



**The
Psychic
Sense**

**How to Awaken Your
Sixth Sense to Solve Life's
Problems and Seize Opportunities**

By Edgar Cayce



ASSOCIATION FOR
RESEARCH AND
ENLIGHTENMENT

A.R.E. Press • Virginia Beach • Virginia

Contents

Foreword: Who Was Edgar Cayce? by Charles Thomas Cayce	vii
Editor's Explanation of Cayce's Discourses by John Van Auken	ix
Chapter 1 Cayce's Initial Series on the Psychic Sense	1
Chapter 2 Deeper Views of the Psychic Sense	38
Chapter 3 Cayce's Series on the Sixth Sense	69
Chapter 4 Cayce's Guidance for Developing Psychic Ability	81
Chapter 5 Cayce on Telepathy	98
Chapter 6 Cayce on the Psychic Atlanteans	119
Chapter 7 Cayce's Perspective on Spirit Communication	127
Chapter 8 Cayce on Higher Consciousness	137

4



Cayce's Guidance for Developing Psychic Ability

Text of Reading 137-3 M 26

This psychic reading given by Edgar Cayce at 60 West 68th Street, New York city, New York, this 13th day of October, 1924, in accordance with request made by self—[137].

P R E S E N T

Edgar Cayce; Morton H. Blumenthal, Conductor; (?), Steno. [137], David E. Kahn, and others (?).

R E A D I N G

Time of Reading Unknown.

MHB: You are going to sleep in a quiet, restful manner and you will hear me as I speak to you and ask the questions slowly and distinctly.

You have before you the body of [137]. You will answer the questions slowly and distinctly. You have in place the body of [137].

EC: Yes, we have the body here. We have had this before, you see.

(Q) *In a previous reading, you told this body that he himself was a psychic. You will tell him how he will develop this psychic ability.*

(A) As has been given, we have in the material world the two known and accepted conditions. The body and the material world. The projection from the body or from a material world is of that

unknown element called psychic. See?

We have those forces in the mental, or soul forces that with the spirit inside of entity shall manifest itself, that the phenomena or psychic forces become perceptible to the individual entity. The training, the knowledge, the understanding of such forces may be developed in this body through certain lines that are as sure conditions. As given, in this manner and form, may same be developed, giving a certain given period to concentrate his body physically, mentally, entering the silence. Come apart from the outside world, the thoughts, perceptions of the outside forces, alone entering into the silence for 15 to 20 minutes each day at first. See?

Giving the body the time, the spirit forces of such entity aside, and then enter into the magic silence and instantly force those projections from the manifested forces of the world, of material, of psychic, those conditions that will make to the individual the understanding, the knowledge of the psychic forces as are in the world, and that may be made manifested in this individual entity [137]. For with each entering in through concentrations, with awakening of that entity forces quick arising conditions that arise through such a condition as has manifested through psychic forces. The use of such forces in a material world is the greater gift of any entity. This body would understand from this conception the perception of such knowledge and the use of same.

In this manner may the body fully understand such conditions. Well that these be guided by that injunction as will be found in the last verse of Deuteronomy 29, and the whole chapter of 30.

(Q) Where shall this body take this solitude, when concentrating?

(A) Any place the body may choose, being alone, and in the same place each day.

(Q) Is any such hour suggested for this concentration?

(A) No, any hour, only using the same hour each day, entering with the supplication to the Giver of all good and perfect gifts.

(Q) How can this body learn to concentrate as suggested?

(A) This is the special gift of this entity. Through the supplications set aside the cares, the thoughts, of the outside world and study those conditions that mind enters at such concentrations, at times and certain times that come through the mental forces of the body.

(Q) After this has been developed, how can the psychic power of this body be used?

(A) In developing same in the lives of others, not to become as one that would be evil-spoken of, but that that gives the other living possession of the holy one within the lives of each and every individual that will awaken to the indwelling of Him who gives life to all.

(Q) Is it pre-ordained that this body should have the use of this power?

