

**Attitudes and Emotions Series
Circulating File**

ANGER, CONFUSION, AND DOUBT

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

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ANGER, CONFUSION AND DOUBT CIRCULATING FILE

Anger, Confusion, and Doubt

Anger, Contention, Faultfinding, Grudges, & Resentment, Confusion, Doubt, Faith

<u>Contents:</u>	<u>Pages:</u>
Summary	5
A. Extracts on Attitudes & Emotions: Anger	10
B. Extracts on Attitudes & Emotions: Contention	21
C. Extracts on Attitudes & Emotions: Faultfinding	22
D. Extracts on Attitudes & Emotions: Grudges	29
E. Extracts on Attitudes & Emotions: Resentment	31
F. Extracts on Attitudes & Emotions: Confusion	38
Reader Forum on Confusion	43
G. Extracts on Attitudes & Emotions: Doubt	46
H. Extracts on Attitudes & Emotions: Faith	51
I. Extracts on Attitudes & Emotions: Fear	55
: Hydrophobia	74
Case Studies:	
1. #3162-1, Concerns quick reincarnation due to fear	75
2. #5123-1, Concerns stage fright and fear complex	78
J. Related Material Available from A.R.E. Press	
1. The Prayer Group Readings	
2. Original Readings on <i>A Search for God</i>	
3. Individual Reference File, pages 19-24, 105, 121, 190, 191, 194.	
4. Individual Reference File Supplements, December 1963.	
K. Related Circulating Files and Research Bulletins*:	
1. Christ Consciousness	
2. Fear and Its Far-Reaching Effects	
3. Human Relations: Attitudes and Emotions, Part 1 & 2	
4. Human Relations: Ideals, Application, and Accomplishment	
5. Ideals and Beliefs	
6. Importance of Ideals	
7. Patience and Problems	
8. Understanding the Purpose of Life	

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ANGER, CONFUSION AND DOUBT CIRCULATING FILE

Summary of the Circulating File

“Anger, Confusion, Doubt”

Edgar Cayce devoted his life to service. He served his God and Christ through service to others. His religious convictions and the practice of reading the Bible through once for every year of his life seem to have had a strong influence on the quality of the information which came through him in the psychic readings he gave.

Many people requested help from him in finding and understanding the reasons for the situations in which they found themselves. Some felt trapped, some already saw a choice of solutions. All sought through Edgar Cayce's psychic ability the best answer to their needs. They looked for guidance and an understanding that would release and relieve them of a burdensome situation or relationship.

The readings contain valuable information in regard to all aspects of the human situation. Each reading was given as an answer to one individual's personal need and the questions relating to that need.

At the beginning of each reading, as Edgar Cayce became quiet, he was given a “suggestion” which set the limitations or bounds within which the information would be given. These suggestions embodied the reasons for requesting the reading and determined the type of reading to be given. The resulting material related to physical and health needs, past lives, personal relationships, business advice and spiritual and philosophical topics.

It was the process of asking questions, the thinking and study of those people surrounding Edgar Cayce that prompted the bulk of the information in the readings. If there is a seeming gap in the information available on a given subject, one may be sure that no one thought to ask the question.

We may be grateful as we study the readings that we are recipients of so much beauty, inspiration and spiritual truth given us through this channel.

Collections have been made of excerpts on various subjects from the readings. These have been made available in booklets called “Circulating Files” which are available to members for study and research.

The Circulating File titled Anger, Confusion, Doubt is a complex one. The entire collection of excerpts covers anger, contention, faultfinding, grudges, resentment, confusion, doubt, faith and fear.

The mind, through anger, may make the body respond in ways that are detrimental to it. When the natural flows of the energies of body and mind are interrupted, the whole being may become disoriented or out of focus.

When the adrenals are stimulated in anger, all the glands and organs are affected.

...when the body is wroth, mad, or out of temper, or worried – leave food or drink from the system. Never think that either worry or madness may be drowned in drink or in overfeeding the stomach; for these bring distresses to the body. 4124-1

We are told that anger can destroy the brain as well as any disease. Anger also breeds contempt which in turn breeds strife and those things that bring inharmony.

The readings frequently refer to astrological influences, and Mars is often related to anger. The influence of Mars causes some to be more susceptible to anger, others to be erratic and easily ruffled.

From Mars we find a tendency for the body-mind at times to be easily aroused to anger. Anger is correct, provided it is governed. For it is as material things in the earth that are not governed. There is power even in anger. He that is angry and sinneth not controls self. He that is angry and allows such to become the expression in the belittling of self, or the self-indulgence of self in any direction, brings to self those things that partake of the spirit of that which is the produce or influence of anger itself. 361-4

Remember, no man is bigger than that which makes him lose his temper. 254-55

...he that is able to control his own temper, his own purpose, is greater than he that may even take seven cities. 1610-2

So we are warned to keep away from those things that cause contention and encourage others to be similarly concerned. We must be watchful for the influences of anger that reach through the whole man - body, mind and spirit.

Throughout the Edgar Cayce readings, we find reiterated the concept that what we give is what we receive. Hence if we find fault with others, still others will find fault with us. Further, the readings suggest that an attitude of fault-finding weakens our own resistance physically and mentally.

Our need, then, is to analyze ourselves rather than criticizing another. Faults we see in others are first reflected in ourselves. When we see faults in others, or they in us, some thing is clouding the clear view of the God within.

But if the heart and mind forgive those who spitefully use them, those that speak evil in divers places, those that find fault with others will find fault in themselves; for they are writing their own record – they must meet, every one, that which they have said about another; for so is the image, the soul of the Creator in each body, and when ye speak evil of or unkindly to they brother, thou hast done it unto they God. 487-17

Just as anger affects the physical body, so do other negative attitudes and emotions. Even the proper assimilation of food is disturbed when one holds a grudge.

We are told that grudges interfere with our spiritual life also. One may not pray effectively when holding a grudge.

For all power that is in the hands of man has been lent, and it is not of man's knowledge but of God.

Thus when individuals hold a grudge they are fighting the God within themselves against the God within the individual or soul for whom or towards whom such is held. 2881-3

Edgar Cayce saw God as that source and author of life in whom we live and move and have our being. The God we worship, the ideal we hold, is that which we show to all around us. If we express negative attitudes then that is what is meted to us.

For, as we do it, as we live, as we are to others, so are we to the God we worship....
2881-3

Resentment reacts upon the secretions affecting the circulation, causing disturbances in the spleen, pancreas and liver. Resentment is not as much combative as it is a matter of self-protection, the safeguarding of self's personal interests. The readings tell us that we are constantly meeting self in these situations. As we do to others, we are doing to God and this reflects back to ourselves. We are meeting the results of our own actions, of our own attitudes.

If we desire to overcome resentment, we may practice doing daily something we don't like doing, not to gratify someone else, but to be of service. This, done for several days successively will overcome the resentment we have built.

It is suggested that the soul that holds resentment owes much to the soul toward whom the resentment is held. If we forgive, we owe nothing. Again and again we are told to overcome resentment through service to others. If we are expressing God we are not expressing self and therefore do not resent.

Q. What can I do to overcome resentment?

A. As indicated so oft, the manner in which ye treat others, ye are treating they Maker. Keep this much in mind, and resentment will not be so much a part of thy conclusions. It is not thyself by nature, but conclusions.
2982-1

Confusion for most people is caused by a questioning of oneself and one's motivation. If one acts toward family and friends in a manner that is in direct contrast to that which is the acceptable nature of our hearts, we bring confusion to ourselves. This is a sort of spiritual hypocrisy. As in all other aspects of the human situation, this is seen as the same relationship as we have with God and it therefore creates turmoil within us and clouds our relationship with God and our relationship with other people.

God does not tempt us or give us more than we can meet. Our way of escape is the inner voice, if we will but listen to it.

Only that which is temporal causes confusion. For that which is eternal is the straight way.
954-6

The spiritual forces are the source of supply for all abilities and unless we are willing to build from our spiritual natures the result will still be confusion.

Another cause for confusion is allowing our emotions to outrun their practical applications. The answer remains the same; to meet God in one's inner self. Assurances in our spiritual selves bring harmony and peace.

For, there is a way that seemeth right, but the end is confusion. But in Him who is the light, there is no confusion. For He is the way, the truth, and the light; He has promised to meet thee in the Temple of thine own body. And as given, "I knock – if ye will but open, I will enter in."
3175-1

We are often told in the readings that whatever we do reflects the God in us, and what we do to others directly affects the God in them. Thus when we doubt ourselves we create a negative force which rebounds to us in discontent. Nothing is accomplished.

The lack of faith in one's self is also a lack of faith in His promises. When we doubt ourselves, we doubt Him.

Honest doubt is not a sin. Honest conviction brings working activity, but not that of intolerance. 2519-8

One woman was told that doubt is the father of fear:

Fear is as the beginning of faltering. Faltering is as that which makes for dis-ease throughout the soul and mental body. 538-33

Another was told that fear creates doubt. Doubt created weakness in her spiritual natures. However, when she lifted her thoughts to Jesus and the hope that comes in the cross, doubt and fear were cast away.

Frequently the advice given for meeting and changing our old negativities centered on prayer and Bible study. We should "call until He answers"; "read again, and again, the 14th, 15th, 16th and 17th of John" as though each of us were speaking to our Lord personally.

When we become centered within ourselves we build the ingredients of fear. It was said that the imbalance between the ideal and the practice brought about confusion and doubt. We now find fear growing from the same seeds. Fear is the greatest drawback to the development of a well-balanced individual.

Be not unmindful of the fear that enters, for he that doubteth is already lost. He that fears does so at his own expense, whether of a material, a mental, or a spiritual application of a condition;.... 900-414

If fear is detrimental, what may be said of Godly fear?

In warnings, not as of a fear – other than a godly fear. What a variation! Fear as known to man, even in his own worldly wisdom, is on thing; while fear of a godly nature in another. One is the fear to use, the other is the fear not to have. 1298-1

We are told that fear of death is fear of the unknown. Death is a separation and something usually dreaded. An alternative attitude, more helpful, is that it is the birth of opportunities. If these are centered in Christ, the Truth, they will bring joy and harmony.

There are more readings which speak of the control or elimination of fear than explore its causes. Whenever the heart and mind of man are turned to Christ there is no room for negative attitudes and emotions. Trusting in Him is accepting His promises and setting aside those deep-seated patterns of fear we have built within ourselves.

Service, doing for others, is one way to build the bridge from within self to the Christ. Deliberately practicing the fruits of the spirit is another. Whenever we do something to express love, we leave no room for fear. Fear is an expression of contempt.

We may eradicate contempt from ourselves by living up to an ideal and accepting the gifts of His promises. For in Him is truth, light and understanding.

In that as is seen in the present – the fear of censure, the fear of criticism, the fear of power, and fear is that factor in an earth’s experience which most unfits an individual to combat with the forces as may be brought forward – whether in mental, in physical, or in spiritual aspects of a living experience. 2893-1

Where doubt and fear build barriers and keep one from growing or accomplishing, faith frees us for action. Faith means we know God is able to use us as channels of blessings for others.

Q. Please define spiritual faith.

A. The application of that that is awakened by the spirit within self. 262-18

Confidence, then, is of the material or of the physical sense – while faith is an attribute of the soul and spiritual body. 281-10

A recurrent phrase throughout the readings is “mind is the builder.” So as we hold fast to our faith, we create changes in our environment. Often we recognize mental and spiritual activities in our lives and accept them without considering the source. Blind faith, faith as the evidence of that not seen, accepts His promises without questioning their daily occurrences.

We are told that God had faith in man when He gave us His Son. Abraham had faith when he was willing to sacrifice his son. So we must follow our inner voice, knowing that there must be a purpose for each command, even to preferring our brother above ourselves, or to crucify our material desires to glorify a better self.

DO inscribe and know thy ideal, the source of thy hope, the source of thy fears, the source of thy love, the source of that which brings and creates faith in the experience of the entity.

What is faith? Evidence!

What is evidence? Assurance! 3051-2

Attitudes & Emotions: Anger

254-52, 3/2/31 (From the Work Readings)

In existent conditions, turmoils, strife - even harsh words that stireth up anger are in the minds and the hearts of many. Then, in considering the conditions that are necessary for the proper way of procedure, proceed slowly. Be not hasty either in word or deed, rather relying upon those presentations that may come from as perfect [as possible] a meditation from the heart and soul of each, with that figure that each would have as the ideal or the guiding star, the guiding factor in that as would be accomplished.

254-55, 3/21/31 (From the Work Readings)

Remember, no man is BIGGER than that which makes him lose his temper.

262-24, 7/24/32 (Search for God: Lesson on Patience)

Remove self far from criticisms or fault-findings in others, and there comes then patience in word, deed and act. These are the BEGINNINGS, as it were, of wisdom. Knowest thou that which has brought about the activities of another? Rather, then, find the fault in self, and this will be that path that will lead to LIGHTENING the way of thine own patience. Does there arise those periods when little petty disturbances call for the quick retort, find rather the fault in self, if there be one; then, if there is not, according to thy standard that is set in thine ideal, open not thy mouth even as He did not when railed upon....

Be angry, but sin not. Means there has been lost rather the desire of exaltation, that the anger is as of the giver of light that disperses the darkness as it falls upon same. These would depend, as a statement, upon the experience of the one so stating; for in this SOME would find the excuse for self. Rather that, in the desire that may be lost in Him may there come the knowledge of Him, in that there is found the light which comes from patience with self, with thine neighbor, seeking ever that He, the Lord, shall lead.

281-24, 6/29/35 (From Prayer Group Readings)

There is the physical body, there is the mental body, there is the soul body. They are One, as the Trinity; yet these may find a manner of expression that is individual unto themselves. The body itself finds its own level in its OWN development. The mind, through anger, may make the body do that which is contrary to the better influences of same; it may make for a change in its environ, its surrounding, contrary to the laws of environment or hereditary forces that are a portion of the 'elan vitale' of each manifested body, with the spirit or the soul of the individual.

Then, through pressure upon some portion of the anatomical structure that would make for the disengaging of the natural flow of the mental body through the physical in its relationships to the soul influence, one may be dispossessed of the mind; thus ye say rightly he is “out of his mind.”

281-54, 5/28/41

(Q) Anger causes poisons to be secreted from the glands. Joy has the opposite effect. The adrenal glands are principally involved, reacting through the solar plexus to all parts of the body.

(A) The adrenals principally, but ALL of the glands are involved; as: A nursing mother would find that anger would affect the mammary glands. One pregnant would find the digestive glands affected. The liver, the kidneys and ALL glands are affected; though it is correct that the reaction is PRINCIPALLY through the adrenals.

361-4, Male 15 (Student, Protestant), 8/10/34

From Mars we find a tendency for the body-mind at times to be easily aroused to anger. Anger is correct, provided it is GOVERNED. For it is as material things in the earth that are not governed. There is POWER even in anger. He that is angry and sinneth not controls self. He that is angry and allows such to become the expression in the belittling of self, or the self-indulgence of self in any direction, brings to self those things that partake of the spirit of that which is the product or influence of anger itself.

412-5, Male 30 (Sales Mgr., Manufacturer, Protestant), 3/16/32

Woe to him who may be RULED by wrath. Woe to him who is also of such a nature as to allow the temper, or the elements that make for impulses, to be so over-shadowed by that as is MOMENTARILY necessary for the activities of a life and not grounded in Truth, that arises from SPIRITUAL concepts.

476-1, Male 26, 1/3/34

Hence the entity is one to beware of in anger; one that often too easily holds malice; one that holds grudges easily. Yet these very influences SPIRITUALIZED may make for soul development, even though it passes through hardships, that will bring peace, happiness, joy, harmony. Are not these the opposite of hate, malice and contention?

524-1, Female 25, 2/26/34

In Mars with Uranus, beware that the temper does not overcome the better self; or beware of the associations that would make for the arising in the experience of those things when doubts respecting others bring an activity when wrath or madness, or tendencies in these directions, might bring destructive forces not only in this present experience but that which may make for development or retardment in the soul's sojourn also.

For, this is as the warning: Keep thine own JUDGEMENTS, yes. He that hath no temper is of little value, but he that controls not his temper is worse than though he had none at all!

578-2, Female 21 (Housewife, Protestant), 6/9/34

You will rarely find individuals being intolerant with others with something intrinsically carved being worn; or never very, very mad with blue being worn, though they may put on much!

602-7, Female 49 (Housewife, Protestant), 1/8/42

Let that mind be in thee, then, as was in Christ Jesus, who boldly claimed His relationship to God, and so lived among His fellow man.

He, too, showed anger at the house of the Lord being turned into a den of those who took advantage of their fellow man. He, too, brought - through that expression, that hope - that knowledge to those that seek His face, that He knows the heartache of disappointment, He knows the heartaches of fear, - even as He prayed, "If it be possible, let this cup pass from me - not my will, O God, but Thine be done."

900-14, Male 29, 12/29/24

Through will control wrath.

1003-2, Male 25 (Plumber, Protestant), 3/6/37

Hence those influences that make for the expressions in anger should be much as may have been said by some, "When anger arises, at least count ten before you speak." That will save not only self but many regrets and many associations that are for a greater and more satisfactory experience in this particular sojourn.

