

Circulating File

SOUL MATES

**A compilation of Extracts
from the Edgar Cayce Readings**

**Edgar Cayce Readings
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Commentary on Soul Mates

Almost every person feels a longing for companionship. At times we may understand this desire as a directive toward union with God, and at other times, as a desire for union with another person.

Two ideas come together in the material from the Edgar Cayce readings concerning the choice of a companion-particularly a life partner. First is the principle that we are here in the earth for the purpose of growth and development in consciousness. What is more, associations with some individuals are more conducive to growth than associations with others; therefore, it is prudent to choose carefully our companions. This principle is probably easy for us to accept if we merely reflect on the types of influence various friends and acquaintances have had on us in the past. The impact is most powerful in a marriage relationship, and a good union should be founded upon a shared purpose in life and the capacity to help each other to grow.

The second principle relates to reincarnation: We as spiritual beings (or souls) experience our growth in consciousness through a series of lifetimes in physical human form. In other words, we have been in the earth many times before, and more specifically have had close personal relationships with particular souls. Attraction to another person and thoughts of marriage could very likely be related to memory patterns (even subconscious memories!) of having been with that soul in the distant past. In the readings, Cayce suggested that, often, we are attracted to a particular person for marriage in this lifetime because of such a relationship at least once before.

But if reincarnation is a fact, we might expect that we have been married to many souls in the course of other incarnations. Which one of these partnerships is the best one to build upon now, in this life? Does each person have exactly one other special soul that it is meant to be with whenever possible?

Many sources of psychic information and other metaphysical teachings have proposed concepts such as “soul mate” and “twin soul.” The Cayce readings, although simultaneously raising some provocative questions, do shed some light on this topic.

A fundamental issue is the very nature of the soul. Is it male or female? Both or neither? The readings propose that the soul itself does not have gender: “In the beginning, as was outlined, there was presented that that became as the Sons of God, in that male and female were as one...” (364-7)

However, in order to learn and grow, a soul enters into the physical domain (which is characterized by such polarities as light/dark, positive/negative, thinking/feeling, etc.) and chooses to incarnate in a male or female expression. Likely, in the long-range growth of the soul over many incarnations, male and female experiences are needed. In selecting one gender over the other in a particular lifetime, a condition is usually created in which a balance or complement is needed, such as can be found in a marriage companion. This is not to say that important spiritual growth is impossible during a life without marriage; rather, the marriage relationship is one great avenue for development.

Perhaps this pattern of growth has not always been the usual way. Some readings suggest that in ancient prehistory, such as the times of Atlantis more than 12,000 years ago, a soul could incarnate in such a way that male and female qualities were manifested simultaneously. It is not clear what form the physical body took in these cases. One

person was told in a reading about an Atlantean incarnation: “for then both male and female might be - desired so - in one.” (288-27)

What, then, is a soul mate? Is it the soul that one has married in the most incarnations? Frequency of marriage may be one factor because, according to Cayce, status as soul mates is built by shared physical experiences over a long period. However, a more precise understanding is this: A soul mate is a complement to oneself. One reading poetically describes it as “the tongue to the groove, the tenon to the mortise...” (1556-2) It is more than merely a physical attraction; it is a capacity to help each other at the physical, mental, and spiritual levels.

Another interpretation of the term “soul mates” was offered by Hugh Lynn Cayce, who was present for a number of the readings his father gave on this subject. He wrote: “The idea of soul mates and affinities is closely related to the theory of reincarnation as explained through the Edgar Cayce readings. Two souls may, in a number of incarnations, grow very close together in their pattern of spiritual evolution. These souls will need the help and assistance of each other as they evolve and hence, in any one incarnation, will be drawn closely together because of their many past associations and the intricate entwining of their respective personalities.”

Status as soul mates is also a matter of ideals. One important passage stated: “Such as have in an experience found an ideal may be said to be soul mates, and no marriages [are] made in heaven nor by the Father save as each do His biddings.” (275-38)

These criteria suggest that one could have more than a solitary soul mate, although such a fact is not explicitly spelled out in any Cayce reading. However, we should, no doubt, be cautious about leaving a current marriage partner merely because of an attraction to someone else. In all likelihood, the very same problems and “opportunities” we are currently facing would be the same regardless of which partner we have in our lives-in relationships we most often come to terms with those things we need to work on in ourselves, even though we might sometimes think of our partner as being the source of our frustration. Those who come across the idea of soul mates after having already married can still rest assured that their partner is, in fact, a “soul mate.”

For those who are single and who would like to find their soul mate, what do the Cayce readings have to offer?

First, they suggest choosing someone who will help you to a “more helpful, more sustaining, more the well-rounded life...” (364-7) In modern language, we might say that we are looking for someone who has the “right vibrations” for us. In fact, this is a phrase used in the readings in describing the kind of experience that might be felt between soul mates: “with the union of two that vibrate or respond to those vibrations in self...” (364-7) Together, the two would assist one another in finding a balanced life.

