and copied this relative's three readings. His parents, 2771 and 2772 (Sylvia and Morton Singer), were listed in 2779-1 as having requested that reading. Their readings were also copied. These readings' reports had references to their sister-in-law, 2936, who was married to 2771's brother, who was Stan's father's cousin. Her readings were copied and contained references to her two daughters, 2905 and 3659, whose readings we also copied. We had identified 16 family readings.

We then spoke with both Hugh Lynn Cayce and Gladys Davis Turner and learned some interesting details about the family readings. They told us the first study group in New York City had met in Morton's dental office and, although it was not in his readings, that Edgar had said Morton had been the first person to step into the parted Red Sea during the Exodus.

Much later we discovered that Morton had enjoyed a personal friendship with Edgar, was very involved with the A.R.E. in the critical years following Edgar's death, and had served on the Board of Trustees. He was also instrumental in obtaining readings for his friends and associates. As if this was not enough, Morton's son had what is considered to be one of the most famous and unusual readings. Cayce said the boy was one of the perpetrators of the infamous Salem witch duckings. In his present life he was a chronic bed wetter at age 11, in effect ducking himself as karmic retribution for what he did to others over 300 years ago. Since both Hugh Lynn and Gladys were following-up with readings recipients, we did not pursue any additional family contacts.

Jaffin Family Readings Research Project

At the 75th anniversary A.R.E. Congress in June 2006, Sidney Kirkpatrick, the acclaimed author of *Edgar Cayce: An American Prophet*, suggested that audience members “adopt” an individual or a family who had received readings and obtain as much follow-up information as possible. Very few readings recipients remain, and they are a unique source of first-hand knowledge.

Sidney’s suggestion led us to begin a family readings research project, and we used each family reading number and name as search criteria on *The Complete Edgar Cayce Readings* CD. Four additional readings for two more relatives were identified, 2792 and 2902. We also found another 14 readings given for people whom Morton had recommended. This included two persons who independently obtained their readings as new members, though at Morton’s initial suggestion. We call these the friends readings.

This research project is a direct response to Sidney’s request. We have learned so much more about Cayce, his readings, and their profound effect on those who had them. We also learned about heretofore unknown family members of our own generation who have had near-death experiences or are involved in holistic medicine or other health-related practices similar to what is found or recommended in thousands of readings. For all of this, thank you Sidney.

ACKNOWLEDGMENTS

Efforts such as this are rarely successful without some very competent assistance. We were extremely fortunate to have drawn upon the knowledge and skills of some special people:

The Staff of the Edgar Cayce Foundation:

Claire Gardner is the Edgar Cayce Foundation (ECF) archivist. She spent many hours researching our many questions about reading names and numbers, relevant correspondence, and personal communications with Gladys Davis Turner and other A.R.E. persons, as well as some of the real and imagined circumstances surrounding some of the family members and their readings. She was the go-to person for many of the unique facts comprising this Project.

Harry Gaetano is a volunteer in the Foundation working with Claire and filling-in to provide additional coverage. When we arrived for our second research visit, we found much to our amazement that Harry had voluntarily photocopied all the correspondence from all of the remaining files that we needed! This not only saved us a great deal of time but allowed us to pursue new leads.

Alan Smith (deceased) was also on the ECF staff. Alan succeeded in locating some illusive Singer family photographs from the 1930s and 1940s, and sent them to us.

Kevin Todeschi

Kevin is the A.R.E. Executive Director and CEO. We have known him for many of his 25 years on the A.R.E. staff. He allowed us to do hands-on research in the ECF archives where access is restricted. He also provided support and encouragement to us throughout the many months we spent researching and compiling this report.

Relatives and Friends

We also want to express a heartfelt “thank you” to all the previously unknown relatives and friends across the country and beyond, who patiently answered our questions about themselves and their loved ones. Coupled with their Cayce readings, these discussions have enabled us to know people we never met in this lifetime. We are also grateful to Morton’s 10 friends and their relatives for having had the wisdom to request Cayce readings. We hope to have the pleasure of meeting these souls in a future incarnation.

INTRODUCTION

BACKGROUND

ECF owns and maintains the copyrighted Edgar Cayce Readings. The Foundation has sought to maintain contact with readings recipients and their families in order to determine the efficacy of recommended medical suggestions, the general accuracy of the readings' content, and the relevancy of a person's readings to his or her life circumstances. ECF also collects other supporting information from the family members of deceased recipients, and has a firm policy of protecting the privacy of readings recipients' and their families by using reading numbers in lieu of names.

The last Cayce reading was given in September 1944, and the passage of time has witnessed the deaths of the vast majority of recipients. Readings reports contain some follow-up information for many of these persons. While Cayce's medical information is widely disseminated through many A.R.E. and other organizations' publications, most recipients' past-life relationships and present-life guidance has comparatively limited evaluation or distribution. We are presenting this report to ECF as proof of the readings' contributions to our family, and to encourage other reading recipients' families and friends to do likewise in order to further the Cayce legacy.

PURPOSE AND SCOPE

This report contains the story of our family's readings and its many relationships with Edgar, Hugh Lynn, and other Cayce organization persons. It contains updates on the 34 readings obtained through Dr. Morton Singer for his family and friends. It also describes how Morton became interested in Edgar Cayce and the readings, and Morton's own personal and professional involvement in the A.R.E. and ECF after Edgar's death. So far three Jaffin and Singer generations have been directly and indirectly involved in what Morton initiated after becoming interested in a then 20-year old dental-related reading (5683-1) provided by David Kahn.

We are honoring the ECF privacy tradition, and are referring to most family members and all 10 family friends only by their reading numbers. Many are deceased and those who are alive have requested anonymity. We made exceptions for Morton and his wife, Sylvia, since both are long deceased and he was so instrumental in obtaining these 34 readings. Morton is also mentioned by name in other readings. (254-16, R16; 1472-13, R25; 3351-2, R5; 3650-1, R8)

METHODOLOGY

Given the complexity of this report which involves 18 people and 34 readings, we have striven for clarity. To that end we developed several tables and figures to summarize some of the data. We also included an abridged family tree illustrating the relationships of those who had readings. The tables and figures summarize the relationships between readings recipients, dates, and specific past lives. The readings in each category are presented sequentially by reading number.

Jaffin Family Readings Research Project

Our analysis begins with summaries, in chronological order, of all of a person's readings. The focus is on the elements that are most relevant to this Project, especially past lives, medical diagnoses and treatments, as well as any personal and career advice. The type of reading requested, the questions asked by the recipients, and their correspondence and reports shed great light on their concerns. We spent over a year locating, contacting, and talking with the family members and friends who had readings and their descendants. Information from these interviews is also included in the analysis. For some readings recipients, there is a substantial amount of information with which we can evaluate their readings. For others, especially the friends readings, very little is available. For ease of understanding, analysis which is specific to the person's readings is discussed with their reading summaries. Further information gleaned from books, newspapers, and Internet sources is also included as privacy concerns permit. Our broader and more general analysis of overarching trends and patterns is separate from the detailed readings-specific analysis. Because of their sometimes abstract nature, we usually did not attempt to comment on the astrological or planetary sojourns that Cayce gave.

With a few notable exceptions, we never met most of the people discussed in this report. While many of our family interviews were face-to-face, most of the others were on the telephone; some were via email, and with one relative in Europe who had no email, we corresponded via letter. In addition, as these readings were given over 60 years ago, memories faded and some conflicting family feedback emerged. We strove for fair representations and cautiously speculated about the unseen currents underlying those events and relationships. As we dug deeply into these readings and compared their counsel to current family circumstances as we understood them, it became clear, as is often the case, the full depth of the recipient's need for the multilevel application of the Source's guidance was not fully appreciated.

Dr. Gina Cerminara interviewed Morton and Sylvia about their son, 2779, whose reading is considered to be one of the most famous and unusual Cayce discourses. The interview (2779-1, R3) took place four and one-half years after the reading, and is included in the section on 2779. Dr. Mark Thurston's analysis of reading 2779-1 is presented in the Appendix.

Gladys Davis was Cayce's secretary from 1923-1945, and was present for and transcribed most of the archived readings. She married Albert Turner on July 20, 1952. Her notations in the readings and archives until then were marked "GD," and subsequently were marked "GDT." For consistency we used either "Gladys Davis" or "Gladys Davis Turner," as appropriate.

READINGS TABULATIONS

Our Project's 34 readings are shown by reading number and types for the Singers, Jaffins, and friends, respectively, in Tables 1, 2, and 3.

Table 1: Singer Readings Types and Totals			
Person	Life	Physical	Total
2771	1	1	2
2772	2	3	5
2779	2	1	3
2902	1	-	1
Totals	6	5	11

Table 2: Jaffin Readings Types and Totals			
Person	Life	Physical	Total
2792	1	2	3
2905	1	2	3
2936	1	1	2
3659	1	-	1
Totals	4	5	9

Table 3: Friends Readings Types and Totals			
Person	Life	Physical	Total
2833	-	1	1
2881	2	1	3
2885	-	2	2
2907	-	1	1
2909	1	-	1
2916	1	-	1
2931	-	1	1
3013	-	1	1
3014	-	2	2
3060	-	1	1
Totals	4	10	14

WHO WAS MORTON SINGER?

DISCOVERING THE READINGS

Dr. Morton Singer was a dentist who practiced in New York City from the mid-1930s to the mid-1950s. Morton probably met Edgar's best friend, David Kahn, in suburban Scarsdale where they both lived. Morton's interest in Edgar Cayce began when Kahn told him of a reading (5683-1) which prescribed the extraction of an impacted wisdom tooth that was impinging on a nerve and causing this young girl's mental illness. When the tooth was extracted, she became her normal self. Morton and his wife, Sylvia (nee Jaffin), were recommended for their readings by David and Lucille Kahn. Lucille's letter to Gladys Davis said: "I know you are going to love the Singers for they do speak 'our language.' Do help them to ask questions for as complete a reading as possible." (2771-1, B1) Both Singers traveled to Virginia Beach to be present for their readings in the A.R.E. office on June 27, 1942. (2771-1, 2772-1)

Just 10 days later a reading was given for Morton and Sylvia's 11-year old son (2779-1) to help with the boy's chronic bed wetting. This deep and colorful reading became one of the most famous life readings Cayce ever gave. Consultations with many medical professionals, including psychiatrists, had failed to alleviate the problem. Cayce's recommended pre-sleep suggestion resulted in an immediate and lasting cure.

Buoyed by this success, Morton recommended Cayce to his relatives, patients, and friends, resulting in 34 known readings. He became involved with Edgar, Hugh Lynn Cayce, Gladys Davis, David and Lucille Kahn, Julia Chandler, Milton Harrison, Tom Sugrue, Gina Cerminara, Shane Miller and others in the budding New York A.R.E. community. The first New York study group met in Morton's dental office. This group helped to support Dr. Cerminara while she wrote her first Cayce-based book, *Many Mansions*, which became a classic.

PERSONAL RELATIONSHIP WITH EDGAR CAYCE

The close relationship between Morton and Edgar is immediately apparent in their initial correspondence. In answer to Edgar's warm letter of July 9, 1942, which was quoted on the cover under Morton's picture, Morton responded on July 17 by saying "...please be assured that the sentiments expressed by you are shared by Mrs. Singer and myself. We thoroughly enjoyed meeting you all and it was a pleasure to be taken in by you as though we had been friends for a long time." (His life reading indicated this was indeed the case.) Morton also stated that his health reading was a "...surprising revelation and contained many truths..." and that "...several of our friends will be in touch with you soon..." Edgar's July 20 letter to Morton continued in this vein by saying that we "...appreciate real friends when we meet them."

That the close relationship between the two men endured is made strikingly clear by the following letter which Edgar dictated in a whisper to Morton on November 30, 1944, just five weeks before his own death. (After this letter to Morton, Edgar whispered only two others, both

to his son, Hugh Lynn Cayce.¹)

As you may know by now, I am at home. Have been home a little more than a week. I stood the trip home much better than I ever imagined that I could. I really think I have made more progress in the last week than I have in all the other time before this. [Gladys Davis's note: The left side of his body was paralyzed from the face down - perhaps his throat was partially paralyzed, too.] (294-212, R5)

Perhaps the foundation of this close relationship harkens back to Morton's choosing to leave his then native Nubia and return to Egypt with Ra Ta from the latter's exile. In addition, given his illness, continuing and preserving the work was doubtlessly on Edgar's mind. Had he lived, Edgar would have been grateful for Morton's work in publicizing the readings. In December 1944, a few weeks prior to Edgar's death, Morton and several members of his study group initiated the first attempt at making the readings' medical material generally available. They offered to copy the existing medical card index system for use in indexing and extracting the physical readings' material on specific subjects. (1472-13, R25) The group also sent money to the Cayce family since Edgar was unable to give readings. (3351-2, R5)

FOSTERING THE CAYCE ORGANIZATIONS

Five months after Edgar's death, Morton, David Kahn, and Thomas Sugrue were joined by several physicians including George Coulter, Harold Reilly, and Henry George in designing the physical readings' first research protocol. (3650-1, R8) Seven months later Hugh Lynn Cayce sent a letter to the A.R.E. membership announcing plans for indexing the readings and preparing extracts. These activities formed the agenda of an ECF meeting that took place in New York City in early 1947. Participants included Drs. Morton Singer, Harold Reilly, and Frank Dobbins, as well as David Kahn and Julia Chandler. (256-116, R16)

In the years following Edgar's death, Morton's involvement with the Work grew. In addition to hosting the weekly study group and working to make the health readings more widely available, he was involved in organizing lecture programs in New York City and managed the local A.R.E. finances for many years. Besides A.R.E. speakers, the famous medium, Eileen Garrett, and the noted social psychologist and psychical researcher, Dr. Gardner Murphy, spoke at these programs. Although Morton declined Hugh Lynn's September 4, 1946 request to serve as the A.R.E.'s formal Regional Representative, he stated on September 23 that he was "...very happy to assist the association whenever I can and will speak to individuals who are seeking information." Hugh Lynn replied on September 28 by stating that he would therefore continue to recommend some people to Morton because he felt that Morton was "...particularly well qualified to talk with individuals who become interested in the Association's Work."

A letter dated December 12, 1946 from Morton shows he also had a warm relationship with Hugh Lynn: "I am not going to try to write here all the nice things I have been thinking about you

¹Charles Thomas Cayce and Jeannette M. Thomas, *The Work of Edgar Cayce as Seen Through his Letters*. (Virginia Beach, Virginia: A.R.E. Press, 2000), pages 302-304.

since your talk before our meeting and then again the swell impression you left with me after our chat at my office. All is well and you can count on our support..." On June 12, 1947, Hugh Lynn wrote to Morton stating that the "...Association Executive Committee has instructed me to write you and request permission to present your name for election as a member of the Board of Trustees...This action...came as a result of you having been nominated by five or more active members." Morton's response on June 24, 1947 expressed concern about how much time away from New York would be required and he asked that Hugh Lynn call him collect. We have no record of this call but the results are clear—Morton served on the A.R.E. Board of Trustees!

Since Hugh Lynn also had a key incarnation in Egypt with Ra Ta, it is likely that he and Morton also knew each other in that lifetime. At Hugh Lynn's suggestion, the New York study group opened their March 11, 1947 meeting to people whose readings had given them a past-life in prehistoric Egypt. In a subsequent report to headquarters, Morton called this "...one of our most interesting meetings..."

The August 26, 1948 issue of A.R.E.'s *Association News*, written by Hugh Lynn, introduced Morton to the national membership and summarized his contributions as follows:

1. Edgar Cayce's letters to him reflect a warm personal friendship,
2. Dr. Singer obtained good results from his readings,
3. He has spent considerable time interesting friends in the work and helping them with understanding and using their readings,
4. As a member of a study group, Dr. Singer has taken time to examine many different aspects of the information, and
5. His interest and support have been constant since his visit to Virginia Beach in 1942.

Gladys Davis noted on May 29, 1951 that Morton had remained active and helpful in A.R.E. work. (2772-4, R8) However, we know very little about Morton's involvement with the Cayce organizations from 1951 until his untimely death in 1957 at the age of 52. What we have been able to elicit from his correspondence and in talking to his family is the growing stress in his life and his struggle to maintain balance. A June 15, 1945 letter that Morton wrote to the A.R.E. captures his quandary. He expresses regret that he cannot attend the 14th Annual Congress and the meeting of the Advisory Research Board and explains that:

...it is physically impossible for me to put off my work as extra pressure of services for children going to camp and adults leaving for summer vacations have crowded my appointments so, that it would be a sad neglect of duty at this time. However, I feel bad at not being able to help you further the cause and crying need for the information that is lying dormant in the readings...

As we saw, Morton declined Hugh Lynn's invitation to become a Regional Representative because he "...would not be able to do the job justice in an official capacity." Although Hugh

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Lynn convinced Morton to serve on the A.R.E. Board in June of 1947, records show that he was unable to attend meetings in Virginia Beach and voted by proxy from June 1948 through the rest of his term which ended in June 1951. A November 7, 1948 letter from Sylvia informed Hugh Lynn that her father was critically ill and that she was unable to help with the New York A.R.E. lecture program. Morton's note on December 2, 1948, also tells Hugh Lynn that Sylvia's father had another heart attack and they had "...been leading a hectic life." Finally in a May 2, 1949, letter Morton asks that Hugh Lynn "...not put my name up for re-election in June because I believe a more active and deserving person should fill the job - Shane Miller for instance." There is no correspondence to confirm this, but it appears that Hugh Lynn again prevailed on Morton to continue his term. However, a May 15, 1951 letter from Morton to the A.R.E. Membership Secretary noted his embarrassment at his having failed to renew his past-due membership.

Morton's last letter to Hugh Lynn is dated May 29, 1951 and says that he would "...like to step aside and resign my trusteeship in favor of Shane." Ever persistent, Hugh Lynn replied on June 14 that "[w]e are hoping to add a good trustee in the New York area rather than add one and lose one." Morton renewed his membership on July 18, 1952 but there is nothing more until a note that Morton died on May 22, 1957. It is very probable that given the stress in his life, he did not continue with his therapies, which allowed his health to severely decline. Nonetheless, in discovering his long-term enthusiasm and support for the Cayce work, Morton clearly emerged as the central figure in our family readings project. We would have loved to have known him.

JAFFIN/SINGER FAMILY MEMBERS

HOW THESE READINGS WERE IDENTIFIED

The Author's Preface describes how we initially identified 16 family readings in 1979, and four more readings for two additional relatives, bringing the family readings total to 20. Searches in the ECF archives did not identify any additional family readings.

READING TYPES AND PERSONAL RELATIONSHIPS

Table 4 presents these 20 family readings by reading number, which is the order in which they are discussed. Figure 1 presents family relationships. Table 5 presents annotated family past-life associations. As the Singer readings occurred first, the reading summaries, updates, and analyses for the 11 Singer readings precede those for the nine Jaffin readings.

Table 4: Jaffin/Singer Readings Chronology		
Number	Date	Type
2771-1	1942-06-27	Life
2771-2	1943-04-10	Physical
2772-1	1942-06-27	Life
2772-2	1942-07-06	Physical
2772-3	1942-08-07	Physical
2772-4	1943-02-08	Physical
2772-5	1943-03-03	Check Life
2779-1	1942-07-07	Life
2779-2	1943-03-13	Check Life
2779-3	1943 03-17	Check Life
2792-1	1942-07-31	Physical
2792-2	1942-11-20	Physical
2792-3	1943-02-25	Life
2902-1	1943-02-07	Life
2905-1	1943-02-13	Physical
2905-2	1943-05-08	Physical
2905-3	1943-09-17	Life
2936-1	1943-03-12	Physical
2936-2	1943-04-08	Life
3659-1	1944-02-15	Life

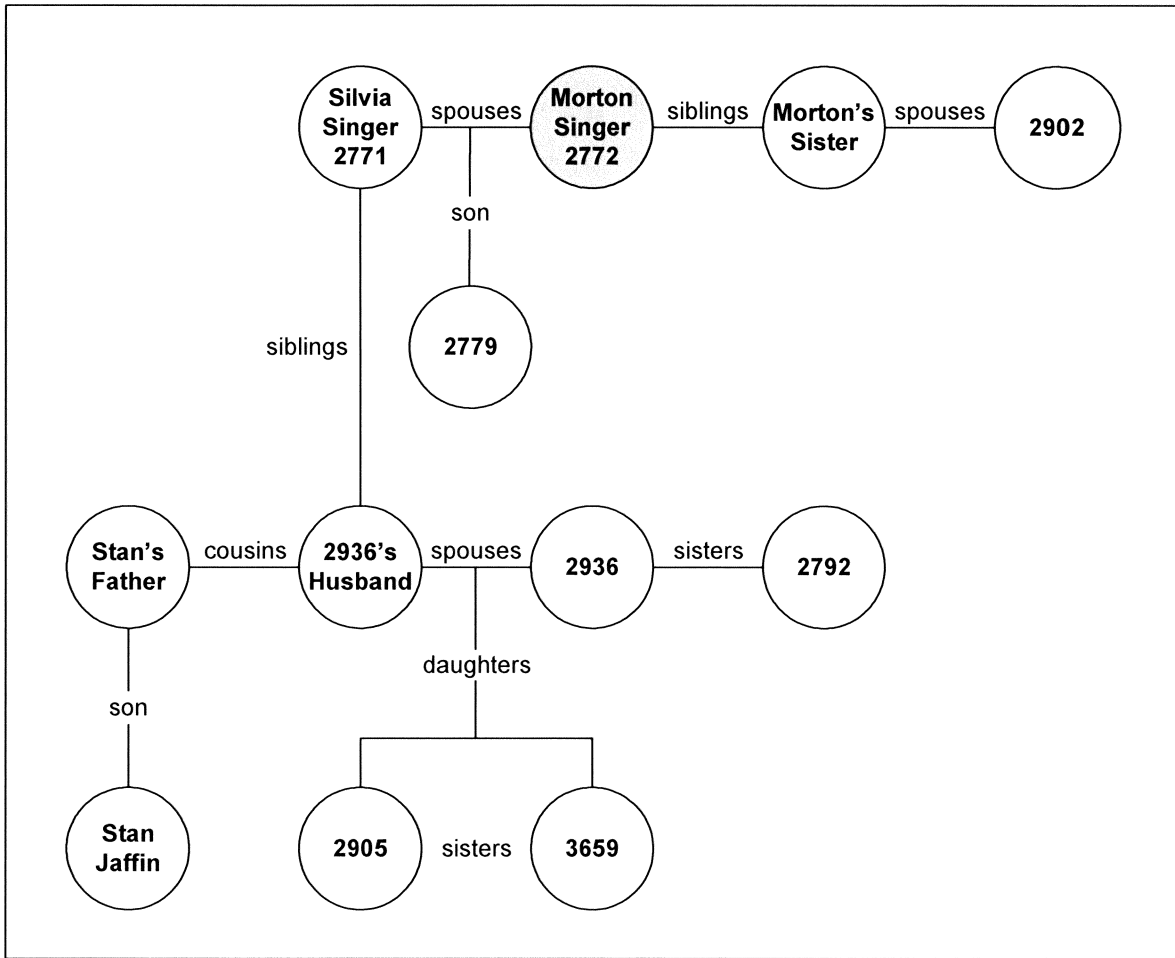


Figure 1: Jaffin/Singer Relationships With Reading Numbers

Jaffin Family Readings Research Project

Reading Number	Atlantis	Egypt	Exodus/ Promised Land	Greece	Rome	France	Colonial America
2771	X	X	X	X			X
2772		1	X		X		2
2779		X	X	X			X
2902	X	3	X		X		X
2792		X	4				X
2936		X	5			X	
2905	X	6	7			X	
3659	X		X			X	X

Key:

X - Past life in this area.