1208-2, Male 5 Days, 6/26/36

(Q) Any special food to be avoided by the mother?

(A) As has been indicated, FATS are the most detrimental to all infants in this developing stage. And ANGER! Keep from ANGER!

1225-2, Male 20, 9/17/32

Those influences in Mars make for that quick temper at times that arises. While self has controlled, and does control self in these directions most of the time, the activities in the mental and the spiritual should make for the developing of the abilities in self mentally that, though anger may arise in the experience with the associations of things and individuals, there is the ability to use rather than be used by such conditions, which will make for the stronger character building in the entity.

1226-1, Male 43 (Distributor of Water, Protestant), 7/21/36

. . . the entity learned much, that they who fight, they who war against their brethren find themselves warring as against the spirit of truth.

For that as is sown in anger, that as is sown in dread, must be reaped in turmoil and in strife.

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

Also we find those influences in Mars that make for easy to anger, and this unless curbed within the experience of the entity may bring those influences, those forces as will make for detrimental force. Anger is worthy, but anger uncontrolled is productive of the basis of those things that bring destruction in the experience of self and the purposes for which and to which the entity may lend self. . . .

Those things that are cultivated as from wrath, from anger, from those that may be termed in the earth as of "a man's man," only bring in their end that of misunderstanding, misconstruing of purpose, and inharmony in the activity.

1334-1, Male 41 (Osteopath, Christian Background), 2/8/37

In Mars we find that tendency at times to become easily erratic, easily ruffled. Yet in the application of self to the influences from Venus and Jupiter, this has become somewhat overcome; and these are merely inclinations. As to what the entity may do about that it knows. For if it will be remembered, the ideal manner is to be slow to anger; and, again, be mad but sin not; and, do not hold malice nor slights nor slurs, nor unkind remarks in thine inner self, for they build barriers. (continued on the next page)

And as the very nature of the application of self to the abilities in bringing hope and help and health to others, it is understood that anger and wrath and resentment are - as hate - poisons to a mind, a body that would give or make of its opportunities the better application.

Hence for reason's sake, for the very knowledge, as He hath given - if ye will not believe for His name's sake, believe for the very fact that thou hast seen, thou hast experienced that such do bring detrimental influences or experiences to the minds and the lives of individuals.

1402-2, Female 59 (Writer on Astrology and Numerology, Christian), 11/20/37

. . . He is right in that given, "The soft answer turneth away wrath," and in that a gentleness, a kindness meted to those that have been and are in error but heapeth coals upon the mind, the heart, of those who have erred.

Then only in LOVING indifference may the conditions be met.

What, ye say, is loving indifference?

Acting as if it had not been, save disregarding as if they were NOT.

Not animosity; for this only breeds strife. Not anger; for this only will produce mentally and physically the disturbances that become as physical reactions that prevent meeting every phase of the experience; whether in the good, the hope, the help ye mete to others, or in keeping self - as has been given for self - unspotted from the CARES of the world.

1473-1, Female 49 (Protestant), 11/10/37

For the creating of anger breeds contempt. Contempt gone to fruition breeds strife, and makes for disturbing forces that become - in the experiences of the entity - those things that bring inharmony.

1479-1, Female 54 (Housewife, Protestant, Background), 11/17/37

As we find in adverse influence, wrath or madness bringing periods of depression, periods of those turmoils that arise from same being in the experience of any - or each - soul.

These having been a part of the entity's experience are then things or conditions to be wary of, that they do not undermine - or that they do not become the things that so easily beset.

For as wrath breeds contention, as contention breeds hate - these in the inner self make for those things that separate one from the knowledge, the awareness of Creative Forces.

1610-2, Male 34 (Vocational School Teacher), 6/29/38

For he that is able to control his own temper, his own purpose, is greater than he that may even take seven cities.

1643-1, Male 21 (Artist - Painter, Protestant), 7/20/38

In those influences from Mars we will find that anger at times in the activities of others ABOUT the entity may bring some distressing disturbances. These are those things in which the entity may become sullen, morose, or in the mulligrubs as it might be termed by some. These are only disturbances within self. And when these arise, know that thy relationships with the Creative Forces within are looking for self-indulgence and self-glory rather than for the influences that are thy life itself.

1735-2, Male 14 (Student, Hebrew), 10/16/30

Beware of wrath in self, and in grudges as may be builded through wrath's influences in the relationships of the fellow man; for discontent comes first within self by what is the seeming cutting off of the privileges, or of the freedom of self's movements in that thought as of self's interests.

1797-1, Male 39 (Stock & Bond Broker, Protestant), 1/21/39

Affection is in the innate forces a part of the entity. To lavish same upon others close to self is the nature, as also the desire to have same lavished upon self. This is well to be applied in the material associations also. For the soft word turneth away wrath, while grievous words stir up anger.

Learn to pour oil upon troubled waters, as water upon fire; and feed not that of hate nor animosity, for these become influences that may destroy the good that is purposed and is turned into forces that become destructive in their materialization in the experience.

1819-2, Male 39 (Commercial Artist), 3/16/39

(Q) Please explain: "Do not get so mad at times when things are a little wrong." This the entity feels that he does not do; he feels that he is tolerant of others' opinions.

(A) Then, just DON'T get mad! The very idea or expression that he is not, shows his intolerance!

1857-2, Female 39 (Bookkeeper, Protestant, Housewife and Mother), 3/28/40

We find from Mars that the entity has a very good temper; this isn't bad temper, but a GOOD temper! One without a temper is in very bad shape, but one who can't control his temper is in still worse shape! The entity is one, then, who has learned to HOLD the temper, and yet not be entirely suppressed in doing so - or by the needs of such; rather being able to gain from same, through the very virtue of patience and longsuffering, which has been and is the experience of the entity through this particular sojourn.

1889-1, Female 31, 5/22/39

In the blood supply, - here we find there are the effects of the sympathetic reactions through the organs of digestion and assimilation, that produce poisons - by the times when the body becomes so overaggravated, so overexercised as to cause the poisons to be thrown into the system....

As we find, then, we would give that first, in making for corrections, there must be a change of attitude, - towards self, those about self, and the conditions which the body physically and mentally has found and does find around self.

Resentments, animosities, petty jealousies and the like must be eliminated as much as practical and possible, IF there will be the better physical force, the better mental and physical reaction.

1912-1, Male 18, 2/18/31

(Q) How can they best understand each other, to make for a happily married life?

(A) Understand SELF; and knowing that - as their lives are builded again together, as of old, in a compatibleness that will be found in each - knowing that there must NOT be the losing of temper (for both are high tempered) at the same time.

1966-1, Female 45 (Widow, Religion: Divine Science), 7/25/39

In Mars we find where anger and wrath has made for great variations. For those that are of high temper are very well provided it is not allowed to become a stumbling stone. Use such rather in thy experience to learn patience, understanding, grace and mercy, - and not as a manner of giving expression of that which produces hate and hardships in the experiences of any. For these ye have seen in many of thy relationships. Learn thy lesson from same.

2132-1, Female 69 (Musician, Retired, Protestant), 3/5/40

In Mars we find anger and madness, that has often aroused or brought great differences of opinions; and their expressions that have made for divisions among thy fellows, as well as in thy friendships and associations.

It is well that anger and its ability for expression be existent, but woe indeed to those who allow same to become stumbling blocks, and to cause hate, malice and injustice to be dealt in ANY manner to their fellow men! For, know indeed, as ye do it unto the least of thy brethren ye do it unto thy Maker; and ye MUST meet thyself and that manner of soul ye present to thy Maker. For ye must - as all - STAND before Him and be judged according to the measure ye have meted to thy fellow man!

2635-1, Female 21 (Bank Clerk, Protestant), 12/14/41

Hold not malice, though easily ye may at times be angry - but sin not. Righteous wrath is a virtue, as well as is patience - for they must arise from the same influence, or from the same motivative influence in one's experience.

2650-1, Female 34 (Housewife), 1/16/42

We find in Mars the anger, the wrath, - that finds its level, even as does water in its material consciousness. And as such is the mother of strife, of vice, - yea, and the purifier also of that as may be assimilated in spiritual consciousness, - it is the purging spirit in the experience of man in the world today; in strife, in war, in greediness, in hate; and all is a part of thy material consciousness.

2778-2, Female 30 (Manicurist, Cashier), 9/15/42

. . . it is also well at times to give vent to one's feelings. As He gave, "Be angry but sin not; condemn no one; put not a curse upon any thing or body; be angry, yes, but in the Lord."

2866-2, Female 32, 4/9/43

But the allowing of itself to become vexed, because it doesn't quite have its way at times, produces a very bad reaction in the assimilating system...

(continued on the next page)

But when the body allows itself to become aggravated or anxious, or to tax the body, this can undo in a few minutes as much as may be accomplished in some time in building up....

... keep the mental attitude in that way of not only desiring to be helpful to others but in BEING helpful; but don't be too proud or boast about it because you do it - this will bring disturbing forces! But be proud you have the opportunity to do it!

3416-1, Female 39 (Housewife), 11/23/43

In analyzing the composite urges arising from an analysis of the sojourn during the interims between material experiences, we find here a body, a mind, a soul grown in grace; yet apparently circumstances have at times so subdued the body that in righteous wrath it has risen to meet situations. This is well. Do not put anything before the divine purpose within self....

Astrologically we find quite a few variations in the entity's experiences. Besides Mercury we find Neptune, Saturn, and Mars always stepping in. Hence it has appeared to the entity at times that many of the associates of the entity can get mad easier than anybody. Yet the entity may be mad and sin not. Righteous anger is a virtue. He that has no temper is very weak, but he that controls not his temper is much worse. That ye experience in thy activities at times. This is active patience. Don't think it, much less do it. For as the man thinketh in his heart, so is he.

3510-1, Male 36, 12/16/43

For anger can destroy the brain as well as any disease. For it is itself a disease of the mind.

3544-1, Male 53, 1/5/44

Astrologically we have urges arising from Mercury, shadowed with Saturn, we have Jupiter shadowed with Mars. What a combination! For in being and in giving an activity of a universal nature it is shadowed by anger. You don't get mad because you have to go to church! You don't get mad because you have to speak kindly to your brother! You don't get mad because you have to take time to tip your hat to your brother's wife! No! It is not that ye should expect others to look up to thee. For if ye would be the greater, ye will be the servant of all. This doesn't mean being the footpad. It means that ye offer that which ennobles in thy principles before thy fellow men, but if ye will look at it materially, it makes them beholden to thee.

In thy abilities in the mental capacities changes have been wrought as in Saturn. Changes are wrought in management, changes are wrought by death, changes are wrought by the variedness as to who is to be head. And you've been put out by many of these. Don't let it bring anger to thee. But begin in the beginning. Find thy ideal spiritually.

3637-1, Female 37 (Divorced), 1/5/44

(Q) What can I do about his temper?

(A) Control yours - you'll control his!

3645-1, Female 36, 1/15/44

We find in Mars, travel, as well as anger - and a lot of this has been in thine experience and will yet be. Poor indeed is he who does not ever show anger, but worse indeed is he who cannot control it in himself. And there most fail. Though often those who flare up quickly, also forgive quickly - if they remain as little children asking, seeking, living "Guide Thou me, O God, in the steps I take and in the words I say day by day."

4038-1, Female 53, 4/7/44

Don't let anger or resentment, then, ever stand in thy way of being all things to all men, that ye may serve the more. This would appear contradictory, but in thy treatment of those whom you meet, who come under the influence of sectionalism and those who have been taught the law of some creed, can you deal with all the same? Or those who have never entered a church, or who have never found that virtue has its own reward and is not something you are to be patted on the back for? For these are the fires of nature and oft there are quite varied circumstances. But the law of the Lord is perfect. In wisdom then, in love, in justice, mete thy abilities, in directing others who may be even better organizers than thy own self.

4124-1, Male ADULT, 12/20/27

Then we should never take food - meat nor drink - when the body is exceedingly worried in mind, nor when the body is over physically debilitated; that is, PHYSICALLY tired or MENTALLY overtaxed. Rest a bit before food or drink is taken. When the body is wroth, mad, or out of temper, or worried - leave food or drink from the system. Never think that either worry or madness may be drowned in drink or in over feeding the stomach; for these bring distresses to the body.

4159-2, Male ADULT, 7/11/28

That would be a sorry man, that was egged on to conditions that make one lose control of self. Repeat not those conditions that bring such about! and there would not be the repeating of the conditions! for he that has NOT a temper isn't much man OR woman. He that cannot CONTROL same is LESS of a man or woman!

4405-1, Female 16, 4/4/31

In this body, as we find the mental being, a rebellious temperament. This must be tempered, will the developments for self be made most useful. While, to be sure, one without some fire, some determination, some exercising of self's will is worth little, but one unable to control self, or to control temper, is worse than one that has none, or becomes as an individual pushed hither and thither by every circumstance, every condition that may contact, becoming gradually as one with no stamen [stamina], no stability; but controlling same, one may build that as will be a revolution, or evolution, of self's own abilities.

5735-1, Male ADULT, 3/27/28

These [physical conditions] all show the effect, NOT so much of physical defects as of fear, or of the constant retaining within self that which gives – as it were - POISONS to the system, THROUGH that as held against self and as against others; for FEAR creates anger; anger creates that in a system hindering digestion, giving the blood such impulses that the proper digestion is not POSSIBLE within the system – either that of grudge or of the desire to succumb under the influence of ANY force by impelling self upon others, or of the fear held as grudge against another for either that of a wrong intentional or unintentional thing done against self or others.

Attitudes & Emotions: Contention

585-1, Female 36 (Housewife, Protestant), 9/14/32

In the attitude of self, then, there should not be contention in any manner, nor the producing or causing by word or act that which brings contention of ANY nature. This does not signify that one should countenance or give moral support by not speaking when there are indications of those relations being such as to not be in keeping with that the home and such relations signify; for when such relations do not produce that which is constructive and creative of mental and spiritual relations, or that which is constructive and creative of the higher or better or GOOD relations, then sin lieth at the door of someone.

The attitude should be rather in loving action and word that the differences be pointed out, rather than by contention, abuse, or any word or act that condemns anyone for their activity that would bring detrimental forces to action in such relations.

585-2, Female 38, 6/15/34

Be ye, then, in that way of - in principle and purpose - divine. He that holds grudges or pays for those activities that have brought contention in the life makes the way rough and hard for self, and CERTAINLY brings sorrow to Him that is life - and without favor with God or man....

First, as has been seen in those things that make for contention, confusion, know that in Him is the right, the light, the truth, the way. And when all may be judged by those standards as He has set, not only in precept but in example, THEN may the entity find in self the greater work that may bring to self, the soul, the mental, the material developments, and growth in grace, in knowledge, in understanding.

1541-11, Female 62 (Housewife, Flower Business, Teacher before Marriage), 7/31/41

The sowing of the seed of the spirit bringeth peace. The sowing of the seed of strife bringeth contention.

1603-1, Male 48 (Merchant), 6/1/38

But let not those things enter in wherein there may arise little contempts for an activity or association, whether a racial or social or a condition of other natures, that may produce those things that create hates. For these are of those things that bring contention.

1608-1, Female 35 (Secretary), 6/4/38

For to hold grudges, to hold malice, to hold those things that create or bring contention, only builds the barrier to prevent thy OWN inner self enjoying peace and contentment.

1891-1, Female 19 (Student of the Arts, Protestant), 5/23/39

Hence keep away from those things that cause contention, and WARN those wherein such may bring - from thine own observation, not only in a material world but the mental and spiritual also.

Attitudes & Emotions: Faultfinding

254-68, 9/7/33 (From the Work Readings)

With this line, as one sees the manifestations of the acts of man in the earth, man claiming God as the father, the Christ as the elder brother, the patriarchs as teachers and directors, and yet find fault with someone that is less gifted with the Light of His love. Suppose, for the moment, that God looked on thine own heart as thou hast oft looked on thine brother's life?

OBLIVION, incomparable to the mind even of man - even as space or time.

262-7, 12/15/31 (From Search for God Readings)

Hold fast to THAT thou hast, pressing on to the mark of the higher calling as is set in Him; keeping thine own garments white, and SEEING less and less fault in the other fellow.

262-51, 8/20/33 (From the Search for God Readings)

(Q) Where am I falling short?

(A) Who am I, that would speak against any fault in any soul? Seek rather to find the fault from thine own inner self, and He will guide thee aright.

So spake He to those that asked of Him, and so speaks He to those that seek. For, "My Spirit beareth witness with thy spirit" to all that love His coming.

262-109, 6/20/37 (From the Search for God Readings)

And as has been set to song, if you will count your happiness, your blessings day by day, they are many more than that you have even any right to find fault in. For if the earth is the Lord's, and if your brother is in the image of your Maker, have you any right - ever - to find fault? or to speak unkindly? much less unjustly?

