

**Circulating File**

## **THE ESSENES**

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

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## The Essenes



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## **Essenes Commentary**

by Ann Lee Clapp

The Edgar Cayce readings give a unique and fascinating look into the group that prepared the way for the coming of the Christ.

Those referred to in the Cayce readings as Essenes were the outgrowth of the periods of preparations from the teachings by Melchizedek as propagated by Elijah and other prophets for three hundred years. Their purpose was to set themselves aside to offer themselves to be in the direct line of choice for the coming of the promised one – the Messiah. They were preparing for and expecting this event, thus the name Essene means expectancy. Though there were different sects of Essenes, the Cayce readings focus on a particular group established by Elijah called the School of the Prophets situated on Mt. Carmel.

Their studies included astrology, numerology, the return of individuals or reincarnation, and phrenology [the study of character analysis related to configurations of the skull]. They emphasized purity of body and mind, certain diets and communing with universal forces as expressed in nature. The use of intuition and the development of psychic ability was encouraged. Attention was given to dreams, visions and psychic experiences. They accepted both Jews and Gentiles.

Men and women were considered as equals within the order even to the extent that a woman, Judy (reading 1472), was chosen as head of the Brotherhood at the time just preceding the entrance of the Messiah. She had been trained at the School of the Prophets and was a prophetess. Although the focus was on the Essenes at Carmel, another group was mentioned that was located on the way above Emmaus that “goeth down towards Jericho” on the northern coast from Jerusalem [Qumran?]. A woman named Eloise (reading 1391), who had been trained at the School of the Prophets, was in charge of that community.

The Essenes knew from astrology and from observing the signs in the heavens (the relation of Polaris to the southern clouds) that this was the beginning of a new cycle – the Piscean age. Twelve maidens, young children of which Mary was one, were chosen to represent each of the tribes of Israel. These little girls went through very strict training for a number of years. A beautiful description is given as to how Mary was designated by an angel as the chosen one when she was about twelve years old. Mary’s further training, betrothal and marriage took place at Carmel.

The events at the inn in Bethlehem are very different from those which have previously been presented. The inn keeper and his family were Essenes and were aware of what was to take place. The readings give a beautiful and inspiring account of this event.

After the birth, when Joseph knew it was necessary for the family to go into Egypt, the Brotherhood prepared the way. The family traveled only at night. Their stay was near Alexandria. Mary and Josie studied in the library of Alexandria all the prophecies that had been given concerning the birth of Jesus. Josie was the maiden chosen by the Brotherhood to assist Mary and the child. When it was safe to return, after about four and one half years, the family went to Capernaum, where Jesus later began His ministry.

## Essenes Circulating File

Jesus developed as a normal child. He was taught by Mary and Josie in the home, and by Judy, head of the Essenes, at Carmel. He was trained in the tenets of the Brotherhood as well as in Mosaic law and in ancient teachings of the east from Persia, India and Egypt.

Judy determined where Jesus would travel and study. In His teens, He first went to Persia, then to India and finally to an Essene school in Egypt. Jesus remained in Egypt until His final initiation in the Great Pyramid in the same rites as were set 10,500 years previously during the time of Ra Ta in Egypt. Then Jesus returned to Palestine and was baptized by His cousin, John, who had also trained in Egypt and was initiated in the Pyramid. John had returned before Jesus to prepare the way for Him.

The Essenes continued during Jesus' lifetime but how long after that is not given. Though their purpose had been fulfilled with the coming of the Master, the School of the Prophets may have remained as a school to study the tenets and practices of the Brotherhood and the teachings of the east.

The Master came when the cycle changed to the Piscean age. This is the beginning of a new cycle, the Aquarian age. It is prophesied that He will come again in this age, not as one born but will appear in the flesh to walk and talk with those of every clime. We can be present day Essenes to help hasten that day by practicing kindness, mercy, patience, the fruits of the spirit and by living that which Jesus taught-- to love God with all your heart, and your neighbor as yourself. We must seek to know Him within our own hearts before we may expect to know Him when He walks the earth again in the flesh to call His own by name.

*The Searchlight*

Vol. X, No. 10

October 1958

**The Essenes and The Dead Sea Scrolls\***

by Lytle W. Robinson

When the Dead Sea Scrolls were discovered in caves not far from Bethlehem in Palestine, the news of their contents detonated a chain reaction among scholars that will be many years in subsiding. Indeed, the controversy may rage for decades.

It has been variously estimated that it will take from ten to fifty years to decipher all the uncounted thousands of encrusted manuscripts and fragments of copper, leather and papyrus. As they are published from time to time, the debate about their significance is almost certain to grow in intensity.

Although there are some rather large areas of speculation and disagreement about the scrolls, there is one point on which men of science almost unanimously agree: that is, their source. Undoubtedly the writers or at least the keepers of these scriptures were the Essenes, a group which flourished during the first stages of Christianity. The announcement of this fact immediately thrust into controversial prominence this little known and almost forgotten sect of Hebrew ascetics. And it is around them that much of the contention revolves.

The mystery of the Essene brotherhood has intrigued scholars for many centuries; but with the discovery of the Scrolls, the Essenes have suddenly become quite important. The public's thirst for information about the Scrolls has been whetted. Who were the Essenes? What were their beliefs and practices? What connection, if any, did Jesus of Nazareth have with them? Could He have been a member of the order? If so, how much did their doctrines influence His teachings? And there is also that enduring question: Where was He and what was He doing the first thirty years of His life?

Although something was known of the Essenes before the Scroll discoveries, much still remains unknown. Certainly a great deal more will be established after all the manuscripts and fragments have been deciphered. Until then, the missing gaps loom rather large in comparison with the whole cloth. Nevertheless, striking similarities already have been found between the doctrines of the brotherhood and the early Christians.

Translations have thus far been made of: a script of the Old Testament *Book of Isaiah*; a scroll called *The Thanksgiving Psalms*; a *Manual of Discipline* for the brotherhood; a commentary on the *Book of Habakkuk* which includes references to a Messiah and a "Teacher of Righteousness"; a commentary on *Psalms Thirty-Seven*; a commentary on *Nahum*; commentary on *Micah*; a paraphrase of the Law: the *Oration of Moses*; and a manuscript describing a "War of the Sons of Light with the Sons of Darkness", or the children of Belial. These scrolls bring up perplexing questions about the carpenter from Nazareth.

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\* This article and the one that follows were written before the readings were computerized. Certain passages and reading numbers have been misquoted (corrections have been made where possible).

Most of our knowledge concerning the Essenes has come from three sources: Pliny the Elder, Philo and Josephus who was a Jewish historian, contemporary of Jesus. Although the accounts of these are not entirely in accord, scholars have pieced together a fairly accurate but limited description of the manner of life along the Dead Sea.

According to these accounts, the Essenes lived in Palestine in scattered groups from about 150 B.C. until the second century A.D. The membership was composed of adult males who led a celibate life, although at least one faction admitted women. They abhorred riches, worldly honors and personal gain; holding all things in common. Their food was of the simplest and their attire consisted of plain, long, white flowing robes. Their labor was devoted to agriculture and a few simple handicrafts. They were opposed to commerce on the grounds that it led to covetousness, and to the making of weapons of war. They also rejected the animal sacrifices which played so prominent a part among the other Hebrew sects - the Pharisees and the Sadducees.

The order adopted young boys and brought them up as novices, admitting them to the group upon maturity, if they so desired. It also received adult males who had grown weary of the trials of life, after a three-year period of probation. "Here is a people," says Pliny, "that never dies out, yet in which there are no births; so fruitful for them is others' disgust of life."

Like the Society of Friends, the Quakers, the Essenes forbade oaths maintaining that a man whose word needed to be confirmed by oath was not to be believed at all. Their only pledge of allegiance was to the order itself and that for which it stood. The Essenes were so highly regarded for their integrity that outsiders considered their word as being sufficient in all matters.

Upon admission to membership the candidates vowed, according to Josephus, "First that he will practice piety toward the Deity, next that he will observe justice toward men; that he will wrong no one, whether of his own mind or under another's orders; that he will hate the unjust and fight the battle of the just; that he will forever keep faith with all men, especially with the powers that be, since no ruler attains his office except by the will of God; that, should he himself bear rule, he will never abuse his authority nor, by his dress or by any other external mark of superiority, allow himself to outshine his subjects; to be forever a lover of truth and to expose liars; to keep his hands from stealing and his soul from unholy gain; to conceal nothing from the members of the sect and to report none of their secrets to others, even though tortured to death. . . ."

This is the summation of what history knows of the Essenes, and it leaves much to be desired.

#### *Another Source of Information*

There is one other source of information, and it reveals a great deal more about these godly Jews - certainly the most righteous people of their day. That source is the Edgar Cayce readings.

While the nature of the evidence may cause some raising of scholarly eyebrows, the information itself appears entirely plausible and convincing. At worst, it is no more speculative than some of the hypotheses already put forth by scholars in order to reconcile or separate - as the case may be - the historical Jesus and the order of the Essenes. This, indeed, is the very heart of the question: what is the relationship between Jesus and the Essenes?

The metaphysical philosophy emerging from the Cayce readings is complex and comprehensive. Its code of ethics is a stern one. Although it incorporates reincarnation in the spiritual evolution of man, it integrates the highest religious ideals throughout, and it places the figure of Christ at the apex of the philosophical structure.

Among the thousands of questions put to the sleeping Cayce over the years, some are directly related to the present problem of Jesus and the Essenes. The answers throw considerable light on the subject and paint a much more complete picture of the Great Teacher and his background than heretofore.

According to the readings, the Essenes were a widespread religious group, and in Palestine their principal center was at Mount Carmel, near the shores of the Mediterranean Sea. They were initiates in the Mysteries, the esoteric content of the law of the One God for all. The following is an extract from one of the readings:

“In the days when more and more leaders of the people had been trained in the temple at Mount Carmel, the original place where the school of the prophets was established during Elijah’s time, there were those leaders called Essenes - students of what ye would call astronomy, astrology, phrenology, numbers and numerology, and that study of the return of individuals - or reincarnation.

“There were reasons why these proclaimed that certain periods formed a cycle - reasons which grew out of the studies of Aristotle, Enos, Mathias, Judy and others who supervised the school, as ye would term it in the present.

“These individuals had been persecuted by leaders of the people, and this caused the saying of which ye have an interpretation, as given by the Sadducees, ‘There is no resurrection’ or ‘There is no reincarnation’ - which is what the word meant in those days....

“Hence there was continued preparation and dedication of those who might be channels through whom the chosen vessel could enter through choice - into materiality. Those in charge at that time were Mathias, Enos and Judy. Thus in Carmel where there were the priests of this faith . . . twelve maidens were chosen who were dedicated to this purpose, this office, this service. Among them was Mary, the beloved, the chosen one; and she, as had been foretold, was chosen as the channel. Thus she was separated and kept in closer associations with and in the care of this office.

“That was the beginning, that was the foundation of what ye term the Church.”  
Case No. 5749-8

Thus begins the story of Christ and the Essenes, for it was they, according to the readings, who fostered his coming into the earth as the man-child Jesus. It was they who prepared Mary and selected Joseph.

The Cabala, the secret doctrine of the early Jews, was evidently the Essenes’ religious creed. Although bitterly opposed by orthodoxy for their stern code of morality and strong beliefs, they nevertheless held all forms of idolatry and animal sacrifices in contempt. The Sadducees in particular hated them for their belief in immortality, the continuity of life, or reincarnation.

Yet the Essenes’ deep devotion to their beliefs stood them well during the later persecution and torture of the early Christians.

The Essenes knew that there was to be a new cycle in the spiritual evolution of man, the Piscean Age, which we know as the Christian era. They had calculated this from the position of the North Star in relation to the southern clouds, and had found evidence



in signs and symbols that the new period was approaching. They knew the time for the coming of the Messiah was at hand.

According to the readings, Mary was chosen at the age of four as the channel and was placed in the custody of the temple priests at Carmel. Her preparation was a long and arduous period of training, consisting of mental and physical exercises, special foods and diet; learning the wisdom and necessity of chastity, purity, love, patience and endurance. She did not know of her part in the plan until she had reached the age of twelve years.

Joseph was first informed by Mathias, but as this did not coincide with his own feelings, he was instructed through a dream and vision; until finally he came to understand that this was Divine Will and was reassured. His reluctance was for practical reasons. He was a bachelor and thirty-six years old, while Mary was barely sixteen the time of the marriage. He was afraid not only of what people would think about the difference in their ages, but what they would say about the virgin birth - for Jesus was indeed without a human father.

The marriage ceremony was performed at Carmel in the temple of the Essenes. Immediately afterwards, Joseph returned to his home in Nazareth and Mary retired to the hill country of Judea for the duration of her pregnancy.

Reading No. 5749-8 has this to say about the choice of Mary from the twelve maidens:

“Q-14. Was this the orthodox Jewish temple or the Essene temple?

“A-14: The Essene, to be sure. Because of his adherence to those visions proclaimed by Zacharias in the orthodox temple, he [Zacharias] was slain even with his hands upon the horns of the altar. Hence these (Elizabeth and Mary) as were being here protected were in Carmel, while Zacharias was in the temple of Jerusalem.”

Near the end of her pregnancy, Mary joined Joseph at Nazareth and they began the journey to Bethany, a distance of some seventy miles, to be registered for taxation, as required.

About this time, the wise men of the law, initiates in the Mysteries, perceived the signs of the coming of the Son, through the psychic powers innate in all men but active in only a few. They came from Egypt, India and the Gobi, as emissaries of the religious leaders in those countries. The gifts they brought represented in the metaphysical sense the three phases of man's experience in matter: gold the material, frankincense the ethereal, myrrh the healing force - or body, mind and soul.

At midnight on January 6th of the present Gregorian calendar, the Son was born. The place was the stable of a hillside inn in Bethlehem, and the innkeeper's daughter acted as midwife.

“Each individual was required by Roman law to be present in the city of his birth for this polling. Both Joseph and Mary were members of the sect called Essenes; and thus they were to be polled and questioned not only by those in political but also in religious authority in the City....

“For remember, many of those present [at the inn] were also of that questioned group, the Essenes. They had heard of the girl, that lovely wife of Joseph, who had been chosen by the angel on the stair; they had heard of what had taken place in the hills where Elizabeth had gone, when she [Elizabeth] had been visited by this girl, her cousin....”

Reading No. 5749-15

After the birth, there was a period of purification for Mary, according to the law; then a brief visit was made to the temple where the infant received the blessing of Anna, Mary's mother, and of the high priest. The family then returned to Nazareth. At the time of the edict of Herod, however, they were warned to flee to Egypt, where they remained for five years. Mary had the services of a handmaid by the name of Josie, also called Sophie, an Essene who stayed with her for many years. She helped not only with the young Jesus but with the other children who came later. She also cared for Joseph in his last days.

After the family's return from Egypt to Judea and Capernaum five years later, Jesus lived among many of those with whom he afterwards became closely associated. The family settled once again in Nazareth, and at the age of ten Jesus was presented in the temple. After much counseling and discussion among the rabbis, he was sent to Egypt to begin his schooling in the secret doctrines of the law. Whether these rabbis were of the orthodox church or Essenes - or both - is not entirely clear; however Reading No. 1010-2 makes it clear that Jesus had some teaching by the Essenes: "The return was made to Capernaum, not Nazareth, and not just because of political reasons following the death of Herod. But a division of the kingdom had been made after the death of Herod. And the return [to Capernaum] was so that there might be the ministry or teaching that was to be a part of the Brotherhood, supervised in that period by Judy, as one of the leaders of the Essenes in that particular period."

And in Reading No. 5749-7, we find: "And these were the days of the beginning of the entity called Jesus, who becomes the Christ, the Master of Masters - in the days when there was the return to Nazareth and then when the edict came that sent them into Egypt, so that the prophecy might be fulfilled, "My son shall be called from Egypt." There five years were spent, as you call time, by the mother, Joseph and the child. Then there was the return to Judea and to Capernaum, where dwelt many who were later to be the closer companions of the Master.

"Here, after the period of presentation at the temple, when there were the questionings among the groups of the leaders; the entity then was sent first - again - into Egypt for only a short period; and then into India; and then into what is now Persia."

By choice rather than decree Mary and Joseph had abstained from the normal life of a married couple for ten years. Once Jesus was no longer in the household and under the guidance of Mary, Joseph and the priests, the other children came. First James, then Ruth, and lastly Jude.

Jesus spent one year in travel and in Persia, from which place he was called home upon the death of Joseph; afterwards he returned to Egypt to resume his schooling. For a time during this period, he was with John the Messenger. Most of his study was in India between the ages of thirteen and sixteen, where he studied under Kshijiar. In Persia his teacher was Junner; in Egypt it was Zar.

"After the journey to Jerusalem there were the periods of education in Syria, India and the completion of the studies in Egypt; and the passing of the tests there by those who were of the Essene group, as they entered into the service - as did the Master and John before him." No. 5749-16

After the completion of his schooling, Jesus went back to Capernaum, Cana and the land of Judea, where begins the story of his ministry as reported in most part by the

gospel writers. He taught the lessons of Isaiah, Jeremiah and the lesser prophets, in the synagogues. He attended the wedding of his sister Ruth, who married a Roman tax supervisor. The readings state that he excelled in playing the harp. Contrary to traditional opinion, he was not of sad countenance, nor physically weak. He smiled often, and sometimes spoke lightly.

In many individual readings for persons given incarnations in the time of Jesus, we have information about the Essenes; as in No. 1602-4, for one called Eunice: "We find that in the Galilean land . . . in which the entity found itself . . . there was less of what would be called orthodox Jewry - or adherence to the tenets established by the return of the people to the Palestine land from the Persian... The entity was of those people who had united with the remnant left in . . . that land of Zebulun during the period of captivity; thus having a mixture . . . of the Jewry and the Samaritan. However, when those adherents of the land were becoming more and more imbued with the ideals and tenets of the Essenes, the entity's family then had embraced that phase.

"The Essenes were a religious order within Jewry and [consisted of] the adherents and near adherents of same, see?

". . . With the rebuking of Jesus in the house of worship, and the imprisonment of John, the entity [Eunice] sought greater counsel with Mary, Martha and those who had renounced their relationships with the priests - but were . . . keeping alive the order of the Essenes."

And in reading No. 1196-1: "The entity was in such position where it stood . . . rather as a counselor to those who sought to overcome those oppressions that were of a political as well as of a religious nature, owing to those conditions existing between the Pharisees, the Sadducees, the Essenes, the Romans . . . and the Grecians . . . and those activities with the Teacher, the Nazarene."

From the foregoing it is apparent that the readings contain a great deal of additional information about Jesus and the Essenes; indeed, outside of the Bible, there is almost no other source of information about the historical Jesus, and the Essenes are not even mentioned in our versions of the Book. But from the readings of Edgar Cayce we can safely draw the following conclusions:

First that the Essenes must have been numerous and widely spread throughout the Middle East area, from Egypt to India; and that in Palestine their center was not on the Dead Sea, but at Mount Carmel, some seventy miles to the north.

Second we know that Jesus was reared, tutored and educated by Essenes. His teachings clearly show the Essenic influence; yet on certain points, his teachings are diametrically opposed to theirs - he even seems to have them in mind in his admonishments. We can only suspect that he split with them on these issues.

The Essene community was evidently dispersed on the Dead Sea about 70 A.D., with the coming of Roman soldiery in large numbers, for these appear to have set up an encampment on the very site. So far, a library, writing rooms, kitchen and halls have been uncovered, along with the remains of a burial ground.

So closely do Essenic and Christian doctrines parallel each other on certain points that some scholars have been led to believe that Christ may at one time have been an Essene himself, and broken with the order. The readings and the Bible support this view, although other more dogmatic and conservative scholars bitterly oppose any connection

of Jesus with a Jewish sect that predates Christianity itself - even though it may have prepared the way for him.

As Peake's *Commentary on the Bible*, a standard work in the field, points out: the lack of definite information on the founding of the Church is unfortunate, and we are cautioned to "avoid the claim to a knowledge which does not exist." The information we do have amounts to little more than an area of agreement among serious scholars - but this is used by theologians as though it were documented history. The average layman accepts it without question.

The Dead Sea scrolls are the oldest and the most important find yet made. As they are deciphered and translated, we can look forward to new revelations which may be shocking to some. Almost certainly the controversy will become sharpened. In the meantime, we will do well to remember the words of this reading (No. 2524-3)

"To do good, to eschew evil, to love mercy and judgment, saith the prophet, is the whole duty of man....

"And what saith the Christ? To love the Lord with all thy heart, thy mind, thy body, and thy neighbor as thyself. This is the whole will of the Father to His children. The rest of that which is recorded in Holy Writ . . . is merely the attempt to explain, to analyze, to justify that truth."

*The Searchlight*

Vol. II, No. 11

November 1959

**The Essenes And The Christ Child**

by Rev. Robert S. Slater, Unitarian Minister

Nearly 2,000 years ago Plutarch said that history repeats itself. Events of the present day indicate that Plutarch spoke more truly than he may have known. Shortly before Plutarch's birth, Jesus the Christ came to the earth. A hundred years or more before Plutarch's birth, preparations were going on so that the Christ might come.

The Edgar Cayce readings tell us that we of today are in a test period. Preparations must be carried out today, as they were 2,000 years ago, if we like those people of old are to usher in the coming of the Christ - this time the second coming.

Who was preparing 2,000 years ago? What groups were preparing for the coming of the Christ, and how were they preparing?

The most prominent of these groups was the one known as the Essenes. We discover that those days were much like today, when we ask, "Why was it necessary that such groups arise, when the orthodox Jewish groups, the Pharisees and the Sadduces, were already in existence?" Reading No. 1472-1, tells us, "Because of the *divisions* into . . . sects, as the Pharisees, Sadduces and their divisions. Also there had arisen the Essenes who cherished not only . . . what had come as word of mouth [tradition], but also had kept records of the periods when individuals had been visited with supernatural . . . experiences; whether in dreams or visions or voices or what not, which had been felt by these students of the customs of the law. . ."

When we learn from the readings that these Essenes had "set themselves as a channel through which, in that particular period, there was expected a fulfillment of the promises from the first promise to Eve unto the last one recorded by Malachi," (No. 993-5); it seems we have an answer for the existence of the Essenes.

Then, as today, it often seems that the orthodox groups which preach the ancient miracles believe that they are over and done with - cannot happen in the present age - and that God has ceased speaking and acting in the world.

These Essenes, however, could accept such things as dreams, visions and voices. They went one step further, in acting upon what they believed: since there was to be a fulfillment of the ancient promise from God, then there had to be a group which set itself apart as a channel, and really believed that God could communicate and act through men.

What were these promises which the Essenes expected to have fulfilled through them? The readings tell us that they are found in Isaiah, Malachi, Joel and others. (No. 5749). The Essenes looked for the advent of the promised Messiah into the earth, and they had banded together to study the material, both written and traditional, which had been handed down. (No. 3175-2.) And the readings tell us, furthermore, that in certain families for generations the men had been set aside for a definite service in the activities of the peoples of the day. "Not merely the peoples termed in the present as the peoples of Israel, but rather . . . *the greater meaning of the world Israel . . . those called of God in service* for their fellow man." (No. 585-2). In other words, there were certain groups who

believed so strongly in the ancient prophecies that the men of the families were set aside for special service to man.

We know now from recent discoveries as well as from the readings that the area of Mt. Carmel near the Mediterranean Sea was the center of activities for this group of the Essenes, and there they drew upon many sources to learn more exactly the time and circumstances of the coming of the promised Messiah. Reading No. 5749 tells us, “. . . more and more of the leaders of the people were in Carmel - the original place where the school of prophets was established during Elijah’s time . . . these were then called Essenes. This school taught “the mysteries of man and his relationship to those forces which might manifest from within and without.” (No. 993-L-5).

In many ways, the Essenes and similar groups attempted to discover more about the Messiah’s coming. They “sought . . . through the *mysteries of the ages* . . . to interpret time and place, according to the stars, and the numerological effects upon the period.” (No. 2408-1). As a result of their studies they proclaimed that a certain period constituted a cycle, and they saw the beginning of a new cycle imminent - the beginning of the Piscean Age, indicated by the position of the Polar Star or North Star in relationship to the southern constellations. These astronomical relationships they had studied in connection with times when individuals had been visited by the supernatural or out-of-the-ordinary experiences. Their conclusion was that the promised Messiah would soon come to the earth.

#### *The Piscean Age*

One of the leaders in gathering this information shortly before the birth of Jesus was Judy. Even before her birth, Judy was dedicated by her parents to the service of God, and apparently because of dreams and visions, great things were expected of her. But the parents expected a boy child. The birth of a girl rather than a male, brought considerable disturbance and confusion; yet the parents dedicated Judy to the study of “those things handed down as a part of the experiences of those who had received visitations from the unseen, the unknown . . . or that which is worshipped as the Divine Spirit moving into the activities of man.” (No. 1472-L-1)

Thus - to paraphrase the readings: Judy was brought up almost in ritual fashion which was considered necessary to experience those forces from the unseen; and she was not trained in the disputations and argumentations which were the methods of training in some Jewish groups. Judy was taught the holy word of her forefathers not as a dead, but a living, thing. She came to be one of the leaders of the Essenes, and headed a specific group at Mt. Carmel. She was a prophetess, a healer and a writer and recorder for such groups.

From the work of Judy and others, we see that the knowledge concerning the coming of a Messiah was much broader than the religious culture of the Jews. Judy studied the various kinds of records and traditions of Egypt, India, and many of the Persian lands and lands bordering these. A reading given for one Shalmar (No. 2520-1), who was an Essene or one of a similar group, stated that the entity was “acquainted with the teachings of those groups in Persia, India, Egypt, and even of the activities in Olympus and the isles of the sea.” Thus we see that there were many people “active . . . in aiding to gather the data from various teachers of the varied lands, for interpretation of . . . the particular group” of Essenes. (No. 1283-1). Judy apparently was one of those who led in assembling and interpreting all these facts.

What other facts besides the interpretation of the stars indicated that the Piscean Age was to begin a new cycle?

The Essenes knew of records left by the prophets in Mt. Carmel but which were kept in Egypt. These records went so far as to tell “Not only . . . the nature of the work of the parents of the Messiah to come, but . . . their places of sojourn; and the very characteristics which would indicate these [parents]; and the character that would be part of the experience of those coming in contact with the young Child; as to how the garments worn by the Child would heal children. For the body [of the Child], being perfect, radiated that which was health and life itself. Just so today, individuals may radiate and by their spiritual selves, heal . . .” (No. 1010-2)

The Essenes had even more specific information about the coming of the Messiah. “Then . . . that which had been handed down and had been the experience from the sages of old that an angel was to speak.” This was to occur “when there was the choice of the mate who - as in only the thought of those so close - had been immaculately conceived.” (No. 5749)

To prepare for this time, they were guided to set aside twelve possibilities - twelve maidens - “who were to be chosen as the channels that might know *that truth* so thoroughly as to be moved by the Holy Spirit.” (No. 2408-1) All were to be of the house of David, and many, if not all twelve were to be Essenes. One qualification for selecting the maidens was that each must have “. . . the understanding that the law was written in the hearts of men, rather than upon tables of stone; and that the temple, the Holy of Holies was to be within.” (No. 585-2) Maybe these maidens were the results of generations of consecration and dedication in these twelve families, at least - and perhaps many more.

Once selected to be among the twelve, “perfect in body and mind for the service . . .” these maidens “were to dedicate and consecrate their bodies, their minds and their service, to become a channel.” (No. 585-2). They were trained at the Essene temple at Mt. Carmel, to prepare themselves to be worthy as a channel. They were “trained as to physical exercise first; trained as to mental exercise as related to chastity, purity, love, patience, endurance . . . by what would be termed by many in the present as persecutions, but were as tests for physical and mental; and this was under the supervision of those who cared for the nourishment, by protection in food values . . . This was the manner in which they were trained, directed and protected.” (No. 5749) And they learned how “through concentration of thought and the preparation by bodily exercise as well as diet . . . there might be the *closer communion* . . . for receiving the message from the living forces of God.” (No. 1904-1)

The readings say that Mary was four at the time she was selected to be among the twelve, and she was between twelve and thirteen when she was designated as the Chosen One by the angel on the stair.

From the readings we learn of five of the other maidens: Andra (No. 649); Sophia (No. 2425); Edithia, a daughter of the Innkeeper in whose stable the Babe was born, (No. 585); Mary, referred to as the Other Mary, or The Lady Elect (No. 2946) and No. 1980, who later became the wife of James, the son of Zebedee.

*Mary, the Perfect One*

As the other mothers who gave girl-children perfect in body and mind, so did one Anna, "and in the presentation could not be refused because of the perfectness of body; though many questioned and produced [caused] a division, because she proclaimed that Mary had been immaculately conceived." (No. 5749) It is possible that the Essene leaders knew of Mary's immaculate conception that "she, as had been foretold, was [to be] chosen as the channel," yet "the others were chosen - each as a representative of the twelve, in the various phases that had been or had made up *Israel of man*." (No. 5749) And thus did Mary commence upon the training with the other maidens.

In reading No. 5749, the question was asked whether Ann was prepared for her role as mother of Mary. The answer was, "Only generally, not as specifically as was Mary after Mary had been chosen. You see, there was no belief in the fact which Ann proclaimed, that the child was without father. Just as many who hear it proclaimed today that the Master was immaculately conceived say, *Impossible!* They say it isn't in compliance with natural law. *It is a natural law* - and is demonstrated by the very projection of mind into matter, thus making of itself a separation encased in matter - as man has done, himself!" . . .

The reading goes on to explain how Mary was designated as the Channel, upon the Temple steps, at daybreak. Mary led the others on this day - apparently they took turns. The angel who appeared was the angel Gabriel. As Mary reached the top step, there were thunder and lightning and an angel led the way, taking the child by the hand, before the altar.

Joseph was informed that he was to be the husband of Mary, the Channel, by leaders of the Essenes. Then as he seemed loath to accept this fact, he was informed by dream and then *by direct voice*. The readings do not say; but probably this was also fulfillment of specific prophecies since, as quoted in No. 1010-2 above, the character of all who would be in the experience of the young Child were in the records kept by the Essenes. Joseph was also an Essene.

The marriage ceremony was performed in the Essene Temple at Carmel. The actual date for the wedding was apparently brought on by certain conditions in the country. "Then when there were those periods when there was the dumbness to the priest and he, Zachariah, was slain for his repeating of same in the hearing of those of his own school; these [facts] made for these fears that made necessary the preparations for the wedding and preparations for the birth (No. 5749)

When we remember that Zachariah lost his life "in defense of those principles for which he stood . . . that God never fails to speak to the children of men, through men," (No. 2167-1), we can well understand the fears of the Essenes. They realized that the One whom God was sending as a Messiah would be given no hospitable reception by the ruling religious and political groups. For these believed God had ceased speaking to men, hundreds and hundreds of years before!

Apparently the worldly dignity and the protection afforded by an earthly husband for Mary was considered essential. Wedding plans had to be executed quickly. After this, "Mary spent most of the time in the hills of Judea, and a portion of the time with Joseph in Nazareth. From there they went to Bethany to be taxed - or to register, as ye would term it." (No. 5749-8)



*Little Known Facts About The Birth*

The “Keeper of the Inn to which Joseph made application for a place for the birth of the Master of men” was of the Essenes, as was his family. Joseph was turned away by the Essene Inn Keeper for protection, rather than because there was no room in the Inn. For the Inn Keeper too, “had seen a vision . . . had heard and had known of the voices that were in the air . . . had seen the Star in the East.” (No. 1196-1)

One of the Inn Keeper’s daughters was Jenife, and in her reading, No. 1152-3, we have an esoteric description of the birth:\*

“In that sojourn, we find the entity was then . . . just a year younger than the little Mother who came to the Inn where the entity then was aiding her parents. And the entity, knowing of [the impending events] through the meetings which were half-forbidden by those of the Jewish law and questioned by those in authority for the penal law, [felt] . . . not only wonderments but . . . a seeking to know. Also she felt the emotions of some great thing about to come to pass in the world’s experience.

“The entity then . . . requested that she might aid in the preparation of those quarters to which the Mother-to-be, the father, might come . . . For it was well known to the Inn Keeper what had been set by the high superiors [of the Essenes], as to the care which must be given to them [Mary and Joseph], as they wended their way to fulfill . . . the demands . . . that all register.

“Then the entity aided, so that all was in readiness, when on that evening . . . just before the sun in all its glory of the Palestine Hills gave forth almost into a voice of nature, proclaiming the heralding of a new hope, a new birth to the earth, and the glorifying of man’s hope in God . . . the spectre of His Star in the evening sky brought awe and wonder to all who beheld.

“And the entity, being anxious, gazed with wondering awe . . . and wept with joy in those unfoldments within self, in the emotions that made for expectancy of glory surpassing what had been told of all the glories of her peoples in the days of old . . .

“Then when she knew that the den - the cave, the stable - had been occupied . . . Oh, the rush . . . Oh, the desire to be off and to see what that experience might be - filled the very being of the entity! As soon as her duties were completed around the home, the entity started - for the space was very near. As the entity walked into the open, upon that Eve, the brightness of His Star came nearer and nearer. And the entity heard, even as did the Shepherds, “*Peace on earth, Good Will to Men.*” There came again that awe, that feeling of a new creation and a new experience, as the entity . . . hastened; while all the rabble, all the jeers of the world, were stopped!

“As she hastened to the quarters where the Mother lay, in all that awe of a new experience, and the light as from His Star filled the place, the entity then first beheld the *Babe*. That was the crowning experience, until the plea that she, too - might hold that glorious child in her arms too! Then when this became a reality, there were such feelings, such experiences - Oh that the world might know the beauty and the joy and the glory of the experiences of His Life, in their own hearts and minds and beings!”

Edithia was another daughter of the Inn Keeper, and had been among the first of the twelve maidens chosen. At the time of the birth of Jesus, she was in Jerusalem “where there had been a gathering of those who had been of that consecrated group); and the entity then knew there had been the fulfillment . . . And as the entity came with the Wise

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\* The complete reading of 1152-3 is included at the end of this article on page

Men to do honor to give of their substance, Edithia ... found an awakening . . .” (No. 587-6)

Not only Edithia accompanied the Wise Men, but also a Roman soldier, Puloaus who was given the Roman charge that these Wise Men be conducted to the place they sought. We learn some interesting facts about the Wise Men from Reading No. 5749-7:

“As may be literally interpreted from the first chapters of Genesis, ye find that those who subdued - not who were ruled by, but subdued the understandings in the earth, were considered . . . the wise, or the sages, or the ones who were holy - in body and mind, in accord with purposes.

“Hence we find the Wise Men were those who were seekers for the truth.”

In another reading, No. 1908-1, we learn that the Wise Men used age-old mathematical teachings, as well as the teachings of the Persians, to bring a better interpretation of astrological as well as natural laws to the peoples.

There was more than one visit of the Wise Men, according to the readings. One group came from Egypt, India and Gobi; another from Persia, India, Egypt; and also from Chaldea, Gobi and what is now the Indo or Tao Land. (No. 2067-5) These Wise Men all seemed to have sought out Judy, rather than other Essenes, after the Birth.

The Holy Family remained in Bethlehem, we are told, for 28 days or until the time of purification was passed. Then “With the return of the Mother and Joseph to Nazareth, there was the edict that all children up to two years of age were to be destroyed. Indeed did Rachel weep for her sons.” (No. 5749-16)

### *Flight to Egypt*

“Do not understand that there were only Joseph, Mary and the Child. For there were other groups which preceded and followed [them] so that there might be physical protection for that which had been considered by these groups of peoples as the fulfilling of the Promised One . . . Also soon after the birth there was an issuing of orders - first by Judy that someone should be selected to be with the parents during their period of sojourn in Egypt . . .

“Thus the entity, Josie, was selected by those of the Brotherhood - sometimes called White Brotherhood in the present - as the handmaid or companion of Mary, Jesus, and Joseph in their flight into Egypt.

“This began on an evening, and the journey through portions of Palestine from Nazareth to the borders of Egypt was made only during the night.” (No. 1010-17) The little group dwelled, or camped “by the brooks or the portions where there were wells, in the upper portion of the Egyptian land to which they fled . . . close to what was then Alexandria.