(A) Pre-ordained in that entity, as gained through this mode and manner of conducting this will, with that of the Divine Spirit as is given in injunction "My spirit beareth witness with your spirit, whether ye be the sons of God or not." In this entity this has been kept, and the body keeps the living way within itself and presents the body, soul and spirit, holy and acceptable unto Him, which is a reasonable service.

(Q) How long will it be necessary for the body to go into these solitudes before this body will have the use of a psychic power?

(A) Twenty to thirty days.

(Q) After these periods of concentration, what should be done to develop the body's psychic power?

(A) For those particular injunctions that come to the individual self in such moments, same may be used in the material and in the psychic way, so long as it is done in an unselfish manner.

(Q) Should this body read any literature on the subject of the psychic? If so, what literature?

(A) Those as indicated we find the best study of psychic literature given.

(Q) How can this body study himself?

(A) Study this injunction as given in the manner and way given.

(Q) Will the development of this psychic force imprison this body as far as he personally is concerned?

(A) It improves the body materially, mentally, physically, spiritually and financially.

(Q) Would you suggest anything further to this body?

(A) We are through for the present.

Text of Reading 137-5 M 26

This psychic reading given by Edgar Cayce at his office, 322 Grafton Avenue, Dayton, Ohio, this 2nd day of November,

1924, in accordance with request made by his brother, [900].

P R E S E N T

Edgar Cayce; Mrs. Cayce, Conductor; Gladys Davis, Steno.
Archie Adlman, Hugh Lynn Cayce, and [900].

R E A D I N G

Time of Reading 10:00 P.M. Dayton Time. New York City, N.Y.

GC: Now you have before you [137], who was at his apartment, . . . Street, New York, on the fourth floor, at nine A.M. November 2, 1924. You will give a spiritual and mental reading, giving us the names of his spiritual guides. Also tell us if he is carrying out the suggestions properly to develop the psychic forces, or what he may do to better develop these forces. You will also answer any questions I might ask you relative to these.

EC: Yes, we have the body here. We have had this before, you see, with the mental and the spiritual forces in and with this body or entity.

In this we find the exceptional forces manifested in this entity through the mental and the spiritual forces, and the body prepares the mental well for the soul development of the entity.

We would not give change for the mental or spiritual development for this entity; only be thou faithful unto the end.

As to the guides in this entity, we find the exemplification of the forces innate in the developments in earth plane guiding the present entity's mental forces, through the spiritual nature as developed upon the earth plane. Hence the ability of the entity to develop the psychic forces to the consciousness of the conscious and subconscious minds of the entity, for the psychic forces are the projection of soul development in the earth plane.

The manner in which the body goes about these developments at this time is very good, only the body should not attempt to consciously prevent the conscious losing itself in sleep or slumber, for through this we will find the first action of the psychic making the physical manifestation to the conscious mind, and with those impressions gained in such condition use those at once, and the conscious will find the developing of the psychic or latent forces in the present earth plane and may

be able to use those manifestations for the development of self and of others. This is the correct way to develop the forces, [137].

(Q) Has the body not definite guides in spirit sphere?

(A) Development sufficient, as given, that the entity's guide the innermost conditions in the physical plane. Hence the ability of manifesting through the psychic forces, as given.

(Q) How will psychic manifest in the physical?

(A) First through the lapse of consciousness, which the body should not warn or fight against when entering the silence, and through such lapses will the first development show. There have been two already, only one acted upon. Act immediately.

(Q) What were these two?

(A) One came only as names. Again came as actions in the daily labors.

(Q) Will [137] be able to give psychic readings like Edgar Cayce?

(A) The development is beyond those conditions as given by Edgar Cayce, for they will become conscious conditions to be acted upon by the conscious mind; that is, the impressions received in the Borderland, and be able to bring same to consciousness from the physical standpoint.

(Q) What was the name that came to him in this first?

(A) He has that. He acted upon it.

(Q) What was the second?