370-3, Male 52 (Timekeeper, Protestant), 3/25/26

Do not find FAULT with thy brother, for in doing so ye weaken thine own ability for resistance. Rather be patient, be kind, be gentle; showing forth those things in thy daily relationships with others that bespeak of those forces, those influences, thou didst experience as the Roman soldier. Fight the good fight for 'the faith.' Study to show self APPROVED unto that which IS thy ideal, rightly dividing the words of truth, keeping SELF unspotted from that thou dost question in another. [2 Tim. 2:15] [Jas. 1:27]

(Q) How may I reconcile my domestic situation with my life outside of home?

(A) As indicated, know in what thou believest and hold fast to that. Do not find fault, for when thou findest fault in thy relationships with others, the greater fault is within thee.

Keep CLEAN thyself, and thou wilt make for GREATER relationships in EVERY way and manner.

433-7, Female 47 (Widow, Hebrew), 11/8/33

(Q) Am I doing right in living the way I do now?

(A) That must be determined in self. No one should ever find fault with another, and when self analyses self's activities and self's associations, self's relation, if there is that which condemns - then best change. If there is that which condemns not, and is in keeping with the purposes and aims, WELL.

440-4, Male 23, 12/19/33

Not that thine experience in the field of activity may be entirely different from that of thine next door neighbor, but find not fault in thine friend nor in thine enemy; for, hath not He, the Father, allowed the tares and the wheat to grow up together? Be not as one that would tell the Father, the Creator, as to who the tares are - or as to when such a tare should be rooted up. Be thou rather found in the way of BLOOMING, of bringing forth fruit worthy of a son that has been endowed with the privileges of manifesting the spirit that He has shed abroad in the earth through the gift to the world of the Babe in Bethlehem....

262-116, 12/19/37

Be not faultfinding ever, for when ye find fault, ye may be sure others find fault with thee. Let peace, then, and mercy, guide thy WORDS, and thy activities, day by day.

452-3, Male 28 (Protestant Minister), 8/25/32

Faults in others are first reflected in self. When such conditions arise in the experience of an entity, there should be first those considerations of that in self that has produced such a reflection, so that the God shining through ANY activity is lost sight of by self in the fellow man; especially one that is seeking for the spiritual activities in a material plane, and he that would gain the world and lose self's OWN soul has lost all.

487-17, Male 16 (Student, Protestant Background), 6/7/34

But if the heart and mind forgive those who despitefully use them, those that speak evil in divers places, those that find fault with others will find fault in themselves; for they are writing their own record - they must meet, every one, that which they have said about another; for so is the image, the soul of the Creator in each body, and when ye speak evil of or unkindly to thy brother, thou hast done it unto thy God.

620-1, Female 35 (Housewife, Schoolteacher, Rosicrucian, Protestant), 7/30/34

That the entity is positive, yet egotistic with it, is evidenced by the faults the entity finds in others, and in the manner it accepts resentments towards it as being personal when much of that given by others as positive is not necessarily meant as a slight or slur to the self at all.

781-5, Male 18, 9/14/36

A tendency to find fault with others, the inclinations to speak rather quickly, the inclination to find the disturbing factors and the inclination to be a tattle tale, as would be called, or to see the darker side rather than the higher or ennobling. These though, warned against and turned into constructive activity, may become as stepping-stones rather than hindrances in the experience of the entity....

(Q) What important lessons have I learned from past incarnations?

(A) As has been indicated, in the sojourn of the present land - not to wrangle; yet there is the tendency and inclination to find fault and to speak lightly often of others. Forget it, or study to show thyself approved unto thy Maker, a workman not ashamed, rightly dividing the words of truth and keeping self unspotted from the world.

903-3, Female 25 (Housewife, Hebrew), 5/15/27

Think not that each will not find fault one with another; yet, let that mind be in each to acknowledge error, for each becomes the bigger by acknowledging, and not committing the same error twice. And in love keep those joys that come in showing the peace and joy in keeping first and foremost those precepts as were given to be in: Honor, serve, thy God - for thine God is a zealous, not a jealous God, willing that all men should be one with Him in bringing the knowledge of Him to the sons of men.

1000-19, Female 48, 7/2/37

(Q) I have given love and patience for three years and my brother Jack's promises have not been kept; in fact, he has become hostile. What is the cause of this, and how shall I proceed?

(A) Hold fast to that thou hast attained. This is the fault in the other, but do not look upon it as fault; and do not be hard or severe; do not criticize but continue to give the best.

Remember, as He, thy Master did, even for him who betrayed Him: He did not withhold the means of the material things given by others for the little group; neither was there a railing, neither a condemning - even with the kiss.

1298-3, Female 50, 9/24/43

(Q) What are my worse faults? Have I grown spiritually in this life?

(A) These should be answered from looking into self. Who is to find fault with another? Look at thine own ideal, spiritually, mentally, materially, and compare thy real thoughts - not merely in mind, but write them down. You'll not be pleased with some, but it is the best way to make corrections - facing thine own self as in a mirror.

1391-1, Female 62 (Widow, Protestant), 6/22/37

Minister to those in many places; gentleness, kindness, patience. For in patience ye become aware of thy relationship to Patience as shown by thy Savior, with a world that might have been eradicated by only a word - yet He wept, rather than found fault.

Do thou likewise. Weep with those that weep; rejoice with those that do rejoice; for in humbleness, in patience, ye may find thy true relationship to thy fellow man; and in thy ministry to thy brethren, to thy neighbors, yea to thy enemies, ye show forth thy concept, ye show forth the love ye have of thy Lord till He comes again!

1449-2, Male 40 (Osteopath, Christian Background), 2/22/44

Analyze self. Don't ever question self. For the abilities as they manifest are too much in that direction. The entity should appreciate and understand that God is mindful of thee and has work for thee to do. With the children of thine own household, yea with those associations in same, there may come harmony, truth, understanding - and they each may bring that which is as a complement one to the other, and not as of faultfinding.

Anyone can find fault. It is the wise person who finds that which encourages another in the turmoils and strifes of the day.

1530-1, Female 50 (Housewife, Protestant Background), 2/5/38

One very determined, and one inclined to find fault or to pick holes in another's advice or counsel - or another's philosophy, or another's manner of expression.

Yet these are disturbing forces, as indicated; and the entity may or may not overcome such experiences. For as with the measure ye mete, as with the judgement ye make, so are such measured or meted to thee again.

And if ye would have friends, show thyself as a friend to others - if ye would have friends of thine own. Their faults are to be depreciated, their virtues magnified in their associations. Encouragements and hopes and faiths increased are much the greater influence than the faults magnified and their shortcomings constantly paraded before them....

What ye have in thine experience, if ye will use same for that of CONSTRUCTIVE experience and not condemning and finding fault - it may all become the blessing to thee!

1701-2, Female 18 (Student, Hebrew), 7/17/41

For, every virtue has its own reward. The expending of self in any direction of a destructive nature also, - whether it be jealousy, hate, fault-finding, impatience or what, - brings that which is self-condemning to an entity, especially one as sensitive and as high-minded as this entity in its inner and deeper purposes.

But the little things, the slurs, the failures, the faults that may be found, work an awe upon the entity - as it were; but an awe that causes the entity to turn more into self - and to close up, to become destructive as it were and to DETERMINE in that direction.

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

...the peculiarities, the oddities, the errors are to be minimized, NOT dwelt upon and increased! MINIMIZE rather than crystallize or magnify any faults in the other. KNOW that thy associations are to be on a fifty-fifty basis, not forty-sixty nor twenty-eighty but FIFTY-FIFTY! and that ye must adjust thyself to each OTHER'S idiosyncrasies or peculiarities.

1747-5, Female 37 (Factory Worker, Protestant), 6/20/42

Then, to know to do good and not to do it is sin. To know the truth and not give expression is fault-finding in self. Yet know, until an individual entity - in time or space, or in acquaintanceship or in the friendship of an individual - sees in every other entity that he would worship in his Maker, he has not begun to have the proper concept of universal consciousness.

1995-1, Female ADULT, 9/8/39

(Q) How can I make my husband see this complete spiritual life and also have it?
(A) Live it in self, and thus you may induce others and those about you to try it. Not by nagging, not by finding fault. Ye would not want others to find fault with you! Then live so toward others that you do not find fault, but find the good in every experience.

2174-3, Female 50 (Teacher, Protestant Background), 3/15/41

(Q) I have used service as love's symbol, but somewhere have missed. Where?
(A) WHO is to find fault? He did not! He does not! He only gives, ever, - "Listen - listen to that within - I will speak and direct the way."

Reserve nothing within, - as to purpose, as to individuality or as to personality; but wholly for love, for service. For, "He that will be the greatest among you will be the servant of all."

2811-3, Female 40 & Male 42, 6/13/44

This relationship which is the experience of each, must be accepted by each as a responsibility of one for the other, as one to the other; not something about which to find fault with each....

There should be, then, a seeking together; not finding fault with what has been done or what may be done, not spying on one or spying on the other. Each can think for self, but before God and man there was the promise taken "Until death do us part!" This is not idle; these were brought together because there are those conditions wherein each can be a complement to the other. Are these to be denied?

These have not been fulfilled. These have not been completed. For there is the love, the hope, the desire that each be in harmony and peace. But the harmony and peace must be within SELF first, if it is to be between one another. This ye know, ye will never find harmony by finding fault with what the other does. Neither will the other find harmony without considering what the other will think or be, or care for.

3376-1, Female 36 (Stenographer), 11/26/43

Hence the injunction as might be given for the body to get a better surety in self as to its spiritual outlook. Leave off the finding of faults, and so many faults will not be found with you. Leave off speaking unkindly. If it is impossible to say nice things about a person, keep silent - even though what you might say may be true. Remember, there's so much good in the worst of us that it doesn't behoove the best of us to speak unkindly of any of the rest of us.

3544-1, Male 53, 1/5/44

While many unpleasant things may be said about the tendencies in the selfishness of the entity, yet we would minimize the faults and magnify the virtue. And this the entity should adopt as its first principle, in the changing of its life as it goes to seek new opportunities.

Quit finding fault with others and others will quit finding fault with you. This is the first thing to adopt in thy new life. And let this be a new experience for you - to recognize the abilities as well as the faults....

For even the horse is worthy of his hire - even the donkey! And ye may do the more for that one whom ye would serve. And whoever may serve with thee is thy brother, no matter in what position he may be. Forget these not. They are basic laws, basic principles. And quit finding fault with others!

5758-1, 12/21/43

As with Him, He found no fault in others. This should be the first premise, then, of each individual; less and less condemning of others and more and more of self manifesting that love shown by the Father through the Son in the material world; that man, through this pattern, through this picture of God, may become a living example, may walk closer in that way of less condemning.

For as each individual realizes, as these tenets may be analyzed, if God had condemned - what opportunity would there be for man to find his way back to God? Thus each individual must do unto others as he would have his Brother, the Christ, his God, the Father, do unto him; and indeed, then, apply first, last and always His "Forgive, O God, as I forgive others. Find fault in me, O God, as I find fault in my brother." Less and less then of self, more and more of perfect love, without dissimulations, keeping that faith.

Attitudes & Emotions: Grudges

24-4, Female 16, 12/20/30

In this [French incarnation] experience the entity gained in a mental development, lost in those things as pertain to grudges, as of contentions. Hence the entity often finds, rather than to become contentious with one the entity will cease to speak or to act; not that the aversion is not held innately; rather does the entity sulk. Best to be outspoken and have it done with! Rather than to leave impressions that are not understood by self nor by others! In the developments for same, these may be applied in self in a manner as to apply will's forces - for when such conditions or such contentions, or such dissensions arise, think and speak and THEN act! Don't act first and think and speak afterwards, and be sorry - or sulk!

544-1, Female ADULT (Baker, Protestant), 5/4/34

In such a body, in such a seeking, there must first then be cast aside jealousy, fear, backbiting, grudge, hard feelings towards anyone. This in itself will make for a better attitude for meeting the physical forces necessary for correction in this body.

For, as has been experienced by the body, if there are the feelings of fear, grudges, or of being in the position of being repressed within, either from the mental attitudes or from the greater associations in material relationships, there is little that assimilates properly even when food values are considered and adhered to.

1304-1, Male ADULT. 12/12/36

For there may have been errors, there may have been miscomprehension of the first causes; yet each that would minister to the needs of a soul in its experience in any environ MUST (if for self or for the best environ for an entity's experience in the present) hold no animosity, no grudge; but know that what has been is the soul's meeting of it's own SELF in the present....

One may not pray with long prayers of thankfulness for this or that, as in the experience of others, and still hold a grudge or a feeling of animosity, or a feeling of undue consideration for other individuals at least attempting - in their own ways - to be of help, whether in a feeble way or in whatever way. For all power that is in the hands of man has been LENT, and it is not of man's knowledge but of God.

Thus when individuals hold a grudge they are fighting the God within themselves against the God within the individual or soul for whom or towards whom such is held.

1747-5, Female 37 (Factory Worker, Protestant), 6/20/42

So live that thy friend, thy foe, thy neighbor, may also - through patterning his expressions after thee - find the way to that mercy which is manifested in Him, who gave "I stand at the door and knock - by thy biddings I will enter - by thy rejection I will leave - I hold no grudge."

2881-3, Female 51, 9/27/4

Promises have been made to each soul-entity by Him who is the author of life, in whom we as individuals live and move and have our being, in whom we as individuals must manifest - in our associations and dealings with others - that same concept we hold as an ideal of the nature and character of the God we worship. If this is hate and jealousy, those forms of holding grudges or holding aught against others, it is then in that same measure meted to us as individuals. For, as we do it, as we live, as we are to others, so are we to the God we worship.

3257-1, Female 36 (Secretary, Protestant), 10/3/43

As indicated, first analyze self. Know thy ideal, - spiritual, mental, material. Then so apply self in those directions as never to condemn another, never to be in that position of holding a grudge, or holding any of those things that make people afraid. For as ye have ever been in that position of aid to those not understanding, then do not become as one giving too much of judgments without the passing judgment on self.

3299-1, Female 47 (Secretary to Bank President), 10/18/43

From Mars we find the urges for activity, the intenseness with which the entity gives itself to that it chooses. Not that the entity has not also a temper of its own, and holds its grudge where it thinks it should - but no one has a right to hold any grudge. Would you ask the Father to hold a grudge against thee, or do you ask forgiveness daily?

3363-1, Male 57, 11/16/43

As to the mental attitude: Be good for something. Not that we are questioning the purpose or the ideals of the body, but who healeth thy diseases, who forgiveth thy iniquities? These truths ye must trust in, actively; not merely passively but actively - holding no thought of grudge of any nature toward anyone. And you will find you will be a lot better.

3384-3, Male 33 (Aviator Instructor), 6/12/44

But in patience, when ye have been mistreated, hold no grudge. For when they have taken advantage, there will come the opportunity for thee to take advantage, don't do it! As ye would that men should do to you, do ye even so to them. Let this be thy motto, let this be thy faith, thy life experience through this sojourn.

Attitudes & Emotions: Resentment

470-19, Male 48, 10/30/37

And keep the constructive mental attitude. Never resentments, for this naturally creates within the system those secretions that are hard upon any circulation, and especially where there is disturbance with the spleen, the pancreas and a portion of the liver activity.

771-1, Female 42 (Widow, Protestant), 12/27/34

First, there must be eradicated from the mental attitudes, the attitude of resentments to those that have been instrumental at times not only in preventing those associations or affiliations of the entity in relationships to others. While these oft appear from the surface to have been purely selfish motives, or those that were prompted at times by the resentments on the part of others, if there will be the self-analyses of that which has prompted the activities of self, what has been given is evidenced – “As ye sow, so shall ye reap.” And “With what measure ye mete, it shall be measured unto you again.”

There was not (under the circumstances that would have arisen) any fault in self in not accepting the associations in those directions that were offered; for these would have brought those very things that the body-mind has turned from, in such ways as to have been less effective in the later associations and activities.

There have been affiliations with the more general labors that are offered through Government activities, that should be taken hold of, as we find – if the purposes and aims and desires of the entity are proper, and the resentments and the antagonisms are left out. For these, we find, will bring those associations and connections that will bring about that which will be the most helpful in the experiences of the entity. Not only will such an activity in the present offer temporary reliefs from the emergencies in the financial and the material associations and surroundings, but will lead to and bring about those of a more permanent nature – in not only the material but the filial, and those activities where the greater service may be found.

911-3, Female 24, 9/9/32

(Q) Am I naturally combative to my own interests or only combative to outside forces in self defense?

(A) This might be answered yes and no and still both be correct. It is rather as this: No one, no "I," no entity, no body, LIKES or enjoys being ever in the position of being combative for combative sake, nor for the detriment of itself, but rather does every entity, every being, desire to protect itself, its interests. As others or outside influences that the body has depended upon (remember this) bring to bear their ideas, or their actions, the resentment that arises is rather in self defense of the condition. Then, the more and more the body will be able to force self one day – then maybe in the next four or five days force self again to do that which it doesn't LIKE; not for the gratification of someone else's wishes or desires, but to be of aid to someone in some way! And the more will the combativeness as apparent from the outside disappear. See?