“During those periods of the journey, the entity [Josie] ministered; and it was no mean distance for a very young child and a very young mother - during such delicate conditions [to make]. (No. 1010-12)

“The period of stay in Egypt was something over two and one half years - until another ruler was in authority or power. Then there was the return. Through that period there were many stories that have come down as legends - even of those people in some portions of Egypt and of Arabia - as to the happenings along way; as to how there were unusual happenings, indicating not only the divinity of the Child, but that purpose later recorded . . .” (No. 5749-16)

“The return was made to Capernaum, not Nazareth; not only for political reasons . . . but also that there might be the ministry or teaching which was to be a role of the Brotherhood, supervised in that period by Judy, as one among the leaders of the Essenes in that particular period.

“But the entity Josie, after the return, was active in all educational activities as well as in the care of the body; and in attending to things pertaining to household duties with every developing child. Josie was among those who went with Mary and Joseph when they went ... to Jerusalem, at the time of His age twelve. It was thought by Joseph and Mary that He had stayed in the care of Josie, when He was missed ... and there was the returning to find Him in the temple.” (No. 1010-17)

This incident is one of special importance in Jesus’s life, it seems, for in No. 2067-7, we have this explanation of the radiant effect of the person and clothing of the developing child: “As to the activity of the Child: the apparel brought such influence as would today be called a lucky charm or a lucky chance; not as a consciousness. This began, [the consciousness] with the ministry from that period when He sought the activities, . . . the disputing or conversing with the rabbi at the age of twelve. Thus the seeking for the study through the associations with the teachers at that period.”

### *The Second Coming*

“Q. What is meant by ‘the day of the Lord is near at hand’?

“A. That which has been promised through the prophets and the sages of old: the time and half time has been and is being fulfilled in this day and generation; and that soon there will again appear in the earth that one through whom many will be called to meet those that are preparing the way for His day in the earth.” (No. 262-49)

Will this be the Lord, or His messenger? No. 262-71 states: “Be patient. The part thou hast chosen in such a work is born of truth. Let it come in and be a part of thy daily life . . . for, as will be seen, my children, there has been appointed one who may aid thee in thy future lessons, and he will be thy teacher and thy guide . . . Not the Christ but His messenger; one with the Christ from the beginning; and is to other worlds what the Christ is to this earth.”

Yes, history does repeat itself. Or at least it may, if there are those of *us* who re-enact those preparations of the faithful Essenes of 2,000 years ago. Would we have the Christ come again? It may be up to us to provide the way. And as did the Essenes, we must be able to believe that God may speak today - that miracles may happen in our age - that the Son of Man may come again!

## **The Inn Keeper's Daughter**

### ***Text of Reading 1152-3, Female 61 (Widow, Writer, Protestant), 11/27/36***

(Entity, born Jan. 10, 1875, in Boston, Mass., and the information which has been given her in her Life Reading through this channel. You will give a biographical life of the entity in the plane of earthly existence as the Inn Keeper's daughter, the second to hold the babe Jesus in her arms, in the Palestine land; from entrance, and how, into the earth's plane, and the entity's departure, giving the development or retarding points in such an existence, and the influences and associations brought forward in the present life. You will then answer the questions submitted by the entity, present in this room, regarding such associations.)

1. EC: Yes, we have the information which has been given, also those records as made by the entity's experience and activity during that sojourn at the time of Jesus, the Master.

2. In giving the interpretations of those records, well for the moment that there be the interpreting of how an entity's or soul's records are made or kept, and how they may be read.

3. For the entity's study of same will arouse that attunement in the consciousness as to the reality of experience, of life; and the entity may come to know more and more that the expression of life in manifested form in the material world IS the expression of that influence or force called God.

4. Upon the skein of time and space are the records made. For thoughts and deeds are indeed things, and their currents run with time and space and make their impressions there; just as in the mental forces it is gradually being comprehended that as the man, as the being thinketh in the heart, so is he.

5. Thus as the entity dwells upon, as the entity turns within to meet its Maker and those promises that are living experiences, that may be read of self as to the manner in which ye abide in the life, the word, the being of Him ye have beheld manifested in flesh - as ye abide in Him and He in the Father - ye have then those influences in thine inner self that make for that as He gave, "There will be brought to thy remembrance ALL THINGS from the foundations of the world, that YE HAVE NEED OF in thine experience for the glorifying of the Father through the Son."

6. In that sojourn we find the entity then was, in time, just a year younger than the little Mother who came to the Inn where the entity then was an aid to the parents.

7. And the entity knowing of same through the meetings that were half forbidden by those in the Jewish law and questioned by those in authority for the penal law, there was caused not only the wonderments but - as seen from the nature of the natural development - a seeking to know. Also the entity FELT the emotions of some great thing in the experience of the world about to come to pass.

8. The entity then, in the name Sarapha (or Sara),\* requested that she might aid in the preparation of those quarters to which that Mother-to-be, that father, might come - that were revered by all.

9. For it was well known to the Inn Keeper that which had been set by those high superiors or leaders, as to the care that must be given to those as they wended their way to fulfill the needs of an overlord demanding that all register for their contribution to an alien land.

10. Yet as the entity waited, expectant, there was the general rabble; and there were the discussions of those that journeyed to Jerusalem for the meetings, as well as to the centers for their taxing-registration - as ye would term in the present.

11. The entity was comely in person and was sought by one that would today be called a registrar, as companion; yet rejected him - though the entity has met him in this present experience; and the association has meant much, and much disturbance too.

12. Then the entity aided, so that all was in readiness, when in the evening - just before the sun in all its glory of the Palestine hills gave forth almost into the voice of nature, proclaiming the heralding of a new hope, a new birth to the earth, and the glorifying of man's hope in God - the spectre of His Star in the evening sky brought awe and wonder to all that beheld.

\* [GD's note: Probably a nickname, since 1152-1 gives her name as Jenife. No doubt most people then had several names. Jenife may have been the surname. Or one name in Hebraic, another Arabic?]

13. And the entity, being anxious, gazed with wondering awe at that UNUSUAL experience to all, and wept with JOY of those unfoldments within self, of the emotions that made for the expectancy of glory surpassing what had been told of all the glories of her peoples in the days of old.

14. There the entity felt what may be very close akin to the experiences in self in the present - that a new light, a new vision, a new experience was BEING BORN in every atom of its being.

15. Then when it was known to the entity that the den, the cave, the stable had been occupied - Oh, the rush, Oh, the desire to be off to see what that experience might be, held the very being of the entity!

16. And as soon as its duties were cleared about the home, as the space was very near, the entity started. But as the entity walked into the open upon that Eve, the brightness of His Star came nearer and nearer. And the entity heard, even as the Shepherds, "PEACE on earth, GOOD WILL to men."

17. There came again that awe, that feeling of a new creation, of a new experience, as the entity among those - only with the closer attendant of the Mother - hastened; while all the rabble, all the jeers of a world were stopped!

18. As it hastened to the quarters where the Mother lay, in all that awe of a new experience, and the light as from His Star filled the place, the entity then first beheld the BABE. That was the crowning experience, until the plea that she - too - might hold that glorious child in her arms also!

19. Then as this became a reality, there were those feelings, those experiences - O that the world might know the beauty, the joy, the glory of the experiences of His Life in their own hearts and minds and beings!

20. There the entity also saw the shepherds gather, there the entity also saw on the morrow the Wise Men - with their ladened beasts or camels, with all their praise for those who had kept the faith, in making and preserving, in keeping and helping those that were in need, that were alone - yet GOD with them!

21. There were those experiences of the presence as well as that expressed in those strange tongues to the entity, though the entity knew and thought and felt and experienced the reverence and awe as shown by all.

22. As the entity sought to find, to keep in touch with the mother, the Child, and then when the edict went forth, indeed was the entity's heart rent with fear. For that experience became then as something to be cherished, yet the fear of the law and the hatred that would naturally arise in the hearts of those that were persecuted.

23. For oft was the entity's father questioned as to which way, as to what amounts, as to what WERE the activities of those men who had defied the authorities of Rome as well as of Herod the king at that experience.

24. Those made for days and weeks and months when the entity wondered and wondered and wondered.

25. And the necessity for menial labors by the great demands made upon those with whom the entity sojourned and those activities roundabout, brought mental and material distresses. Yet oft the entity in the stillness of the evening reviewed the happenings, and there was the seeking more and more as to what had become of His Star, His Light.

26. And as there was followed the receding of His Star, and the flight into Egypt through the devious ways and manners in which there came the news through word of mouth, yet in awe and quiet kept, it made for that in the experience of the entity - when it sits alone in the twilight, and there is almost again felt the music of the spheres, the singing of the morning stars, as the earth is quieted - there enters oft again that peace, that is only troubled by the cares of a workaday world.

27. In the days and months and years that followed, eventually the entity became closer to those in Bethany and those upon Mount Olive. For THERE the entity took up its abode, upon the edge of Olivet (?), on the road that led to the great city.

28. And there word was sought again of what had become of that glorious, that marvelous experience which to the entity became more and more a burning experience in the heart.

29. Yet when persecutions came, and the influence more and more of the Romans, and more and more of the sects and activities of the Sadducees that persecuted especially those groups to which the entity had belonged, and in which it had found so much help, so much wonderment - then doubt and fears arose.

30. For apparently, from the words that were heard, the Child had become only as another of those that were of the peoples, yet was it for ALL the peoples!

31. For as other children came, and as other experiences were brought about, not until in those days when again as a child He went with His parents and those of the great company to again register did the entity realize and know the truth of what had been experienced.

32. For at the time or period when the passover feast was demanded to be kept by all of the children of Israel, then the entity sought again that Child, that young man, that glorious child that questioned the doctors. And the entity kept close, that she - too - might hear. For it had put away then all thoughts of association or union with MEN; though beset and though disturbed, and though those forces of the periods were brought about. For the entity became what may be said to be as the first body to dedicate its mind, its body, its BEING to a Purpose, to a Child!

33. Throughout those experiences, then, the entity wondered; and sought for word as to His progress, in following that which had become almost as a story; yet the entity held to those visions, those experiences in the evening before, during those periods when they beheld the light, when they beheld the Child in the Mother's arms - and that glorious moment when it had been placed in her own, and the entity had pressed its own lips to the brow of that Babe!

34. When there began then the ministry of Jesus the man, the entity held fast - and stayed close to every word that might be gathered from those who heard the more oft.

35. But when the visits brought Him near, and yet the cares kept the entity closer to the abode near the highways through which throngs now oft passed, the entity pondered, pondered - grew fearful for the things that were being said.

36. And then the rejection by His own peoples, when He first began His ministry, brought tears of scalding shame to the entity for those very ones that seemed to doubt when they should know.

37. When there came at last those days when there was the triumphal entry from Bethany into Jerusalem, to the temple, the entity was among that mighty throng that cried, "Hosanna to the Highest - the King cometh."

38. And there the entity met those disappointments again, when that mighty force, that glorious creature, that mighty man among men was not proclaimed king. And He seemed to exert so little of that necessary material application of a glorious power and might over those things in man's experience of sickness, of doubt, of fear!

39. For many of those were known to the entity who had been healed. And the entity was especially joined closer then to that one Bartaemus, [Bartimaeus?] who had rested oft by the way, close to where the entity abode.

40. When the days of the Crucifixion were passed, and the entity stood then with the Holy Women and those that aided in sustaining those of the household that were beginning to feel that possibly the Mother, Mary, had misjudged. Yet the entity KNEW from her own experience, had not forgotten that choir before the celestial throne that sang, "Glory, GLORY in the highest - Peace - PEACE on earth, to all men of good will."

41. Those experiences the entity held, and they are innate in the present; though the entity was first among those to suffer martyrdom by the roughness of the Romans that attempted to disperse the crowds. For through the injuries that came, broken of body, the entity suffered in the flesh; but then it was even as now - the entity looks ever to Him who IS life, light and immortality to those who put their trust wholly in Him!

42. In the application then, we would give counsel to those and to the entity who have tasted, who have felt, who have known within themselves that He is the Way, He is the Truth, the Light, and no other name is given under heaven whereby man may be made whole, or whereby man may know his true relationships to God.

43. Hold FAST to that, O Daughter of the Inn Keeper, O the Beholder of His Glory; O the joyous, gracious feelings that fill thy soul and being with the richness of the earth poured out at His feet, with those that experienced the lowly shepherds that came to see that glorious sight, and they - too - were not hindered from beholding the face of their Savior. And ye, too, O Daughter, may know His face - but turn WITHIN! For THERE ye may meet Him, as so oft ye did in those days, those weeks, those months, those years ye recounted in thine inner self those glorious experiences, those glorious happenings of that day when the Babe, the child Jesus lay in thy arms.

44. For He is very nigh unto all that call on His holy name. He has promised and His promises are sure, to you - to YOU - to Y O U; and IN you may you know! Not listening to those fears, but listening to those things even as ye heard during those days when those wonderments were so close a portion of thine experience. Embrace him NOW, even as ye did upon that glorious day when the earth saw and heard and felt her King, her Maker, had taken on the earth and become a part of same.



45. So may ye, too, take on God - in Him, and become a part of HIS dealings with man!

46. Ready for questions.

47. (Q) What did I do as the Inn Keeper's daughter?

(A) As indicated throughout, the care in the home - and yet those many activities as indicated. And with the persecutions, and at last the death of the father, the entity then prepared or kept an inn herself, upon the Mount of Olives nigh unto Bethany, on the road from Jerusalem to Gizeh.

48. (Q) What in my previous appearances merited my being born as the Inn Keeper's daughter?

(A) As has been indicated in those appearances before, there was brought about that seeking, that desire to be SO CLOSE, and to be willing to dedicate self. O that man would but gain that willingness in self to be a channel to be used, even as He gave, "Not my will but Thine, O God, be done in and through me." That has been the cry and is the experience of all, even as that entity then, that may come to know His face!

49. (Q) What experience did I have with the Three Wise Men?

(A) As has been indicated.

50. (Q) How did I contact them?

(A) As has been given. The entity was there at the time when they came as from the King, and saw - as given - not only the glories and the gold and the precious things of the earth poured at His feet, but saw also the adoration as from the lowly shepherds that were bewildered by those in power or in authority, and yet - as the entity - saw indeed that there was no respecter of persons in the face or heart of that Babe! And indeed He is today no respecter of persons! For Jesus, the Christ, as God, is the same yesterday, today and forever!

51. (Q) How long did the holy family remain in Bethlehem?

(A) Until the time of purification was passed. Twenty-nine days, as ye would count suns today.

52. (Q) How long was I closely associated with them?

(A) Throughout the period, and in those ways and manners as has been indicated.

53. (Q) Was I associated at that time with the entity who was my husband in this life?

(A) As has been given, he was the registrar - rejected by the entity.

54. (Q) How was I associated with Ruth [1158], the sister of Jesus?

(A) As has been indicated, there were some periods or changes in between - there were some doubts and some fears, some not understandings as to why the other

members of the family could not see in the Child, in the Man, that which had been experienced by the entity.

Only when the days of the Crucifixion, the Resurrection were passed, and there was the greater knowledge that indeed - as many of the Romans gave - "INDEED this was the Son of God," did the entity become very closely associated with Ruth - and that only for very short periods.

For, as indicated, she was among those of a different class or group, and of those peoples that had joined with those that to the entity were to be hated for their part in her own father's death and the persecutions and questions that had been brought in the experience.

55. (Q) Why is it, having had such an experience, that I have not become purified and more as I should like to be?

(A) If - IF ye will but empty thyself, ye may be FILLED with that glory even as then! Count not judgements as the judgements of man. For man looketh on the outward appearance, but God seeth - even as ye have experienced in those moments of thy closeness - the heart, and that purpose, that WILL, that desire there!

56. (Q) Would it be well for me to give my Christmas Reading in Virginia Beach this year, and Norfolk?

(A) In ANY place, where there may be an audience had, give it! For, from this day forth, this will have a new meaning - not only to thee but to thy hearers. In His name, then, may the blessings of the Father, in the Christ, be upon thee and thy efforts to point the Way to the Child, Jesus, who in His humbleness, who in His glory, made Himself as man - that men might know the love of God to the sons of men that seek to know His ways. Amen.

57. We are through.

## **Categorized Excerpts from the readings**

### **Essenes**

**254-109, 5/20/41**

1. Hugh Lynn Cayce: You will have before you the work of the Association in preparing and presenting a pamphlet on information given through this channel, in life readings and general readings, pertaining to the Essenes' preparation for the coming of Jesus. The writing of this pamphlet is in the hands of Enid S. Smith of 503 West 121st Street, New York, City. You will answer the questions, as I ask them:

2. Edgar Cayce: Yes, we have the work, the policies and the purposes of the Association for Research and Enlightenment, Incorporated, together with information which has been supplied through this channel - Edgar Cayce; also the work as done on same by Enid S. Smith. [9/17/40 and 3/21/41 See 254-107, Par. 24-A--27-A, and 254-108, Par. 22-A re. advisability of Essene booklet by Enid Smith.]

3. As we find, in the main this has been very well done. There may be made one suggestion as to attempting to make that presented through these sources conform to that which is already a part of the public record.

4. Draw a parallel, rather than attempting to so word or phrase such paragraphs as to conform. One would be rather the introduction to the other.

5. Ready for questions.

6. (Q) Comment fully on just what the purpose, objectives and general tone of this pamphlet should be.

(A) This should be the tone:

It is generally conceded by those who are students - in the Christian faith as well as in many other phases of spiritual evolution - that there is the expectancy of a new order, or a fulfilling of or a return to those activities that may bring about the time for that redemption of the world; in a return or in an acknowledgement of that as the basis of the individual instruction or direction.

Then, this pamphlet or paper should give to others an insight as to what and how there was the physical, mental and spiritual attitude of that group; as to how those individuals so well acted their part, and yet not becoming known in that presented.

So, this may enable individuals and groups to so prepare themselves as to be channels through which the more perfect way may be seen.

7. (Q) What is the correct meaning of the term "Essene"?

(A) Expectancy.

8. (Q) Was the main purpose of the Essenes to raise up people who would be fit channels for the birth of the Messiah who later would be sent out into the world to represent their Brotherhood?  
(continued on the next page)

(A) The individual preparation was the first purpose. The being sent out into the world was secondary. Only a very few held to the idea of the realization in organization, other than that which would come with the Messiah's pronouncements.

9. (Q) Were the Essenes called at various times and places Nazarites, School of the Prophets, Hasidees, Therapeutae, Nazarenes, and were they a branch of the Great White Brotherhood, starting in Egypt and taking as members Gentiles and Jews alike?

(A) In general, yes. Specifically, not altogether. They were known at times as some of these; or the Nazarites were a branch or a THOUGHT of same, see? Just as in the present one would say that any denomination by name is a branch of the Christian-Protestant faith, see? So were those of the various groups, though their purpose was of the first foundations of the prophets as established, or as understood from the school of prophets, by Elijah; and propagated and studied through the things begun by Samuel. The movement was NOT an Egyptian one, though ADOPTED by those in another period - or an earlier period - and made a part of the whole movement.

They took Jews and Gentiles alike as members, - yes.

10. (Q) Please describe the associate membership of the women in the Essene brotherhood, telling what privileges and restrictions they had, how they joined the Order, and what their life and work was.

(A) This was the beginning of the period where women were considered as equals with the men in their activities, in their abilities to formulate, to live, to be, channels. They joined by dedication - usually by their parents. It was a free will thing all the way thorough, but they were restricted only in the matter of certain foods and certain associations in various periods - which referred to the sex, as well as to the food or drink.

11. (Q) How did Mary and Joseph first come in contact with the Essenes and what was their preparation for the coming of Jesus?

(A) As indicated, by being dedicated by their parents.

12. (Q) Please describe the process of selection and training of those set aside as holy women such as Mary, Editha [587], and others as a possible mother for the Christ. How were they chosen, were they mated, and what was their life and work while they waited in the Temple?

(A) They were first dedicated and then there was the choice of the individual through the growths, as to whether they would be merely channels for general services. For, these were chosen for special services at various times; as were the twelve chosen at the time, which may be used as an illustration. Remember, these came down from the periods when the school had begun, you see.

When there were the activities in which there were to be the cleansings through which bodies were to become channels for the new race, or the new preparation, these then were restricted - of course - as to certain associations, developments in associations, activities and the like. We are speaking here of the twelve women, you see - and all of the women from the very beginning who were dedicated as channels for the new race, see?

Hence the group we refer to here as the Essenes, which was the outgrowth of the periods of preparations from the teachings by Melchizedek, as propagated by Elijah and Ilisha and Samuel. These were set aside for preserving themselves in direct line of choice for the offering of themselves as channels through which there might come the new or the divine origin, see?

Their life and work during such periods of preparation were given to alms, good deeds, missionary activities - as would be termed today.

13. (Q) Please tell of the contacts of Thesea [2067], Herod's third wife, with the Essenes, her meeting with one of the Essene Wise Men, and what were the names of the two wives preceding her?

(A) There was the knowledge of same through the giving of information by one of those in the household who had been so set aside for active service. Through the manner and conduct of life of that individual, and the associations and activities, the entity gained knowledge of that group's activities.

14. (Q) Please describe the Essene wedding, in temple, of Mary and Joseph, giving the form of ceremony and customs at that time.

(A) This followed very closely the form outlined in Ruth. It was not in any way a supplanting but a cherishing of the sincerity of purpose in the activities of individuals. When there was to be the association, or the wedding of Joseph and Mary, - Mary having been chosen as the channel by the activities indicated upon the stair, by the hovering of the angel, the enunciation to Anna and to Judy [1472] and to the rest of those in charge of the preparations at that time, - then there was to be sought out the nearer of kin, though NOT kin in the blood relationships. Thus the lot fell upon Joseph, though he was a much older man compared to the age ordinarily attributed to Mary in the period. Thus there followed the regular ritual in the temple. For, remember, the Jews were not refrained from following their rituals. Those of the other groups, as the Egyptians or the Parthians, were not refrained from following the customs to which they had been trained; which were not carried on in the Jewish temple but rather in the general meeting place of the Essenes as a body-organization.

15. (Q) What parts of the historical material prepared by Enid Smith should be emphasized in the pamphlet on Essenism, and how best can this material be handled in connection with the Essene material from the life readings?

(A) As indicated. By paralleling.

16. (Q) Are there any other suggestions at this time regarding this pamphlet?

(A) Make the ceremonies a very beautiful thing, - as may be drawn from how there is the meeting of individuals, and thus the announcing of the privileges of both parents concerning the wedding of those in the Essene group, whether Jew or those of other faiths or other understandings. Make of this a beautiful thing, not as of being "sold."

17. We are through for the present.

**420-6, Male 62, 1/24/42**

44. (Q) Was I in the Essene temple at Carmel, or orthodox at Jerusalem?

(A) First in the Essene, and then you had a fuss with Judy! [1472] Then closer in the ones in Jerusalem, but NOT strictly orthodox - as indicated by being both a landowner and a fisherman.

**489-1, Female 53, 1/17/34**

13. The entity then was among those that had been of the students of the Essenes, and in direct connection with many that had been prophesying, had been searching the records of or for the coming of the new light to those that had been hemmed in by tradition and by the acts of peoples in a political and religious purpose in the land.

**489-3, Female 53 (Housewife, Christian Background), 5/24/34**

(Soul-body and mind. You will give a detailed life history of this entity's appearance in Palestine as Veronicani, and the associations of that period.)

1. EC: Yes, we have the soul-mind, [489], and the experience of the soul in that activity in Palestine, then known as Veronicani.
2. In that experience we find the entity was a soul seeking through those associations and activities that brought the entity into the environ of the Grecian-Syrophenician surroundings; and in the activity in Palestine grew into womanhood there as one - that would be termed in the present - in the household of the counsellor of those that traded with the peoples in that land.
3. With the advent of the Roman rule, the activities of such people became much more important; for there was the necessity of keeping a balance with both the Jew, the Greek and the Roman.
4. When the ministry of the forerunner began, that of itself brought into the association of the entity many of those that were in that particular sect of peoples to whom the entity then was joined - the Essenes.
5. The meeting of the mother of John and Veronicani brought about one of those friendships that made for a great deal of change in that experience, both for the entity Veronicani, ([489], in the present) and the peoples both of the Essenes and the Syrophenicians and Grecians of that particular land.
6. When there were the meetings of those in the various lands, where the Master taught, this caused an interest that made for much that is as the religious and commercial history of those peoples. And it is seen how that the activities of the associations brought to bear during the experience changed even the thought of the teachers in that land.
7. When the Master's ministry began, after the beheading of John by Herod, the entity being in the position that there were relations both in the commercial and social activities of the people made for a closer relationship that gradually grew between the sisters of Lazarus and Elizabeth and the mother of the Master.

8. And when there were the teachings and activities in and about Bethany and in Jerusalem, there were those groups - of which the entity was a part - that gave their time in the main to making for the better associations and relations with those that particularly had been among the numbers that were healed during the ministry in that particular land. And where it is at present held as being the well or house of David in Bethany and Bethlehem, is where there was what would be termed today a place of refuge. For, as may be noted, it was one of the cities of refuge when the land was first proclaimed as the abiding place of Israel.

9. It then became a refuge or hospital for those that might become the teachers, the ministers, for the activities of the Essenes or teachers of which the Master was a member during the sojourn in Palestine.

10. With the coming of the trial and the crucifixion of the Master, when there were the periods of turmoil among those that had been the followers and teachers, and when the Roman pontiff under Cleodius disbanded or broke up the place of refuge during those periods when the trial was being brought about or being planned by the peoples, the entity then suffered the persecutions; not only because of the associations but for the heritage of the land or peoples from which the entity had been a native and a sojourner and had gained much for the native friends and associates.

11. When the trial arose, and when there was the preparation for the burial of the body, the entity Veronicani bathed the face of the Master. And thence arose much of that which has come as an ability in the healing and in the ministry of the soul force to those with or for whom the entity may pray or seek to aid in an hour of turmoil.

12. What more could be asked for, from the material, than to have bathed the face even of a dead Lord! Yet with the resurrection morning, how much greater was it to be among those to whom it was given, "Go tell my disciples that I go before them into Galilee. There shall I meet them as promised." To be among those with the mother, with the cousins, with Mary Magdala, and those that had come to anoint again the body, and find the dead Lord a risen Christ! This was the experience of the entity during that particular sojourn.

13. Hence oft do we find the entity and those of that particular group met in the chambers of the father of James and John, in Zebedee's rooms or hall where they met.

14. The entity was that one who opened the door for the doubter, Thomas, when on the third meeting with the disciples and the people in the upper chamber there was that conversation which ensued between that individual disciple and those gathered there.

15. During the periods when there were more and more of the persecutions that arose, the entity more and more gave of self and of those activities as related to the periods and times. And gave her son also, Stephen, that came as among the first of the martyrs for a cause. And this, while making for that period in the experience of reaching to the higher soul development, wrecked the body - and it went out into the inter-between soon after the persecutions of one Saul of Tarsus began. (continued on the next page)

16. Then, what meaneth that experience in the life that may be manifested in the present?

17. How oft comes the opportunity for the word here, there, that there may be the open door for some soul seeking to know that peace, that joy, that comes into the experiences of those who become AWARE that it is a living, a risen, a personal, a worth while CHRIST that is worshiped in the hearts and souls of men!

18. Thus was the experience of this entity, this soul, during that sojourn in Palestine.

19. Ready for questions.

20. (Q) Explain the urges from that experience which influence me in my present life.

(A) As given, and as may be well seen from that just given as the experiences. The urge to go out to seek those that are wandering afar, to seek those that are disconsolate through whatever may be their form of persecution or sorrow in the present experience. For, from the experiences when the entity, the soul, in actuality of fact, lent aid and succor to those that were close to Him who was known as the hated man of Galilee, the Lord that walked with His disciples - yea, the risen Lord that taught them to love the neighbor, to bear with those that faltered in their lack of understanding, there comes in the present the inner urge that finds expression oft in the prayer, in the meditation for those that are ill in body, in mind, in the purposes of their activity in this material world. And as the body- physical, as the soul in its outpouring then brought ease to the physical man Jesus, so may it bring ease to the minds and souls of those with and for whom the entity may pray in the present.

21. (Q) Tell me how to so control and use these urges in accord with my highest possible soul development in the present life.

(A) Just as the entity found; not overanxious, but doing in those ways that the hands and heart and mind find to do, leaving the results with Him that is the Giver of all force, all power. For, man may sow - but God gives the increase. The laws are set. As ye sow, so shall ye reap - in the Lord. Let thy hands, then, find those measures, those means that He may direct in the urge that comes to spread, to give an understanding more and more into the hearts and lives of those that seek to know through whom and where they may find that rest of mind, of body, of spirit.

22. (Q) Explain how I may reach that point in my development where I may consciously control my incarnations and remember previous existences.

(A) As He has given, "In me ye may become aware of all those things that ye have done TO me, WITH me, from the beginning." Then, as we apply that - as He, the Master, is Life; as He is the Maker, the Giver of life, the Creator of all that is of constructive nature that finds itself manifesting in the earth - we do His biddings: "Love thy neighbor as thyself; thy Lord, thy God, with all thine heart, mind, soul, body." And so do we become aware, in whatsoever way or manner He may give or will - as the Lord and the Giver - as being the way. For, indeed do we find Him the Way, when it is realized that the earth and the fullness thereof is the Lord's and His creation.



Creating, then, with Him - in the lives and hearts and souls of others His awareness - brings to the consciousness of self what and where and when thou hast done this or that in an experience in the earth. For, as there is the practice in using any art that may be called a manifestation in the earth, there is brought - as with the music in the playing thereof - the sensing that prompts same to find expression in that activity. The same is true in color, in the application of the brush, that portrays some activity or experience in the affairs in the life of a soul. Such is called soul music, soul painting. Such may be the experience of each soul, as it applies and looks for and listens to the still small voice from within.

For, as He has given, "I am from the beginning. I am Alpha and Omega. What hast thou done about me in thine experiences?"

And as we use that as we may write upon the pages of time and space, that we know respecting His love, His law, His patience with man, we become aware within ourselves that He walks and talks with men; unless we alone shut Him from our lives. For, "I am persuaded that heaven nor earth, principalities nor powers, may separate one from the love of Him." And the more so when it may be felt, and is felt within self, that face, that body, bore in itself in the earth the ministration of thy hands!

23. We are through.

[GD's note: Mrs. [489] seemed strangely affected during above Reading.]

**540-4, Female 32, 2/20/36**

5. For, as we find, these (Mary and Zebedee) were one of the house of Judah, the other of the house or lineage of Levi. Hence the close associations with those of the priesthood. Yet, by and through the associations of Zebedee, there were the contacts with the Essenes and those groups that held rather to a more universality of application of the tenets and teachings of the peoples during the period....

11. Mary, the mother [Called Mrs. Zebedee in 2946-3. She, [2946], also was called "the other Mary", being the daughter of a younger sister of Elizabeth.], was of the priesthood that was renounced by the cousin, John the Baptist, as known; yet the activities with the Essenes demanded (as would be termed in the present) the keeping secret the meetings of the peoples or the adherents during those cross-purposed edicts of the Roman ruler and Herod. But after the death of Herod the Great, when Herod the Less became in power in the political forces, more consideration was brought or given to those who called their meetings in those various manners. These activities came about, then, when Naomi was nigh unto thirty years of age....

16. THESE, then, may give the CONDITIONS - of the activity in which the entity, Naomi, in its teen years, found itself; pulled between whether the holy activities of the Essenes or the dedicating of self to the faith of the fathers.

17. When there first began those activities among John's teachings, we find the entity then joined rather with those of the Essene group. For John first taught that the women who CHOSE might dedicate their lives to a specific service.

**649-2, Female 18, 8/8/35**

13. (Q) Please explain my relation with Mary, the mother of Jesus.

(A) The activities then were as one of those who GREW up with those affiliated in that order which bound together that particular group of individuals that were all associated at the time. To elucidate:

In the preparation for the coming of the Son of man, there were those during those periods who joined in their efforts to consecrate their lives, their bodies, for a service; for a channel through which activities might be had for the perfecting, as it were, of the material channel through which such an expression of the Creative Forces might come into the earth. See? [Essenes]

There were, then, twelve maidens in the temple, or of the ORDER of the temple, who were dedicated for such preparation.

The entity, then, was one of the twelve so associated with Mary in the preparations.

14. (Q) Was Elois, as mentioned in my Life Reading, and Anna mentioned in the Bible, one and the same?

(A) No. Anna was the older, or what would be termed the supervisor, or what would be termed by SOME as the lady superior of the group at the time.

15. (Q) Is that Elois on the earth plane now?

(A) We will have to look and see. (Pause) We don't find her on the earth today....

19. (Q) Please give the reason for my dream [repeatedly as a child] about the children on the double staircase. [See 649-1 Reports.]

(A) This might be interpreted by some in one way, others in another! In this particular experience, if this is experienced again it will go farther. For it was as the children (as self) on the staircase that led to the ordination or coronation room, in the dedicating of those twelve, at the time that Mary was INDICATED - by the walking up the steps, with the other children on the other - as the one being chosen or led by the Spirit. This is rather, then, an EXPERIENCE; not a dream! Pray that it may be thine experience again. Let the deeper self, the real self, enter into the deep meditation that the I AM consciousness may make more and more aware of how the purposefulness of the experience may be applicable in the activities of the entity in the present. This is most to be desired....

26. (Q) What were the figures on the seals on the Head of the Master, that I prepared?

(A) The seals of the Holy One, as the seals of the son of David; the pear with the bell, with the pomegranates on either side....

29. (Q) In which incarnation and how was I associated with my mother? [379]

(A) The closest association was at the time of the Master; then the daughter of the mother. [9/17/35 See mother's rdg. 379-3, Par. 53-A in re their past associations, Par. 55-A in re Galilean experience.]

30. (Q) With my father? [420]

(A) At the same period; though not the father; THEN was the father the priest!

**1010-17, Female 71 (Housewife, Neuropathist, Theosophist), 6/21/42**

1. GC: You will have before you the life existence in the earth plane of [1010], nee [1010], born April 6, 1871, in Black River Falls, Wisconsin; and the earthly existence of this entity as Sophie or Josie, a handmaid to Mary, Jesus and Joseph, throughout the childhood of the Master. Considering the reference in her Life Reading that a history of this incarnation "would lay the foundation for giving a great deal of historical data," you will give a biographical life of the entity in that day and plane of earthly existence, from entrance - and how - into the earth's plane, and the entity's departure; giving the development or retarding points in such an existence. You will answer the questions that may be asked:

2. EC: Yes, we have the records here of that entity now known as or called [1010], in the present; as Josie in the Palestine experience and activities; together with the information which has been indicated through these channels.

3. In giving the biographical life of the entity Josie, much of those activities might be indicated that brought about those later relationships with Mary, the mother of Jesus.

4. As has been outlined from here, there were those special groups of individuals who had made some preparations for the expected activities that were to come about during that particular period; especially those of the Essenes who had chosen the twelve maidens to indicate their fitness. This choice was to be made by those selections indicated by the spirit, and Josie was the daughter of Shem and Mephibosheth that was among these.

5. This entity, Josie, was close to Mary when the selection was indicated by the shadow or the angel on the stair, at that period of consecration in the temple. This was not the temple in Jerusalem, but the temple where those who were consecrated worshiped, or a school - as it might be termed - for those who might be channels.

6. This was a part of that group of Essenes who, headed by Judy, made those interpretations of those activities from the Egyptian experience, - as the Temple Beautiful, and the service in the Temple of Sacrifice. Hence it was in this consecrated place where this selection took place.

7. Then, when there was the fulfilling of those periods when Mary was espoused to Joseph and was to give birth to the Savior, the Messiah, the Prince of Peace, the Way, the Truth, the Light, - soon after this birth there was the issuing of the orders first by Judy that there should be someone selected to be with the parents during their period of sojourn in Egypt. This was owing to the conditions which arose from the visit of the Wise Men and their not returning to Herod to report, when the decrees were issued that there should be the destruction of the children of that age from six months to two years, especially in that region from Bethany to Nazareth.