But even if we find someone who fits these criteria-someone who is perhaps a soul mate-this does not guarantee a good marriage. The two will still have to work together in order for the great potential of the relationship to flower. This is what the readings seemed to suggest in the following question-and-answer exchange. We might assume that the question, in effect, asked whether or not these two people were soul mates.

Q. Is this girl the type and quality of womanhood best suited to this man for a successful life?

A. May be made so in each. No one is suited exactly in the beginning, unless it has been fore-ordained through the ages of the mating of each. 257-15

The final statement is not clearly explained. We might understand “fore-ordained” to include a choice made by the two souls before being born this time, or it may relate to very strong bonds built over many lifetimes of being married (i.e., “the mating of each”).

A concept similar to that of soul mates is “twin souls.” When Cayce used this term in the readings, he did not mean to imply that two souls were identical. Instead, it is two souls sharing a common purpose or ideal. They would not necessarily have had previous marriage incarnations. In other words, the soul-mate condition is largely built in the material plane of experience (although, as previously mentioned, it has mental and spiritual components beyond just sexual attraction). However, the twin-soul condition evolves more from a commonality in the nonmaterial realm-at the idea or ideal level.

One example of twin souls, according to the Cayce readings, is Jesus and His mother, Mary. One reading states: “In the beginning Mary was the twin-soul of the Master in the entrance into the earth!” (5749-8)

Finally, we might ask ourselves, “Where does this subject of soul mates and twin souls lead us? Is our destiny to find and be reunited with some other special soul?” Such is not the point of view in the Cayce material. They refer to Jesus' teaching that, in the heavenly kingdom, we are neither married nor given in marriage. As helpful as marriage relationships may be in the earth, beyond this material domain, it is our destiny to find wholeness within our own souls. If one must think in terms of being destined to ultimate union with some other soul, then think of that other soul as the Christ Soul. One reading made the point this way: “But know, the soul is rather the soul-mate of the universal consciousness than of an individual entity.” (2988-2)

The principle of soul mates and twin souls are, therefore, potentially both helpful and misleading. These concepts can help us understand some of the key factors in making a wise choice of a marriage partner and can remind us that some relationships are tremendous storehouses of love and helpfulness which can be reawakened. However, these concepts can be misleading if we forget that our ultimate companion is the Christ, or if we are tempted to leave the responsibilities of relationships to which we have already committed ourselves in this lifetime.

This Circulating File, although relatively brief, is a rich collection of Cayce's perspective on these special relationships among souls. In addition to excerpts in which soul mates and twin souls are referred to directly, also included are basic principles about choosing a marriage companion. Many of the extracts are question and answer exchanges in which individuals asked about very practical and specific situations. Other extracts in the File are deep, theoretical statements about Cayce's cosmic view of souls and their close affinities.

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Education Department

SOUL MATES CIRCULATING FILE

Reincarnation Theory

1556-2, Female 58, 6/22/38

(Q) Please explain for me what is meant by “soul-mate” in relation to my own spiritual development.

(A) Those of any sect or group where there is the answering of one to another; as would be the tongue to the groove, the tenon to the mortise; or in any such where they are a complement one of another - that is what is meant by “soul-mate.” Not that as from physical attraction, but from the mental and spiritual help.

3285-2, Female 27, 1/5/44

(Q) Were my husband and I linked up together in previous incarnations?

(A) The Incal land, yes - and didn't you lead him a chase! In the Egyptian land, ye depended one upon the other.

(Q) I am interested in the theory of twin souls. Is this true? Can it be seen whether my husband and I are twin souls?

(A) It depends upon what is the purpose, as to the application. That there are identical souls, no. No two leaves of a tree, no two blades of grass are the same. They are the complement one to another, yes; but these are dependent upon the purpose. Rather study that as we have indicated regarding what takes place in conception.

(Q) Is it possible for you to tell me whether my husband will be interested in this work, how best to interest him in it, and whether we will be working together in it?

(A) It depends upon the spirituality and whether ye make it in thy own experience a reality or a farce.

2988-2, Female 37, 5/6/43

This entity is one that is indeed a woman. For, little or no consciousness is in the manifestation of the entity as to an entrance into material manifestation in the opposite sex.

Hence the entity is unusually attractive to the opposite sex. Yet the entity finds self rather questioning self as to its choice of a mate.

But know, the soul is rather the soul-mate of the universal consciousness than of an individual entity.

518-2, Female 25, 8/13/35

(Q) Is it the destiny of souls that were united in the beginning to be reunited? or can they choose otherwise?

(A) Choose otherwise.

(Q) Were they united for a certain purpose; is that how they are drawn together?

(A) United; for a purpose.

2023-1, Male 39 (N. D., Christian), 10/9/39

(Q) If there is a "soul mate" for me, where shall I look for it?

(A) As ye study to show thyself approved unto God, a workman not ashamed, rightly dividing the words of truth and keeping self unspotted from the world, it will come into thy experience, - and ye shall know it, - for the birth date would be in May.

1250-1, Female 51 (Governess, Christian Background), 8/15/36

(Q) Is there a spiritual affinity for every soul in the physical world?