911-4, Female 24, 9/23/32

With the recuperations, then, it may be expected that there will come the greater periods of irritation MENTALLY; and the resistance that will create even those forces warring against those very best forces that would be magnified by the system, so that CONTRARYWISE conditions arise; but in the spirit of truth, in the spirit of the desire may the body be in the attitude that "I will MEET all of these conditions. I will MAKE the fight to restore to my body that birthright, that it is capable of meeting all of these conditions that would supply elements or influences towards destructive forces"; and as we meet them by those elements that are NORMALLY created, by the positive flow of blood in the system that is not fired by resentment, not fired with discontent, not fired with any elements that will make for more and more irritation, we will find that the body will become able to meet all. There is no reason that the body should not, within six to eighteen months, be PERFECTLY NORMAL, physically and mentally! If it is not, it is its own fault! For the conditions are started right, for the elements to become perfectly NORMAL! If there is no fight, no resistance, there will still be more and more need for those outside influences, in the form of those things to create that to overcome, and it will require more and more, and more and more, until it is not of itself at all, but that created by itself through non-resistance!

1005-7, Male 21, 10/20/30

(Q) What about mental condition in regard to the whole condition?

(A) This, to be sure, has its effect upon the system. An attitude of RESENTMENT will produce inflammation. An attitude of any internal activity, or holding that desire as is needed, will assist in the psychopathic effect had upon the nerves of the system, and especially through the ileum plexus. Know what's to be done, then just watch consciously it act! There is NOT inflammation in the appendix. There is in the caecum, where this impaction occurs.

1298-1, Female 43 (Business Woman, Christian, Metaphysical Student), 11/27/36

(Q) What debt do I owe John...?

(A) Only that that ye build in thine own consciousness. For every soul, as every tub, must stand upon its own self. And the soul that holds resentment owes the soul to whom it is held, much! Hast thou forgiven him the wrong done thee? Then thou owest naught!

1353-1, Female 50 (Christian Scientist, Protestant Background), 3/26/37

From Jupiter as in affliction with Saturn and Mars there is the temperament wherein the entity in the physical or material expression becomes easily riled; easily not taking resentment but FEELING those influences. These are as we have oft given; those without any feeling of resentment are very slow for development indeed, but those who allow anger or such to control are in a very, very poor development period indeed.

1367-1, Female 18 (Student, Protestant Background), 4/28/37

For there is the tendency for the entity to have the attitude as of one carrying a chip upon its shoulder, as it were; hence taking offense or having resentments when none is intended.

Thus there is the innate tendency for the entity to feel alone, or not understood.

The entity innately tends naturally to be of a sympathetic and loving disposition, but makes for the appearance in purpose towards being cold, austere, with sentiment as only a thing to be spoken of but not a reality.

Hence we shall see the necessities then for the gentleness, and not too stern a manner or mien in the experiences of those who would aid the entity to find its better self, and to find its place in activity.

So we will find the fields of activity better for the entity that have to do with the outdoors, and those things of a general sympathetic nature; conditions where there are the opportunities for the expression of sympathy, love, understanding....

Do not hold resentments. Do not let the imaginative influence of hurts bring discouragements – but what is thy desire toward thy activity in the earth? Then be the BEST of that there IS, the best to thy ability; and let the purpose ever be set, “USE THOU ME, O HOLY ONE!” rather than “GIVE – GIVE – GIVE” but “BLESS THAT I MAY GIVE.”

1472-10, Female 59 (Writer, Radio Broadcaster, Protestant), 6/9/39

In the activities with this entity, as has been indicated, we find there were those from MANY varied lands who also undertook to gain through those periods of development there, in the Egyptian land, - under the supervision of Ra-Ta as well as Araaraart and Ax-Tell and the activities of the Atlanteans and those from Said, from Mu, from the land of the golden hills, and all of those that became a part of such undertakings.

There we find that disturbances arose through this entity's activities, owing to the attempts of some to make for displacements because of the independent influence. Hence we find that these have brought what we call in the present resentments. These are those phases of the entity's OWN INDIVIDUALITY in the present that are to be met, - the lack of resentment, the lack of holding grudges or urges that arise from influences where there is not personal or even individual harmonious influences....

(Q) Considering the various obstructions to my work for . . . created continuously by [...] Secretary, and [...] Vice President, advise me as to just how I can best handle this situation so as to be effective and render the best service in these surroundings and conditions.

(A) Because of those very activities as we have indicated, that arose as a part of the experience, those activities through that sojourn should be applicable in this, - as through that period when ye so well accomplished much not only for thine own land, thine own people, but for so many others.

Hold to that which is pure, in every form, in every phase, and it will melt the obstacles away before thee as ye apply same; leaving off resentments; knowing they are only seeking to express self, manifest self. But keeping God and His purpose ever foremost, these hindrances and disturbances will lessen more and more.

1492-1, Female 62 (Widow, Lace Business, Catholic), 12/4/37

However, the very nature and innate activities create those forces in which there are the inclinations for the entity – in the reverse from love, beauty, nature – to hold little resentments, to become rather of the nature wherein the entity may say in self, “Yes, I can forgive but I cannot forget!” These must be overcome more and more.

For “As ye would that men should do to you, do ye even so to them” is the law; not merely of sacrifice, not merely of recompense but of grace and mercy – which are so sought for by the entity in the assurances of that “As ye would be forgiven, so must ye forgive;” for “As ye do it unto the least of thy brethren, ye do it unto thy Maker” is the spiritual law.

1497-3, Male 46 (Executive, Protestant), 3/9/38

While there is being experienced great disappointment in the character, in the unappreciative manner in which the self is being treated at this time, do not allow this to cause or make such anxiety – or such resentment – as to cause the self to do in ANY manner that which it will regret.

Weigh well all of the conditions which have brought and do bring about the existent conditions, before there is the attempt to expose those who have been unmindful of their obligations to others – as well as the courtesy and obligation to self.

But DO in this matter the way you would like to be done by, if the conditions were reversed.

1532-1, Female 18 (High School Graduate, Protestant), 2/10/38

Wrath or anger also become a part of the entity. With the determinations and with its abilities, do not let these become such as to build resentments ever, or the determinations to be free or rid of those things that may in their very association and experience become the very foundation upon which all of that thou may build in thy experience really rests.

Then keep the head cool, and warm the heart more to those things pertaining to its associations with individuals, groups, or activities of any nature. For know it is indeed true, as has been so oft given, “As ye would that men should do to you do ye even so to them.”

And again, “As ye do unto the least of thy brethren, ye do unto thy Maker.” If ye forgive not those who have in any manner caused thee disturbance or distress, how may ye expect thy heavenly Father to forgive you of thy trespasses, of thy shortcomings?

Keep these then rather in mind. Not as merely tenets that would apply to someone else, but apply them in thy OWN daily experience; and ye will find much more harmony as ye develop that in thy OWN experience and associations with others.

1688-4, Female 29, 12/29/39

(Q) Please give cause and cure for nervousness over entire body, inwardly and outwardly?

(A) As indicated, this is from indiscretions on the part of the body as to diet, as to the general disturbances through periods of elimination, and reactions to the system, and the allowing of self to become overexercised over resentments which arise at times in relationships to conditions or to individuals.

Hence we would adhere closer to the constructive thinking, as well as keeping the body better relaxed, - not with drugs, but by the MENTAL reactions, as well as the low electrical vibratory forces from the Violet Ray, AND the mechanical (osteopathic) adjustments.

2081-2, Female 66 (Writer, Editor, Spiritualist), 2/14/40

(Q) Is any entity, living or dead, maliciously attempting to put obstacles in my way?

(A) Only so far as resentments are held by the self towards others, as has been indicated. And if such as cause hate, malice, jealousy, fear and doubt, are removed from the own mind towards others, no influence without or within may be of a detrimental force to self; so long as self will surround self with the thought and the ability of the Christ Consciousness, and then practice same in its dealings with its fellow man.

2600-2, Female (Writer, Protestant), 10/8/41

(Q) How can I obtain relief from resentment and bitterness?

(A) As ye forgive, ye are forgiven. As ye love, so are ye loved. As ye resent, so are ye resented. This is LAW, - physical, mental and SPIRITUAL!

Then, chuck it out of thy life. Let the love of God so fill thy mind, thy body, that there is NO resentment.

As to how - though ye may not of thyself, put the burden on Him and it becomes light. But ACT in the manner as He did, not resenting any. For remember, as He said to that one who had promised that though all might forsake Him, he never would, yet in the same hour denied that he ever knew Him, - "When thou art converted, strengthen thy brethren." Thus may it be given to thee, - if ye put that resentment away, if ye put that doubt and that fear upon Him, He will cast it out; but thee, strengthen thy brethren. Teach, preach, talk to others, as to how they should leave such at the Cross and ONLY magnify, manifest, KNOW that they need not attempt to justify themselves. For, ALL the justification is in Him. We need then only to GLORIFY that love, that hope, that understanding which He brings to each soul that seeks His face.

And He will answer. Fear not when He declares, "Be not afraid, it is I." Know that He is able, He is willing. Trust wholly in Him.

2872-3, Female 23 (Hebrew), 6/30/44

(Q) Is there a reason for the previous lives that creates my physical condition today?

(A) Resentments in regard to those not thinking as self. In applying this then, it isn't indicated that the entity is to become so broadminded as not to be principled by ideals, but the ideal not ideas. The ideal must be one, even as He is one. For He is not a respecter of persons, but did not will that any soul perish, but keepeth those who trusteth in Him.

(Q) What is the purpose of this incarnation?

(A) You just asked it, you have been given: The meeting of self and to blot out resentments....

(Q) What particular lesson am I to learn from this condition?

(A) Tolerance and love.

2982-1, Female 34 (Housewife), 4/27/43

(Q) What can I do to overcome resentment?

(A) As indicated so oft, the manner in which ye treat others ye are treating thy Maker. Keep this much in mind, and resentment will not be so much a part of thy conclusions. It is not thyself by nature, but conclusions.

3157-1, Female 46, 8/15/43

Let there be less and less resentment of any kind respecting others or in the apparent negligence on the part of others. Remember, as He has given, "If they have hated me they will hate you also - if they have misused me they will misuse you also."

3807-1, Female 17, 3/23/44

If there is the continued cultivation of resentments within the entity (as manifested at times) against those who have the better interest of the entity at heart, it may bring such hates, such animosities, such disturbing forces into the experience as to bring not only disturbing mental conditions but impairment of the physical health of the body.

There are great abilities in the experience of this entity, yet the entity must realize first that the environment in which the entity finds itself has not come by chance. For the entity is meeting its own self in the manners in which, in varied experiences in the earth, it has meted to others.

Then these should be met; not with resentment, animosity, holding grudges, taking sides one with another, but knowing what is thine own ideal - spiritual, mental and material - and abiding by same, meeting the conditions; using them not as excuses, not in that way in which others are condemned. For with what measure ye mete to others it is measured to thee again, and that which is measured to thee is meeting thyself - as given.

5318-1, Male 59, 7/3/44

As we find, the conditions which surround this body are both physical and mental, but most of the mental has been brought about by the feeling of resentments from those who should have been very kind and very patient and very reluctant to have ever put this body where there wouldn't be the little gentlenesses and kindnesses daily administered.

It is not well when individuals - who is to judge? but do read the first of the commandments with a promise. Study this. If the better conditions would then be brought to this body, do have those who will talk more patiently with him, those who will take this body for a walk for interesting him in things which have long been neglected in the life.

Attitudes & Emotions: Confusion

347-2, Female 59 (Proprietress “Scientific Food Shop”, Protestant), 6/5/33

What brings confusion? Self, in that the way is open - yet, as to what to do becomes confusing, in that self gets in the way and becomes the stumbling block...

417-8, Male 42 (Merchant, Hebrew), 12/2/36

For as in the manner ye treat thy fellow man ye treat thy Maker. And ye CANNOT do that which is questioning in thine own heart and soul to thy neighbor, to thy wife, to thy child, without it bringing turmoil, without it bringing discontent, without it bringing confusion. For these are the children of confusion, questioning thine own self.

Then, in what way, in what manner, where has the error been, how can the self find self?

Know first, the Lord thy God hath not tempted any soul, He hath not given any soul that it may not meet. And He hath prepared a way of escape for each soul if it will but harken to that voice deep WITHIN! Not through some long-winded individual's sayings, not that there will not be those inclinations to say, “Well, this or that or the other makes little or no difference,” but that which is the prompting of the inner conscience.

589-4, Male 47 (Chiropractor & Roentgenologist), 11/23/39

That which is of self alone, or self-indulgence, or self-aggrandizement, can only bring confusion, - whether it be in the spiritual, mental or physical self.

954-6, Female 43 (Protestant Background, Spiritualistic Leanings), 10/14/41

(Q) Can the body be brought into full usefulness and throw off the confusions of shock I have suffered?

(A) In Him is truth, light and understanding. In Him the shock, the sorrow, the confusion is put away.

Let that ever be that as would prompt thee, “Be not afraid, it is I.” And if He be with thee, no influence without - in heaven or hell - may make thee afraid, or cause thee to become confused. Only that which is temporal causes confusion. For that which is eternal is the straight way.

955-1, Male 51 (Cartoonist, Protestant), 7/20/35

Let the entity, then, first find self and that from the spiritual forces which urges from within; for the spiritual forces are the source of the supply in ALL abilities. And unless there be builded in self that from the spiritual import, the end thereof must still be confusion.

1193-1, Female 15 (Student, Hebrew), 4/30/36

If ye sow self-indulgence, if ye sow neglect, if ye sow those things that are a tendency for waiting for a more convenient season, these can only bring more and more confusion in thine experience.

1210-1, Male 54 (M.D., Lecturer and Writer on Metaphysical Subjects), 6/29/36

From the Jupiterian and Mercurian with the Uranian forces we have confusions oft. Not that these are in themselves confusing, but oft - as man may find in the experience of the material body - it is not WHAT is taken but the combinations that in their activity produce confusion.

Those forces that make for the activative experience, then, arise from influences that have been indicated. These are then to become not the guide, not the director, not the dictator, but rather as signs along the way of experience that make for the entity's understanding and comprehending the problems that others meet in their experience, and knowing the right, knowing it is choice, knowing it is will; and BEING in that accord with not only the promise but the fulfilling of same in that tabernacle, in that covenant within self, meeting Him THERE - NOT without!

. . . there may come at times these emotions that in the experience of some so outrun their own practical application, or the practicality in the experiences of some, that confusions or questionings arise.

With this entity these experiences have arisen; they come as conditions or periods when there are changes in the social, changes in the economic, changes in the scientific, changes in the psychological experiences or relationships. They have arisen from those periods when there may be said to have been a conjunction or a crosswise experience of that innate and inborn from the experiences in the astrological, or in the universal and those that become of an earthly or emotional nature, or set in a oneness of a personal ego. Don't confuse these, for words oft make confusion, but the variations as may be interpreted by the entity are between the emotions that arise from the senses of a body and those that arise from the innate or spiritual experiences of the SOUL and not the body!...

Clear thyself of confusion. Know it is within thee. Failure or success, right and wrong, good and evil; yet He meeteth thee in thine own tabernacle, in thine own holy of holies. Thou art indeed the high priest; there meet thy God, then, in thine own tabernacle.

1821-1, Male 54, 2/14/39

The choosing, then, is that in which there has been the temptation, - yea, the activity that has brought confusion at times for the entity in the present experience.

Being an entity that has in the material planes applied itself in many varied phases of expression, there is a many-sided purpose oft. And the confusion of body, mind and soul as separate forces, with their attributes of each seeking expression, brings disturbing forces.

2329-1, Female 41 (Housewife, Occultist), 8/23/40

(Q) Through my meditation, has the kundalini fire risen to the head or top of spine at base of skull? If so, was it because of sex abstinence and discipline that this happened?

(A) It has risen at TIMES, but has not remained; else there would NOT be those periods of confusion. For, when this has arisen - and is disseminated properly through the seven centers of the body, it has purified the body from all desire of sex relationships...

2345-1, Male 51 (Furniture Manufacturer, Hebrew), 9/13/40

While there may arise those experiences when confusion in many forms or manners may be a part of the experience, ASSURANCES in the spiritual will bring harmony and peace, - as they ever have.

2524-5, Male 43 (Engineer, Christian Scientist), 1/13/44

(Q) Regarding work: What should I do to overcome a sense of confusion and unrest?

(A) Just as indicated. The confusion is within self, because of the presenting of one thing that you know and another that you would like for other people to think you know.

2528-2, Male 57, 7/5/42

Remember, as has been indicated - and as an individual observes, when observing individual souls about one - there evidently must have been, there are, what may be termed confusions even in creation.

These are the results of confusion of instructions or directions by those influences bringing to bear in peoples' lives or activities the result of mental and spiritual activity. These are called accidents or confusions. These may bring into physical expression those hindrances that find expression in both the mental and the material well-being of an individual, - as in this experience here with this entity.

2528-3, Male 57 (Naval Architect, Marine Engineer, Protestant), 9/16/43

. . . the entity is one that finds self often confused as to the premise from which its choice will be made. These are the natural consequences of confusion in the earthly sojourn, as may be seen, that find expression in the present.

This may be overcome by the entity's choosing its definite purpose, its definite ideal, and thus may it follow that cause and effect will be the true result; provided the balance is set in that which is the Creative Influence. . . .

This business of material success or of material confusion comes from the lack of application of the tenets pertaining to the fact that all is one.