8. Thus this entity, Josie, was selected or chosen by those of the Brotherhood, - sometimes called White Brotherhood in the present, - as the handmaid or companion of Mary, Jesus and Joseph, in their flight into Egypt. (continued on the next page)

9. This began on an evening, and the journey - through portions of Palestine, from Nazareth to the borders of Egypt - was made only during the night.
10. Do not understand that there was only Joseph, Mary, Josie and the Child. For there were other groups that preceded and followed; that there might be the physical protection to that as had been considered by these groups of peoples as the fulfilling of the Promised One.
11. In the journeys to Egypt, little of great significance might be indicated, but the care and attention to the Child and the Mother was greatly in the hands of this entity, Josie, through that journey.
12. The period of sojourn in Egypt was in and about, or close to, what was then Alexandria.
13. Josie and Mary were not idle during that period of sojourn, but those records - that had been a part of those activities preserved in portions of the libraries there - were a part of the work that had been designated for this entity. And the interest in same was reported to the Brotherhood in the Judean country.
14. The sojourn there was a period of some four years, - four years, six months, three days.
15. When there were those beginnings of the journey back to the Promised Land, there were naturally - from some of the records that had been read by the entity Josie, as well as the parents - the desires to know whether there were those unusual powers indicated in this Child now, - that was in every manner a normal, developed body, ready for those activities of children of that particular period.
16. But do not interpret same in the light of childhood in thine own land in the present, - more in the light of the oriental. For, remember, Egypt as well as parts of Galilee were the customs and activities of those to whom the care of this physical entity was entrusted through that early sojourn in the earth.
17. The return was made to Capernum, - not Nazareth, - not only for political reasons owing to the death of Herod but the division that had been made with the kingdom after the death of Herod; and that there might be the ministry or teaching that was to be a part of the Brotherhood, - supervised in that period by Judy, as among the leaders of the Essenes in that particular period.
18. Hence much of the early education, the early activities, were those prompted or directed by that leader in that particular experience, but were administered by - or in the closer associations by - Josie. Though from the idea of the Brotherhood the activities of the entity were no longer necessitated, the entity Josie preferred to remain - and did remain until those periods when there was the sending or the administering of the teachings to the young Master, first in Persia and later in India, and then in Egypt again - where there were the completions.

19. But the entity, Josie, following the return, was active in all the educational activities as well as in the care of the body and the attending to those things pertaining to the household duties with every developing child. And Josie was among those who went with Mary and Joseph when they went to the city, or to Jerusalem, at the time of the age of twelve. It was thought by Joseph and Mary that it was in the care of Josie that He had stayed, when He was missed, in those periods when there was the returning to find Him in the temple.

20. Josie was with Mary throughout those activities. And is it any wonder that when there were those preparations of the body for burial that Josie was the one who brought the spices, the ointments that were to consecrate the preparations of this body for whom it had cared through those early periods of its experience in the earth?

21. Through that period Josie never married, and was known among the Holy Women throughout the period; coming and persuading the Mother, Mary, when there was the arrest, to come to Jerusalem.

22. The entity passed on through those periods of riots following the beheading of James, the brother of John.

23. Ready for questions.

24. (Q) What association with the entity who is now [294] did I have in the Palestine experience?

(A) The teacher of the Master knew only of Lucius through those activities in Laodicea, - for he came at the time of Pentecost, see?

25. (Q) What was the nature of the records studied by Josie in Egypt?

(A) Those same records from which the men of the East said and gave, "By those records we have seen his star." These pertained, then, to what you would call today astrological forecasts, as well as those records which had been compiled and gathered by all of those of that period pertaining to the coming of the Messiah. These had been part of the records from those in Carmel, in the early experiences, as of those given by Elijah, - who was the forerunner, who was the cousin, who was the Baptist. All of these had been a part of the records - pertaining not only to the nature of work of the parents but as to their places of sojourn, and the very characteristics that would indicate these individuals; the nature and the character that would be a part of the experiences to those coming in contact with the young Child; as to how the garments worn by the Child would heal children. For the body being perfect radiated that which was health, life itself. Just as today, individuals may radiate, by their spiritual selves, health, life, that vibration which is destruction to dis-ease in any form in bodies. These were the characters and natures of things studied by Josie.

For, is it not quoted oft, "All of these things she kept and pondered them in her heart"? With what? With the records that Josie as well as herself had seen. These records were destroyed, of course, in a much later period.

(continued on the next page)

26. (Q) Can any more details be given as to the training of the Child?

(A) Only those that covered that period from six years to about sixteen, which were in keeping with the tenets of the Brotherhood; as well as that training in the law, - which was the Jewish or Mosaic law in that period. This was read, this was interpreted in accordance with those activities defined and outlined for the parents and the companions of the developing body. Remember and keep in mind, He was normal, He developed normally. Those about Him saw those characteristics that may be anyone's who wholly puts the trust in God! And to every parent might it not be said, daily, dedicate thy life that thy offspring may be called of God into service - to the glory of God and to the honor of thy name!

27. We are through.

***REPORTS OF READING 1010-17, Female 71***

R1. 8/2/65 Extracts by Albert E. Turner from HISTORY OF FREEMASONRY ILLUSTRATED, by Moses Redding:

P. 37 It is even claimed by ancient and modern authority that Christ was an Essene...therefore Christ would naturally associate Himself with an order that was so congenial to His nature.

P. 67 From a well-authenticated tradition we learn concerning St. John the Baptist that his father and mother died when he was quite young, and that he was then adopted by the Essenes and finally became their Rabbin. In that capacity he performed the duty of baptizing the initiates and thus acquired the cognomen of John the Baptist.

R2. 2/69 Richmond-Times Dispatch article, "MYSTERY GRADUALLY UNFOLDING - SCROLLS SAID TO ADD INSIGHT":

NEW YORK (A/P) - Like the gradual unfolding of a mystery story, fragmentary hints and clues today are being accumulated from musty manuscripts of the past to illuminate the times of Jesus.

"A steady stream of material is increasing our knowledge of that period," says the Rev. Dr. Robert Northup of New York Theological Seminary. "We can expect a tide of additional material soon."

The painstakingly slow but dramatic process has been going on for about 20 years now, since the big finds of ancient documents in the dunes of Egypt in 1946 and in caves beside the Dead Sea in 1947.

However, less than half of them have been deciphered and published so far, and work now is nearing completion on the rest.

"Not much has been told about what most of these other manuscripts contain," said Dr. Northup, professor of New Testament literature and a research specialist on ancient writings of that era.

"We can anticipate their general nature from what we've already learned, but each is distinct, and some of them may provide information that will give us new, even fuller understanding."

Notably, however, despite premature assumptions that the contents might undermine Christian views of Jesus, scholars say that instead the results have given new weight to the New Testament accounts.

“It has helped to make even clearer the special value and authenticity to the gospel records,” Dr. Northup said.

For instance, some gospel phraseology, especially in the Book of John, previously had caused many scholars to date it about a century after Jesus’ death, but the usages now are found to have been common in his own day, indicating an earlier origin.

Consequently, there now is new, objective ground for considering all the gospel accounts, including John, as having been produced within the span of the lifetimes of the apostles.

Of the seven leather-bound codexes or books found in Egypt, containing 49 tractates or writings, the dating of which varies in opinion from the 1st to the 4th century, Dr. Northup said only five of the writings have been generally published so far, most of it abstract material.

Of the Dead Sea scrolls, dated between 200 B.C. and 70 A.D., four volumes have been published so far, with six others still to be issued, which is expected within the next four years.

Besides detailed records about a separatist Jewish community, the Essenes, which lived in isolation beside the Dead Sea through Jesus’ time, the documents also include all or parts of every Old Testament book except Esther, providing copies 1,000 years older than available before.

“We now have a much more complete picture of the conditions both at the time Jesus lived and in the early period afterward,” Dr. Northup said. “But the material also raises new questions and possibilities.”

Among those questions, he noted, is whether the immediate forerunner of Jesus, John the Baptist, or even Jesus himself, were at some point associated with the Qumron community, the Essenes, who left the scrolls.

But if they ever were related to the group, they broke with it and differed decisively in their teachings, he said. He noted that while both Jesus and the Qumron community pointed to the Old Testament Scripture, the community only interpreted it to justify its own views, while Jesus made his own personal authority central, asserting an advance in revealed truth.

“He didn’t use Scripture to justify his authority, but claimed it within himself, saying the way people acted toward him was the decisive thing,” Dr. Northup said. However, he noted that Jesus, in his sharp criticisms of various religious parties and sects in his day, never mentioned the Essenes, possibly “because, even though differing from them, he may have felt they were searching similar points of faith.”

***1089-3, Male 20, 1/23/36***

31. For Zebedee first was a follower of John, then of those that had separated themselves from the Jewish Sanhedrin, the Jewish law, and of the head of the Essenes in those studies to which BOTH John the Baptist and the Master came first as teachers, and as instructors.

**1151-10, Male 48, 11/21/37**

41. (Q) Did I secure information from the entity now known as [1472]?

(A) Information respecting the activities of the Essenes as to whether they were averse to the authority of the Jewish rulers, as well as the Romans. The activities or lessons, or information gained from the keeper of the records of the Essenes - or Judy - were those things that prompted the entity later to investigate for self those records that were reported to have been made, and that were in the library of Alexandria, of the Wise Men that came from the other lands just before the birth, and at the time of the birth presented themselves - or a few days later - in the town of Bethlehem. Yes, the entity gained, or obtained, a record of that as had been gathered by the keeper of records from Carmel.

42. (Q) How close a relationship had I with the entity now known as [1472]?

(A) Just as would be intimated - as here the entity Judy was held in reverence by all of the followers of Jesus, though persecuted oft by the Jews - or the sects of the Jews - under various circumstances. But not as an informer was the entity considered by the entity now known as [1151], but as one that would and that did give the facts of the activities of various groups in respect to not only the Essenes but the other portions of the various groups in the land.

The association then was quite close at times; at others not so closely associated yet keeping in touch with the activities.

**1196-2, Male 58, 6/23/36**

22. Before that we find the entity was among those who came under the activities during those experiences when the Master walked in the land of promise. For the entity lived in the days when there were the preparations for the activities of the Master, many of which were in the hands - as it were - of the entity. For the entity then was that man, the keeper of the Inn, to which Joseph made application for a place for the birth of the Master of men.

23. Much of that as has been recorded as we find is not so well, nor in keeping with that the entity did then - as Apsafar; who was of the Essenes, though of a Jewish descent, though a combination of the Jewish and the Grecian.

24. For the entity then made a study of those peoples, knew of those things that had been foretold by the teachers of the Essenes, and made all preparations as near in keeping with what had been foretold as possible.

25. While among the entity's stables was indeed the place of rest, it was because of the very rabble, the very act of those that were in authority - both as to the Roman as well as the various groups that were in their discussions making for the very things that would hinder or prevent those experiences that had been foretold. The entity did this rather for protection, than because - as has been said - there was "no room in the Inn." But this was meant to be implied or conveyed, that they were "turned away." Yet in the entity's activities it was really for the protection. For the entity, too, had seen a vision; the entity,



too, had heard, had known of the voices that were in the air. The entity, too, had seen the star in the east. The entity, too, had known of those experiences that must befall those that were making all the preparations possible under those existent conditions for Him that should come as a teacher, as a shepherd, as a savior.

26. Hence the experiences of the entity were as of those that are ever present in the entity's inner self. And when there is sorrow, when there are cares for others - these become rather as an appealing experience in the entity's activities.

27. For these are innate and are builded from those experiences in that land about Bethany, in which the great development, the great experiences came. And much might be given as to the history. For the entity was in that position where it stood rather not as one that made for a spy, either upon the Jewish or the Roman or those of its own peoples, but rather as a counsellor to those that sought to overcome those oppressions that were of a political as well as of a religious nature, owing to those conditions existing between the Pharisees, the Sadducees, the Essenes, the Romans, and those teachings that were gradually being presented from the Grecians - or the entity's peoples, for the correlation of the philosophies that were of the Grecians and those activities with the Teacher, the Nazarene.

28. Hence the entity - though in years - came to know the experiences, and there did the entity know its present companion or wife. For their relationships then were rather as father and daughter in the experience; for SHE stood watch.

29. In the experience then, there comes in from those activities the very nature of the religious influence, yet the adherence to any particular sect or any particular denomination - as ye term - or any particular group, seems to have a drawback to the entity, because of those very experiences of contentions that arose during that sojourn....

41. First know thine own ideal, as thou didst find in thine studies as the innkeeper upon the gateway to the city of learning.

42. As thou didst keep in touch with those from Carmel's gates, so in thy dealings with thy fellow man in every walk of life thou mayest become as the gateway to understanding for many....

44. Yet carry with these the basic forces as make for that as ye heard in thy declining years in the Bethany land, for thou wert present when he was raised from the dead, the friend Lazarus, as well as a friend to those that suffered through the experiences and the oppressions of those in authority....

47. (Q) What was my name as Innkeeper in the time of the Master?  
(A) Abel-Teon.

48. (Q) What was the name of my daughter, who is now my present wife?  
(A) Anna. (continued on the next page)

49. (Q) Did I do any special work in that life besides as innkeeper?

(A) As has been indicated, the entity was as a go-between between those in authority in the religious influences in the Roman and the Jewish faith; or a KEEPING of a watch, as a counselor to those that sought the way.

***1211-1, Male 36, 7/3/36***

25. Not until those periods when there arose the questionings by the authorities - as the Pharisees and the Sadducees, the Romans, that had become in a turmoil through the advancing forces of the Essenes - did the entity then withdraw as an ACTIVE teacher; not until the latter portions of those influences in that land.

***1233-1, Male 22, 7/31/36***

26. For the entity then was among those of the Roman soldiery that were among the first to be as the supervisors over that land previous to those days when there was the activity among the Essenes for the coming of the Master.

***1283-1, Female 61, 10/31/36***

18. Before that we find the entity lived in the earth during those periods when there were the activities just previous to the advent of the Holy One into the earth's experience, among those peoples of that group then called the Essenes.

19. The entity was active among those in aiding to gather the data from the various teachers of the varied lands for the interpretation of that for that particular group.

20. Then the entity was very close to one Anna, in the temple service. For it was of the same household, of the same activity, yet varying somewhat in the manner of their presentations. Yet when the ministry began in the latter days of the entity's experience in and about that portion of Bethany and a part of Jerusalem, there became much of that the entity had given, the entity gave, that became as a part of that to those who looked for the activities of the minister, the teacher, the Holy One.

21. For the entity then was a prophetess as well as among those, as it might be said, who were the recorders or who kept the records of those peoples.

22. Hence the associations with John, as well as with the various individuals that led with those groups, became as a part of the entity's experience.

23. And in the present the greater aid may come to the entity in its development in interpreting to others the effect of the teachings of such groups in and among individuals, as well as its place, its relationships to the mental and spiritual development of groups as well individuals.

24. For from that sojourn the abilities to write and to speak arise as a part of the entity's activity, if the self is given for the development of those activities of the entity....

33. (Q) Did my activities at Cape Henry in helping to erect the Cross have any connection with that experience?

(A) This was as a fulfilling of those purposes of the associations of the entity in the experience at Jamestown, but then only as entering, as leaving - as Nancy Foster then. This is an indication as to how the entity may through this experience of entering within gain more from the study of those activities in the Palestine experience.

***1297-1, Male 42, 11/25/36***

23. Before that we find the entity was in the land now known as the Persian or Chaldean, during those periods when there were the seekings for an understanding and a comprehension of what was to take place in the experience of the WORLD by the entrance of an unusual, unheard of as it were (only by tradition) influence from another source upon human experience, human relationships, human activities; or when the Wise Men of India, Persia, Egypt - yea, of the Mongoloids - were seeking to know the promptings of those activities.

24. The entity then was among those of the Jewish race, yet had withdrawn as it were from those teachings of tradition - or the mere service in the temple - and had joined rather with those who had become of the understanding as handed down by the old Persian teacher, Zoroaster.

25. And that understanding the entity finds in its studies, in its application must be held to; as has ever been the experience of each soul; that the Law is ONE, the Source is ONE! and those that seek other than that find tribulation, turmoils, confusion.

26. Though there may be many approaches, cooperation in the activities - as in the Universe - brings the harmony of the universal activity; as does cooperation in human experience bring harmony and peace; while egotism and self-assertion and self-exaltation and self-indulgence bring inharmonious experiences, and the activity of turmoils, wars, strifes.

27. The name then was Armad-Hiel.

28. In the application of those experiences, as they may be found in the emotions, the interests in numbers, lines, symbols, the stars, the activities of the influences about the earth as in atmospheric pressures - all of these become a part of the entity's seeking, of natural sources.

29. Hence to the entity's understanding, they become rather as signs than that ONE, than that Truth, than that Ideal! And WELL may it be!

**REPORTS OF READING 1297-1, Male 42, 11/26/35**

R3. 2/1/51 Article in issue of Chippewa County Clipper, Chippewa Falls, Wisconsin:  
"Chicago, Illinois - ARCHBISHOP CLAIMS ANCIENT SCROLLS PROVE  
PROPHECIES

"Proof that Christ's coming actually was foretold before He came is contained in ancient religious scrolls discovered in the Holy Land, a high Syrian religious authority reports.

"Mar Athansius Yeshu Samuel, the Syrian archbishop of Jerusalem, recently brought several of the scrolls to the United States. He said they also reveal where John the Baptist may have got the ideas he preached to the followers of Jesus, and the probable source of many Biblical phrases such as 'I am the way, the truth and the life.' He reported that as the result of study of the Isaiah scroll it is regarded as indisputable fact that Christ's coming was foretold long before the event took place.

"The scroll, which contains the entire book of Isaiah and verses foretelling the Messiah, predates Christ's birth by several centuries and contradicts theories that the book and the prophecies were written after the coming and merely made to conform with what was an already accomplished fact.

"The 'Habbakuk commentary' scroll reveals the prophecies in the book of Habbakuk as applying to 'specific historic events' instead of 'vague symbolism,' the archbishop said.

"Many persons believe the Isaiah scroll found in a Dead Sea cave was the same manuscript placed in Jesus' hands in the temple as a youth when His followers wanted to show Him how His coming had been awaited, as described in the New Testament.

"Many circumstances point to this belief, the archbishop said - the location of the cave, near where the temple probably stood; the careful state of preservation; and the likelihood that these scrolls may have been placed there by close followers of Christ. But proof is difficult if not impossible and this phase of the scrolls' interpretation may remain a permanent controversy."

**1391-1, Female 62, 6/22/37**

32. Before that we find the entity was in that land of the NATIVITY, when the Master walked in the earth, when there were those who gathered to listen, to interpret, to seek not only physical but mental and spiritual relief and understanding.

33. The entity then was among those of the holy women and those in close acquaintanceship with many who were the teachers or the apostles or the disciples, many of those women - as Mary, Martha, Elizabeth; all of these were as friends, yea companions of the entity during the experience.

34. For the entity then was in that capacity as one of the holy women who ministered in the temple service and in the preparation of those who dedicated their lives for individual activity during the sojourn.

35. The entity was then what would be termed in the present, in some organizations, as a Sister Superior, or an officer as it were in those of the Essenes and their preparations.

36. Hence we find the entity then giving, giving, ministering, encouraging, making for the greater activities; and making for those encouraging experiences oft in the lives of the Disciples; coming in contact with the Master oft in the ways between Bethany, Galilee, Jerusalem. For, as indicated, the entity kept the school on the way above Emmaus to the way that "goeth down towards Jericho" and towards the northernmost coast from Jerusalem.

37. The name then was Eloise, and the entity blessed many of those who came to seek to know the teachings, the ways, the mysteries, the understandings; for the entity had been trained in the schools of those that were of the prophets and prophetesses, and the entity was indeed a prophetess in those experiences - thus gained throughout. [See 1391-1, Par. R10.]

38. Hence the stories of the experiences and activities of the Holy Women mean oft more to the entity, through the intuitive forces, through the impelling force of GOOD in relationships to others.

39. So we will find that in this experience the greater gain, the greater promise, the greater satisfaction, the greater hope comes to the entity in its ministering to others; not in the way of an overflow of sympathy, not in the way of laudation of any particular activity, but the encouragings here, the aiding there, in encouraging words, encouraging deeds, that they press on.

40. For all, as has been given, are as one before the throne of grace and mercy and peace and justice. For God is not the respecter of persons or of places or positions.

41. For to fulfill that purpose for which an entity, a being, has manifested in matter is the greater service that can possibly be rendered.

42. Is the oak the lord over the vine? Is the Jimson beset before the tomato? Are the grassy roots ashamed of their flower beside the rose?

43. All those forces in nature are fulfilling rather those purposes to which their Maker, their Creator, has called them into being.

44. Man - as the entity taught, as the entity gave - is in that position where he may gain the greater lesson from nature, and the creatures in the natural world; they each fulfilling their purpose, singing their song, filling the air with their perfume, that they - too - may honor and praise their Creator; though in their humble way in comparison to some, they each in their OWN humble way are fulfilling that for which they were called into being, reflecting - as each soul, as each man and each woman should do in their particular sphere - THEIR concept of their Maker!

45. This is the purpose - as the entity taught; this is the purpose the entity may find in giving its comfort, in giving the cheery word, in giving the lessons to those in all walks of life.  
(continued on the next page)

46. FULFILL thy purpose in thy relationship to thy Maker, not to any individual, not to any group, not to any organization, not to any activity outside of self than to thy Creator!

47. For it is the reflection of Him....

63. (Q) Give me some advice to help to make more happiness in my home life.

(A) As that as has been given; study to show thyself approved, not finding fault, even as thy Master did not; making the proper evaluations in the experience of self and in others. These keep and make for harmonies - if reasoned together.

Let the ways of mercy and justice, as ye meted it to those in Galilee, to those in Bethsaida, to those in Bethany, as ye gave counsel to those in the days when turmoils were arising and those oppressions from the political forces made for dissensions, be thy counsel in the present.

And this has been given in ways that, studied, meditated upon, will open new vistas of possibilities to the self.

R10. 1/64 Hugh Lynn Cayce's book VENTURE INWARD was published. On page 59 he quotes the Palestine incarnation from [1391]'s reading and then says:

"The Dead Sea Scrolls were discovered in 1947. In 1951 excavations were undertaken on ruins near the coast of the Dead Sea, which were thought to be the remains of an old Roman fort. These ruins have since been identified as an Essene monastery (now called Kherbet Qumran) where the scrolls were written and studied before they were buried in the caves in the nearby hills.

"Does the reference given eleven [ten] years prior to the discovery of the scrolls point to [1391]'s incarnation as an Essene at Qumran?

"Josephus, the Jewish historian, refers to Essene communities as containing only men. Edgar Cayce described [1391] as having an incarnation in an Essene order as a woman. When the graves around Qumran were opened, skeletons of many women were found."

**1424-3, Male 50, 8/31/37**

22. For, before that we find the entity was in the period when the Master walked in the land.

23. The entity was among the followers of the Essenes that made for the preparations, the activities that made so much of those experiences possible for that particular period, for the entering of the Master at that time.

24. And though lame in limb during the experience, through its activities in that period - if these are held to - there may be brought those things that may bring to the heart of many a greater concept of the love, the mercy, yet the STRENGTH, the power, the might, in the Master - during His sojourn in the earth.

25. In the abilities then of the entity in the artistic realm, the pastoral scenes should be depicted but with the concept of the religious subjects; those depicting the life of the Christ with the disciples and MORE so those chosen as special messengers or servants.

26. Hence the great portrait of the entity should be not only that of the Master but of Stephen; not as the martyr but Stephen the speaker to the people before his martyrdom.

27. Here we will find the entity (for to the entity this was a part of the entity's experience) listening to that address of Stephen before those that would take his life.

28. And the entity may depict this in such a way and manner as to bring to the mind of every one what that activity meant, not only during that particular experience but to make same as a personal experience for the eyes and mind of the beholders of same.

29. In the portrait of the Master, depict again the leaving of the upper chamber, when there will be little seen in the faces of the eleven about him of that fear that was created by the leaving of Judas; but rather that as was experienced in the heart and mind of all when He gave, "My peace I leave with you - in my Father's house are many mansions - if it were not so I would have told you - I go to prepare a place, that where I am there ye may be also."

30. In this much may be given (if this appeals to the entity) of the color, of the position, of that which will carry upon the canvas the colors for the expressing of that moment, that HOUR, in the hearts of the beholders, those experiencing it, and that will carry that message to those that may behold same as to the eternal oneness of the Christ-life and hope into the hearts of men.

31. The name then was Simeon; the one-legged man....

48. (Q) For what experience did he choose mate?

(A) For the experience of a not aloofness but a steadying of the whole experience. For these were a part of the entity's experience in not only Marseilles but also in those periods in Palestine, India and Egypt.

***1450-1, Male 19, 10/6/37***

28. Before that we find that which brings into the present experience an activity that may become as the key to the entity's expression in the present sojourn.

29. For during those periods when the Master walked in the earth, the entity was among the Essenes that made for the predictions - yes, the preparations - for the activities that would bring about His entering into the activities in that period.

30. There we find the entity acted then in the capacity of keeping the records and the temple service where the maids as well as the men were kept, or directed or taught according to the tenets of the law as pertaining to MATERIAL things and the law or tenets pertaining to the SPIRITUAL things.

(continued on the next page)

31. We find the entity's activities there brought into the experiences of many that which has influenced and will ever influence the affairs of man, as man, in the earth - a great revolutionary period.

32. As the entity in the present seeks more and more for the greater knowledge of those things that govern the purposes, that govern the desires, that govern the wishes in the experiences of men from the spiritual angle, more and more will there be the inclinations for the abilities of the entity to become as a leader in its affairs or associations with others.

33. The inclinations from that experience in the present to join with groups of every nature or character may become a part of the entity's experience. Do not let these become then rather sectional or sect activities, but let them rather be for the COMMON good of all.

34. Then the name was Philo, and he to whom much has been given in those expressions in the activities of individuals arose from the entity's sojourn during that experience.

***1463-2 F 58 11/8/37***

30. Before that we find the entity was in what is now known as the Promised Land, during those periods when there were the preparations for the coming of the teacher, the lowly one, yet the Great I AM into the experience of flesh - that man might again have an advocate with the divine that had grown so far away to the hearts of those that were lost in the toils of the day.

31. There the entity was among those peoples about the land of Bethany, during that period when Martha, Mary, and Lazarus; Jesus, the disciples; Peter, James, John, Andrew, Bartholomew, Philip, Thomas and the others made many pilgrimages to and from the various portions of the land.

32. The entity then was of those lands from which Bartholomew was drawn, was taken for his activities among the peoples.

33. Hence the entity was in association with Mary, the mother; with the daughter and sons of Joseph and Mary, that made for those influences which brought the beauties into the experiences of man during that sojourn.

34. The entity was active in the sect of the Essenes. Thus, as would be called, the entity was among the holy women - even at the days when they stood beneath the Cross, the days when they waited on those who had been persecuted, stoned and beaten for a cause.

35. Hence is there any wonder that the solemnity and beauty of the lakes in Ireland, or the beauties of nature in the lands of the next sojourn, brought for the entity those ways or means of freedom, and the need of same for the soul to know its Maker the better?

36. In the experience the entity was called Sardenia (?), but the name was Marlan.



37. The activities of the entity made for the strength as of stone. For the entity gave much in self during the experience.

38. Hence in the present the beauties of suffering, yea the beauties of longings, may be depicted by the entity's activity in such a manner as to arouse TO action those who have not taken thought of time or patience....

61. (Q) What has been my association in past lives with the entity known as Mrs. Abby Sutherland Brown, widow; now president of the Ogontz School and Junior College at RYDAL, Pennsylvania?

(A) In Palestine, in the sojourns in the land of the lakes - or the Irish land.

**1468-3, Female 47, 1/6/38**

21. (Q) Was I associated with the entity in that sojourn now known as [1472]?

(A) In a portion there was an acquaintance, and especially in the latter years of the entity now called [...] - or [1472], then Judy - when there was a reviving of the teachings for the son Sylvius as related to the prophecies that had been made by the leader or teacher or prophetess of the Essenes; in the latter portion of the experiences of the entity Judy, were the closer associations then more as the advisor or counselor.

**1472-1, Female 57, 11/6/37**

50. Before that we find the entity was in the Palestine land, during those days when the Master walked in the earth; and when there were the peoples about those activities of not only the birth but His sojourns before and after the return from Egypt - those whom Judy blessed, that labored in the preserving of the records of HIS activities as the Child; the activities of the Wise Men, the Essenes and the groups to which Judy had been the prophetess, the healer, the writer, the recorder - for all of these groups.

51. And though questioned or scoffed by the Roman rulers and the tax gatherers, and especially those that made for the levying or the providing for those activities for the taxation, the entity gained throughout.

52. Though the heart and body was often weary from the toils of the day, and the very imprudence - yea, the very selfishness of others for the aggrandizing of their bodies rather than their souls or minds seeking development, the entity grew in grace, in knowledge, in understanding.

53. And in the present those abilities arise from its desire, from its hopes to put into the word of the DAY, the experience of the day, in all phases of human experience, LESSONS - yea, symbols, yea tenets - that will drive as it were HOME, in those periods when the soul takes thought and counsel with itself, as to whence the experiences of the day are leading - as to whether they are leading to those activities that are the fruits of the spirit of truth and life, or to those that make for selfishness, and the aggrandizement of material appetites without thought of those things that are creative and only make the pure growths within the experience of others. (continued on the next page)

54. Hence whether it be in jest, in stories, in song or poem, or whether in skits that may show the home life, the lover - yea, the weary traveler yea the high-minded, and they that think better of themselves than they ought to think - THESE abilities are there. Use them. For He, even as then, will bless thee with His presence in same. And what greater assurance can there be in the experience of any soul than to know that He - yea, the Son of Mary - yea, the Son of the Father, the Maker of heaven and earth, the Giver of all good gifts - will be thy right hand, yea thy heart, thy mind, thy eye, thy heart itself - if ye will hold fast to Him!...

66. (Q) Where, when and what was my relationship to the entity now known as [1470], in any past incarnation, and what does he mean to my present life pattern?

(A) In the Palestine period the self was as Judy, the entity [1470] was as the Roman that made light much, and later came to seek.

And thus in authority in self doth he find that those activities in the present will become much in the same way and manner. For not as one dependent upon the other, but one as bolstering as it were the purposes that may be held aright.

67. (Q) Where, when and what was my past relationship to the entity now known as [1151], and what is the purpose of my present association with him?

(A) In the same land.

Here we find quite a variation in the activity. For as the entity that walked in the way to Emmaus FOUND that those records of those activities became part and parcel of the experience, so is that bond of sympathy found in the associations that awakens the urge for a HELPFULNESS WITHOUT QUESTION as one to another....

71. (Q) Who and where is my real mate?

(A) This may best be found by considering that as was the experience in those activities during the Palestine period, yea those full activities of the entity AS Judy in that period with the Essenes. Study even that little which has been preserved of same. Ye will find him studying same also!

**1472-3, Female 57 (Writer, Radio Broadcaster, Protestant), 11/18/37**

1. GC: You will have before you the entity, Mrs. [1472], born ..., who seeks detailed information concerning her Palestine sojourn as Judy, covering her biographical life, work and associations throughout that experience, from the entity's entrance to her departure. You will also give the developing or retarding associations and influences of that plane which bear on the present life, and how they may be best used in the present experience for the entity's highest development and service. You will then answer the questions she will submit, as I ask them, concerning her present life and associations.

2. EC: Yes, we have the records here of that entity now called Mrs. [1472]!

3. Here we may give even portions of the records as scribed by the entity called Judy, as the teacher, as the healer, as the prophetess through that experience.

4. Some four and twenty years before the advent of that entity, that soul-entrance into material plane called Jesus, we find Phinehas (?) and Elkatma (?) making those activities among those of the depleted group of the prophets in Mt. Carmel; that begun by Samuel, Elisha, Elijah, Saul, and those during those early experiences.
5. Because of the divisions that had arisen among the peoples into sects, as the Pharisee, the Sadducee and their divisions, there had arisen the Essenes that had cherished not merely the conditions that had come as word of mouth but had kept the records of the periods when individuals had been visited with the supernatural or out of the ordinary experiences; whether in dreams, visions, voices, or what not that had been and were felt by these students of the customs, of the law, of the activities throughout the experiences of this peculiar people - the promises and the many ways these had been interpreted by those to whom the preservation of same had been committed.
6. Hence we find Phinehas and the companion, both having received the experience similar to that received by Hannah and Elkanah, had drawn aside from many of the other groups.
7. And then as in answer to that promise, the child - Judy - was born.
8. That the entity was a daughter, rather than being a male, brought some disturbance, some confusion in the minds of many.
9. Yet the life, the experiences of the parents had been such that still - fulfilling their promise - they brought the life of their child, Judy, and dedicated it to the study and the application of self to the study of those things that had been handed down as a part of the EXPERIENCES of those who had received visitations from the unseen, the unknown - or that worshiped as the Divine Spirit moving into the activities of man.
10. Hence we find the entity Judy was brought up in that environment; not of disputations, not of argumentations, but rather as that of rote and writ - as was considered necessary for the development, the influences, the activities of the life, to induce or to bring about those experiences.
11. That much had been to that period as tradition rather than as record, appeared - from the activity of the entity, Judy - to have made a great impression.
12. So there was the setting about to seek means and manners for the preservation, and for the making of records of that which had been handed down as word of mouth, as tradition. Such channels and ways were sought out. And eventually the manner was chosen in which records were being kept in Egypt rather than in Persia, from which much of the tradition arose - of course - because of the very indwelling of the peoples in that land.
13. Hence not only the manners of the recording but also the traditions of Egypt, the traditions from India, the conditions and traditions from many of the Persian lands and from many of the borders about same, became a part of the studies and the seeking of the entity Judy early in the attempts to make, keep and preserve such records.

(continued on the next page)

14. The manners of communication being adverse, owing to the political situations that gradually arose due to the Roman influence in the land, made more and more a recluse of the entity in its early periods; until there were those visitations by what ye call the Wise Men of the East - one from Persia, one from India, one from the Egyptian land.

15. These reasoned with the Brethren, but more was sought from the studies of the entity Judy at that experience.

16. Then there was the report by the Wise Men to the king. Has it been thought of, or have you heard it reasoned as to why the Wise Men went to Herod, who was only second or third in authority rather than to the Romans who were ALL authority in the land?

17. Because of Judy; knowing that this would arouse in the heart and mind of this debased ruler - that only sought for the aggrandizement of self - such reactions as to bring to him, this despot, turmoils with those then in authority.

18. Why? There was not the proclamation by the Wise Men, neither by Judy nor the Essenes, that this new king was to replace Rome! It was to replace the Jewish authority in the land!

19. Thus we find, as it would be termed in the present, attention was called or pointed to the activity of the Essenes such that a little later - during those periods of the sojourn of the Child in Egypt because of same - Herod issued the edict for the destruction.

20. This brought to those that were close to the entity those periods that were best described by the entity itself, in the cry of Rachel for her children that were being born into a period of opportunity - yet the destructive forces, by the very edict of this tyrant, made them as naught.

21. Hence during those periods of the ministry of John, and then of Jesus, more and more questioning was brought upon the recorder - or Judy - by the Roman authorities, or the Roman spies, or those who were the directors of those who collected and who registered taxes of those peoples for the Roman collection.

22. Consequently, we find the entity came in contact with the Medes, the Persians, the Indian influence of authority - because of the commercial association as well as the influence that had been upon the world by those activities of Saneid and those that were known during the periods of Brahma and Buddha.

23. These brought to the experience of the entity the weighing of the counsels from the traditions of the Egyptians and of her own kind - and then that new understanding.

24. Hence we find the entity in those periods soon after the Crucifixion not only giving comfort but a better interpretation to the Twelve, to the Holy Women; an understanding as to how Woman was redeemed from a place of obscurity to her place in the activities of the affairs of the race, of the world, of the empire - yea, of the home itself.