1 - Nubian, not native Egyptian.

2 - Born in Denmark but emigrated to Colonial America at age 19.

3 - An Atlantean who emigrated to Egypt.

4 - Roman but born in the Promised Land.

5 - Prepared for the Exodus but did not take part.

6 - Emigrated from Atlantis to Spain and then to Egypt.

7 - She had two lives in the Promised Land: One after the Exodus and the other after the Babylonian captivity.

Notes:

2792 - In a life before her Promised Land incarnation, she was born in the Norse land and journeyed to the land of the Huns (Germany and Austria).

2905 - Lived in America during the Civil War.

2936 - Between her French and Egyptian lives, she had a life in the Holy Land at the time of the Master. She is of French descent in this lifetime as are her daughters, 2905 and 3659.

SINGER READINGS SUMMARIES AND ANALYSES

These readings were given for Morton, Sylvia, their son, and Morton's sister's husband. The Singers got to Cayce just in time. Their initial readings were given shortly before *There Is A River* was published and Cayce was deluged with requests.

In seeking to understand Morton Singer's sustained multilevel commitment to and involvement in Cayce's work, we find it very significant that Morton and Sylvia made the long journey to Virginia Beach in 1942 to be present for their first readings. We surmise that this effort reflected what must have been their deep concern for the health and future well being of their son. Despite David Kahn's persuasiveness, they wanted to meet Edgar in person and witness this remarkable and unique work for themselves. Obviously, both Morton and Sylvia were convinced of their readings' value and veracity since they obtained a reading for their son just 10 days later. That reading's amazing and immediate cure for the boy's long-standing and seemingly incurable bed wetting problem seems to have made them into grateful believers.

2771 (Sylvia Singer)

"The entity was then close to Joshua, for she was a companion of one of those leaders, - Eleazer. And the entity brought much in the interpreting to the young...Then the entity was a student of the law, - not merely of the letter but the interpreting of the spirit of the law also..." (2771-1)

Readings

2771-1 (Life, June 27, 1942)

Sylvia, a 32-year old married woman, was present for her first reading. Cayce said that she was an Atlantean who "...has entered the earth in those periods when there is a great change beginning." He continued by say that she would "...influence a great many individuals..." and "...whether this influence is for good or bad...depends upon choices of those tenets and ideals the entity chooses." In her thirties, Sylvia went to law school and eventually became a family court judge in her forties. Family members told us that she was devoted to helping juvenile offenders.

The reading stated that astrologically, she was influenced by Mercury, Jupiter, Uranus, and Venus. We can see these influences in her life. Mercury gifted her as "...a high-minded individual...one well given to reason..." As an attorney and a judge, Cayce's Mercury mental attributes fit very nicely. His description of her as an Uranian and an Atlantean, "...naturally a leader, a teacher, an interpreter for the many who are not gifted...in the ways of reasoning..." fits with both her profession and with her key past life during the Exodus. The influence of "universal consciousness" from Jupiter contributed to her open mindedness toward the Cayce work. Very interestingly, Cayce described Venus's influence on her as sometimes "rather severe" and at other times capable of affection even towards those who had hurt her. Several family members spoke of Sylvia as a very strong personality whose actions could sometimes be somewhat harsh. In contrast, her devotion to helping juvenile offenders shows her other, more

sympathetic side.

The reading gave Sylvia five previous incarnations:

1. Her most recent past life was in America as a teacher in the establishing of schools whose “PRACTICAL” tenets helped different groups of people get along. In this incarnation, “...the entity gained...developed and advanced, - aiding others.” The reading ended its discussion of her previous life with this beautiful summation:

Thus the abilities as an organizer, as a teacher, as one who keeps peace. First, as the entity has learned, it must be within self before it may even be proclaimed or advanced in the home, or in the community, state, nation, or in the world. It is as the knowledge of God, - knowable first within self, put in practice by its practical application in the daily living, in the thoughts expressed, in the manner of activity with others.

We never met Sylvia. However in contrast to Cayce’s summation, several relatives told us they often found her to be a difficult person. Nonetheless, in a later letter to Morton (January 27, 1943), after Edgar had seen the Singers in New York, he wrote:

Was certainly nice to see and talk with you good folks again am sure you know it, and maybe you won’t mind another man telling you so, but it is a real joy to meet Mrs. Singer she is one of the loveliest persons have ever known and you are most fortunate I am sure.

2. Before that incarnation, she had been “...in the Grecian land during those periods of the associations with the Romans, that made for the seeking of the ability to express in the interpreting of poems, of stories...” She had served as an interpreter, an aid, and a teacher to male characters. In this experience, she lost and gained. There were disappointments and discouragements that aroused carnal emotions causing her to lose sight of her spiritual ideal.

Morton’s life reading confirmed that they had been married in this lifetime where he had gained and she had both gained and lost. He was Roman and she was Greek. Synchronistically, she was a Charioteer in the Greek Games when she attended Barnard College in New York City; this is an honorary position in an annually-held prestigious school event.

3. Previously, she had a high lifetime in the Promised Land when it was being settled by the Hebrews. She was a companion to Eleazar, who began to administer the teachings of Joshua and Moses. As such, she was close to Joshua. Her reading states that she “...brought much in the interpreting to the young, as well as to those who were being chosen as the companions for the various leaders in that period of experience of the great and mighty peoples. The entity was a student of the law, - not merely of the letter but the interpreting of the spirit of the law...Throughout that experience the entity gained.” [Note: Eleazar was Aaron’s son who became high priest when Aaron died. Eleazar helped Joshua divide the land of Israel among the tribes of Israel, and is regarded as the ancestor of most priests.]²

²Joan Comay and Harold Brownrigg, *Who’s Who in the Bible*. (New York: Bonanza Books, 1980), page 107.

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4. Before that, she “...was in the Egyptian land, during those periods of reconstruction when there were the attempts for the spreading of the teachings of the Priest...the entity was chosen as an emissary...” It seems likely that being chosen as an emissary had karmic repercussions. We will see that her son, 2779, was chosen as Ra Ta’s successor but did not execute his duties well in that he failed to keep in close enough contact with emissaries to other lands.
5. Lastly, she had been in the Atlantean land as a priestess of the Children of the law of One. Rather enigmatically, the reading continued by saying that she was a part “...of those activities that had to do with the interpreting of the actions which brought more and more that purpose from which there arose the needs for the entering of the perfect man into the earth as a man.” This last phrase is, of course, a reference to the Master Soul.

Cayce’s final comments before taking questions summed up her present life abilities:

As a teacher, as an instructor, as a director of groups, or masses that search for peace among all peoples, may the entity find the greater outlet for its abilities in this experience.

From our perspective, this conveys a promising potential but leads us to a mixed summation. Various relatives described Sylvia as “dynamic, imposing, aggressive, tough, off-putting, and not likeable with a strong personality and intellect.” Sylvia seems to have focused on her work as a juvenile judge and made considerable contributions to helping young people, including supporting legislation to help juvenile offenders. One family member spoke to us about Sylvia’s compassion for young delinquents. Apparently, however, she suffered a setback and public humiliation regarding a ruling she had made where one or more children died in foster care.

Ironically, more than one person said that Sylvia had been unkind to children in the family. A relative shared the opinion that she was “not there for her children” and did not help her daughter (no readings) with her marriage problems but told her, “You made your bed; lie in it.” It appears that Sylvia may have been more successful in working with groups of strangers than she was in working with some of the members of her own family. We will see that her husband asked about his unhappiness in his second reading.

Sylvia asked several questions pertaining to which social action groups she should work with which show her high social consciousness and concerns. For example:

(Q) I am now working with the interfaith council of the American Jewish Congress. How can I most effectively serve in the movement to abolish discrimination against Jews and Negroes?

(A) Live it! Talk it! Be it! These are the only manners in which such tenets, such truths, grow to the consciousness of others. These are thy principles. Live them in thine own experience. Know, - as has been indicated, - He will lead the way.

She also asked questions about her health and her children. Cayce’s source responded with beauty and wisdom:

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(Q) Is the work which I am desirous of doing interfering with my health?

(A) It'll make your health better if you keep it in the right principle and know it's one!

(Q) Is the work interfering with my children?

(A) Make thy children a part of same, or it would interfere. Do not let it be a separate thing, but as a whole of thy work - for thy Lord STILL is ONE!

Immediately following this reading Gladys Davis noted that Sylvia made the following remarks: "Perfectly wonderful! You are all that Lucille Kahn and David Kahn told us, and more. This explains so many things to me." (R1)

In a letter dated July 3, 1942, Sylvia wrote: "We are praying so hard that you can help our son (2779). We send love to you all, and want you to know how much we hope to be 'one of the family.'" (R3)

2771-2 (Physical, April 10, 1943)

On March 17, 1943, Morton submitted 12 questions for Sylvia's physical reading. He noted that she would at Columbia Law School in New York City at the time of her reading. On March 22, 1943, the reading was attempted but was not successful. Gladys noted that Cayce said: "Yes - As we find, there is not sufficient concentration here. We are through for the present." (B3)

On Sunday, March 28, 1943, Sylvia wrote the following to Edgar.

Dear Mr. Cayce,

I'm very sorry that you had such a difficult time with me last Monday, but I'm afraid I had myself to blame to a great degree. I did stay at the Law School, but I was very restless as Doctor Singer had gone to the Procurement & Assignment office for a physical, having been called by the army a few days before. I hope with all my heart that they will not take him as I don't believe his leg [phlebitis] will stand the strain, but he told them nothing, for he would not have it appear that he was not willing to do his duty.

Any Monday, Tuesday, Wednesday afternoon will be alright for me. Saturday afternoon is best however, for I can relax at home.

I hope Mrs. Cayce is well, and Hugh Lynn and his lovely family. We think of you all often - and remember Gladys with such deep affection.

[2779] and Doctor Singer join me in sending love to you all. (B4)

On March 31, Edgar wrote to Sylvia expressing his feelings about this:

Am very sorry that got all mixed up and failed to get your reading-for really had thought now here will be an extra good reading, for feel so strongly about you, so was really disappointed when woke and found had said can't get you.

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Her physical reading was given on April 10 and discussed ankle and knee damage from a recent fall. Warm Glyco-Thymoline packs followed by massaging the areas gently with table salt saturated with Pure Apple Vinegar were recommended. Cayce went on to say that her acidity was taxing her liver, heart, and lungs, disturbing her circulation and eliminations. This in turn caused a nervous strain which manifested in soreness in the mouth and gums, eye pain, and fatigue. Osteopathic adjustments for other side effects, including headaches, from the fall were suggested. A tendency toward hemorrhoids was noted with recommendations.

She asked several physical health-related questions and Cayce said the recommended protocol would alleviate the conditions. Since Sylvia was attending law school by this time, she asked how she could improve her powers of concentration. Again Cayce replied that the recommendations would help this issue. Her question about securing better emotional stability was answered: "This is of the mental self, that - with the correction of the nerve pressures - may be controlled within self."

Gladys made the following note to Sylvia's file on April 10: "She was attending law school, to prepare herself to better help the underprivileged." (R4)

On April 22, 1943, Sylvia again wrote to Edgar noting the precognition of her health reading:

Dear Friend,

Just a line to tell you how pleased I was with my reading. It was just perfect. The doctor had thought there was a fracture on the metatarsal arch, where I had one before. After my reading I called and asked him if the mark in the picture could be anything else and he said it might possibly be the scar tissue left from the old break - and it must be that, for I'm able to walk now without crutches.

And last week I had the first hemorrhage during a menstrual period that I've had in two years - just as the reading predicated - but I wasn't nearly as alarmed as I might have been.

I expect to see Dr. Coulter next week, but the reading doesn't say how many treatments I will require, and I'd like to know, for he's quite expensive, and perhaps would make a more reasonable rate for a group of treatments.

We all think of you, and speak of you often, and thank God for having brought you into our lives to help us to live better, and do better -

Our love to all -
that is Morton's, 2779's, and your sincere friends, Sylvia (R1)

Edgar replied to Sylvia on April 26, 1943:

Dear Mrs. Singer,

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Thanks very much for yours of the 22nd - am glad you were pleased with your reading and that you are getting along so nicely, have been a bit anxious to know just how you were getting along. Don't think that you will find that Dr. Coulter will run up treatments on you, and will not give you more than needed just to run up a bill on you. Six to 10 should be enough I should think - of course depends very much on how you respond to the treatments.

Thanks very much-assure I appreciate the day when you and the Dr. came in to see us, and give thanks for each of you very often.

Remember me to the Dr. and (2779), with love from all here.

Sincerely,
Edgar Cayce

On October 4, 1943, Dr. George N. Coulter sent the following report on Sylvia which confirmed Cayce's diagnoses:

The physical findings agreed with the findings of the reading. Under treatment her condition improved very much but the patient did not continue treatment until symptom free. Treatment started 4/26/43. (R2)

On April 18, 1944, Sylvia called Edgar and then wrote a lengthy letter to Edgar urgently requesting a physical reading for sick friend. She began by saying:

Dearest Mr. Cayce,

I think of you so often, and you and your dear family are always in my prayers, so of course it was a great joy to hear your voice, although my purpose lay heavily on my heart.

She describes her friend's illness in some detail and states that "Morton tried in vain to get a reading." She presses her case by saying "I know, dear Mr. Cayce that many urgent calls come to you, but I feel that God will make the opportunity for you to help this wonderful girl." She then concludes with a personal update:

My work is so time consuming now that I haven't the time to write, as I wish so often to tell you how each person we have directed to you has been benefitted. As for my work, it continues to go so well that I know it is right. Opportunities keep opening up for my pursuit of my objective. I have had flattering offers already but in fields other than those which urged this course - and I continue this way, for I am confident that at the end of this road lies some measure of service to my brothers and sisters and that this is what our Father desires me to do.

Morton is well but working too hard.

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I hope all are well - and all of us here send love to you, Mrs. Cayce and Gladys. When there's a breathing spell between this task and the next one we hope to come to see you.

May God bless you and yours.

Lovingly, Sylvia (R5)

Edgar's beautiful and final letter to Sylvia was written on April 22, 1944. It reveals a great deal about his concerns for others and his stressful circumstances at this late time in his life. It also raises some questions that cannot at this point be answered.

Dear Mrs. Singer:

I was glad to have the opportunity to speak with you the other day and to hear from you about your friend.

I am sorry indeed to know that we were not able to try to be of a help. Dr. Singer phoned me this morning that she had passed on and about the experiences he had at about that hour. It is quite interesting.

I wonder sometimes just what really is the thing I should try to do. There are so many hundreds of requests and we seem to be so far behind, that when it comes to an emergency, we seem so helpless. Just as with this. It wouldn't have been possible for us to have gotten this in before sometime next week, but we were going to do our level best.

Of course we are returning herewith the check sent us, and I am sorry not to have at least tried, but let's hope the powers that be that control man's emotions and man's hopes, will be with those who are left. We realize those who are left are much worse off than those who have gone on, if His promises are true, and we believe that they are.

Thanks a lot and do let us hear from you when you have the opportunity.

Do remember me to the Dr. and the young man, and with love from all, I remain

Sincerely,
Edgar Cayce

Sadly, after Edgar's passing, Sylvia's contact with the A.R.E. quickly declined to the point of virtually ceasing. This was despite the fact that less than two years before, a reading had rescued her son from a seemingly incurable developmental problem which could easily have led to serious emotional difficulties.

On May 12, 1945, Gladys wrote a pleading and heartbreaking letter to Sylvia urging her to speak at this the first Congress after Edgar's and Gertrude's passing:

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Dear Sylvia,

You have been on my mind a great deal lately and I've wanted to write you for quite awhile.

I know you are about the busiest person there is but often such a person is the one to ask to do one more thing. It has been impressed on me that we need you to speak at the Congress. We won't have a well-rounded program unless you do.

We'd like you to speak Friday afternoon or Sunday afternoon (June 22nd or 24th), or any other time during the week that you could be here (if other times are preferable). And after just getting out your Life Reading and going over it, I don't think there could be a better subject than: THE LORD THY GOD IS ONE. I don't know of anyone better fitted to speak on that subject, because you have made it a living thing so that it can become real to others in everyday life.

Please, Sylvia, see if you and Mort can't come down that week-end, if not possible the whole week of the Congress. It would mean so much to us right at that time, to us local members, and I think eventually to many people.

I'll be glad to make reservations for you if you'll let me know what you want and when.

Love and best wishes

Gladys

Sylvia did not reply until June 4, 1945. Her reply was lengthy and full of excuses and must have been a disappointment.

Dearest Gladys,

I have delayed answering your letter in the hope that somehow I could work it out to be present at the Conference, but it is absolutely impossible. I was particularly eager to present this year, since it was the first year without Mr. Cayce's physical presence and I felt it to be a great opportunity to demonstrate how much his work really meant - living on and taking on a greater strength than ever before. I even contemplated flying down for one day, but even that can't be.

She explained that given the wartime transportation situation, she could not get any definite date for when her children would go to camp after their school ended on June 23, which was just when Gladys wanted her. She also related that Morton was working 10 or 11 hours six days a week and was booked solid until the end of July. She expressed the hope that next year's conference could be in early July because the courts in New York closed on July 1:

However, as I say, since I felt this conference to be of such great importance I'd have come down here if not for the uncertainty about the children. Dearest Mr. Cayce and you,

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mean so much to us - have so revitalized our living - it is something we can never express in words but should love to have the opportunity to express in deeds. You know I was in such a state of confusion when you were here - worried about the bar examination and so on. I believe I told you that the very day I lunched with you a method of study worked itself out in my conversations and I pursued it and was one of 38 fortunate enough to pass. I have a job with the District Attorney's office that I was told only three months before I could never get. I'm working hard, feeling that I'm growing closer and closer to my goal of service. Health, happiness - all - have never been greater - nor the desire greater to bring it to as many people in this sick world.

So dearest Gladys - read my heart and know my regret at not being with you in the flesh. Our hearts, our spirits and our blessings are of course with you. God bless and speed our mission. (R6)

Gladys wrote a sweet reply on June 27, 1945.

Sylvia, dear:-

Matt told me on the phone yesterday that you aren't feeling well. I'm so sorry. I am taking the liberty of presenting your name to our Prayer Group, as I am sure it will help.

Thanks a million for your sweet letter sometime ago. I just wish you and Mort could have been here. It was really the best Congress we have ever had—more far-reaching. I hope things will work out so that you can be here next time and take part on the program.

My heart is so filled with love and thanksgiving for you dear ones in the New York group. I can hardly wait to see you all again.

Gladys said that she would see them when she came to New York in August.

Much love to you and Morton and the children—and here's hoping that even now you are completely well again.

Lovingly,
Gladys

From this point on there was only very limited correspondence between Sylvia and the A.R.E. leadership. Hugh Lynn wrote to her on April 9, 1946 and asked her to speak at the upcoming June 17-23 Congress on "THE ONENESS OF ALL FORCE." Clearly he was trying to keep the Singers involved:

We would like very much to have you speak on the above subject for one of our Congress meetings.

I hope that you and Dr. Singer are planning to attend for the full period. This will be an important period for the Association, a period of planning and clarifying of purposes.

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Your talk on this subject would be most helpful and fitting.

Please give this careful consideration and let me hear from you so that we can supply you with material which will be helpful.

Hugh Lynn's efforts proved unsuccessful. On April 13, 1946, Sylvia wrote a brief reply.

We were very happy to hear from you and please believe me that I was honored beyond words to have received your invitation to speak at the Congress.

However it is with deep regret that I must tell you that it will be impossible for me to come down this year.

She reiterated that the courts closed at the end of June and that she could not be gone from the office at that time. She also said that Morton was very busy with patients. She ended the letter warmly:

Our good wishes and prayers for the success of the Congress will of course be with you.

Our warmest regards to you and your family and Gladys.

Sincerely,
Sylvia

Hugh Lynn's April 17, 1946 letter said that he was sorry that the Singers could not attend Congress. He continued that: "The interest and cooperation of the New York group means a great deal to us here and I was glad to learn of the interest taken in Gina Cerminara's work."

There is an April 29, 1946 letter from Sylvia to Gina regarding a book they had discussed entitled, *A New Light on Juvenile Delinquency* by Healy and Bronner. On July 13, 1946, Gina wrote to Sylvia about her son's (2779) readings. This led to a very interesting interview that Gina did with Sylvia and Morton about their son on November 12, 1946 that is included in the 2779 section. Family members often told us that Sylvia had a stronger, more forceful personality than Morton. During Gina's interview regarding their son, Sylvia did all the talking; Morton made only one comment at the very end. There is one more letter from Gina to Sylvia dated December 7, 1946 seeking information about the results of 2779's psychological testing for use in writing up the case in *Many Mansions*. Gina also asks for information on "two criminals" for whom "Dave Kahn got readings on...in 1939." At the end of this letter, Gina made the following comment: "High Lynn tells me what a wonderful job you do of presenting the lectures; I can well imagine that you do!" Seemingly at this point, Sylvia was still involved with A.R.E. activities in New York. A June 1947 New York study group report was signed by both Sylvia and Morton. The following paragraphs convey the flavor of the group's work:

The New York Study Group has had an interesting and fruitful year. Regular weekly meetings were held from July 1946 through the current month on Tuesday evenings, except during the month of August, and except for these weeks where we met with the

larger group to attend the lectures of Tom Sugrue.

Since our group was quite small, our meetings followed no set pattern - yet each was in its own way inspirational and beneficial - whether devoted to reading the Bible, *A Search for God*, or other metaphysical readings presented at various times by different members of the group. This we know, that we who came to drink at the fountain, never failed to leave refreshed.

We meditated and prayed for the solution of each other's problems and had remarkable success in helping ourselves and the others. All who visited spoke of the atmosphere of harmony, love, and cooperation they found with us.

Thus in addition to helping make possible a book on karma, based on the Cayce readings, we helped toward the end in sponsoring the Tom Sugrue lectures.

Valuable in themselves, aside from the end product they were initially designed to serve, we gained strength and purpose from our meetings, and we hope, carried into our daily contacts the inspiration we had received, to the enrichment of others.