2533-6, Male 37 (Insurance Agent, Protestant), 10/31/42

As to the manner of eradicating these fluctuations, these confusions, - do not confuse these with that as of a "front," as of a defense. But merely to know that you are right, to know in activity that you are right, has paved the way for self to control ANY situation that may arise, - whether of a mental confusion or of a combination of confusions from the mental and spiritual situations.

2881-3, Female 51, 9/27/4

(Q) Why do these thoughts on philosophy come to me, when I don't know what to do with them nor how to use them? Should I write these down and try to get them published? If so, how should I go about it?

(A) These are confusions, as has been given. Put thy faith, thy hope, thy mind, in these directions:

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

Leave it to Him. The confusion will disperse.

2970-1, Female 48 (Government Clerk), 4/22/43

This entity is more confused in itself than it is in others; and the entity depends upon others, or questions the advisability of listening to others, when it should the more often listen to the urges within self.

For, the entity is much nearer being an example for others than the entity gives itself credit for, or even ALLOWS others to think - by the way it approaches almost every problem. . . . (continued on the next page)

This the entity should know, this the entity should take as its basis of its self-analysis, and of its purpose; for too oft the entity finds that when it has made the choice, by the next day it doubts whether it should have changed or whether it shouldn't have done something else! Why?

Because you listen to others too much!

3028-1, Female 51 (Widow), 6/4/43

(Q) Who is the person I am to meet that I knew a long time ago?

(A) We do not find such, other than SELF! Meet thine own self that ye knew well enough long ago! For it is self, ever, that ye meet. And ye use the opportunities day by day either for making thyself one with Him or for creating that which must eventually be met in confusion.

3175-1, Female 42 (Widow, Protestant), 8/25/43

For, there is a way that seemeth right, but the end is confusion. But in Him who is the light, there is no confusion. For He is the way, the truth, and the light; He has promised to meet thee in the Temple of thine own body. And as given, "I knock - if ye will but open, I will enter in."

3513-1, Female 46 (Librarian), 12/14/43

. . . the entity at various periods has done very daring things, and usually with just the hopes that it would come out on top. It hasn't - always. These have left greater and greater confusions in the experience at times, because of lack of stability as to ideals of the entity, as to placing proper evaluation upon those things that are in the experience of the spirit, of the mind, of the body.

3617-1, Male 44 (Glass Jobber), 1/4/44

Uranus brings the interest of the entity in the unusual, in the occult, in the spiritual phenomena, in the activities that bind the entity to the universal consciousness. These are well if balanced, but there are extremes when doubts and fears arise. Know that there are those realms wherein there is as much confusion as there is in the material world, unless the ideal that is ever creative in its purpose is the directing influence.

Reader Forum
The A.R.E. Journal

In this issue our readers offer their comments on the subject, confusion. A representative reading states:

That which is of self alone, or self-indulgence, or self-aggrandizement, can only bring confusion - whether it be in the spiritual, mental or physical self. 589-4

The Inner and Outer Self

From the phrases of each of the three readings, “. . . self gets in the way and becomes the stumbling block.” (347-2) and “. . . self alone ... can bring confusion . . .” (589-4) and “. . . unless there be builded in self that from the spiritual import, the end thereof must still be confusion.” we can only conclude that we have an “outer self” that hinders us from our higher self, our true self. Getting acquainted with the higher self is a matter of growth and realization.

The outer self is a stumbling block to our becoming aware of the Creative Forces. The outer self, when separated from God, makes one confused in all of life's decisions and causes friction and discord. This happens unless awakening unfolds the workings of the Creative Forces within.

I have heard many say that a premise of God who is closer than our hands and feet, a constructiveness coming from within, is going too far. For than I would recommend the clearest and most direct reading on this: “Know within self that what is constructive is of God, whether it is in self, through self, by self that it may be manifested. It is of God; not of self but of God - self becoming in accord with the Creative Forces.” (1265-3)

And isn't it pathetic that we do not always know or recognize God's will from our own? We say: “Was that decision my will or was it God leading me?” In the answers to these questions, I have found great comfort and renewed realization in reading: “What, then, is will? That which makes for the dividing line between the finite and the infinite, the divine and the wholly human, the carnal and the spiritual. For the will may be made one with HIM, or for self alone. With the Will, then, does man destine in the activities of a material experience how he shall make for the relationships with Truth. What is Truth? That which makes aware to the inmost self or the soul the Divine and its purposes with that soul.” (262-81)

Marie Firster
Meadville, PA

Acting Through Trust

What to do? The answer is within. Yet we are confused for we cannot trust ourselves. It is ourselves that are in the way.

Since I came to the realization that I believed the concepts in the readings, which are the same as the teachings of Jesus, I have dedicated my life to living and acting in trust of these concepts. One of which is, “He has promised that He will not give us more than we can bear.”

In one area of my life confusion reigned supreme. There was the battle of my will and God's will, I didn't know which was which. Finally I reached the point where I couldn't endure the confusion any longer, I prayed - "O.K., God, if this is what you want me to do, I'll do it." I couldn't even conceive of how I could do it, but I asked for strength from Him to do this thing. I decided to trust His promise. I didn't have to do this thing. It was removed out of my life. But not until I had sacrificed my will to His.

Recently I again found myself with a decision and a choice to make, and confusion reigning. I turned to others for help. I found they couldn't tell me anything I didn't already know. I remembered, "Why worry, when you can pray?" I found myself praying for forgiveness for not turning within. "Father, it wasn't that I didn't trust you. It was that I didn't trust myself."

I wasn't trusting the voice or intuition within because I still thought it was me, self. I have learned when in your heart you dedicate your actions and life to doing His will and His work, there can be no guilt. You may follow that inner voice for, indeed, God is within,

Confusion leaves when we trust these concepts, these universal laws, and *act* on them.

Frances Tobiason
Willowdale, Ontario

Confusion - Losing Sight of One's God

God created each soul in order that they could enjoy the goodness and oneness with God, As the souls became aware of their co-creative powers with God, they began to think of themselves as individuals, instead of their oneness with God. This gradual loss of their primary purpose began to separate them further from God. They eventually reached a point where they were unable to share in the total oneness with God. By placing themselves first and God second, they brought confusion into their existence. Our purpose, as individual souls, is still that of oneness with God. Every act that we perform with that primary purpose in mind, brings us closer to the realization of that goal. Each time we act with self as the intended beneficiary, we are causing more confusion and separating ourselves further from God.

We cannot serve two masters. A house divided against itself will fall. When we are torn between satisfying our own appetites and doing the will of God, we have confusion in its purest sense.

The only way that we can eliminate this confusion is to eliminate the "Ego." When we become aware of the presence of God within us and within every individual, and when we perform every act in such a way that it will bring praise and worship and unity to the Godhead in all of us, only then can we rid our minds and hearts of confusion. Only then can we once again travel the road that leads to oneness with God.

"I live, now not I, but God lives in me,"

Robert J, Dalton
Dallas, Texas

And It Shall Pass

Listening to many voices, trying to be orderly in one's thinking, working out good habits of living - a time for meditation, prayer, reading, doing good deeds - and doing the ordinary things each day that must be done.

Suddenly there is confusion - utter confusion. What went wrong? There were such good intentions. Why must it be complicated? Why can't one follow through? It seems so easy, others can do it. They follow the path and don't look to the right or the left.

In despair one thinks that it is impossible to work out one's own salvation. "For the good that I would, I do not: but the evil which I would not, that I do." It's too hard! Then, the small voice saying, "When I am weak, then am I strong." "Lord, I am not worthy: speak the word only and my soul shall be healed."

In the twinkling of an eye it comes - in a word, a thought, an expression on the face of a stranger, a dream. Suddenly, all is clear again. Out of the confusion comes a glimmer of light, and it seems a bit brighter than before.

Elizabeth W, Hershey
Virginia Beach, VA

Attitudes & Emotions: Doubt

262-9, 1/10/32, From Search for God Readings

As the body consciousness and mind lends a stability to others, then doubt not self; for to doubt self is to create that of a negative force that brings upon its RETURN to self discontent - see? For, as ye seek, ye SHALL find! Faint not at the long tarrying, nor be not unmindful that He that is faithful unto the end shall wear the CROWN of life.

262-15, 4/3/32, From Search for God Readings

(Q) Please explain by illustration (Reading March 20th) “Most say they believe, and yet begin at once to explain as to how this means in the mental rather in the material source”. [262-14, Par. 19-A.]

(A) As has just been outlined as to how faith, as an attribute that came into being as the Son - in which the faith is magnified as to make those active forces in will, and the growth of the soul. So, as is seen in individuals as would say, “Yes, I believe - but” “but” meaning there is that doubt, that by the comparison of some individual, individuals or circumstances in their experience, when, where, or how, that individuals spoke yet acted in a manner as if that did not exist! Then, creating that doubt for self, applying to self, brings about that as is the opposite of faith, or else partakes of that within the conscious mind that begins with the lessons that must be answered by the attributes of the physical consciousness, that seek for a demonstration through those senses of the body that makes for an awareness to the physical being; yet, as is seen, these are the manners in which the variations to individuals reach those various conditions or circumstances in their experience.

262-17, 4/17/32, From Search for God Readings

(Q) [288]: Are my attempts at meditation accomplishing anything outside myself?

(A) These are but questionings of self, and questionings of the promises as are given! Might be termed lack of faith in self or the promise, for each thought, each atom, has its own weight as is expended in whatever direction it MAY be guided by the thought of self! To be sure, it ACCOMPLISHES, then, that in self and that outside of self. He that doubteth, then - doubteth self, doubteth Him!

262-18, 5/1/32, From Search for God Readings

(Q) [404]: Does understanding come only with experience?

(A) Understanding comes with application. Application may be experience mental or physical, or spiritual. With the ideal that is set before self there comes the awakening. As to whether this is shaken by doubts or fears, or there is the inroads of a doubt that makes for muddying of thine experience, this then makes for a less understanding.

281-3, 12/3/31, From Prayer Group Readings

(Q) In healing, is it not paramount to have the body in perfect physical condition?

(A) One must raise self to that consciousness of a physical perfection in spirit, to give the proper attitude or concept to another. DOUBT never ACCOMPLISHED anything!

452-3, Male 28 (Protestant Minister), 8/25/32

. . . controversies have come within the scope of the entity's experience - that makes for those questionings as to the ability of self; yet he that doubts self first loses interest in and doubts the other fellow, for should there be the expectancy, the faith, the confidence of associations in any direction, it must ever rise from that that has been builded in self.

524-1, Female 25, 2/26/34

In Jupiter and Mars a broad field of vision is as the experience, WHEN the entity so desires; yet with this influence in Uranus makes for rather the doubt of every association; for some material experiences brought for the entity such as to make for reasons, from the materialistic view.

While there should be a reason for the faith that rises in the mental or the spiritual aspects of any soul's experience, to doubt at all times makes for rather CONFUSING influences in the entity's experience with others.

538-33, Female 52 (Housewife, Protestant), 1/28/33

Doubt is as the father of fear. Remember, as He gave, "He that asks in my name, doubting not, shall have; for I go to the Father." If doubt has crept in, it becomes as the father of fear. Fear is as the beginning of faltering. Faltering is as that which makes for dis-ease throughout the soul and mental body.

622-6, Male 35 (Clerk, Bookkeeper, Protestant), 2/6/41

(Q) Why do I always have the feeling that I cannot "put over" to an audience just exactly what my heart wishes to do?

(A) Doubt! Talk oftener with Him. Though ye may oft feel, as from man's viewpoint, that ye can never put it over WHOLLY, - yet it has been, it will indeed be as He gave, "The world may pass away, but my word shall NOT pass away."

Hence when ye sing, when ye speak, when ye approach thy friend or foe in such a way and manner that He speaketh THROUGH thee, have ye "gone over big"? It will never die!

877-2, Male 43 (Corp. Lawyer, Protestant), 4/22/35

There has been and is ever the promise to every soul that He, thy Father, thy God, will meet thee in thy holy temple. Then accept same. Prepare self. Dedicate self; making those necessary activities for insuring self of that influence, that activity on the part of self, and there needs be little fear - EVER - to enter. For he that does so doubting already INVITES that which would bring corruption, dissension. But he that does so in the assurance that the promises are true, the promises are thine OWN, is insuring self and making secure.

1144-2, Female 46 (Hebrew, Widow), 4/16/36

(Q) Can you explain the periods of extreme doubt that come, though innately I must believe?

(A) These are from those experiences when there were the associations and activities of Nehemiah, that made for the settlings in the land; and when the children of Belial roundabout made for fear and doubt in the hearts of those that had set about to do and to establish there the service of those peoples to their Creator.

As those things brought doubt and fear, there has become an innate influence. It was innately seen in those experiences when among the daughters of Reuben, in those activities when the men of war and the younger men were aiding their brethren in the establishing of the activities of the chosen people. Fears and doubts then arose. These have been a portion of the entity's experience through its sojourn. Yet, as in those experiences, as were the messages to the leaders from Joshua, "Let others do as they may, but for me and my house, we will serve a LIVING God."

As was seen in the days of Nehemiah, as he gave, as thou hast heard oft in thy experience, "Quit ye yourselves as the children of a living God. Let fear and doubt be cast aside; for if the Lord be on thy side, who can be against you?"

Is it then any wonder that doubt and fear still at times remain a portion of the entity innately, and a portion of that development sought?

Yet if the body will put into the activity those truths presented even then, there may come more and more the answer of those promises that were given of old, "When ye call, I will HEAR! and that right speedily - if ye be my children, I will be your God." These are promises, as from the beginnings of the experience of man meeting his own self. Yet, as He gave, "Though the heavens and the earth pass away, those promises shall not fail" to maintain and to bring harmony and peace into the experience of those that will draw nigh unto Him.

(Q) Is there any way of eliminating those periods of doubt entirely?

(A) So fill thy mind, thy heart, thy purposes, with the love of Him who hath given thee these promises, that doubt and fear - shadows of selfishness - will be eliminated.

1668-1, Male 33 (Merchant, Hebrew), 8/24/38

From the adverse Venus influences we find early associations or activities bring experiences when affairs with others of the opposite sex may create an experience in which there may be the doubting of any. But take a look at self and you will see that like begets like. And because ye doubt others know what it is because others cannot trust YOU! If ye doubt in this or that way or manner, look into thine OWN purposes! And because ye are sly, do not think that God looketh on the appearances as man. For whatsoever a man soweth, that must he indeed reap!

2272-1, Female 55 (Protestant, Ready-to-wear business), 6/7/40

Fear creates doubt. Doubt brings such conditions in which the spirit becomes weak, and the material seems to take first place. Yet these are not in keeping with the tenets nor the intent of the individual...

So, as ye have found, so as ye may find in thy experiences in the present, doubt and fear are cast away when the thoughts are lifted to the hope that comes in the Cross, even in the Cross of Jesus!

2519-8, Female 44 (Housewife, Protestant), 6/26/41

Honest doubt is not a sin. Honest conviction brings working activity, but not that of intolerance.

2600-2, Female 62 (Writer, Protestant), 10/8/41

(Q) Was there a spiritual and psychic cause for my breakdown in 1929 as well as a physical one?

(A) Doubt brought the psychic experience, with the physical weakness.

DO NOT count these as weaknesses, - for remember, the weakness of man may become the strength of God - in and through man using same as a channel through which others may be brought to know of the light, of the love of the father for the children of men.

(Q) What has caused the abnormal fears from which I have suffered?

(A) Doubt!

Let not thy heart be troubled, neither let it be afraid. Cling closer, - call until He answers. For the promise has ever been, - "Though ye may be far, if ye will call - believing - I will HEAR, and ANSWER speedily."

Read again, and again, the 14th, 15th, 16th and 17th of John; not merely as rote, but as though ye - as an individual - were speaking to thy Lord, thy Master, thy Brother. And ye will find the answer, ye will find that doubt and fear - and those things that may have troubled thee - will flee away; and there will come that peace as is promised.

2788-1, Male 44 (Farmer, Theosophist), 7/27/42

One that oft is very self-sufficient; inclined at times to be cynical, or needing the proof of this or that. Some of these urges have been met in the experience. It is well that an individual think well of himself and his abilities, but this may be overdone and may at times cause activities in the associations when there is a doubting, or - because of cynicism - the causing of fears, somewhat, as to the abilities or the true state of the condition in the experience of the entity.

3062-2, Male 40 (University, Teacher of English), 6/30/43

. . . knowing thy idea, - spiritually, mentally, materially, - know thyself approved unto same; not doubting. For he that doubteth has already defeated self.

3461-1, Female 65, 12/11/43

Study very closely those activities of His chosen people as they were prepared to enter the Promised Land and yet from fear, from doubt, were rejected. Be not among those that would be rejected.

5188-1, Male 24 (USAF Sergeant, Radio Technician, Lutheran), 6/31/44

These keep in thy consciousness; that in Him ye live, and move and have thy being, wholly. Then with every experience, every doubt, every fear (not that it is within self to doubt; yet ye may, if ye trust in the shortness of thine own arms or hands, but trusting wholly in Him) ye will come to the more perfect way, the perfect understanding, the perfect interpretation of the meaning of life.