(A) If this is meant as in sex, no. If this is meant as in helpfulness, He hath given His angels charge concerning thee, lest at any time ye dash thy foot against a stone.

There IS, then, as before the throne of grace, ever, that influence, that force, that brings, that makes for helpfulness; if the spirit and will of the entity would be as one with Creative Forces.

(Q) Shall I be married in this physical embodiment?

(A) If such is chosen in self, yes. These periods have passed in the two, or in the one, and could have been increased in the other. If it is sought; this is as we have oft given, however. If the body, the mind, the soul is GIVEN in service, as a channel, then these estates are as those that become the more helpful.

288-6, Female 19 (Secretary, Protestant), 6/2/24

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.

275-38, Female 21 (Student, [Musician], Protestant), 1/16/34

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.

3356-1, Female 64 (Astrologist), 11/13/43

(Q) During other incarnations what was the relationship between me and my father - [...]?

(A) In Persia almost the same relationship, except he was then the uncle. In the Promised Land, he was as a father of the relationships borne with others; not the father, though lived as such. In the experience just before this, an acquaintance.

(Q) During my present period of existence have I ever met the woman who was my mother during some of my other incarnations?

(A) Must have! We haven't the information here.

(Q) Was Odenatus of Palmyra, who is now Meah "Over There" my true mate?

(A) The true mate was the one that was in the Midian experience, when there had been the acceptance of those activities in the Promised Land, it was not Odenatus but Demetrius that was the brother of Odenatus.

257-15, Male 33 (Sales Manager, Hebrew), 12/13/26

(Q) Are these two people suitably mated - mentally and physically? Advise them to as to proper living.

(A) The conditions in the lives of each are such as these may be made amiable, applicable, amenable, and in the manners that bring better conditions for body, as has been given. First the elements should be set within the mind, hearts, of each, as to the abilities of each to give and take, or make self in that relation, one to another, as would bring about the most compatible conditions.

(Q) Is the physical condition of [903] perfect?

(A) Rarely do we find one perfect. Very good, and capable of meeting the needs of such relations as may be attained between each.

(Q) What will be the result of this union?

(A) What they make it!

(Q) Will [257] be able to attain the success he desires as well married or unmarried?

(A) In many ways he will be better able to attain. In other ways he will find that there will be grinding at times, as it were, but, as the whole, better.

(Q) How will marriage benefit [257]?

(A) He will assume more obligations, and will assume more responsibilities. He hasn't had any yet, until he marries!

(Q) Will this couple be able to produce strong healthy issue with their present physical conditions?

(A) By the time that arrives, yes.

(Q) Is this girl the type and quality of womanhood best suited to this man for a successful life?

(A) May be made so in each. No one is suited exactly in the beginning, unless it has been fore-ordained through the ages of the mating of each.

(Q) When should they marry?

(A) When it is most compatible to both.

(Q) Will they be perfectly happy always, and of what should they be advised?

(A) Of that relation as is necessary between each to make relations one with another in such positions as compatible. No, they will not always be happy, but these may be always made content. Contentment and happiness are different elements, but both are of the mind - yet physical conditions must exist between each that these may be made compatible, or that the mind may be brought to that position wherein each may be content.

(Q) Will [257] be perfectly satisfied always with the choice of this girl?

(A) When he has correctly chosen, yes.

(Q) Is this the right girl he should choose?

(A) Certainly.

(Q) What will his business future be after marriage?

(A) What he makes it - for, as has been given, these will bring much more responsibilities - these will bring other conditions and relations in the life. Applying same in the same way and manner as has been given the entity as to how to apply self as respecting to business, these will bring better conditions - for, as the entity will realize within the first six to eight months of such relations, the business world views the relations of an entity as respecting such conditions in much a different aspect [from that] of one alone. No matter what may be the responsibilities outside - and, as has been given, there are many conditions that will be unsatisfactory for the time being, yet, as will be found, these will all prove good to those who would serve the Lord.

(Q) Is marriage an aid or a detriment to the man?

(A) Ever an advantage, ever a help - for, as has been given by the Creative Forces from the beginning, such is the state as was prepared from that time when the helpmate was given to man. Make such relations as that, and not as stepping stones, nor as an embrasure of any principles that would lead to other than that union of bodies and minds to better serve God and man.

2421-2, Male 35 (Musician, Protestant), 2/7/41

(Q) Are my wife [2799] and I twin rays or soul mates?

(A) Ye have been companions oft before, - in distress and in exaltations.

288-45, Female 34 (Secretary, Protestant), 9/28/39

(Q) Have I had a Palestine incarnation? [See 294-192 & 538-59, Par. 23-A--25-A.]

(A) Very close to the activities of same, but within those realms of the spiritual rather than in the material manifestations; though close, and an impelling influence in the affairs and experiences of many. For, the other self - a portion of self - was expressed in that experience; and the active influences with same brought those urges as found expressions in the activities especially of those who brought variations or differences in the influences of that particular period or experience.