25. Those all became a part of the entity's experiences during that portion.

26. Hence we find many have been, many are, the contacts the entity has made and must make in this present experience.

27. For, as then, the evolution of man's experiences is for the individual purpose of becoming more and more acquainted with those activities in the relationships with the fellow man, as an exemplification, as a manifestation of Divine Love - as was shown by the Son of man, Jesus; that EACH and every soul MUST BECOME, MUST BE, the SAVIOR of some soul! to even COMPREHEND the purpose of the entrance of the Son INTO the earth - that man might have the closer walk with, yea the open door to, the very heart of the living God!

28. The entity's activities during the persecutions aroused much in the minds of those that made war again and again upon the followers of the Nazarene, of Jesus, of the Apostles here and there.

29. And the entity, as would be termed, was hounded, yea was persecuted the more and more; yet remaining until what ye would call the sixty-seventh year AFTER the Crucifixion; or until Time itself began to be counted from same.

30. For the records as were borne by the entity, it will be found, were BEGUN by the activities of the entity during what ye would term a period sixty years AFTER the Crucifixion.

31. And then they were reckoned first by the peoples of Carmel, and then by the brethren in Antioch, then a portion of Jerusalem, then to Smyrna, Philadelphia, and those places where these were becoming more active.

32. The entity - though receiving rebuffs, yea even stripes in the body - died a natural death in that experience; at the age then of ninety-one.

33. As to the associations, the lessons that are to be gained in the applications of self from that experience:

34. Many are the urges that arise, as indicated; many are the impulses oft to feel that the very knowledge puts self in a position to condemn.

35. But condemn not, even as He did not condemn.

36. Again there are the inclinations that arise for abilities to present, to correlate, subjects that are truths hidden in tradition, hidden in prejudice of race, hidden in tradition of the patriotic influences that are accredited by the very spirit of a nation of people, or a custom, or a condition that has set itself in order as organizations.

37. But gathering these, do not condemn. For know, there is only ONE SPIRIT - that is the Spirit of Truth that has growth within same! For if there is the spirit of strife, or the spirit of any activities that bring about contention or turmoils, (continued on next page)

it takes hold upon those very fires that ye have so WELL put away; yet that keep giving giving - urges that are spoken of, even as He that ye KNOW, that the prince of this world is as a raging lion, going about seeking whom he may destroy!

38. What is this spirit then of unrest but that very cry, as He gave in that triumphal entry, "If ye did not cry Hosanna, glory to the Lord, the king of kings, the very stones would cry out!"

39. That these overreach themselves, ye have seen in the great white light of thine understanding, of the many VARIED feelings, yea the very varied approaches ye have seen.

40. Does it become any wonder to thee, knowing, feeling that ye have known these experiences, that ye have heard many a voice raised here and there, crying "Lo, here am I - LO, here is the way - LO - Listen!"

41. But rather as those promises, yea as thy very self hath PRONOUNCED, "It is the still small voice within that finds communion with that Spirit that beareth witness that thy interpretation be true," that all the prophets pronounced Him as that star spoken of, as that voice raised in the wilderness, as the star of Jacob, yea of the household of David, yea as of Judah that lion that will bring that as He declared unto the world - "My peace I leave with thee."

42. That ye declared, that hold to!

43. For there IS no other way than that each soul be awakened to that ye did proclaim to the earth, "Behold He cometh with power and might and ye shall know Him as He IS: for He convicts thee of thy purpose among thy fellow men!"

44. Ready for questions.

45. (Q) How close was my association with Jesus in my Palestine sojourn?

(A) A portion of the experience the entity was the teacher!

How close? So close that the very heart and purposes were proclaimed of those things that were traditions! For the entity sent Him to Persia, to Egypt, yea to India, that there might be completed the more perfect knowledge of the material ways in the activities of Him that became the Way, the Truth!

46. (Q) How can I extend the scope of my writing opportunity to use this ability in more important channels and wider service than at present?

(A) As may be gathered from that as given, by putting into first thine own experience, thine own activity, those teachings of Him; not as tenets but as LIVING experiences! So manifesting same in the lives and minds of those whom the self may meet day by day, learning that lesson as He so well manifested, that it was not in the separation as John, not in the running away as Elijah, not as in sitting in high places as Isaiah, not as in that

form of Jeremiah - mourning; not in that lording as Moses - but ALL THINGS UNTO ALL MEN! reaching them in their own plane of experience; and not with long-facedness! For as He - He wined, He dined with the rich, He consorted with the poor, He entered the temple on state occasions; yea He slept in the field with the shepherds, yea He walked by the seashore with the throngs, He preached to those in the mount - ALL THINGS; and yet ever ready to present the tenets, the truths, even in those forms of tales, yea parables, yea activities that took hold upon the LIVES OF MEN AND WOMEN in EVERY walk of human experience!

So ye will find that the lessons ye gave then may be used today! Why? Because Truth is TRUTH, EVER - in WHATEVER STAGE, in whatever realm of evolution, in WHATEVER realm ye find same; it is as He gave - the little leaven.

Think not, even as He, to do some great deed that would make the welkin ring throughout the earth. Rather KNOW it is the little line, the little precept, the little lesson given into the lives and experiences that brings the awareness into the hearts and souls of men and women; that consciousness of the NEARNESS in the still small voice within.

For as proclaimed of old, it is not in the thunder or lightning, it is not in the storm, it is not in the loudness - but the still small voice within!

So as ye write, so as ye talk, so as ye love - let it be in meekness of spirit, in PURPOSEFULNESS of service, in an activity and an eye single to the GLORY of the Father through those that are His children.

For "Who is my mother, my brother, my sister? They that do the will of the Father, the same is my mother, my brother, my sister."

What is the will? Love the Lord with all thy heart, thy mind, thy body; thy neighbor as thyself!

SOW the seeds of kindness, helpfulness, longsuffering, gentleness, patience, brotherly love; and leave the INCREASE to the Father, who ALONE can give same either in the spirit, the mind OR the body!

Being patient even as He.

This is the manner in which ye may reach, O the whole earth, even as ye did - Judy - in thy counsel as given thee by thy father then in the flesh, as ye learned, as ye gathered from the counsel of the lessons from the patriarches of old, by the lessons of tradition that ye first - even as he - set to be in order; yea have heard as of old, an eye for an eye, a tooth for a tooth; ye have heard he that does the good, do the good to him; but "I say, he that would smite thee on the right cheek, TURN THOU the other also! He that would sue thee and take away thy cloak, give him thy coat also."

Did ye not set these as the very words given by Him who is the Lord of Lords and the King of Kings?

For to him who hath overcome - and He standeth at the door and knocks - and YE, as all His servants, His children, His sisters, His brethren - may be co-laborers with Him in the harvest that is ripe.

47. (Q) What is the purpose of my present business position and when will I be freed from it?

(A) That ye may reach the more. Each experience, as ye will learn the more and more - as ye see them, just as given - is that ye may serve the better.

For how gave He? "He that is greatest among you is servant of all." (continued next page)

When shall ye be free from same? When ye have attained, when ye have gained that next step that He may say, "Move on, now; that thy children, those ye have taught, may carry on. Ye are called to the greater service of making known again - by word of mouth or by the pen - the greater lessons of Truth."

48. We are through for the present.

**1472-6, Female 58, 6/19/38**

24. (Q) When, where, and what was my relationship to my daughter, the entity now known as [...] in any other incarnations, and why are our concepts and purposes so far apart in this present earth sojourn?

(A) There may have been many. There is this association that arises from the activities that have gradually grown to be a portion of the problems (as ye make them) in the present:

In the Palestine sojourn, then the daughter was the sister - and averse to the entity's making those activities in associations with the sect or group with which the entity was then affiliated or associated.

Hence we find the greater problems have been between self and daughter in the present regarding individuals and associations with groups or corporations and the activities of same. One is an outgrowth, the other an ingrowth from the applications of those experiences during that particular sojourn. [See 1472-13, Par. 20-A.]

25. (Q) Have I ever had a former relationship with my two grandchildren, the entities now known as [...], [...] and if so when, what and where?

(A) These we find again, in that same experience, as friends or associates; and helpful experiences.

And as ye find, to the one ye wish to give all; to the other ye wish to continue to correct in the choices - which is the outgrowth of the experiences and activities that were a part of that sojourn.... [See 1472-13, Par. 19-A.]

33. (Q) If, as you have said, I was a prophetess, healer, teacher and writer in my Palestine sojourn, why does so-called sacred history give no record of me or my work?

(A) Ye were of the Essenes; not of the Jews nor even the Samaritans!

**1479-1, Female 54, 11/17/37**

40. Before that we find the entity was in the land now called the Promised Land, during those periods when preparations were being made for those entrances, those activities in which there came that Holy One, the man called Jesus.

41. The entity was then among those that were first chosen, among the twelve maidens that ascended and descended the stairs upon which Mary was chosen.



42. To be sure, the entity was of the Essenes - of the household of one Joseph; not of that Joseph that was chosen later, of course, but a kinsman - in the correct [direct?] line from David.

43. Hence the entity throughout its experience came close in contact with those that kept the records, yea with those activities when the persecutions arose.

44. And when the entity's own son was among those that were destroyed by Herod, the great cry of the heart that went up in rebellious forces to a consciousness that would allow such, made for an experience that has oft been met in this experience in many ways in disappointments.

45. That lesson of humbleness, that lesson of self-sacrifice seems to have been drained to its very dregs oft in the present. But know the LIGHT as ye gained from those teachings and those persecutions and those sacrifices made among those Holy Women, and thy association with those in search for same.

46. For ye were among those that FIRST - in thy latter years - recognized the freedom brought to thy sex by the very MANNER of the entrance of the Son of man, the son of Mary, to the material world!

47. Hence there are those abilities for activities in the present to uphold the PURPOSES for or in the relationships of man and woman; not condoning things that become questions, but rather showing that love that arises in the hearts and activities, in those influences that should be NECESSARY in such unions as to bring into preparation those channels in mind and body through which souls may manifest in the material world. Not just the aggrandizement of a material or earthly or body passion, but that they each must give of their own bodies, their own blood, for such; that may bring to their consciousness the necessity for a training for such - even as thy training in that experience, even as thy fellows in those choices made because of their fitness, thy fitness in body, because of the fitness of thy father and thy mother, their fathers and mothers, during those experiences.

48. And these cry aloud then in thy experiences in the present, through what may be called eugenics - or the preparations for the entrances of souls that make the earth BETTER in the material ways, yea the spiritual ways.

49. For God is not mocked, and whatsoever ye sow, that must ye also reap.

50. Preach, practice; give of thy strength in making these forces known in the hearts and minds of men EVERYWHERE!

***1581-1, Male 11, 4/26/38***

40. Hence we find, though the entity held himself in good repute with the rest of the leaders through those periods of service, there were the acquaintances with all of those mysterious influences that were given as a portion of the reasons for the coming of the Wise Men and their teachings, as well as the educational values and activities in the experiences of John and of Jesus to become teachers or leaders in and during that experience....

**1592-1, Female 56, 5/16/38**

42. These arise from the experiences of the entity in that sojourn. For during the latter portion of the entity's experience in the land did the entity come very close to the teachings, the leaders of the Essenes; coming close to the entity known as Judy in that experience.

**1602-4, Female 41, 9/26/39**

7. However, with those adherents of the land becoming more and more imbued with the ideals and tenets of the Essenes, the entity's family then had embraced that phase.

8. The Essenes were a religious order within Jewry AND the adherents and near adherents of same, see?

9. This then was to the entity in its early years a problem; because there were the continued reports of happenings that were handed down as a part of the family records (for these were by word of mouth rather than from books), happenings in the Promised Land, as well as to the preserving of a people of promise - though they were in captivity - and as to how there had come the interference of Providence on the one hand, in returning one portion of the family to the land of promise, and on the other as to how that portion had been preserved, - though they had maintained their adherence through the changes which had been wrought.

10. Then, with the looking for the Savior, through the tenets of that new order, it became something which to the entity induced the feeling, or the attempt to make such a combination that, to be sure, through the self must be the lineage that were to see and know and hear of this fulfilling of the promise in the day and age and period of the entity's experience.

11. Thus, with all such expectancy there was the betrothal; and then the birth of the son, that to the entity must be one especially endowed with those privileges that were to mean and to bring such an awakening to the people - through the very associations of the entity with Elizabeth, the mother of John, and the friendships with Mary and Joseph in a portion of THEIR experience that was a part of not only the conversation but the wonderments and the study of the entity through those early periods of experience in that particular land.

12. And then there came the edict that robbed ALL the mothers of that particular portion of the land, through that which had been a part of the activities of one in the position to direct the activities and counseling of the Wise Men and their conversation and convocation with the king who made the edict; and then the happening.

13. This brought into the experience of the entity a spirit of hurt, of hate for those who had - according to the entity - betrayed that knowledge as pertaining to those who were in those positions, whose sons were in those periods in which there was the expectancy and the desire for their fulfilling a long looked for promise.

14. Into the experience in the present, then, this has brought the little jealousies, the little disputations that are to be eliminated if there would be the full knowledge of and at-onement with the Creative Forces.

**1851-1, Male 65, 3/27/39**

25. Before that we find the entity was in that now called the Promised Land, during those days when the Master walked in the earth, - and among those who crowded about the Master, especially upon the mountainside.

26. We find the entity, as one Zacheus (not the little man), but was of the Judean country where those activities were just beginning, during that early portion of the ministry, to become a thought or tenet of those peoples.

27. There we find the entity holding both to the form as well as to the principle that was being proclaimed. For the entity was of that group of Essenes of which John and others had been a portion. Hence to many of the peoples, especially of the Pharisee group, the entity was termed a rebel, a radical. Yet the entity gained through those activities much that brought - while disturbing forces and hardships in the material activities - the love of nature, the love of the beautiful, the listening to the voices as for the interpreting of the message from the teacher that proclaimed, "Blessed are the peacemakers - for they shall inherit the earth."

28. Practice this again in thy experience, - not as one that is a pacifist for the secular forces or reasons, but that there may be an opening into the mind and heart between the spiritual and mental forces of each soul to know that peace which passeth all understanding! and that giveth a surety in the minds and hearts of those who know the consciousness of His abiding peace within.

**1877-2, Female 45, 4/18/40**

40. (Q) Who were the individuals with whom the entity was associated in Palestine, with whom a closer relationship should be developed now?

(A) This should be a matter, rather, of the awakening from experiences in self, and the paralleling of such experiences with those who were active in that particular sojourn; joining their works and services in ways commensurate with the own activities through that sojourn.

We find that a close relationship should exist with all of those who were of the household of faith, those who were among the teachers of the Essenes, - those who were of the households of those who were the channels through which the prophet and the forerunner came.

**1904-2, Female 52, 8/16/39**

23. Before that we find the entity was in the land now known as the Promised land or Palestine land, during those periods when the preparations were being made by the many who had heard - as it were - the call from nature, and the harkening of the spirit for the preparations of the children of men that their bodies might furnish a channel through which the spirit of the Creative Forces might make manifest.

24. And there we find the entity was among the mothers who gave of themselves in body, and in the preparation of those things that had been handed down as of old, as to how - through the concentration of thought, and through the preparations by bodily exercise, as well as diet and physical activity - there might be the closer communion; or the consecrating of themselves that on the morrow there might be the greater preparations for the receiving of the message from the living forces or God.

**1949-1, Male 45, 7/6/39**

7. While the entity was among those of the natives of the Palestine land, it was neither a Jew NOR a Roman, but rather of the Grecian and Parthenian way of thinking. And the studies of the various sects or groups during the experience made for the background of the activities of the entity in association with many of those who came into authority, - as the groups of the Essenes, as well as the Pharisee influence upon various groups, as well as the more select set of the Sadducees holding to the various influences or forces.

**1981-1, Female 18, 8/22/39**

39. Before that we find the entity was in that now known as or called the Promised Land, during those periods when there were the preparations of the channels through which the Essenes looked for choice to be made of one, from those who had been consecrated for the service of being the channel, through which He, the Prince of Peace, might come.

40. Hence we find the entity was in the temple or house of lodgement where the maidens were brought for that consecrated service, and the entity was the third upon the stair when the choice was made of Mary.

41. Hence the entity was closely associated throughout that experience not only with the close followers of the Master, but the entity was also the wife of James - the brother of John, the beloved; the wife of the first of the martyrs for the Christ, the wife of him who brought many of the Romans to the greater interpretation; and hence closely associated with especially the wife of Cornelius, as well as the entity who acted with the disciples on the walk to Emmaus; giving then that entitlement there as being among the holy women who sought for the preparations of the Body, as well as those who came with the disciples and the Mother at that first Easter morn.

[See the passage from the following reading, 1981-2, on the next page]

**1981-2, Female 21, 10/9/42**

19. (Q) What can I do toward achieving a closer understanding with those of my immediate family?

(A) Only on the basis of that we have given as the ideal. DO have the seal prepared and keep it ever before you. Know this is not merely a way of life, it is THE way of life. And in Him, and in keeping those in the immediate family closer to the instruction as may be had through the closer coordinating of purposes in the ideal as set forth there, is the better manner for self.

For, whether the activities of the entity are in the home (and this IS the highest of ANY activity) or in a life or experience as making for any activity, it is ever a teaching life.

For, being among those chosen as a channel through which there might have come the Life, light and hope of the world, this in itself is a teaching source or channel. So is thy life in thy associations with others. Seldom will ye find an individual like yourself, that others do things merely because they have seen you do them! You've never realized this. It's the same way in thine own home, among thine own friends, - yea, among those even who would question you; they, themselves, do and say things simply because you have said it!

Don't forget thy obligations, thy purposes to Him, who is the way, the truth and the light.

**2067-1, Female 52, 12/22/39**

54. For as the entity reasoned with the Essenes, as well as conversed with the Wise Men who came with the new messages to the world, the entity proclaimed, - yea, that pronouncement that He Himself then being announced had given, - "Others may do as they may, but as for me and my house, we will serve the living God."

**2067-2, Female 52, 9/3/40**

8. The entity was well acquainted with many of that group of the Essenes during that time; for the entity was a seeker not only for the unusual but for the mystical powers proclaimed by many of that group through those periods of activity....

17. As to the application of that experience in the entity's present activity, - there needs to be - as we have indicated - the analyzing of the needs for that entrance of a God in materiality, and as to why at that period it was possible - through the aptitude and union of purpose in individual preparation; and how same IS applicable in the experience of individuals today....

39. (Q) Who should be some of the main characters in the book?

(A) Especially the Essenes; Zachariah, Elizabeth, Mary, Joseph, AND then the Sanhedrins, the high priests, and all of those as related to such.

**2067-7, Female 53, 6/25/41**

TEXT OF READING 2067-7 F 53 (Teacher, Quaker, Spiritualist)

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 25th day of June, 1941, in accordance with request made by the self - Dr. [2067], 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. Dr. [2067], Helen Ellington, Esther Wynne, Florence Edmonds, Ruth LeNoir and Frances Y. Morrow.

R E A D I N G

Time of Reading 3: 30 to 4: 10 P. M. Eastern Standard Time.

1. GC: You will have before you the material extracted from the Life Readings covering the period of Jesus' ministry, and being prepared by [2067] present in this room, for pamphlet presentation. You will answer the questions which have been prepared regarding this work.

2. EC: Yes, we have the desires and the hopes, with the information that has been gathered. Ready for questions.

3. (Q) Can you suggest an appropriate title for the Christ Ministry Pamphlet?

(A) This depends much upon the manner in which the information is compiled; as to its purpose, as to its completeness and as to that it may accomplish. It would be best to leave this with those who would publish same.

4. (Q) The excerpts from the Readings group themselves around the following topics: a. Preparation of Jesus, His early life and training. b. Events connected with the "holy women". c. Events connected with the "holy family". d. Events connected with John Baptist and family. e. Events connected with the home at Bethany. f. Verification and supplementary material to Gospel stories. g. Jesus' blessing of numerous children. h. Events connected with disciples, apostles, bishops of early churches. i. Rulers, governors, Roman officers connected with ministry of Jesus. j. Additional events, not in Gospels, of especial interest to history. k. Philosophic teachings of great value to the Christian (new light). Would you include the major part of this material in one pamphlet, or how would you suggest it be arranged?

(A) AGAIN, - what is the purpose? What is to be gained from this, and that has not been accomplished in other data of similar nature? Is it for the propagation of propaganda for a group that is attempting to make a cult, or is it to supply the needed stimuli to all for service in the channels in which they find themselves drawn, for one or another cause? This depends, then, upon that phase of the approach, - as to how or in what manner this would be prepared for distribution.

5. (Q) Please suggest to [2067] the purpose of the pamphlet and the especial timeliness of the pamphlet (Christ Ministry) assigned to her.

(A) Why would you suggest a purpose for preparing a pamphlet when there has been indicated the purpose for which she is preparing same? This is superficial! This has to be

reached before there is begun any actuality of preparation, and followed with a purpose, with a desire. Such cannot be prepared for anyone! It has to be sought. Such data are prepared by those who give of themselves!

Did the Father prepare the Master, or did the Master prepare Himself for the Father's purpose?

Then would [2067] prepare herself for that she hopes to give to others, or would that to be given prepare [2067]?

6. (Q) Why do historians like Josephus ignore the massacre of the infants, and the history of Christ, when they record minute details of all other historical events?

(A) What was the purpose of Josephus' writing? For the Jews or for the Christians? This answers itself!

7. (Q) In one Reading we are told Jesus' birthday was on March 19 according as we would reckon time now. In another Reading we were told that we keep Christmas about the right time, the 24th or 25th of December as we have our time now. Please explain seeming contradiction.

(A) Both are correct according to the time from which same were reckoned. How many times have there been the reckonings? Take these in consideration, with the period of events being followed in the information indicated. Just as there was the reckoning from the various groups for their individual activity, so was the information given as to the records from that source with which those seeking were concerned.

8. (Q) A Reading states that the historic events from the time of the prophets until Christ were written by Thesea, Herod's wife. [See 2067-1, Par. 57 indicating her writings were based on the Alexandrian and the "city in hills" records.] Why did her children destroy these writings in the Alexandrian Library, and are there any of these writings left on earth at the present time?

(A) Her children did not destroy them. They were destroyed by the Mohammedans and the divisions in the church, who were of the Jews and not the Romans nor the mixture of the Roman and Jewish influence. There are not those records save as may be attained from some present in the Vatican.

9. (Q) Was Jesus as a child also able to perform miracles, as the Catholic Church claims, and was he clairaudient, clairvoyant, and did He remember His past incarnations?

(A) Read the first chapter of John and you will see. As to the activities of the child, - the apparel brought more and more the influence which today would be called a lucky charm, or a lucky chance; not as a consciousness. This began (the consciousness) with the ministry from that period when He sought the activities from the entrance into the temple and disputing or conversing with the rabbi at the age of twelve. Thus the seeking for the study through the associations with the teachers at that period.

10. (Q) Is it true that Jesus in His youth loved Mary, Martha's sister as a sweetheart, or did He never have a sweetheart?

(continued on the next page)

(A) Mary, the sister of Martha, was an harlot, - until the cleansing; and not one that Jesus would have loved, though He loved all. The closer associations brought to the physical or filial love, were with the children - and not with those the age of the Master.

11. (Q) Please give facts about Jesus' education in Palestine, the schools He attended, how long, what He studied, and under what name He was registered.

(A) The periods of study in Palestine were only at the time of His sojourn in the temple, or in Jerusalem during those periods when He was quoted by Luke as being among the rabbi or teachers. His studies in Persia, India and Egypt covered much greater periods. He was always registered under the name Jeshua.

12. (Q) Please describe Jesus' education in India, schools attended - did He attend the Essene school in Jagannath taught by Lamaas, and did He study in Benares also under the Hindu teacher Udraka?

(A) He was there at least three years. Arcahia was the teacher.

13. (Q) Did He attend the schools in Jagannath -

(A) ALL were a portion of the teachings as combined from the Essene schools, but these were not the true Essene doctrine as practiced by the Jewish and semi-Jewish associations in Carmel.

14. (Q) Did He study in Benares also under the Hindu teacher Udraka?

(A) Rather that as indicated, - Arcahia.

15. (Q) Please describe Jesus' education in Egypt in Essene schools of Alexandria and Heliopolis, naming some of His outstanding teachers and subjects studied.

(A) Not in Alexandria, - rather in Heliopolis, for the period of attaining to the priesthood, or the taking of the examinations there - as did John. One was in one class, one in the other.

16. (Q) Please describe Jesus' contact with schools in Persia, and did He at Persepolis establish a method of entering the Silence as well as demonstrating healing power?

(A) Rather that was a portion of the activity in the "city in the hills and the plains." [Persian incarnation as Zend]

17. (Q) Name some of His outstanding teachers and subjects studied.

(A) Not as teachers, but as being EXAMINED by these; passing the tests there. These, as they have been since their establishing, were tests through which ones attained to that place of being accepted or rejected by the influences of the mystics as well as of the various groups or schools in other lands. For, as indicated oft through this channel, the unifying of the teachings of many lands was brought together in Egypt; for that was the center from which there was to be the radial activity of influence in the earth, - as indicated by the first establishing of those tests, or the recording of time as it has been, was and is to be - until the new cycle is begun.



18. (Q) Why does not the Bible tell of Jesus' education, or are there manuscripts now on earth that will give these missing details to be found soon?

(A) There are some that have been forged manuscripts. All of those that existed were destroyed, - that is, the originals - with the activities in Alexandria.

19. (Q) Did Lazarus visit other planets and spiritual realms the four days his body lay in the tomb before Jesus raised him?

(A) We haven't Lazarus here today!

20. (Q) Can you tell of angels, and visions, and dreams that strengthened Jesus, other than those mentioned in the Bible?

(A) If there will be recorded those signified by the periods of separation as indicated there, we will have sufficient for verification of this strengthening throughout His whole ministry. For, these occur at regular periods.

21. (Q) When did the knowledge come to Jesus that he was to be the Savior of the world?

(A) When he fell in Eden.

22. (Q) Can you give the name of the lad who furnished the five loaves and two fishes at the feeding of the 5,000!

(A) We may supply same, but not from here.

23. (Q) What publisher would be likely to take a book of excerpts of Cayce Readings entitled Bible Characters Now Living? Is this writing advised?

(A) Not advised at present. Revell would supply the publication of such. [Fleming H. Revell Co.?]

24. (Q) Did Jesus study under Apollo and other Greek philosophers, and was it through educational contacts that the Greeks later came to Him to beg Him to come to their country when the Jews cast Him out?

(A) We do not find such. Jesus, as Jesus, never appealed to the worldly-wise.

25. (Q) Please explain more about Mary being the twin soul of Jesus and her refusal to reincarnate, and her deity?

(A) We do not find such as even being true.

26. (Q) In one Reading we are told the Wise Men came from India, Egypt, and Gobi; in another Reading we are told the Wise Man who brought the incense came from Persia. Which is correct, and besides the Wise Men Achlar and Ashtueil, what were the names of the other two Wise Men?

(A) Both are correct. There was more than one visit of the Wise Men. One is a record of three Wise Men. There was the fourth, as well as the fifth, and then the second group. They came from Persia, India, Egypt, and also from Chaldea, Gobi, and what is NOW the Indo or Tao land.

(continued on the next page)

27. (Q) A Reading gives Sylvia as a man stoned with Stephen, and Anniaus as a woman of the household of Cyrenus - are these names correct?

(A) Correct.

28. (Q) Teleman, in a Reading, was reported as being of household where Philemon was a servant - is that the same Philemon whose servant Paul sent back?

(A) Same Philemon.

29. (Q) Was Judas Iscariot's idea in betraying Jesus to force Him to assert Himself as a King and bring in His kingdom then?

(A) Rather the desire of the man to force same, and the fulfilling of that as Jesus spoke of same at the supper.

30. (Q) Is Herod the Great now on earth, and will he be located through the Readings?

(A) We haven't Herod the Great.

31. (Q) Was Mary and Elizabeth taught in a sacred grove in Egypt for a time by teachers, Elihu and Salome, that they might better instruct their sons, Jesus and John?

(A) We do not find this to be true. Their education was rather with those headed by the Essenes through which Zachariah was called as the one to and through whom would come those influences as became the forerunner of the Christ. These were rather in the Palestine land. They were in the Holy Land, and at Mount Moriah.

32. (Q) Please describe Jesus' initiations in Egypt, telling if the Gospel reference to "three days and nights in the grave or tomb," possibly in the shape of a cross, indicate a special initiation.

(A) This is a portion of the initiation, - it is a part of the passage through that to which each soul is to attain in its development, as has the world through each period of their incarnation in the earth. As is supposed, the record of the earth through the passage through the tomb, or the pyramid, is that through which each entity, each soul, as an initiate must pass for the attaining to the releasing of same, - as indicated by the empty tomb, which has NEVER been filled, see? Only Jesus was able to break same, as it became that which indicated His fulfillment.

And there, as the initiate, He went out, - for the passing through the initiation, by fulfilling - as indicated in the baptism in the Jordan; not standing in it and being poured or sprinkled either! as He passed from that activity into the wilderness to meet that which had been His undoing in the beginning.

33. We are through for the present.

**2067-11, Female 56 (Teacher, Quaker-Spiritualist), 2/22/43**

1. HLC: You will have before you the Christ Ministry book being prepared by [2067], ... College, ..., Vermont. You will answer the questions the entity submits, as I ask them, regarding the history and material needed to complete this book:

2. EC: Yes, we have the information that has been indicated, and those efforts on the part of [2067] to put this into a story.

3. Ready for questions.

4. (Q) For the title of the Christ Ministry book will JESUS, THE ESSENE be acceptable?

(A) It would be to some, but to more it would not.

5. (Q) Would you suggest a suitable title?

(A) Who's writing the book? From here, or from the compilations? It would be preferable that the data be prepared, and then FROM that there may be indicated the better title. The Early Ministry, or the Early Life, or the Life of Jesus as the Essene, not Jesus the Essene.

6. (Q) For literary purposes, please describe a secret Essene meeting before Christ, at which Judy, or her parents, or Thesea, or some Bible characters were present.

(A) This might be described very well as by any authentic meeting of certain groups founded by Solomon. But the description should not be from here, for it would be quite at variance to much of the data prepared. Draw upon the own imagination.

The Essenes were a group of individuals sincere in their purpose, and yet not orthodox as to the rabbis of that particular period. Thus such a meeting would be described by the meditations, certain ritualistic formulas, as may be outlined very well from some of those activities as may be gathered from the activities of the priest in the early period when there was the establishing of the tabernacle.

Remember, recall, the first two didn't do so well, even under the direction of the high priest; for they offered strange fire.

Let not, then, that as would be offered here, become as strange fire, but as in keeping with the precept of Jesus, "I and the Father are one;" not individually, but in the personal application of the tenets, commandments, being one in purpose, one in application.

Thus such a meeting would be the interpreting of each promise that has been made; as to when, as to how there would come the Promised One.

Analyze in the mind, then, that from the 3rd of Genesis through to the last even of Malachi. Set them aside. Use them as the basis of discussions, as the various groups may be set in order; each rotating as a teacher, as an instructor for that particular meeting; remembering all were secret meetings.

7. (Q) Tell of the work, the prophecies, the hopes of Phinehas and Elkatma, Judy's parents, at Carmel, as Essenes.

(A) These were those activities that may be illustrated very well in the ministry of the parents of the strong man, - that a parallel may be drawn; as to how first there was the appearance to the mother, and then the father, as to what should be the ministry, the activity of the entity that was to lead that group, and aid in the early teaching of the prophecies of the life of the child Jesus, as well as of John. For, John was more the Essene than Jesus. For Jesus held rather to the spirit of the law, and John to the letter of same.

(continued on the next page)

8. (Q) Was Judy immaculately conceived, as perhaps was Samuel?

(A) Neither were immaculately conceived.

9. (Q) In Jewish history was anybody but Mary and Jesus immaculately conceived? [See 5749-8, Par. 15-A, 6/27/37 & 5749-7, Par. 28-A, 6/27/37.]

(A) Mary was not immaculately conceived [according to Jewish history]. Jesus was. There have been others, but not in Jewish history.\*

\* [GD's note: EC made an appointment 3/27/43 to clarify contradictory statements in re Mary but had to cancel due to rush of emergency readings. Dr. [2067] had on 2/27/43 requested Ck. Life on her Salem incarnation, which reading was gotten in 8/43 under 2067-12. Too bad we did not get the reading clarifying the Mary statements instead. 4/19/43 EC wrote that he was swamped with appointments, HL had gone into the army, and he didn't know when he'd be able to get another reading on the Christ ministry material.]

10. (Q) Why was Judy not a boy as expected?

(A) That is from the powers on high, and gave the first demonstration of woman's place in the affairs and associations of man. For, as were the teachings of Jesus, that released woman from that bondage to which she had been held since the ideas of man conceived from the fall of Eve, or of her first acceptance of the opinions, - these were the first, and those activities that brought about, in the teachings materially, that as Jesus proclaimed.

11. (Q) For what purposes was Judy sent into the world at that time?

(A) Just indicated.

12. (Q) Describe any outstanding points or unusual abilities Judy had.

(A) Only as one brought into those activities - as it may be well described as the feminine of Samson.

13. (Q) Where did Judy receive her education, in what subjects, and who were her teachers?

(A) The Holy Spirit, and the mother and father; not from other sources, though there were those activities from all of the teachings of the East, through those early periods before there were those acceptances of Judy as the leader of the Essenes at Carmel at that period.

14. (Q) During the lifetime of Jesus where did Judy live and with whom?

(A) In Carmel; with the companion and the mother.

15. (Q) Please describe Judy's personal appearance, her dress, her personality, her faith.

(A) Draw upon the imagination for these. As would be the dress of Samson, making it feminine.

16. (Q) Tell of Judy's marriage, the name of her husband, his work - names of children and their accomplishments.

(A) His work had to do with the records that were translated for the various groups. The activities of Judy through these experiences were much as might be termed those of Hannah, during those periods when there were those seekings for that from the Lord that might give a recompense for those doubts brought out by others.

17. (Q) What were the names of Judy's children?

(A) These have little to do with that needed. This has been indicated.

18. (Q) What were the "fears" that wrecked Judy's son who is now [2795] and why was Judy, the healer, unable to heal him?

(A) It was not disease, other than that within self. Why were Samuel's sons sinners? These may only be answered within the individual or from the seeking of the individual himself.

19. (Q) Tell about the angels appearing to Judy, when, where, and what they said.

(A) Which period? These were many and oft.

20. (Q) Please describe Judy's home life as well as her Essene activities.

(A) That as might be the description of an individual who had set self aside as a channel for such activities. These are very hard to be understood from the material mind, or from the material understanding or concept, especially in this period of consciousness. For, then man walked close with God. When there were those preparations - it is possible in the present, but not ACCEPTABLE. Consequently, to describe the home life as to say they sat in the sun, ate three square meals a day and wore little or nothing, or that they dressed in the best - it must be that as from the spirit. May best be described as given by Luke, in his description of those things that disturbed Mary. "She kept these things and pondered them in her heart." She kept those experiences, those teachings, - she pondered them in her heart. This did not prevent her from being, then, a material person, nor one with the faculties and desires for material associations - as indicated in the lack of celibacy. Is this indicated in any condition in the book, or man's relationship to God? Nowhere is this indicated!

21. (Q) Tell about Judy teaching Jesus, where and what subjects she taught him, and what subjects she planned to have him study abroad.

(A) The prophecies! Where? In her home. When? During those periods from his twelfth to his fifteenth-sixteenth year, when he went to Persia and then to India. In Persia, when his father died. In India when John first went to Egypt - where Jesus joined him and both became the initiates in the pyramid or temple there.

22. (Q) What subjects did Judy plan to have him study abroad?

(A) What you would today call astrology.

23. (Q) At what major events in Jesus' life was Judy present, - such as casting out of demons, healing, feeding 5,000, etc.?

(A) At his teaching - for a period of some five years. (continued on the next page)

24. (Q) Was she present at any of the healings or the feeding of the multitudes?

(A) Those where she chose to, but she was very old then. She lived to be sufficiently old to know, of course, of the feeding of the first five thousand. She was present, but rather as one that brought the crowds together, than as contributing to the activities at the time. For, there the divisions arose, to be sure.

25. (Q) Was Judy present at the Crucifixion or the Resurrection?

(A) No. In spirit, - that is, in mind, - present. For, remember, Judy's experience at that time was such that she might be present in many places without the physical body being there!

