

Circulating File

BIRTHMARKS

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215 67th Street
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BIRTHMARKS CIRCULATING FILE

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Blessings, A.R.E. Member Services Team

Birthmarks*

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Extracts: General

2175-2, F 29, 2/10/41

(Q) What was the cause for the birthmark on left hip?

(A) Few individuals there are who do not carry a mark of some character or nature. This is a mark from a former experience, from former activities in the earth plane. This may be given better from other sources, or with the directing of the approach through the mental and spiritual developments.

573-1, Adult F, 6/6/34

(Q) What caused the birthmark on my baby's [2595]'s arm? How may this be removed?

(A) By massaging it with an equal mixture of Olive Oil and Castor Oil it will be prevented from increasing. Marks on many bodies, as on this one, are for a purpose - and if a Life Reading would be given it would be seen that it has a purpose to perform in the affairs of those in its own surroundings and in many others. A mark!

This would be well for Miss Wynne [Esther Wynne] to follow:

Take individuals everywhere, where there has been or is a mark in the body, and analyze their activity and associations among individuals; for their lives and their associations are different from the ordinary ken. Many will be found to have almost caused or averted tragedies (as called in the earth) in the lives of individuals. This is given her, for many are close about her.

5450-2, F 19, 1/25/30

(Q) What is cause of red mark under right eye?

(A) This from conditions prenatal.

396-1, F 22 months, 8/26/33

(Q) Are the little spots on the left side of her forehead birthmarks? Can they be removed?

(A) With the general treatments that we have given these will grow less and less. But birthmarks are not to be tampered with, in attempting to be removed!

(Q) What can mother do to train her so she will be best fitted to do that which her soul came here to do?

(A) Provide, as near as possible, the proper surroundings for a well developed physical and mental body; giving those suggestions - both by activity of self and

by example - that make the PROPER environ for a developing and well balanced body, mentally and physically.

3172-2, F 9 months, 5/15/44

(Q) Should strawberry mark be removed with dry-ice pencil?

(A) Not necessary. This is a part of that indicated development coming from those conditions as prenatal effects. Attempting to remove may cause, unless there is well considered the circulation, a far worse mark than that indicated.

341-16, M 18 (Student), 11/14/25 Subject of Reading - "Questions on Life Reading - History of Appearance in previous sojourn, just before this one."

1. Gertrude Cayce: You will have before you the body and enquiring mind of [341] present in this room, together with the Life Reading as given for this body on February 28, 1925, [341-8], in Dayton, Ohio, especially the appearance just previous to the present one. The entity at that time as one, Ericson Olif [Ericson, Olaf?]. [See 341-1 on 12/10/23 saying it was during the period of Alfred the Great - 848?-900.] As given in the Life Reading, well that the entity understands much of each sojourn in earth's plane, that this may be weighed with the present development that lies within the sphere of mental forces of the entity. You will give such information concerning the appearance just before this one that may be of help in the developing of the entity along every line. You will also give any information concerning this appearance that will aid the entity, [341], in solving the question of his life's work. You will give any other advice that may help the entity in deciding the life's work and in better understanding the dreams and visions as come to the entity, and in maintaining the correct mental balance to keep away from that madness of Mars as warned of in the Life Reading. You will answer any questions that I ask you regarding any of this.

2. Edgar Cayce: Yes, we have the entity and the enquiring mind of same here, together with that information as given on February 28, 1925, [341-8] regarding appearances in earth's plane of this entity, and that which the entity should study of the appearances, and that accomplished or lost in each earthly sojourn, that the mental abilities of the entity in the present earth's plane may gather the better understanding of mental developments in the earth's plane and how to apply same in the present earth's plane, especially relating to present plane's life's work, together with dreams that come to entity regarding same - see?

3. Now, in giving such information, it will be seen at once, this covers at least three different phases, in questions asked, see?

4. As to the sojourn in the earth's plane in the appearance before this, this covers in the physical plane the period of fifty-nine (59) years, see? Born in the Norse land, near Ojbuay [?], and reared there until age of sixteen (16), leaving with those peoples settling in the North country of now Scotland, see, coming with those peoples, in the seventh (7th) year of sojourn there, into the country now near the estate Major Castle [England?]. In this connection, then, the entity as

the soldier and warrior lost a portion of the hand, see? Watch marks as seen on the left hand, below the forefinger and thumb, that appear at times, see?...

616-1, F 24, 7/27/34

(Q) What is meaning of birthmark on right arm?

(A) A tower of strength in those directions as indicated by the nature and character of same. As we have given, all have been called - and His mark has been set in those that are called unto direct purposes, aids or activities. As a tower of strength is the body to those whom it may contact in His name.

2067-1, F 52 (Teacher, Quaker - Spiritualist), 12/22/39

Then, make that God - His God - thy God. What do ye worship? Might, spirit, power, impulse, hope, or what? Whose power seek ye? Thine own, or that in thy weakness ye may be made strong by His abiding light in thee?

As to the appearances in the earth, - these, as indicated, are many; they have varied much as to their forces and powers, as to how the emotions have manifested. For, as must be the proper interpretation of same, - material sojourns are as the senses of the material body, just as the astrological sojourns are as the mental or dream body. Thus they find expression oft in FEELINGS towards places, conditions, individuals, that in thine own inner self send out that radiation which (in mystical study) may be seen in the aura, or in the study of a part of numerology as to the number, or in the very emotions as may be expressed in lines of the hand, feet or face. For, remember the law, - all carry the mark in their body; just as ye bear His mark in thy forehead.

In these manners, then, - oft in the emotions being five rather than the three (as the earth is interpreted as a three-dimensional sphere of activity), we come to the realm through such emotions or senses - of the fourth, yea and to the fifth dimension. Thus the warning that has been given, - that because of such emotions in self ye will find others oft question thy authority, because of thy interpreting of fourth or fifth dimensional experiences and expressing same in three-dimensional terms!

Only those who know God or have sought Him may interpret even His walks among men!

So, be mindful, - as He warned Thomas, Philip, Andrew and Peter, as well as showed to James and John, that these things are oft hard to be understood by those who may only know that which answers to the sensuousness-consciousness of an entity. Not the senses as the higher realm, but sensuousness that begets (and its children are!) lasciviousness and those forces that engorge or indulge in those things that gratify appetites, and those things that become a part of many who become self-indulgent in habit forming, habit creating.

For, the animal man is a creature of habit. But learn rather from such the lesson, and not become so much a part of same. For in nature and in the animal

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instincts we find only the expressions of a universal consciousness of hope, and never of fear, - save created by man in his indulging in the gratification of material appetites.

2175-8, F 32 (Housewife), 8/24/44

(Q) Why do I have a birth mark on my left hip?

(A) This was marked by those experiences of long ago. It means little save in a material manner, when such things bring consciousness of relationships with others.

(Q) Should I seek a check life reading, if so, which incarnation would be most helpful to me in the next few years?

(A) First, study this ye have. It is a whole mouthful - a whole armful, but only as ye use it, is it worthwhile. If there is the need for interpretation in the life experience, seek it, for, "seek if ye would find - knock and it shall be opened to you". For, if the ideals are studied, the entity will find that it is not merely the relationships to self, friends, to the world, to be sought, but the relationships to thy Maker, to thy Christ.

(Q) What is the meaning of the silver cross, given in the attainment of the Aura Chart Reading?

(A) Attaining to that as of the way of the Cross, as ye have borne in physical relationships in the present. Don't break it down.

2746-1, M 30 (Naval Officer), 5/8/42

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

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

(Q) How can I develop a clearer spiritual understanding?

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

(Q) What is the significance of the birthmark on my head?

(A) As everyone in Atlantis, as well as the Egyptian period, the entity carries the experience of being marked. This has been and will be with thee throughout thy experience. USE THY HEAD - or judgment! Be not too rash, but do see the ridiculous as well as the sublime.

3004-1, F 55 (Housewife), 5/15/43

(Q) After studying the "Tarot" with Paul Foster Case for several years, he dropped out of sight, not only to me but several others whom I know. Is it indicated that I will be able to get in touch with him again, or that I will find another teacher in order that I may continue these studies?

(A) This individual may be easily found, if that is what is sought. Is it not best in self to study in self, than by such an one as Case?

(Q) Is it indicated that I will be able to reach my goal, what I have been desirous of accomplishing in this life?

(A) Know this: Only self may separate thee from the glory of God. If it is to the glory of self, is it best that it be accomplished? This had best be answered deep within self, when thy ideals are attained.

(Q) What is the meaning of 532, the number on my forehead?

(A) The number as indicated in self in the Atlantean experience, and that to which each of these numbers may attain.

(Q) The Mene - which is clearly written on my left eye?

(A) This is as a part of the experience in the Yucatan activity as the priestess. Some call it the evil eye. Some call it the surety. What make ye of it? According to that for which ye may use same is the deeper meaning found in thine own self.

(Q) And the double triangle between my eyes, just at the top of my nose?

(A) This is a part of the experience to which the entity attained in the building, during the period of the Mound Builders, as called.

(Q) Will my studies in AMORC bring me the most in the highly spiritual, or the TAROT - particularly the course on the magical language?

(A) Either of these may bring material help or gain. The SPIRITUAL gain is in the TRUTH that is found in Him, who is the Way, the Truth, the Light. These others are only as light along the way. The truth is ONLY in Him, Jesus the Christ!

9. Be rather mindful of those conditions physical that are arising with the body in its ability for assimilation, for those conditions that will make for the regular body-development as to its digestion and assimilation.

10. As for body activities in making for a helpful experience, we would massage the body - not so much over the area itself but ALONG the sides of same and over those areas from which this portion of the body receives its impulse for circulation to the superficial portions of the body - with Camphorated Oil.

11. And we would massage the whole portion of the body from the lower lumbar area to the head with Olive Oil AND Wine.

12. These will make for a change sufficient to assist the effacement that is the most helpful in the experience.

13. But it is more of an activity upon the part of those that are in the material sense the expression of that manifested in this body, [1165].

14. For the individual experiences of the body - if it is to carry on - are to be such that these will be lost sight of in that as may be builded from the spiritual forces. And in its expression in meeting those things that to most minds, or to the material-minded, become as an effacement - or as a marring of the influences that bear upon its own personality.

15. Then, aid in giving the expression more and more of that individuality that is shown here. And we will find this will bring to all a real blessing that may make for a greater and greater understanding of the relationships of individuals to Creative Forces and the manifestations of same in a material world.

16. In the applications, these we would do each evening as it is prepared for its evening rest.

17. The equal portions of Wine - Red Wine - and the Olive Oil; stirred together in such a way and manner as to make for the absorption to those portions of the body from the lower lumbar area to the base of the brain.