2801-1, Female 42, 7/24/24

As to the mental forces of body, these, as we have given, are above the ordinary, though not super-normal. Above normal as to the spiritual forces, for we find the body has an earthly as well as a spiritual guide, that is one that has passed into the Beyond, is a guide for the spiritual forces of this entity, of which this spirit and soul forces are a part.

275-37, Female 21, 1/12/34

(Q) Is it true that my soul mate and Masselmans are my guides? In what way do they influence me?

(A) As we have given, and as we find, while these are influences as in every soul, the greater guide - the greater directing influence - is the DEVELOPMENT of self's soul's relationships TO that which is the soul's ideal. The attunement in these relations comes much in the same manner as it may be said that the high notes AFFECT the body-mind and consciousness. So may it be said that the guides, as asked here, are accorded an attunement in the higher activities of the entity or soul - but seek rather ever to develop the soul of self to the attunement with the Christ Consciousness, that IS the promise of all. That the guides, that the soul mate, ATTUNE self in this reaching as an aid in the spirit realm of ATTAINING the higher contact is only as a step TO the development of the better self. If held, and when kept in this attitude and in this manner, each influence then becomes higher and higher. Be not satisfied with that less than the highest, which is the promise to every soul from the Christ Himself.

Creation Theory

TEXT OF READING 364-7

This psychic reading given by Edgar Cayce at his office in Pinewood on Lake Drive, Virginia Beach, Va., this 5th day of April, 1932, in accordance with request made by those present.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, H. L. and L. B. Cayce, and Gray Salter.

R E A D I N G

Time of Reading Unknown.

1. GC: You will have before you the material, or information, given thru this channel on the Lost Continent of Atlantis, a copy of which I hold in my hand. You will answer the questions which I will ask regarding this:

2. EC: Yes, we have the information as has been transcribed here. Ready for questions.

3. (Q) How is the legend of Lilith connected with the period of Amilius?

(A) In the beginning, as was outlined, there was presented that that became as the Sons of God, in that male and female were as one, with those abilities for those changes as were able or capable of being brought about. In the changes that came from those THINGS, as were of the projections of the abilities of those entities to project, this as a being came as the companion; and when there was that turning to the within, through the sources of creation, as to make for the helpmeet of that as created by the first cause, or of the Creative Forces that brought into being that as was made, THEN - from out of self - was brought that as was to be the helpmeet, NOT just companion of the body. Hence the legend of the associations of the body during that period before there was brought into being the last of the creations, which was not of that that was NOT made, but the first of that that WAS made, and a helpmeet to the body, that there might be no change in the relationship of the SONS of God WITH those relationships of the sons and daughters of men.

In this then, also comes that as is held by many who have reached especially to that understanding of how NECESSARY, then, becomes the PROPER mating of those souls that may be the ANSWERS one to another of that that may bring, through that association, that companionship, into being that that may be the more helpful, more sustaining, more the well- ROUNDED life or experience of those that are a PORTION one of another. Do not misinterpret, but knowing that all are OF one - yet there are those divisions that make for a CLOSER union, when there are the proper relationships brought about. As an illustration, in this:

In the material world we find there is in the mineral kingdom those elements that are of the nature as to form a closer union one with another, and make as for compounds as make for elements that act more in unison with, or against, other forms of activity in the experience in the earth's environ, or the earth's force, as makes for those active forces in the ELEMENTS that are ABOUT the earth. Such as we may find in those that make for the active forces in that of uranium, and that of ultramarine, and these make then for an element that becomes the more active force as with the abilities for the rates of emanation as may be thrown off from same. So, as illustrated in the union, then, of - in the PHYSICAL compounds - that as may vibrate, or make for emanations in the activities of their mental and spiritual, and material, or physical forces, as may make for a GREATER activity in this earth environ. Then, there may be seen that as is in an elemental, or compound, that makes for that as is seen in the material experience as to become an antipathy for other elements that are as equally necessary in the experience of man's environ as in the combination of gases as may produce whenever combined that called water, and its antipathy for the elements in combustion is easily seen or known in man's experience.

So in those unions of that in the elemental forces of creative energies that take on the form of man, either in that of man or woman, with its NATURAL or ELEMENTAL, see? ELEMENTAL forces of its vibration, with the union of two that vibrate or respond to those vibrations in self, create for that ideal that becomes as that, in that created, in the form - as is known as radium, with its fast emittal vibrations, that brings for active forces, principles, that makes for such atomic forces within the active principles of all nature in its active force as to be one of the elemental bases from which life in its essence, as an active principle in a material world, has its sources, give off that which is EVER good - unless abused, see? So in that may there be basis for THOSE forces, as HAS been, as IS sought, thought, or ATTAINED BY those who have, through the abilities of the vibrations, to make for a continued force in self as to meet, know, see, feel, understand, those sources from which such begets that of its kind, or as those that become as an antipathy for another, or as makes for those that makes for the variations in the tempering of the various elements, compounds, or the like; so, as is seen, THESE - then - the BASIS for those things as has been given here, there, in their various ways and manners, as to the companion of, and COMPANIONS of, that that first able - through its projection of itself and its abilities in the creation - to bring about that that was either of its OWN making, or creation, or that given in the beginning to BE the force THROUGH which there might BE that that would bring ever blessings, good, right, and love, in even the physical or material world. See?