26. (Q) Tell of instances when Judy and Thesea, the Essene, worked or planned together.

(A) Only at the regular periods, or meetings of the Essenes, as we find.  
We are covering too great a period here. Draw something on the self!

27. We are through for the present.

**2067-12, Female 56, 8/25/43**

For Dr. [2067]'s complete manuscript: THE MYSTIC SOCIETY OF ESSENES by [2067], Ph.D. see Reports of Reading 2067-12, Report # 17 in the readings.

**2072-15, Female 34, 6/20/44**

13. (Q) Were we Essenes in the Palestine period?

(A) The names themselves imply it, yes. But remember the Essenes had the divisions, just as you will find that most churches have their groups and divisions, these were in opposite groups of the Essenes. One held to - that it can happen - (continued next page) the other that God makes it happen. Which comes first, the hen or the egg? As was implied in that same question.

14. (Q) What were our activities as Essenes?

(A) As is indicated, they were so divided that comparing them together isn't well. And as to using in the present, don't fall out with each other because one wants to listen to Brahms and the other to Liszt.

**2148-7, Male 2, 11/19/42**

26. The entity was a student of, and a worker with, especially the Essene groups that were making those preparations for the coming of these particular events in the experience of man.

**2173-1, Female 50, 4/19/40**

41. Before that the entity was in the land of promise; being among those peoples who had accepted the teachings as to the manners in which there was the looking for a Messiah, a Prophet, which had been proclaimed of old.

42. The entity was among those of the household of faith in that direction; not only embracing the Jewish activities but the Essenes' interpretations of same.

43. Hence the entity was acquainted not only with those of the house of David through whom there came the forerunner, the prophet, but the Messiah, Jesus Himself.

44. Thus the entity was acquainted with many of those whose children were destroyed, though none of the entity's were offered, for in the experience the entity was never wed but led the life of the celibate.

45. And the entity counseled with the mothers of many of those who hoped for the selection of their offspring as the channel for that prophecy; also caring for many of those.

46. Hence the entity was among those of the period who are termed in the present as the holy women; counseling with the mothers and the young during that period.

47. The name then was Sofa. The entity gained, the entity lost; for with the activities which apparently allowed the edict of the king that brought destruction, was it not even the prophetess itself - THIS entity - who wrote that song of Rachel's weeping for her children?

48. In that the entity brought into the minds of many disturbing forces; not intentionally, not purposely, but because of overzealousness.

**2175-6, Female 30, 10/17/42**

5. Zachariah was a just man, then living in the hills of Galilee; yet the priest who offered sacrifice for the month Nisan. And when there were those visions or experiences, and his wife Elizabeth conceived, these brought into the experience of those groups - of which this entity, Sofa, was a part - the Essenes - a great deal of questioning, - as to what manner of individual would be required or needed as the helper, or director, or nurse, in the circumstances that would naturally arise if these visions were to be fulfilled....

17. After that period, and the period of education, and the periods when the labor began - from the periods of twelve years to that of seventeen, - when the entity John went to Egypt for the dedication and the preparation there, - the entity was known among those who were as holy women, who acted in the capacity of the mourners at the various functions of the Order, as would be called, of the Essenes.

**2408-1, Female 38, 11/25/40**

31. Thus, while not as one who set itself above others, the entity was much sought after, and interpreted much for those in material authority of that group. Hence, as there were those applications of individuals who were prone to interpret and apply that knowledge for material benefits, disturbance arose with the entity and some of those in authority among the Essenes.

32. Thus the study of the religious principles of many cults, of many groups, of many lands, has been and is that for which the entity searches; and yet feels at times afraid of same.

33. In that experience the entity gained, the entity lost, the entity gained. For, with those realizations of individuals assuming authority for selfish motives, those influences of a nature brought the desire to hide self's knowledge away, without giving expression to same to all the seekers of those groups.

34. Hence we find in the present application or experience the composite picture of the fears at times of coming close to others, or of allowing affection or sentiment to become too much a ruling factor. Yet latent such exists in the experience of the entity.

35. Then the entity was in the name Anna; not the one in the temple, but that one who made the choices eventually of the twelve maidens who were to be chosen as the channels that might know that truth so thoroughly as to be moved by the Holy Spirit.

**2425-1, Female 21, 1/3/41**

35. Before that - which has again come as an urge in the present experience of the entity - we find that the entity was in that land now called by some the Promised Land, during those days when there was the looking forward to the channels through which there was expected to be the coming of the Messiah.

36. The entity was among those of that group chosen as ones to present themselves as a channel worthy of acceptance to be such.

37. Hence in its youth, as well as through those periods of girlhood, motherhood, the entity knew many of those who were so active - as was the entity - in those periods for a DEFINITE religious experience, as would be called today.

38. The entity then was of that sect or group known as the Essenes, and of those who were of the house of David, but of the kinship little to Joseph or Mary - and yet of those same groups.

39. The entity was among those who saw that vision on the stairs, when the first choice of the maidens was made. The entity knew then of the voice of the unseen forces as were aroused within the groups, that made for the speaking with the unusual tongues; not unknown yet unusual tongues, or the ability to make known their wishes to many in many tongues.



40. Throughout that experience the entity gained, though - as many that were of definite groups that set metes and bounds for their activities in relation to groups or masses, or even individuals - there were periods when the entity doubted.

41. But with the advancing of the activities which brought about the fulfilling to the entity of the various experiences, that answered to all phases of not only the material but the spiritual and mental phenomena, the entity was a believer, and among those who in the last day stood at the Cross.

42. The name then was Sophie.

43. As to the activities in the present, - let those things which have and do come be controlled by what thy ancestors have given as religious experiences, and not merely phenomena. For, phenomena - or phenomenon - is but an awakening to that in which there ARE to be choices of activity upon the part of the self, and is as an assurance and not to be boasted of, nor to be other than that of the ANSWERING to that within. For, thy body - as ye experienced then - is indeed the temple of the living God, and there He hath promised to meet thee. There His awareness - even as then - may be seen, may be heard, may be felt, may be tasted - yea, experienced in all manners; but the reality is to self, not to others.

44. For, of thyself ye may do nothing; but as His spirit, His truth may work in and through thee, ye may indeed be a channel, a blessing, a way for others to become aware of THEIR relationship also to that divine experience....

60. (Q) Is there any reason I should not conceive a child now? What can I do to help me in this?

(A) No. This, as we find, needs only that care, that attention which was given as a part of thy development through that Palestine period; that is: a body strong in the activity of accomplishments in physical strength, a mind attuned to Creative Forces, and an attitude of:

“FATHER-GOD! USE ME AS A CHANNEL OF BLESSINGS TO OTHERS; TEACHING ME, IN BODY, IN MIND, THE MANNER OR WAY TO PROTECT SUCH AS WOULD BE GIVEN ME, THAT THEY MAY BECOME GREATER BLESSINGS IN GLORIFYING THEE.”...

63. (Q) In what ways have I pursued such activities in former incarnations?

(A) As indicated, in the manner in which there was the preparation - in the vision, in the activities, and in the directing of others in other appearances.

**2441-2, Female 36, 3/11/41**

34. Before that the entity was in the Promised Land, during those periods when there were those cryings aloud because of the persecutions being wrought by those who overran the land.  
(continued on the next page)

35. There it may be said that the entity so fostered those activities of that group later known as the Essenes, as to have been the influence that made the whole ideal and idea possible.

36. That, too, was a noble and an enlightening service to the world; that has made and does make for a strength of purpose so oft manifest.

37. From that experience there may be the same influence; for the entity gained from the teachings of many outside the pale of the tenets of the Mosaic law, - those things that were good in the purifying of the body, not only through the mastering of activities in thought but through the diet, through communion with the universal forces as manifested or expressed in nature itself.

38. The name then was Durkon.

***2505-1, Male 53, 5/21/41***

30. Before that the entity was in the Promised Land, during those periods when there were the activities among special groups that had been preparing themselves, materially as well as mentally, as channels through which there might be the fulfilling of that which had been the promise to those of old.

31. Thus the entity was with that group of peoples known as the Essenes, and acquainted with those in the positions of the priests as well as those in authority among the various groups.

32. Hence the entity was acquainted with Zacharias, with Judy [1472], with those of the household of faith, with Anna, as well as others who sought and who interpreted for the peoples of the day that happening.

33. Thus the INNATE psychic force that is a part of the entity's interest, as well as from the astrological aspect in Uranus.

34. Thus the entity was a part of that activity as brought into that experience those influences from which arose the awareness that brought not only the Wise Men of the East but those of other groups who were looking for the awakening which might again bring hope into the lives and hearts of men; that light which shines in the darkness ever, since God became manifested in the earth.

35. There is the continual looking forward again, in the present, for that necessity of groups and of individuals to prepare themselves for that great and mighty day of the coming of the Lord.

36. Throughout that experience there were material hardships at times, yet great mental and spiritual understanding was attained by the entity.

37. Thus we may find in the present much of that indicated through the abilities for deep meditation, awakening itself to the experiences of old, that may bring the awareness and the abilities for opening the ways to many for the greater understanding.

38. Tie them ever - in thy interpreting, in thy admonitions - to the Cross, as well as to the Birth.

39. These were the experiences of the entity throughout that sojourn, as Jarael, - among those that led in that group that aided John, as well as the Master, Jesus, in their early periods of education and interpretation of the various tenets that were the experience of that group during that particular period.

40. And it was owing to much of the efforts of the entity that THAT group became one with that known as the Christian way, - or Christianity.

***2603-1, Female 67, 10/15/41***

22. Before that the entity was in the Holy Land, during the early periods and activities when there were those preparations for the incoming of He that is the way, the truth and the light.

23. The entity was among those who were later known as the Holy Women, being associated with the Essenes as well as those of the temple activity; being a part of the influences that made for choices especially of those who were to be channels in the activities that were to bring about that proclaimed and looked for consideration from and of the Creative Forces.

24. The entity was in the name Anna; not in the temple, but an associate of those in authority in the temple, and saw the Holy One blessed there.

25. These were the greater periods of experience and activity of the entity, and those periods of activity in the present may be in the same form of ministering to those who may be the messengers to those of every station of life.

26. Hence the abilities for the entity to bring hope, confidence in others, the desire for betterment of their associations and a closer walk, union or link with the Creative Forces - as the entity then induced and brought about in the various groups.

27. Thus the fear of, as well as the close association with, varied groups that set themselves for definite activities among their fellowmen....

37. Let thy light so shine among thy fellow men that there is never a condemning of self nor of others. Keep the faith as ye planted among thy fellow men in Egypt, as ye made greater manifest in Persia, as ye made more active in the Holy Land experience. As ye were disappointed in the associations in the experience before this, know that each and every activity, every association, every contact is purposeful and not mere passing fancy, not mere chance....  
(continued on the next page)

41. (Q) Where, when and what have been my associations in past incarnations with my present husband, the entity now known as [...], and how may they be utilized to our mutual helpfulness and development in the present.

(A) Through the Persian period he was not thy husband, but that one who commanded or took the orders for the activities among the associates of thy companion during that experience.

Through the Holy Land he was then the companion and associate of the entity.

As to the application in the present, - UNIFY thy purposes, minimize the faults of each, magnify the virtues in both.

42. (Q) When, where and what have been my associations in former incarnations with the entity now known as Marie Wilson? Is our present association constructive or destructive, and should it be continued?

(A) Who is to say as to what is destructive or constructive? The judgements as to these should be passed by self alone.

The associations through the Holy Land experience brought disturbances, in the latter part of that association; for defies were eventually part of the experience.

Through the Persian experience, as a companion or associate who brought the knowledge to the entity of the needs of the peoples that were eventually sent back; but these were for personal gains of the entity now known as Marie Wilson.

These should be judgments, then, as to the entity itself.

As we would give, let not thy right hand know what thy left hand doeth, but keep closer to the path of the Holy One.

**2608-1, Female 56, 10/18/41**

39. Before that the entity was in the Promised Land, during those periods when there were the preparations for changes as predicted by many of those who studied the cycles of time for the changes and the incoming of that promise to the world.

40. The entity then was among the Essenes, yet also among those close in the temple that was temporal. This made for a division in the entity's material experience. For, being convinced in mind, the body was surrounded by the material ethics and traditions of its own household, so that it brought turmoils. Yet the entity - not secretly, yet not openly - espoused the cause when there was the gathering of the Twelve that were offered as channels through which the Holy Spirit might make manifest.

41. Thus we find the entity prepared for the announcements or pronouncements by the heavenly host, and yet not able - because of tradition, because of the conditions in the environs - to take part materially.

42. Hence the entity finds in the present experience so much of tradition that hinders individuals in the acceptance of spiritual as well as heavenly influences that are the birthright of each soul, if it will but open the door.

43. For, as He hath given, "Behold, I stand at the door and knock." What door? What door? Is it without? Is it thy house? Is it thy Temple?

44. Thy body is indeed the temple of the living God. Where in thy body, then, is the door through which - when ye open it - the Christ may come in, the Christ-Conscience? He is the Son of righteousness. He is the sun of thy soul. He is the maker, and thus through that awareness ye may make thy whole purpose one with Him - in thy sincerity.

45. Don't fool thyself. Do not allow those things to enter that would add material, add self, add anything that is of a temporal nature.

46. Not that all the beauty, all the glory, all the wealth of the world may not be at thy disposal. For the silver and the gold are His.

47. But that thou hast, use as thou didst in thy experience in that sojourn, - as Japther....

64. (Q) What should be the nature of my work of healing or teaching, or both?

(A) As has been indicated, the laying on of hands; not only as ye saw in thy experience through the trying periods in the English and Scotch land, but also through those periods when He whom ye fostered - though not openly - laid on hands, even as thou may do. For as He has done you may do, if ye live the life, if ye act in that way as to bring that full awareness in all PHASES of the urges within thy body, thy mind, thy soul being at one.

**2795-1, Male 28, 8/9/42**

16. Before that the entity was in the Persian land, when there were those activities in the Holy Land. (This, of course, was preceding that experience when the entity was as a nonentity yet gained much, as the son of that entity Judy [1472] that led the Essenes' activity. Yet with the persecutions the entity became as one paralyzed from fear, - bodily fear. These brought disappointments. For, in the experience before, - )....

33. Though the mechanical and the spiritual applications may be applied in those ways that may become destructive, know first thy ideal: There is one God, and there is ONE way - and He that ye feared in those experiences as the leading of the sect that proclaimed His coming, and ye saw it fall away because of fear, proclaim in thy life, in thy light. Know His promises; not as sayings but as words to thee....

45. (Q) [1472]?

(A) Ye were the son of Judy in the Palestine experience.

**2850-1, Male 18, 11/14/42**

14. Before this the entity was in the Roman land, and the Holy Land. The entity then was a scientist, or an interpreter of the law of the Romans to a people so imbibed with a spiritual law, attempted to be materially applied, that it brought periods of disturbance to the entity.  
(continued on the next page)

15. Yet the abilities to judge peoples, to interpret the emotions of groups as related to their spiritual, social or religious environs, made for a period of unusual activities, - as the entity attempted to aid a people disturbed by a rule or order that embraced materiality as well as threads of might and power, yet not unmindful of spiritual values.

16. Hence the entity's activities as an interpreter of group influence in the Holy Land brought the entity in touch with many of those who were leaders in the varied groups; the leaders in the Essenes, the interpreters in the Temple - or the high priests. And the knowledge of the manners in which other groups were used by these interpreters of the impelling forces in the groups brought disturbing forces, and finds expression in the present as to economic and social relationships that - are portions of man's experience in varied groups and climes.

17. The name then was Margii. It may be said that the entity gained, the entity stumbled oft but gained - in comparison to some other experiences in the earth plane.

18. In the present from that experience there may be applied the knowledge or awareness of an influence in the material plane through the manner of life of the Nazarene. For the entity in that period was ALMOST but not quite persuaded, even as Felix - who was an uncle of the entity. For, what brought such save sacrifice? and this has ever, and innately in the present, has found soil for an unfoldment in the entity's being - WHY sacrifice? IF man in his eternal seeking be of the Creative Force, WHY sacrifice? Yet it is that necessary to be interpreted in self; if in no other manner, in that necessary in self of the application of the law of cause and effect, of spiritual law in its interpreting through material manifestation, occult law as may be ONLY interpreted in the law of the soul - or the psychic power, or soul power, the ability given by the First Cause for reproducing its own kind; yet the altering of kind manifested by application to universal consciousness or self-indulgence.

**2880-1, Female 56, 1/12/43**

28. Before that the entity was in the land of promise, in those periods when there was the looking forward to the coming of the Holy One, in association with those who had been and who were the leaders of those groups known as the Essenes.

29. Thus the entity was closely associated with Judy [1472] in that particular period of experience, though the entity was more in the keeping and the application of spiritual tenets of the Syrophenician, or the Persian and the Syrophenician peoples. And the entity then was a prophetess, a seeress, in its study of astrology - as is called today - or the effect of planets, the sun, the moon, the stars, upon the habits of men. And these took the form of activity as a counselor, the guide, the instructress to those through that period of activity.

30. And the entity set much of its findings to poetry, yea to music also. Thus the high evolving of the psychic forces, though to the entity it has ever been accredited to the

occult. But these in their higher estate attain to one, even as the worship of First Cause or the first principles are one.

31. In the experience the entity gained much, suffered much, experienced much; but gave much to the peoples of the various periods and various groups with whom it was associated.

32. The name then was Zermada.

**2880-2, Female 56, 3/22/43**

1. GC: You will have before you the entity now known as [2880], born July 23rd, 1886, at Liverpool, England, who seeks detailed information concerning her Palestine sojourn as Zermada at the time [1472] was leader of the Essenes, covering the entity's entire life, work, and associations throughout that experience from her entrance to her departure. You will also give the developing or retarding associations and influences of that incarnation which bear on her present life, activities, and associations, and how they may be best used in the entity's present experience for her individual development and greatest service to others. You will then answer the questions she will submit as they are asked.

2. EC: Yes - we are given the records here of that entity now known as or called, [2880], and the experiences of the entity in that period high-lighted by the associations of the entity with the Essenes and the leader in Palestine of that particular group.

3. As indicated, the entity now called [2880] - then Zermada, - was rather of the Syrophenician, or the Persian and the Syrophenician peoples - as they were known in that experience.

4. In its unfoldment during the period the entity, as would be called now, took on the study of astrology, or astrological activities; growing in the early period in the experiences as a dreamer, as a meditator, as a seeress or prophetess; making those associations with the peoples of then far east.

5. Coming early in its experience to the conclusions, from its own experiences, that the looked for changes were coming in the Holy or Promised Land, the entity - before the birth of the Christ-child - made many journeys, and finally there were the closer associations with the leader of the Essenes and the entity dwelt in Carmel.

6. Through those associations there came more communications and interpretations of those records or signs that eventually brought the journeys of some of the Wise Men, of which we have records. These were the high-lights of the entity's experiences through that particular period of activity.

7. As to the associations, many of those of other lands came to the entity, with the counseling together. The associations with Judy as the leader of the Essene peoples only intensified or made the preparations as to choosing the groups that were to be the channels through which there was the possibility, the probability that the awakening should come to the peoples of that period; as well as to the world. (continued next page)

8. There were many of those who were a part of the associations in those activities; some where there were disputations, some where there were agreements. And as indicated for the entity, in the application or use of the findings, studies or interpretations of the various combinations of astrological influences, - the Persian manners of interpretation should be used. These would come to be more in keeping with those that were the unfoldments and developments of the entity through that particular period.

9. As to the developments or retardments in the experience, - these are the same problems that the entity has in the present; the intenseness of the entity, the ability to give those interpretations not only through the findings of others but through the intuitive forces as related to the soul-development of the entity.

10. The individual problems with individuals through the experience, - these, as then, have not as yet been concluded in their relationships.

11. For, this would bring questions, such as this: What is the purpose of an individual's entrance into the activities in the earth? That the soul may be a witness to the glorifying of the first cause or purpose, or God, in the earth. Whenever these have not been wholly attained, they continue to be problems in the individual entity's experience.

12. After the birth of the forerunner, and the problems that such brought to the priests that had conformed to or become a part of the experience, the entity was not altogether a dweller in Carmel - or the Promised Land, for fear of those in political power as to the activities. This caused the entity to go back and forth a great deal. Much of these were secret meetings, or what would be called not open visitations. Yet the entity throughout its experience continued to be one to whom many in places came seeking information, for direction and counsel.

13. The entity lived to be nearly ninety years of age in that particular period, passing into the other consciousness in a period of journey coming toward the Carmel retreat.

14. Ready for questions.

15. (Q) Please give me the origin of the seal referred to in my Life Reading; an interpretation of its figures; its relationship to my activities both past and present; instructions for arranging the figures to form the symbol mentioned; how the symbolism can be constructively used so that its meaning can be recognized and applied, and tell me if it should be used as a motive for meditation?

(A) If the Life Reading is interpreted, it will be seen the activities in the experience are represented in the seal by the symbols. The interpretation is that these symbols should enable the entity to visualize the proper interpretation of problems in the lives of others. It is NOT as a motive for meditation, but the symbols are signs - just as given in the beginning, that the sun, the moon, the stars are given as signs, as symbols; and these should allow - in periods of meditation - the questions and answers to others, as well as enabling self to be made aware of - or given, we might say - the cue, or the key, or a prompting. Not to be used as a reason for meditation, rather as the answer in meditation.



16. (Q) What are the intents and purposes for which I came into this present experience as referred to in my Life Reading?

(A) Just as indicated, to COMPLETE the purposes in using each ability to the glory of the First Cause, or God - never as that of gratifying, satisfying of self alone, but as an enlightening influence, as a helpfulness, as an inspiration, as a guiding force to many.

17. (Q) How can I attain better integration and greater balance?

(A) Losing self in Him. Or, as would be put orthodoxly, "by faith." As may be put by reason, "studying to show self approved unto God, a workman not ashamed, but rightly stressing those things in the experience of all that are creative; minimizing faults, magnifying virtues."

18. (Q) Please give me a full account of the relationship and activities with my present son, [2850], during my incarnation as Zermada in Palestine, as well as other periods, explaining the cause of my present intense desire to protect him from harm or unhappiness, instructing me as to how I can be of the greatest service to him in the present?

(A) Only as may be indicated here in this experience may it be given here, for these are the records as we have. As indicated in the records of each in this particular period of activity, - one - the son now - was rather intense, headstrong in his activities. The entity itself was rather inclined to temperate activity, and not too much of the urge to be so aggressive as the son was. Hence in the present we find those undue anxieties of the entity, knowing innately the intenseness to which this soul-entity, the son, would and does go in his seeking.

19. (Q) Please give me a detailed account of my association during my palestine incarnation as Zermada, as well as during other life periods, with my present husband, [...], the purpose of our present relationship and how we may best further the development of each other now.

(A) These should be taken as a whole, if there is to be the perfect understanding. In that experience it was rather the passive period of activity, as it finds in the present; yet there were other associations which, as indicated, create or give the tensions. But the beauty, the rhythm, the symmetrical activity, comes from that particular period of sojourn. Hence the bond of sympathy, the bond of a united effort is the channel, the manner; not only in the material things but in the meditation and purpose, the hopeful purposes. These should be coordinated, that collaboration in the application of abilities of each in the present may be rather unified in their interpretation in material things.

20. (Q) Please give a fuller account of my association in Palestine with the entity now known as [1472] - then also called [1472] - and interpret the frequent vision in which I see us together on a high tower or battlement looking out over what seems to be a desert land, giving the significance of the fact that, in the vision, [1472], wears a headdress with her robe, while I wear a similar robe without a headdress?

(A) There's little more than that as given. They counseled together oft, but they each considered self as an authority in or among their particular group. Do not get the idea that there was whole consideration of either, but that each had her own (continued on next page)

inner groups to which the counsel meant much, when to others at that period it meant little. Yet there was kept ever that bond of sympathy, that bond of purposefulness between the two; for each realized in the experience the less of self - or as was aptly given by the forerunner, "He must increase and I decrease." Neither finds that in self in the present, but that must be the principle. In the interpretation of the Christ-Consciousness, it must increase while self is lost in the giving to others. Neither holds to this, but you will find it in the end.

As to the vision, - this is an interpreting of experiences when individuals met in Carmel. The battlement was where the two entities met in their discussions of their findings, and for their choice as to which each is to give to her own particular group. The vision of the headdress merely represents the customs and the differences of the peoples or tribes or groups to which the two belonged.

21. (Q) Considering the statement in my Life Reading that my present son, [2850], my present husband, [...], and the entities now known as [1472] and [2795] were all closely associated with me during my Palestine incarnation as Zermada, please give the character of the relationship between each of us at that time, and its bearing on the present, especially that between [2850] and [1472] and [2850] and [2795].

(A) We haven't [2795] or [2850]. We are giving as to what THIS entity, [2880] may do! These are THEIR problems! For this entity the problems then, as outlined, were the considerations given each for a general purpose or awakening for all, see? as a universal truth; not as an individual but as for a universal truth. This may be best illustrated in that just given. Thus the activities in the present of the entity as in relationship to each of the individuals named, - Judy, the husband, the son, the friend, - aid as a stimuli to each in that unfoldment of the knowledge, of the application of the consciousness of the power manifested in the Christ-Consciousness in the heart of each; magnifying the virtues, minimizing the faults of each, and as one to another; taking the broader view, not the individual characterization of same.

22. (Q) When, where, and what has been my association in former incarnations with the entity now known as Olga Worrell, and what is the purpose of our present friendship?

(A) We haven't Worrell.

23. We are through for the present.

**2946-3, Female 48, 6/18/43**

TEXT OF READING 2946-3 F 48 (Writer)

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 18th day of June, 1943, in accordance with request made by the self - Mrs. [2946], Associate Member of the Ass'n for Research and Enlightenment, Inc. - at the Twelfth Annual Congress of the Association.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. [2946], Alice L. Munnecke, Esther Wynne, Ruth LeNoir, Hannah Miller, Frances Y. Morrow, Helen Ellington, Beverly and Riley Simmons, Minnie Barrett, Mae Verhoeven, Ruth Denney,

## Essenes Circulating File

Eula and Harold Allen, Sophia and Malcolm Allen, Elizabeth Graves, Josie Sawyer, Florence Edmonds, Kathryn Patterson, Elizabeth Krohn, Gladys Dillman, Marguerite and Louis Poss, Beatrice and Richmond Seay, Margaret Klepper, Jean Koch, Xenobia Welch, Eulalie Scott, Elsie Sechrist, Kathryn Baird, Lane Mellinger, Mildred Tansey, Mary Wirsing, David E. Kahn, Mary Whitehouse, Ruth Smith, Alice Blasingham, Frances West - and others.

### R E A D I N G

Time of Reading 3: 30 to 4: 00 P. M. Eastern War Time. ...., Illinois.

1. GC: You will have before you the life existence in the earth plane of [2946], born August 5, 1894, in David City, Nebraska, and the earthly existence of this entity in Palestine during the period of the Master; as the other Mary, in close association with the family of John. You will give a biographical life of the entity in that day and plane of earthly existence, from entrance - and how - into the earth's plane, and the entity's departure, giving the development or retarding points in such an existence. You will answer the questions that may be asked:

2. EC: Yes, we are given the records again of that entity now known as or called [2946].

3. In giving a biographical sketch of the experience of the entity in that period of material existence, there is much to be interpreted. This we choose, that the experience which has been indicated may be helpful, may be beneficial to the entity. For, these should indicate much that answers to something deep within the entity's self in the present.

4. For, as given, ever must the cross of Jesus, who became the Christ, go before the entity, leading the way, as it were - to bring to mankind that alone which may bring peace in the hearts and souls of men.

5. We find that the entity was among those of the group selected as channels considered worthy for the incoming of the promise of God with man.

6. Thus the entity from its early experience was dedicated to a service to the promises which had been made from the days of the mother of men, until Malachi; that the great, the dreadful day of the Lord would be at hand.

7. The entity, then, was that one at whose wedding the water was turned to wine [See 5749-15 on 6/22/41], as the bride of the brother of James and John, the sons of Zebedee, - Roael, as the individual entity, the elder of the children of Zebedee, a zealot for those principles of the law.

8. Thus, with those activities that brought about the questionings because of John the Baptist making those charges against those in political authority, the husband of the entity was among those that suffered persecution and death.

9. Hence we find that hate of war, in the experiences, the desire to quell mob, to quell those things that would cause rancor of any nature in the hearts of men.

(continued on the next page)

10. These, as we shall see in others, became a part of the experience of the entity.
11. Thus the close association of the entity in the household of Zebedee. For, especially John, the younger of those chosen, that one beloved of the Master, was as a favorite of the entity, with the sorrows that had come - even though the faith, the doubtings had been indicated in the blessings of having the Master present at the wedding.
12. Hence weddings, - the unions of hearts and minds and bodies, - take on an unusual significance to the entity. And yet oft, as the entity studies, there are doubts arising.
13. Know, in thine heart of hearts, as bodies and minds are drawn together, these are not purposeless but purposeful; that the glory of God may be made manifest. They are opportunities, as ye so well exercised through those periods in thy anxiety as to those, not only of the material things. For, as has been interpreted correctly, the sons of Zebedee were among those sufficiently able financially, as would be termed in the present, to leave their work, their home (and all of the Apostles, save Matthew); for these, the sons of Zebedee, were in favor with those in political authority.
14. All of these things come close to the entity in the present; almost dabbling at times in politics, in those things that deal with the united efforts of groups, and those that exercise authority over groups.
15. Thus, as has been indicated for the entity, the greater service now is in the writing; that the entity may reach the more, in their search for their relationships to God.
16. In those periods, then, when there had been the Crucifixion, the entity was drawn closer in association physically with the Mother of Jesus, the Lord.
17. When there had been those activities by those pronouncements made upon the Cross, they became then as bosom friends. Thus, as was reiterated again and again to the Mother, Mary, and the other Mary, the last hour in the garden, on the way to the garden, - these have a special meaning:
18. "Let not your heart be troubled, - ye believe in God, believe also in me; for in my Father's house are many mansions - if it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also. The WAY ye know."
19. He, then, is indeed the way, the truth, the light. And, as indicated to the entity in the latter portion (for the entity lived to be of great age, even in that experience - and many may be the years of active service of the entity in its magnifying among men -) that which is addressed to her by John\* in the letter to the "lady elect."
20. This indicates that reverence which the beloved\* of the Master held for the entity through that experience.
21. Thus, in the present, "Inasmuch as ye do it to thy fellow man, ye do it to thy Lord."

22. Keep that faith which has prompted thee oft, in thy search for that way in which ye may glorify the Lord, who is the way, the truth, the light. For the way may be long, the way may be hard at times; yet He will go with thee ALL the way.

23. Ready for questions.

24. (Q) What was the spiritual struggle of that life which has been carried into the present life?

(A) As indicated, a fear of riots, of war, of dissension. For, thine own companion in the present was thy companion then. And these have brought tears at times, for the safety. Not that he hasn't gotten plagued at times, but these bring their own answers when analyzed in purposes; especially in the 14th, and 17th, of John, with the epistle - or letter - to the "lady." This should mean much; among the shortest, and yet so full of meaning!

25. (Q) Has the time come when these records of the time of the Master and His associates should be gathered together in a book for publication?

(A) This depends upon the purpose for which such would be impressed. If they are to the glory of the Father in the Son, the time is EVER ready These, then, should be rather that as of answering to a something in the minds of others.

26. (Q) Could these extracts be published just as transcribed?

(A) EVER! Should be edited, yes - but not changed as to their meaning or purpose.

27. (Q) Would it be well to have Thomas Sugrue add an introduction to them?

(A) This depends upon Sugrue, as upon WHY you would use Sugrue! Why not use self!

28. (Q) How can I be of use in bringing this publication to pass?

(A) By compiling and editing same.

29. (Q) Did I work with Elois in that period (now [307]), and would it be well for us to work together again? If so, how?

(A) In much the same manner as in that experience. Ye acted in that manner of being edifying to the young. And they need it so badly in the present - in the Lord!

30. We are through.

[6/18/43 GD's note: Extra copy of body of Reading, under case number, to be used in Congress Booklet.]

**2982-1, Female 34, 4/27/43**

25. Yet those teachings of the Essenes were especially close to the activities of the entity. Thus its embracing of same, as it aided in interpreting in the lives of others those tenets to which the teachers of the day had subscribed, brought the abilities of the entity to counsel with those in the various offices of the organizations through portions of the Holy Land.

**3175-3, Female 43, 6/17/44**

1. GC: You will have before you the life existence in the earth plane of [3175], woman, born September 21, 1900 in Manor Township, Lancaster County, Penna., and the earthly existence of this entity in Palestine, as Martha, a sister of Peter's mother-in-law and one of the holy women. You will give a biographical life of the entity in that day and plane of earthly existence, from entrance - and how - into the earth's plane, and the entity's departure; giving the development or retarding points in such an existence. You will answer the questions, as I ask them, concerning the associations and urges from that period in the present.

2. EC: Yes, [3175]. Yes, the entity's experience in the earth plane as Martha, the sister of Peter's wife's mother. Yes, we are again given the records here of that entity now known as or called: [3175]. A lovely body!

3. In giving the experiences of the entity in the earth plane as Martha, the sister of Peter's wife's mother, it would be well that much of the happenings or history of the times be included, that there may be the more perfect understanding of the conditions and as to how and why urges from that experience apply in the experience of the entity in the present.

4. As is understood by many, there had been long a looking forward to or for the advent of the promised Messiah into the earth and there had been those various groups through one channel or another who had banded together to study the material which was handed down through the varied groups in that day and period.

5. Here we find there had been, for the mother of Martha, an experience of coming in touch with Judy [1472] who had been the first of women appointed as the head of the Essenes group who had the experience of having voices, as well as those which would be called in the present experiences communications with the influences which had been a part of man's experience from the beginning, such that the divine within man heard the experiences of those forces outside of man and communicated in voices, in dreams, in signs and symbols which had become a portion of the experience.

6. When the children of Martha's mother, Sophia, were in those periods of development these had become a part of what would be called today a play-experience for the entity, Martha.

7. For Peter's wife's mother was many years the senior of Martha but the coming of John, and the birth of Jesus, the dispensation of Jesus and John in Egypt, all had an impression or imprint upon the mind of the entity Martha, who builded in her own mind how the king and how the announcer of the king should be dressed, (as this had been a part of the experiences of the entity in other periods and thus the choice of things in this direction).

8. Then there came those great changes in the life experience of Martha. For one among those of the rulers of the synagogue sought the entity in marriage and through the individuals who made these arrangements the entity was espoused to Nicodemus.

[[3021], her late husband in the present life. See 3175-1, Par. 50-A saying he had been her husband in Palestine.] Through his activities, and personality, Martha learned first of what had happened to the peoples in the homes of John the Baptist and of Mary and Joseph and Jesus.

9. Thus, when there were later the experiences of those entering into activities, and then when the message was given out that Martha's older sister had been healed from a terrible fever by this man, Jesus, this brought about great changes in Nicodemus and Martha, as they had to do with the temple and the service of the high priest. Martha began the weaving of the robe that became as a part of the equipment the Master had. Thus the robe was made especially for the Master. In color it was not as the robe of the priest, but woven in the one piece with the hole in the top through which the head was to be placed, and then over the body, so that with the cords it was bound about the waist.

10. This robe Nicodemus presented then to the Master, Jesus, after the healing of the widow of Nain's son, who was a relative of Nicodemus.

11. In the activities, then, when Nicodemus went to the Master by night and there became those discussions in the home, for Nicodemus and Martha there began the communion as man and wife rather than man and his chattel or his servant. They were more on a basis of equality, not in the same proportions which were established a bit later by some of the rulers from the Roman land but more in keeping with the happenings which had brought about the activities in the Essenes group. [GD's note: Mr. [3021], husband of Martha, died in the present life of uremia.]

12. Though Martha was an Essene, Nicodemus never accepted completely the tenets or the teachings of the Essenes group. These were a part of the principles and applications of Martha. The acquaintanceships, the friendships which were established between Mary, Elizabeth and the other Mary [[2946]?], all were parts of the experience and because of the position of Martha throughout those activities she was considered rather one of the leaders, or one to whom others made appeal to have positions or conditions set in motion so that there was given more concessions to the Holy Women who followed Jesus from place to place when there were those periods of His Palestine ministry.