18. And the face, the head, those portions of the neck, even to the vagus centers or those about the upper portions of the thorax, or extending even to the breastbone, massaged very gently with the Camphorated Oil.

19. These, as we find, offer the better opportunities for the expressions in the present.

20. As conditions change, or when it has reached those periods of its full expression - or at nine months - then we would give those changes; if there remains within the innate desire of those that seek in the present for those periods when there begins then the developing of the INDIVIDUALITY, rather than the personality of THIS soul expressing and manifesting itself as [1165].

21. Ready for questions.

22. (Q) Should the Camphorated Oil be massaged just around the edges of the mark?

(A) Just round the edges as indicated, rather than over the place; for with the massage and the proper assimilations and digestions that will make for the building of blood forces and the pigments in portions of the body, this will aid in the effacement of the disturbance; or it becomes less and less perceptible - save at periods.

But most, hold to the spiritual expression and not the physical.

23. (Q) Any other advice regarding care?

(A) This at the present. Be mindful of those conditions regarding the assimilation and digestions, see? These are under care, but be mindful of same.

24. We are through for the present.

REPORTS OF READING 1165-1 F 10 DAYS

R1. 5/15/36 Miss [954]'s letter to EC:

My dear Teacher:

I suppose that wonder piles on wonder with you...and that such a reading as you took last Sunday for little [1165] does not seem as remarkable to you as it does to me. Frankly I was rather prepared for the psychic interpretation. During the reading I had the most unique experience I have ever had with my brother. He sat, together with the mother of the child and with me, in perfect quiet. What was going on in his mind I do not know. But I do know that he allowed me to dominate the room...and that I even explained to two noisy friends who came in at a time when they were not supposed to be there...exactly what was going on...and my Brother did not protest.

He is a much disturbed spirit...even more than I have been. His disturbance has lead him into devious ways...and physical suffering that has included many operations and some three or four years of continuous hospital treatment. He and I have no point of common interest at all... I try to be patient and quiet with him, but often after we have been in the room together for an hour or so (we meet only a couple of times a year)...I feel distracted beyond words...as if I must tear the room apart and get out of it. Yet I have tried to be intelligent about him...and perhaps I understand better what he has gone through than anyone else.

So you can well imagine what it meant to have a full hour (we kept almost the whole time)...of quiet, and then of words of good cheer, and then see him so delighted to look on the baby. Of course we must give my own development of the past year a little credit for this...but certainly I give him lots of credit, too. He speaks of the marks on her face very softly, with a little kind of awe, even a sob in his voice. But he is not at all ashamed of the marks. I am so grateful for that. If our family can be said to have a tradition, certainly that of "handsome" people is a main one. So I know it is a shock to him to look on the child like this.

As to the reading itself: I do wish I might talk to you about it. I recognize the importance of it...and the tremendous responsibility of its warning. I have found it hard to take and keep wondering how I may best pass it on to the two most closely interested...the mother and my brother. It is a tremendous responsibility. I think the only thing to do is to go to Philadelphia and talk it out.

Then as I visualize the next step, I hope to get them to ask for a life reading. I could ask for it, and had intended to do so. But it becomes more evident that the only one who can do much about the "conditions around [1165]" are her father and mother. They can ask for it, and I can pay for it as that becomes possible.

I wonder about this statement..."It is with its mother." [1165] was not actually in the room with its mother during the reading period. But of course it was in the

hospital. Also this might be interpreted as being spiritually with its mother, for the mother is a very religious Catholic and had closed her eyes and was praying at that time...particularly intensely during the fifteen minute you give as the time of the reading. However, ask Gladys to check her notes in case it should read "it is not with its mother." You see it was in the baby's ward...while the mother was in her room.

Do I need to tell you how deeply grateful I am for the reading? I am sure you know well how I feel about it. And if her father and mother can cooperate to given ends...(or if indeed I can help myself at this distance in New York)...then it looks as though we may expect lovely things indeed of little [1165].

Give the enclosed poem to Mrs. Cayce...no one has seen it as yet. Perhaps she would like it. When I meditate in my small way during the readings, poetry drips easily off my pencil.

This is a selfish, personal letter. Forgive it... I know you understand. Much love to all of you...and gratitude... [954]

P.S. I find the question of the personality versus individuality at nine months an interesting thing, don't you? If we can take the life reading, perhaps we shall ask more about that... [...]

R2. 5/21/36 EC's letter to Miss [954]:

Dear Miss [954]-

Thanks for yours of the 15th, am so glad the reading was a help to you, and am sure you can be able to make it helpful to the Mother and Father tho realize it will be no easy JOB, but were you to look at it as being a job at all then you have already most defeated your whole purpose, God is the natural thing and it is the others that are unnatural. Am sure the experience you had with your brother will make it all the more reasonable thing to approach him and may God direct you in your undertaking.

Wish we might talk about the information, but that will come in time and as we study it over we possibly will be able to pass something that is helpful on here and there, to each other as well as to others. After all not what we know but what we do about what we know.

Yes, can they but come to the seeking for the information that may come in a life reading then there may be the help for all. One can't help but draw parallels. Was quite interested to me, letter I received the same mail as yours of 15th - don't mean to be telling you another tale, but on this wise - Some 15teen years ago had a very dear friend [953] in Chicago, an Official in the Western Union. He had a chief Clerk [2265] whose Religion forbids his interest in a work of this nature, finally tho he was induced by his superior to ask for a reading, tho they had no children and was assured they never would have any, and asked the reading should the adopt one they were told they might have their own. So when the first one [1939] was born, they were very happy, yet their convictions kept them from making much ado about it all. But the day your letter came had a letter from a man in Peoria, Ill., who had seen this Father, and he had plead with him to have a reading for his son [1168] who has an affliction, not unlike this baby, tho this is mental rather than physical, but the real source arises from

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something of the same nature. So, can you see how to me there was a remainder, perhaps this may to some appear far fetched, but to me it appeared as the circle almost completing itself at least lending some encouragement. The statement "It is with its Mother", I do not think it meant in person but rather in personality. We often mistake, in names things for conditions. Please understand I am not trying to hedge, but am reminded what a very well known Physician once said many years ago. "If you want to say there is nothing in the readings, well you can take the words themselves and prove there is not, but if you are looking for reality, and the deeper things, and will study the information you will find the most enlightening things imaginable, and most of all help" then the circumstance of the letters may be what convinces me that is what was meant in the words, that have no connection what ever unless taken in that manner, and had she been with her Mother in person would have been taken to have meant just that and not considered from the spiritual stand point at all.

I pray God the information may be just as helpful to every one as it should be, if it is His way and His will it will be am sure, if not of HIM then it has little or no place in the affairs of any.

Thanks for the verse, Gertrude appreciated that more than you can imagine, she is very sentimental, in some ways, the condition of the baby appealed to her, her heart just went out to it when she heard the information and to the Mother and Father, and when she had that verse she has read it am sure numbers and numbers of time shown it to several until she felt they did not get what she felt then have seen her read it in silence and alone and really weep over it all. A great heart not always understood, but is making a brave effort to do her part.

Thanks, Miss [954], for every thing you do not realize how much help you have been and are to this household. A great strength to all of us. Yes you may want to say different, but remember oft, the weakness of men is the strength of GOD. Love to you and yours from all here.
Ever the same [signed] Edgar Cayce

R3. 1/10/39 Aunt, Miss [954]'s letter: My little niece, [1165], came to visit me on Sunday...and I feel you will be interested in a story about her. As you will recall the physical reading which we took soon after her birth indicated that she would be a means of showing the mercy of Creative Force in the world. She appears to me to have the make-up of a psychic already...highly sensitive...most gracious in her attitudes...with great eyes which she rolls at you on the slightest provocation. Her mother took this adorable little piece to see a lady who had been hurt in an auto accident. That night as she knelt to say her prayers she added a new one..."Please God make Kitty all well..." Her mother was so touched and delighted she told me about it. That little mite is two and a half years old.

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BACKGROUND OF READING 540-3 F 32

B1. 5/30/35 See 603-2, Par. 23-A--26-A re. their past associations, similar dreams, etc.

B2. 7/17/35 See 281-25, Par. 36-A re. her activities in Egypt.

B3. 8/1/35 [See] 397-2, Par. 26-A.

TEXT OF READING 540-3 F 32

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 13th day of February, 1936, in accordance with request made by the self - Mrs. [540], Active Member of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. [540] and Helen Storey Wheeler.

R E A D I N G

Time of Reading ... Ave., 11: 30 to 12: 15 Noon Eastern Standard Time. ..., Virginia.

(Body and enquiring mind, in regard to her mental and material affairs; also her former incarnations in the earth's plane and their influence or associations in the present, for her best mental and spiritual development or manifestation in the earth. Questions.)

1. EC: Yes, we have the body, the enquiring mind, [540]; this we have had before, in some respects.
2. In the application of those experiences in the earth, the developments regarding the experiences and associations, we find:
3. These have a great deal to do with urges that arise in the experience of this entity, as with every entity. Yet these should not be looked upon with disfavor; neither should they be considered as experiences in which there is no turning from same - or, as is sometimes termed by others as being, karma from which there is no turning. But rather should the experiences be as signs along the way; means and manners in which they may be experienced and applied in the material activity of the entity as stepping-stones, as things to be avoided, as things to be embraced, as opportunities.
4. For, as has been given of old, indeed with every disturbing factor, with every ill, with every way, there has been prepared a manner, a means, a way of escape IN Him!
5. When these become interpreted, then, in the experience of this entity, we find:
6. These are to be used as those things that become as omens, as signs. And they are to be applied in the LIGHT of, in the understanding of, that for which He stood - and stands; the purpose, the way, the means of escape from self, from self-indulgences, from self-aggrandizements, from self-emoluments with the things of the flesh.
7. For we know that in Him there is the way, the manner; which, if applied in the experience, becomes such as to lead one as from darkness into light - here a little, there a little, line upon line, precept upon precept.