Next year we shall follow a new plan. New groups dedicated to various phases of metaphysical study will be undertaken by some of our members. We shall continue to meet twice monthly, once for planning and such "business," and once at a meeting led or planned by one of us who may present a guest lecturer equipped to discuss some related subject. The fourth meeting each month will be in conjunction with the lectures presented by Tom Sugrue.

We want to grow - we are eager to serve. We are grateful for the inspiration which flows to us from Virginia Beach - and for that which our very meeting together has engendered.

In a letter dated February 14, 1948 to Hugh Lynn, Morton began by saying that "Sylvia and I were very happy to be able to listen to Eileen J. Garrett on Thursday night. Her presentation was very good and we enjoyed every moment of it."

However, as we noted earlier, Sylvia wrote to Hugh Lynn on November 7, 1948 about her father's illness.

Dear Hugh Lynn,

I wish that I could say what I'd like to say - that I'd be happy to attend the meeting and honored to introduce Mrs. Gray is indeed true. However, my father has been critically ill for the past week and while our faith is strong and our hopes high, we have been warned that his condition is a precarious one. I therefore am unable to arrange to do anything which I may not be free to do at a moment's notice when others may be inconvenienced by my inability to fulfill an undertaking.

I'm sure you understand. I will make every effort to attend the meeting.

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Mort and I send our best.

Sincerely,
Sylvia

Hugh Lynn quickly replied to Sylvia on November 13, wishing the Singers the best and describing Mrs. Gray in glowing terms. As noted earlier, Morton's December 2, 1948 note told Hugh Lynn that they could not attend the lecture because Sylvia's father had another heart attack and that they had "...been leading a hectic life." Her father died in July 1950.

It appears that Sylvia's father was also a strong personality who had a powerful effect on her. He was a very wealthy real estate developer. We were told that Sylvia did not want to go to law school but her father insisted that she needed to earn money to make up for Morton's lack of money. Ironically, her father had chosen Morton for her. Relatives showed us a copy of her father's unpublished autobiography; very tellingly the first chapter is entitled, "Money." In addition, we were told that he did not treat his wife, Sylvia's mother, very well.

We found no other correspondence between Sylvia and the A.R.E. until August 11, 1957. Sadly in a postcard related to an A.R.E. mailing, Sylvia stated tersely: "Please be advised that my husband, Morton, died 5/22/57. Future mail should be addressed to Judge Sylvia Singer..." (R7)

Hugh Lynn wrote a letter of condolence to Sylvia on January 15, 1958. He said he had been out of town when Morton died and had just learned about it.

On October 11, 1958, Sylvia's brother (no readings) and his wife (2936) visited Virginia Beach and reported that: "Sylvia married again last May - is still active as a judge in the N.Y.C. courts. She married a man who has been a friend of the family for years." (R8) During their visit, 2936 and her husband mentioned that Sylvia's new stepdaughter had a severe case of multiple sclerosis. Gladys wrote to the Chairman of the Board of the National MS Society offering information from the readings to him. She sent Sylvia a copy of the letter along with a note asking her to "...put in a good word..." with the Society "...toward getting the Edgar Cayce readings evaluated in regard to this dreaded disease." Sylvia replied to Gladys on February 9, 1960 stating that her husband "...is on the Board of National Multiple Sclerosis and was one of its founders." She said she had brought the material to his attention. Sylvia closed by saying:

If we ever get to Virginia Beach we shall surely come to see you.

With every good wish, I am

Sincerely,
Sylvia

Her change in tone when corresponding with Gladys shows how far she had drifted from the Cayce work.

On February 19, 1963, Gladys followed up and sent Sylvia a copy of a Multiple Sclerosis

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abstract by Dr. Pahnke along with a personal note. Sylvia responded on official letterhead eight days later saying that her husband was “amazed” at the information. She closed by saying:

It was good to hear from you. I do think of you frequently with great warmth.

Sincerely,
Sylvia

As far as can be determined, Sylvia had no further contact with the A.R.E.

General Analysis on 2771

It is interesting to contrast Morton’s and Sylvia’s relationship with the Cayce work. When we looked at their ECF archival correspondence files, Morton’s was surprisingly large. In contrast, Sylvia’s was rather sparse. However, in the very beginning, it was Sylvia who took the initiative. On June 18, 1942, she wrote the first letter to “Dr. Cayce” requesting not only a reading but an opportunity to come and meet him. She also had the first family reading. Pragmatically, it occurred to Ann, who sometimes assists her daughter with her grandchildren’s laundry, that Sylvia was at that time home every day with a very physical manifestation of her 11-year old son’s heartbreaking problem—soiled laundry! In contrasting Sylvia and Morton personally, most family members we spoke to agreed that Sylvia was definitely the stronger personality.

Update

Sylvia was very successful in her profession. She graduated from the Columbia School of Law in 1945 and then became an Assistant District Attorney. Much of her work was concerned with young offenders and teenaged drug addicts. Ten years later she was appointed to the bench as a family court judge and served until her retirement in 1971. Sylvia and her second husband moved to Arizona in the middle 1970s for health reasons. She died of complications from emphysema and several strokes in 1986.

2772 (Morton Singer)

“Happiness is a state of mind attained by giving same to others.” (2772-2)

2772-1 (Life - June 27, 1942)

Between June 1942 and March 1943, two life readings and three physical readings were given for this 37-year old dentist, who was present in Virginia Beach for his first reading. Cayce began by observing that “...this entity has entered into material activities through these periods of changes being wrought in thought and concept of man’s relationship to man throughout the world...” Cayce described him as a “nature lover” which was affirmed by many family members. Several told us about his love of the outdoors and, like Edgar, he especially loved fishing. He even ran a club centered on outdoor activities which was called the 50 Hunt Club because it had 50 members.

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Cayce also stated in the early portion of this Jewish man's first reading that "...he acquaints himself with interests outside of his own affiliations." On June 9, 1947 Morton ordered copy of the A.R.E. publication entitled, *What I Believe* for \$1. He later ordered a copy of *Essentials of the Great Religions* and helped to organize a public lecture on this topic as well as one on "The Real Meaning of Christmas." He hosted a study group which studied both the Bible and the Search for God readings. The astrological aspects which Cayce gave him may have contributed to his open mindedness. The reading said that the influence of Venus gave him "...the love of those things that make for the unifying of activities;" this may have helped him view philosophic issues from a larger perspective. The influence of Jupiter which brings "...the universal urges..." may have also contributed to his broad mindedness. Mercury brought him the intelligence or "...high mental forces" for these studies.

An interesting indicator of Morton's open mindedness and deep interest in the readings can be seen in some correspondence that he exchanged with the owner of a company located in Colorado which dealt in gems. The gem dealer had compiled readings extracts relevant to gems. In a letter dated October 31, 1946, Morton stated the following: "As a member of the Association I am interested in any and all information. I am a dentist and some day hope to get the extracts pertaining to dentistry..."

Another important astrological influence was that of Neptune leading to "...interests in things IN water, [and] things that come from over water..." This relates to several issues found throughout his readings. We will see this later in the first question he asks Cayce which is about conflicts related to his work. Neptune's influence also ties directly into his most recent past life as a fur trader which is discussed below. His attraction to water in this life doubtlessly sprung from this experience and also tied into his love of the outdoors.

Although 2772-1 was a life reading, Cayce quickly warned of Morton's many tendencies toward serious physical problems. He was also told that he "...should take care [of]...those things... that have to do with the heart, and the liver and kidney circulation, and beware of those tendencies towards too much sugar in the body-forces." The Jerusalem artichoke was strongly recommended. Cayce stressed, "Don't neglect this!" At the end of this report we will detail how that recommendation has also helped Ann.

Cayce gave Morton four prior material sojourns:

1. His most recent past life was in colonial America as a fur trader in the present New York City/New Jersey area. He provided water-borne transportation to others during the Dutch-English transition. In that life, he gained materially, mentally, and spiritually. This incarnation was so interesting to him that his fifth and final reading was a check life reading about this incarnation. He reincarnated back into the same geographic area in his present life and retained his love of water and fishing.
2. Before that he was a Roman "...when there were the greater relationships with the Grecians..." as the Romans sought to coordinate development of the body with the Grecian games. This again involved an interest in the outdoors. Here he grew not only in the physical, but in mental and spiritual development as well. Cayce told him that he had

attempted to apply those principles in that life.

3. Before that lifetime, he left Egypt during the Exodus but did not reach the Promised Land. He was of the tribe of Aaron or Levi but was not active in the temple, rather "...more as those that cared for the temple activity." He was acquainted with guidance given by Moses, Joshua, and Aaron. Cayce told him to "[K]eep the faith..." and that he could well apply the tenets of the lawgiver in this life. Significantly Cayce also clarified for him the "full meaning of Israel" as "ALL who seek...not those of the children of Abraham alone..." This central concept of the readings feeds directly into Morton's receptivity to different religious ideas and to his deep involvement in the Cayce Work.
4. Before that, he was a Nubian who accompanied Ra Ta on his return to Egypt from exile. His willingness to leave his homeland bespeaks a very deep attraction to Ra Ta. In Egypt he aided in establishing schools for vocational guidance. His particular interest pertained to "body preparation" where he aided in the service in the Temple of Sacrifice. Cayce stated that this experience was preparation for his present career as a dentist.

Morton asked Cayce 11 questions at the end of his first reading. First he asked why, although he liked his work, he did not get "...full satisfaction and adequate financial compensation." Cayce answered that the problem was that he was divided about what he would "LIKE" to do. Further, while a career pertaining to the water would give greater financial gain, as a dentist being able and willing to give advice and counsel to individuals could bring greater spiritual advancement. We can see that he did this since he recommended 10 of his patients and friends for Cayce readings. Cayce further advised that it would be "excellent" if he specialized in Riggs disease (periodontics) and again reminded him to eat Jerusalem artichokes. When he asked how he could best serve his country, Cayce told him that whatever he did he should remain near water. Presumably this was related to Neptune's influence. Regarding past associations with his present family, as a Roman he had been married to his present wife, Sylvia, who had been Greek; they were also acquainted in Palestine and Egypt. He was associated with his son (2779) in the Roman lifetime, which led to the need for aiding in developing his son's "PHYSICAL body." It was, of course, his son's fascinating and miraculous reading that changed the family's life. Morton had been with his two daughters (no readings) in Egypt. His deceased father, who often appeared to him in dreams, was a guide and guard.

Gladys Davis noted that immediately after his first reading while he was still in Virginia. Beach, Morton reported, "Every word of it so true! Perfectly remarkable, - the physical angle, for instance. I do have a circulatory disturbance - phlebitis." He continued to speak about his professional and financial concerns:

About the waterways investment, I do have an opportunity often to invest in such, - a few months ago I had a chance to invest in the St. Lawrence project, but didn't - perhaps I can still do it. My money has never come from my profession as a dentist, yet it does give me an opportunity to be of help to a great many people. I'm always making contacts for other people so that they get into the right work or make money.

2772-2 (Physical - July 6, 1942)

On July 3, 1942, he wrote to Gladys with a series of questions for his first physical reading scheduled for July 6. He also enclosed a picture of his son, (2779), who was scheduled for a life reading on July 7. This letter said:

I am eagerly looking forward to this reading of mine and like a kid I cannot await its return. I am therefore enclosing postage to cover special delivery in order to assure its hasty return.

Mrs. Singer and I have had great joy from our readings and will see Julia Chandler and David Kahn on Saturday night and give them an opportunity to get acquainted with us, past, present and future. Mrs. Singer and I will long remember the pleasant days we spent with the "Cayce Family" and look forward to when we can again be with you.

This physical reading began with a warning that picked up on some points which were made in his life reading. He was told that an old minor injury to a portion of the cerebrospinal system had formed a lesion and had "...deflected the impulse of nerve energy to the liver AND its relationship to the activity of the pancreas." One family member recalled that Morton's strained vertebrae resulted from an automobile accident. This was the underlying cause of some present physical problems which could become worse. It caused poor eliminations which produced poisons that caused him to tire easily and allowed him to become "pessimistic" and "discouraged." Again Cayce warned of "...the tendency towards a thrombose condition, which might become serious."

In fact, this warning was tragically precognitive. Morton's son told us that the cause of his father's death was clots from the phlebitis reaching his kidneys. His surviving daughter (no readings) said that her father died of nephritis. Kidney problems can also be caused by diabetes and Cayce's urgings about the Jerusalem artichoke was aimed at preventing this disease. Further this second reading specifically mentioned an interference with the pancreas. Tragically, Morton was only 52 when he died in 1957. The phlebitis may well have been aggravated by the years of standing on his feet as a dentist. Interestingly, there is data suggesting that dentists tend to have shorter life expectancies. This may be due to the fact that people generally are not happy when being worked on by a dentist.

Morton's brother-in-law remembered accompanying him to a store specified by Cayce to buy Jerusalem artichokes. The store owner claimed that he had no Jerusalem artichokes but Cayce stated that they were in a barrel in the basement where they were eventually located. This family member also stated that Morton benefitted by eating them which led to a marked improvement in his condition.

These warnings were followed by another: "This tendency also to increase sugar in the system necessitates great precautions as to the diet..." The reading also gave him encouragement: "These...are not as conditions that may not be relieved..." The reading tied all this together by explaining the this body could "sometimes [become] supersensitive to outside influences" and "to certain characters of foods." Cayce also stated that "the feet and limbs become draggy."

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A full regimen of colonics, sweats, and spinal adjustments were prescribed. Dr. Harold J. Reilly was recommended. Exercise and dietary precautions were also recommended.

His very first health question to Cayce concerned his headaches. Morton's son (2779) told us that the readings helped cure his father's migraines. Morton's brother-in-law also reported that Morton constantly suffered from migraine headaches. In his nine questions to Cayce, he twice asked about discomfort in his right leg. He also asked about his tobacco use and was told that when there are excess poisons they will be adversely affected by tobacco. However if used in moderation, tobacco is not harmful provided that precautions are taken to remove the sources of his disturbances. Alarmed as a dentist, Morton said that his teeth were getting loose and Cayce recommended Ipsab. He also asked specifically if his heart was in good condition and was told that he could have a problem unless he removed the underlying cause. His final question and Cayce's beautiful response spoke volumes.

(Q) How can I achieve greater peace of mind? I just don't seem to be able to be happy. How can I achieve greater happiness?

(A) ...first correct the physical forces. Then let the mental attitude be kept in that way of expectancy, in the ability to help others. Happiness is a state of mind attained by giving same to others.

2772-3 (Physical - August 7, 1942)

Morton submitted 14 questions for his third reading. Highlights of the reading include Cayce's observation that not only had Morton's diet improved since the last reading, his general physical condition had also "...shown quite an improvement." He asked two questions about the problems with his legs and Cayce warned him not to try to eliminate prominent veins by injection or surgery.

In a letter to Edgar, dated September 25, 1942, he reported the following:

I have been following the suggestions as given in the readings and can honestly say that I feel better than at any time in the past two years. Soon I will be starting my treatments at Reilly's again because I do not wish to lose any of the benefits derived from the first series of treatments...Please be assured that you have been of great service to me, and I am recommending some of my friends so that you can help them too.

He even asked if Cayce could tell him and David Kahn why a tree in front of a mutual friend's house was dying.

Morton had also requested a reading which did not come through that was to be given while he was on vacation and reported that "[t]he day you could not find me I was at Lake Dunmore, Vermont, and was quietly sitting in a boat trying to commune with you."

Edgar shared these thoughts in a response dated September 29, 1942:

Thanks for yours of the 25th - am glad for you to know that you are feeling much better

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- after following the suggestion given in your reading - that is what counts, but all the Praise is to HIM, and not to me, just hope you will continue in the good way and will be able to give better service to others for same.

Have never undertaken any thing of the kind as you and David Kahn suggest that is regards a tree, would be of interest no doubt - do not know how such a question could be put - some such things have been given voluntarily but when such were attempted often of some what a similar nature - there would little if any satisfactory answer.

Do not know how or why could not locate you the day you were at the Lake fishing - possibly was not definite enough, yet have had experience when there was not near as definite a location given - in fact have taken people up while on trains or motor cars, - but there is much more than we do not understand about the phenomena, that we even fell [feel] we partially do understand.

Thank you very much - to be of service and help - is my purpose if I know myself at all.

2772-4 (Physical - February 8, 1943)

Morton submitted 18 questions for this reading. Three of those were about food allergies. Cayce told him that he was not allergic to the foods but rather he was allergic to the food combinations he was eating. Although he was attracted to being near water, he asked about his fear of it. The reading said it was a subconscious problem from childhood. Cayce did not say if this fear was related to his last lifetime in which he made his living on the water. The final question, also related to water, concerned reapplying for Navy enlistment or continuing to practice dentistry. As with business questions he asked, Cayce said the choice was up to him according to his ideals. The final line in this reading is beautiful: "He...that stays and waits may also serve."

Between July 6, 1942 and February 8, 1943, Morton had three physical readings. Some obvious patterns emerged. As we have seen, even before he requested a physical reading, Cayce warned of important health concerns early in his first reading, which was a life reading. He was warned about his heart, liver, and kidney circulation as well as high sugar. This Morton immediately recognized as correct and admitted that he had "a circulatory disturbance - phlebitis." Cayce twice emphasized that he should take Jerusalem artichokes. Even when he asked a work-related question in his first reading, Cayce told him "...don't forget to eat the Jerusalem artichoke ...and you'll keep that weight as well as that sugar, and the heart and liver circulation in better shape."

In his second reading (which was his first physical reading) Cayce gave an in-depth analysis of Morton's physical condition. The warning about a structural disturbance, with which Cayce began this reading, referred to an old, minor injury to his cerebrospinal system. Cayce continued by discussing how this had led to a spinal subluxation which was impacting his pancreas and disturbing his metabolism and adversely affecting his circulation. This in turn caused poor eliminations that caused him to tire and become discouraged. Then Cayce even warned of a potentially serious "thrombose condition" which is what caused his death 14 years later! Very importantly, at this point, Edgar told him that these unhealthy "tendencies" could be removed and gave a lengthy description of how to go about this. Given that he was a nature lover, Cayce

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advised him to spend time out in the open as part of his cure. Morton asked a wide variety of questions related to his health at the end of this reading. However, Cayce kept returning to his deeper view of root causes and future prevention. "Let's remove the causes and let's don't have them recur!"

In his second health reading, Morton continued asking questions about health concerns that were symptoms of the deeper problems. Cayce concluded this reading by saying that "...we would repeat the suggested treatments" and continued by offering encouragement: "And we should find the body then in very good condition - unless there are other conditions arising not indicated in the present. Do that."

Very humanly, he continued asking questions about distressing symptoms in his third and final physical reading and Edgar continued to point to the deeper causes and said, "If the suggested treatments are kept up occasionally, for the creating of a normal balance..." various problems would disappear. It appears, as is so often the case, that despite his being a medical professional, he did not fully appreciate the deeper causes or the rationale of the therapies.

2772-5 (Check Life - March 3, 1943)

In his fifth and final reading, Morton asked for a biographical account of his most recent past life. He had been born in Denmark and came to the New Jersey/New York area at age 19 around 1664 as the English were taking over from the Dutch. He was a fur trader with a dispersed clientele whom he serviced via the waterways. His present interest in water and boating came from that lifetime in which he died at age 68 near Rahway, NJ. In his present life he had been born in nearby Jersey City.

In answering his questions, Cayce told him that he had several wives in that lifetime and that some of his past female companions are now associates in his office. When asked about becoming more active in running or owning a camp for boys and girls, the reading said that such interests would be well for him and his offspring, but that it should be done for the good that could be done for young people and for the love of it. He was again urged to specialize in Riggs disease. When he inquired about personal relationships, some, including members of his staff, were from this past life.

In a letter written on March 9, 1943, Morton reported the following to Edgar:

The information in the recent check life reading referring to a particular period was very enlightening and interesting, because I found two men with whom I was then associated are two of my very best friends today.

It was also a surprise to learn that the girl who is my secretary and the girl who is my hygienist were associated with me at that time. I hope the information obtained will be of benefit to me in improving my relationship with individuals and aid in my progress.

His son (2779) reported that Morton never bought a camp although he helped a cousin buy one on Lake Dunmore.

Additional Readings Requested by 2772

Although David Kahn reported in a letter written on June 22, 1944 that his friend Morton "...who suffered with headaches for so many years is in perfect health," this was not really the case. Both Morton's enthusiasm for the Cayce readings and his ongoing concerns about his health can be seen in a letter he wrote to Edgar dated July 3, 1944 in which he continued to ask questions about his health.

I was very happy to talk to you today. Knowing how busy you are I hesitated for a long time before calling you. But having faith in the "readings" because of the great relief and assistance received in the past, I am therefore once again calling on you for aid.

Enclosed on a separate sheet are some questions I would like answered. If it is possible to get me a reading at some odd moment due to a cancellation or some ones short reading - I will be forever grateful.

He submitted questions for a sixth reading which was scheduled for August 15, 1944. Morton was so eager to get this reading, which contained additional health questions about pains in his calves and thighs, that on August 10, he requested that it be sent to him special delivery. Unfortunately, Gladys wrote him the day of the reading to say that "[i]t is with regret that I must tell you that we were not able to get your reading today. Mr. Cayce has been working under such a strain that he was finally forced to take an extended rest." On August 23, 1944, Morton responded by writing to Gladys and said:

I spoke with Mr. Cayce on the telephone and learned with regret that my appointment had been canceled. During the hour reserved for my reading, I had a feeling all was not well. I am very sorry Mr. Cayce is not well and hope for his sake that good health is restored to him quickly. I, too, have not been feeling well for some time and therefore have been anxious to have a reading.

The letter went on to request one at first opportunity. Sadly, this never occurred.

General Analysis on 2772

Because of his many years of involvement in and service to Cayce's work, more supporting correspondence and other written documentation exists for Morton than for any other member of this Project. His ECF file was voluminous; Ann spent three hours photocopying his correspondence. His involvement in the Work also reflects the readings' stated progression of proceeding from individuals (his own readings and those of his immediate family), to groups (other family members, friends, and business associates), and then to the masses (his involvement with ECF and medical research into the readings, and his involvement with indexing the readings). (254-14)

In looking at Morton's two life readings, one pattern that emerges is that three and possibly all four of his previous incarnations were during times of turmoil and transition that involved leaving his native land each time:

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1. He left his native Nubia to return to Egypt with Ra Ta from the latter's exile.
2. In his next incarnation, this soul left Egypt and participated in the hardships and triumphs of the Exodus.
3. He left his native Denmark to come to North America around 1664 when the Dutch ceded their holdings to the English.
4. Cayce does not state that he left the land of his birth but does describe Morton's Roman lifetime mainly in terms of his relationships with the Greeks. He even married a Greek woman. He probably spent a lot of time in Greece.
5. In keeping with this pattern in his present lifetime, early in 2772-1 Cayce observes that "...this entity has entered into the material activities through these periods of changes being wrought in thought and concept of man's relationship to man throughout the world..."