13. The only differences which arose were with Martha and Mary in the household of Lazarus, Martha and Mary. Because of conditions there from which Mary had returned, from the houses which were a portion of her activity in various cities, questions as to morality arose. And yet, after there were the healings, or as it was discovered how she out of whom seven devils were cast became changed, or how there were even changes then and there, we find there was a greater working together with the activities of Mary, Martha, Lazarus and Mary the mother of Jesus, Elijah and many of those others, including John Mark's mother. These were parts of the experience of the entity.

14. The entity stood, as indicated by the accomplishments of the robe from Nicodemus, as one particularly honored even by the Master. (continued on the next page)

15. During the periods of activity, during the missions after the Crucifixion and Resurrection of the Master, the entity Martha gathered with those in the upper room looking for the promise of the coming of the outpouring of the Holy Spirit. This, too, became a part of the activities.

16. For the entity later was among those who aided Stephen and Philip, as well as others of the various lands. For it was with these that the entity first became acquainted with Luke and Lucius who later became the heads of various organizations in other portions. These acquaintances were then rather as counsel from those to whom Luke, Lucius, Mark as the younger of the Disciples, (not Apostles, but younger of the Disciples), went for counsel.

17. For the entity was one acquainted with the law, the entity Martha, taught the law to the young ones, the children who sought knowledge.

18. The entity had its own family, two sons and one daughter. These became ministers in the church in Antioch, aiding the peoples who worked with Barnabas, and it is mentioned that one, Theopolus learned from the entity Sylvanus, and those who labored in the church in Jerusalem with John, James, Peter and the others, as a child. As a child, this one was known as Thaddeus. The daughter was wed to one of the companions of Paul, Silas [707], who was engaged in a portion of the activities with Paul. [See 3175-3, 11/5/70 Par. R7.]

19. As to the activities of the entity, then:

20. The abilities are indicated in weaving, in color. The color of the robe was pearl-gray, as would be called now, with selvage woven around the neck, as well as that upon the edge, as over the shoulder and to the bottom portion of same; no belts [bells?] no pomegranates, but those which are woven in such a manner that into the selvage portion of the bottom was woven the Thummim and Urim. These were as the balance in which judgments were passed by the priest. But these were woven, not placed upon the top of same. Neither were there jewels set in same.

21. With the persecution the entity withdrew more and more because of its associations with those in authority, but its home became more and more a place of refuge and help for all of the young of the church.

22. The entity lived to be an elderly person, something like seventy-nine years of age in the experience, and was not among those ever beaten or placed in jail, though persecuted by only the Romans, feared by those of her own peoples.

23. Ready for questions.

24. (Q) Are any of the children of that period associated with the entity in the present?

(A) These will become associated with the entity - not in the present.



25. (Q) What place did I occupy at the Crucifixion?

(A) As one of those upon the right hand of Mary, the Mother of Jesus, and the other Mary upon the left hand.

26. (Q) In the meeting on the day of Pentecost?

(A) Among those who heard all of the various places announce their hearing Peter in their own tongue.

27. (Q) In what way was I acquainted with Lucius?

(A) As indicated, as a teacher, as a helper, an advisor, when he was destined by being joined in the church activities in his own home areas. The entity never visited there.

28. (Q) Any other advice?

(A) Keep close to those things which draw thee nearer to the Cross of Christ. For it is in Him, through Him, ye each have thy being. As He accepted the work of thine hands then, may He accept the work of thy hands in the present.

29. We are through.

**3344-2, Male 46, 3/29/44**

5. The entity was among those who were students of the law, those who were interested in the activities having to do with questionings pertaining to the law that had been interpreted from the priests and rabbis of the day pertaining to the Mosaic law, and the interesting facts and fancies that had come from the eastern lands, from which the Wise Men had come. These, as parts of the teachings, had become adopted by those groups of the Essenes of which John and Joseph and Mary had been a part before the entering of the Master, Jesus in the earth.

**3395-3, Female 63, 4/17/44**

5. The entity in the period was not of that group called Essenes, yet was not wholly in accord with the teachings of the orthodox Jews. For in the land where the entity was born and brought up, Bethsaida, there were those tenets that made a division between the Samaritans and the orthodox Jews, as well as the Essenes.

**3582-2, Female 51, 1/19/44**

20. The entity was among certain groups who had been among the Essenes. Thus we find the particular interest the entity finds in the varied accounts presented by and from those with whom the Master, as well as others, labored.

**3652-1, Female 22, 1/12/44**

24. Before that the entity was in the Holy Land, when there were those periods of choices being made among the Essenes of those for the channel through which there might come the Expected One.

25. The entity was among those mothers, whose daughter was in that group on the stair, even when Mary was chosen.

26. Then the entity was very active in those groups. And with the coming of the expressions from Elizabeth and Mary, the entity was a companion to each of them in the giving out to other groups. And the entity was among those who were much disturbed by the edict when many of the “daughters of Rachel” wept because of the edict in that district.

27. The name then was Macha. The entity gained. And from there comes the great balance in mind, in body, in purpose of the entity.

28. Do not starve either of these phases of thy unfoldment, for all that is in mind and body first appears in spirit. Keep each, then, in its proper relation one to another, if the entity would contribute the more to the activities in the earth...

39. (Q) What were my past associations and what are my present responsibilities with the following: [1981]?

(A) In the Holy Land. There ye looked after her, and you'll have to do it again!

**5148-2, Female 55, 5/29/44**

21. These brought to the entity the desire to depict, to picture, to tell the story of what the entity had seen and something of what it had meant when she had heard Lazarus come forth. It carries with same a power that names imply, a power within themselves. These the entity did very well in keeping records then for those who became the ministers, those who became the teachers throughout the length and breadth of the land, though the entity itself was not wholly of the faith of the Jews. For the entity had spent much of its time in Samaria, but was of those known as the Essenes.

**5749-5, 5/1/34**

13. Then, as there is prepared the way by those that have made and do make the channels for the entering in, there may come into the earth those influences that will save, regenerate, resuscitate, HOLD - if you please - the earth in its continued activity toward the proper understanding and proper relationships to that which is the making for the closer relationships to that which is in Him ALONE. Ye have seen it in Adam; ye have heard it in Enoch, ye have had it made known in Melchizedek; Joshua, Joseph, David, and those that made the preparation then for him called Jesus. [GD's note: Essenes, School of Prophets started by Elijah. See Malachi 3 and 4] Ye have seen His Spirit in the leaders in all realms of activity, whether in the isles of the sea, the wilderness, the mountain, or in the various activities of every race, every color, every activity of that which has produced and does produce contention in the minds and hearts of those that dwell in the flesh.

**5749-7, 6/27/37**

**TEXT OF READING 5749-7**

This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 27th day of June, 1937, in accordance with request made by the self - Mr. Thomas Sugrue, 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. Tom and Mary Sugrue, and Hugh Lynn Cayce.

**R E A D I N G**

Time of Reading                      302 W. 12th St., 11: 35 to 12: 05 A. M. Eastern Standard Time.  
New York City.

1. GC: You will have before you the entity Thomas Sugrue, present in this room, seeking the life of the Master and its history in the material world. Then you will answer the questions he submits, as I ask them.
2. EC: Yes, we have the entity, Thomas Sugrue; the desires, the purposes for the desire to know the material history of the life of the Master in the material world.
3. Much might be given as to how or why and when there were the purposes that brought about the materialization of Jesus in the flesh.
4. In giving then the history: There were those in the faith of the fathers to whom the promises were given that these would be fulfilled as from the beginning of man's record.
5. Hence there was the continued preparation and dedication of those who might be the channels through which this chosen vessel might enter - through choice - into materiality.
6. Thus in Carmel - where there were the priests of this faith - there were the maidens chosen that were dedicated to this purpose, this office, this service.
7. Among them was Mary, the beloved, the chosen one; and she, as had been foretold, was chosen as the channel. Thus she was separated and kept in the closer associations with and in the care or charge of this office.
8. That was the beginning, that was the foundation of what ye term the Church.
9. Then, when the days were fulfilled that the prophecy might come that had been given by Isaiah, Malachi, Joel and those of old, she - Mary, espoused to Joseph - a chosen vessel for the office among those of the priests, the sect or group who had separated and dedicated themselves in body, in mind, in spirit for this coming became with child.
10. Then, as the record is given, that is the common knowledge of most, there was born in Bethlehem of Judea that entity, that soul, Jesus.
11. There was the period of purification according to the law, and then the days in the temple and the blessing by Anna and by the high priest.     (continued on the next page)

12. And these made for those days of the beginning of the entity called Jesus - who becomes the Christ, the Master of Masters - in the days when there was the return to Nazareth and then the edict that sent them into Egypt that the prophecy was fulfilled, "My son shall be called from Egypt."

13. There five years were spent, as ye term time - by the mother, Joseph, and the child.

14. Then there was the return to Judea and to Capernaum, where dwelt many of those who were later the closer companions of the Master.

15. Here, after the period again of presentation at the temple, when there were those questionings among the groups of the leaders, the entity then was sent first - again - into Egypt for only a short period, and then into India, and then into what is now Persia.

16. Hence in all the ways of the teachers the entity was trained.

17. From Persia he was called to Judea at the death of Joseph, and then into Egypt for the completion of the preparation as a teacher.

18. He was with John, the messenger, during the portion of the training there in Egypt.

19. Then to Capernaum, Cana, and those periods of the first preparation in the land of the nativity.

20. The rest ye have according to Mark, John, Matthew and Luke; these in their order record most of the material experiences of the Master.

21. Many of details may be given in the varied fields of the preparation, but these were the experiences.

22. Ready for questions.

23. (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.

24. (Q) Explain the relationship of the Wise Men and Jesus' birth?

(A) As indicated by the travels of the Master during the periods of preparation, the whole earth, the whole world looked for, sought the closer understanding. Hence through the efforts of the students of the various phases of experiences of man in the earth, as may be literally interpreted from the first chapters of Genesis, ye find that those that subdued - not that were ruled by, but subdued the understandings of that in the earth - were

considered, or were in the position of the wise, or the sages, or the ones that were holy; in body and mind, in accord with purposes.

Hence we find the Wise Men as those that were seekers for the truth, for this happening; and in and through the application of those forces - as ye would term today psychic - we find them coming to the place "where the child was." Or they were drawn as those that were giving the thanks for this Gift, this expression of a soul seeking to show wayward man back to God.

So they represent in the metaphysical sense the three phases of man's experience in materiality; gold, the material; frankincense, the ether or ethereal; myrrh, the healing force as brought with same; or body, mind, soul.

These were the positions then of the Wise Men in their relationship, or to put into the parlance of the day - they were the encouragement needed for the Mother and those that had nourished, that had cherished this event in the experience of mankind. They came during the days of purification, but to be sure only after she was purified were they presented to the Child.

25. (Q) What relation did they have with the later travels of Jesus?

(A) As has just been indicated, they represented then the three phases of man's experience as well as the three phases of the teacher from Egypt, from Persia, from India.

26. (Q) Did Mary and Joseph have any other children?

(A) James, Jude, and the daughter.

27. (Q) Does the immaculate conception, as explained, concern the coming of Mary to Anne, or Jesus to Mary?

(A) Of Jesus to Mary.

28. (Q) Was Mary immaculately conceived?

(A) Mary was immaculately conceived. [See 2067-11, Par. 9-A.]

29. (Q) How long was the preparation in progress before Mary was chosen?

(A) Three years.

30. (Q) In what manner was she chosen?

(A) As they walked up the steps!

31. (Q) Was there any appearance of the angel Gabriel in the home?

(A) In the temple when she was chosen, in the home of Elizabeth when she was made aware of the presence by being again in the presence of the messenger or forerunner. Again to Joseph at the time of their union. Again (by Michael) at the time when the edict was given.

32. We are through for the present.

33. We would continue.

**5749-8, 6/27/37**

TEXT OF READING 5749-8

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Virginia, this 27th day of June, 1937, in accordance with request made by the self - Mr. Thomas Sugrue, 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. Thomas Sugrue and Hugh Lynn Cayce.

R E A D I N G

Time of Reading 4: 15 to 4: 50 P. M.

1. GC: You will have before you the entity, Thomas Sugrue, present in this room. You will now continue with the information on the life and history of the Master, beginning now with detail information on the group which was preparing for the coming of the Christ, giving name of group, names of members who figured prominently in the active preparation; relating the signs, symbols and visions which indicated to this group that the time was at hand. You will then answer the questions that may be asked:

2. EC: Yes, we have the entity here, Thomas Sugrue, with the desire and the purpose for the understanding and knowledge of the physical experience of the Master's in the earth.

3. In those days when there had been more and more of the leaders of the peoples in Carmel - the original place where the school of prophets was established during Elijah's time, Samuel - these were called then Essenes; and those that were students of what ye would call astrology, numerology, phrenology, and those phases of that study of the return of individuals - or incarnation.

4. These were then the reasons that there had been a proclaiming that certain periods were a cycle; and these had been the studies then of Arestole, Enos, Mathias, Judas, and those that were in the care or supervision of the school - as you would term.

5. These having been persecuted by those of the leaders, this first caused that as ye have an interpretation of as the Sadducees, or "There is no resurrection," or there is no incarnation, which is what it meant in those periods.

6. In the lead of these, with those changes that had been as the promptings from the positions of the stars - that stand as it were in the dividing of the ways between the universal, that is the common vision of the solar system of the sun, and those from without the spheres - or as the common name, the North Star, as its variation made for those cycles that would be incoordinant with those changes that had been determined by some - this began the preparation - for the three hundred years, as has been given, in this period.

7. Those in charge at the time were Mathias, Enos, Judas.

8. In these signs then was the new cycle, that as was then - as we have in the astrological - the beginning of the Piscean age, or that position of the Polar Star or North Star as related to the southern clouds. These made for the signs, these made for the symbols; as would be the sign as used, the manner of the sign's approach and the like.

9. These then were the beginnings, and these were those that were made a part of the studies during that period.

10. Then there were again those soundings - that is, the approach of that which had been handed down and had been the experiences from the sages of old - that an angel was to speak. As this occurred when there was the choosing of the mate that had - as in only the thought of those so close - been immaculately conceived, these brought to the focal point the preparation of the mother.

11. Then when there were those periods when there was the dumbness to the priest and he, Zacharias, was slain for his repeating of same in the hearing of those of his own school, these made for those fears that made the necessary preparations for the wedding, the preparations for the birth, the preparations for those activities for the preservation (physically) of the child; or the flight into Egypt.

12. Ready for questions.

13. (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!

14. (Q) Was Ann prepared for her part in the drama as mother of Mary?

(A) Only as in the general, not as specific as Mary after Mary being pointed out. See, there was no belief in the fact that Ann proclaimed that the child was without father. It's like many proclaiming today that the Master was immaculately conceived; they say "Impossible!" They say that it isn't in compliance with the natural law. It IS a natural law, as has been indicated by the projection of mind into matter and thus making of itself a separation to become encased in same - as man did.

Then, that there has been an encasement was a beginning. Then there must be an end when this must be or may be broken; and this began at that particular period. Not the only - this particular period with Ann and then the Master AS the son; but the ONLY begotten of the Father in the flesh AS a son OF an immaculately conceived daughter!

15. (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. [See 2067-11, Par. 9-A.]

16. (Q) How were the maidens selected and by whom? (continued on the next page)

(A) By all of those who chose to give those that were perfect in body and in mind for the service; and as Ann - or Anna - gave the same, and in the presentation could not be refused because of the perfectness of body, though many questioned and produced a division because she proclaimed it had been conceived without knowing a man. Thus came the division, yet the others were chosen - each as a representative of the twelve in the various phases that had been or that had made up Israel - or man.

17. (Q) How old was Mary at the time she was chosen?

(A) Four; and, as ye would call, between twelve and thirteen when designated as the one chosen by the angel on the stair.

18. (Q) Describe the training and preparation of the group of maidens.

(A) Trained as to physical exercise first, trained as to mental exercises as related to chastity, purity, love, patience, endurance. All of these by what would be termed by many in the present as persecutions, but as tests for physical and mental strength; and this under the supervision of those that cared for the nourishments by the protection in the food values. These were the manners and the way they were trained, directed, protected.

19. (Q) Were they put on special diet?

(A) No wine, no fermented drink ever given. Special foods, yes. These were kept balanced according to that which had been first set by Aran [Aaron? See Leviticus 10: 9 and 11: 1--47] and Ra Ta.

20. (Q) In what manner was Joseph informed of his part in the birth of Jesus?

(A) First by Mathias or Judah. Then as this did not coincide with his own feelings, first in a dream and then the direct voice. And whenever the voice, this always is accompanied with odors as well as lights; and oft the description of the lights is the vision, see?

21. (Q) Why was he disturbed when Mary became with child while yet a virgin?

(A) Owing to his natural surroundings and because of his advanced age to that of the virgin when she was given; or as would be termed in the present, (continued next page) because of what people say. Yet when assured, you see, that this was the divine, not only by his brethren but by the voice and by those experiences, he knew. For you see there was from the time of the first promise, while she was still yet in training from the choice, there was a period of some three to four years; yet when he went to claim her as the bride, at the period of - or between sixteen and seventeen, she was found with child.

22. (Q) How old was Joseph at the time of the marriage?

(A) Thirty-six.

23. (Q) How old was Mary at the time of the marriage?

(A) Sixteen.

24. (Q) At what time after the birth of Jesus did Mary and Joseph take up the normal life of a married couple, and bring forth the issue called James?

(A) Ten years. Then they came in succession; James, the daughter, Jude.



25. (Q) Give a detailed description for literary purposes, of the choosing of Mary on the temple steps.

(A) The temple steps - or those that led to the altar, these were called the temple steps. These were those upon which the sun shone as it arose of a morning when there were the first periods of the chosen maidens going to the altar for prayer; as well as for the burning of the incense.

On this day, as they mounted the steps all were bathed in the morning sun; which not only made a beautiful picture but clothed all as in purple and gold.

As Mary reached the top step, then, then there were the thunder and lightning, and the angel led the way, taking the child by the hand before the altar. This was the manner of choice, this was the showing of the way; for she led the others on THIS particular day.

26. (Q) Was this the orthodox Jewish temple or the Essene temple?

(A) The Essenes, to be sure.

Because of the adherence to those visions as proclaimed by Zacharias in the orthodox temple, he (Zacharias) was slain even with his hands upon the horns of the altar.

Hence these as were being here protected were in Carmel, while Zacharias was in the temple of Jerusalem.

27. (Q) Was Mary REQUIRED to wait ten years before knowing Joseph?

(A) Only, you see, until Jesus went to be taught by others did the normal or natural associations come; not required - it was a choice of them both because of their OWN feelings.

But when He was from without the roof and under the protection of those who were the guides (that is, the priests), these associations began then as normal experiences.

28. (Q) Were the parents of John the messenger members of the band which prepared for Jesus?

(A) As has just been indicated, Zacharias at first was a member of what you would term the orthodox priesthood. Mary and Elizabeth were members of the Essenes, you see; and for this very reason Zacharias kept Elizabeth in the mountains and in the hills. Yet when there was the announcing of the birth and Zacharias proclaimed his belief, the murder, the death took place.

29. (Q) Where was the wedding performed? of Mary and Joseph?

(A) In the temple there at Carmel.

30. (Q) Where did the couple live during the pregnancy?

(A) Mary spent the most of the time in the hills of Judea, portion of the time with Joseph in Nazareth. From there they went to Bethlehem to be taxed, or to register - as ye would term.

31. (Q) Who assisted as midwife?

(A) This has been touched upon through these sources; and as the daughter of the Innkeeper and those about assisted and aided, these have seen the glory, much, in their experiences.

32. (Q) Do we celebrate Christmas at approximately the right time? (continued next page)

(A) Not a great variation, for there having been the many changes in the accounting of time, or accounting for the periods from the various times when time is counted - not far wrong - twenty-fourth, twenty-fifth of December, as ye have your time now.

33. (Q) Who were the parents of Joseph?

(A) That as recorded by Matthew, as is given, you see; one side recorded by Matthew, the other by Luke - these on various sides but of the house of David, as was also Mary of the house of David.

34. (Q) Were Mary and Joseph known to each other socially before the choosing for them to be man and wife?

(A) As would be chosen in a lodge, not as ye would term of visitations; neither as only chosen by the sect or the families. In those periods most of the Jewish families, the arrangements were made by the parents of the contracting parties, you see; while in this - these were not as contracting parties from their families. For Ann and her daughter were questioned as to belonging to any, you see! Then it was not a choice altogether as that they were appointed by the leaders of the sect or of the group or of the lodge or of the church; for this is the church that is called the Catholic now - and is the closest. These were kept then in that way of choice between them, and choice as pointed out by the divine forces.

35. We are through for the present.

**5749-15, 6/22/41**

8. Both Joseph and Mary were members of the sect called the Essenes; and thus they were questioned by those not only in the political but in the religious authority in the cities....

11. For, remember, many of those - too - were of that questioned group; who had heard of that girl, that lovely wife of Joseph who had been chosen by the angels on the stair; who had heard of what had taken place in the hills where Elizabeth had gone, when there was the visit from the cousin - and as to those things which had also come to pass in her experience. Such stories were whispered from one to another.

**5749-16, 9/10/41**

8. After the journey to Jerusalem, there were the periods of education in Syria, India, the completing again of the activities in Egypt; and the passing of the tests there by those who were of the Essene group, as they entered into the service - as did the Master and John before Him.

**Essenes: Wise Men**

**1293-1, Female 39, 11/17/36**

23. Before that we find the entity was in the land now called the Persian, during those days and experiences when many were studying, looking for those indications that had

been proclaimed by not only the seers of old but by the new visions. For HIS star had appeared!

24. And the entity then was among those that TODAY would be called soothsayers. Yet rather from the experiences in the earth the entity was a prophetess then of no mean estate; aiding - though misunderstood - those peoples then and now called the Essenes.

25. And the entity gave an understanding as those activities were for those that sought in the city of Bethlehem for the meaning of those experiences during those days.

**Sex: Female: Essenes**

**1450-1, Male 19, 10/6/37**

30. There we find the entity acted then in the capacity of keeping the records and the temple service where the maids as well as the men were kept, or directed or taught according to the tenets of the law as pertaining to MATERIAL things and the law or tenets pertaining to the SPIRITUAL things.

**Temples: Essenes**

**5749-8, 6/27/37**

17. (Q) How old was Mary at the time she was chosen?

(A) Four; and, as ye would call, between twelve and thirteen when designated as the one chosen by the angel on the stair.

18. (Q) Describe the training and preparation of the group of maidens.

(A) Trained as to physical exercise first, trained as to mental exercises as related to chastity, purity, love, patience, endurance. All of these by what would be termed by many in the present as persecutions, but as tests for physical and mental strength; and this under the supervision of those that cared for the nourishments by the protection in the food values. These were the manners and the way they were trained, directed, protected.

19. (Q) Were they put on special diet?

(A) No wine, no fermented drink ever given. Special foods, yes. These were kept balanced according to that which had been first set by Aran [Aaron? See Leviticus 10: 9 and 11: 1--47] and Ra Ta....

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(continued on the next page)

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(A) The Essenes, to be sure.

Because of the adherence to those visions as proclaimed by Zacharias in the orthodox temple, he (Zacharias) was slain even with his hands upon the horns of the altar. Hence these as were being here protected were in Carmel, while Zacharias was in the temple of Jerusalem....

29. (Q) Where was the wedding performed? of Mary and Joseph?

(A) In the temple there at Carmel.

**REPORTS OF READING 5749-8**

R1. 2/16/69 Sunday, article appearing in The Virginian-Pilot: VIRGIN BIRTH SUPPORT FROM SCIENCE by Dr. Alfred Byrne, Times/Post News Service

LONDON - The possibility of virgin birth has been given scientific support by the strange behavior of a single cell involved in the Cambridge University experiments in test-tube fertilization of human eggs.

One ovum (egg) which was not fertilized was found to respond in the same way as some of the ova which were treated with male spermatozoa.

The earliest changes also were seen in seven of 17 eggs cultured without the addition of spermatozoa. Until recently, parthenogenesis (the technical term for virgin birth) has been regarded as impossible, though it does occur quite commonly in insects and other lower animals.

The incredulity of scientists, however, has been shaken by the discovery that if the ova of rabbits are "activated" by exposure to cold and then returned to the womb they need no help from the buck.

R2. See Source File Key #5749 for following articles, letters, and literature re 5749-8: 2/24/70 Tuesday, The Houston Post: ISRAELI FINDS PRE-CHRIST CITY

Descending a few feet below the bustling Arab market of Old Jerusalem, an Israeli archaeologist Monday displayed a lifeless city 2,000 years old...

11/1/71 The New York Times: FRANCISCANS SEEKS SITES OF JESUS' LIFE

The digs they are embarked upon here beside the Sea of Galilee may be carrying modern man closer than any work so far to the life and activity of Jesus of Nazareth.

A handful of scholars of the Franciscan order are conducting one of the least publicized but most controversial archaeological efforts under way in Palestine. Working here in the Galilee and in Jerusalem, they are almost alone in archeological study of Jesus' life and works...

2/13/72 Sunday, The New York Times: NEW EVIDENCE ON JESUS' LIFE REPORTED

## Essenes Circulating File

Jerusalem, Feb. 12 - Two Israeli scholars believe they have unraveled an elusive mystery of early Christianity - an apparently forged description of Jesus attributed to the Jewish-Roman historian Flavius Josephus...

### TWO VIEWS OF JESUS

...Two controversial passages about Jesus in "The Antiquities of the Jews," a first-century history by Flavius Josephus...

1/25/74 Letter to Stephen Goranson from John Allegro

2/26/75 Research by Stephen Goranson:

I. Here are some correlations in the Dead Sea Scrolls to the statement in 5749-8, p. 1, par. 2 [Par. 3] that the Essenes studied "astrology, numerology, phrenology, and those phases of that study of the return of individuals - or incarnation."...

II. Possible supporting evidence for the readings' assertion that some of the Essenes lived on Mt. Carmel: ...

### Work: E.C.: Publications: Essenes

**254-108, 3/21/41**

22. (Q) Essene data (from Life Reading, printed), by Smith [Enid Severy].

(A) This is something needed, and is to be edited though - from that as we find that is being presented in the mind as yet.

[See page 104 for *The Essene Preparation for the Christ.*]

See also: **254-109, 5/20/41**, page 7.

### **REPORTS OF READING 254-109**

R1. HLC's May 1941 BULLETIN carried excerpts on WORLD AFFAIRS - [3976] series.

R2. 6/18/41 Prayer Group had reading 281-56 re. preparation for the June 1941 A.R.E. Congress.

R3. GD's memo: The Essenes, A Historical Interpretation by Enid Severy Smith, Ph.D., was printed in a booklet by A.R.E. in 1943 - now out of print. [See copy (page 104) under Source File Key #254, thirty pages (front and back) including cover title page re 254-109.]

R4. 10/58 Searchlight carried L. W. Robinson's ESSENES AND THE DEAD SEA SCROLLS.

R5. 11/59 Searchlight article by Rev. Robert S. Slater, Unitarian Minister entitled THE ESSENES AND THE CHRIST CHILD.

R6. Booklet JOURNEY TO MT. CARMEL by Wm. A. McGarey & Robert Adriance.



## **Journey to Mount Carmel**

**Edited by Violet M. Shelley**

### **From the Introduction:**

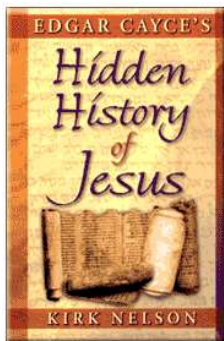
At his Virginia Beach home in the immediate vicinity of the Start of the Sea Catholic Church, Edgar Cayce gave many thousands of clairvoyant readings. Certain of these readings aroused interest in the history of Mount Carmel, an interest which finally culminated in an investigative trip to the area in 1965...

What drew these dedicated men to Israel was the fact that as early as 1936 [1089-3] Edgar Cayce had been talking in his self-imposed trance state about a community of Essenes, describing in detail past lives in such a community, and emphasizing the religious practices, purposes and ideals of the group. Familiarity with this esoteric brotherhood could not be laid to Cayce's knowledge of scriptures, since the Essenes are not mentioned in the Bible. When the attention of the world was drawn to the Essenes by the discovery of the Dead Sea Scrolls, it was focused on Qumran, not on Mount Carmel, and Edgar Cayce was no longer living...

This booklet is an account of the research trip to Mount Carmel, the readings that inspired it, the experiences of the men who went on it - and the help that was given by a Father Elias who lives in a monastery called "Star of the Sea"...

## **Edgar Cayce's Hidden History of Jesus**

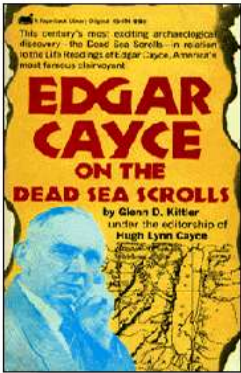
Formerly titled The Greatest Story Never Told, by Kirk Nelson



The New Testament leaves much to the imagination about some aspects of the life of Jesus. Edgar Cayce, America's sleeping prophet, gave many psychic readings that increased our knowledge about events in Jesus' life. Kirk Nelson has brought together the biblical events surrounding Jesus and connects these with Cayce's insights about the times of Jesus.

This book fills in many blanks left by history and the Bible. The Last Supper comes alive; Mary's time with the Essenes and Jesus' physical appearance are described; the activities of the lost years of His life are revealed. The Cayce readings are blended with an overview of the four Gospels to create a fascinating read for anyone interested in what history knows or has forgotten about Jesus.

## Edgar Cayce on the Dead Sea Scrolls

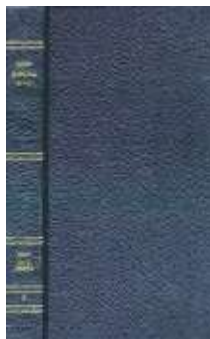


When a Bedouin goatherd found the scrolls in a cave near the Dead Sea in the late 1940's, it was the archeological discovery of the century. Written before the birth of the Christ, the scrolls were part of the library of a religious community, the Essenes.

Who were the Essenes? Why aren't they mentioned in the Bible? And why did they figure prominently in the Edgar Cayce Life Readings for over a decade before they did in the newspapers?

The author of this absorbing study, Glenn D. Kittler, uses both modern scholarship and the Cayce Readings to answer these and other exciting questions about the little-known sect which prepared the way for Jesus the Christ.

## Edgar Cayce Library Series (Vol. 6)



### The Early Christian Epoch

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***The Essenes, A Historical Interpretation***  
**The Essene Preparation For The Christ**  
by Enid Severy Smith, Ph. D., 1943

When the heavens begin to fall and the world starts to collapse before the very eyes of mankind, the more alert of the human species inquire as to what things of vital concern have been neglected and what at the eleventh hour is left to be done to preserve themselves and their world from utter destruction.

A mysterious group of men and women, known as Essenes, faced of old a problem similar to that of the present day and found a solution that saved their world. Before the first coming of the Prince of Peace, men everywhere had increasingly ignored their Creator, had taken matters into their own hands, had centered on materialism, and were about to wreck their world. Hebrew religion, Greek wisdom, Roman politics had become corrupted and had failed. Fears, forebodings, and terrors alternated with wistful expectation among the Semitic races, while the cry of the pagan world was voiced in the words, "Ah, if one might only find a guide to truth!"

Then as now the handwriting was upon the wall. Individuals and nations were weighed in the balance and found wanting. The ancient Essenes, often styled "Friends", "Ministers of Peace", "Pure and Silent Ones", or members of the "School of the Prophets", who followed the teachings of Melchizedek, had repeatedly sent forth their clarion notes down the centuries warning the people of God that their forsaking of spiritual values, their neglect of moral conduct, and the gross materialism manifested in their religious and educational leadership would bring destruction. History declares that the prophecies of the Mystic Order of Essenes were never known to fail. As predicted, the Hebrews were conquered by pagan nations, deported, enslaved. Later, when they returned, humbled, to the ways of their Creator they were allowed to rebuild their devastated cities.

But the memory of man is short-lived. Again, the Israelites sowed the wind only to reap the whirlwind. They turned to the worship of self and mammon, and despite the warnings of the Essenes, these "Brethren of the White Clothing," neglected personal religion, oppressed the poor, robbed the widow and orphan, and forgot Him who said, "I will have mercy rather than sacrifice." So, some sixty-three years before the Christian Era the Hebrews were crushed under the iron heel of a foreign power. The great Roman general Pompey besieged Jerusalem. The cry went forth from the multitudes to the effect that the Holy City and God's chosen people would be spared - that it could not happen here! But it did happen there, and during the three months' siege, slaughter, and horror, the inhabitants of the Holy City of Peace devoured the flesh of the bodies of their slain, somewhat in similar fashion to those of certain people of the present time, under the iron heel of Hitler, that now survive on the flesh of cats and dogs. Jerusalem fell, its priests were ruthlessly slain at the altar, the Temple was profaned as the conqueror entered the "Holy of Holies" and was surprised to find no image of the God of the Hebrews. The doom of the Jews was sealed under the hand of Mars. A hated stranger and brutal tyrant, Herod the Great, later as King of the Jews, brought insecurity, chaos, and terror to his people. It was the end of an age. Would men rise and make necessary preparation to usher in the new dispensation, the coming of the Prince of Peace? The Essenes were continually proclaiming that as soon as man would return to his Creator and prepare



himself for the revelation of the Almighty, he and his nation would be salvaged from destruction.

Similarly today, Hitler and his war lords stalk across the map shaking the foundations of the world, leaving a wilderness filled with treachery, hate, brutality, revolution, murder. In other nations, likewise, that concentrate their thought and lives upon the hell fires of war, commercialism, exploitation, prejudice, and oppression lay heavy hands upon the people. Religion becomes neglected, knowledge and morality are suppressed and distorted. The press, politicians, soldiers, priests give out unending propaganda. Every expedient of crowd psychology is employed to fire the masses; every artifice is used to transmute the energy of man into preparation, not for the coming of the Prince of Peace, but for the slaying of brother man. Inventors and scientists labor night and day to produce more ghastly poisons and more fiendish engines of destruction; profiteers amass wealth; multitudes perish for a crust of bread. No disaster, no degradation, no dishonesty is too low to be employed by the nations in the carnage; no excuse is too critical to justify the utmost violence; no sacrifice is too great to be made in the cause of destruction.

As of old, in the times of the Essenes, these "Brethren of the Seamless Robes", so in the days of their successors, the Christians, there continue the killings, maimings, ghastly filth, noise, and a veil of lies covering the earth, while the nations flounder and the darkness falls. Again, man has wandered from the God-appointed way and has substituted the worship of self and mammon for the God-nature in him which he should have revered and nourished. He has cast out love to God and neighbor and has placed his trust rather in armaments, in violence, lust, greed, and all the riotous animalism in his own life. Again, he is too blind to read the handwriting on the wall - or, does he cry, "What can we do to survive in the days that are shortly to come upon us?" If the latter, then again the Essenes have the answer. God comes with deliverance only when people prepare for Him. He works through man, but waits until man, of his own free will, prepares for the Almighty's visitation.

This pamphlet is written from the point of view of the present world situation and its similarity to that of the first century before the coming of the Prince of Peace. The material has been gathered from the archives and the available historic records of the Essenes throughout the world and is paralleled with the confirmatory and supplementary data furnished by the Association for Research and Enlightenment, Incorporated under the laws of Virginia, which studies and presents the work of Edgar Cayce. A Reading of the Association says, "There is now the great need of the world for the new message which is in keeping with the needs of the present as then, when there was the looking forward to the coming of the Prince of Peace and the new era. These now are before you even as then, and these presentations make the writing timely. He, the Master, will indeed come again; and woe unto him who is found wanting ... Ye are now entering the test period before His coming."