8. And those opportunities come into the experience of self to warn others. Those impressions come; those feelings, those manifestations, those impelling influences through the high mental-intuitive forces that PROMPT - that guide the entity in its associations, in its contacts.
9. For more and more does there become the awareness in the inner consciousness of the entity of its associations with individual entities it meets along life's pathway.
10. And with this meeting, with this association, comes the greater opportunity for the entity.
11. For FEW there be who have held so earnestly to the promptings of that which has been their ideal in their activities in the earth!
12. Not that they have not been spoken of, thought of, considered by many as without the realms of those that must be standards in various periods of activity. Yet there has been ever innate, deep within the entity's self, the promptings that have held; as does the needle to the star, as does right to justice, as does love to giving, as does honor to humbleness, as do those influences that make for the modifying, the arousing, of that which is creative in its impulse.
13. Hence oft in the experience such opportunities come, such experiences - if there is kept the ideal in Him as the guide, the way, pointing out to self in the light of His understanding those experiences that become as stepping-stones to the way that leads to life in Him, the everlasting way; that manner, that understanding that makes for the arousing in the experiences of others the thinking more of the divine within.
14. Thus, as the entity receives through those manners of expression in writings, in visions, in dreams - hold fast to that as He has set. WEIGH them in the balance of that He has given as the balance for every soul. "Abide in me - and I in Him - and thus become one with the Lord of righteousness, of justice, of mercy, of love."
15. If those impulses become tinged with self-aggrandizement, or self-indulgences, they become as those things that are without the pall - and become stumbling-stones along the way of light.
16. In the physical forces of the body, these we find show much better coordination with the mental and the physical and the spiritual. Yet they each in their own phase of expression must find, from the experience of self, that which will keep the body as one in accord with the purposes for which the entity entered into the present experience.
17. What was the purpose, then?
18. That ye might show forth, in thy dealings with thy fellow man, that thou hast gained along the pathway of experience and life; the GLORIES of the Lord; the MANNERS, the ways; BECOMING the helpmeet of those that wander and become oft entangled in the turmoils of wisdom that is only worldly wise; aiding those that are weak, in knowing of a truth, "Know, O ye people, the Lord thy God is One!" in purpose, in aim, in desire, in ends, in the MANIFESTATIONS in the earth.
19. For all power HAS been given unto HIM who hath overcome the world, overcome even death; and is at the right hand of glory; that we, too, may know

the way, the light; that we may drink DEEP of the waters of life; that we may break the bread of His body, that - being broken even as His - it may give life, may give sustenance, may give strength to those that are weak, to those that have faltered by the way.

20. THESE be the purposes; these be the lines of thy activity through this material world in the present experience.

21. Oft the visions come to self of those needing thy help. FALTER not; even though others may not - for the MOMENT - understand. But let not thy right hand know what the left hand doeth; but do ALL PURPOSELY unto the glory of God and not to the gratifying, nor to the satisfying, of any SELF in thy activities.

22. BE a light to those that are dimmed in their efforts. BE a strong arm of purpose to those that are weak. Give the cheering word to those that are sad. For ye INDEED know that thy Redeemer liveth, and in Him IS life, light and understanding!

23. Ready for questions.

24. (Q) Regarding material affairs: Would it be wise for my husband and me to carry out our plan of making the improvements on our home, ..., Va., at the present time?

(A) This, as we find, under the existent plans, would be well. Be insured in self, from the material angle, that all purposefulnesses have been set. Then, in the spring, proceed.

25. (Q) Regarding my mental-spiritual development: Please give my seal and its interpretation.

(A) As that thou receivest in that as became thy seal to which those of many lands turned for acknowledgements of that thou gavest to many in varied lands from the Temple Beautiful. A sunburst of light, with the rays of the Cross coming high above this center sunburst. Not as a star, not as a circle, but as a sunburst of light, with the Cross high above same; and the vines below that make a wreath of arbutus around same. These make up the seal. And the interpretation: From the lowly to the highest, the light of His love encompasseth them all; bringing to each and every one that necessary, that which may bring even the FULFILLMENT of every desire that is in HIM the giver of light!

26. (Q) Please interpret the vision which I had in meditation at noon on Aug. 23, 1935.

(A) Thou camest nigh unto the experiences thou didst have when thou walked in the land that bore fruit for those that would seek to know the way to justice and light. Those thou did meet in the way were those of thine own flock, of thine own fold, that ye have brought - through thy help to their troubled minds.

27. (Q) Please explain the roaring sound in my right ear which I have heard in recent meditation.

(A) Thou hast heard that the voice of Him cometh as the rushing of mighty waters; and that injunction which came with same, "PEACE - BE STILL." For it is not only in the storm, nor the rocks, but rather the still small voice that comes after same.

Hence thou hast drawn, and do draw, nigh unto the brink of a greater understanding.

BIRTHMARKS CIRCULATING FILE

Hold fast to His hand, that leads the way!

28. (Q) Are the messages that come for individuals when seeking for them, in my dreams and meditations, of the spirit of truth? and should they be given to these individuals?

(A) As has been indicated, as ye hold fast to Him, knowing all power is of Him when not turned to self in any manner, to be sure these should be given - whenever they come; but force never the issue. Let the Spirit of the CHRIST guide thy hand. Let that thou hearest, thou sayest, come as HIS message to such seekers - through thee only as a channel of blessings!

29. (Q) Why do I have a mark on my physical body? [See 540-14, 5/1/39 questions re. infection and nature of this birthmark.]

(A) As given, there is set a mark in those that they - themselves may know that they have been called; that they may understand that they have been called. For it has been given, "I will set my mark upon my own, and they shall hear my voice, and answer - WITHIN."

Seek into self to know whereunto such has called thee, that ye may answer even as He, "Here am I, Lord, use me as Thou seest fit."

30. (Q) Regarding former incarnations and associations: What was my name in the Galilean incarnation, as the sister of James and John?

(A) (Interrupting, before question was finished) As has been given, oft does there come into the experience of the entity - not only in the meditations but even as a flash, even as in passing, even as in a handclasp, even as in a glance - an awakening to the knowledge that there IS, there has been, there ever was, an association. Not always of body but of the mind, of thought, of purpose.

Then, even as in the Galilean experience, when thou didst hear Him give, "As ye abide in me, I will bring to your remembrance that thou hast had with me from the foundations of the earth."

In the experience - Oh, so much may be given - for Naomi!

31. We are through for the present.

REPORTS OF READING 540-3 F 32

R1. 2/20/36 Mrs. [540] secured her second Life Reading. See 540-4.

INDEX OF READING 540-14 F 35

Attitudes & Emotions: Anxiety	Par. 14-A
Cancer: Tendencies: Skin: Infections	Par. 10-A
Dermatology: Skin: Infections	Par. 4, 5
Diet: Skin: Infections	Par. 13-A
Psychosomatics	Par. 8-A, 12-A, 14-A
SKIN: INFECTIONS: BIRTHMARKS	
Surgery: Skin: Infections	Par. 4
Symbology: Birthmarks	Par. 11-A

BACKGROUND OF READING 540-14 F 35

B1. 4/11/39 Phone request with questions re infected birthmark on back. See 540-14, Par. R1.

TEXT OF READING 540-14 F 35

This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 1st day of May, 1939, in accordance with request made by the self - Mrs. [540], Active Member of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. [540], [[1346] (son)], and Helen Ellington.

R E A D I N G

Time of Reading ... Ave., 11: 45 to 11: 50 A. M. Eastern Standard Time. ..., Virginia.

1. GC: You will give the physical condition of this body at the present time, with suggestions for further corrective measures; answering the questions she has submitted, as I ask them:
2. EC: Yes, we have the body here, [540]; this we have had before.
3. The acute conditions as we find are rather of the serious nature.
4. Thus we would give, it would be better that the body apply to a skin specialist that would make application - and PROBABLY operative forces, when the system has been cleansed sufficient for the removal of portions of the disturbed area.
5. We would not take local applications until such examinations, such applications are made by a skin specialist; then, cooperate with those applications as would be indicated there.

6. Ready for questions.

7. (Q) What specialist in Norfolk would you recommend?

(A) This had best be, of course, chosen by the body. For, there will be likes and dislikes, and confidences in individuals. Choose this for self. There are those in Norfolk that are well.

8. (Q) Would Dr. Anderson be alright?

(A) As indicated, if that is the choice of the entity. For unless there are confidences, and that hope and faith in the abilities, these would work against the abilities of the body to make corrective applications, as indicated.

9. (Q) What has caused the birthmark on back to be sore and run pus?

(A) This is from irritation and infection.

10. (Q) Is there danger of a malignant condition from this?

(A) Use these conditions as we have indicated, see? This should NOT necessarily become such. Do as indicated.

11. (Q) Is this the mark of a fish?

(A) This is a portion of that which we have once indicated, as to what marks upon bodies have indicated in the experiences of individuals; and is rather - than what would be materially called fish - the individual's acceptance of that for which this stands.

12. (Q) Any other general advice for the body?

(A) Do not become alarmed, but be consistent with those suggestions that have just been indicated.

13. (Q) What diet would be best?

(A) Necessarily, of course, keep away from fats, or greases. But a general constitutional diet that keeps the eliminations well, and that carries a great deal of fresh raw vegetables, especially through these particular periods, will be well for the body.

14. (Q) Has this condition caused the weakness in the body?

(A) It has caused the anxiety and the ANXIETY has caused the weakness. This is the strain upon the nerves, - the anxiety of the condition and the situations.

Do not become alarmed, if there are the consistent applications of that suggested.

15. We are through with this Reading.

REPORTS OF READING 540-14 F 35

R1. 4/11/39 Phone request Mrs. [540] re birthmark referred to in 540-3, Par. 29-A. "No hurry, but when get a chance, please ask about this birthmark on my back which has begun to run pus, and is sore. It's a patch that looks like animal skin, etc., which has never given me any trouble, until last summer it seemed to perspire very freely, and now it is very sore and running pus. I just want to take any precaution necessary to prevent serious trouble with it."

1. What causes birthmark on back to be sore and run pus? 2. Is there danger of a malignant condition from this? What precautions should I take? 3. Is this the mark of a fish?

BIRTHMARKS CIRCULATING FILE

R2. 5/25/39 Dr. Hudgins' report:

OSTEOPATH'S REPORT TO ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT, INC. Virginia Beach, Virginia

Case No. 540-9--14

Date of Reading 9/11--19 & 10/11/38, 1/18 & 2/24/39

Note: As a research organization we are endeavoring to make a thorough study of psychic information in relation to human ailments. We will deeply appreciate your cooperation in securing a thorough report on this case.

Name [540]

(1) (A) Did the Reading presented to you describe the condition of the patient?

(b) Explain any variation. (c) Give your technical diagnosis. (A) "Yes". (b) [No response] (c) "Coccyx, kidney, ovarian disease".

(2) Were the suggestions for treatment in your opinion proper for this condition? "Yes".

(3) For what period of time has the patient followed directions given in the reading under your care? "One year".

(4) What results have you observed? "Greatly improved".

(5) Comment. [No response]

Date 5/25/39 Signed Dr. Hudgin D.O.

(We will appreciate it if you will include a technical analysis of your findings.)

R3. 7/21/39 See 540-15 re recuperative measures following incision.