In our discussions with family members who knew Morton, comments about him were overwhelmingly positive. One niece characterized him as "a lovely man, quiet, and deep." Another niece said that she "adored" him. One person described Morton as a "perfectionist." We provided copies of Morton's and Sylvia's readings to his son (2779), and were very pleased when he told us that he appreciated his father more now that he had read his readings.

Morton's poignant question in his second reading where he stated that "I just don't seem to be able to be happy" seemed to be a cry from the heart. In our research, we discovered several threads that seem relevant. From the physical perspective, in that same reading, Cayce told him that poisons within his body caused him to tire easily, become pessimistic and discouraged, and have a "darkened outlook." However, in our conversations with family members, we uncovered other contributing factors. Many relatives told us that Sylvia was demanding and had a strong and challenging personality. In addition, one relative called Morton's father-in-law, "a wonderful father but a terrible father-in-law" and spoke at length about how extraordinarily dictatorial this very wealthy father-in-law was. Given Morton's concerns about money and his wife's demanding nature, her father's great wealth may have been a sore point.

One of Morton's nieces told us how surprised and touched she and her family were to read his questions to Cayce. She reported that her family members "all worshiped" this uncle and saw him as a "strong, outdoors man" and "were shocked by his neediness...and vulnerability." They were saddened to realize that he was "sicker than we knew and very dependent on Edgar Cayce." She was, however, fascinated by what she could glean about her uncle as a human being. She could see how, although he was ill, her uncle had "met other people's needs." This personal observation fits nicely with both Cayce's prescription to help others and all the positive feedback we received about him. His son, 2779, said that one of the things his father had done as a dentist to help other people was "to rescue the Nazi mouths of camp survivors."

Interestingly we can see spiritual threads in all of Morton's lifetimes that were given in his first life reading:

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1. In his colonial America life, Cayce commented that "...the entity gained in material, in mental, and in the latter portion in the spiritual activity."
2. Regarding his Roman incarnation, the reading stated that "...there was the acknowledging by the entity of those things pertaining more to the mental spiritual development as well as physical, and the attempt by the entity in its activities to make application of same."
3. As a participant in the Exodus, Morton was in high spiritual company—Moses, Joshua, and Aaron—and "...cared for the temple activity." Cayce told him to: "Keep the faith, then, as was indicated there." And "[i]n the present, then, we find that there may be that systematic use of those tenets as superscribed there by the lawgiver himself, - these may be well applied in the present."
4. In his Egyptian incarnation, this soul was obviously attracted to the work of the Priest, Ra Ta, and left his home and accompanied Ra Ta back to Egypt. There "...the entity aided in establishing what became the schools for the training in the vocational guidance..." And "...the entity aided in the service in the Temple of Sacrifice, which is represented in the experiences today in which the entity may find outlets for self's activities - in that of preserving for individuals those portions of the system that may better aid the individual in supplying needs for physical sustenance in the material experience at present."

Therefore, understanding his attraction to the Cayce work is simple—he knew the work of the Spirit when he saw it.

2779

"While the correction is for a physical condition, it is necessarily of a much deeper significance to the spiritual and mental attitude of the entity in this particular sojourn" (2779-3)

Readings

2779-1 (Life - July 7, 1942)

This reading is especially deep and profound. Edgar began by stating that there were many "...conditions and circumstances of an unusual nature." This 11-year old boy was told that, from the purely spiritual angle, he had not intended to enter the Earth at this time or that the channels through which he came were not "complete." The reading went on to say that what was needed was "...the correction in the psychic condition that exists in the mind, or in the disassociation of mind from body as it rests..." and that this needed to be corrected before he completed puberty. Dr. Kuhn, a psychiatrist familiar with the readings, was recommended to conduct hypnosis on the boy. The reading stated that the suggestion should be to "...awaken the consciousness of the physical to the consciousness of the mental, that there may be the attention of the body to the needs of and the care for the physical body, as to those conditions that prevent a normal activity in sleep." The reading clarified that the combination of the boy's previous life "...with the entity's entering not as had been sought, makes for such an influence as to overshadow the latent

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urges and abilities which should be expressed through this channel. Therefore, when this psychic disassociation of physical and mental has been corrected, we may give more helpful information as to the real capabilities and possibilities of the entity.” These circumstances resulted in “...a greater responsibility...” for his parents and rendered astrological influences of little effect until the age of 17.

The reading then gave a very rich description of this boy’s qualities:

One that is at some periods as a tyrant in self, and yet so tender, so gentle, so understanding as not to be able to see the least thing suffer. And a real proof of this, as may not be experienced in any other association, would be for the entity to come in contact with an individual suffering in the last stages of what is called T.B. or consumption; for through such there might be seen even a flare-back to the period of the greater manifestation and awakening of this entity in the material plane.

Cayce continued by saying that the boy’s problems “...will be changed materially yet these will remain” presumably at a deeper nonmaterial level. It stressed that “...some part of color and of music and of nature should be the awakening or development through the period of the entity’s preparation for its own life experience.”

Finally before revealing this boy’s past lives, the reading spoke of concerns that we learned much affected him as an adult.

Yet those things pertaining to political influences, political activities, as will regulate state or nation, will necessarily be a portion of the entity’s experience; though more pertaining to a universal consciousness as related to such, - as may be had from the development of the correct respect for the artistic abilities, for such may thereby be better controlled by the entity.

He never really utilized his musical talents although he told us that his music teacher said he had perfect pitch. He went on to practice law without the balance Cayce said music could bring him.

His past lives that were given were all quite notable. Most recently, he had been a minister of a church in Salem, Massachusetts who caused the “condemnation and ducking” of children who saw, heard, and “...experienced the voices of those in the inter-between.” Thus symbolically through his bed wetting “...the entity physically has experienced the ducking, from its own self, in its daily activities, - which will grow to become more and more of a hindrance in self, UNLESS there will be set aright that incoordination between the mental mind, or the physical mind and the spiritual mind of the individual entity, as related to condemnation of things in others.”

Prior to that he had lived in Greece and was involved in various types of artistic expression, some of which could again manifest in his present life if his issues from the Salem incarnation were resolved.

The prior lifetime was “...the period of the greater manifestation and awakening of this entity

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in the material plane.” He had been in Egypt during the preparation for the Exodus. He was a friend of Joshua and the brother of the girl whom Joshua loved but who died of tuberculosis on the journey. In addition, through Joshua’s influence he became a leader.

...when there were those experiences after the hardships and the early portion of the journey, when there were those meetings between Moses in Mt. Sinai, Joshua’s interpretation to [2779] brought the greater spiritual concept - and aroused much of the entity’s experience in the material sojourn before that.

Then the entity gained and became as a leader, as one who - with many of its associates or companions in the present - may, with some direction (dependent upon the suggestion made), become AGAIN as a leader and a director in this material experience.

Here again, we see the great significance which Cayce placed on the hypnotic suggestions to be given to this 11-year old boy.

Lastly, 2779 was with Ra Ta in Egypt. The reading explained not only the significance of that lifetime, but its connection to his present life.

Before that the entity was in the Egyptian land; in that position of being very active with the latter period of Ra-Ta’s return, or Ra-Ta’s supervision of the spiritual life. For the entity then, as Sugita, was chosen as the active priest at the demise - or the change in Ra-Ta’s conscious activity. It was a period that might be questioned, for it began the change that brought dissension in other lands because of the lack of this entity’s keeping so constant an attendance in the activities of the emissaries that made for the relationships with other lands.

Hence the great need for the manner in which the suggestions may be made by those who would correct the condition of the entity in the present. While the correction is for a physical condition, it is necessarily of a much deeper significance to the spiritual and mental attitude of the entity in this particular sojourn. For, upon same may depend whether the life becomes a constructive one with the awakening of the spiritual import, or whether there is a turning of same to the material or secular forces in a material and mental gain.

This explains a great deal. The Egyptian incarnation was another very high lifetime; this boy had been chosen as successor to Ra Ta. However, he apparently did not fulfill his responsibilities well, with repercussions in other parts of the world. Incredibly this tied directly into his present lifetime and the importance of the hypnotic suggestions which he needed. Cayce stated that it was these suggestions to his unconscious mind which could dictate how his present life would unfold—as a spiritually constructive one or as one focused only on material gain.

The questions asked of Cayce were submitted by his parents and written with the boy’s cooperation.

When asked what his life work should be, Cayce replied:

Let's get well first, and then - as indicated - it will depend upon the choices as may be taken. Abilities lie especially in that direction as a spiritual advisor. Whether these shall take those directions as an artist or as the teacher depends upon the choice of the entity.

But educate the entity, or give it the possibilities in both directions.

Mechanical things are naturally a part, and will be a period of the entity's experience. Consequently, details as related to any mechanical things are of interest; but let this be rather as a hobby than as a chosen profession.

A question asked about which musical instrument he should play received an interesting reply:

The violin here, to be sure. We see, as indicated, - the entity gets the COLOR, rather than what is ordinarily called the tonal vibration, see? though, of course, the tonal vibration is that which PRODUCES color. For, of course, color and tone are just different rates of vibration.

When they tried to ask Cayce about the boy's past-life associations, Cayce interrupted and advised waiting not only until after the suggestions are made but until the boy chose his life's work.

The final question is very interesting relative to family karma.

(Q) Was there any relationship between me and my paternal grandfather? Why did he appear to my mother in a vision or dream at my birth?

(A) Only as the surety, because of that association between these entities in that journey along the way; which was the experience of the mother as it turned IN the way.

The same day, Gladys wrote the following note to Morton and Sylvia.

We feel this is one of the most unusual and extraordinary readings we have ever had, and it opens up a WORLD of seeking for us in many directions. Get Dave and Lucille [Kahn] to put you in touch with Dr. Kuhn - he is a psychiatrist who has had some experience with the readings.

Mr. Cayce feels that [2779]'s grandfather persuaded him to come to you at this time, instead of the other entity that you would naturally have attracted. There is so very much we don't understand about such things. I am hoping that after [2779]'s physical condition is corrected, we can clarify everything through another reading. Love, GD.

Not surprisingly, the baby boy was named for the paternal grandfather who had ushered him in.

On November 12, 1946, Dr. Gina Cerminara (GC) interviewed the Singers about their son's case (2779-1, R3). She reiterated that the boy's reading said "...there was not the intention of entering." This implied that his entry was unusual, and there was not a complete coordination between mind and body.

1. Was the birth actually unusual?

Mrs. [2771]: YES. Every time I have been anesthetized I have had a psychic experience. While on the delivery table, I had the feeling I was going to die (this under ether). Then all at once I had a very distinct vision of [2772]'s father, whom I had never seen except in pictures. He took my head in his hands, turned it back away from him, to look at [2772], who was standing with a son in his arms. When I came to, I said to the doctor, "Where's my son?" The doctor said, "You women - always thinking you're going to get what you want." [This was before she actually knew she had a son. When she first saw [2772] she said "Your father sent me to you with a baby boy."]

2. What was meant by the incomplete coordination between mind and body?

Mrs. [2771]: He always seemed to be in a daze as a child, like a mind disconnected from its body; he seemed sort of out of this world. He had such big knowing eyes; they seemed filled with the greatest understanding and sympathy, like an old man.

3. Did he seem strange in infancy?

Mrs. [2771]: Yes, in that he seemed in a daze and in that he seemed wise beyond his years. He never made a sound in the room (even at 5 months) till he knew we [the parents] were awake.

Authors' Note: The replies to questions 2 and 3 seem to support Cayce's thesis that this child suffered from a "...disassociation of mind from body as it rests..." (2779-1)

4. When did the bed-wetting begin?

Mrs. [2771]: Just before [...] [second child, a sister] was born. He was two and he knew that I was going to have another baby; he took good care of me. For a long time we thought it was a psychological mechanism well known to psychologists; the reverting to baby habits so that he wouldn't feel replaced. We had psychiatric treatment for him when it kept up. This treatment was continued from the age of three to four, and again from eight to ten. It helped his adjustment generally - he had been high strung, apprehensive, studious, introverted, unsure of himself - but did not stop the bed-wetting. The psychiatric interviews also helped us [the parents] understand him and be more patient with him.

5. How frequent was the bed-wetting?

Mrs. [2771]: Every night. We expected it. We never scolded him or blamed him, nor tried to make him unhappy over it. We tried all kinds of methods, advised by many doctors. As, no fluids after 3 o'clock, giving him salty foods and nothing to drink (supposed to absorb the fluids), etc.

6. Did you use suggestion with him, as the reading suggested?

Mrs. [2771]: At first we did nothing about it, thinking that a hypnotist was necessary, and we didn't want that. But then we thought we'd try suggestion ourselves. So I sat by his bedside and just as he was dropping off to sleep I said: "You're going to be very happy, [2779]. You're going to make many people happy. You're going to do many kind things for people. Every person you meet you will do something kind for." [Note that the suggestion was pointed at the past-life mental-cause rather than the present-life physical effect. GC]

The very first night we tried this, HE WAS DRY. We kept giving him the suggestion every night and he never wet the bed again until he went to camp on the 1st of August. The counselor knew nothing about the situation; he wet the bed all the time in camp. At the end of the first week we went out to visit him, and I spoke to the Camp Counselor about it, giving him the suggestion. He gave it to [2779] every night, and he stopped wetting the bed.

We continued giving the suggestion every night until the next September. Then one night we stopped, and he was dry just the same; and ever after that. The suggestion was no longer necessary. Very, very occasionally since then it has happened.

7. Did [2779] know about the reading?

Mrs. [2771]: Yes, I told him about it, and asked him "Do you believe it, [2779]?" "Of course, Mommy. I believe in Miracles. Only grown-ups don't." He knew the content of the reading, but being half asleep he never knew he was getting the suggestion. He was a very heavy sleeper.

8. The reading describes him as being "gentle, tender, understanding, as not to be able to see the least thing suffer." Is this true?

Mrs. [2771]: Yes. Even as a small child, every time he asked for anything he asked it for somebody else. Once he wanted a party for a group of boys, which we gave for him. Afterwards we discovered that the reason he wanted it was to bring two boys together who had quarreled; he wanted them to like each other. He was never selfish in his thinking. So apparently he was consciously overcoming the sin of his past life; but subconsciously he needed full assurance of it.

He has always been very gentle and compassionate. When there's any illness in the house he is very thoughtful. Finds just the right thing to do. Very kind and careful with animals.

9. What does the reading mean when it says he is sometimes a "tyrant in self?"

Mrs. [2771]: He used to be very intolerant with [...] [his sister] and had a ferocious temper at times. But this is largely gone.

10. Do you attribute the change in his character to the Cayce reading?

Mrs. [2771]: No, not entirely. The psychiatric treatments did a great deal for him, but the reading did, too. As a small child he had been sensitive, shy, introverted. Now he has been rated by the Johnson O'Connor tests as a complete, perfect extrovert; high in leadership and perfectly adjusted. He is well-liked, social minded, not self-righteous, snobbish, or selfish; a swell person from every point of view. Undoubtedly the suggestion had a great deal to do with changing his character.

He likes spiritual reading. When he was at camp last he wrote and said he felt lost without it, and would we send him some. So we sent him some Emmet Fox.

11. Has he ever come in contact with a T.B. case? [See 2779-1, Par. 35, 36 in re T.B.]

Mrs. [2771]: No.

12. Any additional information or comments?

Mrs. [2771]: I think it's interesting that Johnson O'Connor recommended architectural engineering to him as a profession. But I always thought he'd be good in law or politics, because he has a way with people. His reading says that he should go into law, or "political activities" as he had been a spiritual advisor to Moses. Not long ago he remarked (he never wanted to be a dentist like his father) that he might like to go into law.

Authors' Note: Sylvia's understanding of one aspect of her son's life reading is incorrect. It was Joshua and not 2779 who had been the spiritual advisor to Moses. (2779-1)

13. How do you interpret the karma here?

Mrs. [2771]: His soul's conscience is eager to expiate the unhappiness it meted out in the past; hence his tolerance, his eagerness to make people happy, to interpret them to each other. He is very generous minded in interpreting people.

Dr. [2772]: He has a tremendous understanding of people. He can analyze them excellently. It is comparable to a physician's diagnostic ability. He doesn't blame them; he finds excuses for them.

In terms of understanding family dynamics, we can see that this interview, which consisted of 13 questions, was answered almost entirely by Sylvia. Morton only made one brief, though important, comment at the very end.

It is clear that the crux of this very interesting case went beyond the physical problem of bed wetting to much deeper concerns of the mind and spirit. We can't help but wonder what type of suggestion Dr. Kuhn would have used in this case. We also wonder why the suggestions given by his mother fixed the overt problem but failed to address the deeper issues which seem to have festered throughout his life. When we look again at the first two questions they asked Cayce and his responses, we can begin to understand more. In retrospect Cayce's replies were far more important than they recognized.

(Q) What made me revert to the habit of bed wetting after having stopped?

(A) Read what we have just given! This is not merely a physical condition, but it reverts to the disturbance the entity brought to others because of their beliefs, faiths or activities.

Clearly the mother's suggestions did not address "...the disturbance the entity brought to others because of their beliefs, faiths or activities."

(Q) Why is it so difficult to awaken me at night from my sleep?

(A) Read what we have just indicated. This is a reverting to that incoordinating condition that exists between the body or physical mind and the spirit or soul mind, see? These do not coordinate. (2779-1)

It is very instructive to compare the content of the suggestion given by his mother with what the reading said:

6. Did you use suggestion with him, as the reading suggested?

Mrs. [2771]: At first we did nothing about it, thinking that a hypnotist was necessary, and we didn't want that. But then we thought we'd try suggestion ourselves. So I sat by his bedside and just as he was dropping off to sleep I said: "You're going to be very happy, [2779]. You're going to make many people happy. You're going to do many kind things for people. Every person you meet you will do something kind for." [Note that the suggestion was pointed at the past-life mental-cause rather than the present-life physical effect. GC]

"Only awaken the consciousness of the physical to the consciousness of the mental, that there may be the attention of the body to the needs of and the care for the physical body, as to those conditions that prevent a normal activity in sleep." (2779-1)

We can see that these two are quite different. Sylvia acted and tried to apply Cayce's guidance but, as the boy's mother, she may have unconsciously chosen more superficial suggestions aimed at his having a happy present life rather than really seeking to address his past-life karma. In a note after question 6 in her interview, Gina states "...that the suggestion was pointed at the past-life mental-cause rather than the present-life." However, this does not seem to have gone deep enough.

In her 1950 classic, *Many Mansions*, Gina states that this is "[p]erhaps the most striking case of symbolic karma in the [Cayce] files," and as a psychologist she also makes these observations:³

Though in this life the child has not harmed anyone, a certain stratum of his mind still doubted his own kindness, his own social acceptability, because of the persistent memory of the cruel punishment he had once inflicted upon others. The suggestion reached that particular stratum, reassured him that his guilt had been, or could be, expiated through social service and kindness, and consequently erased the necessity for further symbolic retribution.

The boy has since become well adjusted; he is well liked, popular, a good student, and a leader. The initial introversion of his nature has been so well modified that on [psychological tests in use at that time] he was rated as a perfectly well-adjusted extravert. For this change in personality the mother feels that credit should be given in part to the psychiatric treatment, in part to the Cayce readings.

Now, at the age of sixteen, one of the boy's marked characteristics, according to the observation of both parents, is a great tolerance of other people. For any defect of character in other people he finds some psychological explanation, some justification. It would seem, therefore, that the intolerance of which his physical disability was the symbolic self-chastisement had been transmuted into an active tolerance. The equilibrium has been so thoroughly re-established that the physical karma could justly be withdrawn.

³Gina Cermina, *Many Mansions*. (New York: New American Library, Inc., 1950), pages 51-53.

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Unfortunately in hindsight, it appears that Gina's conclusions were premature. Although the bed wetting ceased, it seems that, given his numerous serious personal problems as an adult, he did not make the application that the reading counseled.

2779-2 (Check Life - March 13, 1943)

On January 25, 1943, Morton wrote to Edgar that:

"[2779] is anxious to have another life reading, so please set a date for a Saturday morning." (2779-2, B2) On March 9, 1943, questions were submitted in [2779]'s handwriting which he had prepared with his mother's help: "What should I make my life's work and how should I prepare for it? At what previous incarnation have I met the following - My mother [2771]; my father [2772]; my younger sister; my older sister; Mark [...]; Alan [...]; my grandfather [...] [paternal grandfather?]? What difficulties should I look out for? How may I control my temper? What books should I read and what people should I meet to prepare me for my life's work? Should I take up the French horn or continue with the Baritone horn? What languages should I study?" (2779-B3)

This reading was probably disappointingly brief not only to the family but to Edgar. After stating that he had the information, Edgar gave only the following:

To fulfil that as to the better purposes, some application must be made - if there would be helpful influences obtained through these channels. Only the awakening in some portions, but no application as yet has been made as respecting the necessary preparations or studies the body should make. And these must be begun.

Then, within a year, two years, three years, there may be given that which would be helpful. This as applied in the present might be only confusing.

We are through for the present.

Despite the passage of almost eight months of time since his first reading, Cayce's source says that this boy, now 12 years of age, had not yet applied any of the information given in his first reading and "...these must be begun." The source signed off by saying that giving additional information at this point would be confusing and not helpful.

Edgar wrote to Morton on March 15, 1943:

Don't have to tell you, am sure, that I was very much disappointed with results in the attempt to get the Life Reading for [2779]. Do not know what the cause - whether it was the wrong approach, or what, or that not enough time had elapsed before it undertook to help him make up his mind. Am a bit concerned as to just what [2779] will think about it. For, after talking with him a few minutes when last in N.Y., and then seeing he had written his own questions, am sure he was expecting something very definite at this time. Just hope he will not be too badly disappointed and lose patience with it all. Will try again a bit later if he will wait on me, or makes some definite decisions as to what he would like to do. (2779-2, R1)

2779-3 (Check Life - March 17, 1943)

In his third and last life reading, the boy and his parents struggled to understand their guidance more fully. They began by asking:

Just what is meant in the March 13th reading by “applications” being made to better fulfill purposes? What applications, and what purposes are referred to?

The importance of this issue can be seen in that Cayce’s reply to this question comprised half of the reading.

...there are those latent and manifested urges of the entity; and that the entity should be given the opportunity to study along those lines indicated there. Then as the unfoldment comes, choices are to be made by the entity as to that course, or which course, the entity would pursue.

Knowledge, then, and application of the tenets of the law as given by the lawgiver, and as to how these apply in the relationships with men day by day...as a director, a teacher. Then something as pertains to pedagogy or rules, regulations, as pertains to the human behavior. These will require study. These will require application. No application of such, no outline has been made for the entity to study or make application. When such is done, information that may be helpful or beneficial may be indicated for the entity.

This information...is not to take the place of the will of an entity, but to be used as a helpful influence. But the application must be made by the individual entity, as it will learn, as it will experience, as it studies, as it applies that law - even as that last admonition: “Think not as to who would descend from heaven or come from over the sea to tell you this or that, for Lo it is within thine own consciousness,” and needs only be stimulated to activity BY application of the entity in relationship to those influences of directions that have been indicated.