Moreover, during the past forty years through the work of the Association, the Life Readings have located scores of individuals now living who formerly were declared to have been Essenes - many of them vitally connected with the preparations for the birth of the Deliverer, with His protection in Egypt, with His training in the Essene community to which He and His parents belonged, and later with His education in Essene schools in Persia, India, and elsewhere. This pamphlet will deal only with the preparation for the

birth of the Christ, leaving the remainder of the material for future pamphlets or books. Besides the historic material on the Essenes, the work of the individuals connected with the coming of Jesus will be herein presented. The Life Readings bear out in detail the brief historic references brought down through the centuries by such authorities as Josephus, Philo, Pliny, Solinus, Porphyry, Epiphanius, Eusebius, Strabo, the Talmud, Midrashism, the Bible, and many other historic witnesses both ancient and modern.

What then for the present world crisis can be learned from the Mystic Order of Essenes, a branch of the Great White Brotherhood? What is the message of these Essenes who later lost their identity in universal Christianity, and whom the Freemasons consider not only to be the only pure Christians, but also the most important fraternity the world has ever known?

These Essenes, further known as “The Miracle Workers”, “Champions of Virtue”, whose salutation was “Peace be unto thee”, were a unique and fascinating group whose chief purpose in life was to become temples of the Holy Spirit that they might receive a special revelation from the Almighty and thus be the means of bringing the promised Messiah into the world. History declares that their efforts were rewarded, that Jesus was born in the fold of their organization, that He and His cousin, John the Baptist, together with Mary, Elizabeth, and many other Biblical characters, were members of the Essene communities, both in Palestine and in other lands.

As in the days of the preparation for the first coming of the Deliverer - when many sought for a closer understanding of Him who was to show wayward man back to God; so, in the present world crisis, the following promises, for example, have come through the Cayce Readings:

“Christ has said that they who call upon Him, or upon the Lord in His name, may know what has been the experience from the foundations of the world; and they who lack wisdom may ask of Him who faileth not to give that necessary for the more perfect knowledge and the more perfect activity in the experience of self day by day.” And again, “Know that as has been and is His promise, if ye abide in that Christ Consciousness, He will bring to thy remembrance all things from the foundations of the world. For, without Him was not anything made that was made, and as He gave, ye were with Him in the beginning. Hence, He is the Way, the Truth, the Light that shineth in the hearts and lives of men everywhere in all periods of experience. He will be with you always if you seek.”

The same thought as the foregoing is continued in the words of the Life Reading given to her who was formerly declared to be Elizabeth, the Essene mother of John the Baptist and forerunner of the Christ: “As the entity was a chosen vessel or channel for that one who proclaimed the day of the Lord to be at hand, the same entity now manifested may indeed be kept as a channel to arouse and bring the consciousness into the minds of many that the day of the Lord is indeed at hand. Arouse ye in the minds and hearts of others this knowledge. The day of the Lord is at hand to all who will hearken and will heed His call.”

In regard to Zachariah, Elizabeth’s husband whom the Bible states was stricken speechless because he did not believe the words of the angel concerning the birth of his son John, the Cayce records give an interesting bit of confirmatory and supplementary information, mentioning that Zachariah, although an orthodox priest in the Temple at Jerusalem, was in sympathy with the Essenes and kept his Essene wife, Elizabeth,

secretly “in the hills” where Mary, also an Essene and the mother of Jesus, often visited her. When Zachariah proclaimed his belief in Essenism he was murdered by the orthodox Jews in the Temple while he held to the horns of the altar. Thus the Reading states, “Zachariah lost his life in defense of the principles for which he stood, in that God never fails to speak to the children of men through men.”

The Essenes were the first and only group, so far as historians know, of whom it has been said, “No prophecy of theirs has ever been known to fail.” Because of exactness in prediction, in the time of Herod the Great, they were allowed to survive as an organization and to carry on their work. They even found favor with the “King of the Jews”, and were excused from taking the hated oaths, even the oath of allegiance. History tells of a certain Essene, one Menahem, who was celebrated not only for his uprightness but also for his foreknowledge of the future. When he once met Herod as a boy going to school, he addressed him by the appellation, “King of the Jews.” Herod thought that Menahem did not know him, or that he jested, and so reminded him that he was of common origin with no chance of becoming king. But Menahem smiled on him most friendly and clapped him on the back, saying, “Thou wilt, nevertheless, be king and will begin thy reign happily, for God has found thee worthy of it. Remember the blows Menahem hath given thee as being the symbol of the change of thy fortune. For this assurance will be salutary for thee when thou wilt love justice and piety toward God and equality toward thy citizens. However, I know that thou wilt not be such a one, for I can perceive it all. Thou wilt obtain an everlasting reputation, but thou wilt forget piety and justice. Thou wilt not, however, be concealed from God, for He will visit thee in His wrath for it towards the end of thy life.” Herod, it seems, paid very little attention to the Essene’s prophecy at the time, as he had no hope of its fulfillment. But soon after, when advanced to the dignity of king, he ordered Menahem to come before him. He regarded the member of the Mystic Order as being endowed with higher powers than ordinary mortals possess, gave him his hand, and from that time on continued to honor many of the Essenes.

History abounds in the fulfilled prophecy of these “Healers”, “Sin-fearing Ones”, or “Expectant People”, according to the Cayce records. Judas, the Essene, was an example. One day in the Temple, surrounded by his pupils whom he had initiated into the apocalyptic art of foretelling the future, history states that he saw Antigonus pass. Judas prophesied a sudden death for him at a definite hour on a certain day, in a very special place - all of which occurred as predicted. Likewise, Simon, the Essene, probably the one mentioned in the second chapter of Luke, was a very holy man whose prophecies came true, among those of many other Essenes. So holy were the members of the Essene communities, in fact, that they developed not only exactness in prophecy but also magnetic personalities, accompanied necessarily by clean bodies, clean habits, clean raiment. Moreover, they developed such radiantly beautiful auras that on some occasions these auras became visible to the profane.

This group of mystics, prophets, physicians, and miracle-workers, dating back, at least, to the time of Moses, were designated at various times and in various places as “Nazarenes”, “School of the Prophets”, “Hasidees”, “Nazarenes”, “Essenes”, “Therapeutate”, “Brothers of the White Robes”, “Friends”, “Pure and Silent Ones.” The name “Essene” means “expectancy”, literally. Besides preparing for the birth and making possible the advent of Jesus into the world, this mystic order distinguished itself in many

other ways. The Essenes, for example, were the first to proclaim the equality of all mankind and to denounce slavery; they were the first socialists to organize a community high above the standards of their times; they were also the first communists to encourage the ownership of all things in common, as well as the first mystic sect in all Jewish history. They were the first to anticipate the spirit of Christianity and the philosophy of the twentieth century. They were the first also to proclaim "the kingdom of heaven". John the Baptist went forth as the Essene forerunner of Jesus, and Jesus was sent forth by the Essene Brotherhood to effect a moral and spiritual revolution.

Although historians differ among themselves as to details, they are generally agreed upon the essential facts concerning the Essenes. These facts also check with the Cayce records. For example, history emphasizes the fact of the age of the Mystic Order, Pliny declaring it to be of "dateless antiquity". The Talmud speaks of the ancient order as "the holy community in Jerusalem". Strabo mentions the Essenes in Heliopolis "with whom Plato and Eudoxus consulted", and declares their antiquity. Josephus himself, for a time a member of the Essenes, after telling us that they believed in reincarnation, in the resurrection, and in the communication with angels, says "they were the oldest of ascetics, and from Egypt their doctrine spread abroad." According to the Cayce records, the Essenes were known at various times and places by different names - the "Nazarenes", for example, being a branch of the Essenes, just as the various denominations are branches of the Christian faith. The purpose of the various groups was the same as that established by the "School of the Prophets" under Elijah - the Egyptian branch as part of the whole movement and of an earlier period. Jews and Gentiles alike were members of the Essenes. Philo states that the Order of Essenes was very old and that the members of the Brotherhood were called "Champions of Virtue." Epiphanius, famous church historian of the fourth century, declared that "Jesus joined the Essenes", and that the Order, for their healings, sometimes used a Book of Remedies attributed to King Solomon. Every Jew, it seems, according to Josephus, had to belong to one of the three sects - the Pharisees, Sadducees, or Essenes. He notes that while Jesus spoke scathingly of the scribes, Pharisees and Sadducees, He never uttered a word against the Essenes, although as a member of the Brotherhood with His cousin John, His teaching differed in some details from that of the Essenes, particularly in respect to the ascetic practices of a vegetarian diet, abstinence from wine and fermented drinks, the strict observance of the Sabbath, and in many cases, celibacy.

Further, as to the antiquity of the Mystic Brotherhood, to which the women in the Essene communities belonged as associate members, the Essenes, since the beginning of the Old Testament times, had been preparing for a special revelation from God. In the Book of Genesis is the foreshadowing of their hope expressed in the words, "The seed of the woman shall bruise (Satan's) his head." In the Book of Judges, the Essenes were known as "Nazarites"; in the Book of Kings as the "School of the Prophets"; in Maccabean times they were called "Hasidees". During this period, Jewish theosophy, until then the spiritual diversion of a chosen few, became the popular passion of whole groups of people. The Jewish group rose to full tide in the midst of this strange and epoch-making Brotherhood known as Essenes - a group that did much to make history as well as to foster its course, whose doctrines and practices contributed so materially to the spread of Christianity. Scholars have declared that these "Mystics of the White Clothing", as they were popularly known, were the first systematizers and practitioners of an occult

science which later went by the name of Cabbalah. They have interpreted their name to mean not only “expectancy” but “those who are engaged in secret things”. It was at the time of the Christ that this unbroken line of interpreters of the veiled truths of spiritual realities became known as Essenes. They claim Mosaic origin for their Brotherhood, and even in essence, an earlier beginning, since even Abraham, “the humble one”, and all doers of works of beneficence learned these things from God, their Father in heaven, as tradition has it - thus the Brotherhood doubtless antedates Moses and the Old Testament. The Israelites under Moses were driven out of Egypt by Amasis I, founder of the eighteenth dynasty. With this event materialism superseded the things of the spirit. After this expulsion from Egypt, the mystic Shepherd Kings gathered in a place named Avaris and remained there for a time, the Egyptians not being able to dislodge them. Later, they passed through the wilderness into Syria and into a country now known as Judea where they entered a city afterwards called Salem, and where much later Melchizedek bestowed upon Abraham the mystic rites of the Order later known as the Essenes. Many centuries afterwards this same city was known as Jerusalem. So the Essenes are “ageless, of dateless antiquity” as Pliny affirms and “existed thousands of years before” his time. Ewald’s *Jewish History*, among other histories, notes that “the Essenes, or the people who left the great community to live a holy life with the permission and under the direction of the law, were to be found in Israel from the remotest times and were formerly known as “Nazarites”.

In their preparation for the coming of the Deliverer they constantly gave themselves up to the search for spiritual wisdom. These “Mystic Puritans” possessed from the founders of the Synagogue the correct pronunciation and the Magic spell of the Holy Name by which they were said to achieve their miracles, as did the men of old. Their mysteries, furthermore, made them cognizant of the names of angels, together with the angelic world and the means of employing its ministry. Their mystic writings revealed the remedies in plants and stones for the healing of the body. The apocryphal Book of Jubilees declares that the “angels taught Noah all herbal remedies for diseases”. This knowledge is claimed to have been given to Moses.

Part of the training of the Essenes, these “reticent ones to whom the scrolls were entrusted”, or “these mystics whose secret lore was given in whispers”, was the administration of alms. The Brotherhood had a chamber in the Temple where they deposited their gifts whence “the respectable poor” drew their “support in secrecy”. There was also the “Gate of the Essenes” in Jerusalem at which place help could be obtained. In every city there was a special chamber for their charity box, so that money could be deposited and taken in secret - a thing that could only be done upon the presumption that the money belonged to all alike. Each city had its administrative body consisting of its best men who took charge of the collection and distribution of charity and who established hospices in various communities for the care of the sick, especially during epidemics and times of famine or disease. These places were called “Bethsaida”. In this feature of their work may be noted the origin of the hospices and hospitals which became well-known some centuries later. A special staff of workers called hospitalers was connected with these places. The Essenes, likewise, had their rescue homes in various communities, and at the entrance of most cities they had a place called “a Gate” where strangers, travelers, and those in need of something to eat or of guidance would be

cared for temporarily. Thus by love to neighbor, demonstrating their love to God, they made themselves ready for the Almighty's visitation.

Part of their preparatory work consisted in teaching the truths entrusted to them. As a branch of the Great White Lodge, which had its birth in Egypt during the years preceding Amenhotep the Fourth, the Pharaoh who was the great founder of the first monotheistic religion, the Essenes maintained many schools to teach the mystic truths of life and to fit themselves to be channels of the special revelation. In Engeddi and in Alexandria they were known by the name of "Essenes", while in Greece they were called "Therapeutae", "healers" or "physicians". As healers they spoke so gently that they became known as the "soft-speaking men." They were especially trained in the use and value of vowel sounds and the use of their voices in incantations. They often performed the greatest cures by the simple laying on of hands or by instructing the patient to retire to the silence of his home while the cure was concluded in a psychic manner. For many centuries before the dawn of the Christian Era, the Essenes as active bands of workers, maintained two principal centers, one in Egypt on the banks of Lake Maoris, and the other in Palestine at Engeddi near the Dead Sea. In this vicinity John the Baptist lived the life of a Nazarite, proclaimed that the kingdom of heaven was at hand, and, taking up his abode near the waters of the Jordan, awaited penitents. Those penitents who were baptized joined, at the same time, the Essenic Order. When the Jewish nation would confess its sins, the Messiah would not tarry long in His coming. The branch of the Essenes in Palestine had to contend with the despotism of the rulers of the country and the jealousy of the priesthood. These conditions forced the Palestine group to hold themselves in greater silence and solitude than they had been accustomed to do in Egypt.

Before they moved from their small buildings and sacred enclosure at Engeddi to the ancient buildings on, Mount Carmel, their principal activity seemed to lie largely concerned with the translation of ancient manuscripts and the preservation of such traditions and records as constituted the foundation of their teachings. When the Essenes came to change their location their greatest problem was the secret movement of their manuscripts. Fortunately, they succeeded in preserving the rarest of the manuscripts that came out of Egypt, together with their ancient traditions, stories, and teachings. It is from these that we receive much of our knowledge regarding the Mystic Brotherhood, that is, until the South Chamber of the Great Pyramid is opened. The Cayce records declare, "These are yet to be found, these records of the close associates of the Master, of the interpretation of the Man, the Christ, in the tomb yet to be uncovered in the Pyramid." And after due preparation has been made, the records declare; "He (the Christ) is in space, in the force that impels through faith, through belief, in the individual entity - as a Spirit entity. Hence, not in a body in the earth but One that may come at will to him who wills to be one with the acts of love to make that same possible. For He shall come as ye have seen Him go, in the body He occupied in Galilee, even the body that He formed that was crucified on the cross, that rose from the tomb, that walked by the sea, that appeared to Simon and to Philip, that appeared to me, even I, John."

Furthermore, it is from the documents that were moved to Mount Carmel that we learn that from one of the "holy women" or young maidens set aside as a possible mother of Messiah, the Savior would be born within an Essene community. The Essenes expected Him to be a reincarnation of the greatest of their past leaders. The doctrine of reincarnation at this time was not only an established belief among these mystics but also

among the most orthodox of the Jewish people, and in fact, among all nations during the Old and New Testament times. The Bible declares time and again the truth of reincarnation. Among numerous passages, Jesus declared of Himself, "Before Abraham I am," and He speaks of the glory which He had with the Father before the foundation of the world. Again, it is written of the Christ in the Epistle to the Colossians: "By Him were all things credited that are in heaven and that are in the earth, visible and invisible - He is before all things and by Him all things exist." He Himself declared, as recorded in the Gospel according to Matthew and elsewhere in the New Testament that His cousin, John the Baptist, was the reincarnation of Elijah - "All the prophets and the law prophesied until John, and if ye will receive it, this is Elijah which was for to come."

The Cayce records of the Association for Research and Enlightenment affirm that Jesus' incarnations include the following: "That in the beginning

He came as Amilius, then as Adam, as Melchizedek, and Zend, as Ur, Asaph, as Jeshua, Joseph, Jesus." The Essenes believed that the greatest among them were the greatest because of previous preparation, previous existence, and previous attainments. They naturally looked for the great Master to come out of the past. Through their highly evolved knowledge and intimate psychic contact with Cosmic Consciousness, the Essenes were well-informed of coming events. They kept continually before them the Scriptural prophecy, "For among thy brethren I shall raise one who shall guide my people."

Of Mount Carmel, the great center of the preparation for the first coming of the Prince of Peace, we find the following illuminating information in the Cayce records: "In those days there had been more and more of the leaders of the people in Carmel, the original place where the "School of the Prophets" was established during Elijah's time and Samuel's - these were then called Essenes; and there were those that were students of what ye would call astrology, numerology, phrenology, and those phases of that study of the return of individuals, or reincarnation. These then were the reasons that there had been a proclaiming that certain periods were a cycle; these had been the studies then of Aretole, Enos, Mathias, Judas, and those that were in the care or supervision of the school as ye would term it. These having been persecuted by those of the leaders, this first caused that which ye have an interpretation of as the Sadducees, or 'There is no resurrection', or that 'there is no incarnation' which is what is meant in those periods. In the lead of these are those changes that had been as the promptings from the positions of the stars, that stand as it were in the dividing of the ways between the universal, that is, the common vision of the solar system of the sun and those from without the spheres, or as the common name, the North Star, as its variation made for those cycles that would be incoordinant with those changes that had been determined by some - this began the preparation for the three hundred years that has been given in this period. In these signs then was the new cycle, that as was then as we have in the astrological, the beginning of the Piscean Age, or that position of the Polar Star or North Star as related to the southern clouds. These made for the signs and symbols, and were a part of the studies during that period. Then there were again those soundings, that is, the approach of that which had been handed down and had been the experiences from the sages of old, that an angel was to speak. As this occurred when there was the choosing of the mate that had, as in the thought of those so close, been immaculately conceived, these brought to the focal point the preparation of the Mother. Then there were those periods when there was the

dumbness of the priest, and he, Zachariah, was slain for the repeating of same in the hearing of those of his own school; these made for those fears that caused the necessary preparations for the wedding, the preparations for the birth, the preparations for those activities for the physical preservation of the Child - the flight into Egypt.”

As part of the preparation for the entrance of Jesus into the material plane and for His later preservation from His enemies, there was a very remarkable event that took place at Mount Carmel some twenty-four years before the birth of the Messiah. The Cayce records read thus:

“We find Phinehas and Elkatma carrying on their activities among those of the depleted group of the prophets in Mount Carmel - that begun by Samuel, Elisha, Elijah, Saul, and those during the early experiences. Because of the divisions that had arisen among the people there were the sects, the Pharisees and Sadducees; among the divisions there had arisen the Essenes that had cherished traditions and had kept records of the periods when individuals had had supernatural, or out-of-the-ordinary experiences, whether in dreams, visions, voices, or what not, that had come to the students of this third sect of Jewry. We find Phinehas and the companion both having received the experience similar to that of Hannah and Elkanah, having drawn aside from many of the other groups. And when in answer to the promise given them the child Judy was born - the entity being a daughter rather than a son brought some disturbance in the minds of many; yet the parents still fulfilling their promise brought the child Judy and dedicated her to the study of those things that had been handed down as a part of the experiences of those who had received visitations from the unseen, the unknown, or that worshipped as the Divine Spirit as moving in the activities of men. Judy eventually chose the manner in which the Essene records were to be kept, modeling after the way in which they were kept in Egypt rather than in Persia. Hence the manner of recording, as well as the traditions of Egypt, of India, of Persia, and many other lands of the borders of same, which became a part of the studies and of the seeking of Judy early in the attempts to make, keep, I and preserve such records.”

So, due to the remarkable work of Judy, at present a member of the Association, but formerly a teacher, prophetess, and recorder for the Essenes, we owe much of what the world knows concerning the Mystic Brotherhood. The entity Judy had much to do with the preparation for the coming of the Messiah, with His protection during the flight into Egypt, and with His later education in Palestine, in Egypt, India, Persia, and elsewhere. At that time, furthermore, Judy was a great astrologer, and many came from other lands to study with her at her abode at Mount Carmel where she carried on a school and had charge of the girls set aside as possible maidens for the special revelation of Spirit. One of these girls, so carefully selected and trained, was to bear the Messiah.

Before going into detail regarding the Essene preparations for the coming of the Deliverer, including the setting aside of twelve maidens as possible channels for the advent of Messiah, the consideration of Mary as the twin-soul of Jesus, the lives of the “holy women” in the Essene Temple, the wedding of Mary and Joseph at Carmel, together with other information gleaned from the records of the Mystic Order, it will vivify the Bible characters and enhance these experiences to consider briefly the customs, manner of life, beliefs and practices observed in an Essene community.

History informs us that of all the sects of ancient days, the Essenes were the most exclusive. They usually located their secret societies in small towns, or on the border of



the desert, apart from the crowded hives of humanity. There were communities of small villages outside the walls or limits of practically every city where they existed. They prepared themselves as they waited patiently for “the kingdom of God, eternal in the heavens.” They fed the fires of their devotion in the fellowship or worship of their mystic Deity. In the Essene community each member had his own little house and garden. Marriage was not forbidden among them, as was commonly supposed by some historians. Their ideals concerning marriage, however, were very high and only those, who were well-mated and whose mating was approved by the higher officials of the Order, were permitted to marry. The most advanced groups, those who took the highest degrees, refrained from marriage. “Some,” as Jesus said later “made themselves eunuchs for the sake of the kingdom of heaven.” Women were permitted, according to historians, to become associate members of the Brotherhood, and in some cases were allowed to enter the early grades of study of the work. The Essenes did not consider women to be inferior mentally or spiritually, but the Essene branch of the Great White Brotherhood was an organization of men primarily to carry on man’s work throughout each community. Sisters, mothers, daughters, however, in each Essene community, were permitted to be part of the organization. Those of the women who were not married and who did not care to marry, often adopted orphan children as their own and brought them up for the organization. Thus the numbers of those dying were replenished.

The Cayce records declare that in the beginning of the period of the Essenes “women were considered as equals with men in their activities, in their abilities to formulate, to live, to be channels of Divine Spirit. They joined the Order by dedication, usually being presented by their parents. Free will was exercised in every particular and they were restricted only in the matter of certain foods and certain associations in various periods, which referred to the sex, as well as to food and drink.”

In the Essene communities there were, of course, no servants, for servitude was unlawful - each household was cared for by its own members. The Essenes apparently agreed that civilization decayed in proportion to the number of servants or slaves in any land, and that the fall of a civilization is due to these inequalities of society, as well as to the fact that people in the upper classes do not experiment or work with their hands, thus making new discoveries and progressing, but rather delegate all physical work to servants more or less of a low order of intelligence, and thus fail to advance sufficiently to survive.

It is interesting to note that in the Alexandrian community the Essenes lived in scattered houses near enough to afford mutual protection when necessary, but not too close to disturb the solitude which was so greatly prized by those “contemplative ones.” Each house contained a chamber devoted to prayer and meditation. These “silent ones”, “seers”, “healers”, during the week lived and worked apart and meditated in silence, but on Saturday they prayed and ate in common. Their so-called feasts, where no flesh was served and nothing but cold water was drunk (especially those held on the eve of Pentecost), were famous and formed a contrast to Greek revels of the time. At these feasts the philosophical discourse was the chief feature. This was followed by hymns and by antiphonal and joint singing with choral dancing in imitation of Moses and Miriam at the Red Sea. The Therapeutae, or Essene physicians, treated their charges by keeping them quiet, free from anxiety or fear, and by giving them rest and good cheer and the benefits of medical help found in plants and stones. Though interested in the welfare of

the state, the Essenes despaired of the reality of the Kingdom of God under the present political situation. For them the Kingdom was not to be established through political or ecclesiastical institutions. It would have to be revealed from God out of heaven, after adequate preparation had been made on their part. God would then send His Chosen One, whom He had selected from the foundation of the world, and He would be the center of a great quiet, peaceful kingdom of spirits.

Historians are generally agreed that the essential characteristics of the Essenes included their conviction that fate governs all things, their resolute confidence in Jehovah's will being manifested in whatever comes to pass, although free-will is not denied; their unqualified belief in prophecy and ability to see coming events; their belief in pre-existence or reincarnation; their uniformly holy and unselfish life; their abstinence from visiting the Temple of orthodox Judaism or in taking part in bloody sacrifices; their unbounded love of virtue and their contempt for earthly fame, riches, pleasure; their industry and temperance - the latter including a vegetarian diet and abstinence from intoxicants; their modesty and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love for the brethren from whom they never concealed anything, and their following the principles of peace with all men; their hatred of slavery and war; their aversion to taking oaths or to swearing or to anointing with oil; their tender regard for children and reverence and anxious care for the aged; their attendance on the sick and readiness to relieve the distressed; their investigation of plants and minerals for healing, their miraculous cures, and the perishing of their secret discoveries and doctrines when they were absorbed into Christianity; their humility and magnanimity; their firmness of character and ability to subdue their passions; their heroic endurance of the most agonizing suffering for righteousness' sake, and their cheerful looking forward to death as releasing their immortal souls from the bonds of the body to a state of bliss with their Creator. These qualities have no parallel in the history of mankind. No wonder that the Jews of different sects, the Greeks, the Romans, Christian historians and pagan writers, all alike, lavish the most unqualified praise on this holy brotherhood, with their female associates. Very remarkably do these "Mystic Ones" exemplify the lessons which the Christ propounded in the Sermon on the Mount beginning with the Beatitudes.

The Essenes wore a common style of dress, engaged in common labor, united in common prayers, partook of common meals, deposited their earnings in a common treasury, devoted themselves to works of charity, for which each had the liberty to draw from the common funds at his own discretion, except in the case of relatives. Each served his fellow man as a minister, a prophet, or physician. The Essenes interpreted dreams, exorcised devils, and performed miracles, bringing peace to the soul, healing to the body, and guidance through the predictions which never failed. Their holy and sacrificial lives were exemplified in the words of the Master later when He said, "He that loseth his life for My sake shall find it, but he that saveth his life shall lose it." In renouncing the temporal side they won the glory of that which is eternal. They regarded the body as the soul's prison house, and bore their hardships and trials rejoicing, having learned that wisdom and self-control are crystalized pain. The teaching held paramount was the complete control of all passion and emotion, the importance of which was stressed in the

very beginning of the training of the neophytes. Their slogan was "All is in Jehovah's hands and all is foreseen."

The preparation for admission into the Mystic Order of Essenes was very severe. The candidate had to pass through a novitiate of two stages, extending over a period of three years before he could finally be admitted to the Brotherhood. Upon entering the first stage, or twelve-month period, he was required to cast all his possessions into the general treasury. He then received a copy of the regulations of the brotherhood, as well as a spade with which to bury his excrement, an apron used at the lustrations, and a white, seamless robe to don at meals - these were the symbols of purity set forth in Deuteronomy. During the whole of this period the novitiate was considered an outsider, as was the historian Josephus who did not go beyond the first stage, was not admitted to the common meals as a probationer, yet who had to observe during this period the ascetic rules of the society. When the probation period was satisfactory, then the candidate was admitted to the second stage of two years, during which time he shared in the common meals, but not in the lustral rites. When this period was satisfactory, the novitiate was permitted to become an associate member, according to the mode of life he chose. He was allowed to partake of the common or sacrificial meal. Before he was admitted into closer fellowship, however, he had to bind himself by a solemn oath to observe love to Jehovah, love to all mankind, love of virtue, purity of character which implied humility, love of truth and hatred of falsehood, strict secrecy toward outsiders, so as not to divulge the secret doctrines to any one, and perfect frankness with the members of the Order. Finally, he had to be careful to preserve the books of the Order, the names of the angels, and the mysteries connected with the Tetragrammaton, as well as the other names of Jehovah and the angels found in the theosophy and cosmogony which play so important a part among the Jewish mystics and the Cabbalists. There were eight different stages of development possible of attainment. In the first stage bodily purity was attained; in the second, celibacy or self imposed abstinence from connubial intercourse; in the third, inward or spiritual purity; in the fourth, all anger and malice had to be banished and a meek, lowly spirit cultivated; in the fifth was the culminating point of holiness; in the sixth, the Essene became the temple of the Great Spirit and could prophesy; in the seventh, he was able to perform miraculous cures and raise the dead; and finally in the eighth stage he attained to the position of Elijah, the forerunner of the Messiah. Probably no religious system has ever produced such a community of saints so eager for purity and spiritual attainments. The Essenes founded not only a new sect, but a new religion. Their ranks were constantly swelled by the thousands of newcomers who admired their example and resorted to them because they were disappointed with the materialism of the world.

In the peaceful Essene communities these souls, weary with the lusts of the flesh, found that rich and poor were treated alike, that there were no masters or servants, and that all ministered to the needs of each alike. They did not lay up treasure of silver or gold or use money. Among all men they were without money or possessions; yet they were the richest of all because they had few wants and lived frugally and righteously - all free, serving one another equally. To them as they prepared for the coming of the Promised One, all things were determined by destiny, all things came to pass "in the fullness of time" - nothing could befall them that was not foreordained.

Part of their preparation that would especially hasten the coming of their Deliverer and make them pleasing in His sight was that each member of the Brotherhood should follow the occupation or mission in life assigned him at the time of his initiation. Some chose to be healers, some physicians, or artisans, farmers, teachers, missionaries, carpenters, translators or scribes; others chose the tending of flocks and rearing of bees, the preparing of food, or the making of articles for dress, or weaving. Whatever the occupation chosen, it had to be adhered to regardless of all obstacles and temptations, even to the sacrifice of life; and it must be a constructive, not a destructive occupation. There were never allowed in the Mystic Order of Essenes any gunsmiths, slaughterers of cattle or sheep, or any engaged in any practice or business that destroyed the least of any living thing. History emphasized that no maker of arrows, darts, spears, swords, helmets, breastplates or shields, no manufacturer of arms, or engines of war, nor any man whatsoever who made things belonging to war, or even such things as might lead to wickedness in times of peace could ever be found among those preparing for the Prince of Peace and His reign. Again, no trading was allowed or anything by which money was made or exploitation engaged in, only barter. Pliny, among other historians, declared that the Essenes would "not even dream of carrying on traffic, inn-keeping, or navigation, for they repudiated every inducement to covetousness." But all peaceful, non-commercial occupations were in keeping with their purpose in life. The members of the Order were very industrious and worked from sunrise to sunset, but they devoted the evening hours to the study of the mysteries of nature and of revelation and of celestial hierarchy. Abundant time was possible for this, since each member of the community took his share of the work in the department in which he excelled, and since they all toiled only for their necessities and not for profit or to amass wealth for the future.

The Essenes were masters in the art of living. This peace-loving, industrious group dwelt in well-kept buildings, usually within a sacred, well-protected enclosure where they elected their own president, judges and officials, and considered themselves free to act, only in regard to helping those in trouble or in showing charity to the poor. They believed in passive obedience to the powers ordained by God. Their ordinary, everyday affairs were regulated by a committee or council, one hundred in number, who met once a week to regulate the activities of the organization and to hear the reports of the workers in the field. All disagreements, all complaints, all tests and trials went to this council. Before any decision could be reached it had to be unanimous. One of the regulations indicates that the Essenes were necessarily cautious in expressing their opinions of one another or of those outside the group. They were not critical of the lives of those who were trying to reform, for they adhered strictly to one of their rules, "Judge not, that ye be not judged." Trials were conducted by juries composed, not as our juries are of twelve persons, but by a majority of the community, or of at least a hundred members who had to be unanimous in their verdict. The brother who was found guilty of walking disorderly was excommunicated - yet he was not regarded as an enemy, but was admonished as a brother and received back after due repentance. Since it was contrary to the practice of the Essenes to procure or eat anything from those outside the Order, lest they become defiled, it was necessary for a person to repent soon or starve to death. Excommunications, however, were almost unknown.

Part of their preparation and discipline was to arise before daylight and not to speak a word to anyone until after sunrise. To them the sun was an emblem of Divine

Light to which they offered traditional forms of prayer as if beseeching it to rise. With the following words they began their hymn of national praise for the renewal of the light of day:

“He in mercy causes His light to shine upon the earth  
And upon the inhabitants thereof; and in His goodness  
Unfailingly renews every day. How innumerable are Thy  
Works, O Lord! Thou hast made them all in wisdom.  
The earth is full of Thy possessions. O King, Thou art  
The only exalted One from everlasting, the raised, the glorified,  
The extolled since the days of yore. Lord of the universe,  
In Thy great mercy have mercy upon us.”

After prayer and meditation, each Essene betook himself to work, according to the directions of the overseers, and remained at work until the fifth hour or about eleven o'clock when the labor of the forenoon regularly terminated. Shortly after this they all again assembled, after a baptism in cold water and the donning of their white seamless robes, the symbol of purity. They wended their way to the dining room for the ceremonial meal, entering with as much solemnity as they would enter a temple. The meal was a common one; each took his seat according to the order of age. Those of the brethren who were bakers and cooks placed before each person a little loaf of bread and a dish of the most simple food consisting of vegetables. Sometimes there were also palm berries, hyssop. Only water was drunk. The repast commenced with the minister or Sacerdos who invoked Jehovah's blessing upon it. A mysterious silence was observed during the meal which had every characteristic of a sacrament and may have been designed to take the place of the sacrifice which they refused to offer in the Temple at Jerusalem - sending only their tithes. The minister concluded the meal by offering thanks to the Bountiful Supplier of all their wants. This was their signal for dismissal. After their withdrawal, they put off their sacred white garments, dressed themselves in their working clothes, resumed their several employments under their self-chosen overseers until evening, when they assembled again to partake of the common meal. They received earnings, presents, or rewards for labor, through their stewards. These remunerations were placed in the common treasury, from which they could all draw as much as they thought proper for the relief of the distressed and for compassion upon those who were not even within the Brotherhood, if they so desired. Such was their manner of life during weekdays. Every phase of their existence meant a continual purification of soul.

The Sabbath day was observed with the utmost rigor, since the Essenes took special care not to be guilty “of neglecting the assembling of themselves together, as the manner of some is” - words that later were attributed to Saint Paul. Ten persons constituted a complete and legal number for divine worship in the synagogue, and in the presence of such an assembly utmost reverence and respect were maintained and no Essene would even as much as expectorate in such presence. In the synagogue as in the dining hall, each took his seat according to age and in proper attire. There were no ordained ministers with exclusive rights to conduct the services, but any one who desired to do so took up the Scriptures and read them, while another, who had much experience in spiritual matters, expounded what was read. The distinctive ordinances of the Brotherhood, as well as the mysteries connected with the various names of Jehovah through which miracles were performed, together with the knowledge of the angelic

worlds, were the prominent topics of Sabbath discussion. Thus, through constructive conduct and the observance of the regulations of their Order, all Essenes prepared themselves in a general as well as a specific way for the coming of Messiah.

Against this historic background of the Essene community with their unique customs may now be placed individual members of the Mystic Order, located to date through the Association, who by their special preparation were the means of salvaging their civilization from destruction.

The remainder of this pamphlet will be a consideration of excerpts from the Cayce records dealing with individual Essenes, living at the time of the immediate preparation before the coming of the Prince of Peace. For example, there was "the entity known as Veronicani, a student of the Brotherhood, in direct connection with many that had been prophesying. He had been searching the records for the coming of the New Light to those that had been hemmed in by tradition and by the political and religious authorities of the land. He brought counsel to many which saved them through this new understanding."

Again, there was "the entity, Ulai, brought up in the tenets of the schools of thought that had attempted to be a reconstruction of the former activities established by Elijah in Mount Carmel. Ulai was acquainted with the teachings of the Carmelites known as Essenes. These were the people who had set themselves as a channel through which there was expected to be the fulfilling in that particular period of those promises indicated from the first promise to Eve unto the last as had been recorded by Malachi." Ulai's father, Archaus, was a close adherent of the Essenes, and her mother, Josada, was in close association with the mother of Mary, Martha, and Lazarus, Ulai being their cousin. This daughter of Archaus was set in her views and it took her a long time and much contact with the Master to forgive Mary of Bethany whom the records tell us was also Mary of Magdala. She could not understand how Mary the harlot, who had these houses of ill-fame in several cities and one in particular in the Lower City on the walls of Jerusalem, could be reinstated at her former home in Bethany among her very exacting sister Martha, who never wedded, and her brother Lazarus of unimpeachable character, who later died of typhoid fever and was raised from the dead by the Master.