INDEX OF READING 540-15 F 35

Constipation	Par. 12-A
Neurasthenia: Tendencies	Par. 4, 7-A, 9-A
Osteopathy: Pelvic Disorders: Amenorrhea	Par. 10-A
Pelvic Disorders: Dysmenorrhea	Par. 11-A
Physiotherapy: Packs: Hot Salt: Pelvic Disorders	Par. 11-A
Prescriptions: Agar: Constipation	Par. 12-A
: Atomidine: Skin	Par. 8-A
: Nujol: Constipation	Par. 12-A
: Russian White Oil:	Par. 12-A
: Usoline:	Par. 12-A
Psychosomatics	Par. 13-A
Sensations & Symptoms: Amenorrhea: Surgery	Par. 10-A
SKIN: INFECTIONS: BIRTHMARKS	
Surgery: Post: Skin: Infections	Par. 3--5, 7-A
Vertigo: Neurasthenia	Par. 9-A

BACKGROUND OF READING 540-15 F 35

B1. 5/1/39 Reading 540-14 recommended surgery for infected birthmark on her back, which was sore and running pus. She had the surgery and is now recuperating.

TEXT OF READING 540-15 F 35

This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 21st day of July, 1939, in accordance with request made by the self - Mrs. [540], Associate Member of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno.

R E A D I N G

Time of Reading ... Ave., 5: 00 to 5: 05 P. M. Eastern
Standard Time. ..., Va.

BIRTHMARKS CIRCULATING FILE

1. GC: You will give the physical condition of this body at the present time, with suggestions for further corrective measures; answering the questions she has submitted as I ask them:
2. EC: Yes. Changes have come about in the general physical conditions since last we had same here.
3. As we find, in a GENERAL manner the operative forces have been and the healing is going on very well.
4. There needs to be precautions that there is not an overtaxation by producing in the activity too great an irritation over those portions where the measures were resorted to or needed; nor the use of the muscular forces as to cause such a strain as to irritate any portions of the muscles of the back and the lower portion of the abdomen, - that is, across the back.
5. These as we find, with the general precautions that have been indicated by the one ministering to the body, would be very well.
6. Ready for questions.
7. (Q) Then there is no infection from the incision?
(A) As we find, conditions are progressing very satisfactorily save as to any overtaxing - which has been the warning.
8. (Q) Should Atomidine be continued?
(A) This is very well to take occasionally, for two to three days once a month.
9. (Q) What will relieve dizziness in head?
(A) More of this is from the mental and taxation than from other sources. If there is not so much taxation, this will not occur. This is the attempt of the system to keep an equal balance through the circulatory forces.
10. (Q) What about scanty menstruation? Is this natural?
(A) This is natural at this particular period. After there has been a little more healing, there should be a better stimulation through the areas from the lumbar axis to at least the upper portion of the dorsal centers, - osteopathically.
11. (Q) What may relieve suffering from menstruation, the last few months?
(A) Hot packs of heavy salt.
12. (Q) What may be done to relieve constipation?
(A) Use Oils, such as Russian White Oil, Usoline, Nujol or any of these, and this taken of morning, you see, or evening preferably, if this is the better desired by the body; but on the opposite period of the day - whether morning or evening - take Agar as a stimulant for better peristaltic movement.
13. (Q) Any other advice?
(A) Keep closer to the constructive thinking in the manner as has been off indicated for the body, and the abilities in those directions for the equalizing of the influences of the mental and the material as well as the spiritual forces through the body.
14. We are through with this Reading.

INDEX OF READING 288-6 F 19

Attitudes & Emotions: Desire: Carnal	Par. 2, 3, 5--8, 12
: Earth Sojourns	Par. 9
: Selflessness	Par. 11, 12
Bible: Books Of: Deuteronomy 30: 15, 19	Par. 2
Ideals: Service	Par. 11, 12
Incarnations: Atlantis	Par. 2
: Egypt: Ra Ta	Par. 3
: France	Par. 11
: Persia: Uhltd	Par. 4, 5
: Troy	Par. 10
Karma: Physical: Elephantiasis: Tendencies	Par. 2
Religion: Zend Avesta	Par. 8
Sex: Creation	Par. 1, 2
Sin: Separation	Par. 2, 3
Soul: Oneness	Par. 3, 4, 12
Soul Retrogression: Self-Aggrandizement	Par. 3
SOULS: TWIN	
Symbology: Birthmarks	Par. 6

BACKGROUND OF READING 288-6 F 19

B1. On 5/31/24 she obtained Ck. Life 288-5 on her French incarnation.

B2. 6/2/24 She sought a Ck. Life in re her associations in former appearances with [294].

TEXT OF READING 288-6 F 19 (Secretary, Protestant)

This psychic reading given by Edgar Cayce at Phillips Hotel, Room 115, Dayton, Ohio, this 2nd day of June, 1924, in accordance with request made by self - Miss [288].

P R E S E N T

Edgar Cayce; Linden Shroyer, Conductor; Gladys Davis, Steno.

R E A D I N G

Time of Reading 11: 00 A. M. ..., Ohio.

(Suggestion for past associations with [294])

1. EC: We find these, as in the present earth's plane, have had many experiences together, and their soul and spirit are well knit, and must of necessity present each that they may be one. For we find in the beginning that they, these two (which we shall speak of as they until separated), were as one in mind, soul, spirit, body; and in the first earth's plane as the voice over many waters, when the glory of the Father's giving of the earth's indwelling of man was both male and female in one.

2. In flesh form in earth's plane we find the first in that of the Poseidian forces, when both were confined in the body of the female; for this being the stronger in the then expressed or applied forces found manifestations for each in that form. Yet with the experiences as have been brought in that plane and period, we find then the separation of the body. For the desire of the flesh being to give of self in bodily form to the other, it brought the separating of the spirit and soul from the carnal forces when next brought to earth's plane. The experiences there were as these: These two were the giving of the spiritual development in the land [Atlantis], and the giving of the uplift to the peoples of the day and age. The desire came for the bodily connection of coition with one of lower estate, and through this treachery of one not capable of understanding it brought physical defects in the limbs [See 288-38, Par. 12-A, 13-A; 288-2 in re elephantiasis] of these then contained in the one body in physical form. Hence in the coma [?], and karma exercised in coma [?], there was brought the separation, as given in the injunction from the Maker: "I have this day set before you good and evil. Choose the light or the darkness." [Deut. 30: 15, 19]

3. With this desire of self's aggrandizement there was brought separation in the next plane, yet bound together in physical affections one for the other. In that of the Egyptian rule, in the first of the pharaohs do we find this connection as separated brought to the earth's plane. There we find again the priest and the lawgiver in they, though separated now in male and female. In 12, 800 B.C. we find together. The desires then coming from the sex desire between the two for the developing, and in that we find it counted as righteousness in both, for - though in the priest craft in the one, and given to sexual desires in more than in one - the desire remained in the One, for which the Oneness was created. [See 262-67, Par. 21-A.] The earthly age in earth's plane, though, as given, this in itself brought destruction to the female early, and in a few years to the other.

4. Again we find in the Arabian forces, when soon both are brought to the earth's plane, though far separated this time in their station and their earth's conditions, being or giving each, or, as it were, each receiving that as commensurate with their lives lived in earth's plane, with the intent and purpose of developing toward the Oneness again. (For all souls are one in Him, and must return.)

5. In this we find they become opposing forces, one on the earth's plane in that sphere surrounded with pomp, grandeur and all the good things as called in earth's plane, and educated (speaking of the female) in the courts of royalty, and the companion of the king's offspring [369]. The man [294] we find as Uhljtd, in

the warring forces of the plain, having the course of the outcast, as it were, from the better things, yet seeking the submission of others to the will and to the animal developed forces in the entity. With the meeting, when each have become so taken, there is the realizing of, or awakening to, the oneness of their souls in the plain [plane?]; both having been made, first one, then the other, in the prison position, or slave position. There we find both of good stature, beautiful in figure, form, and in all the charm of bodily forces par excellent to each. In their close association they become enamored of each and give of themselves to the pleasures of the bodily forces, as known, and which had not been known in the same manner and form with others. For, with this long innate force being dormant in the soul and spirit, again the bodily forces and charms of the sex became those enclosed with each, that a giving of satisfaction not understandable to others was experienced and known. (Hence each must know that in the present earth's plane the giving of the forces in this capacity may only be the harkening of the entity being brought to the force in the soul and spirit developing to the oneness of same, to which it must come to present itself before the Creator, as in the beginning.)

6. We find there - after this - (in these we give one of the illustrations of the history of these associations, of which there were many, and were for days enacted, and for which both suffered physically, and they each bear in the body at present a mark designating these conditions. On the female body, just below the left breast, to the side and on the edge of breast itself, the mark, and an answering one on the body of the male, in the opposite proximity of the breast, but) these were the conditions enacted:

7. When these were in the cave, to which they had fled, when each were escaping from the vengeance of the forces of each army, and were with the company of two others (these we deal with), the day had come when they made then the companion of king's daughter and the teacher [295?] of both [369] and [288]. Their lives had been despaired of, and - though the maid had held the affection of her lord and master above that of self, still the answering of spirit and soul gave the answering with the body beautiful. For, the charms in breast, neck, thighs, naval, all gave of the beauty as would reach the soul of the mate, and the crying of the soul's desire, both in the carnal and the answering of the oneness in each.

8. After this giving of the life [[369]'s suicide?] and the dressing of each for the journey into Egypt for embalming, each with bodies oiled and dressed from the cave spring, repair to their couch of skins, and there watch the sun's slow sinking over the desert sands. And in this fading hour they first find the answer of body to body in the soul's awakening, as they melt into one; giving then an offering to the world, who, in the form and in the stature of the great leader, gave the first philosophy of life and love to the world [Zend? See 288-27, Par. 21-A, 9/25/31], coming from this union.

9. And only with the treachery of others afterward was this life in the female taken. Hence the dread of knives in one [288] and the distrust of friendships in the other [294].

10. Again we find the male [294], with a vengeance, attempting to wreck, comes as the warrior [Trojan period], though the other [288] we find remains long in the land of nirvana and awaits the coming of her other self.

11. In the courts again [France], when they were mother and son, the greater portions of the body beautiful - and the portions that had become hallowed so to each - became the system of one and the life of the other. At present we find they are again together, still in different divisions, positions or circumstances, each paying out that which has been gained or merited in planes in earth's sphere just before. In this they are again united in soul and in spirit forces, and through the joy and the pleasure of selfless service they may again know the meaning of these as given.

12. They need only remain in the future faithful one to the other, ever giving, ever retaining those joys of the relations that bring and give of self in service to others; and these bring joy, peace, and again uniting of body, soul and spirit in the next. Remain faithful, therefore, unto the end; gaining those joys through daily acts of selflessness for and with others, remembering that in these manifestations they (and all souls) become knit one with the other.