5749-10, 4/5/39, From Series of Readings on Jesus

(Q) Please explain: "He breathed on them, and saith unto them, Receive ye the Holy Ghost."

(A) That change of doubt and fear which arose in the minds and hearts of those gathered in that room. For the fear of the interpreting of the phenomenon being experienced, He breathed. As the breath of life was breathed into the body of the man, see, so breathed He that of love and hope into the experience of those who were to become witnesses of Him in the material world.

5749-16, 9/10/41, From Series of Readings on Jesus

“Be not afraid, it is I.” Has this come to thee? Has it not oft been thy experience and ye, in thy doubt, in thy fear of being in His presence, have turned away? “Inasmuch as ye do it unto the least of thy brethren ye do it unto me.” This is for each of you.

Attitudes & Emotions: Faith

262-12, 2/21/32, From Search for God Readings

(Q) How may I increase my faith?

(A) Use that thou hast in hand, has been the command from the beginning, will be unto the end, as to how to increase faith. Faith, the substance of things hoped for, evidences of things unseen. Using that known brings those attunements, those emoluments in every form, that makes for CREATIVE Forces in themselves - which is, must be, the basis of faith.

262-18, 5/1/32, From Search for God Readings

(Q) Please define spiritual faith.

(A) The application of that that is awakened by the spirit within self.

281-10, 8/17/32, From Prayer Group Readings

Confidence, then, is of the material or of the physical sense - while FAITH is an attribute of the soul and spiritual body.

459-1, Female 33 (Housewife, Widow, Hebrew), 12/28/29

. . . for he that seeks the Lord must believe that He is, would they [if he would] find Him; for one doubting has already builded that barrier that prevents the proper understanding, whether as to physical, mental or spiritual attributes, or spiritual aid, or mental aid, or physical aid; for that in faith sought for shall be thine, even as was given, “Be my people and I will be your God”.

518-1, Female 24 (Music Teacher), 2/20/34

Though the body may suffer, though the mind may be blanked, there is the remaining grace in the faith in Him that gave Himself as the ransom in the earth, despised of men yet without fault, showing forth His love in the manner of doing good among those that sought and that were of the household of faith.

816-3, Male 51 (Lawyer, Protestant), 2/17/35

Keep thou the faith, but the faith in thy GOD to use thee as a blessing, as a channel of UNDERSTANDING to others through thee.

849-25, Male 30, 3/10/38

Keep to those purposes, those attitudes of helpful hopefulness; that the opportunities accorded may be used in service to others. Such an attitude kept in the mental forces will bring the RENEWING of the faith in the divine, which IS the heritage of every soul.

900-368, Male 32 (Stockbroker, Hebrew), 1/25/28

. . . faith, meaning that evidence of things hoped for and experienced by him who trusts in the action of activity in self towards that given from the universe, or the energies of the cosmic forces.

906-3, Female 55 (Housekeeper for her mother, Protestant), 8/26/36

. . . mind is the builder and that which we think upon may become crimes or miracles. For thoughts are things and as their currents run through the environs of an entity's experience these become barriers or steppingstones, dependent upon the manner in which these are laid as it were. For AS the mental dwells upon these thoughts, so does it give strength, power to things that do not appear. And thus does indeed there become that as is so oft given, that faith IS the evidence of things not seen.

920-11, Female 50, 4/26/37

. . . keep the faith. Hold fast to that; and know it is a GROWING thing. Then in the changes that come in environments, in associations, let that faith in the divine in self ever respond to that known innately within self.

1158-9, Female 47 (Housewife, Protestant), 3/28/37

For it is the Law to BE the Law, and the LAW is Love! Even as He showed in all of His manifestations, in the material experiences in the earth; that ye doubted, honestly - that is in the eyes, in the heart, in the soul even of the Creator counted - even as of old - desire, honest desire (not because faults did not arise in the material world but they were meted to Abraham, even as he said) - as FAITH!

Faith is manifested by that evidence of things not seen, but the hope in the promises of that which is Creative in thine inner self, thine own soul, as it seeks expression, hopes for in the life, yea in the blood of the Lamb which is the Life that lights the whole world!

1348-1, Female 46, 3/17/38

There are in the experience of each entity, and in this entity especially, those mental and spiritual activities that are often taken for granted, without considering the source - or without being justified by an individual experience as to the truth, or having self-conviction within as respecting same.

This is what is so oft termed "blind faith". But the individual experience concerning the source, the reason for the conviction, has been and is the promise - in the purpose of the Christ's entering into the earth, and the promises that are individual - made through and during His material ministry. Then such an experience or a fulfilling of the promise may be a part of this entity in the present, if there is the consideration given such - and the drawing upon same.

For as He has promised, "If ye love me ye will keep my commandments, and I and the Father will come and ABIDE with thee; and what ye ask in my name - BELIEVING - shall be done in the body!"

2174-2, Female 50 (Teacher, Protestant Background), 1/29/41

Much must be left in faith. What is faith, then?

In Whom, in what, have ye believed? And Who is the author of that ye have believed, and do make manifest in the earth?...

What, then, is this faith that is indicated? This one KNOWS, when one becomes aware of same; yet may never put it into words nor tell another by words - or acts even - as to what that consciousness of faith is. Yet we may see the shadow of same in what faith has prompted in the experiences of others, - as it is so well expressed in the eleventh of Hebrews, or as given in that God so had faith in man as to give His Son, HIMSELF, to die - IN the flesh; knowing that man must come to the realization - and would - that he, too, must often crucify that of material desire within himself, if he would glorify his better self, or if he would prefer his brother above himself. Or, even as a man, Abraham, the son of faith, the author of faith, offered - or was willing to offer - his only son, his physical heir; knowing that there MUST be a purpose from that inner voice as to that command.

2733-3, Female 34 (Interior Decorator, Hebrew), 1/16/33

There has been given the way, the manner. When this is conformed to, it MUST be in self a proof of the activity or an arousing of that interest, purpose, aim, desire. To be sure, if such is gone at a willy-nilly or half-hearted way or manner, doubting, then the same will be the result. Know in self the amount of effort, the amount of faith, activity, that is to be builded, that is possible to be builded through that given thee.

3051-2, Female 45 (Housewife), 6/17/43

DO inscribe and know thy ideal, the source of thy hope, the source of thy fears, the source of thy love, the source of that which brings and creates faith in the experience of the entity.

What is faith? Evidence!

What is evidence? Assurance!

3744-2, 10/8/23, From Series of Readings on Psychic Phenomena

(Q) Give a clear definition of the word faith with reference to faith as required by one who is sick and desirous of being helped through Psychic Readings.

(A) In what faith means to the individual, as we have faith in the substance, or that which is hoped for, with the evidences from things seen or of things unseen. As in this, the desire of the heart or issues of life to be the assistance not from self, but even as the Maker gives, as is given that love is law. Law is love. Love is giving. Giving is as God, the Maker.

3871-1, Female 45, 11/17/31

. . . those that seek to know His counsel, may HAVE same, through that faith that passeth all understanding, that faith as brought worlds into being, that faith that creates within the body-physical those elements that may rebuild, may replenish the whole of the physical forces, those that through the faith in life itself may make for a new blood stream, the issue OF the physical life. THIS, then, IS that which should be the ideal OF this body....

5079-1, Female 48 (Retired from Business, Protestant)

For if ye have not faith in others, how can ye have faith in God? If ye have not faith in God, how can ye find it in thyself?

5326-1, Female 23, 7/5/44

(Q) Will I be able to walk on my leg by October?

(A) Ye may be able to walk on it tomorrow if ye have sufficient faith, but remember the law of the Lord is perfect; time, space and patience are as necessary attributes of the soul, if it would be one with God.... Seek! For were the lepers who went to Jesus healed as the leper who went to Elijah? Who did the healing? Who would you have do it in thee?

5369-2, Male 63 (Ordained Lutheran Minister), 7/19/44

That there have been many problems and many questionings is true; yet when the entity has allowed or does allow itself to meditate upon the principles of the prompting which come from its study, its application of the law of the Lord which is manifested in the precepts, the commandments, the psalms and the promises of Jesus, little has been the fear of what the man-force has to offer as to disturbing factors in the earth.

Then, as would be given, keep that faith.

Do not let those things which may not in the present be understood weary thy soul, but know that sometime, somewhere, ye, too, will understand. Keep the faith.

Attitudes & Emotions: Fear

69-4, Female 59, 2/8/41

(Q) How may I overcome the innate doubt or fear which prevents attunement with the Christ, as promised?

(A) Just keeping on keeping on in the trust - trust - in Him! No DIRECT way may be experienced for self by another, - and yet the entity finds self very oft close to being directed in that way. Hold fast to Him! Let that which causes doubt or fear be taken up in the willingness, the desire, to be of help to others.

262-29, 10/2/32 (Search for God: Lesson on The Open Door)

(Q) As it was given in the last reading "Let none be afraid," clarify and explain the cause of fear and tell us how one seeking to awaken the soul forces may conquer same.

(A) SELF awareness, SELFISHNESS, is that that makes men afraid. The awareness of the necessities of the carnal forces in a material world seeking their gratification. Know ye not that whether ye live or die ye live or die in the Lord?... (continued next page)

Then when one is set in the manners that there is fear cast aside by the wholly relying upon His promise, one may demand that to be fulfilled in that He said, "He knoweth what ye have need of before ye have asked,"

Peace be to him, peace IS with them, contentment is in thine hand, that becomes not afraid, but trusts rather in Him.

262-55, 10/1/33 (Search for God 2, Lesson on Day & Night)

(Q) [288]: Is Night the shadow of the original sin, or significant of man's seeking after knowledge which separated him from the light? And is that why children instinctively fear the dark?

(A) It is both! Now this is leaving self to study some! For, it IS both; but figure it out!

262-121, 6/18/39 (Reading was given before Congress, 6/18/39)

As ye grow in appreciation of the love of thy fellow man, and the needs of such in thy daily experience, give the praise to the Father-God; that ye may be USED more and more in a service for others.

And this will bring less and less of fear, and more and more of hope.

For remember, these ARE at war one with another - hope and fear. Let not thy mind, let not thy body, let not thy purpose, thy desire, entertain fear. For as ye entertain these that make for the building within thy consciousness, so may ye grow in that understanding and in thy purposes with those conditions of every nature that ye meet day by day.

294-185, Male 58, 6/30/36

As has been given, 'Fear not.' Keep the faith; for those that be with thee are greater than those that would hinder. Though the very heavens fall, though the earth shall be changed, though the heavens shall pass, the promises in Him are sure and will stand - as in that day - as the proof of thy activity in the lives and hearts of those of thy fellow man....

Be not unmindful that He is nigh unto thee in every trial, in every temptation, and hath not willed that thou shouldst perish.

Make thy will then one with His. Be not afraid.

513-1, Female 35 (Housewife, Telephone Operator, Protestant), 2/10/34

(Q) What is the cause of the fear?

(A) Too oft has that which has arisen and has been shown thee, that has been called and others have termed imagination, been subjugated. OPEN thine inner self, thine inner abilities, to the glories of how the Father through the Son may work in and through thee; for perfect love in Him casteth out fear. For, when each soul may see that whereunto it has been called, through the perfecting of itself in body, in mind, in His name, it may be His channel for blessings to others. In this manner cast out fear.

531-9, Male 48 (Salesman, Christian), 2/28/42

Know, as has been given of old, the fear of the Lord is the beginning of wisdom; but the fear of man is the indication of weakness in the body-mind.

538-33, Female 52 (Housewife, Protestant), 1/28/33

(Q) Why does it (physical suffering) come at times when apparently no cause?

(A) Fear - within self. FEAR. Fear is as the fruit of indecisions respecting that which is lived and that which is held as the ideal. Doubt is as the father of fear. Remember, as He gave, "He that asks in my name, doubting not, shall have; for I go to the Father." If doubt has crept in, it becomes as the father of fear. Fear is as the beginning of faltering. Faltering is as that which makes for dis-ease throughout the soul and mental body.

544-1, Female ADULT (Baker, Protestant), 5/4/34

In such a body, in such a seeking, there must first then be cast aside jealousy, fear, backbiting, grudge, hard feelings towards anyone. This in itself will make for a better attitude for meeting the physical forces necessary for correction in this body.

For, as has been experienced by the body, if there are the feelings of fear, grudges, or of being in the position of being repressed within, either from the mental attitudes or from the greater associations in material relationships, there is little that assimilates properly even when food values are considered and adhered to.

554-3, Male 44 (Furniture Buyer, Hebrew), 1/23/28

. . . fear - is the greatest drawback in the proper development of any well balanced normal individual.

707-1, Male 57, 10/23/34

If thou hast centered thy choice in self, be fearful! If thou art centering self in Him who has walked the way of men, Him who has known all the vicissitudes of an earthly experience in all its environs, whether in the dungeons of the earth, the slavedriven individuals or the leaders among men that would make war and love the flow of blood that that within themselves might be made glorified - if thou art centered in Him, then be NOT afraid! Yea, He has walked the streets with the rabble and has seen the flowing of the blessings that may come through making self humble! Yea, in the face and in the power of those that might save the body, He gave: "There is no power save that Creative Force we call God may give," that the soul may be raised, may be washed, may be white, may be cleansed that it may be in the presence of the Maker Himself! Art thou choosing this way? Thou knowest! Follow in His footsteps. Let Him ever speak, as He did to those that were afraid; yea, though they had walked with the paths of understanding, though they had seen within themselves, yet when troubles arose they became fearful within themselves. He gave that which is as applicable today as it was from the beginning, "If ye will be my son, I will be thy Father-God. If ye will trust in me, I will not forsake thee." Though the heavens may fall, though the earth may pass away, thy spirit and thy faith in Him will NOT be shaken, for He abides with thee and hath given His angels charge concerning thee lest thou, in thy fury, in thine self, dash thine head, thine foot, against the stone.

768-4, Female 18 (Student, Protestant), 12/21/34

(American Incarnation) . . . there were FEARS created in the body and mind through the associations and happenings in relationships to others of various characters and tribes, and the relationships to the opposite sex. And these have brought, with the present experience, some fears that are DEEP in the innate experiences of the entity. Not that these should be cast aside, yet if there will be builded in the material conditions of the body - through the types of suggestions - that strength which is so often sought, the abilities to find expressions in the activities of self in out of door games, in associations of various kinds where an athletic expression is sought - much of this will be overcome, and there may be the entering into such with such a way and manner as to overcome much of the PHYSICAL fear that exists in the innate experience from that sojourn.

From the experience also the entity gains the expression in self for the study of those things that are of special interest when the entity is alone. Not that it does not desire companionship - for the fear itself calls for companionships in every way and in every expression; yet when there are decisions, when there is to be the better understanding of those things it would read, those things it would contemplate, those things that it would make the most of in self's expressions or self's experience, these had best and are best done alone.

815-2, Male 31 (Publicist), 4/6/35

First know in self in what thou hast believed, and then set that as the ideal. . . . And when the darker days come, and when the shadows come that would make thee afraid, turn within and have a good time at scaring the bogies away from those that would fear, that would doubt.

823-1, Female 54 (Widow, Protestant), 2/11/34

(Q) Why was I so fearful in early childhood, especially of animals, spiders, and sharp knives - and STILL dislike to use or to SEE used a sharp knife?

(A) Because of those experiences when thou wert bound about, in those periods in France, when thine associates bound thee for thine virtue, and those activities in the knives, the racks of torture that were all about the entity.

843-8, Male 55, 9/28/38

(Q) What causes the fears with which I am obsessed at the present time and how can I overcome them?

(A) Only by changing the mental attitude. These arise, as just indicated, from the supersensitiveness of the whole body to the environments and activities that HAVE been about the body, see?

Then, if the mental attitude is set much in that way and manner as may be best obtained from the 14th Chapter of St. John, it would be the better. Read that before retiring. Read that when ANY fears come about; we will find a different attitude!

877-7, Male 44 (Corp. Lawyer, Protestant), 4/14/36

(Q) I seek any spiritual and mental guidance that may be given me at this time.

(A) Hold fast to that thou hast purposed in thine inner self. Know, even as that which is facing thine own associations and activities, no emergency in a material way or manner may arise that may not find its counterpart in a spiritual inspiration.

For his promises are sure. And while offences come, yet with each and every fear there IS that from within, by thine associations of self in thine mental self, that may quiet the troubled mind - even as He quelled the tempest of the sea.

And as we seek, we find. As we knock, we are heard. If we are timid, if we are fearful, if we are overcautious in our giving out that hope which has sustained our own selves, then we grow weaker and more fearful ourselves. This is a spiritual law.

For in Him is STRENGTH, is MIGHT! Not of ourselves, but strength in Him, through Him. (continued on the next page)

Fear not! For He will guide, direct those that seek at all times to do His biddings. KNOW, ever, "Not my way but Thine, O Lord." Then not continually, "Do this for me, for that strength I may have." HE knoweth thy needs! He knoweth thy weaknesses and thy shortcomings! Do ALL thou knowest to do, in body, in mind; leave the increase with Him. For in Him we live, we move and have our being. Then, we should not attempt to direct, other than "Love the Lord, keep His ways; for He will abide with thee."