Several of the so-called "holy women" ministered in the Essene temple at Mount Carmel in the preparation of those who dedicated their lives to a special purpose at that time. Among these was Eloise, a prophetess and teacher. "She was a Sister Superior, an officer, as it were, in those affairs of the Essenes and their preparations. The entity had been trained in the schools of those that were prophets and prophetesses. She was one who blessed many coming to seek the teachings, the way, the mysteries, the understandings."

As to the Essene group and their preparation that centered around Mount Carmel, the Cayce records give the following information:

"There were those in the faith to whom the promises were given that these would be fulfilled as from the beginning of man's record. Hence, there was the continued preparation and dedication of those who might be the channels through which the Chosen Vessel might enter through choice into materiality. Thus, there were at Carmel the priests of the faith; there were also the maidens chosen that were dedicated to this purpose, this office, this service, among whom was Mary the beloved, the chosen one, as will later be seen. She was declared to be the twin soul of Jesus, one who did not wish to be

incarnated, but who finally became the immaculately conceived child of Anna. “When the days were fulfilled that the prophecy might come that had been given by Isaiah, Malachi, Joel, and those of old, she, Mary, espoused to Joseph, a chosen vessel also for the office among those of the priests, the sect or group that had separated and dedicated themselves in body, mind, and spirit for this coming, became with child.” The wedding of Mary when she was sixteen years of age, and Joseph when he was thirty-six, took place in the temple at Carmel.

The ceremony will later be described in connection with the choice and life preparation of the twelve maidens, one of which was expected to be the mother of the coming Christ. It will be remembered that, according to history, for many centuries it was the fond hope of Jewish women that they or one of their daughters would be the chosen virgin to bear the Messiah. It will be seen that “Mary, declared to have been secretly chosen at the age of four, was in the Essene temple at Carmel when the angel took her by the hand and led the way to the altar, choosing her as the channel for the coming of the Messiah.”

In the connection with the “holy women”, their families, friends and associates, the Cayce records offer much supplementary and confirmatory history, until the present unknown. For example, there is the family of Zebedee and his wife, “the other Mary”, and their daughter “Naomi, sister of James and John.” There are other sons of Zebedee also, one of whom married Clana, the bride of the wedding at Cana which Jesus attended. “Zebedee, father of James and John, who was first a follower of John the Baptizer, then of those who separated themselves from the Jewish Sanhedrin, the Jewish law, was the head or leader of a group of Essenes in collaboration with Judy, the prophetess - a devout follower of that sect to which both John and the Master came as students first, and later as teachers and instructors. Through Zebedee there were the contacts of Naomi with the Essenes, those who held rather to a more universal application of tenets and teachings of the peoples during the period. Mary, Naomi’s mother, was of the priesthood that was later denounced by the cousin, John the Baptist as then known. The activities with the Essenes demanded (as would be termed in the present) the keeping secret the meetings of the peoples or the adherents of those things that cross-purposed the edicts of the Roman ruler and Herod. Naomi was educated in the schools of those who were teachers from Carmel, yet associated with those activities of the people about the Temple and those that dedicated themselves to the service that was to bring activities, which to the world today find themselves exemplified in many ways - in one, the Sisters of the order known as Catholic, or the Church in the present - the other, the orthodox activities of the Sisters of Mercy among certain Jewish sects. Elizabeth, the Essene, mother of John the Baptist, dwelt in Naomi’s house.”

Also associated with members of this group we find “Simeon, the one-legged man, a follower of the Essenes that made for the preparations, the activities that made so many of their experiences possible for that particular period for the entering in of the Master at that time. The entity was well acquainted with the work of Zachariah, the first of the martyrs, acquainted with his persecution, and with his final death as he took hold of the altar - likewise acquainted with the activities of the Holy Family in their flight into Egypt. Simeon knew well many of those conditions and activities that surrounded the earlier portion of the lives of those who were and are to be a factor in the affairs of the human race.” In Luke we have a record of Simeon, a man in Jerusalem, just and devout,

waiting for the consolation of Israel, “and the Holy Ghost was upon him, and it was revealed to him that he should not see death until he had seen the Lord’s Christ.” Later, when the baby Jesus was brought to the Temple he blessed Him and prophesied concerning Him.

Others were acquainted with Zachariah, the priest and his Essene wife whom “he kept in the hills.” The records disclose “Eunice, the Essene, who was in close touch with the households of Elizabeth and Mary”, also there was “Xaneres, a Greek, associated closely with Elizabeth’s husband, Zachariah, in the Temple. The relatives of Xaneres had accepted the Jewish tenets through the study of the material activities of that particular sect known then as Essenes. It was the work of Xaneres to announce, by the blowing of the ram’s horn, the various services and activities of the Temple particularly at the time of the morning and evening sacrifices; he also acted in the capacity of a priest and sacrificed at the altars, was acquainted later with John and also with what took place in the Temple when Jesus was presented before the priests as was necessary under Jewish Law. Furthermore, there was the entity Elcor among these, being related to those of the household of faith, those that were among the teachers of the Essenes, and those who were channels through which the prophet and the forerunner came.” Another close associate of Zachariah was Jochaim, the announcer of those things to come into the experience of the peoples. He followed closely in those tenets and lost his life, as did his friend, in the defense of those principles for which he stood, in that God never fails to speak to His children through men. He brought the power and ability of hope to others.”

Among the Essenes who prophesied was Philo. “He labored much in prophecy and the preparations for the activities that would bring about His (the Christ’s) entering into the activities in that period. The entity then kept the records and conducted the temple service at Carmel where the maidens, as well as the men, were kept or directed or taught in accordance with the tenets of the law pertaining to material and spiritual things. He influenced many.”

Then there was “Sardenia called Marian, active in the sect of the Essenes and among those who helped in the preparations for the coming of the Teacher the Lowly One, yet the I Am, into the experiences of the flesh that man might again have an advocate with the Divine that had grown so far away from the hearts of those that were lost in the toils of the day.”

At numerous times the calendar underwent various changes. “Philos, who aided the Essenes, was active in inducing those political lands to accept a single standard of judgment of time and activities, a calendar to be reckoned from the Christian Era. Before this, time had been reckoned by the Jews from the Exodus, and from the establishment of the Roman rule and power by the Romans. The entity had much to do with aiding those in the church later, and worked first with those in the Essene association in Carmel where such data regarding calendars began to be set. Hence the reckoning, A.D. and B.C. were begun as a part of the work of the entity.”

The influence of the Essenes reached representatives of all classes of people, even some of them in the household of Herod the Great. The Cayce records affirm that “Thesea, a queen of no mean estate, wife of him who later sought to destroy the Master, reasoned with the Essenes, as well as conversed with the Wise Men who came with the new message to the world. The happenings were written by the entity concerning those peoples through those periods who sought for His coming; and these were a part of the



records destroyed by her own children in the Alexandrian Library, as well as in the 'City in the hills and the plains'. Know that the message is one - for the Lord thy God is One, and know that Jesus is the One who was promised from that day." Thesea, the third wife of Herod the Great, or Mariamne the Second, was acquainted with many of that group of Essenes during the period, knowing Judy the prophetess and her group at Carmel, among others of the household of faith, "for Thesea was a seeker, not only for the unusual, but for the mystical powers proclaimed by many of that group through these periods of activity." Because of her work in behalf of the Essenes and those connected with the Master whom she revered, because of her rescuing some of the children her cruel husband had determined to slay, Herod left at his death an order that his wife, Thesea, should be destroyed. She died from starvation and privation.

Ever active was Judy "the teacher, healer prophetess, the recorder for all people of the time." She blessed those preparing for the birth of the coming Deliverer and planned for His sojourns before and after the return from Egypt. She labored in the preserving of the records later of "His activities as a Child, the operations of the Wise Men, and the Essenes and groups to which she had been prophetess, healer, writer, lecturer, recorder." Though questioned, scoffed at or persecuted by the Roman rulers and tax collectors, "she kept courage, though the heart and body were often weary; from the toils of the day. She grew in grace, knowledge, and understanding. For, what greater assurance can there be to any soul than to know that He, yea, the Son of Mary, the Son of the Father, the Maker of heaven and earth, the Giver of all gifts, will be thy right hand, yea thy heart, thy mind, thy eye, if ye will hold fast to Him?"

In verification of history as to the ardent desire cherished by Jewish mothers and daughters that they might be the chosen channel for the coming of the Messiah, there are many instances given in the Cayce records - not only the twelve maidens dedicated by their parents, but numerous others. For example, there was Sofa, of the Land of Promise, among those who were acquainted with the teachings as to the manner in which the Messiah, a Prophet that had been proclaimed, was to come. She held the Jewish tenets, but also held to the Essene interpretation of the same. She was, furthermore, not only acquainted with the house of David through whom there came later the forerunner, the prophet, but with the Messiah, Jesus Himself. The entity counseled with the mothers of many who hoped for the selection of their offspring as a channel for that prophecy, and likewise was acquainted with those later who saw their children destroyed by Herod's edict. Sofa cared for many of these; she was among those called in the present 'holy women,' counseling with the mothers and the young in that period, a prophetess herself, and the one who wrote that song of Rachel's weeping for her children because they were naught."

There was also among the Essenes of this period of the preparation for the coming of Messiah, the idea that heredity, choices of mates, prenatal influence, and family conditions all had affected the progeny. The Cayce record of Maryon is of interest in this particular. "Owing to that latent within self, the entity has held that there is rarely given the proper consideration to the union of individuals for the bringing of the young into the world. These matters have been in the present sojourn a study, a thought of the entity who has followed closely the teachings of many who have studied to promote better preparations for the channels through which the progeny may come. These arise from the experiences in that sojourn, for during the latter portion of that experience the

entity came close to the teachings and the leaders of the Essenes, close to the entity known as Judy, the recorder.” Speaking of Maryon’s work and her agitation for better prenatal preparation the record continues to say: “For the seed of such sown must be that which will grow to be an influence and that may be the means of the greater blessings to the world through the sources of such, these who are channels through which greater, better, more advanced souls may enter.” Maryon was one who offered herself to be among those from whom the channel was to be chosen through which might come the promised seed.

Among the twelve maidens dedicated by their parents as possible channels for the coming of the Messiah, we find “Andra, daughter of Elois - waiting for the coming of the promise to a people that sought relief from material bondage, as well as from the spiritual activity of those that gormandized themselves and their own adherents in the sale of privilege in the carrying-on of those things that were of the letter of the Law without the spirit thereof. She and her sisters were in the temple with the one chosen as the channel through which the Spirit would manifest in the Holy One. The entity was one of those who grew up with those affiliated in the Order (Essenes) which bound that particular group of individuals that were all associated at the time. In the preparation for the coming of the Son of Man during those periods there were those who joined in their efforts to consecrate their lives, their bodies for a service, for the channel through which activities might be had for the perfecting, as it were, of the material channel through which such an expression of the Creative Forces might come into the earth. There were twelve maidens in the temple who were dedicated for such preparation. Andra was one of the twelve so associated with Mary in the preparations. Anna was the superior or the one who would be termed the supervisor of the group.”

There was also a maiden, unnamed in the Cayce records, “of the line of David, of the household of one Joseph, a kinsman of that Joseph later chosen to be espoused to Mary, who was one of the first among the twelve young women that ascended and descended the stairs upon which Mary was chosen. The entity’s son was later destroyed by Herod. She was among those ‘holy women’ and among those first, in her later years, that recognized the freedom brought to her sex by the very manner of the entrance of the Son of Man, the Son of Mary to the material world. Thou went chosen formerly as one of the ‘holy women’ because of the fitness of body of thy father and mother, their fathers and mothers during those experiences. These cry aloud in thy experiences in the present through what may be called eugenics or the preparation for the entrances of souls that make the earth better in the material ways, yea, the spiritual ways. For God is not mocked, and whatsoever ye sow that must ye also reap. Preach, practice, give of thy strength in making these forces known in the hearts and minds of men everywhere.”

Again, there was the entity mentioned in the Cayce records who later “became the wife of James, the first of the Christian martyrs. The entity was in the temple or house of lodgement where the maidens were brought for that consecrated service and she was the third upon the stair when the angel appeared and the choice was made of Mary.” With the other maidens was Elizabeth, mother of John the Baptist - of him the Master said, ‘Of them that are born of women there hath not risen a greater than John’. Elizabeth was the chosen vessel or channel for that one who proclaimed that the day of the Lord was a hand. The same entity may today arouse and bring to the consciousness in the minds of many the fact that the day of the Lord now is, indeed, at hand.”

Among the twelve, likewise, was Editha “of the household of those that had been a portion of the lineage where there had been set aside the men of the household for a definite service before their fellow men - there was then the choosing of those from the varied activities of that Brotherhood, for those that might be chosen of the Lord for the channel through which there might come that Beloved Son who would make the paths straight, who would bring men out of darkness into light, with the understanding that there must be and would be through the very expression of that Being in the earth, the understanding that the law was written in the hearts of men rather than upon tables of stone, that the temple, the holy of holies, was to be within. The people were scattered as a flock without a shepherd. And behold, that hour had come when that Shepherd must lead forth His flock, His brethren again into the light of the countenance of an All-merciful Father. Editha was among the daughters who were chosen as those who were to dedicate, consecrate their minds, their service, to become a channel, and with others she was chosen in the earlier period of her earthly activity.”

The maiden known in the Cayce records as Sophia also lived “in the time when there was the looking forward to the channels through which there was expected to be the coming of the Messiah. She was among the group chosen of the Essenes, of the house of David, and was with those who saw that vision on the stairs when the first choice of the maidens was made.” Sophia, Editha, Mary, Elizabeth, and others of the maidens were dedicated by their parents as possible channels for the birth of the Christ. “They were first dedicated, and then there was the choice of the individual through the growths, as to whether they would be possibly the channel or merely channels for general services. There were choices for special services at various times, as were the twelve chosen at the time, which may be used as an illustration. Remember, these came down from the periods when the school had begun; when there were the activities in which there were to be cleanings through which bodies were to become channels for the new race or the preparation; these then, were restricted, of course, as to certain associations, developments in associations, activities, and the like - it was of course a free-will matter all the way through, but they were restricted as to certain foods and associations in various periods - which latter referred to the sex as well as to the food and drink. We are speaking here of the twelve women from the very beginning who were dedicated as channels for the new race, see? Hence, the group we refer to here as the Essenes, was the outgrowth of the periods of preparations from the teachings by Melchizedek, as propagated by Elijah, Elisha, and Samuel. These were set aside for preserving themselves in direct line of choice for the offering of themselves as channels through which might come the new or divine origin, see? Their life and work during such periods of preparation were given to alms, good deeds, missionary activities, as would be termed today.”

Before the various appearances of angels and the special demonstration in the Essene temple at Mount Carmel when Mary was proclaimed the chosen channel for the birth of the Messiah, Son of God, “Mary was set aside at the age of four as a chosen one - Mary, the daughter of Anna”. Both Jesus and Mary were immaculately conceived, according to the Cayce records, as well as those of the Church. “Mary was between twelve and thirteen years of age when designated as the one chosen by the angel on the stair.” There was some question about receiving Mary as a possible candidate among the other maidens chosen, because her mother, Anna, proclaimed that she had been

conceived without knowing a man. Yet she could not be refused, since any who wished to do so could present their daughters that were perfect in mind and body for service in the temple. Although there was a division of opinion as to the truth of Anna's statement of the immaculate conception of Mary, yet she had become one of the twelve chosen. "Each maiden was a representative of the twelve in the various places that had been made of Israel, or man. As to their education, these maidens were trained as to physical and mental exercises as related to chastity, purity, love, patience, and endurance. All of these would be termed by many in the present as persecutions, but they were as tests for physical and mental strength, and this under the supervision of those who cared for the nourishment of the physical in the preservation of food values. Thus were they trained, directed, protected. Their special diet included no wine, no fermented drink ever, or any flesh foods. The diet was kept well-balanced, according to that which had been first set by Aran and Rata."

It was the custom in those days that arrangements for marriage be made by the parents of the contracting parties, but in the case of Mary the choice was made by the Essene Lodge rather than by the families. Both Mary and Joseph had been dedicated by their parents to the Mystic Order of Essenes. The mate "was selected by the leaders of the sect or lodge or church, and the choice was pointed out by the Divine Forces. Both Mary and Joseph were of the house of David."

According to the Cayce records the choosing of Mary on the steps that led to the altar in the Essene temple was after this manner: "All nature seemed to smile upon the event. The sun shone upon the temple steps one morning as the chosen maidens were going to the altar for prayer and for the burning of incense. On that day, as they mounted the steps, all were bathed in the morning light, which not only made a beautiful picture but clothed all as in purple and gold. As Mary reached the top step there were thunder and lightning, and an angel appeared and led the way, taking the child by the hand before the altar. Thus was the manner of choice, the showing of the way, for Mary led the others on that day of days."

When later there was to be the "association or the wedding of Joseph and Mary - Mary having been chosen as the channel by the activities indicated upon the stair by the hovering of the angel, by the enunciation of Anna and to Judy and the rest of those in charge of the preparations at that time - then there was to be sought out the near of kin, though not kin in the blood relationship. Thus the lot fell upon Joseph, though he was a much older man than would be ordinarily selected for a young maiden. Then there followed the regular ritual in the temple. For remember, the Jews were not restrained from following their rituals. Those of the other groups, as the Egyptians or the Parthians, were also not restrained from following the customs to which they had been trained - which were not carried on in the Jewish Temple but rather in the general meeting place of the Essenes as a body - organization." From the time Mary was betrothed to Joseph when she was still in training, there were three or four years before Joseph came to claim his bride. When he did come "she was between sixteen and seventeen years of age and was found with child."

The Cayce records explain the principle of immaculate conception in this manner: "As flesh is the activity of the mental being, or the spiritual self and the mental being pushing itself into matter - as spirit, as He gave, is neither male nor female, they are then both as one. When man had reached that period of the full separation from the Creative

Forces in the spirit, then flesh, as men know it today, became in the material plane a reality. 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 brought into being through the accord of the mother in materiality is that which ye know in the earth as conception.

Both Mary and Jesus were immaculately conceived. The reports further state, regarding the virgin birth of the Christ: "In that there had been the manifestation in the earth of the holy influence necessary for the sustaining of a backsliding world, there was then that choosing of the influence through which there became manifest (in and through those channels that comply with the laws of spiritual forces) that which brought into being the conception that made for the living influences of the Spirit through the body that became the child Jesus; and through the manifesting of the one-ness of the Father became a manifestation of the Christ Spirit in material surroundings. The Spirit of the Master, the spirit of the Son was manifested, as was given. God calls on everyone everywhere to seek His face, for in the last days He hath spoken unto us through His Son, as one born out of due season."

Very naturally Joseph was disturbed when Mary, still a virgin, was found with child. The records have it that "owing to his surroundings he was confused, and because of his advanced age in comparison to that of Mary when she was given; or, as would be termed in the present, because of what people would say. He was first informed by Mathias or Judah, as to the facts in the case. Then, as this outcome did not coincide with his own feeling, there was the dream, and then the direct voice. When assured that this was the Divine, not only by his brethren, but by the voice and by those experiences, he then knew."

Angel visitants played an important part in all these preparations for the coming of the Prince of Peace. Not only did an angel appear in the Essene temple at the time of the choosing of Mary, but also in the home of Elizabeth when Mary was made aware of the presence of the angel by being again in the presence of the forerunner; likewise also an angel appeared to Joseph at the time of their union, and still again, Michael, the archangel, came at the time the edict was given to slay the infants.

As a parallel, at the present time, during the second Life Reading given to her who was formerly known as Elizabeth, mother of John the Baptist, the archangel Michael has broken into the context of the Reading with a special message for this very day, in the words: "Hark, yet friends! I, Michael, Lord of the Way, would give thee warning! Bow thine heads, ye vile ones of the earth! Know what has been entrusted to thee. Live the life, lest ye be counted accursed for being unworthy of the trust given thee!... But let each of you here so live the Christ-Consciousness, as manifested in the Master, that you may be counted worthy to be given as those who would gather the crumbs of wisdom that will be manifested through this entity!"

In the Cayce records to date there are some eight persons, Essenes, who answer to the name of Ann or Anna, or some form of that name. All these women had a very vital part in the preparation for the coming of the Messiah. There is an interesting comment, applicable today, in regard to the entity Anna, mother of Mary, to the effect that "there was, however, no belief in the fact that Anna proclaimed, that the child Mary was without father. It is like many proclaiming today that the Master was immaculately conceived; they say in answer, 'Impossible! It is not in compliance with natural law.' It is a natural

law, however, as has been indicated by the projection of mind into matter, thus making of itself a separation to become encased in same, as did man. That there has been an encasement was a beginning - there must be an end when this must be broken, and this began at that particular period. Not the only case - but this particular period with Anna, and then the Master as the Son - but the only begotten of the Father in the flesh as a son of an immaculately-conceived daughter!"

Another interesting "Anna" was she who was "waiting maid to Mary and Elizabeth when each was heavy with child, during those experiences when there were those expectancies and activities that brought the Prince of Peace into the earth. The entity was then known as a prophetess, as in the present. The entity waited in the preparations of the maidens who consecrated their lives for this expectation in those periods, and when both mothers were heavy with child she was at their meetings when there was the awareness of what was to come to pass. The entity was that one who blessed them both and made those prophecies as to what would be the material experience of each in the earth".

Another Anna was "cousin to Mary, mother of Jesus, who also was in Palestine during the preparations when many heard, as it were, the call from nature and the harkening of the Spirit, for the preparations for the children of men that their bodies might furnish a channel through which the Spirit of the Creative Forces might make manifest. And there we find the entity among the mothers who gave of themselves in body, and in the preparation of those things that had been handed down of old, as to how through the concentration of thought, and through preparations by bodily exercise, as well as diet and physical activity, there might be the closer communion or the consecration of selves that on the morrow there might be the greater preparations for the receiving of the message from the living forces of God. Hence, we find the entity with her companion, Jebocel, making overtures to the peoples to prepare themselves as channels."

There was another Anna, a prophetess, "who was in the land during the period when there were the expectancies of the coming of the Master, the promise of those influences in the experiences of men. She waited in the Temple and held and blessed Him in the days later, when there was, according to the Law, the presenting of the Child and the purifying of the Mother by the material and the spiritual law of the people in that experience." In connection with this Anna, there is an unnamed person in the Cayce records "who was very close to one Anna in the Temple. service, of the same household and of the same activities, yet varying somewhat in the manner of their preparations. She was active in gathering the data from the various teachers of various lands for the interpretation of these things for the Essene group."

There was also, previous to the advent of the Holy One into earthly experience, among those peoples called Essenes "an Anna or Ananan," evidently the Anna of the New Testament reference in the gospel according to Luke, "who prayed that she might indeed see the day when that promise of the Coming One had been fulfilled - thus, when the mother Mary presented the Babe in the Temple, she blessed Him and saw that face!" According to the record she was assisted by one of the priests, for "in those days when there was the presenting in the Temple, when Anna blessed the Son, Zadak aided in the service - he was the priest who worked opposite, as it would be termed today, to Zachariah, who waited on the Temple service. Anna was among the holy women in the

Temple; she brought comfort and consolation, and proclaimed ever to the people of that period; 'Hearken to the voice of Him who has called - If ye will be My people I will be your God. Turn to that way again in which ye may bring again the sunshine of God's purpose among the people.' This was the message the entity gave. And she lived to see the day when that promise was fulfilled when the mother Mary presented the Babe. He answereth those who call on His name and Live same with their dealings with their fellow men!"

Finally, besides "the Anna, daughter of the innkeeper, who stood watch at the birth of Jesus," who will be mentioned again presently, there was another "Anna, an Essene, a member of a group that sought through the mysteries of the sages to interpret time and place according to the stars and the numerological effect upon the period in which the entity gained material expression. The entity was much sought after, and interpreted much for those in material authority of that organization. Since there were those applications of those individuals who were prone to interpret and apply that knowledge for material benefits, disturbances arose with the entity and some of those in authority among the Essenes. Anna, however, was not the prophetess in the Temple, but the one who eventually made the choice of the twelve maidens who were to be chosen as the channels that might know that truth so thoroughly as to be moved by the Holy Spirit."

The wedding of Joseph and Mary took place in the temple at Carmel. "During her pregnancy Mary spent most of her time in the hills of Judea-a portion of the time with Joseph in Nazareth. From there they went to Bethlehem to be taxed or to register, as ye would term it. Then as the record is given, that which is the common of most, there was born in Bethlehem of Judea that entity, that soul, Jesus. There was the period of purification according to the Law, and then the days in the Temple and the blessing of Anna and by the high priest. And these made for those days of the beginning of the entity called Jesus who became the Christ, the Master of Masters, in the days when there was the return to Nazareth, and then the edict that sent them into Egypt that the prophecy might be fulfilled, "My Son shall be called from Egypt!" These records are paralleled by history.

But before these events took place, there was very definite preparation for the birth of Jesus. The inn-keeper, Abel-Tean, otherwise known in the Cayce records as "Apsafar, who had made a study of the Essenes knew of those things that had been foretold of the teachers of the Mystic Order. He made all preparations as near in keeping with what had been foretold as was possible. This was the inn-keeper to whom Joseph made application for a place for the birth of the Master of men, and many of the preparations for the Master were in the hands of the entity." Much in the Gospel records has been omitted which tends to give an entirely different impression as to the preparation made for so important an event as the birth of the Messiah. The Cayce records not only confirm the Scripture account as far as it goes, but in this particular as in many other instances, fill in important details that throw much additional light upon the historic records. "There was no lack of preparation as to the birthplace of Jesus or for the care of the Mother." The records declare that "among Apsafar's or Abel-Tean's stables there was indeed the place of rest. It was the best place because of the very rabble, the very activities of those that were in authority - both as to the Roman as well as the various groups that were in their discussions making for the very things that would hinder or prevent those experiences that had been foretold. The inn-keeper did apparently turn

away the holy family, but rather for their protection than because, as the Scripture states 'There was no room (quiet room) in the inn.' By this was meant to be implied or conveyed that they were turned away - that is, the bystanders and inmates of the inn were expected to interpret it thus, to prevent trouble coming to the holy family. Abel-Teian was a counselor to those who sought to overcome those oppressions that were of a political as well as a religious nature, owing to those conditions existing between the Pharisees, Sadducees, and Essenes, and the Romans and those teachings that were gradually being presented from the Grecians or the entity's peoples." The inn-keeper did what he could to protect the holy family, and "he too had had a vision, had heard, had known of the voices that were in the air. He too had seen the Star in the east, and had known of the experiences that must befall those that were making all the preparations possible under those existent conditions for Him that should come as a teacher, as a shepherd, as a savior. Sodaphe was the inn-keeper's wife, the first to hold the Babe, the mother of the daughter who directed the Wise Men and who helped make things more pleasant for the mother of the Lord during the sojourn. Among the kinsfolk of Abel-Teian was Editha, one of the maidens who had formerly consecrated herself as a possible channel - she was of the household to which Mary, the Mother, had come when the Babe was born, and it was Editha who held constantly throughout her experience those words of the shepherds, not only of the voices heard, not only those words of the Wise Men, but that experience in itself of being in the Presence of that which was about that inn."

Besides the inn-keeper's daughter, "Anna, who stood watch at the birth of Jesus", there was another daughter known as Jenife, sometimes called Sara or Sarapha, who was a year younger than Mary. She "requested that she might aid in the preparations of those quarters to which the mother-to-be and that father might come that were revered by all - for, as has been indicated, it was well-known to the inn-keeper what had been seen by those high superiors or leaders as to the care that must be given those as they wended their way to fulfill the needs of the overlord demanding that all register for their contribution to an alien land. As Jenife waited expectant, there was the general rabble, and there were the discussions of those who journeyed to Jerusalem for the meetings, as well as to the centers for their taxing-registration, as we would term it in the present. Just before the sun in all its glory on the Palestine hills gave forth almost into the voice of nature, heralding a new hope, a new birth to the earth and the glorifying of man's hope, expectancy in God, the spectre of His Star in the evening sky brought awe and wonder to all that beheld it. Then, when Jenife had discovered that the stable had been occupied there was the rush, the desire to be off to see what that experience might be. As soon as her duties were cleared away about the home, as the place was very near, she started; but as she walked into the open, she saw the brightness of his star come nearer and nearer. She also heard, even as the shepherds, the words, 'Peace on earth, good will to men.' As the maid hastened to the quarters where the mother lay, the light as from His star flooded the place, and Jenife then first beheld the Babe. That, was the crowning experience until the plea that she, too, might hold that glorious Child in her arms. Then as this became a reality, she yearned that the world might know the beauty, the joy, the glory of the experience of His life in their own hearts, minds, beings. She also saw the shepherds gather, and on the morrow, the Wise Men with their laden beasts or camels with all their praise for those who had kept the faith in making and reserving, in keeping and helping those that were in need, that were alone, although God was with them."



At the time of the birth of the Master the records declare that “the shepherds came from the very fact that all nature, all the heavenly hosts proclaimed that glorious period for man. There was Slocombi, of the kinsman of the father and mother of John, called the Baptist. He was among the shepherds in the hill country and among those who heard the songs of the angels, “Peace on earth, good will to men.”“

The Cayce records mention that “the Wise Men came just before the birth of Jesus, and at the time of the birth presented themselves - or a few lays later in the town of Bethlehem. These records were kept by Judy, the keeper of the records from Carmel which records were in the library of Alexandria. The Wise Men came, one from Persia, one from India, and one from Egypt,” as indicated in the Cayce Readings and also in history. They reasoned with the Essene brethren, “but more sought from the studies of Judy in that experience.”

In connection with the visit of the Wise Men, as part of the preparations for the coming of the Messiah, the question was asked in the Cayce Readings, “Have you thought why the Wise Men went to Herod who was only second or third in authority?” And the answer came, “It was because of Judy; knowing that this would arouse in the heart and mind of this debased ruler, that only sought for the aggrandizement of self, such reactions as to bring to him, this despot, turmoils with those men in authority. Why? There was not the proclamation by the Wise Men, neither by Judy, nor the Essenes that this new king was to replace Rome. He was to replace the Jewish authority in the land. Thus we find, as it would be termed in the present, attention was called to the activities of the Essenes such that a little later, during those periods of the sojourn of the Child in Egypt because of the same - Herod issued the edict for the destruction of the children. During periods of the ministry of John, and then later of Jesus, more and more questioning was brought upon the recorder, Judy, by the Roman authorities or Roman spies, those who directed the collection of taxes. So, we find Judy, the Essene, coming in contact with the Medes, Persians, and the Indian influence or authority.”

The Wise Men “were seekers for the truth regarding the birth of Jesus; and in and through the application of those forces that we today would call psychic we find them coming to the place ‘where the child lay.’ They were drawn as those who were giving thanks for this Gift, this expression of a soul seeking to show wayward man back to God. It was one Puloaus who conducted the Wise Men to the place they sought, during those periods when there was the preparation for the Son of Man, Prince of Peace coming into the world and of the Roman peoples - he was stationed in Palestine that there might be the reckoning of the customs sought. The entity, Puloaus, was one also who put down the uprisings; he had a ‘clean record’; so, when the enunciation was made, when the Wise men came to seek out that answer, the entity was given the Roman charge that these Wise Men be conducted to that place they sought. Then it was that Puloaus became even as they, a worshipper, a follower of those influences that wrought in the minds and souls and hearts of men during the experience.”

The Cayce records firmly declare that “the Wise Men represented, in a metaphysical sense, the three phases of man’s experience in materiality, as well as the three phases of the Teacher from Egypt, from Persia, from India - namely, gold, the material; frankincense, the ether or ethereal; myrrh, the healing force as brought with the same, to mind, and soul. These then were the positions of the Wise Men in their relationship; or to put it into the parlance of the day, they were the encouragement needed

for the mother and those who had nourished and cherished this event in the experience of mankind.” One of the Wise Men, “Achlar, who brought the incense to the child Jesus, was a Persian sage, who counseled with those people, using the mathematical operations of the ages old, as well as the teachings from the Persians, from the days of Zend and Og and Uhltd, bringing for those people a better interpretation of the astrological as well as the natural laws. Achlar, seeking with the other Wise Men, looked for the day, the hour when that Great Purpose, that event, for which definite preparation; had been made, was to be a literal experience in the earth.”

Again, the day of reckoning is at hand. The Prince of Peace has been crucified on the altar of greed. His first coming to earth was a time of great crisis when necessary preparation had been made. It was a disintegrating age, similar to the present time, when men forsook the things of the Spirit and made money, power, pleasure, war their goal. But the Essene Order of Mystics with all expectancy, faith, courage, worked for peace, righteousness, mercy, and prepared for His coming and brought it to pass.

Will Christianity survive the calamities that have befallen the present world? History is often nervous during cycles of change. The essential genius of Christianity is its power to triumph over obstacles and its greatest success has been when hostility was most pronounced. This is paralleled by its elder sister, Essenism, which made and fostered history at a time when civilization was falling, building itself into pure and universal Christianity.

Recall again, though, the words that came as an interruption in the midst of a great Cayce Reading: “Hark, ye friends! I, Michael, Lord of the Way, give thee warning. Bow your heads, ye vile ones of the earth! Know what has been entrusted to you. Live the life, lest ye be counted accursed for being unworthy of the trust given you!” Today, men everywhere need to repent, to change their ideas and ideals, and to return to God and to His Christ. They need to change their minds about themselves which they have felt to be sufficient; they need to change their minds about their fellow men whom they have treated as though they were no particular concern of theirs; they need to change their minds about God who is not to be mocked, but who is a God of justice, who will cause a man to reap what he sows; they need to change their ideas about the Bible, God’s revelation to man through the ages - a book that with all advancing science is increasingly being proved to be absolutely true; they need to change their minds about Him who hung on Calvary’s cross, for none come to the Father but through Him, and all that climb up any other way are declared to be thieves and robbers. Man has listened so long to the world’s voice and to the din of the world’s standards that it is difficult for him to hear the Almighty’s still small voice within his own heart. But man, even at this eleventh hour, can accept what the Eternal Presence has for him. He can prepare, as did the Essenes of old, to receive the regenerating power from above; he can attune himself to the Divine and make of himself an instrument through which the spirit of new life can operate. When people thus prepare themselves they will receive power to bring to earth again the Prince of Peace. They will become one with the Almighty who will work through them in the world of matter to the salvaging of the earth from destruction.

Furthermore, in the words of the recent Cayce Reading, “His way will carry through, even as He said, ‘Though the heavens and earth pass away, My word will not pass away!’” His way, then, had best be studied, so that it may be acted upon by members of the Association - an organization which has as its ideal and purpose the

being a channel of blessing, of helpfulness, of hopefulness to others in every phase of their experience. Men everywhere should behold the Christ whose activity has changed the courses of the stars in their movement about the earth, and who becomes in the hearts and souls of men that hope which quickens as the water of life, that heals as does the touch of His hand upon the brow, that awakens as does the kind word spoken unto those that are in doubt and fear. For this is His teaching, ‘As ye do it unto the least of these, my brethren, ye do, it unto Me.’”

Let not mankind hesitate to give up the standards of the dying age – materialism, man’s trust in himself, in his mechanisms, in force, weapons, in warfare. The Scriptures declare, “The arm of flesh will fail you.” It has already brought hell upon the earth, as history has always shown to be the case when man departs from God and takes matters into his own hands. But in giving up the things that have always brought destruction in their wake, man opens channels for the reception of the standards of the new age and prepares for the Coming One. As a, recent Cayce communication

has expressed it, “He will, indeed, come again, and woe be unto him who is found wanting!... As the Spirit of God once moved to bring peace and harmony out of chaos, so must the Spirit move over the earth and magnify itself in the hearts, minds and souls of men to bring peace, harmony, and understanding, that they may dwell together in a way that will bring that peace, that harmony that can only come with all having one ideal – “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.” If man can do this at the present time, as was done among the Essenes of old, he need not be dismayed when the heavens start falling, for he will have built upon the Rock of Ages which is eternal, and he himself will have become a living stone.