13. We are through for the present.

REPORTS OF READING 288-6 F 19

R1. 6/20/24 She obtained Ck. Physical 288-7, indicating that her mental attitude was affecting her physical condition.

R2. 9/1/24 She obtained Ck. Life Reading 288-8 answering questions about past and present associations with individuals.

Extracts: The Mark of Ra-Ta

993-4, F 45, 8/14/35

(Q) Did I receive a mark when I was in Egypt at the time Ra-Ta was Priest?

(A) Upon the corner of the lip, yes.

(Q) Is it visible?

(A) At times.

3051-5, F 46, 6/19/44

(Q) How should I go about developing abilities demonstrated in the Egyptian period?

(A) As just indicated, begin first with choosing of ideals not because Jim, Jane or John said this, but as this answers to something within self.

(Q) Was I marked by Ra-Ta if so where?

(A) On the upper lip close to the right side of the mouth....

(Q) How may I come to a fuller realization of my oneness with God?

(A) As first indicated - not by merely feeling a tenet but demonstrating in the choice of ideal activities, physically, mentally and spiritually.

2869-1, M 15, 12/19/42

(Q) What was the spiritual significance, if any, of the half healed scar on my head when born?

(A) The mark in Egypt of that individual mentally equipped for those of understandings.

(Q) Is there any advice for greater development of character?

(A) Study to know thyself in relationship to that ye choose as thy ideal. And let that ideal be set in Him, who is the way, the truth and the light.

This does not mean becoming goody-goody, no - far from it! Be able to look EVERYMAN in the face and tell him to go to hell - but LIVE as He did, the lowly Nazarene!

1861-12, M 36 (Teacher of Music), 6/22/42

(Q) What was the mark given me by Ra-Ta in Egypt, and what does it mean?

(A) In the temple in the left side. The meaning, - the acceptance of the vision as of the needs for the spiritualizing of the physical eye.

1958-1, F 2 days, 7/18/39

(Q) In the Egyptian period was she marked by Ra-Ta?

(A) Not in that. Rather in the blessings of the Palestine sojourn. Look in the palm of the hand and under the right arm.

2829-1, F 20 (Student), 10/19/42

As to the abilities of the entity in the present, that to which it may attain, and how:

Hold fast to that which is the order and the representative of the Cross, Jesus the Christ. His ideals, His purposes, His promises may be thine.

Study, then, to show thyself approved unto God; a workman not ashamed, yet putting the emphasis upon all phases of man's relationship one to another, knowing that inasmuch as ye do it unto the least of thy acquaintances, thy brethren, ye do unto thy Maker.

In the establishing of a home, in the capacity as a teacher, a minister, a lecturer on any of the Sunday School activities, of those of homes, orphanages or the like, the entity may find an outlet for the promptings within self.

But in the home of its own, eventually, may the entity find the greater happiness in this experience....

(Q) What other talents do I have that could be developed?

(A) A lovely home! Music, of course, has its part. This is naturally, or necessarily a part of the development for church or young people's service. For, it is music that bridges the distance, oft. Also, of course, any field that it might choose; but particularly in teaching and ministering, and in directing such activities.

(Q) Would it be advisable to consider marriage before finishing my training?

(A) If the opportunity, and the purposes of each are in accord with His purposes, - yes....

(Q) [Have I previously known] Edgar Cayce?

(A) Acquaintance in Egypt, to be sure.

(Q) What mark was given me by Ra-Ta, in Egypt, if any?

(A) The mark on the body, as in the lower portion of the left shoulder blade; indicating ever the holding up of those purposes to which the entity gave itself in its activity in that experience; of giving - through the best of itself - the strength of its body, its mind, its soul-purpose.

989-2, F 31, 8/16/35

Before that we find the entity was in that now known as the Egyptian experience, when there were those from the Indian and Egyptian lands exchanging or making for a correlating of the teachings.

The entity came into Egypt then from India, and returned again to India for the giving of the interpretations in its own land of the dance, which the entity gained from its activities in Egypt in the Temple Beautiful. For the entity purified itself there, and the mark is upon the body.

Then the entity, in the name Sane-Naid, was beautiful in body; tempting many in these relationships at times, especially the sons of Belial who crept in with those from the Atlantean land into Egypt. And the entity led one of these into India, who made for dissenting things among those teachings of Saneid; and brought destructive forces to the latter experience of the entity.

As to the abilities of the entity in the present, then, and that to which it may attain, and how:

BRIGHT is the way; wonderful are the possibilities, if the entity will keep in an IDEAL that is bound in spiritual things and of helpfulness, hopefulness to its hearers. Not as lauding of self in its teaching, in its interpreting. Not for the praise of the many, but rather that the activities - no matter in what field they may be expressed - may make for HOPEFUL helpfulness in the experiences of others.

Then, never choose the greater ludicrous parts, or those in which the entity is ever the one that portrays the evil portions; but rather those that make for helpful experiences, THESE and through such channels may the entity make for the greater advancement in this sojourn.

1100-26, F 43 (Housewife, Theosophist), 6/12/39

(Q) Was I given a mark by Ra-Ta? If so, where is it, and what is the meaning of it?

(A) The upper portion of the lip, [7/31/66 GD's note: She told me that for 4 yrs. she suffered from tic douloureux and finally underwent surgery which left entire left side of her face paralyzed. I noticed she constantly dabbed her left corner lip with a tissue, saying she "drooled" there and could not feel it. Interesting? She said it was better to have constant numbness than constant pain.] or between the nasal passages and the corner of the lip - which exists there at times, - especially a feeling of twitching there: the messenger, the speaker to those that need counsel and advice.

(Q) Was my present husband, [470], also given a mark?

(A) Given a mark rather in the latter portion of the entity's experience, as there came a closer activity AFTER the return of the Priest into the Egyptian land. This, as we find, was in the palm of the hand: a doer, an armor bearer, a messenger; a carrier of activities, - as is indicated in the palm of the right hand.

585-6, F 43, 10/11/39

(Q) Was I marked by Ra-Ta in the Egyptian period? If so, where, and what is the meaning of it?

(A) In the face and the mouth; that there be not too much talk.

(Q) How can I be of greater service to others and able to aid many?

(A) By applying self in those things, and in doing those very activities, through those influences as we have indicated. For, "Inasmuch as ye do it to the least, ye do it to thy Maker."

These things ye know. Then these things apply, WITHOUT QUESTION as to WHAT would be the relationships or the activities, - but that His glory may be manifested in thee.

Thus will the glory, the honor and the praise come to thee in this material experience....

(Q) Please give me any further advice that would be helpful.

(A) Study each day to show thyself approved unto that which is thy conviction, which is thy faith.

Hold fast to the purposes for a spiritual AND a material demonstration; but not WAITING upon nor depending upon, nor judging by, material explanation or manifestation. Rather, as indicated, keep self unspotted from the world. And in these ways and manners will there come the greater help, force and influence as may be in the experience in the present.

For His arm is not short, as men count shortness. And know that the silver and the gold, the lands are His.

Then as ye fill that place that glorifies, magnifies HIS praise in the earth, know that whatever is sufficient will be meted unto thee.

Cease not to pray often. Not that ye would induce or persuade God, through the Christ, to be on thy side; but that thyself may be attuned to His will.

Then, as He has indicated, magnify that which is of Him.

2072-10, F 32, 7/22/42

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

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

As was the teaching or the concept of that entity Ra-Ta, the individual - or the individual personality of an entity - remained in activity. This was to be as an awakening to each individual entity, as to their united effort in that particular experience.

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

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

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

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

2072-8, F 32, 6/23/42

(Q) Please give that incarnation previous to the present in which I was little Anna Seay, and its association with the entity now Edgar Cayce?

(A) In interpreting this, it would be necessary - for the perfect understanding - to associate same with another appearance. And remembering those things given, - there is no time, there is no space save as the individual use or application of same may separate it into such activities as necessitate the meeting of conclusions or choices sought or wrought in those experiences.

In another experience were the associations such as to bring about this close association of the entities known as Anna Seay and Edgar Cayce.

In the Egyptian experience there were those purifyings of the entity through the activities referred to through these channels as the Temples of Sacrifice, the Temple Beautiful. These, as has been indicated, were the physical attempts of this priest Ra-Ta to install, instill, or to make physical application of those ways or manners that individual entities might be rid of those causes, - or the desires for a body to prefer or to give way to self rather than the complete dedicating of self to the spiritual truths.

As has been indicated, in that particular experience there were still those who were physically entangled in the animal kingdom with appendages, with cloven-hooves, with four legs, with portions of trees, with tails, with scales, with those various things that thought forms (or evil) had so indulged in as to separate the purpose of God's creation of man, as man - not as animal but as man. And the animal seeks only gratifying of self, the preservation of life, the satisfying of appetites. With infinity injected in same brought the many confused activities or thoughts that we know now as appetites. Yes, a dog may learn to smoke! Yes, a horse may learn to eat sugar! But these are not natural inclinations - rather man's influence upon these activities by associations!

All these forms, then, took those activities in the physical beings of individuals. This priest, this Ra-Ta, attempted to eradicate same; in that manner as might be compared to the hospitalization in the present, where individuals - through the lack of the proper application of the physical laws - have allowed

growths, tumors, cancers, those things or conditions in the body, - stones in various portions of the organism; and the necessity - as considered in the present - of operative measures to remove growths of various characters throughout the system. Then these had more the form of activities that were outward manifestations. Now they have gradually been subsided, to be sure; yet these nearer illustrate the character of the things attempted to be eradicated. Not that it was wholly, wholly the truth, but the best understanding to that period.

And thus the abilities to apply the spiritual laws in such ways and means as to coordinate and correlate same with the physical laws were demonstrated in that experience.

The entity known as Anna Seay was then, in those experiences with the regeneration of that priest Ra-Ta, the last of those to whom, through whom, with whom there were those closer associations in such activities as brought about the continued desire of the physical relationships and activities. Thus the cleansing of the entity in the Temple of Sacrifice. Thus as has been indicated oft, in the questions as have been asked by some, the what and where of the mark by Ra-Ta; this indicating the nature of that - as was the principal eradicating of that causing, or as expressed by the witness - that is the besetting sin of the individual.

Thus, in this entity, the mark was made in the throat - as the voicing of those activities in the experience.

Thus as the entity Anna Seay, and the association by the relationships that existed in the offspring of those activities in that period, brought about a relationship that is rarely indicated in the activities of individual entities in the earth at so young a period, - or in a period when there is the transition of the spiritual, the mental and the material forces. For, these are the growths, - if there is the correct interpretation of that in the consciousness of physical beings. No purer life may be manifested than that which is seen in the soul finding manifestation in the babe. Yet it contacts those urges, either from its own body-feeding - as from its mother, or whatever form, - and then those awakenings. Still, the entity is aware of it so late - there are not words that express just what is meant, but - of its relationship to the whole of the universal experience in material as well as spiritual.