Also mechanical things may play a part...Is it to remain merely a hobby, or is it to play a part in the experiences or the application of the entity in its relationship to things, conditions and peoples? The ENTITY should choose, but first by APPLYING self in those directions, see?

The next question continued along the same vein.

(Q) What special difficulties should he be warned of?

(A) Putting proper emphasis on each phase of human and personal and physical relationships. All should be prompted by the desire to fulfil the purpose of a chosen ideal. Ideal spiritual or mental or physical; not one without the other, for the physical should be the result of the spiritual and mental coordinated by practical application in the material world. Then the only thing to be warned of, - keep self well balanced.

Cayce’s warning that this boy must choose and follow his spiritual ideal does not seemed to have

been followed.

The last two questions in this very important reading turned to outer concerns but Cayce's source continued stressing higher, inner truths and then ended the dialogue. Probably no one realized that this would be Cayce's last counsel to this soul who had fallen from being chosen as Ra Ta's successor to persecuting helpless victims in Salem.

(Q) What languages should the entity study?

(A) What does it choose to study? What is necessary? To what does it intend to apply self? To teaching? Then there will be many. If it applies itself to the direction as in lecturing, there may be several. Those that will enable the entity to better interpret in its experience and in its relationships to others, that which will better assist in fulfilling the chosen direction of activity. English, French, Spanish, Hebrew, AND Greek.

(Q) May it be given at this time how the entity was previously associated with the following:

(A) [Interrupting] These had best be paralleled with the experiences that have been or may be given for each of these, in their journeys through the material sojourns. Just as may be seen from the given periods of both the father and mother as intimated in the experience with the grandfather. These, then, indicate the influence that has been and may be wielded, by the use each made of the SPIRITUAL life through that particular sojourn. What was the carnal life becomes karma, or law. Spiritual interpretations of the lessons as may be gained are from the spiritual law.

We are through for the present.

Analysis and Update

In a letter from Sylvia to Edgar on March 28, 1943 acknowledging the lack of concentration that thwarted her second reading, she also expressed the following concerns about her son's readings:

We appreciate your interest in [2779] [son]. It is still very difficult for us to understand what the readings are trying to say. [903] is out of town so we've not been able to get their help. We hope your continued interest in obtaining information from time to time will enable us to direct [2779] so that he may improve himself and we can get further help to enable him to progress in the direction to which the readings point. If you have the time to go over his readings and can give us your interpretation it would be so deeply appreciated for our desire is to guide him to the paths thru which he may best serve the world. (2771-2, B4)

In terms of Edgar's interest in the boy, since he had served as Ra Ta's (Edgar's most lofty incarnation) successor, it is likely that the two men had known each other and had worked together in prehistoric Egypt. Further, since this boy's father had accompanied Ra Ta on his return from exile, it is likely that all three of these souls had known each other in Egypt.

Unfortunately, there is no further clarification about the central, crucial issue which was

emphasized in all three of this boy's readings--the depth of the boy's challenges and the potential long-term seriousness of his karmic situation. In hindsight, it seems clear that no one fully grasped all of this. As far as we know, his parents did not seek out Dr. Kuhn, who had experience with the readings and who Cayce had specifically recommended to give the suggestions. The first reading spoke of "...the great need for the manner in which the suggestions may be made..." The mother gave the suggestions herself. And while they were stunningly successful on the physical level, we can see from his last two readings that this soul was not seeking to make the tough choices nor apply the deeper guidance required. Although Cayce was very clear, the main thrust of his first reading was not addressed.

While the correction is for a physical condition, it is necessarily of a much deeper significance to the spiritual and mental attitude of the entity in this particular sojourn. For, upon same may depend whether the life becomes a constructive one with the awakening of the spiritual import, or whether there is a turning of same to the material or secular forces in a material and mental gain.

The clear vocational guidance that he was given to become a spiritual advisor as either an artist or a teacher was ignored. He became an attorney like his mother. Perhaps he was also influenced by the strong, materialistic personality of his maternal grandfather.

In addition, the first reading stated that "[t]hese circumstances resulted in "...a greater responsibility...for his parents and [even] rendered astrological influences of little effect until the age of 17." Yet, very quickly thereafter, his mother entered law school when her son was still only 11 years old. We were particularly struck by a pithy summation with which Edgar ended this boy's final reading: "What was the carnal life becomes karma, or law." Ironically like his mother, he chose law as his life's work.

On June 22, 1944 David Kahn wrote in a letter to Edgar that 2779 "...has met the condition and is well again." (2779-1, R2) This was not the case. During the course of his life, this soul went on to experience a variety of serious marital and professional problems. Over dinner, we found that he had attended college not far from Salem and that he had never been around anyone dying of TB. He also made a very self-deprecating remark to us about having wasted many of his life's opportunities. In contrast we were pleased when he said that rereading his readings had helped him to understand his impulses. In recent years he has returned to the family theme of social consciousness and is actively engaged in working to promote affordable housing in his area. He is also active in a fraternal organization that promotes literacy among youth and supports charitable projects in underdeveloped parts of the world. When Ann mentioned that social consciousness and service were themes in the family, he said, "That is the way we were raised." His two daughters and his female partner are also involved in the helping professions and in volunteer work; all three work with young people.

On a personal note, we find it intriguing to speculate about the boy's unusual birth. As we saw, Cayce began his first reading by stating that "...there was not the intention of entering..." That reading also describes the boy "...as a tyrant in self." When Gina asked his parents about this, his mother said that "[h]e used to be very intolerant with his sister (no readings) and had a ferocious temper at times. But this is largely gone." Perhaps his mother preferred to hope that

this was the case. The boy had two sisters of apparently very different temperaments; sadly the gentler (and younger) of the two died young. We can't help but wonder if he may have displaced his remaining sister in birth order or body type. In her sixties this sister publicly proclaimed her homosexuality, and these two siblings do not seem to be much in touch with each other at present. Unfortunately, while we can speculate, we can never really know about this for sure.

2902

"...as a counselor to groups, - as those that would aid in assisting the mechanical-mindedness, - would be the channels best for the expression of the abilities, as may be seen from the manner in which the entity has applied self in the material sojourns." (2902-1)

Reading

2902-1 (Life, February 7, 1943)

A single life reading was given for this 34-year old man who was married to Morton's sister. His reading began by saying that since he was both a Uranian and Atlantean, this lifetime could be for either weal or woe. He was described as: "[a]n extremist; double-minded; high ideals; a good arguer; [who] loves to hear self speak..." and as [a]n unusual personality; one that may bring a great deal of comfort to many or cause a great anxiety to many." The reading stated that his "...abilities in a material manner far surpass the faults...Yet these facts may be stumbling stones rather than stepping-stones, unless the ideal to which the entity gives credence is adhered to..."

The past lives Cayce gave him often involved being a "go-between" among groups. During the early settlement of the New York area, he traded with the natives and served as a intermediary between various groups of settlers. He may have known Morton in this experience. The reading noted this experience would serve him well as a lawyer in his present life. Previously he was a Roman emissary to some of the occupied lands, and worked with the local peoples in preparing and preserving their foods and grains. Earlier in the Promised Land he established a close relationship with the leader and those in authority and helped to better the lives of the people. Before that he was a member of the Sons of the Law of One in Atlantis who journeyed to Egypt where he was involved in the disputes surrounding Ra Ta's banishment. He lost his position and was "...subdued in...might and power" thereby learning to work with those in authority.

As a warning for his present life, Cayce noted "...how BADLY [he] takes disappointment..." and told him that he had the opportunity to contribute to the welfare of others. In summary, the reading advised:

In the field of law, - as an intermediary for groups, organizations or corporations, - using those abilities of the mechanical nature, - either of these channels may offer the entity means for success. But keep in that position of being able to use them both, no matter which choice is made.

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He asked a wide variety of questions. His first question reflected the work he had done in his past lives:

(Q) During my working years I have practiced law, been in the industrial display business, and operated a wholesale fur business. I have never felt that I was doing the thing that would give my life its fullest meaning. What are my talents and what vocation shall I follow to achieve the greatest spiritual and material satisfaction?

(A) As indicated, - as a counselor to groups, - as those that would aid in assisting the mechanical-mindedness, - would be the channels best for the expression of the abilities, as may be seen in the manner in which the entity has applied self in the material sojourns.

He was also told to study corporation law while working at his present job as a machinist in a defense company.

(Q) Is the expected child a boy or girl?

(A) This has nothing to do with the entity in the present or its life, save as satisfaction of a mental nature. What seek ye? Gratifying of self, or service of God? Who is the author of thy faith?

(Q) I expect to be inducted into the army on March 1st. I feel I have talents that make for a better ordinance man than a soldier, and that I can better serve my country in this way than as a soldier. Should I seek to be deferred and if so how should I accomplish this?

(A) That manner of work in the service may make for deferment, if this is sought. But if there is the conviction within self that the entity would serve its country, its fellow man, its ideals, in the ordinance department of the army, then it would be better to join for such activity. But if it is merely to escape self, beware.

(Q) If I am inducted, how shall I go about getting the most out of the experience in furtherance of my life's work?

(A) You'll get out what you put in, with interest! For each entity - as is the divine law - is worthy of the effort it puts forth.

Update

Due to his work schedule, there were difficulties in scheduling his reading. In a February 4, 1943 letter from Morton to Edgar, Morton offered to forgo his own scheduled reading to accommodate 2902 if a Sunday reading date was not possible. This life reading was given on a Sunday.

There is a note in 2902's file that on March 30, 1950 an ECF worker tried to contact him at home, and his wife said that he as "too busy" to see the visitor and that "he really wasn't interested and that they just didn't care to contribute."

Family members told us that his man and his wife were both interested in paranormal activities. They had two daughters, the eldest being the expected child referenced in the reading, and the younger being born three years later who also shares their paranormal interests. The older daughter does not share the family's interest in paranormal activities and would not return our

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phone calls. The younger daughter was very friendly on the phone and told us she remembered the Jerusalem artichoke from Morton's readings. She also said that her father's reading sat in a drawer and was not discussed. She related that he preferred engineering to law, and patented a method of sealing plastics and preserving wrapped products. This followed from his Roman activities. She doubts her father ever met Cayce.

After we spoke she visited her mother and sister in August 2007 and discussed the reading. Her mother had no memory of the reading or of Cayce. Her father (2902) died in 1999.

JAFFIN READINGS SUMMARIES AND ANALYSES

These readings were given for four persons, three of whom were Jaffins (Sylvia's sister-in-law and her two daughters) and the sister-in-law's sister.

2792

“One that desires a home and its quietness, yet is inclined to seek also a career...Both may be had, yet it requires a great deal of effort and determination on the part of the entity; to leave each of these influences in the sphere and scope of its own activity, and not carry one into the other.” (2792-3)

Readings

2792-1 (Physical, July 31, 1942)

In the first physical reading for this 43-year old woman, Cayce traced her present physical disturbances to a very deep cold in her childhood years. The resulting high fever left scar tissue and pressure in the upper dorsal and cervical area. This caused difficulty in breathing and fatigue. Reflexes from what Cayce called “the body going to and fro” created internal unbalances which resulted in skin irritations. Cayce recommended general hydrotherapy, colonic irrigations, osteopathic adjustments, dietary cautions, and exercise. Although two of her questions concerned her health, most focused on deeper, personal challenges—her marriage, her work, and her unhappiness. The reading's final guidance was classic Cayce:

(Q) How can I achieve a happier, more useful life for myself and those around me?

(A) This can only be builded upon spiritual ideals. When such is builded, it will bring about a closer walk with those influences that will bring the greater happiness and harmony in the experience of this body.

She was referred to Drs. Reilly and Coulter.

Although she quickly thanked Edgar for the reading in a letter, she delayed starting her treatments. In a letter dated November 10, she reported that her series of colonic and osteopathic treatments were not of much help. She included 10 additional health questions. In another letter

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three days later, she asked three additional health questions.

Dr. Coulter's November 20 letter confirmed Cayce's description of 2792's condition and reported that her difficulty in breathing was greatly improved. His final comment fits with Cayce's description about "the body going to and fro." Dr. Coulter stated: "She leads a very active and high pitched life which I feel is an aggravation to her condition."

2792-2 (Physical, November 20, 1942)

Her second physical reading noted that her conditions were improved, even though there were continued periods of weakness. Cayce recommended continuing the osteopathic adjustments and vitamin supplements. To her health questions, she was told that her various concerns were related to what had already been given and to the menopausal process. The reading stated that the adjustments had been "VERY" well done.

In a January 14, 1943 letter to Edgar, Dr. Coulter thanked him for the invitation to attend the A.R.E. New York meetings and stated that he planned to attend the one on January 20 in hopes of meeting Edgar personally.

Dr. Coulter's report (R3) to the patient also written on January 14 supports the physical analysis given in her readings.

The reading described the condition of the patient very well.

There was no variation in my findings from that of the reading.

The technical diagnosis was "Intercostal Neuritis."

The suggestions for treatments in my estimation were proper except I believe the patient should have more rest.

The patient took ten treatments at five day intervals and was benefitted. After a lapse of two weeks she returned and I have seen her on an average of once a week. She is improving slowly. I believe her recovery is hampered by her personal habits.

In a response thanking Dr. Coulter for his reports which, are so valuable to A.R.E.'s research, Edgar said he also hoped to meet Colter while in New York and have Dr. Coulter examine him.

2792-3 (Life, February 25, 1943)

Her life reading began by mentioning that there were "[s]ome unusual surroundings at the birth of this entity!" Unfortunately the Source did not elaborate. Also mentioned up front was that she became easily confused because of "...many of the urges latent and manifested are in a period of contradiction for the entity." Despite this, the reading also began by describing her as "[o]ne very capable in many respects."

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The reading zeroed right in on her challenges and strengths which were related to her confusion.

One that desires a home and its quietness, yet is inclined to seek also a career. This in itself, because of the very nature, apparently brings confusion. Both may be had, yet it requires a great deal of effort and determination on the part of the entity; to leave each of these influences in the sphere and scope of its own activity, and not carry one into the other.

She could succeed in either or both endeavors given her talents for attention to detail, accuracy, judgement, and planning. She was cautioned not to be dictatorial if she wanted "...the greater blessings for the home...and the love and appreciation of its offspring." Without "a great deal of diplomacy," she would experience a detrimental impact on her physical welfare.

Regarding past lives, Cayce stated that "...not a great many of these...are influencing the entity in this particular period...though there have been others that have been met and are being disposed of..." As with so many in this family, her last incarnation was in colonial America. Like Morton Singer, she had been a fur trader gifted in both preparing the pelts and in satisfying her customers' needs. These business skills carried over to the present. Previously she had been an influential Roman in the Promised Land during the Roman takeover which caused her tendencies to want to be obeyed without question. A prior life as the wife of one in authority in the land of the Huns also led to her inability to take orders from others. As with many in this soul group, she lived in ancient Egypt and served in the Temple of Sacrifice. Presently this manifested as both executive and nursing abilities. Cayce's guidance was to know herself and her ideals.

She submitted many questions. In answering her questions about her work, Cayce advised that much of this must be answered within self. In asking about prior associations with her immediate family members, she was told that there had been disagreements and that she must "minimize the faults and magnify the virtues." Even when she asked what she could contribute to the World War II effort, Cayce interestingly advised that it should be "...anything that would have to do with creating better relationships with the home and those that serve."

This reading's background contains a letter dated February 12, 1943 from 2792 stating that "I can't adequately express how much I enjoyed meeting you & your son & how deeply impressed I was with the wonderful spiritual & healing work you are doing. May God grant you many, many years to continue it."

A March 20, 1943 letter from 2792 conveyed both gratitude and an imperfect understanding of her readings.

Dear Mr. Cayce:-

I wish to take this belated opportunity to express my thanks to you for giving me my life reading.

Altho Miss J. Chandler has graciously given of her time and attention to assist me in

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comprehending the reading, there are still passages that leave me pretty much in the dark, as for instance, the difference between a MATERIAL effort and a business effort.

However, I am especially grateful to you both for revealing a character trait that I abhor in others, (dictatorialness) and that I never knew I possessed. It sort of makes me sit up and take inventory of myself.

What I find most difficult to understand is, that I evidence a desire for business and detail, when I have never, consciously felt the slightest desire for either.

When I said “business associate” in my reading, what I REALLY meant was literary agent. Well, perhaps at some future date it will all add up and become clearer to me.

In the meantime, let me thank you again. I am sure I will benefit by the reading.

Hoping this finds you all well. I am,

Sincerely yours [2792]

P.S. I have asked the 42 St. library to get “There is a River” and intend to do the same at the neighborhood libraries.

In his final letter to her two days later, Edgar suggested that if she would read her reading over once a week she would find new meanings in it each time.

Update

From discussions with several family members, we learned that 2792 was an attractive woman with a troubled marriage. We think that she may have had the first non-Singer family reading because family members were aware of her unhappiness. We were told of her interests in art and music although she had no higher education because her parents were immigrants who did not believe in educating girls. We found that she never mentioned her readings to her children. Her daughter first learned of her mother’s and the other family readings through this Project. Like her sister, 2936, she valued her privacy. She died at age 93 in 1992.

2905

“For the home may, to the entity become the great part of its career, of its discovery of love and hope and beauty, and those things that bring about peace and harmony into the souls of individuals.” (2905-3)

Readings

2905-1 (Physical, February 13, 1943)

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This 11-year old girl's first physical reading attributed her myopia to disturbances caused by a high temperature and congestion that deflected the "nerve energies to the optics." She was told that "real help" could be found through the application of manipulative forces and electrical energies under the direction of an osteopathic eye, ear, and nose specialist. In addition, Cayce said that these corrections would aid other organs of the body and promote better assimilation and better activity throughout the system. The many health questions her mother, 2936, submitted were answered by referring back to what the reading had already given.

On March 9, 1943, her mother reported that: "My daughter, [2905], is feeling quite well but we had to interrupt her treatments temporarily because she contracted German measles."

2905-2 (Physical, May 8, 1943)

On May 3, 1943, her mother submitted questions for 2905's second physical reading which indicated that German measles had apparently prevented the improvements that should have resulted from her treatments. Cayce recommended stopping the electrical treatments since outdoor activities at camp would provide the ultraviolet stimulation. In response to questions Cayce said to wear glasses when in sunlight or reading by dim light, perform the head and neck exercises, and postpone orthodontic work until the fall. The reading closed by advising that she "[k]eep more in the spiritual attitude of hopefulness in the body-mind..."

On September 10, 1943, her mother submitted questions for a life reading for her.

During a visit to Virginia Beach on October 11, 1958, her mother [2936] reported to Gladys Davis Turner in person: "[2905] was myopic at the time of the reading, progressively so. Then the condition stopped, or it progressed very slowly and finally stopped, though she still had bad eyes. She also has the tendency for anemia, like I have, and has to take something for it."

2905-3 (Life, September 17, 1943)

Astrologically her life reading stated that Leo led her to appear headstrong or wilful, Jupiter contributed a broadness to her abilities, and Venus added color and emotion. Music should play an important part and could bring her "some of the great moments" in her present experience. Cayce warned that her greater problem would be her choice of an ideal. If her life experience is "... tempered with mercy, judgment, and the law of love, it will become beautiful. [If] environed with hate or jealousy it will become detrimental to the better well being. For, as indicated do not break the entity's will; for, it will be a headstrong individual. Then by reason, by kindness, by patience, by persistence, by loving..." Her hobbies should be in literary activities especially songs. "For the home may, to the entity become the great part of its career, of its discovery of love and hope and beauty, and those things that bring about peace and harmony into the souls of individuals."

She was told her many former appearances in the Earth would "...act upon the emotions..." and make her "touchy," easily offended, and "...very much given to uppishness." Before this incarnation, she was an entertainer after the American Civil War. Earlier she was in France during the Crusades and experienced hardships because of "...the mistrusting of the

companion...” which leads to her present distrust “...of those who are too demanding or commanding...” Cayce goes on to address “[t]hose that are responsible, then, for the environs of the entity should take note of this and know that freedom of speech, freedom of activity (directed, though) is the manner through which the entity may contribute the greater part of its influences.”

Before that she had lived in the promised land, during the return from Persia and the rebuilding of the Holy City. This inclined her toward religious law. Further Cayce’s source provided the amazing information that she had known the Master Soul:

The entity in its activities was an associate of and in the household of Jeshua.

Thus its union with leaders of other cities in the present experience will make the fear of other groups not included in the entity’s own group or faith, and yet these will be the most enticing in many respects for the entity.

Keep a well balanced ideal that there may be the greater unfoldment through these varied periods of anxieties for the entity.

Before that she had been born during the Exodus “...among those peoples in their march from bondage to freedom. And this will ever be a seeking in the experience of the entity - freedom - freedom - from all forms of counsel - freedom from all directions. And those who make demands, will to the entity, in many respects represent tyrants.” Again we see the theme of the importance of freedom to this young girl. Cayce continued that she was:

...among those who journeyed into the promised land...The entity knew then much of the activities and preparations when there was the entrance into the promised land, knowing and hearing much pertaining to the crossing of Jordan, also the walls of Jericho. All of these were a part of the entity’s physical awareness. Hence mysterious, unseen, unexplained physical conditions are not mysteries to the entity but are a part of the consciousness...the entity...is not only “sensitive” but intuitive... She “...was an associate of the younger brother of Caleb...”

Before that the entity was in the Atlantean land during its break up and she went first to Spain and later to Egypt. She became an emissary “...in the choosing of vocations for the varied groups...and one active in home building...”

In response to questions Cayce reiterated key themes.

(Q) What kind of work am I most suited for, so that I may prepare myself for it?

(A) As has been indicated, as a hobby - the unfoldments pertaining to literature; dancing, music, painting. The HOME should be the whole, or the seeking - for the greater activity.

(Q) How can I make my greatest contribution to humanity?

(A) Through the home. Through the tenets and teachings that ye may give to others,

using them aright in self.

Most of her questions centered on her immediate family relationships.

(Q) How can I become closer to and quarrel less with my mother (2936) and sister (3659)?

(A) Would you have them quarrel with thee? Then keep on quarreling! Would you have them be patient with thee? Be patient with them!

She was previously with her mother in the wilderness, with the roles reversed, and as a friend in her most recent incarnation. She was with her father (no readings) in Jerusalem. Differences with her sister in an unspecified previous incarnation, where they were not close, carryover into this experience. She was rather close with her brother (no readings) in some previous experiences but they did not always get along very well, as in the present.

On 2905's parents' visit to A.R.E. on October 11, 1958, her mother [2936] gave the following verbal report to Gladys: "[2905] has some writing ability, was a very brilliant, outstanding college student. Right now she is pretty busy as a devoted wife and mother; happy keeping house and looking after her two children." (R2)

Update

This woman told us that her mother wrote the questions for her and her sister's readings. Very importantly, she stated that her reading helped because her mother was bothering her and the reading told her mother to let her alone. She spoke about how her parents misunderstood their children. She said that she chose to be a housewife but made different mistakes with her family. Her mother tried something for her progressive myopia; which didn't work but she doesn't know if it was from Cayce. Her sons also have this problem. She never told her three sons about her readings.