(A) Second not acted upon. Had to do with stocks.

(Q) Has he already acquired these psychic powers?

(A) Developing them. Do not go against those conditions, would the development be to the better. Act upon but do not take advantage of others, using same rather to assist and develop the latent forces in entities upon whom the forces direct the entity's endeavors.

(Q) How may he use this psychic power to assist in the work of Edgar Cayce?

(A) By entering into these conditions, with the questions necessary, before any group who may develop the powers and forces. They will work well together, one beyond or above the other, you see.

Text of Reading 440-8 M 23
(Elec. Engr. Student, Christian)

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 21st day of December, 1933, in accordance with request made by self—Mr. [440], 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. Mr. [440], Mildred Davis, L. B. and Hugh Lynn Cayce.

R E A D I N G

Time of Reading 5:05 to 5:45 P.M. Eastern Standard Time.
 New York City.

(Entity and soul-mind. You will give complete guidance for this entity in developing and manifesting correctly his psychic faculties in this present life. Ans. Ques.) (Before concluding this reading in the usual manner by saying "We are through," you will say, "We are ready for the final request from this entity.")

EC: Yes, we have the entity and the soul-mind, [440], present in this room.

In giving that which may be the better or the correct manner of developing the soul faculties, or the psychic forces of the entity, this may be given better in the way and manner as a diet might be outlined for a physical body.

That from experience to experience there are found those things that do not answer at the time for the better expression or manifesting of the psychic and soul forces of a body, is the experience of each soul as it presses onward to the mark of the higher calling that is set in the ideal chosen by an entity to be guided by, or to parallel self's development with, or self's development towards.

But, as understood—or should be by each soul, the development must be *self-development*, *soul development*.

That the psychic faculties of a soul or entity are the manners through which manifestations may come from the outside and from within, is

the experience of most individuals in their development; though they may call such manifestations by many names, that are seen or given under various lines of thought or various manners of development. Yet these expressions or manifestations are, as we would give, of the soul or the psychic faculties of the soul, or soul or spirit world.

Then, in the preparation for this entity, [440], as given, the body, the mind, the soul, is well balanced for a development. There are those experiences in the development that would tend to make for either very high development or for the turning of the development into destructive forces; not intentionally at all times, but that *tendency* for extravagance of self, as it were, in that direction. This, then, is rather as the warning:

First, as indicated, *find self*. Find what is self's ideal. And as to how high that ideal is. Does it consist of or pertain to materiality, or spirituality? Does it bespeak of self-development or selfless development for the glory of the ideal? And be sure that the ideal is rather of the spiritual. And this may become, as given, the first psychic experience of self's own inner soul, or self's own guide—as may be chosen. And do not be satisfied with a guide other than from the Throne of Grace itself! And when the self is being taught, seek a teacher. When self needs exhortation, then seek an exhorter. When self is desiring or seeking those channels that pertain to the material, or the application of material things, that spiritual lessons or spiritual truths may be brought, then *seek* such a source, such a channel for the *creative* influences. And who better may be such a guide than the Creator of the universe? For, He has given that "If ye will seek me ye may find me" and "I will not leave thee comfortless" but if ye are righteous in purpose, in intent, in desire, "I will bring *all things* to thine remembrance" that are needs be for thy soul, thine mind, thine body, development.

This is a promise from Him, who is able to fulfill that which has been promised to every soul that seeks His face, His ways.

Then, speak oft with thy Maker. And let thine meditation be:

Lord, use Thou me in that way, in that manner, that I—as Thy son, thy servant—may be of the greater service to my fellow man. And may I know His biddings, Father, as Thou hast promised that if we would hear Him that we ask in His name may be ours. I claim that relationship, Father, and I seek Thy guidance day by day!

And, as the light comes, as the feelings of the understandings come—never by chance, but in His ways doth He bring to pass that way, that channel, those individuals *through* whom self may make for *soul's* development—through those things that may come to thee, do ye walk in the Way.