4. (Q) How long did it take for the division into male and female?

(A) That depends upon which, or what branch or LINE is considered. When there was brought into being that as of the projection of that created BY that created, this took a period of evolutionary - or, as would be in the present year, fourscore and six year. That as brought into being as was of the creating OF that that became a portion of, OF that that was already created by the CREATOR, THAT brought into being as WERE those of the forces of nature itself. God said, "Let there be light" and there WAS light! God said, "Let there be life" and there WAS life!

262-86, Study Group Reading, 8/11/35

(Q) Is the destiny of woman's body to return to the rib of man, out of which it was created? If so, how; and what is meant by "the rib?"

(A) With this ye touch upon delicate subjects, upon which MUCH might be said respecting the necessity of that UNION of influences or forces that are divided in the earth in sex, in which all must become what? As He gave in answer to the question, "Whose wife will she be?" In the heavenly kingdom ye are neither married nor given in marriage; neither is there any such thing as sex; ye become as ONE - in the union of that from which, OF which, ye have been the portion from the beginning!

288-27, Female 26 (Secretary, Protestant), 9/25/31

(Q) In the Poseidian [Atlantis] period, just what was my position and vocation? [See 288-1 and 288-10.]

(A) A ruler, and what would be termed a DIVINER of purposes in the activities of the MENTAL life; for the PERIOD carried rather that of the MENTAL - that would be termed in the present day - of a PHYSICAL being; for then both male and female might be - desired so - in one.

5749-7, Jesus Reading, 6/27/37

(Q) Explain the immaculate conception.

(A) As flesh is the activity of the mental being (or the spiritual self and mental being) pushing itself into matter, and as spirit - as He gave - is neither male nor female, they are then both - or one.

And when man had reached that period of the full separation from Creative Forces in the spirit, then flesh as man knows it today became in material plane a reality.

Then, the immaculate conception is the physical and mental so attuned to spirit as to be quickened by same.

Hence the spirit, the soul of the Master then was brought into being through the accord of the Mother in materiality that ye know in the earth as conception.

5749-8, 6/27/37

(Q) Is the teaching of the Roman Catholic Church that Mary was without original sin from the moment of her conception in the womb of Ann, correct?

(A) It would be correct in ANY case. Correct more in this. For, as for the material teachings of that just referred to, you see: In the beginning Mary was the twin-soul of the Master in the entrance into the earth!...

(Q) Neither Mary nor Jesus, then, had a human father?

(A) Neither Mary nor Jesus had a human father. They were one SOUL so far as the earth is concerned; because [else] she would not be incarnated in flesh, you see.

Choosing a Companion

308-9, Female 18 (Student, Protestant), 6/18/42

(Q) Please advise as to the attitude I should hold in order to make proper application towards a purposeful ideal in social and marital relationships.

(A) As may be indicated from these, as well as the conditions indicated in the experience of the entity through those periods of sojourn in and about Williamsburg, and Washington, - these should be ideals that are based on the spiritual life itself. These are the sources of help not only for the conscious satisfaction of living and being a purposeful experience for the entity, but for attracting to the entity those who are qualified to make for the entity those proper openings for the life in its marital relationships, as well as in the service which the entity may give to its country - as a service to the glory of God and to the honor of the land.

(Q) Should I plan to eventually marry? If so, when?

(A) In about the twenty-third year of the experience of the entity.

(Q) What should be the standard of measurement in myself for choosing a life partner?

(A) That which is thine OWN standard; the Christ-Consciousness, the Christ-Life. Those who do not use that as their pattern are NOT in keeping with the better influences for creating those lives, those activities, those environs for the conscious development for the betterment.

622-7, Male 38 (Government Clerk, Bookkeeper, Protestant), 5/26/43

(Q) Would marriage at this time be advisable?

(A) It's advisable at any time if you find the right person! This depends upon the body of purpose with the individuals seeking such a relationship. As the ideals in friendship must be based upon the spiritual purposes, so must the relationships such as marriage - but the ideals in marital relationships must be not merely of the spiritual nature but of the mind also. For, remember, women change their minds easily!

(Q) Have I as yet met the girl whom I will eventually marry?

(A) This depends upon self. You've met several that you COULD marry, but WOULD you! [He got married 3/12/44.]

(Q) Would it be advisable to reveal her to me at this time?

(A) Not very advisable. For, these must be choices in self, and not by that as might be indicated from here.

1173-11, Male 29, 11/29/37

(Q) Is there any general standard by which individuals should measure their motives for marriage?

(A) There are many GENERAL standards. The purposeful one should ever be this:

There should be sought as to whether the relationships between those of opposite sex are for a united, cooperative service to a living God and of a spiritual prompting, or are they prompted by material desires?