877-9, Male 44 (Corp. Lawyer, Protestant), 4/14/36

The Lord hath not willed that any soul should perish, that any should want, that any soul should worry.

Why, then, is Man afraid?

For the power, the might that man accrues unto self, to make for that of fear as to his own daily sustenance, has been construed or taken on by man.

Then in thy activities, in thy associations, not as a pacifist in the manner that maketh for NON-ACTIVITY, but rather as He gave, "I am come to set brother against brother." What meaneth this?

That they that do err, they that do consider self, they that do the things that bring the fruits that maketh men afraid, will be set as naught by those that proclaim the acceptable day of the Lord.

900-258, Male 31 (Stockbroker, Hebrew), 8/6/26

. . . in fear there come those conditions that are as hindrances in the physical, mental and spiritual well-being, for, as has been given, "Fear not. I am with thee." Who should, then, be afraid?

900-280, Male 31, 11/16/26

. . . whether viewed from the purely business standpoint of material concern or whether viewed from the higher sphere of the spiritual conditions as exist concerning same, for the lesson as of oneness of all force is apparent in the consciousness of the entity, materially, mentally, morally, spiritually. The APPLICATION of same has and does become the stumbling block to the entity, and the conscious mind gains first the concept of the MATERIALIST, for wholly the entity is not at oneness with the Universal Forces, for else, as has been given, "Be not afraid. I will guide thee in thy ways," for remember as was given of old to Him who made self One with the Universe and the All Creative Forces. The first was, "This is he in whom I am well pleased." The second, "This is my son, in whom I am well pleased. Hear ye Him!" The entity may, by the full application

of lessons being prepared for others and for self, in application of same gain such an application in the material and spiritual world - but to become afraid, and to view first "What will people say - what will I do - were the props, as it were, taken from under me in the material world?" This is the thought of a materialist!

900-414, Male 33, 10/29/38

Be not unmindful of the fear that enters, for he that doubteth is ALREADY lost. He that fears does so at his own expense, whether of a material, a mental, or a spiritual application of a condition;

911-2, Female 24, 8/30/32

(Q) How can I become less fearful, and my subconscious mind more able to rest?

(A) As there is brought more and more the activities of the spiritual self through the action of the psychic forces (that is, the creative energy of the subconscious force), this will allow itself to become more and more positive and less and less negative. To begin, when those applications of the low electrical vibration in the Radio-Active Appliance bring about those emanations in the system, keep closer and closer tab, or closer and closer thought, on that which is experienced by the inner self as sleep - or as the real subconscious self - takes hold of the activities of the soul of the body, and we will be able to see - just as a psycho-analyst would give to the psychic forces of a body those which produce those that have been hindered by the activities of the body in its development, to where - as is called by many - a mind has an inferiority complex. This is an activity of the subconscious self, but not of the subconscious mind....

THIS body has rather that which has been as SUBJUGATED, and - as these are awakened by the activities of the creative energies within self, without being dependent upon those of outside influences - more and more freedom will be felt within, the abilities of the physical mind, the abilities of the spiritual mind, the abilities of the physical body, to be creative, productive, in whatever field of endeavor it would choose; for the body has many abilities, physically and mentally. The body can become productive in physical and mental attributes, and - as the freedom comes - these will be able to give - give - to others, rather than require the giving of others to self.

911-5, Female 24, 10/12/32

(Q) Need I fear loving any man, or must I be calculating?

(A) When self has found self, such relationships are the NATURAL inspiration of the spiritual. As has been given oft, know IN what and IN whom thou has believed. If such has its inception in constructive life, fear not! If such has its inception in the gratification of selfish interests, fear! for when fear entereth, doubt entereth; and he that doubteth is lost already!

954-6, Female 43 (Protestant Background, Spiritualistic Leanings), 10/14/41

In Him is truth, light and understanding. In Him the shock, the sorrow, the confusion is put away.

Let that ever be that as would prompt thee, "Be not afraid, it is I." And if He be with thee, no influence without - in heaven or hell - may make thee afraid, or cause thee to become confused. Only that which is temporal causes confusion. For that which is eternal is the straight way.

1058-1, Female 23 (Clerk Typist, Christian), 11/15/35

(Q) How can I overcome the countless fears which seem to dominate my whole existence?

(A) As indicated, these become a portion of the experience because of those activities in the various fields of appearance in the earth. Only in Him, knowing - as He has given, "Ye abide in me and I in you, and I will cast out fear."

And ye will come to that understanding that all force, all power, EMANATES from the Spirit of Truth - the Christ.

1158-5, Female 46 (Housewife, Protestant), 12/2/36

Much has been given as to the doubts and fears that arose in the mental experience of the entity during the experience or sojourn in that as a national association with those that were considered heathens, yet who by their practical application brought hope and the possibility, the opportunity for those that were afraid bodily yet imbued with the spirit of truth by that reflection of the Son, of the Holy One, the Holy Child who came as FEARLESS. Yet as is the experience of human nature in the present, to be doubted, to be fearful for the livelihood of the day, for the suffering that may be brought to loved ones, for the separations that might be brought about by those that considered it not - these have and do become then in a much modified form to be sure, yet just as piercing, just as questioning. For as the individual entity or soul becomes the more sensitive to the attunement of itself with divinity, the more the hurt there be.

1175-1, Female 61, 5/18/36

For perfect love casteth out fear, and fear can only be from the material things that soon must fade away.

And thus hold to the higher thought of ETERNITY. For life is a CONTINUAL experience.

1189-1, Female 22 (Student, Religion: "None"), 4/28/36

Yet if the entity will hold to the ideal in the present this fear may be eliminated. Know that those forces that arise from self as a manifestation alone of self bring fear; but the expression, the living of those forces that motivate the acts in those periods that are being depicted or expressed by the entity, by the self, rises above those things that would make afraid.

For if He be upon thy side, who can be against thee?

1298-1, Female 43 (Business Woman, Christian, Metaphysical Student), 11/27/36

In warnings, not as of a fear - other than a godly fear. What a variation! Fear as known to man, even in his own worldly wisdom, is one thing; while fear of a godly nature is another. One is the fear to use, the other is the fear not to have....

(Q) Why did I have to go through the painful experiences with ...?

(A) Because ye had held, because ye had known, hate and fear. These ye met, and these ye know - as in thine experiences - may become lost in the river of doubt by gaining that shore of security in GOD'S love.

1580-1, Female 47 (Housewife), 4/25/38

Keep thy skirts CLEAN from those things that make men - yea, that make the heart - doubt and fear.

For the love of righteousness, of truth and mercy and judgement and justice, are the weapons with which ye may put ALL THINGS to flight that would make thee afraid.

1604-1, Female 70 (Protestant), 6/2/38

Then, let that light which has so oft prompted thee, in thy dealings with thy fellow man, shine OUT to those in dark places; who through disappointments, through fears of all natures, may come to know their true relationship with Creative Forces or God - and thus find the channel through which their dealings with their fellow man may bring peace and hope and the LACK of fear!

1632-2, Female 38, 7/19/38

Then this [setting one's ideal] is done in the hope and desire that same may answer within the inmost recesses of this entity, in such a way and manner that it may become a practical experience for the entity; in such measures as to free the entity from doubt and fear - which have arisen and do arise within the emotional self to the detriment of the physical body.

We find then that an entity - this entity - exists in time and space, in a material existence; with the doubts or fears as to the source of the emotions that arise within self....

If the beings builded in self mentally have been anxiety, fear, trembling, hate, and those things that are founded in fear, then indeed there must be turmoil within thyself. For thy spiritual self, thy soul, rebels against disorder, inharmony.

1645-1, Female 54, 7/22/38 (Physical Reading)

But because of influences from without, or the sensory forces, or the mental reactions that the body makes to circumstances or conditions about it, FEAR has been allowed to enter into the activities of the physical forces. And so oft has the body been told that the disturbance was this or that; and owing to lack of proper eliminations through the alimentary canal and improper influences from other portions of elimination, poisons have been left until there is fear-poison as well as functional conditions in the bodily forces themselves.

1738-1, Female 15, 3/19/30

Let not the fear of what others may say enter into ANY activity of self, for in the ABILITIES of self, will the IDEAL be held, may be found the answer to any question that may present itself.

1742-4, Female 48, 10/23/31

Keep, in thine meditations, that of the CHRIST consciousness being magnified IN thee day by day. So WILL this cast out fear, that becomes a stumbling block at times to thine OWN endeavors; for we - humanlike - so EASILY forget the promise, that "If ye abide in me, I will ABIDE in thee," and "What ye ask in MY name, BELIEVING, ye shall have.

1776-1, Male 28 (Naval Officer), 1/1/39

It is the FEAR of the unknown that first makes fear....

The death is separation, and thus man hath dreaded same; yet when it has lain aside its phase that maketh afraid, it is but the birth into OPPORTUNITIES that - if they are embraced with Him, the TRUTH, AS thy guide - will bring joy and harmony into thy experience!

1928-1, Female 31 (Housewife, Protestant), 10/18/32

. . . as the mental application of a truth is gained, if it is building to greater development it cannot do so by being sorry for self, nor for those circumstances that have been brought about, for this brings fear; fear materially, fear in the form that will be a mental attitude or mental aptitude of the body. Not always have those fearful conditions, nor those fears FOR conditions, been existent in the experience of the entity, but with the ennobling influences now arising from the influences in Jupiter and Venus there should be that quieting influence, by the body's mental being taking hold of self, knowing there is nothing outside of self half so fearful as that that may be builded or brewed within self's own mental and material being.

To lose self to such fears is to keep self busy in contemplation of the good that may be accomplished, in loving appreciation, loving thought, of how there may be meted to someone those things that have been and are enjoyed by self, in little material things, greater mental things, and the glorious spiritual attributes of every soul.

1981-1, Female 18 (College Sophomore), 8/22/39

Then, let not thy heart be heavy. Never, never, NEVER be afraid! For as He hath given His blessings, so may ye remain in those activities in which more harmony and peace and joy will be thine through thy expressions and thy activities in this experience.

2021-1, Male 23, 10/7/39

For he that walketh in the shadow shall be afraid. Walk rather in the light of Creative Forces, of truth, and ye will NOT be afraid.

2056-2, Male 38 (Executive, Credit Mgr. Dept. Store, Protestant), 10/20/27

Keep thine face toward the light, and the shadows will not bring fright - for fear is the beginning of all undoing.

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

For, the animal man is a creature of habit. But learn rather from such the lesson, and not become so much a part of same. For in nature and in the animal instincts we find only the expressions of a universal consciousness of hope, and never of fear, - save created by man in his indulging in the gratification of material appetites.

2131-1, Female 67 (Composer of Music, Housewife, Protestant), 3/2/40

Also know that hate, jealousy, animosity, fear and the like, create that environ, that animation, which - as it comes into material manifestation - brings doubt, heartaches, tears, disappointments. Oft one may question self as to why, or as to how such and such could have come upon self, with all the high-minded ideas that may be expressed. As has been indicated, that which we are indeed speaks so loud, seldom is there heard what we say, - other than of a creative and constructive nature.

2401-1, Female 38 (Widow, Hebrew), 1/15/40

(Q) Please explain the following to me: First, why am I afraid of the dark?

(A) As has been indicated, darkness has come into the experience more than once. This may only be conquered in the conscious awareness of the presence, the help, of a universal Father-God....

(Q) Why do I get so homesick?

(A) Again indicated in analyzing the experiences through the material sojourns. MEET it in the present, - not in feeling sorry for self, but in the effort to bring help, to bring joy in the experiences of others about thee.

2502-1, Female 42 (Housewife, Protestant), 2/26/30

[This entity is] One that is at times easily worried at material things. One that at times worries as respecting the application others make of their abilities. In the matter of worry, this - in its last analyses - is that of fear. Fear is an enemy to the mental development of an entity, changing or wavering the abilities of an entity in many directions...

Find that, that is the answer ever for self, as to AN ideal to be worked toward, to be used at all times, to be leaned upon in adversity and in criticism, in successes, in failures, in pleasures, in hardships, in adversity and in those conditions that are as entanglements of the mental or physical being. There must be ever the ONE answer, that there IS the

relation between the Maker and that made. There IS the care OF the Maker for that created. There is the duty of the created TO the Creator. There IS the love for the Creator of that created. There is that of the honor due the Creator BY that created. The will of the one must become the will of the other, and IN that may be found the answer to ALL questions as disturb; for doth not the Father take care of all? Then why WORRY? Why be afraid? For "He that is on the Lord's side, WHO may be against them?"

2533-7, Male 38 (Insurance Agent, Protestant), 5/29/43

(Q) Explain repentance and remission of sins as they apply to us.

(A) Repentance means being sorry, as He, as He wept with the young man who turned away when he was told, "Sell all thou hast and give to the poor, and follow me." He was sorry for the young man. Why? As He gave, "Thou art not far from the kingdom of God." In other words, "Thou art not far from being wholly the law," but the fear of lack, the fear of the lack of the medium of exchange - or of wealth - hindered.

2540-1, Female 24 (Model & Showgirl, Protestant), 7/22/41

When fear of the future occurs, or fear of the past, or fear of what others will say, - put all such away with this prayer, - not merely by mouth, not merely by thought, but in body, in mind and in soul say:

"HERE AM I, LORD - THINE! KEEP ME IN THE WAY THOU WOULD HAVE ME GO, RATHER THAN IN THAT I MIGHT CHOOSE."

2560-1, Female 65, 5/8/41

Fear is that element in the character and in the experience of individuals which brings about more of trouble than any other influence in the experience of an entity. For, when ye are sure of the right path and follow it, ye do not fear. Hence when the entity was sure, it went about or became the channel rather to magnify the truth in the land, with a purpose that was not prompted by egotism nor selfishness.

2574-1, Female 53 (Housewife, Christian Service, Volunteer), 8/14/41

In Him there are no limitations. One only limits self by doubt or fear.

2630-1, Female 52 (Drama Teacher & Actress, Catholic), 11/29/41

(Q) What within myself brings on the periodic, long-drawn-out illnesses, which seem to check the things I am doing?

(A) Fear - latent within self; as may be analyzed from that which has been given.

Put this fear OUT, and we will find the healing, the cleansing for that direction ye were chosen, ye have applied, ye may apply again.

2686-1, Female 16, 2/28/30

Then, FEAR NOT - for fear brings that of contempt first from those that BRING same, and then the seed is the dissatisfaction in self, and condemnation of self's position. Keep rather that as is of the idealistic; for the entity, in form, in mind, in manifestations of it's, the entity's, personality - and, most of all, the individuality - shines through in that influence gained in Arcturus, the power and influence over many in the earth's plane.

2783-1, Female 58 (Housewife, Widow, Protestant), 7/13/42

. . . the timidity that is manifested at times is fear, and the doubt in self. Know again, as given, the author of thy faith, and let it be of such a nature that ye may be sure it is in keeping with that ye once manifested, - though under stress, that brings this fear in the present experience as a latent urge, or the fear of "What will people say?" So live that ye may tell EVERYONE where to get off, but be sure that you get off at the same place ye tell others! For, with the measure ye mete it is measured to thee again.

2842-2, Female 38, 8/19/27

(Q) Please tell me what my karma is, in order that I may strive to overcome it.

(A) Overcome that fear and dread in self. That is the karma. That is that to be conquered in self, for this applies to the entity in its secular, physical, mental, and spiritual body - for, as is seen, when the body physical, mental or spiritual has set self to disregard fear of consequences, so long as that activity was in keeping with the first law of the directed or creative energy, all well! but when applied in the manner of I! the vibration has brought that as of against the stone wall.

2893-1, Male 52 (Teacher), 8/3/29

In that as is seen in the present - the fear of censure, the fear of criticism, the fear of power, and fear is that factor in an earth's experience which most unfits an individual to combat with the forces as may be brought forward - whether in mental, in physical, or in spiritual aspects of a living experience.

3051-2, Female 45 (Housewife), 6/17/43

. . . when ye have set thyself in Him ye, too, may say "I have overcome the world," the world of indecision, of doubt, or the world of fear.

Replace fear ever with love, and ye will find, as He gave, a new commandment, a new life, a new experience opens for thee - in that ye love one another.

3061-1, Female 38, 6/23/43

[Physical reading; nervous incoordination. Anxieties causing fear. Fears causing physical reactions.]

. . . we would give for the body - not merely analyze or study these portions of the scripture, but apply to self the ideal presentation of what spirit, mental body and physical body represent in the world, as found in the 30th of Deuteronomy, and the 14th, 15th, 16th and 17th of John. Hold to these principles, and we will see why there may be fear created by the mental body becoming so absorbed in physical disturbances, or so absorbed in things of self as to become fearful of all other things outside of itself.

3357-2, Female 50, 11/17/43

. . . it is self-awareness, self-consciousness that brings fear and doubt.

3474-1, Female 22 (Secretary), 12/3/43

(Q) How can I overcome the social fear which causes me to shun leadership?

(A) This is well for the entity, and this ye overcame in the experience before this. Keep it as it is. Don't be a social climber. Don't depend upon social activities. Be a home builder, and the builder of a home.