This, then, is the manner for self to develop, for self to know, for self to understand.

Naturally, the question arises within self, how shall I know?

In what manner will it be given me to know who is giving the information, who is speaking?

As outlined, first the answer is within self's own mental self, as to whatever is being sought.

Then in the meditation of that given in outline as a diet for the soul body, for the psychic faculties, the answer will be in the spirit. And each time, each experience when there is being sought for self as to What manner of activity or what manner or course is the right way to pursue, may it be given what manner or could thee in the same way and manner.

If the approach is through some associate, some friend, some brother that is acting in the capacity as a sign, as a guide post along the way of life, then know that thou hast been guided to that way—and ye yourself must walk that road; and that ye may not walk alone—rather with His guiding hand will the way be shown, will the way be made plain in thine endeavors.

Keep self out of the way. Stumble not over the pitfalls that arise from self's anxiety, self's indulgences or self's expression of aggrandized interests—but let thy ways be His ways. Then ye shall know the truth and the truth shall make you free.

Ready for questions.

(Q) Would a development of automatic writing establish a better contact with my Maker?

(A) For this body we would not give automatic writing as the channel. Rather the intuitional, or the meditation and then writing—*knowing* what is being written, if it's chosen to be inscribed in ink.

(Q) Has entity reached a point in his development where he contacts or may contact the White Brotherhood?

(A) The brother of brothers, the Christ!

(Q) Explain and describe the activity of this entity in the spiritual realm as indicated in his Life Reading as follows: "For, as from the spiritual plane through which the entity has been active—"

(A) This has been given, as to how that from plane to plane between the earth's appearances there was the cleansing of self, that has made for a balancing in the three definite positions given in the present. A balancing in the body, the mind, the soul.

Hence, in the interim through those experiences when the soul in the planetary environ learned its lesson to apply same.

Hence *this* entity, *this* soul's development and manifestation must be the more in materiality. Hence the warnings as respecting same, and the *desire* that should be as a *consuming* desire to not be satisfied with other than that as may be answered in the questions through self's approach to that Throne, as given.

Then may there *ever* be known to self as to any approach, to any channel, or any source that may supply information of any nature—*self* should know intuitively whether "I believe it," or whether it is true or whether it is worth the trouble of correcting such a brother. Hence the work, the activities, will be twofold—and not only enlightening self but opening the eyes of the blind to the pitfalls they are entering in their approach to light. See? Beautiful position! But one that demands not longfacedness but a joyousness in the service. For *who*, my brother—*who* would be thy companion in the service thou may render to thy brothers here, there? As He will guide you! But first—*first* find self. And know thy ideal. Be on speaking terms with Him.

(Q) Please explain experience which occurred at Ommen, Holland in 1928 or 1929, where the entity seemed to lose control of his body. It occurred at about 3:00 A.M.

(A) When there was being the experience of that as may be read: "Peter, Satan hath desired thee. Keep, then, the way that has been opened before thee." It, the experience then, was that there was the meeting of the ways between self and self's choice, as is and will be known as the body-mind and soul advances in the experience. That experience has been the turning point in the *seeking* for soul's understanding, and soul's attributes, from that experience.

(Q) Explain why the terrifying sensation results from lying on back and placing hands under head.

(A) An unbalancing of the forces through which, in the physical body, the psychic sources are opened. We would refer you to that which has been given as respecting same. Hence the hands should always cross the solar plexus, the *balancing* between the forces of the body when meditating or seeking for the opening of self to the unseen sources—but never open self, my friend, without surrounding self with the spirit of the Christ, that ye may ever be guarded and guided by His forces!

(Q) *Is this done in the manner indicated?*

(A) In the manner of crossing the hands over the solar plexus, either on the plexus area—the 9th dorsal—or the umbilical plexus—as indicated in the body here [Edgar Cayce] through which this information comes.

(Q) *What musical instrument am I best fitted to play?*

(A) The oboe would be the better, though if there are to be the considerations of using the instrument with self's development or attuning self to the vibrations, this—still—as we find—would be the better instrument.