If they are prompted by that which has so oft been true - as of convenience, or for only the beauty of the body or of the companionship physical - these must become palls one upon the other.

Then the standard would be as He hath given: There must be the ANSWERING within each that their SPIRITUAL and MENTAL desires are ONE!

For the Lord thy God is One. Ye cannot serve God and mammon.

1722-1, Female 20 (Protestant), 11/1/38

(Q) I am practically engaged to the entity known as [...]. Will our union be a spiritual, mental and physical one?

(A) If the choice, if the activity of each is given in such a way that you look to make of yourselves the ideal mate for the other. Not continually seeking or finding fault, either one with the other, - but correcting the errors, the faults, the shortcomings in SELF; and ye will bring the best that is in self and make for the manifesting of the best that is in thy helpmate.

These are the manners, these are the ways that are His ways. And when other ways are used as of self-indulgence, self-purpose irrespective of the privileges, the duties, the opportunities of the other as well as of self, then there come turmoils, divisions and strife.

(Q) He is a Catholic and I am a Protestant. Should I become a Catholic as his family require if we are to get married, or is there another solution to this problem?

(A) Why should not self become a Catholic? Is there that which is abhorrent to self in the tenets, the opportunities, the privileges of Catholicism?

There may be rules or regulations that have in thine own mental self been abused - or misconstrued, - but if thy heart and purpose is right, then is this to keep each of you in that way in which each is serving the other and not the family. Remember, ye are marrying one man, NOT a family, NOT a church! Ye are to live in thy associations one with another the purposes, the desires to fill that place thy God, thy Savior would have thee fill!

What has been thy meditation? That ye may be a channel of blessings!

(Q) What are [...]’s peculiarities and what are mine, so that we may adjust our lives harmoniously?

(A) These, as indicated, are to be studied in each other; and the peculiarities, the oddities, the errors are to be minimized, NOT dwelt upon and increased! MINIMIZE rather than crystallize or magnify any faults in the other. KNOW that thy associations are to be on a fifty-fifty basis, not forty-sixty nor twenty-eighty but FIFTY-FIFTY! and that ye must adjust thyself to each OTHER’S idiosyncrasies or peculiarities. For OUT of same ye should create that which is thine own in unison that may make thee a peculiar people, a channel through which the glory of God may be manifested.

For as ye find in that love one for another, it is taking hold, it is a material manifestation of that love HE hath shown.

Then as ye attempt to make this SPIRITUAL in thy lives, ye may make for a life of beauty, of joy, of worth whileness; such that others seeing and knowing may take thought and do likewise.

Let the love of the Father, as one for another, constrain thee day by day.

(Q) What is the karmic tie in previous lives that is bringing [...] and me together?

(A) This would be drawn only from a paralleling of the lives of these as experienced in former appearances. They are NOT chance, but a divine purpose being worked out.

Be thou then in accord, and let Him - the Lord - have His way with each of thee.

(Q) In what way can I help [...] overcome certain difficulties, and in what way can I help myself with my difficulties?

(A) In the way and manner as we have just indicated. By living the life to fill the married purpose in the experience one of the other. It cannot, it must not be a one-sided affair. Have the perfect understanding, - what has been given by that as an ideal, who became the mother of the channel through which He came materially? “Thy God will by my God, thy people shall by my people!”

(Q) In what way can I handle the “mother-in-law situation” so that our married life will be governed by ourselves?

(A) That’s the trouble too oft in self, “to handle.” But so live rather thine own life that there are no question marks as to thy purpose, as to thy intent toward her son - and no questions a problem. Thus may the situations, the conditions that arise oft in such be that thy own conscience does not condemn thee. Then ye are able to look every man, every woman in the face and say, “The Lord forgive thee, - the Lord bless thee.”

5420-1, Male 44, 5/13/30

(Q) What must the body do to find the right girl to marry?

(A) Act, live, in that way and manner as is befitting one DESERVING the kind, the ideal - and it will COME to pass.

1776-2, Male 31, 6/26/42

(Q) With which of these would marriage be successful?

(A) This should be determined by the entity itself, in the studying, analyzing, of the purposes and ideals.

For, in consideration of marriage, if it is to be a success, - it must be considered not from merely the outward appearance, a physical attraction; for these soon fade. Rather it should be considered from the angle of spiritual ideals, mental aspirations, and physical agreements. These should be analyzed in the experience of the entity, as in the experience of the companion, in the choice of such relationships.

For, these relationships are representative of the purpose of propagation of specie, as well as those ideals that arise from spiritual and mental relationships, - see?

951-4, Female 24 (Office Worker, Receptionist, Protestant), 10/3/39

(Q) Where is the man whom I should marry? and how may I meet him?

(A) This should be the natural consequence of associations in thy social and everyday life.

When thou hast fully prepared thy body, thy mind, for fulfilling the duties of home building, he WILL appear.

4053-1, Male 30 (Foreign Trade Export Manager), 4/11/44

(Q) Concerning marriage - is [1771] of ..., the partner with whom I might best and fullest live a married life?