And yet it must return to apply those things in material consciousness.

These entities, as they became associated, found much of that as had been the experience as companions in the Egyptian activities, and thus brought all of those things to bear in their associations as one to another, - not only of the union as of body and mind and of purpose, or of spirit and intent, but the abilities to communicate, or to commune with other forms of expression materialized from the spiritual influences - as called.

For, as ye may have readily interpreted from those again who are witnesses of the truth, - we are all hedged about by the influences of good and bad according to that we have assisted in creating, that becomes our spiritual environment in a material world.

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Yet the individual remembrance of the Creative Force, or God, is represented in "He hath given his angels charge concerning thee," and His angel ever stands before the throne of grace.

These entities comprehended, and yet knew not - for not understood.

And then she was taken, to again become in that realm of spirit and influence or guiding that would bring those experiences to others through whom, to whom, the entity owed much.

Thus again have they been privileged to know, to understand, - and yet others may still never comprehend.

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Soul Development: Meditation	Par. 3
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BACKGROUND OF READING 294-150 M 55

B1. 7/27/32 EC gave Ck. Life rdg. 294-149, continuing a description of his incarnation in Egypt as Ra-Ta.

TEXT OF READING 294-150 M 55

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Va. Beach, Va., this 28th day of July, 1932, in accordance with request made by self - Edgar Cayce.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis.

R E A D I N G

Time of Reading 4: 30 P. M. ..., Va.

(Continuance of Egyptian experience as Ra-Ta)

1. EC: Yes, we have the information that has been given. With the number that went in exile, of the two hundred thirty and one souls, many were in the capacity of guards, defenders, special body guards, interpreters - not that these interpreters were to interpret languages, or speech, or activities, but give to those

that were unable to approach the priest, or body Ra-Ta, that which would be given out where it was impossible for the body to reach all about the body.

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

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

4. There were begun some memorials in the Nubian land which still may be seen, even in this period, in the mountains of the land. Whole mountains were honeycombed, and were dug into sufficient to where the perpetual fires are STILL in activity in these various periods, when the priest then began to show the manifestations of those periods of reckoning the longitude (as termed now), latitude, and the activities of the planets and stars, and the various groups of stars, constellations, and the various influences that are held in place, or that HOLD in place those about this particular solar system. Hence in the Nubian land there were first begun the reckoning of those periods when the Sun has its influence upon human life, and let's REMEMBER that it is in this period when the PRESENT RACE has been called into being - and the INFLUENCE is reckoned from all experiences of Ra-Ta, as the effect upon the body physical, the body mental, the body spiritual, or soul body; and these are the reckonings and the effects that were reckoned with, and about, and of, and concerning, in their various phases and effects. These all were set, not by Ra-Ta - but EXPRESSED in the DEVELOPMENT of Ra-Ta, that these DO affect - by the forces as set upon all - not only the inhabitant of a given sphere or planet, but the effect all has upon every form of expression in that sphere of the Creative Energies in action in that

given sphere, and this particular sphere - or earth - was the RECKONING in that period. Hence arose what some termed those idiosyncrasies of planting in the moon, or in the phases of the moon, or of the tides and their effect, or of the calling of an animal in certain phases of the moon or seasons of the year, or of the combining of elements in the mineral kingdom, vegetable kingdom, animal kingdom, in various periods, were FIRST discovered or first given, not discovered - first CONSCIOUS of - by Ra-Ta, in his first giving to the peoples of the Nubian land.

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

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

7. Eventually came the period when there was to be the attempt, that there was to be the return of the priest to the land. Then did this priest of himself, and of the Creative Forces, EDICT that those who were in close association with this entity - that had meant an extenuation or savior of a peoples, into a regeneration of same - would have marks set in their bodies that would remain throughout their appearance in the earth's plane, that they might be known to one another, would they seek to know the closer relationships of the self to the Creative Forces and the SOURCE - PHYSICAL - of THEIR activity WITH that source. To some in the eye, to some in the body, to some the marks upon the body, in those ways and manners that may only be known to those that are in that physical and spiritual attunement with the entity as they pass through the material or earth's sphere together. They are drawn, then, by what? That same element that was being accentuated in the earth's plane, as also the other laws that were discovered - or were given, or were conscious of - by the entity in that particular period. The purpose of such, then, that there may be known, that with such an association there may come an awakening to that which was accomplished by those of the select - not elect, but SELECT - in that particular endeavor.

8. These are, then, in that position wherein their relationships may be of the best, the CLOSEST relationships of the mental, the material, the SPIRITUAL developments of all that aided in that particular experience, for the good of the group, the nation, the world - and hence the activities in whatever direction must INFLUENCE the WHOLE of the human race, whether ANY of that particular group enter as servants, as kings, as ministers, as those that mete penal justice, or those that would become emissaries, or ministers, or those that are of those

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sources that in MATERIAL things bespeak of the lore of the attributes of physical relationships. All are to, and for, and OF, that that makes for an awakening of those conditions, that make for an awareness of that manifested at that period.

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

10. Through for the day.

REPORTS OF READING 294-150 M 55

R1. 7/29/32 EC continued the Egyptian incarnation as Ra-Ta under 294-151.

INDEX OF READING 294-153 M 55 [edited]

Bible: Books Of: John 4: 23--24	Par. 7-A
: Mark 10: 44	Par. 6-A
: Matthew 20: 27	Par. 6-A
: Matthew 23: 11	Par. 6-A

INCARNATIONS: EGYPT: RA TA

KARMA: HUMAN RELATIONS

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 EDGAR CAYCE'S POWER Par. R2

 : EGYPTIAN HISTORY Par. R2

BACKGROUND OF READING 294-153 M 55

B1. 7/29/32 P.M. EC obtained Ck. Life rdg. 294-152 expanding further on present associations from the Egyptian incarnation as Ra-Ta.

TEXT OF READING 294-153 M 55

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Va. Beach, Va., this 4th day of August, 1932, in accordance with request made by self - Edgar Cayce.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis.

R E A D I N G

Time of Reading 4: 10 P. M. ..., Va.

(Soul and body mind of EC - continuing with associations and relationships with each during his appearance in Egypt as Ra-Ta, as named, giving attitude he should bear to each in present for best development)

1. (Q) [340] - as Arhira:

(A) Yes, we have those conditions mental and material that surrounded the body-physical known as Ra-Ta, or Ra, in Egypt.

In the associations or contacts with individuals in the present, many and far reaching are the influences. There are many that make for those close impending forces in the activities of those that were drawn by those bonds that were creative in their nature in that association. There are many that make for urges hard to be understood in the material surroundings of the present, by those who know not of that that must have passed through those of that experience,

which made for binding of souls in their associations for developments or hardships, or the variations as they are known in the material-plane at this particular period. Those who have received that sign in themselves, in the manner that may be known to them in their activities, may be bound together for the building of soul forces that make for the closer union with Creative Forces, and find expressions in the material affections in the manner that brings a manifestation of that being activated in themselves.

The one given, then, may be as an illustration of this. THEN the entity was BODILY in close association, yet on account of conditions materially was far from the closeness that would make for an appreciation of the opportunity held in that experience. Hence in this, as in others, as has been seen, there is a dependence in a manner that is not able to be gotten away from, either in physical or mental. Hence the attitudes should be as those of a building in each that makes for an understanding of those neglects that must be taken account of.

2. (Q) [348] - as Pti-Rai:

(A) One associated in the position rather as of awe. Not of consternation, but as inability of physically showing the appreciation of the position. Hence again will there be a seeking for that which may bring an awakening in the mental forces of the association - succor for the soul, for the body!

3. (Q) [2112] - Al-Lai:

(A) In this we find an example of how the body fought against that which became an impelling influence in the experience, and chose to attempt to of itself claim forces that made for disruption in the experience. In the present may there be found awe and belief, yet that same impelling influence that it may be the stronger alone. The power that came was not of Ra, not of Ra-Ta. Neither may the powers that may be made manifest be of ANY individual's making; for the individual is only chosen vessel for the manifestation of HIS power - and the vessel may NOT be broken by not claiming for self powers within self. Through the HUMBLENESS of self may the manifestations of His power be the greater.

4. (Q) [69] - Isaholli:

(A) In the associations in the service, in the active forces of both the material associations and the spiritual cleansings; and will work together for the good of many in activative forces that have been hindered through other experiences. These are well.

5. (Q) [[69]'s husband] - Minister & prophet:

(A) Not in that experience.

6. (Q) [307] - Islao:

(A) As one giving out those things builded, and a close follower of and an aid to many in service. "He that would be the greatest will be the servant of all."

7. (Q) [404] - As-Razh:

(A) As one of the natives caused a lot of disorder, eventually coming to a closer association when the return brought better relations in the activities of all. MUCH may be gained one from the other by the applications in the present of the TENETS of that experience. God is One! God is Spirit, and seeks such to worship Him.

8. (Q) [993] - Iskxe:

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(A) Close in associations in the Temple Beautiful. Those activities of the entity aided MANY in gaining an understanding of the truths, as related to the spiritual manifestations shown by MATERIAL activities. Hence their associations are STRONG. Strong attachments grew up then. Strong associations by their activities may be expected in the present. Much good may be accomplished in union of their strength.

9. (Q) [560] - Isusi:

(A) One who faltered, yet gained much with those activities in those experiences and associations in that period. Joining more in the activities in the TEMPLE than in the sacrificial activities. More, then, may be expected in the MATERIAL activities that make for a closer UNDERSTANDING towards the spiritual.

10. (Q) [115] - Itasldhoia:

(A) The one that made for much loud speaking in many places. Became one of the chief emissaries. One that caused much disorder among those that were not of the faith, those that were brought in; AIDING much throughout the replenishing, the rebuilding, the regenerating, and came in close association with those especially that BUILDED materially, and later spiritually, in the local and in other lands. Much aid may come, and much disorder may be expected - by those activities that are NOT UNDERSTOOD by others, as was in that experience.

11. (Q) [303] - Islex:

(A) One who gained, yet again fell away - with the disorders that arose. Gradually coming back, through those experiences in the regenerating and rebuilding in the portion of both entities' experiences. Much aid may be had to each by their concerted efforts in aiding others. That's a lot! Put it together!

12. (Q) [413] - Li-Los:

(A) An aide in the temple, and not CLOSELY associated - but much aid came to those the entity Ra-Ta would help, through the material activities of the entity.

13. (Q) [2673] - Ra-Tu:

(A) A very close association, ESPECIALLY with the return; for the entity was of those who came WITH the activities, SEEING much of that in the banishment; bringing much to many, building STRONG - and one of the most powerful of her sex, among certain peoples, in that experience. Hence a special activity may be expected, at unexpected places and times....