(Q) *Where have I been associated with my mother [See 443-1] in the past?*

(A) As *specifically* indicated, the greater *spiritual development* in the Egyptian manifestation. The greater *material*, in the early Colonial period—or pre-Colonial period.

(Q) *Does our work lie together in this life?*

(A) Rather paralleled, and one is a check or a balance for the other. Do not interfere with each one's development at the present period, but *ever* must each be the balance one for the other.

(Q) *Please explain the connection and what will result from the association with [4947], whom I helped through Harvard last year—Engineering school.*

(A) When there were the activities in the early part of the associations in the pre-Colonial period, or in and about Pennsylvania. Look to much of those activities that will later come together to the self, in the thirty-fourth and thirty-fifth year of the life—and you'll need each other then.

(Q) *What should be my relationship to the opposite sex?*

(A) Those that are of kindred thought are, of natural intent, an aid to a soul that seeks. They that are of a different bent, and have no interest in common, are naturally those that hinder or prevent. For, they are still

wily as Eve was with Adam!

(Q) *In what year is it best for marriage, or should I marry at all?*

(A) Twenty-eighth year.

(Q) *Have I known Miss [4944] before, . . . , N.Y.C.?*

(A) An association that was both good and bad. These came in those periods when the body itself was in turmoils, in the Atlantean experience.

(Q) *Can you tell me the same about [. . .] [Mrs. [465]'s daughter] . . . , N.Y.C.?*

(A) Be good for each other! One's a stimuli one for the other.

We are ready for the question.

(Q) *In concluding these readings for the present, I wish to express my sincere gratitude and appreciation for the information which has been given me. Give me your blessing, that I may use this information only for the betterment of conditions, in accordance with the will of God.*

(A) May His blessings abide with thee. May He keep thee, and bless thee, and bring thee to thine proper relationships with thine Maker, thine God, thine ideal.

We are through.

Editor's Note: The following reading was given as a kind of swap between two renowned psychics: Edgar Cayce and Eileen Garrett. Mrs. Garrett used a spirit guide to help her get information and guidance. On the day before this following reading, Mrs. Garrett and her spirit guide Uvani gave a "reading" for Edgar Cayce. The following is Edgar Cayce's reading for Mrs. Garrett. He begins with a general view of psychic ability, then focuses on her specific ability, and then responds to the changes that Mrs. Garrett and Uvani suggested for Cayce.

Text of Reading 507-1

This psychic reading given by Edgar Cayce at the home of Mr. and Mrs. Ernest W. Zentgraf, 400 St. Paul's Ave., Stapleton, S.I., N.Y., this 3rd day of February, 1934, in accordance with request made by those present—and by self, Mrs. Eileen Garrett, new Associate Member of the Ass'n for Research & Enlightenment, Inc., recommended by Mrs. T. Mitchell Hastings.

P R E S E N T

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. Eileen Garrett; Margaret Naumberg; T. Mitchell Hastings; Helene, Ernest, Robert, Margret and Lillian Zentgraf; Eleanor and Adolph Ostwald.

R E A D I N G

Time of Reading, 11:50 to 12:25 P.M. Eastern Standard Time.
33 West 51st Street, NYC.

HLC: Now you will have before you the soul entity now known as Eileen Garrett, present in this room. You will give at this time such information regarding her work which will be interesting and helpful in relation to our experiments today. You will answer the questions which I will ask.

EC: Yes, we have the entity, the soul entity, Eileen Garrett, here, present in this room.

As to that which may be helpful to those that seek to know that there is the continuity of life, that there is to be gained from those activities in the realm of soul forces that may act through the psychic forces in each individual soul, know that that which may be given through this entity is that which is received through the varied channels that present themselves in that atmosphere or that environ that seeks for an understanding in those fields of activity that may bring to the manifested actions of individuals those influences that may have to bear upon the lives and souls of individuals.