(A) The companion to whom ye looked for guidance in the experience in the Persian activity. Thus ye have an urge, an obligation, an opportunity here for each to fulfill much that was not completed wholly in that experience. It would be well.

(Q) If the time is not yet for marriage, what other guidance can I obtain?

(A) As we find, ye should know and will know deep within self as to time, for ye have the opportunity before thee.

5392-1, Male 46, 8/28/44

(Q) How can I contact my life companion?

(A) Have ye not already? These should be questions within self. Don't be stubborn about this as well as about relationships. Would it be best for a companion? Determine that in self. If ye can't live very well with yourself - can ye with others?

Conception and the Ideals of Marriage Partners

TEXT OF READING 281-48

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 16th day of October, 1940, in accordance with request made by those present.

P R E S E N T

Edgar Cayce, Gertrude Cayce, Conductor; Gladys Davis, Steno. Florence Edmonds, Esther Wynne, Hannah Miller, Frances Y. Morrow, Helen Ellington, Helen Godfrey, Mae Verhoeven, Sallie Jones, Louise Dill, and Gladis Hardin.

R E A D I N G

Time of Reading 3:20 to 4:00 P. M. Eastern Standard Time.

1. GC: You will have before you the members of the Glad Helpers gathered here. You will continue with the discourse on the endocrine system of the human body.

2. EC: Yes, we have the group as gathered here; and their study of the endocrine system.

3. It has been indicated as to what takes place at the time of conception, and the manner, and the influences which regulate activities spiritually, mentally, physically, through the period of gestation. It will possibly be well to illustrate same; that there may be drawn, by those studying same, the experience as in the life of individuals.

4. We begin then with the seers or sages of old, from that period indicated as to how influences affected the offspring:

5. When Abraham and Sarah were given the promise of an heir through which the nations of the earth would be blessed, there were many years of preparation of these individuals, of the physical, mental and spiritual natures. Again and again it is indicated as to how they each in their material concept (watch the words here, please, if you would understand) attempted to offer a plan, or way, through which this material blessing from a spiritual source might be made manifest.

6. Hence we find as to how the material or mental self-misunderstanding, misconstruing the spiritual promises - offered or EFFECTED channels through which quite a different individual entity was made manifest; and through same brought confusion, distress, disturbance one to another in the material manifestations.

7. Yet, when the last promise was given, that even in their old age there would be given an heir, we find that when Sarah thus conceived there was the development of a body physically, mentally and spiritually so well balanced as to be almost etheric in his relationships to the world about him, when the material manifestation had grown to maturity.

8. Here we find, then, that mind and matter are coordinated into bringing a channel for spiritual activity that is not exceeded in any of the characters depicted in Holy Writ.

9. What, then, were the characteristics, the activity of the glandular system as related to that individual entity? We find that there was a perfect coordination in and through the whole period of gestation, and the fulfilling of the time according to the law set in motion by the divine influence that was the directing force of both parents through the period.

10. We find also that throughout the period of gestation the activities about the entity, the mother, were such as to INFLUENCE the entity yet unborn, in patience to a degree not manifested in any other of the patriarchs. While the physical conditions made manifest in the body during the growth into manhood were affected by MATERIAL laws, there was not the changing or deviating whatsoever from the spiritual through the mental.

11. Hence we have that illustration of what may be termed the individual ideally conceived, ideally cherished and nourished through the periods of gestation. As to the care afterward, - these vary, as we shall see from other illustrations.

12. What, then, were the developments of that ideally conceived entity as related to the study here of the endocrine system?

13. First, - the individual was one conceived in promise; with the desire, the purpose, the hope - in the act OF conception - to bring forth that which had BEEN promised. Hence the ideal attitude of both parents in that individual case.

14. Hence as given, first the pineal, the cranial, the thymus; then the aerial, then the gradual development of those influences which brought a goodly child; one subject to the care of both parents - by natural tendencies from conception; bringing into materialization that one worthy of being accepted and of RECEIVING the promise beyond MANY of those who were of the seed of Abraham.

15. Then we have that illustration in the sons of Isaac, when there were those periods in which there was to be the fulfilling of the promise to Isaac and Rebekah. We find that their MINDS differed as to the nature or character of channel through which there would come this promise; when, as we understand, there must be the cooperation spiritually, mentally, in order for the physical result to be the same. HERE we find a different situation taking place at the time of conception, for BOTH attitudes found expression. Hence twins were found to be the result of this long preparation, and yet two minds, two opinions, two ideas, two ideals. Hence we find that HERE it became necessary that even the DIVINE indicate to the mother that channel which was to be the ruler, or that one upon whom would be bestowed the rightful heritage through which the greater blessings were to be indicated to the world, to humanity, to mankind as a whole.

16. Hence we find two natures, two characteristics, - physically, mentally, spiritually. Here we find what might be termed a perfect channel again, and with same a testing - not only of the parents themselves but of the individuals that were begotten under those conditions in which the promise was as clear to them as it had been to Abraham.