3659 shared the following about her sister, 2905:

1. She liked her readings and followed them even foregoing a career to raise her family full time.
2. She was an outstanding scholar and housewife.
3. She gave their mother a "terrible time."

This is a major hit for Cayce. He described her as "headstrong" or "willful" as well as "touchy," easily offended, and "...very much given to uppishness." He repeatedly counseled her parents to guide her with reason and love.

Despite the distance between the two sisters, 2905 gave permission for us to send her readings to 3659. She feels the readings should not be given out. She asked ECF for a copy of her life reading in 1961.

2936

“But study thyself first and thy ideals, and be the helpmeet to thy companion as well as that inspiration for thine own children - which ye may well do.” (2936-2)

Readings

2936-1 (Physical, March 12, 1943)

Cayce told this 35-year old woman there was a glandular basis for various troubling symptoms, including “a condition of the scalp or hair” and recommended a protocol of Atomidine, hydrotherapy, massage, and Tonicine. The Jerusalem artichoke and other dietary changes were also suggested. She asked several health questions about conditions that would be corrected with the suggested regimen. Cayce also recommended Glyco Thymoline and the head and neck exercise.

On March 18, 1943, 2936 wrote to thank Cayce for the reading. She said that “[i]t was very interesting and sounds most logical. I shall carefully carry out the instructions and let you know the results...”

2936-2 (Life, April 8, 1943)

Cayce began by stating that “...many things are quite different with this entity from most of its surroundings. Not that the entity doesn’t belong with its environs, but it is new to many...” and soul development will result “... if there are the choices made by the entity of ideals that are first of a spiritual import, and then of a mental application.” She was described as “the little rebel” and told that “[t]o many the entity is rather communistic in its ideas, and yet with a strain of religious experience; but is anything but orthodox in its views!” The reading spoke of unusual time periods that repeated in her life, especially in the month of March. Astrological influences indicated that her “...greatest accomplishments...will be in the home” in assisting the unfoldment of her own family. She was counseled to have music as a hobby and to avoid criticizing others.

Cayce observed that her past lives had been quite varied. She had a French lifetime as “...a friend ...and a helper” to Joan of Arc. Before that she was in the Holy Land “...when the Master walked in the earth...” and healed the Syrophenician to whom she was a nurse. This caused wonderment and the reading stated that “...most individuals are quieted, are bettered, are more useful - in WHATEVER their activity may be - by being in companionship with the entity.” He told her that she “...COULD be - and is - an excellent nurse, and yet dislikes it, mostly because of what others say.” As we will see, both this guidance to be a nurse and her negative view of nursing are also held by her daughter (3659).

Before that she was in Egypt during the preparations for the Exodus. She was a helper in Aaron’s household where music of reed and stringed instruments were a part of her experience. Prior to that she was again in Egypt during the reconstructions when the Priest was the head of the spiritual activities. She served in the Temple of Sacrifice as a nurse and a “soothsayer.” The reading urged her to first study her ideals and to “...be the helpmeet to thy companion as well as

that inspiration for thine own children - which ye may well do.”

In answer to her questions Cayce recommended she become involved in social services though not “...to the neglect of thine own household.” She should be an inspiration to her children as her greater contributions will come through them. When she asked what she could do to make her sister (2792) happier, the reply was: “Every tub must stand on its own bottom. Do to her as ye would have her do to you.”

This was her first time with her older daughter (2905), with whom she had “a terrible time.” She had been with her second daughter (3659) in Egypt during the Exodus. She was with her father in the earlier Egyptian experience, and never before with her mother.

During her 1958 visit to the A.R.E. with her husband, she told Gladys Davis Turner that her readings “...had been very helpful and correct as to characteristics, capabilities, etc.” (R3)

Update

This lady remembers meeting Edgar Cayce and described him as unassuming and quiet. She said that her late husband (no readings) had also considered Cayce to be a kind, humble, and religious man. She remembers meeting David and Lucille Kahn and described them as nice people. Interestingly she told us that on several occasions, Morton, Sylvia, and others from the New York A.R.E. community met with Cayce in the conference room of her late husband’s law office in Manhattan. She read *There is a River* shortly after its original publication, and over the years has given away her collection of Cayce books. Morton shared his readings with her and she found them interesting. In a discussion about a TV special program on Atlantis that featured several A.R.E.-sponsored researchers, she told us that the lost continent would never be found because it never existed.

By all reports, she and her late husband had a very close marriage. Since he was Sylvia’s brother, she also shared with us some memories of Sylvia’s father and his very strong personality. She described him as “a great father but a terrible father-in-law.” She said that he had doted on her husband and that if her sisters-in-law wanted something they had to ask their brother to intervene on their behalf with their father. She recalled that she and her husband had to have dinner with his parents every Friday night and on every holiday. This meant that she did not get to celebrate any holidays with her own parents. When they went on vacation, her father-in-law would often become ill and call them to come home. He was a wood carver and they had to cancel furniture they had ordered and get what he wanted them to have, even though it was not to her taste.

She prefers not to discuss her readings and did not want her daughters to have copies. Citing privacy concerns she believes the readings in general should not be released or made easily available. A relative told us that this is due to the credence that she places in the contents of her readings because she found them very factual. She plays Bridge frequently and was athletic enough to win a golf competition at 80. To us, this woman appears to be in very good health and recently celebrated her 100th birthday.

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An interesting aside concerns 2936's husband who was Stan's father's cousin. This man never had a reading despite being Morton Singer's brother-in-law and despite his wife and two daughters having readings. In addition when Edgar came to New York, he sometimes used this man's law office conference room. Given that readings told many of his family members they had participated in the Exodus, we were told that there was speculation around the dinner table that this cousin, who was the family patriarch, could have been Moses or Aaron.

Correspondence found in the 2936 file clarified this situation. There is a letter dated July 21, 1943 from 2936 requesting that, since their daughter (2905) was away at camp, Cayce give the girl's July 29 appointment to her father, who then submitted seven wide-ranging questions for his life reading. A prompt letter from Edgar confirmed this substitution and requested a completed application form which was provided. An August 11 letter from 2936 expressed surprise that her husband's reading had not yet arrived. Five days later, Edgar wrote a letter of apology that shows the stress he was under:

I am mighty sorry things have happened as they have, but it has been one of those periods when everything just goes wrong...first the secretary played out and then poor little me had to rest a bit.

On September 10 she wrote that "...since 2905 is most eager for a reading, she will keep this appointment instead of her father." There is also a letter from Morton to Gladys Davis dated October 5, 1944 requesting a reading for 2936's husband that was never given due to Edgar's illness and death.

On October 11, 1958, she and her husband visited A.R.E. and gave good reports on the readings they received. In regard to her physical reading, (2936-1), she said: "I have always been inclined to be anemic - have to take some form of iron all the time, even now." Early in her physical reading, Edgar had mentioned her anemia. It is not possible to ascertain how well or for how long she followed his suggestions.

In an after-dinner conversation she remembered that earlier in her life, her "hair had been falling out by the hands full!" Edgar had noted a problem with her scalp or hair in her first reading.

3659

"And the body-mind and the interest in those who are defective in those directions will ever be a part of thy experience. For these are the tenets and truths that have been with thee oft through thy experiences in the earth." (3659-1)

Reading

3659-1 (Life, February 15, 1944)

One life reading was given for this 10-year old girl. It opened with a rather lengthy warning about using good judgment. She was encouraged to find balance in her life and to turn within

to God where He would speak with her. Also:

Keep conscious of the fact that the Lord thy God is mindful of thee, else ye would not be conscious of being [3659] in this present world emergency. He hath need of thee, yea as ye hath need of Him. Don't forget it!

The reading stated that astrological influences made her "wide-awake and vivacious." Regarding her family, Cayce advised that she:

Begin by the correct interpretation of love and God in thy life. For it is as you apply it to your father, your mother, your sister, your brother, your friends, that ye may become so conscious of it. In Mars, you are hardheaded and stubborn at times. Keep the activity, but know that others may know just as much or more than you. But keep thine own counsel deep within thine heart ever.

Again Cayce's source spoke at length about the importance of music to this young girl:

Do learn music. It is part of the beauty of the spirit. For remember, music alone may span that space between the finite and the infinite...Not that music is to be made the greater portion of thy life...But cling to that which may be experienced by listening and watching a mother sing the lullaby of Brahms, and it will mean much throughout thy life.

Vocationally, Cayce urged:

In thy study, study nursing. And the body-mind and the interest in those who are defective in those directions will ever be a part of thy experience. For these are the tenets and truths that have been with thee oft through thy experiences in the earth. Then use them, not abuse them; not use them in manners to control but to direct, as to help someone help self.

That should be thy mission in life.

Four previous incarnations were given. During its early settlement she was in Massachusetts "where questions came" and she

...heard and saw visions that were the imaginations of a mind far from home, that had heard the groaning of the forests and of a peoples that sought for a sign, for an assurance that the souls of people lived on. Thus the mysteries that surrounded the experiences of the entity.

In the present these may bring the curious things, the curiosity, the wanting to know, yea the listening to snatches of conversation, not too nice. For oft ye will hear that which if left unheard would have made thee much happier. Thus do not abuse opportunities.

Previously she had lived in France "...there was much play, and not too much of spiritual things."

Her earlier lifetime was very powerful and special for her.

...before that the entity was in the Palestine land as a companion of Miriam, who aided in directing spiritual precepts, yea in the tenets of the law that Miriam's mother and brethren gave to those peoples.

The day at Sinai, brought misery, brought strength, brought power. And the entity is still afraid of thunder and lightning, yet such has its attraction. The Lord is in the storm, for He is the Lord of the storm also.

The name then was Shushan. The entity was among the daughters of Aaron, and thus one of the household and understanding of the priesthood.

Her earliest incarnation had been in Atlantis "...when there were changes being wrought in the earth, when peoples were warned to flee because of the wrath which turned to destructive forces by the use of the divine for personal gratification. The entity then was of the children of the Law of One and a priestess in the Temple of the Sun..." This portion of the reading ended by stating: "As to the abilities of the entity, then, these are many."

The questions, which were also written by her mother (2936), fell into two areas. The first two related to areas that the reading had already addressed such as vocation and the importance of the arts. Six questions concerned the lack of harmony in the immediate family and the past relationships among them. In terms of the family readings, these are of particular interest:

(Q) How can I develop a more pleasant personality?

(A) We have indicated as to how there should be the application of self, not to the curious, but towards being a means of help to someone else. And let the joy of this alone bring its own reward in peace and harmony, and in a pleasing personality. But make the individuality true, and the personality will shine through the individuality.

(Q) How can I achieve greater harmony and quarrel less with my sister and brother?

(A) As indicated.

(Q) Why do my mother [2936] and I quarrel frequently and have difficulty in understanding each other?

(A) These tendencies come from other experiences. But learn to control thyself, as the mother should. Learn to know the disposition and why, and not argue with but reason together.

(Q) My sister, [2905]?

(A) These should be paralleled and it will be found that there were more than one, when there were those things that made crosses for both.

In a verbal report to Gladys Davis Turner during her parents' 1958 visit to Virginia Beach, her mother (2936) reported: "[3659] did some writing; very highly imaginative person, does good creative writing. Married, has a child." (R1)

Update

In our many contacts related to this Project with our extended family members over the last two years, she has been the most helpful and open person. This new relationship has deepened into a warm friendship. She told us that she was depressed and dreamy as a child and had what was the last of the family readings because she was not yet any trouble to her parents.

Early in the Project, in response to our questions about her reading's value, she provided us with the following handwritten testimonial about its impact on her life:

I am writing as promised to let you know what my Cayce reading has meant in my life.

I was an unhappy child of ten at the time, not getting along well with my family.

The reading was on the mark with warnings, and encouragement that God was mindful of me and my life had a purpose. I have reread my reading many times and always found value in it.

The reading said that the body/mind had always been the best part of me, to help those having problems in those areas. I did not pursue nursing as suggested (not something middle class Jewish children were aspiring to), but I did become a clinical social worker, a psychoanalyst, and clinical analyst and in helping others help self has been profoundly meaningful and fulfilling for me. I have felt that was what I was born to do.

Where Cayce spoke of the emotion of the mother singing to her child, my children and grand children have also been a tremendous joy. I always sang to them (off-key it is true) but that was so fulfilling all around. I had peak experiences giving birth to all three children, the wonder of participating with God in the ongoing creation.

My marriage didn't work out, but I did succeed in having a good relationship eventually with both parents.

Life has been and continues to be deeply satisfying. The reading really was helpful.

In many discussions she reiterated that her reading was very helpful in several different respects. She had not been getting along with her mother and Cayce cautioned both of them and told her mother to use reason. She even remarked that "her reading rescued her." Professionally, the body/mind relationship always interested her. She even speculated that the reading may have helped her to choose her future career. It appears that Cayce's vocational guidance and his comments about her Massachusetts lifetime was precognitive and related to her present profession as a clinical social worker.

She has been very generous in sharing personal family stories. She said she had peak experiences while giving birth to each of her three children, and related that during her sister's birth their mother had a near-death experience. Later her father had one also. She remembers her parents telling her about Morton's interest in the impacted wisdom tooth reading (5683-1)

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before any of the Jaffin readings were given. She also remembers a lot of dinner table conversation and speculation about her father's (no readings) past lives. She is now semi-retired.

ADDITIONAL FAMILY OBSERVATIONS

Amazingly most of the family members in this Project had at least one incarnation in a time and place where the Master Soul was also incarnate. All four members of the Singer family shared key incarnations in Egypt and during the Exodus and/or in the Promised Land. Thus, they may have known both the Master Soul, as Hermes and Joshua, as well as Edgar, as Ra Ta, in the past.

1. Sylvia was in Egypt when Hermes and Ra Ta built the Great Pyramid and secreted the records of Atlantis. She was also on the Exodus with Joshua.
2. Morton was also incarnate in both of these periods. He accompanied Ra Ta back to Egypt and worked in the Temple of Sacrifice. He was also on the Exodus and involved in caring for the "...temple activity."
3. Their son, 2779, too, was incarnate in both periods and was chosen as Ra Ta's successor, and was a "...friend of Joshua, being the brother of the girl whom Joshua loved."
4. Morton's brother-in-law, 2902, "...was in the Promised Land, when there were those divisions made by the leader who entered the Promised Land..." He also lived in Egypt at the time of Ra Ta.

The Jaffin family members' contacts with the Master Soul were more varied.

1. 2792 was told that in Egypt she "...became closely identified with the material, the temporal and spiritual activities of that land; working or serving in those capacities in the Temple of Sacrifice." It is possible that she may have had contact with Hermes. She also lived in the Promised Land but at a later date when there were "new associations" with the Romans.
2. 2792's sister, 2936, is the only family member who Cayce said had a lifetime at the time of Jesus. Her experience then carried over to the present. We found her to be a lovely lady—a kind and generous person.

...the entity was in the Holy Land, or in the lands adjoining same, when the Master walked in the earth; when the activities of the Master brought Him to the outer coasts of the land, when there was the healing of the Syrophoenician. The entity then was one that had been a nurse to the entity who was made whole again. This brought to the entity, then, a wonderment that finds an answer in something and yet never quite able to be put into words by the entity, because of its surroundings. And yet, as is seen, most individuals are quieted, are bettered, are more useful - in WHATEVER their activity may be - by being in companionship with the entity...

She was also a helper in Aaron's household during the preparations for the Exodus. Thus

it is quite possible that she had contact with Joshua.

She had also been a nurse or a “soothsayer” in the Temple of Sacrifice during the time of Ra Ta and, again, may have had some contact with Hermes.

3. Her elder daughter, 2905, was told that she was “...in the household of Jeshua...when there was the returning of those people from the Persian land to rebuild the Holy City...”

Earlier she had been “born in the wilderness...among those who journeyed to the Promised Land...The entity knew then much of the activities and preparations when there was the entrance into the Promised Land, knowing and hearing much pertaining to the crossing of Jordan, also the walls of Jericho...” She would have probably known Joshua in that incarnation.

4. 2936’s younger daughter, 3659, was at Sinai and also in the Promised Land. She was “...among the daughters of Aaron” and “...a companion of Miriam...” She, too, would have known Joshua.

FAMILY FRIENDS

HOW THESE READINGS WERE IDENTIFIED

The Complete Edgar Cayce Readings CD was searched using the name “Morton Singer” as well as 2772. This yielded fourteen additional readings based on Morton’s recommendations, with no family relationships being indicated. Discussions with family members confirmed that these persons were his personal acquaintances and not relatives. Both Morton’s son (2779) and daughter (no readings) had worked in their father’s dental office and recognized some of these persons as patients. Also, some reading reports indicated a dentist/patient relationship. Searches in the ECF archives did not identify any additional family friends readings.

READING TYPES AND PERSONAL RELATIONSHIPS

Table 6 presents these 14 family friends readings by reading number, which is the order in which they are discussed. Figure 2 presents friends relationships. Table 7 presents annotated friends past-life associations.

Table 6: Family Friends Readings Chronology		
Number	Date	Type
2833-1	1942-10-28	Physical
2881-1	1943-01-18	Life
2881-2	1943-02-16	Physical
2881-3	1943-09-27	Ment./Spiritual
2885-1	1943-01-26	Physical
2885-2	1943-02-15	Physical
2907-1	1943-02-16	Physical
2909-1	1943-02-17	Life
2916-1	1943-02-11	Life
2931-1	1943-03-05	Physical
3013-1	1943-05-23	Physical
3014-1	1943-05-23	Physical
3014-2	1944-04-22	Physical
3060-1	1943-06-22	Physical

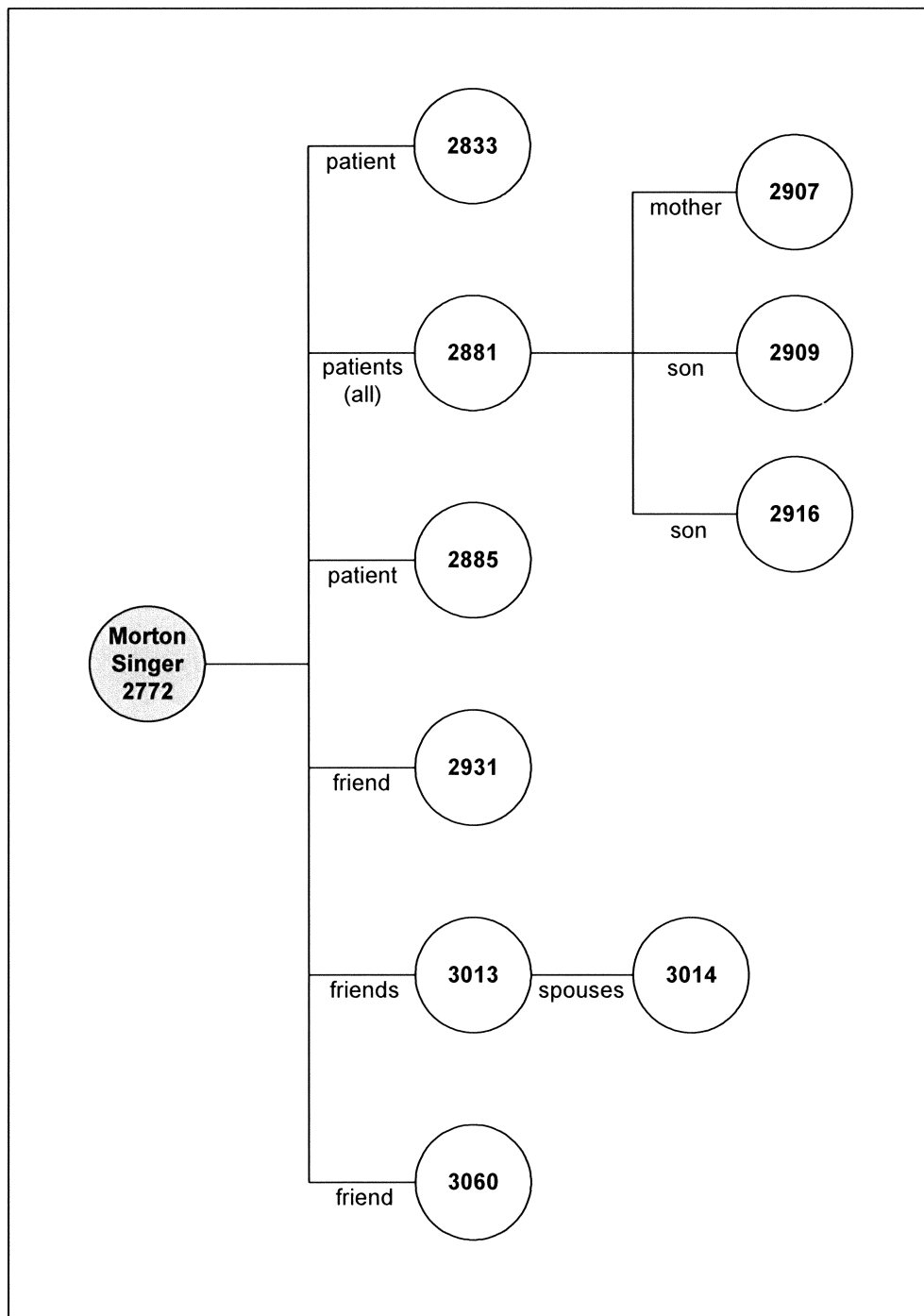


Figure 2: Family Friends Relationships With Reading Numbers

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Reading Number	Atlantis	Egypt	Persia	Holy Land	India	Rome	Colonial America
2881		X	X	X			X
2909	X	1	X		X		X
2916	X	1				X	X

Key:

X - Past life in this area.

1 - Both brothers emigrated from Atlantis to the Pyrenees and then to Egypt.

By comparing this table with Table 5, which is the Jaffin/Singer past-life table, it is notable that most members of both groups had incarnations in Egypt and colonial America. Therefore, some of these persons may have known each other in those past lives.

FAMILY FRIENDS READINGS SUMMARIES AND ANALYSES

These readings were given for Morton's dental patients, friends, and associates. Most of these persons did not maintain contact with the A.R.E. after their readings.

2833

"These arise, we find, from some glandular disturbances indicated in the reactions upon the sympathetic nervous system at times." (2833-1)

Reading

2833-1 (Physical, October 28, 1942)

This 34-year old married woman was present for her reading in Virginia Beach, and there is no definitive information as to why she made that long trip from New York City. Cayce told her that although her health was generally good there were tendencies for problems with her blood supply which would not show up in most tests. These problems were causing toxicity which was in turn beginning to affect many other parts of her body. To reestablish her normal balance, the reading recommended fume baths and a rubdown with a prescribed massage compound from Dr. Harold Reilly followed by "...low electricity that comes from the hands of the one giving the latter portion of the treatments for the body..." As was so often the case, her health questions were answered with references to reading text that gave the root causes of her symptoms.

A possible explanation for her making the long trip during wartime to attend her reading may be found in her last two questions:

(Q) Is the body capable of having children?