As to how, to whom, or from what sources these emanations or activities may take their action, depends upon first the sincerity of purpose, as to whether it is to be constructive in the experience of such seekers of whether through self there is to be the aggrandizement of power, influence or force upon and in the experience. For, as ye sow, so shall ye reap.

As there are only those influences in self that may separate the knowledge of the constructive influence in the life; so only self may find those influences through such a channel that will be to meet the needs of those things necessary in self's experience for the greater development.

Ready for questions.

(Q) Explain how this information is now being given for Mrs. Garrett, the source of this information.

(A) Being given through that which has been builded in the life and the experience of Mrs. Garrett, and taken from those records made by such activities.

(Q) What is the source of Mrs. Garrett's psychic information?

(A) A portion is from the soul development of the entity, that has made and does make for a channel through which spiritual or psychic forces may manifest in a material world; and thus giving that to which the seekers may find in their own particular field of activity. Also from those influences from without that are either in those attitudes of being teachers, instructors, directors, or those that would give to those in the material plane the better comprehension of the continuance of a mental and soul activity.

(Q) For what purpose was this power given to her?

(A) That there might be given, as it were, the opportunity for the soul to use that it had builded within self to make for a manifestation in a material world of those influences that are without and within. For, as has been given, the spirit maketh alive—and the kingdom of truth and light is within. With the abilities that are manifested through this soul entity, of subjugation of the influences from the material or carnal influences of experience, making then for self a channel through which there may come those forces or sources from the source of *all* supply. For, the Father giveth ever the increase, whether in material things, mental understanding or spiritual comprehension of that which is within thine own realm or ken.

When these then are used or abused, in such manners as to be used only for self indulgencies, self-aggrandizement, the fruits of these must be contention and strife, inharmony and the like.

As has ever been in all experiences, like begets like. For, the purposes, the desires, are both spiritual and carnal, and as to the soul development of same is as to what are the fruits of such activities. "By their fruits ye shall know them," whether they be of those that make for tares in the experiences of the souls of men, or whether they be of wheat or some other grain that maketh for an increase in the activities of such

individuals in their associations with their fellow man. For, in the material world may there only be used in spirit that which creates for the spiritual life. And as ye do unto your fellow man, so may the activity of the individual be in that line, as to whether it fulfils those purposes for which it came into being, with those talents that have been developed through the experiences of the entity in its application of truth, life and understanding to material things.

(Q) How can Mrs. Garrett develop her ability to the highest degree?

(A) By keeping self in accord in the inner self with that which is the highest that may manifest itself through the abilities and faculties of the soul body. Thus may it give to the seeker, thus may it give to those that would knock; for, as He has promised ever, if ye seek in the light of thine understanding, trusting in Him for the increase, so may this attitude being kept ever within self make for self being that channel through which only the constructive influences may come into the experience of the seeker.

(Q) Do Mrs. Garrett's psychic powers depend on previous development? If so, describe the development which made this present manifested ability possible.

(A) As has been indicated, depends upon much that has been soul development of the entity. And during those experiences when there were those in the lands now known as the Arabian and Persian, when there was the comprehension of the application of the truths in the spiritual relations of the souls of men, with the constructive influences in the activities of individuals, during those days and periods when those activities known as the Zoroastrian were active in the peoples of the land. The entity then was not only an instructor, a teacher, one that gave much to aid peoples at that period when the fires of life had burned low, but the entity made for the awakening within the hearts and minds of many those relationships that should exist between the creative influences in the spiritual realms with the activities among men. Hence a guide, a teacher, that aided much in those experiences, aids in manifesting to those that seek to see materializations of those forces that would make for presenting of lessons, of tenets, of the various theses of understanding in the experiences of individuals.

(Q) Who are Mrs. Garrett's spiritual guides, and tell us something about them?

(A) Let them rather speak for themselves through that channel that is

capable rather of presenting them in their light to that which has been the development of the soul itself in its experiences in the earth in the realms of their activity. For, their names are rather in *her* experience, in *her* seeking, than to find through other channels; even though they may be coming from the records that are made by each in their activity. Speak for thyself.