REPORTS OF READING 294-153 M 55

R1. 10/26/32 EC obtained 294-154, the last in a series of rdgs. on scenario based on Uhltd's incarnation in Persia-Arabia; in re noted writer turning the story into scenario.

R2. 5/40 HISTORICAL BASIS FOR EDGAR CAYCE'S POWER - (Based on 294-142 through 294-153) EGYPTIAN HISTORY (Based on 294-142 through 294-153) A brief story of an historical period described in Edgar Cayce's Life Reading as an incarnation during which the development of the unusual powers he now possesses took place.... The Story of Ra Ta by Hugh Lynn Cayce.

INDEX OF READING 275-38 F 21

Atlantis	Par. 5, 7
Bible: Books Of: Luke 8: 21	Par. 14
: Luke 18: 16	Par. 19
: Mark 3: 33--35	Par. 14
: Mark 10: 14	Par. 19
: Matthew 12: 48--50	Par. 14
: Matthew 19: 14	Par. 19
Body: Physiognomy: Egypt: Ra Ta	Par. 17, 29-A
Earth Changes: Prehistory	Par. 31-A
EGYPT: RA TA PERIOD	
Home & Marriage: Parenthood	Par. 19
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Temples: Egypt: Ra Ta	Par. 18, 29-A
Time: Light Years	Par. 29-A
Transportation: Egypt: Ra Ta	Par. 30-A

BACKGROUND OF READING 275-38 F 21

B1. 12/12/33 She obtained Ck. Life giving further information on her Egyptian incarnation. [275-36]

B2. 1/16/34 She and members of her family were present, submitting further questions.

TEXT OF READING 275-38 F 21 (Student, Musician)

This psychic reading given by Edgar Cayce at the home of Mr. and Mrs. Earnest W. Zentgraf, 400 St. Paul's Ave., Stapleton, Staten Island, N.Y., this 16th day of January, 1934, in accordance with request made by Miss [275], Active Member of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. [255], [282], [275], [276], and - latter portion - [378].

R E A D I N G

Time of Reading 5: 50 to 7: 05 P. M. Eastern Standard Time. ..., N.Y.

1. HLC: Give in great detail the history of the period of the priest Ra-Ta in Egypt, bringing in the actions and incidents of the following characters, bringing in the time and age of each when they entered the scene, and giving all the connecting links so that a story may be written: Hept-supht - now [378]; Iszeiu - now [255]; Hi-La-Pti - now [452]; Ra-La-Ral - now [282]; Issiun - now [457]; El-Tpan - now [488]; Ai-Si - now [275]; Valtui - now [276]; Isibio - now [301]; Ariecel - now [412]; Araaraart - now [341]; Iso - now [288].

2. EC: Yes, we have the periods here, as in each. That this may be translated into the experience that makes for the cause of the associations of each individual in the present, it may be given in the manner as to how they each in the present find not only their associations but their own name and activity. For, as given in that respecting the influence, the teaching of the priest, there was left with each entity a mark, either in body as expressed physically or in the name, that they each are called in their experiences. So, in the present we will give an outline showing what took place, if it were translated into the present view of experience of individuals. All of these are the modern names, you see.

3. The king or leader of the peoples in Arabia [165] led the whole of his land into Egypt. Among this group we find [452], who was of those peoples, and one in purpose with that to be accomplished by the entering into the land. There was found the declining years of a very weak ruler in the land that had turned the greater portion into the hands of the peoples to do as they chose, so long as they did not bother him.

4. With the entering of the group, or of this clan, little or no resistance was made by the natives as to the establishing of order until there began to be set up the laws as to what was the contribution or tax on peoples in the native land. And some native, and natives, raised questions - which made for first the political positions of groups in the land. Among the daughters of the political leaders was [255].

5. In the establishing by the priest that of moral law, and the beginning of the undertakings of the establishing of what we term in the present as religious

activities or as service in rote by individuals that join themselves to such activities - at this time there was the coming into the land the Atlantean peoples. These were going back and forth, for the periods of the rebellious influences, the activities of varied individuals in the Atlantean land were active in this period. Among those that came in and became native, we find [378]. He, with the modern ideas among a peoples that were attempting to adjust themselves to the varying conditions, joined with the priest in bringing something of order in the laws and in the direction of conditions in the period.

6. With the rebellion of the natives, the elder king [165] put the son [341] on the throne to match wits politically with the native [900], in the establishing of the political powers and rule in the land. And with this establishing came that period when the priest [294] broke the law that was set by him concerning the number of wives accorded or given to the priest. And this brought first the political uprising. Then the religious war. And the priest with the princess [538] was banished, with all those that adhered to the priest's activity, including the aid to the priest [378] - to the Libyan land. There we find the first establishings of the land as a place for carrying on that the priest had given in the way of man's knowing his relationships to the Creative Forces. In this activity [275] and [488], natives of the Libyan land, became followers of the priest. The children of the priest, [282], [288], were left in the land of Egypt as political hostages, and religious hostages. The activities of the native [255], in gathering much from that which had been given by the Atlanteans, established what would be termed today a school and an orphanage for the children of the land; hence applying much that had been given as the relationships between individuals as exemplifying the relationships between the Creator and the creature in material manifestations. Hence these were under the care of this director in the land.

7. After the turmoils, the return first of the Atlantean through the political influences brought to bear by the numbers of Atlanteans that were sojourning and entering into the land, as there were evidences and prophecies of Atlantis being broken up, and Egypt was chosen as one of those places where the records of that activity or peoples were to be established. Hence the Atlantean or [378] returned after only three years in banishment. And the union with the instructor and teacher, as man and wife, began much of that which has been given of the messages sent to and from Egypt and Abyssinia during the exile of the priest.

8. Conditions settling somewhat, after political rebellions and native rebellions, and in the rebellions in those of the family by the peoples that were both native and of the Arart or [165] clan, and among them [457], and these acted in Ibex with the king's brother, who became a stumbling block to many.

9. When the recall of the priest came, the preparations and the return, including not only the household of the priest - wherein was the wife with the children born to them in exile, among - or the older of which was that one who became the wife of the son of the priest, as they came back into activity in Egypt - [301]. This occurring, however, many years later.

10. The return brought for all a new era of associations and activities.

11. [452], becoming associated in the priest activities - that during the years of decline, before regeneration, acted in the capacity of making the lessons or tenets applicable in the experiences of other peoples, as demonstrated by the activity in the Arabian land where [276] was the ruler that came into the land of Egypt to be initiated into the activities through the temple, through the various associations of the necessary activities of the groups that were taught by the priest, by [275], [488], [378], in their varied positions that have been indicated in that given.

12. As to the lives or the family associations, which, as we shall see, led to those activities, those marks as indicated, as set by the adherents to the principles of that taught by the priest, as making for marks that in body-physical or soul or both drew them together.

13. In the household of the Atlantean, or [378], [255], were few of those of bodily drawing, save of others. Hence there and then, in their desire, those in their varied activities in themselves asked for, desired, sought, that they might influence those in their expression or opportunity for their activities in a material world. Hence we find those in the present of their own household, their own activity, to mete to them in the present experience that which may furnish each with their own experience that of establishing that tenet as found to be the answer for an ideal in their experience in that association.

14. With those we find in each activity [452], as the priest, only one as a companion or wife, that if sought and found in the present may make for a true union in this material world. And such as have in an experience found an ideal may be said to be soul mates, and no marriages made in heaven nor by the Father save as each do His biddings. For His sons, His daughters, His mothers, His fathers, are they that do His will in the earth.

15. In this union there came only three, as to make for activities in their associations in the home life, acting, as the emissary, much activity that has been indicated or may be given specifically was in the affairs of that entity in the experience, which may be likened unto the evangelist in the present.

16. In the home of [457], as indicated, in the rebellious forces of the Ibex, yet coming under the influence with the establishing of the schools, the hospital activities (of which the entity that had been of the natives, or [255], might be said to have supervised), she came to know [412] in relationships in that association, yet each wending its own way without either ever being wed in the experience - and may be called, as in the present, each ever mindful, but never physically completed in their relationship.

17. In the life or home life of [488], acting as one that aided or came with - or among the 167 souls that returned with the priest from Abyssinia, being of powerful physique, what would be called copper colored in the present, yet coming under the influence - with his abilities, with his activities in the land, both with the sister [275] in the experience, brought such of an activity as related to the athletics in the action of those that were developed by all the associations from the state, from the religious forces, or from the activities in all the relationships, made for a strong influence upon this phase of the development in the experience. But going as an emissary, under the influence then of the one

acting as the evangelist - or [378], as has been given - lost in self when making relationships with those in the land that has since disappeared, that brought family troubles. And the pity, the love as expressed by those in power, drew him as among the fold in the present.

18. The sister [275] in the temple service as the one that not only aided in the sacrificial temple, where the initiations through fire in the cleansing of the body of desires for carnal influences, as well as the activities and services in the Temple Beautiful that made for the setting in order in the plaques that as would demonstrate or illustrate to the entity or individual that necessary for the purifying or keeping before them for the purification and in keeping same in their experience; joined with one in wedded life in the temple service, and when these relationships - are they established from that as was set before the entity in the activities of those that have become the father, the mother in the present experience - may make for the home life in the present that will bring a blessing to self and the activities with and among others, joys and understandings.

19. In the life as in the relationships of [282], [301], as established in that experience, makes for what may be looked upon by many in the present as the ideal relationships when viewed from that as of man and wife in the present. Let each hold more to that as may come to them in those experiences of knowing that the counsel to those that are given activity in their care, that the words and directions in each counsel may be in keeping with Him who loved little children, who blessed them and said "of such is the kingdom of heaven", and there may be builded in the experience of those that again come to their protection that which will make for the greater development in those souls that again seek through THIS channel for a manifestation in a material world.

20. In that in [276], as given in that as was given by the entity in its application of unconsciously applying spiritual law in material world to the things that became much of a blessing to mankind in the application of the spiritual laws as gained under the supervisions in the Egyptian land of those that are as companions in the present, that as aided in giving to a people the blessings of the consciousness of their souls in themselves, and a duty and an obligation and a service that needs be rendered to the Giver of life, or the Giver of expression in consciousness, in life, in its relationships to its fellow creatures and to its Maker. The life in the experience separated, yet a household that grew too large - for only twenty souls entered in the experience through the entity-body in its relationships to its peoples.

21. In that as brought then these in their relationships in the present, as has been indicated, first the desire upon the part of souls that had consecrated themselves in body, in mind, to be a channel of blessings to souls that they had through experience, in manifested form, seen struggling in their own various spheres.