(A) The body is capable of having children. Purifying of the body, and correcting those disturbances through the body-forces as indicated, will allow those conditions to come about in a normal manner.

(Q) Any operation necessary?

(A) No operation necessary, in the present anyway.

Update

We determined she was one of Morton's dental patients. We did not find any further information for her. Given her age at the time of her reading, we assume she is deceased.

2881

"...the entity was associated with Peter, Andrew and Matthew...as a teacher, a minister to those who were carrying on the teachings..." (2881-1)

Readings

2881-1 (Life, January 18, 1943)

In considering both her astrological aspects and her material sojourns, Cayce began by describing this 50-year old married woman as “high minded” and “[o]ne that in all purposes is a leader, looked up to by all with whom the entity may come in contact; yet one that without the direction of a coordinated effort may make little success in material things. Yet as to principles, as to theory, the entity is well set; and in associations with others the entity may make a material success in most any chosen activity, though...the entity is better fitted in given directions, - as would have to do with decorations, or the preparations for dwellings, halls, or edifices that might be used for a universal effort by groups or organizations.”

Her most recent past life was as America was being settled. She gathered pelts or skins and thus carried with her into the present an interest in dress and design especially with fur as part of the decoration. Previously to that she had been a teacher, leader, and minister in the Holy Land and was associated with Peter, Andrew, and Matthew. Before that incarnation, she had been closely associated with the Persian king in the “city in the hills and plains,” where she was involved in healing and taught weaving. Lastly, she had been in Egypt at the time of Ra Ta and had helped to make the decorations in the Temple Beautiful and in the other lands she visited as an emissary.

The reading counseled attention to ideals and in decorating “...but NOT as of self but in associations with others.” In seeking to be clear, Cayce stated that [t]he entity works better under and with others than for self.” When she asked how she could best do God’s work, Cayce’s reply summarized and concluded her reading:

...first know thyself; thy beliefs, thy faiths; and those who are the author of same. Then study to show thyself approved, a workman not ashamed; keeping self unspotted from SELF-condemnation. And ye will find thy place, and thy activities well done.

Interestingly in her letter requesting her reading, she stated that she had ability “instinctively” in the area of dress design.

2881-2 (Physical, February 16, 1943)

Cayce addressed health problems that were impeding her ability to fulfill the purposes for which she entered this experience. While not yet acute, the reading noted that these conditions were becoming “constitutional” and causing disturbances in her “mental-physical reactions.” A toxic condition due to poor eliminations was specifically mentioned. As was so often the case, the reading identified the problems and then traced their cause-and-effect relationship throughout her body. Cayce recommended hydrotherapy and, very interestingly, directed her to use the wet cell appliance as the radio-active device was used, that is by attaching the plates to the wrists and ankles. He also gave dietary guidelines.

Only one of the five questions she submitted was asked, and but the answer was broad and deep as well as precognitive:

(Q) Am I in good condition considering my age?

(A) Compare with that just given. Very good condition; it is not serious, but may become serious unless there are measures taken. They are irritating conditions, and aggravating conditions; and prevent coordination between mental and spiritual aspirations.

In addressing toxicity, Cayce's source asked an important question that she had submitted but was not asked during the reading: "How can I overcome the almost life long handicap of constipation?" In addition, tragically the answer to this question was precognitive. She wrote to Edgar a month later and reported that she felt "all in" and that her mind was "a bit vague." He replied four days later that she was overdoing it and depleting her vitality. He offered April 10 for a check reading and advised her to "take it a bit easier." Edgar also said that since the recent publication of *There Is A River* he was afraid "...we are getting too far behind with our appointments - for they are even now up in the later part of April."

She next wrote to Edgar in July from a sanitarium. Despite feeling ill in June, she had continued to push herself. She said that she felt "strange and detached" and "floating." She also reported being knocked unconscious by a bus, which she chose not to mention this to her family. Edgar replied two days later that:

...it is just impossible for us to make an appointment even for a check reading for several weeks. Consequently, I do not feel that it is right in keeping your check, so I am returning same and hoping that you are going to find relief with the doctoring that you are doing there at the Springs.

I know this is very bad - we would like to have it different but I'm only one person and every single period for more than six months has been promised to someone and, of course, each person feel their's to them is the most important. Hoping though that you will come along nicely and do let us hear from you and how you are getting along. (R4)

She quickly replied to Edgar and her remarks showed a deep interest in his work. She said that she had hoped to be able to attend Congress and asked about accommodations in Virginia Beach so that she could participate in one of his Bible study classes and take some of the therapies that he had recommended. She admitted that she had not taken the therapies and called this "a real error." She also returned the check which he had returned to her. (R5)

Edgar again replied quickly and again returned her check. He gave her September 27 for her check reading and again expressed regret.

It is too bad that we are so busy that we can't take care of our old members and you who are so vitally interested. Maybe it is a good thing and maybe it is not so good; possibly people should learn to rely somewhat on themselves - I do not know. (R6)

The same month she replied that she would be in Virginia Beach for her reading. (R7)

Almost immediately, she wrote a disjointed letter to Edgar. She said her situation was an

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emergency and that she felt "...as tho an unknown power of evil had gotten hold of me..." She was having convulsions and had "...gone to pieces" and reported that "[f]our weeks here have had no effect." The last line in the postscript read: "My mind seems gone. I don't recognize what is, and don't remember the past clearly." (R8)

Edgar's quick note showed his frustration and his faith.

Have yours of the 17th. Me thinks at times the grand rush so many put me to for emergency readings will snap what little gumption I may possess. But, don't you give up, not yet, you have too much to live for, those wonderful boys and all.

Will do the very best we can, and do hope we may be the means of help - you should have done the whole matter when it was given you first, but let's hope it will yet be all right.

Hold on tight to the hand of Jesus and you need not be afraid. (R9)

As the time for her check reading approached she wrote another confused letter.

The "Time approacheth" - & in a week I will be at Virginia Beach - indeed - I'm preparing for it already - and look forward to an experience I will always cherish & remember. I only hope I'm not going to ask too many questions. The past summer has been an experience in itself - I don't know where it went - & almost feel as tho I haven't really lived it. No doubt you know what this means - I feel as tho I were going thru a metamorphosis & at the moment were neither "Fresh fish nor fowl" - I am counting on my consultation - not only to explain - but to advise & direct so that I can live this winter constructively as an awakened human should - I reach Norfolk Sunday morning - & will phone you at noon after church. (R10)

Amazingly she submitted 15 questions in person for her third reading. Remarks she made on the day of this reading provide additional insights about her:

"My father and mother are from a wealthy Jewish family - no religion was ever taught to me - my father does not even believe in God - he never showed any commendation or interest - real interest in my life - it has made me extra careful to give my children love and affection. I married a Christian, because I needed that - I have these wonderful thoughts on philosophy - no outlet." (R12)

Her A.R.E. application listed "Divine Science - Unity" as her religious preference.

2881-3 (Mental/Spiritual, September 27, 1943)

Although she is not included in the list of those present for this reading, reports appended to her second reading indicate that she was. He began by telling her that she had both used and abused her convictions. Then Cayce's source gave wonderfully clear explanation of karma:

Promises have been made to each soul-entity by Him who is the author of life...in whom we as individuals must manifest - in our associations and dealings with others - that same concept we hold as an ideal of the nature and character of the God we worship. If this is hate and jealousy, those forms of holding grudges or holding aught against others, it is then in that same measure meted to us as individuals...When self is allowing the own wishes, the own hates, the own prejudices, the own selfishness to prevent the self from giving glory to God in the manners meted to others, one is bringing on self all the afflictions of the ills of the physical and mental being.

When this is in the flesh it is manifested in ills of the body. When this is in the mind it is manifested in the confusions of the mind.

Then, we may well rid ourselves of all these by laying aside those things that may so easily beset, in all forms of prejudice, selfishness, and hate, and in their place putting meekness, patience, kindness, brotherly love. And these will build in the body, in the mind, freedom; freedom from all hindrances of whatever nature that may hinder an individual entity from being, from doing that the Maker would have it do and be.

For this body individually there are physical, there are mental disturbances - by confusions. If those things are applied that will bring body, mind and purpose to a oneness of ideal, oneness of desire, we may have a union of strength, of endurance, of ability and fulfill those things for which we are called to do in the earth.

...think not as to who will descend from heaven and bring a message, or who will come from over the sea that we may know; for Lo, it is within thine own heart. It is today set before thee good and evil, life and death. Choose thou this day whom ye will serve - God or man, God or self, God or the gratifying of appetites, of desire of the flesh? For the way is opened. Enter in, if ye would enjoy those glories that have been prepared for those that love His coming.

Her questions were a repetitious hodgepodge of concerns about her health, vocations, family, and purposes. Cayce's reply to a question about her daughter is wonderful.

(Q) How can I best help my daughter, [...]?

(A) Help her understand herself. Don't help her to understand you, or others, but herself. The study of self prepares an individual soul to understand everyone else...

Before ending the reading, Cayce's source urged her to put her faith, hope, and mind on the following:

HERE AM I, LORD! USE ME. DIRECT ME. I CHOOSE THESE DIRECTIONS (in whatever direction ye have set thine self). SHOW THOU ME THE WAY!

Leave it to Him. The confusion will disperse.

Follow-up reports with Hugh Lynn Cayce (HLC) and Gladys's final note are sad:

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R1. 3/4/49 HLC asked to see her rdgs; said she had visited him in N.Y. - has developed in last few years epilepsy tendencies - has 15 a night sometimes. GD

R2. 11/23/55 HLC said he went over her Life Reading with her - she didn't seem to grasp the information at all. She had an attendant with her constantly because the family was afraid she would have convulsions at any time. It seems she has them often in her sleep and doesn't even know she is having them.

R3. 11/7/56 She again became a Sponsoring Member. [GD's note: Now and then through the years she has popped up and shown an interest but has never remained consistent in anything, apparently.]

Update

This woman is unique among the family friends. Of the 10 friends, who had a total of 14 readings, she had the most readings for herself and obtained the most readings for her relatives; one each for her mother (2907) and her two sons (2909 and 2916). Readings for her husband and daughter were requested but not scheduled. Her correspondence with Edgar is also substantial, and indicates that she met both Edgar and Hugh Lynn in New York in January 1943. Very importantly and despite being ill, she traveled to Virginia Beach to be present for her third reading. She also expressed her desire to attend Congress and Edgar's bible classes at that time.

Her life in pre-colonial America involved the fur business, as did Morton Singer's. However, there is no indication in any of their readings that they knew each other at that time. Her other three past lives are notable in that she was associated with the disciples and may have known the Master in the Holy Land, and she also may have known Edgar in Persia and Egypt. These three incarnations may have accounted for her strong interest in this work.

Sadly as with so many people, she clearly did not understand her readings very well. She seemed to consistently miss a central point that was stressed, telling her to work with other people and not by herself. This doubtlessly contributed to her physical exhaustion and other ills as well as to her mental confusion. Her correspondence with Edgar also gives us a glimpse into his stress and frustration as his fame spread.

We determined she was one of Morton's dental patients. This was confirmed by her grandson, 2909's son, who also confirmed she is deceased. Her grandson was the only friend's descendant we could identify. We did not find any further information for her.

2885

"Then, we would give that the body proceed with such measures, under the correct directions that the body may choose for such measures." (2885-1)

Readings

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2885-1 (Physical, January 26, 1943)

Morton introduced this 44-year old woman to Cayce in New York City. Her first reading said that the existing diagnosis (not specified) was correct and she should proceed with the “operative measures” which had already been suggested before the unstated condition worsened.

She wrote Cayce to ask about the surgery since none had been recommended, and in a previous examination by two physicians there was no agreement on a diagnosis.

This reading and her follow-up letter to Cayce are highly unusual because of their confusion:

R1. Her letter to Edgar:

1/31/43 - I am writing you this note, for I am at a loss to understand my reading. ...You wired that my reading would take place between 10:30 and 11:30 - at least asked if that would be satisfactory, and I in turn wired back, it would. At the designated hour I was at home reading ‘The Sermon on the Mount,’ knowing it would put me in a receptive mood and probably be helpful to you. I notice my reading took place between 11:40 and 11:50 - at that time I was out shopping. Perhaps the above is unimportant, however, I was under the impression that the time element was important.

Your reading and letter suggests I follow the diagnosis and have the operation. That completely baffles me, for three years ago I was examined by two outstanding doctors who disagreed. I have used my own judgment, but still have pain, so decided to go to Johns Hopkins for observation and had my reservation for last Monday. When Dr. [2772] spoke to me about you I canceled my reservation, feeling you would be helpful and I would not have to go to the hospital. So when you say in my reading that I have had the ‘proper diagnosis’ I am completely at a loss, for it has not taken place and as far as operation, I don’t know what there is to operate nor has the word ever been mentioned.

I wonder if you would recheck and see where the mistake was made.

Edgar’s response also shows some confusion:

R2. 2/3/43 EC’s letter:

Dear Mrs. [2885]

Have yours of the 31st, will be most happy to check up on the information given, yes the time does have a great deal to do with such information. Cannot set a time for this just now but will in a few days, the Secy [GD] is ill with the mumps so we are delayed with the work, but will write you and make an appointment soon as can - would like for you to make a list of questions to have asked this time, and will see if this can all be cleared up for you.

Notice on card, you were recommended by Dr. [2772]. Do not know how Mr. [437]’s

name got into it any way.

Sorry of the delay, and hope it will not be a hardship on you in any way. Thanking you and hoping to get this cleared up for you.

With every good wish [signed] Edgar Cayce

2885-2 (Physical, February 15, 1943)

Her second reading was also unusual. There were no references to a previous diagnosis or any surgery. Cayce spoke about "...tendencies and inclinations, rather than definite conditions..." and recommended electrotherapy, hydrotherapy, massage, exercise, and extra amounts of calcium and vitamins A and D.

Edgar's letter sought to resolve the confusion:

R1. 2/16/43 EC's ltr. to [2885]:

Dear Mrs. [2885]

Your reading or the attempts at same is rather an unusual experience for me. The attempt yesterday was as if it had never been tried before. Usually when have had such the first thing is said - "we have had the body before" - but here was if had never tried. Of course the question to me is who or what was the first try all about? But do hope you find the last of help. Hope you at least give it a try. The results are the proof as to whether such information can be of help or not.

Do let us hear from you, and hoping to have been of a service.

Sincerely, [signed] Edgar Cayce

There was no more follow-up. Perhaps the mis-communication about the time of her first reading resulted in its being directed at an unknown person. Gladys may also not have felt well and thus not been her usual efficient self.

Update

We determined she was one of Morton's dental patients. We did not find any further information for her. Given her age at the time of her reading, we assume she is deceased.

2907

"As we find, disturbances are in keeping with the indigency of the age. There is slow circulation, and a quickened pulse; low vitality, and those tendencies for the incoordination of eliminating channels." (2907-1)

Reading

2907-1 (Physical, February 16, 1943)

This reading was given for this 73-year old woman at her daughter's (2881) request. Cayce described her overall condition and focused on her assimilations and eliminations. Aids to improve her assimilation, enemas and colonics, massage, and the radio-active appliance were recommended, as was a diet consisting mostly of whole grain cereals and plenty of fruits and vegetables. No questions were asked during the reading and only a few, short general health questions were submitted by her daughter. There were no follow-up reports.

Update

We determined this person was one of Morton's dental patients. This was confirmed by her great grandson, 2909's son, who also verified she is deceased. We did not find any further information for her.

2909

"Keep in touch with this entity!" (2909-1)

Reading

2909-1 (Life, February 17, 1943)

We found this reading especially interesting. It was given for a 19-year old man at his mother's (2881) request. Cayce's source began with a long and unusual preamble which started by directing Cayce to remain in contact with this young man.

Keep in touch with this entity!

...this entity is very intuitive. There may be the developing, if such is chosen, of an unusual life of psychic experiences for this entity. The special interest, however, will be in the oriental means and manners; but if these were tempered with the Christian purposes, the entity may become a power and an influence in the field of such activities.

...If this would be taken advantage of, this may indeed be an experience worth while...if the entity chooses to let the intuitive forces manifest. But these have been so disturbing at times as to become tabu...

Astrologically...there are periods in the experience when outwardly, to others, there would be no known reason why the entity should choose this or that direction. And they may be extreme in the ways and manners to bring aggravation to others.

Interest in occult and mystical forces we also find indicated...[f]or, the real ideals are

within. Look not to formalities or routine; though these may bring a form of consciousness, they become rote, and one oft in rote loses sight of the ideals.

Study those precepts, not as of a law of man but as universal laws, indicated especially in the last admonition of the lawgiver, and as presented to man through Him who is the way, the truth and the light, especially in the 14th, 15th, 16th and 17th of John. And apply them as thy principles, as thy ideals, as thy daily life.

Even the discussion of this boy's past lives began with a warning:

...[the] experiences of the entity in the earth...have been quite varied, and yet many have had to do with those activities in other lands. Hence if there are the opportunities, the entity will be a much traveled individual, and should through the present environs be brought in contact with the activities of the oriental life - unless there is will power used the entity will remain there, and it is not too good for the entity.

He had been involved in spiritual work in several incarnations. But even in these cases Cayce usually had some words of warning. His last life had been in Salem, Massachusetts where "...in spiritual interpretation, in the abilities of the intuitive forces, much gain was made." The reading urged him to correlate those gains "...with the principles...[of]...the savior of man." Before that he was a Brahman healer and teacher in India. The reading observed that those experiences were "...hard for entity to correlate at times with the spirit within self..." Before that he was a healer with Uhltd in the city in the hills and the plains where he gained much. Because of this work the reading stated that if he was ill, hydrotherapy and massage would be of greater benefit to him than traditional medicine. Lastly, he had been an Atlantean who went to Egypt via the Pyrenees. Again this soul gained to the point that he was told:

As to the abilities of the entity in the present, then:

These are only limited to self. There is little save self that may prevent the entity from becoming a power for good in the psychic or spiritual fields of activity.

Those interests especially in the oriental will necessarily be tempered. But BECOME rather a unifier; for the Lord thy God is one.

One question was asked, apparently by Hugh Lynn Cayce, and it was interesting and unusual:

(Q) What was meant by the reference to the entity's joining a certain group and not returning?

(A) If the entity is given that activity in India, his choice will be not to return - this would be the natural tendency of the entity, but it would not be well - hence will power will be needed, if there is to be the return and the application for the greater good of all.

Unfortunately there were no follow-up reports on this fascinating case. However in an informal note to Hugh Lynn, Gina Cerminara said: "This reading says 'Keep in touch with this entity!' Thought you might want to follow through."

Update

We determined he was one of Morton's dental patients. This was also confirmed by 2909's son. During World War II, 2909 was involved in demolitions. His son said that his father never had any interest in psychic activities, including his Cayce reading, or in visiting India or any parts of the Orient. He also clarified that his father was Episcopalian. We did not find any further information for him other than his son's stating that he is still alive and living in a nursing home.

2916

“Learn first not to demand or ask of others that ye do not fill in thine own experience, in thy relationships to thine own ideals.” (2916-1)

Reading

2916-1 (Life, February 11, 1943)

This 23-year old man had graduated from Harvard the previous year and was currently in the Marine Corps. His mother (2881) requested this reading. Cayce said that when he returned from his military activities, he should examine alternatives for his life's endeavor because his choice will have been changed by his experiences. However, Cayce advised him to seek work related to the dispatching of messages or mail for the present. More than once Cayce told him that he was more demanding of others than of himself.

His previous incarnation had been in colonial American where he was involved with “great furriers and land agents.” From this experience he carried interests in cloth and furs as well as in pearls and rubies. It is likely that he may have been associated with his mother (2881) in this work and possibly even with Morton Singer.

Before that he had lived in Rome and was involved in judging the qualifications of those in authority and those in the serving class. Before that he was an Atlantean who, like his brother (2909), went to Egypt via the Pyrenees. In Egypt he aided in the preparation of individuals for their vocations. He was told that “[t]here is that ability within self to attain to that desired” but that much would depend “...upon the tactful or tactless manner in which the entity applies self.”

Cayce closed this reading in an interesting fashion. As with many this man was given an admonition to first know his ideals. However, Cayce then advised, “Do return here for directions, - if the activities indicated answer to that within.” There was no report on this reading.

Update

We determined he was one of Morton's dental patients. His nephew, 2909's son, stated that 2916 died in 1975. The nephew clarified that his uncle was also Episcopalian. The nephew did not provide, nor did we find, any other information for this man.

2931

“We find that the disturbances are as if short circuits were produced in the centers from which coordination is established between cerebrospinal and sympathetic nerve centers...the effects are seen in the activity of the body, as in use of hands - more than lower limbs at present, though the condition may become more and more spreading.” (2931-1)

Reading

2931-1 (Physical, March 5, 1943)

This 64-year old man seemed to be suffering from Parkinson’s Disease. Cayce does not give that diagnosis nor is it mentioned in the man’s correspondence; however the reading is indexed that way. Edgar’s first words speak of an “unusual environment” and “some preparations.” He then described short circuits leading to incoordination between the cerebrospinal and the sympathetic nerve centers. He also mentioned that the body was easily tired and has memory problems. The reading then made a mysteriously vague reference:

This as we find arises from the effects of conditions applied in the body in many, many times or days or months back; which, in the assimilation of that taken in the body, reduces the ability of the glands to reproduce stamina as an active force in the ganglia along the cerebrospinal system, where the coordinating reflexes come between the superficial and deeper circulation.

Cayce recommended massage, sweat baths, and the wet cell battery with gold chloride but without any charcoal. Interestingly, the battery was to be used during the massage. The recommended diet included foods carrying plenty of iodine; fish and sea foods, plenty of whole grain cereals, and raw vegetables. No brewed or alcoholic drinks of any kind were to be taken during these treatments. Cayce also said there would be considerable improvement by the second charge of the appliance solution. Since the battery was to be recharged every 30 days, this meant that improvement should be apparent within 60 days. No questions were asked in the reading.

This man’s first letter to Edgar began with warmth. His first sentence stated that he had read *There Is A River* “carefully.” He then related that he “...had happy days in Bowling Green, Kentucky, and Selma, Alabama, as well as many other places mentioned in the book, which gives me a bond of friendship, although we have never met.”

He then stated that he was requesting a physical reading because Dr. Morton Singer told him how much Edgar had helped his son. The letter also related that this man had “...tried endless treatments by medical men, to no avail.”

Edgar’s reply in the ECF files agrees that “...if you know Bowling Green and Selma, certainly makes a bond of sympathy between us...hope we may have the opportunity to meet and talk over the places we know that are of mutual interest.”

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This man's next letter to Edgar written eight days after his reading showed that he was acting on the reading's instructions. It is also interesting in that it also showed that Dr. Reilly had not been using the wet cell appliance for a long time.

I have written to Mr. Godfrey asking him to ship the Wet Cell Appliance with chemicals, to Dr. Reilly.