(Q) What counsel have you for Mrs. Garrett's spiritual development?

(A) Present self in thine own inner conscience in such a way and manner that answers for the conscience within self of its own soul development. And as the soul remains true to that which is its ideal from within, it may never give that other than constructive in its speech with those that seek to know the mysteries of soul and self-development; that has made of itself a channel through which men may approach those mysteries of life, and their activities in the minds, the hearts and the souls of men.

(Q) Is Mrs. Garrett contacting the highest possible sources for information in accordance with her development?

(A) As the soul seeks, higher and higher may be those influences of the activities in the experience for the *development* of others in *their* approach to such realms. When the soul seeks for self, for self's own protection and for self's own activities, it reaches the highest that is for that soul's development. When the self is open to those that would question or would counsel with, dependent upon the desire, the purposes, the aims, as to from what source or channel; as it does for *any* soul that has opened itself for the activities of those influences that are in and about a material world. Yet for the self, for the soul's protection, for the abilities, it seeks, it contacts that which is sufficient unto the needs of the soul in its development.

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

(A) As their channels of activity cross or run one into another, in the various phases of experience, there may be those aids that will be for the common good of all. Rather than that it may aid any individual work as of Edgar Cayce or any other source. Rather those who give themselves (as both may be found to be doing) for the common good of mankind, as they merge in their efforts in these directions, may there be

the aids rather one for the other. For, as has been given, in the union there is strength; whether this be applied in those things pertaining to the least in the earth or the greater in the realm of the spiritual activity. Hence, as each in clear purpose of desire to be of aid to their fellow man, not for self—but that the glory of God may be manifested in the hearts and souls of men, *thus* may each aid the other. For, as He has given, whether in body, in mind or spirit, ye come seeking to make known the love of the Father in the earth to the sons of men, ye may aid one another.

(Q) Would you explain why Edgar Cayce uses this method of hypnosis for going into trance?

(A) That as has oft been given, from the physical development, or physical-mental development of the body, it has become necessary that there be the entire removal of the physical forces and physical attributes from the mental and spiritual and soul forces of the entity, to seek that through that built in the *soul*-body of the entity it may contact that which may be constructive in the experiences of those to whom such sources or such supplies of information may be brought.

(Q) How did it arise? Was it accident, or some entity or group suggest this plan?

(A) Soul development, rather. And the ability to, through those experiences in the earth in the varied activities, lay aside the consciousness that the soul and the spirit and the truth might find its way through to the seeker.

(Q) Do you suggest that trance is a useful method for help?

(A) Trance to the individual is as the necessary stimuli for each soul in its own development. There be those who may through their intuitive activity, that has subjugated the influences in the material, allow the mental soul to manifest. There be those who through looking into the past, or into the aura, or into all or any of those things that are as witnesses about every soul that walks through this vale. For, those that may lay aside the veil, in whatever form or manner, may make for the approach of aiding those in seeking to know that necessary in their development in the present experience.

(Q) If Edgar Cayce has ever had controls, does he know who they are?

(A) Anyone may speak who may seek, if the entity or the soul's activities will allow same; or if the desire of the individuals seeking so

over commands as to make for a set channel.

(Q) Is Edgar Cayce clairvoyant in the hypnotic state?

(A) More so in the normal or physical state than in the hypnotic state; though *all* are one when in perfect accord with the universal forces from which the records of all activities may be taken.

(Q) If Edgar Cayce goes into trance without any control, could he not in a waking state get the inspiration direct?

(A) Not until there has been a more perfect cleansing of the carnal influences in the experiences of the soul, as has been indicated. With the regeneration that should come into the experience of the entity, this then may be the manner, the channel, the way through which much of constructive forces may be given.

(Q) What entity is giving this information now?

(A) Being directed, as has been indicated, from the records through Halaliel.

We are through.