17. What, then, were the physical and mental attitudes which contributed to this condition which existed in that period, and that may; be used as an illustration of those ideas being presented here for the study of man, his nature, his characteristics, his spirituality, his weakness in physical being?

18. Here we find, as indicated, there was NOT a union of purpose in those periods of conception. Hence we find both characteristics, or both purposes of the individuals, were made materially manifest.

19. What then, ye may well ask, made this difference in the characteristics of the individuals; conceived of the same parents, under the environ or the law from the body of the one; with such a different characteristic made manifest as they grew to maturity?

20. As indicated, the first cause, - that purpose with which the individuals performed the act for conception to take place, or under which it did take place. THAT is the First Cause! And the growth of that conceived under the same environ, through the same circulation, through the same impulse, was such that - when gestation was finished - one was of the nature or characteristic of the mother, the other was of the nature of indifference with the determination of the father; one smooth as the mother, the other hairy, red, as the father in maturity; and their characteristics made manifest were just those examples of the variations. Though conceived at once, born together, they were far separated in their purposes, their aims, their hopes; one holding to that which made body, mind and soul coordinant; the other satisfying, gratifying the appetites of the physical and mental without coordinating same through its spiritual relationships to the progenitor or those conditions and environs from which they each drew their desires, their hopes, their wishes.

21. Do ye think that one received a different instruction from the other? Each received the same, yet their reaction, their choice of that in the environment made physical characteristics that varied in their activity.

22. Why were the characteristics such that one desired or loved the chase, the hunt or the like, while the other chose rather the home, the mother, the environ about same? Were these depicted in the very physiognomy of each individual? When they had reached that period when the CHOICES were made, these were manifested. But when did they begin? What gland developed this characteristic in one and not in the other? The cranial and the thymus receiving the varied vibration, one brought harmony - not fear, but harmony - with caution; the other brought just the opposite, by this "stepping up" in the rate of vibration. Or, if we were to study these by numbers, we would find one a three, the other a five; yet conceived together.

23. What do we mean here by the vibration of the number? One had the nucleus, the structure about same, three to one of its spiritual import; the other five to one of the material import, see?

24. Hence we find there the various forms or manners in which there is illustrated those characteristics that made for individual activity, that PROMPTED the carrying on of that through which the channel of hope might be made manifest.

25. Let's change these then to those illustrations of quite varied forms, in which more of the characteristics became manifested of the environmental nature; for the illustrations we have just used show how the characteristics of the individuals responded to the environment as each grew to maturity and became active in relationships and dealings with others.

26. Then, with Jacob and Rachel we have the material love, and those natures in which the characteristics of material love were thwarted. Yet, in the very conception of same - though under stress (for there is held here by the mother the desire to outshine, as it might be poorly said) - we find a goodly child, one with all the attributes of the spiritual-minded individual; partaking of both the father and the mother in the seeking for a channel through which God might be manifested in the earth. And yet the entity had those physical attributes that brought into the experience of individuals those things that were reflected in the mind, in the movements and activities of the mother throughout the periods of gestation, - when the entity had grown to manhood.

27. Also from the same attitude taken by those parents when the second son, Benjamin, was conceived, - what were the varying characteristics here? The material love was just as great, the satisfying of material desire was completely fulfilled; yet it lacked that desire to BRING such as was wholly a channel through which the SPIRITUAL was to be made manifest. But it was a channel that EVENTUALLY brought the material made manifest in Saul [See 221-2], an incarnation of Benjamin.

28. Hence we find the varied characteristics illustrated not only by the attitude of the pair as the channel being made manifest, but the attitude of that channel which was given from the beginning.

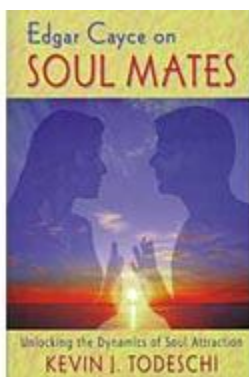
29. Now, conceive first what the variations are in the sexes, as given in the beginning in the creating of same; one to be a channel of material and mental satisfaction to the other; the other to be a channel, a manner, through which there was to be the alleviation of desire when spiritualized in the purpose toward the mate.

30. Hence we may find again and again here, in the Word, that which IS the connection between man and his Maker; that finds its final concept in the manner which John presents to the elect, - in which all the varied attributes of the human development - in body, in mind, in spirit, with each phase of man's development - are also chosen as channels through which expressions of same are given.

31. We would rest with the illustrations; for there are others that need to be given.

32. We are through for the present.

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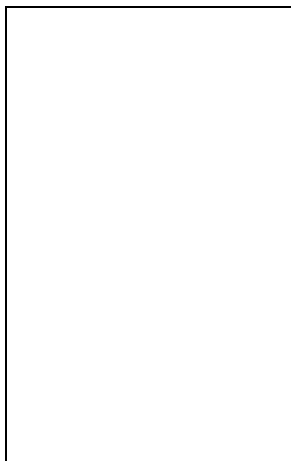


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