3509-1, Male 29 (Secretary [in motion picture company]), 12/14/43

(Q) Career as a pianist was brought to an end through my extreme nervousness and lack of confidence, and other talents have suffered because of an overpowering fear. What am I to do?

(A) No doubt overpowering fear. Right about face! Know it is within thee! Defying this has brought the fear, has brought the anxieties. Turn about, and pray a little oftener. Do this several weeks, yes - let a whole moon pass, or a period of a moon - 28 days - and never fail to pray at two o'clock in the morning. Rise and pray - facing east! Ye will be surprised at how much peace and harmony will come into thy soul. This doesn't mean being goody-goody - it means being good for something, but let it be creative and not that which will eventually turn and rend thee.

3650-1, Male 66, 2/2/44

As we find, there are conditions of which the body should take cognizance. Yet if there is too great a stress, or if there is held in the mental self a fear, there will come those conditions that are spoken of by the psalmist "That which I feared has come upon me."

Then, apply in nature that which will meet the needs for eliminating any infection that may have been carried in the circulation from those disturbances which have existed. This will in the physical self eliminate the sources, if the fear is eliminated from the mental self that blocks such activity in the living organism in the body.

3691-1, Female 37 (Housewife), 2/18/44

There are abilities in abundance within the entity for activities, if they are put into use from the seed of the spirit of truth, and not from those of hate, malice, jealousy, the things that make people afraid, those things that cause timidity within the associations, and fear.

For as has been so oft quoted, and so little interpreted in people's lives, the consciousness of God's presence, as manifested in Christ, casteth out fear - casteth out fear! and shall make one free indeed! Not free in that of lewdness or selfishness, but in the way of "A new commandment I give you, that ye love one another, even as I have loved you."

4047-2, Male 36 (Professor of Chemical Engineering), 4/1/44

From thy analysis of the man, why was Moses set apart from others to give laws? Apply this as to self. Why may ye not be? For the promise is ever "whosoever will." Apply to self the answer as to how and why Joshua, of all the children of Israel, was chosen as the successor to Moses. Study as to why Gideon chose God. Analyze as to what temporal

things brought into his experience. Study as to why David is called “a man - man - after God's own heart.” Not that he was free from fault, but that his purposes, his hopes, his fears were continually submitted to God. And remember, as he gave, “That which I feared has come upon me.”

Then fear the Lord, that he may be close to thee and that thy will be close to Him. Then apply this in thy daily life.

4072-1, Male 26, 4/6/44

[Physical Reading] Reduce this fear in the body by the meditation and prayer. Begin especially with those portions of the scripture that refer to promises to the individual that there is within self that which casts out fear, by the mental self being in association with and dependent upon the spirit of Creative Forces. Thus the 14th, 15th 16th and 17th of St. John, also the 13th of second [first?] Corinthians that brings to the body the promises not merely of the love manifested by a man but the spiritual, Godlike, Christ-like attributes. These will bring better conditions for the body.

4082-1, Female 52 (Chiropractor, Radionist), 4/12/44

(Q) How did the entity's inferiority complex originate?

(A) For the fear or dislike of men. You cannot be one who took the vows and kept them and then lightly turn around and try to gratify the appetites of those who are not easily satisfied.

5030-1, Female 50 (Legal Assistant, Christian Science, Unity), 4/16/44

In analyzing and interpreting the records indicated from the entity's experiences in the earth, as well as urges arising from sojourn in realms of consciousness or other phases of consciousness, we find an entity well gifted in many things, yet subject to much of that which is interpreted in self as fear. Yet the entity rarely acknowledges such. Remember through faith, love, kindness, patience, longsuffering, one may cast our fear.

If this entity, in this particular sojourn, would make advancements materially, mentally, spiritually, it must first apply in self that which will wholly cast out fear; fear of others, fear of influences, fear of what may come to pass. For if the entity comes to that consciousness which is a part of the universal consciousness, that ye abide - in body, mind and purpose - as one with the Creative Forces, ye are at peace with the world and have nothing to fear.

5108-1, Female 30 (Housewife, Episcopalian), 5/15/44

(Q) How may I overcome the fear I have of falling down steps?

(A) Know, as He has given, that He will give His angels charge concerning thee and will bear thee up. Let that faith, that trust, which has sustained thee in the present, keep thee from fear of any kind. Not that precautions are not to be taken, for that's what railings are built for! Hold to them, but don't trust them. Trust in the Lord who giveth man judgment and the abilities to those to prepare such!

5123-1, Male 41 (Musician, Theosophist), 5/19/44

(Q) What is the cause of my mental fear, and how may I overcome it?

(A) As has been indicated, the draining of drosses in the system from self-indulgence, and if there is the replacing of such with study, and the applying of self in the physical and mental towards helping others, we can dismiss this fear and tension in body and build up through the activities as have been given.

5226-1, Female 58, 5/26/44

(Q) How can I overcome fear of advancing old age and being alone?

(A) By going out and doing something for somebody else; that is, those not able to do for themselves, making others happy, forgetting self entirely. These are as material manifestations but in helping someone else you'll get rid of your feelings.

5233-1, Male 79 (Retired, Christian), 6/15/44

Yes, we have the body here. As we find, there is much that is very good about the general physical forces of this body. To be sure, there can be and at times there is, such anxiety about the general conditions and the reflexes that this brings on the very conditions which one fears. And as was said by the psalmist, "that which I feared has come upon me."

Fear, then, in that sense, is not well for a general physical condition of the body. But when a body, as in this condition, adheres to the general principles; that is, if there are good eliminations daily, sufficient exercise, physical, mental and spiritual, and an even balance or coordinant activity kept, we may live a full life expectancy.

5302-1, Male 35 (Marine Electrician Helper), 6/28/44

(Q) What is the cause of my fear and how may I overcome it?

(A) By seeing the ridiculous and yet the funny side of every experience. Knowing and believing in whom ye have trusted, in the Lord; for without that consciousness of the indwelling, little may ever be accomplished.

(Q) What is the cause of my fear?

(A) Self-condemnation.

5459-3, Male 54, 6/22/28

(Q) How can I overcome the fears that beset me, especially about myself and my wife?

(A) Fear is the root of most of the ills of mankind, whether of self, or of what others think of self, or what self will appear to others. To overcome fear is to fill the mental, spiritual being, with that which wholly casts out fear; that is, as the love that is manifest in the world through Him who gave Himself as a ransom for many. Such love, such faith, such understanding, casts out fear. Be ye not fearful; for that thou sowest, that thou must reap. Be more mindful of that sown.

5563-1, Female Adult, 4/24/30

Happiness, then, is not a thing set apart from self, but the conditions with which one approaches that in hand to be DONE! for when one considers that the position of self is hard to bear, is not as is desired, the desire of the heart often maketh one AFRAID - unless that desire is ever in that attitude of "USE ME, O God, as I am", for the I AM is ready, willing, to make MY will ONE with THY WILL - "Though He slay me, though He bruise me in mine own selfish or unseen ways; yet will I trust Him day by day", and He will NOT forsake thee; neither will He allow thee to be afraid; for He will raise thee up, and He understands all the hardships, the LITTLE things, the separations, the variations in the surroundings - but TRUST Him!

5749-10, 4/5/39

(Q) Please explain: "He breathed on them, and saith unto them, Receive ye the Holy Ghost."

(A) That change of doubt and fear which arose in the minds and hearts of those gathered in that room. For the fear of the interpreting of the phenomenon being experienced, He breathed. As the breath of life was breathed into the body of the man, see, so breathed He that of love and hope into the experience of those who were to become witnesses of Him in the material world.

5749-13, 3/12/41

In man's experience in the earth there comes those periods of doubt and fear, and of the loss of hope. Then to all such there should be the reminding of that Easter Morn; and as to what it has meant and does mean in the hearts and minds of those who have and do put their trust in Jesus, the Christ.

5749-16, 9/10/41

“Be not afraid, it is I.” Has this come to thee? Has it not oft been thy experience and ye, in thy doubt, in thy fear of being in His presence, have turned away? “Inasmuch as ye do it unto the least of thy brethren ye do it unto me.” This is for each of you. This is thy Lord, as He would approach thee, that ye in thy grace, in thy love, thy mercy as thou showest to thy brother, may find that love in Him.

Attitudes & Emotions: Fear: Hydrophobia

2403-1, Female 19 (Student, Catholic Background, Pref. now: Unity), 11/17/40

(Q) Why have I a great fear of the water?

(A) AIR-MINDED individuals fear water. These, as indicated, are a part of the entity's experience.

2428-1, Female 29 (Housewife, Protestant), 1/16/41

(Q) Why does my daughter [5043] have such a fear of water, and what can I do to eliminate this fear?

(A) It may only be eliminated by the suggestions that may be made as the daughter turns to sleep. MAKE the suggestions as for the usefulness of water in the experience, else we may have indeed a barren body.

2772-4, Male 37, 2/8/43

(Q) Why do I fear water so that I do not swim far in water over my depth?

(A) This is from a condition that existed in the subconscious in very young childhood. Suggestions to self, or forcing of self to overcome such, might discharge this from the subconscious influence.

(Q) Is this why I am afraid to dive or jump into the water even if I am only one foot above the water?

(A) The same.

BACKGROUND OF READING 3162-1 F 4

B1. 4/4/43 Mother's letter:

“I would be most grateful if you could give a physical reading for my four year old daughter, [3162]. She is vital, high strung and seems to have an excessive amount of nervous energy. Sometimes, after sleeping in the afternoon, she awakes in a lost, distraught frame of mind, rings her hands and cries ceaselessly. It seems to be a sort of seizure or fit. I am very quiet with her and in about a half hour she becomes normal again, and she doesn't seem to have any recollection of what troubled her. I need much guidance in caring for and educating her. I sent her to nursery school thinking that association with other children would be beneficial for her. But she isn't happy at school and I question whether I did the right thing. Although perhaps this would seem irrelevant for a physical reading, it does bear on her physical condition if the seat of her trouble is in the nervous system.”

TEXT OF READING 3162-1 F 4

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 17th day of August, 1943, in accordance with request made by the mother - Mrs. [...], new Associate Member of the Ass'n for Research & Enlightenment, Inc., recommended by the book, THERE IS A RIVER.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. (Notes read to and transcribed by Jeanette Fitch.)

R E A D I N G

Born January 22, 1939, in New York City.

Time of Reading 3: 45 to 3: 50 P. M. Eastern War Time. ..., New York.

(Life Reading Suggestion)

1. EC: Yes - yes.
2. Yes, we have the records here.
3. This record in the present should be first to those to whom this entity has come. Then, when there has been the unfoldment, and the entity may seek itself in its tenth to eleventh year, then we would give those influences for the entity to be controlled through, and the directions it should take in the preparations for its activities in this material world.
4. For, here we have a quick return - from fear, to fear through fear. And these bring, with those experiences of the entity, that which will require special influences to be put into the experiences of this mind; that it may be kept away from fear, away from loud noises, darkness, the scream of sirens, the shouts of individuals of fear to the entity.
5. For, the entity was only just coming to that awareness of beauty of associations, of friendships, of the beautiful outdoors, nature, flowers, birds, and of God's manifestations to man of the beauty, of the oneness of purpose with individual activities in nature itself; and then the tramping of feet the shouts of arms, brought destructive forces. The entity then was only a year to two years older than in the present experience, that finds the

world such a turmoil for the entity in its dreams, its visions, its experiences in those periods when the body mind is active again to those fears about it.

6. The entity then, in the name Theresa Schwalendal, was on the coasts of Lorraine. The entity only passed out and then in less than nine months again entered a material world.

7. Be patient. Do not scold. Do not speak harshly. Do not fret nor condemn the body-mind. But do tell it daily of the love that Jesus had for little children, of peace and harmony; never those stories such of the witch, never those as of fearfulness of any great punishment; but love, patience.

8. This do, and we will find a great, a wonderful soul, that has come again to bless many.

9. We are through for the present.

INDEX OF READING 5123-1 M 41

Air: Tuberculosis	Par. 9
Attitudes & Emotions: Constructiveness	Par. 4, 6, 9, 11-A
: FEAR: COMPLEX	
: Helpfulness	Par. 4, 6, 9, 11-A
: Self-Indulgence	Par. 11-A
Diet: Tuberculosis	Par. 8
Electrotherapy: Short Wave: Tuberculosis	Par. 7
NEUROSIS: CHRONIC	
Osteopathy: Tuberculosis	Par. 7
PSYCHOSOMATICS: TUBERCULOSIS	
TUBERCULOSIS	

BACKGROUND OF READING 5123-1 M 41

Personal Data: Iowa 5/14/02; residence: Mich; Married, no children; occupation: Musician; position: factory inspector; religious preference: Theosophy.

B1. 10/2/43 Letter: "Ever since I was a boy, I have been afflicted with a stage fright complex. Psychiatrists say I was shocked badly when real young, and that if the situation could be recalled it would help to dissolve my trouble. This fear has come to bother me in many other ways. Perhaps a reading might help solve the trouble. I also have T.B., and am in doubt as to what course to pursue as a means to recovery. X-ray pictures show a very bad spinal condition between my shoulder blades. Would straightening the spine help, as some doctors say? Whatever your fee, I will gladly pay what you ask, for a reading about my stage fright and fear complex, and also my T.B. condition... P.S. The fear complex has been the bane of my whole life."

B2. 10/27/43 Letter: "I have suffered from a deep-rooted fear complex nearly all my life. This has also been confirmed by a prominent psychiatrist... P.S. I have suffered constant fear a great deal of the time and am naturally very anxious for an early reading. I don't want to be selfish, though."

B3. 5/3/44 Letter: "A few months ago, I sent for a reading indicating on application that I wanted a mental and spiritual reading. I have been afflicted with a deep-seated chronic disease for years now, and because I considered a mental complex as the most contributing cause of my illness, I thought it best to get at that first. However, since my application for a reading, I have changed my mind somewhat, due to physical changes and also the reading of your monthly letters, etc. [WRE]. My physical condition demands attention, and I am more or less confounded as to just what treatment I should receive. Therefore, I think my reading should be changed from mental and spiritual to physical. Important questions confronting my mind are: (1) Medical treatment? (2) Diet? (3) Exercise and rest. Is absolute rest in bed necessary?... If it were possible, I would have an additional reading which might uncover the origin of my mental fear complex which a prominent psychiatrist told me was due to a forgotten emotional experience when I was quite young. According to him, if this experience would be recalled from my subconscious mind, it would dissolve my fear complex. I have often wondered if Mr. Cayce could trace a forgotten experience of this type through his work. I would gladly make such an application at once, but I suppose his readings are so far ahead that this would be almost impossible... May God bless your efforts and keep your organization dedicated to the highest and most unselfish purpose in serving mankind for all time."

B4. 5/11/44 Letter: "Received your prompt reply on changing my appointment to a Physical Reading instead of a Mental and Spiritual Reading. I will be at my home ..., Mich., upstairs apartment."

TEXT OF READING 5123-1 M 41 (Musician, Theosophist)

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 19th day of May, 1944, in accordance with request

made by self - [5123], new Associate Member of the Ass'n for Research and Enlightenment, Inc.

P R E S E N T

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, J. Fitch, Stenos.

R E A D I N G

Time of Reading Set bet. 10: 30 to 11: 30 A. M. Eastern War Time. ..., Mich.

1. GC: You will go over this body carefully, examine it thoroughly, and tell me the conditions you find at the present time, giving the cause of the existing conditions, also suggestions for help and relief of this body; answering the questions as I ask them.
2. EC: Yes. As we find, from long standing conditions the body is itself's own enemy. These are conditions where lack of control of the emotions, and the activity of organs through the body by those drainages from the system of the vitality that goes to make for regeneration and the activity in the body, has gradually brought on a complication of disorders through the mental reactions and the physical conditions.
3. Weakness in the general vitality of the body, lack of stability in the purposes or desires of the body; all of these become a part of the general conditions.
4. As we find, first there must be, if there would be helpful forces for this body, the changes of the mental attitude toward self, toward general surroundings. There must be the holding to some general creative energies, for the body will gain much more by trying and in helping someone else, rather than pitying or excusing or condemning things in others.
5. That should be the first general change, or attitude of the body, if there would be any permanent help.
6. For those disturbances in self which cause drainages must be eliminated by trying to do something, either mentally or physically, for someone else.
7. Then, we would commence with the deep therapy treatments given with the deep therapy electrical machines. These should be those that control the activities through the solar plexus, as well as the general reactions through the body. We would have these treatments about once a week, while twice a week we would have osteopathic treatments.
8. As to diet: We would have more raw vegetables, as well as a very mild meat; such as fish, fowl and lamb, and none of them fried; rather broiled, baked or the like would be better way of preparation.
9. If these suggestions are kept up, we will find there will soon grow sufficient strength for the body not to remain in bed through necessity, but will have strength and may be in the open air and active with its hands and mind toward some creative activity.
10. Ready for questions.

11. (Q) What is the cause of my mental fear, and how may I overcome it?

(A) As has been indicated, the draining of drosses in the system from self-indulgence, and if there is the replacing of such with study, and the applying of self in the physical and mental towards helping others, we can dismiss this fear and tension in body and build up through the activities as have been given.

12. We are through with this body.