22. As to the relationship of the king [341] to this whole group, that as one that may in the present VIEW that of an ideal set in many, that will self be cleansed and kept in that as has been experience of self in its sojourns, that as it chose to enter in the present for the experience, may look, may listen, and by meditation with its ideal forces as set in Him make for an application in self as to the use of the knowledge as respecting their relationships in a material world.

23. In that as of the abandoned child of the priest, [288], may in its association, in its relations in the present, find that as may make for that in material forces set as an example for the clean, the moral, the Christian principles and ideals in a material life.

24. Ready for questions.

25. (Q) Exactly to whom was [275] wedded?

(A) When she finds him she will know!

26. (Q) What was meant by marks being placed upon the body, in those ways and manners that may only be known to those who are in that physical and spiritual attunement with Ra-Ta as they pass through the material or earth's spheres together?

(A) As has been indicated, their names as set, their titles as given to each.

27. (Q) Exactly to whom was [276] wed?

(A) One of her own peoples, an Arabian - and you will find him, but don't catch him wild!

28. (Q) What ideals from that time prompted us to come together now in this present relationship?

(A) As has been indicated. The ideals as set by those in their union, and each soul finding the channel, the opportunity for the expression in this experience for that needed in its own soul development as related to each of the others in this experience.

Not only that as has been called karma, for these - as seen by that given - have to deal with and to do with what individuals have done with their knowledge of their opportunities in experiences TO the Creative forces as manifested by the environ in that experience. It's well for you all to analyze that!

29. (Q) Describe the physical appearance of each at their height of spiritual development.

(A) The priest in body, [294], as has been given, in the height of the development was at the regeneration, or when over a hundred years (or light years) in the earth. Six feet one inch tall, weighing - what in the present would be called - a hundred and eighty-one pounds. Fair of face, not too much hair on the head nor too much on the face or body. In color nearly white, only sun or air tanned.

The king five feet eleven inches tall, [341], weighing a hundred and seventy pounds. Fair of face. No hair on the head in the latter portion, or at the height of the development in the experience. Keen of eye, blue in color; and of speech rather quick.

The Atlantean [378] five feet ten inches, weighing a hundred and sixty pounds; color as of GOLD that is burnished; yet keen of eye, gray in color. Hair as golden as the body. In activity alert, keen, piercing in vision, and of influence on those that approached.

[255] as one fair in body, of beautiful face and figure; hair black; eyes dark brown, nearly black. Impressive in manner, and IMPELLING in speech and manner.

[452], of the natives in Arabia - five feet ten inches in height, and a hundred and fifty pounds, dark but not black - but rather that as of the American Indian in

its native color or state, with the type of nose as the Roman. Not thick of lip, but eyes blue; and of activity, as would be said, studied in every movement.

[282] - five feet ten and a half inches, a hundred and fifty pounds, and among those peoples of the men the fairer of skin, with dark hair and gray eyes; in manner quick and alert.

[457] - tall, nearly six feet, weighing a hundred and thirty pounds; fair hair, though not golden. Activities quick, piercing - ever ready for dispute - that often occurred, yet active in all its associations, physical or mental.

[488], as given.

[275] - five feet four inches in height. Bronze when beginning in the service, the pure white when cleansed, in color. In the cleansing the conditions cleansed from body. Fair of hair, blue eyes, ever active in all its associations - as needs be for the activities in the experience.

[276] - strong of body, five feet four and a half inches in height, a hundred and twenty-five pounds. Fair of hair, the color then as of tanned white. In its activities always as indicated by its abilities with peoples, with things, with animals, ever wary of every one.

The child [288] fair of body, of hair - only four and a half when passing on, through sorrow of separation.

[412] - fair of body for a native of the land, five feet eleven inches in height, a hundred and sixty pounds in weight. Slow in movement, yet earnest in activity.

[301] - as indicated, fair of face, of body. Red hair, and eyes blue. The activities ever those of alertness, of keen activity. Yet may be said to have been more of the joviality than of any.

As to the dress of the day, whether in the temple service or otherwise, this was always of linen - and in the manner as indicated, in the color as indicated, white and purple. The men and women were not much different in the manner of dress, save as in the Atlanteans who wore trousers when they came and coats, though much shorter or longer according to their class or distinction of their class. The king in his better moments was clad in the linens and the purples, and in the higher developments no change from the subjects at service.

30. (Q) In what kind of vehicles did the priest and his retinue return to Egypt after the banishment?

(A) In what would be called chariots driven by the gases; for the Atlanteans prepared those that brought these back. The followers were on the camels and the animals that were used in the service during that period. The camel, the donkey, the horse were later in this land, and introduced by the Arabians.

31. (Q) What was the climatic condition of the country at this time?

(A) More fertile than even in the present with the overflow as occurs, for only about a third of the present Sahara was there, though it was sandy loam with silt - in the use of the agricultural portions.

32. We are through for the present.

REPORTS OF READING 275-38 F 21

R1. 1/31/34 She obtained Mental-Spiritual Rdg. 275-39, in re purpose for entrance into the earth, and guidance for development of psychic or soul faculties for the highest spiritual development in this life.

Reincarnation detective Stevenson offers more evidence of past lives.

REVIEWS

Where Reincarnation and Biology Intersect

by Ian Stevenson, M.D.

Venture Inward Book Review, March/April 1998

Birthmarks, such as blemishes on the skin or odd protrusions, are often merely the subject of idle chatter.

Birth defects, like a cleft palate or a missing forearm, are often tragic, disfiguring and causing dysfunction in the individual.

Both, says Dr. Ian Stevenson, may be snapshots, lifted out of time, of parts of the body being crushed and tormented.

The parts of the body belong to the previous incarnation of the individual. Undergoing agonizing, death-causing trauma at the moment of death, they become so sharply the focus of attention of the sufferer that, after death, their representation is hurled into the next incarnation of the individual and becomes a birthmark or a birth defect.

Such is the supposition of Ian Stevenson, whose book, *Where Reincarnation and Biology Intersect*, is a condensation of a 2,000-page monograph, *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects*. This shorter book, written with a classical elegance and distinctive in the meticulousness of its research and of its thought, presents probably the most persuasive argument for the reality of reincarnation that the Western world has yet seen.

The Canadian-born Dr. Stevenson, now in his 80s, is Carlson Professor of Psychiatry and director of the Division of Personality Studies at the Health Sciences Center, University of Virginia. He has long been famous for his *Twenty Cases Suggestive of Reincarnation*, first published in 1966, a trailblazing work matching the apparent recollection by small children of their previous lifetime with the actual details of the deceased person whose reincarnation they claim they are. Almost all of Stevenson's research was carried out in countries where there was little resistance to the notion of reincarnation, such as India, Burma, Turkey, and some parts of Africa.

Even in the 1960s, Stevenson was noticing that sometimes there was a correlation between a birthmark or birth defect of the child and the mortal injury responsible for the death of the child's supposed previous incarnation. Over the decades, he carefully built a dossier of 2,600 reported cases of past-life memories. In his monograph on birthmarks and birth defects, he presents 225 related cases; *Where Reincarnation and Biology Intersect* summarizes 112 of these cases.

Stevenson notes that the proven power of the mind to affect physical reality, as evidenced in the creation of stigmata, maternal impressions, and some aspects of hypnosis, might seem to be responsible for some of the effects he discusses. But they do not go far enough, he says. Many of his case studies share the following characteristics: a dream by the mother of the previous incarnation of the baby to be born (and not necessarily even as yet conceived); distinctive and usually unusual birthmarks or, less often, birth defects, in the newly born child; recollections by the child, often as early as it can speak, of the details of a previous life, often focusing around the death (with the child often tying a glaring birth defect to some aspect of that death); the child's insistence upon visiting members of the family of his or her previous self, and recognizing many of the family members (often, in these families, the child will assume

BIRTHMARKS CIRCULATING FILE

the adult role of the previous self); and the gradual fading away of previous-life memories in the child between the ages of five and eight.

A typical example: Born July 26, 1967, in Tatkon, Upper Burma, Ma Khin Mar Htoo was missing her right leg five inches below the knee and had defects on the fingers of both hands. When she was three, she declared she was Kalamagyi, a 16-year-old girl who had died in August 1966, when she was run over by a train in the same town. Before Ma Khin's conception, her mother had dreamed twice of Kalamagyi, who had served food and water to passengers during stops at the station where Ma Khin's mother performed the same function.

Kalamagyi's right leg had been severed below the knee when she was run over by the train, though only one passenger thought she recalled that the 16-year-old's hands and fingers had sustained injuries.

Along with claiming to be the older, deceased girl, Ma Khin remembered many events surrounding the day of the train accident, including the color of the roses Kalamagyi picked to sell to the passengers along with food and water. Ma Khin later recognized her former-lifetime mother in the street, and, when first taken into the presence of her former-lifetime father, sat on his knee and kissed him warmly. Ma Khin's memories of Kalamagyi faded over the next few years, but she always remained close to her former family.

Many of Stevenson's case studies are as gruesome as they are compelling. There are not a few examples of birthmarks marking the entry and exit points of the bullet used to kill the previous incarnation, or of digits or limbs missing in a fashion analogous to body parts chopped off when the previous self was murdered. Stevenson can cite only one case where the murderer, in the next incarnation, suffered defects paralleling the bodily damage he had caused his victim in the previous life; the researcher is forced to conclude somberly that no moral justice, but only psychic dynamics, is at work in this "fatal wounding shortly before death [which] may have a facilitating influence in the occurrence of birthmarks and birth defects that correspond to wounds in a previous life."

At the end of his book, Stevenson confronts the question of why it is that violence seems to act as a facilitator in these events. This may be so, he says, because violence has the effect of "concentrating attention on the affected part of the body." Stevenson theorizes that the discarnate personality may have influenced the body of the next incarnation by choosing parents with whom it has a bond of affection or by somehow screening and selecting fertilized ova or embryos. Even more likely, he suggests, is that there exists "some kind of template that imprints the embryo or fetus with 'memories' of the wounds, marks, or other features of the previous physical body." Since it seems to follow from this that the template must have a vehicle that carries the physical, cognitive, and behavioral memories, Stevenson is led to postulate the existence of what he calls the psychophore – a quasi-physical "body" which (though Stevenson shuns such speculations) is reminiscent of the astral body, but which he does say is perhaps sometimes glimpsed in the form of a fleeting apparition.

Stevenson has built an extremely powerful case for the reality of reincarnation – but so subtly and so deferentially that it is possible for any member of the scientific community who wants to miss the point. Still, the beauty of Stevenson's presentation and of his thought may make his conclusions (which he seems at times to refuse to accept entirely himself) ultimately inescapable.

John Chambers

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