I called on Dr. Reilly to-day at the suggestion of Mr. [2772] and hope to begin treatments with him promptly. He seemed to understand the instructions, although he says he has not used the Wet Cell Appliance for some years.

Assuring you that I shall do my part thoroughly in faithfully following instructions.

Sincerely, [2931]

N.B. Will you be so kind as to send one more copy of "DIRECTIONS FOR USE IN WET CELL APPLIANCE" for use by Dr. Reilly. (R1)

He again wrote to Edgar with warmth the next day to seek some clarification about the opening words of the reading but not about the somewhat mysterious and vague reference which made us think that he knew what the reading referred to. He ended this brief letter by saying that "I feel by your letter of the 9th, that you have given me the privilege of inquiry, for which I am grateful." (R2)

Edgar replied two days later on March 16 also with warmth. His letter revealed his patience and humility.

Thank you for yours of the 14th - and hope you will always feel you can and will ask any thing you like regards the work or the reading.

As to the first question - you should be able to answer that - better than I. Apparently you were in unusual environment and some preparation was made for the time of the reading.

2nd. Think it is stated fully just the cause and the suggestion for help, if the information fits, and you know it better than any one - if it does, do give it a fair trial, if not would think twice before did any thing about it.

Thanking you and hoping you will let me hear from you from time to time. (R3)

He again wrote to Edgar on April 2:

You kindly asked me in your letter to let you know as to the treatments at Mr. Reilly's under the direction of the Reading of March 5th, 1943.

Mr. Reilly states that he has long been acquainted with the use of the Wet Cell Appliance, which you recommended, and the whole treatment has been carried out as in

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what appears to be the precisely correct manner. Six treatments have now been given me, with no appreciable results except I have lost probably three pounds of weight due, to the sweating in the electric cabinet.

Dr. Singer suggested that I should perhaps have a “check reading,” but he is not very clear as to how long the recommended treatments should be given before the “check up” is made.

Will you advise me precisely what you would like me to do. (R4)

Edgar responded four days later:

Have yours of the 2nd - am sure it is too soon to expect results from a condition as has existed so long - don't you think so? Any way am sure Dr. Reilly will be able to tell you when he feels you should have a check reading, would keep up the treatments for another three weeks or more and then see what the results are.

Thanking you and hoping to be the means of help. (R5)

Sadly there is no correspondence or follow-up on this case. Perhaps he did not have the patience that Edgar had learned in a lifetime of working with the guidance provided by his source.

Update

We could not determine if he was one of Morton's dental patients. We did not find any further information for him. Given his age at the time of his reading, we assume he is deceased.

3013

“As we find, conditions are rather serious. These disturbances have been approached from the wrong sources, we find; yet in the present there may be some relief - though it will require a long period.” (3013-1)

Reading

3013-1 (Physical, May 23, 1943)

After immediately noting the seriousness of his 52-year old man's condition, Cayce explained that the circulation was disturbed between his lungs, heart, liver, and kidneys which caused poisons to be distributed through the system so that it was hard to eliminate them through the normal channels. Next the reading stated that it was unlikely that there would be much help from the care and treatment that he was presently receiving. The reading stated that he would respond better “...IF there would be a stimulating treatment osteopathically administered, which would...set a better circulation through those channels that would cause better eliminations.” Probably due to the seriousness of this man's condition, his reading is punctuated with emphasis

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which Gladys noted by typing those words in all capital letters. Cayce noted “DEFINITE deflections of the circulation;” the need for “GENTLE osteopathic adjustments;” and avoiding “ANY sort of meats.” He also cautioned that “later - much later there may be the possibility...” of making additional osteopathic corrections and that these interventions would “gradually...build back to better conditions.”

Gladys referred him to two osteopaths in the Raleigh, North Carolina area.

Background correspondence conveyed the precariousness of this man’s health.

4/13/43 Letter: A year and a half ago an old heart valve condition, aggravated by pneumonia followed by a relapse, put me in the invalid class. I feel that you can give me guidance which will restore strength so that my remaining stay here can be put to useful purposes. (B1)

4/25/43 Wire: Earnestly request transfer my application to emergency class. Basic heart condition now showing acute effect other organs... Would not request disturbing your routine but believe you designated and are capable of finding a corrective measure. (B2)

4/27/43 Letter from wife: He has been very ill for the past week, gravely so. The basic heart condition has effected his kidneys and liver for some months past but now seem to be so much worse. His faith in your ability to help him is very great and I do hope it may not come too late. (B3)

In a letter dated May 17, 1943, 3013 urgently requested a simultaneous reading for his wife. Thus reports show that 3013-1 and 3014-1 were sequential readings for husband and wife, both given on May 23, 1943.

5/17/43 Letter: Would it be possible for you at the same time to make a Physical Rdg. for my wife [3014]? ...You see, she takes care of me and any severe break in her health would be a real catastrophe. (B4)

5/23/43 GC’s suggestion to EC: You will have before you the two individuals as I name them to you. As I name them, you will go over the body carefully, examine it thoroughly, and tell me the conditions you find at the present time; giving the cause of the existing conditions, also suggestions for help and relief of the body; answering the questions that may be asked.

A letter from Edgar in 3013’s ECF file shows that because of the seriousness the situation, he volunteered to give this man a reading during one of his (Edgar’s) scheduled rest periods on June 27. However, some change in circumstances allowed Edgar to move their readings to May 23.

A report about from 3014 describing 3013’s progress followed on June 2, 1943:

We are here (NH) for the summer to get away from the hot weather as we both find hot weather very trying and Mr. [3013] especially, in his present condition.

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I have gone, on previous occasions to an Osteopath [Ames, Allen B., D.O.] in Fitchburg, Mass. so I took Mr. [3013] down to him Monday, May 31st. He verified the diagnosis, and we plan to follow thru the suggestions given in the Reading.

Mr. [3013] has been having Osteopathic treatments by Dr. Chas. Higgins in ... [N.C.] for the past six weeks, and has shown marked improvement since he began them.

We are both very grateful to you and I know we shall both benefit from the help you have given us. (R1)

It is perhaps noteworthy that these two people who were both ill made the long trip from North Carolina to New Hampshire.

Sadly, 3014 wrote the following letter to Edgar on February 22, 1944:

I have been so grateful for the help you gave my husband, [3013], last spring. It was too late for him to get any physical help at the time but he heard of your work, did get a new courage and I really think the hope of getting better, kept him with me a little longer.

He passed away on July 8 - '43 after a long courageous fight. His Drs. could not understand how he managed to stay, but he had such a strong desire to live and be of service in this time, that he just wouldn't give up. (R2)

She requested a second reading, 3014-2, for herself. (R3)

Update

We found this man's reading and his wife's two readings "accidentally" when pouring through Morton's voluminous correspondence since their relationship with Morton is not cross indexed in any of their readings.

Morton submitted a reading request for "his friend," 3013, and shortly thereafter 3013 joined the A.R.E. and obtained a reading on his own. (2772-3, R1) We could not determine if he was one of Morton's dental patients. We did not find any further information for him.

3014

"Yes - the entity has made a very poor job of following the suggestions! If there would be the closer adherence to the suggestions made, all the way through, we would find different results."
(3014-2)

Readings

3014-1 (Physical, May 23, 1943)

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In the first reading given for this 42-year old woman Cayce began by recognizing her as the caregiver from the previous reading for her husband (3013). She had glandular disturbances which produced “an unbalanced chemical reaction [which] causes inclinations towards the crystallization of salts in tendons, especially in extremities; or an arthritic and neuritic tendency.” Cayce noted that: “Where these become inflammatory, they cause a great deal of distress.”

The reading recommended Atomidine, warm Epsom Salts packs followed by peanut oil massages, and Senna tea. She was told to limit her salt intake and eat raw vegetables. The reading closed with encouragement. “Do these, - keeping these up, - and we will improve these conditions, and find better conditions coming for this body.”

The background for reading 3014-1 is a fuller version of 3013’s May 17, 1943 request for a reading for his wife. It shows how bad the situation was for this couple and Edgar’s compassion.

Mr. Cayce, would it be possible for you - at the same time - to make a Physical Reading for Mrs. [3014]? I do not know, of course, if this would tire you too much, but I hope it can be done. You see, Mrs. [3014] takes care of me, and any severe break in her health would be a real catastrophe. She is afflicted with arthritis and possibly some nerve disorder - doctors cannot determine and seem unable to help. This has been growing more and more acute in the past few weeks and has us both worried. If you can make her Reading at the same time you make mine, it certainly would be splendid. She will, of course, be in the same location as I will next Sunday afternoon, which I described in a previous letter. I am extremely grateful to you, Mr. Cayce, for naming one of your rest periods for my Reading, believe me. (B1)

In addition, her February 22, 1944 letter notifying Edgar of her husband’s death and asking for a second reading said: “I am sorely in need of help. The long physical, mental and nervous strain have taken so much out of me and all winter I haven’t been well.”

Her April 10, 1944 letter identified issues of concern for her second reading:

Since I wrote for a Physical Check reading, I am feeling much better. I have been taking treatments to help relieve menopause conditions.

I still have a lot of Arthritis and would like to know if I can check it by anything new.

I have for a long time been unable to sleep well, and would like to know if this condition is a result of my arthritis or nervousness. I have been very nervous for a long time.

Could you tell me if the “mole-like” blemishes which are growing on my body have a direct cause. I get more of them as times passes.

Notably she said nothing about having applied any of the guidance given in her first reading.

3014-2 (Physical, April 22, 1944)

Jaffin Family Readings Research Project

This reading was very brief. It began by telling this woman who was a nurse that she done "...a very poor job..." of following the previous suggestions. He went on to tell her that her insomnia and nervousness were due to her anxiety and her "mole like" blemishes were caused by her continued problems with eliminations.

Update

We could not determine if she was one of Morton's dental patients. We did not find any further information for her. Given her age at the time of her readings, she is probably deceased.

3060

"As might be said, the batteries of the body are run down. Hence the need of supplying the electrical force of such natures as indicated, directly to the body." (3060-1)

Reading

3060-1 (Physical, June 22, 1943)

Cayce told this 48-year old Quaker that he suffered from "...low vitality, lack of coordination between sympathetic and cerebrospinal systems [which] makes for those tendencies that are so upsetting to this body." Poisons in his system were also pressuring nerves and affecting many areas of his body. The first recommendation was to purify the alimentary canal and a number of suggestions were made. Secondly and only after his system was cleansed, he was told to begin using the Violet Ray before retiring each night.

In answering the first question, the reading explained how to remedy his lack of vitality, and tied it all together by observing that because his body's batteries were run down he needed to supply the appropriate electrical energy. In answer to a question about discomfort in the area around the small intestines, the reading noted an "incoordination between the liver and kidney circulation." Interestingly Cayce continued by saying that this was because the vital forces were "sort of at war" in that area.

His background letter dated April 19 requesting the reading relates that three years earlier he had been close to death after kidney surgery. It also shows his interest in spiritual matters:

Dr. Morton Singer of New York City, feeling sure from my talks with him, that I would be interested in the work of your Association, sent me a copy of the booklet, "Edgar Cayce, His Life and Work."

Just before that, I had seen Thomas Sugrue's book on Edgar Cayce advertised, and had been moved to order a copy because I have long been sure that man has powers above those ordinarily exercised and have been on the lookout for records of human contact with "that of God."

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My chief interest is in what we may call religious attainment. Some years ago I was granted an experience which lifted me into the consciousness above this ordinary consciousness, and I am now making a record of that experience. (B1)

Fortunately this man wrote a comparatively lengthy report on September 4, 1943. He expressed surprise that poisons and toxic forces were the chief cause of his problems despite his having “felt a toxic condition on and off...” He expressed amazement at the reading’s “intricate and subtle” knowledge of the human body. He reported doing everything that the reading recommended except taking the recommended vitamins because they disturbed his equilibrium about which the reading had cautioned. He offered the following summary:

The observable results have been these. The tension around the small intestines has all but disappeared, and I have long since stopped taking the medicine that had formerly seemed to ease the condition. Now and again I feel a toxic condition, but am able to get rid of it. My batteries are not yet, in my sense of it, fully recharged, but this, I think, is because I have had to continue the work that doubtless ran them down.

His interest in Cayce’s work is evidenced by his making a donation and ordering five publications after his reading. A requested check reading was not given due to Edgar’s final illness.

There is an interesting postscript to this case. In his ECF file there is a 1972 letter from a Professor of Literature at the University of South Carolina referring to 3060 as “...a prominent American poet of the 1920’s...” Professor John C. Griffin said that he was writing his doctoral dissertation on this man and requested a copy of his reading. He also enclosed a copy of 3060’s obituary showing that he had died on March 30, 1967 at the age of 72 in a nursing home. Hugh Lynn wrote to 3060’s widow asking her permission to fill this request. She called Professor Griffin “...a serious researcher...” and gave her permission. In 1994 another researcher contacted ECF with the same request and for the same reason. There is no further follow up on this.

An Internet biography noted this man had become “influenced by the Gurdjieff philosophy,” and said he “suffered with kidney and eye problems in the 1940s.” His reading had noted an “incoordination between the liver and kidney circulation.” The biography also states he died of arteriosclerosis.

Update

We could not determine if he was one of Morton’s dental patients.

FINDINGS AND CONCLUSIONS

GENERAL

The Jaffin Family Readings Research Project expanded far beyond our initial expectations and eventually consumed nearly two years of effort. Researching in the Cayce Readings and ECF archives, trying to find and contact readings recipients and the many people related to them, analyzing their responses, and writing a 90-page report, became a major effort.

Gaining family-member feedback on these readings 65 years after they were given provided new perspectives for us and those we talked with about the recipients, their readings, and other Project participants. Perhaps most notably and sadly, it appears that 2779 did not realize the promise held out to him by his readings. On the other hand, as one relative observed, Morton's first reading was prescient. In 2772-1, Edgar voluntarily reminded him twice to take Jerusalem Artichokes as an aid to blood sugar problems. We don't know how well he followed Cayce's advice, but we do know that Morton died at age 52 of a kidney disease which can be complicated by diabetes. Of course, a wonderful Project side benefit was meeting many new relatives and making new friends across the U.S. and in Europe. As we contacted people, usually by phone, we encountered the full range of reactions. Most were friendly; some shared openly; some were cautious; some were fascinated by the Cayce connection; and some were turned off by it. And some people never returned our calls. Most knew very little about their relatives' readings.

In general, the Jaffin/Singer family members tended to be well educated. Three became attorneys and two became health-care professionals. Even the older women who were not college educated frequently had intellectual interests in the arts or humanities. Economically, the Project's family branches were upper and upper-middle class. Generally speaking, the Jaffin family was the wealthier of the two. A very strong theme common to the members of both families and many of their descendants was a commitment to social justice, activism, and philanthropy. These concerns have carried forward into the present generation. Perhaps the high ideals and teachings of the lofty personages that they incarnated with long ago have carried forward as soul memory into the present. Interestingly, several family members reported having near-death experiences and many reported having had psychic or peak experiences.

As expected, the Project readings display common themes and challenges found in all families. Many grappled with health problems. Relationships between spouses and among parents and children were not always smooth. However, those who had the advantage of receiving the penetrating counsel from the higher perspective of Cayce's source, were provided with insights unavailable to most of us. This benefitted these fortunate readings recipients, and may also help others gain not only a far deeper understanding of human relationships and dynamics but to glimpse our very soul's purpose in our lives.

Finally, even with readings reports, it is difficult to know how well the recipients or the professionals treating them (even those with Cayce readings experience) really understood and followed what was given. This underscores the need for ongoing research and verification of the Cayce readings.

PERSONAL PERSPECTIVES

We became fascinated with our Project and it has enriched us on many different levels. A small but almost miraculous direct benefit is that as a result of reading how strongly Cayce urged Morton to eat Jerusalem artichokes, Ann began eating them. Over a period of months, she found, much to her joy, that her blood sugar swings and crashes had greatly ameliorated which left her feeling much better.

The soul group cycles and the karma incurred was not only interesting in itself; it had potential implications for us and Stan's immediate family. For example, we wondered if any of us had been a part of the Exodus/Promised Land period as had so many other family members and friends. Another possibility that we wonder about is whether either or both of us had some past lives with any of these people. Stan has a long-standing fascination with Atlantis and colonial America while Ann has traveled to Egypt three times and visited many of the other areas mentioned in the family readings.

On a personal note, we found it disappointing that none of these people, except Morton, maintained contact with the A.R.E. This is hard to understand when we consider that his son's reading cured a seemingly incurable problem that may well have ruined the boy's life. No one else in the family seems to have fully appreciated this grace. When we met several of these family members in 1978, their lack of interest was obvious and they did not encourage us to stay in touch with them. In contacting the people in this Project, we found only one cousin, 3659, who still deeply values her reading although some have requested copies of their family readings over the years. A few others showed some level of interest. This is very ironic since we know so many people who would give so very much to have had a Cayce reading.

It is also distressing to see that there seemed to be a general lack of appreciation of the profound depth of the readings or of the central requirement for applying their guidance in order to realize their benefits. There also seems to have been a lack of sustained follow through with the physical suggestions. No wonder Edgar, Gladys, and Hugh Lynn so often sought to put readings recipients in contact with long-time members who lived in their area and could help them better understand their readings.

It is also ironic given Ann's lengthy and multilevel involvement in the Work that, as Stan jokes, "There were Cayce readings in my family and not yours!" This Project certainly deepened Stan's involvement in A.R.E., which both of us are enjoying. He wrote two *Venture Inward* articles that flowed from this research and we co-presented a workshop about the Project to the 2008 A.R.E. Congress.

In summary, we consider these readings in our family to be a deep and mysterious gift, even though we never knew most of the recipients. Moreover, we've come to feel that the amazing synchronicity of discovering Cayce readings in Stan's family which neither he nor his parents knew about, after he married Ann who was already very involved in the A.R.E., bespeaks a deeper karma between us than we had ever before perceived. Perhaps the greatest part of the incredible gift is that its blessings are still unfolding for us.

APPENDIX: DR. MARK THURSTON'S ANALYSIS OF 2779-1

This reading interpretation was published in *Venture Inward*.⁴

Edgar Cayce had been giving life readings for nearly two decades when a mother and father requested help for their 11-year old boy. Gladys Davis Turner, Edgar Cayce's secretary, later wrote: "We feel this is one of the most unusual and extraordinary readings we have ever had..." In fact, the opening paragraphs hint that it's an unusual case.

It's an elusive task to glean useful information from a life reading which was given for someone else. The information tends to be highly personalized. We must not take statements out of context or assume universality for what was intended to be for just one individual. The best approach is probably to look for patterns—or themes about the human condition, and how we develop spiritually, mentally, and physically.

This reading presents two noteworthy themes. First, it outlines one approach for how parents can help their children work through karmic conditions and discover their deeper purposes in life. Second, it shows how pivotal the correction or healing of one condition can be—how the proper unfoldment of one's life can hinge on altering a single factor.

The key-word of advice to the parents is "awakening." No doubt all young people need support and assistance in this direction: awakening to talents, to social responsibilities, and to the spirit within and without.

The boy had an acute need for awakening because of the spiritual circumstances of his birth. When we, 50 years after Cayce delivered this reading, study the opening paragraphs, we might be struck by similarities to transpersonal psychology, which has explored the long-range effects of pre-birth experience and birth trauma. Might this be what Cayce was getting at, using his own terminology? He suggests that something didn't proceed normally. There wasn't a clear intention to incarnate; a clear and purposeful channel wasn't in place. The result was a baby who began his life with a "discoordination" of body, mind, and spirit. The condition persisted through his first 11 years, not keeping him from most of the typical childhood development, but still hindering him. As his adolescence loomed ahead, the parents realized they needed help and turned to Cayce for advice.

The process of awakening and re-coordinating his soul sounds amazingly straightforward, even simple. If the boy is willing to cooperate, powerful changes can be effected with as few as four sessions of hypnosis. In this reading, the advice is to find a spiritually sensitive therapist, someone who "thoroughly appreciates those problems..." In similar children with a wide range of behavior problems, Cayce sometimes indicated that parents *themselves* could very effectively give positive suggestions as their child falls asleep at night.

⁴Mark Thurston, "The Great Readings: Preparing Youth for Life," *Venture Inward*, Volume 8 Number 6, (November/December, 1992), pages 24-26.

The hypnosis treatment for this boy was focused on overcoming an immediate crisis: the return of frequent bed-wetting (something which the first question implies had been previously eliminated). But the hypnotherapy, as well as the other “awakening” activities suggested in the reading, had an even deeper purpose. If this soul could establish sufficient coordination of body, mind, and spirit *before* the start of his third 7-year cycle (i.e., age 14), then there were bright prospects for fulfillment of his real mission. With this inner healing in place, he could then make good use of tremendous soul talents. But the parents received a strong warning: timing is crucial, and unless this pivotal transformation took place within three years, prospects would dim.

Two other *awakening* activities were mentioned, both related to past lives. One was to let the boy meet someone suffering with the last stages of tuberculosis. Strange as this may sound, Cayce’s advice had a distinct intention: to stimulate compassion. Like all of us, this soul’s character and temperament contained polar opposites. For him, one of those polarities was an impulse to be like a tyrant, opposed by another soul urge to be tender, gentle, and compassionate. Because of a past life in which his beloved sister had died of tuberculosis, such an experience now would awaken the more positive side of this polarity. In other words, a positive aspect of karma is that it can make us more sensitive to others.

The other “awakening activity” was to train the boy with experiences of color, music, and nature—good advice to parents of any child, but especially for this one because of his past life in ancient Greece. He could rediscover how to expand the mind through beauty. Furthermore, this kind of training would tend to awaken a universal consciousness, a broad awareness that would help this soul should he take on leadership in the political sphere as an adult.

This life reading gives some very specific indications regarding soul purpose. The parents are encouraged to educate him broadly enough to keep alive more than one possible direction. However the soul’s mission and special talent lies with being a spiritual advisor or leader. The way of reaching people with this work could be through either art or teaching.

Part of what makes this particular reading such a fascinating example is this interplay of discouraging limitations and wonderful possibilities. On the one hand, there are serious hindrances faced by this soul: its problems at the time of incarnation, plus a stubborn karmic tendency from the New England witch trial days to condemn others. But on the other hand, this soul brings extraordinary skills and a rich array of experiences from the distant past. The correcting and healing of one central issue was to be so pivotal that it would shape either a constructive future or one that would be lost in materialism.

It’s unfortunate that we know almost nothing of how this boy turned out. Like so many cases, little follow-up correspondence came in. But we can learn a valuable lesson from this reading—one that’s pertinent to our interest in helping the youth of today find their purposes and missions. Each soul brings a karmic challenge that can potentially derail its deepest purpose in life. Every boy and girl has something that’s the equivalent of this individual’s bed-wetting problem. For example it may be a self-defeating behavior, a crippling fear, or a limiting character trait. Whether we’re parents, friends, relatives, or neighbors, we can help in big and little ways. And most of all, we can remember the wonderful potentials that live within the young people we encounter daily.

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