

**Circulating File**

## **PATIENCE AND PROBLEMS**

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

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**PATIENCE AND PROBLEMS CIRCULATING FILE**

## PATIENCE AND PROBLEMS CIRCULATING FILE

### Patience and Problems

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**PATIENCE AND PROBLEMS CIRCULATING FILE**

## PATIENCE AND PROBLEMS CIRCULATING FILE

### Summary of the Circulating File on **Patience and Problems**

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 on *Patience and Problems* is a collection of excerpts from forty-seven readings and one complete reading. It speaks to the needs of many people in the universality of the human condition striving to make the best life from varied relationships and situations.

Is patience a passive or an active quality?

In many families a common use of patience is to try to keep from being angry or too demanding of other family members. In a work situation it may mean holding back one's irritation while another accomplishes something in more time or with less expertise than oneself. The Edgar Cayce readings tell us that patience is not merely holding back a negative feeling. It is active, not passive. The following explains how to use patience as an active force:

**Patience is not passive, not negative; it is a constructive influence, a positive activative force. For, if one smite thee on the one cheek, did He say withdraw? No! Rather, turn the other! Be active in thy patience; be active in thy relationships with thy fellow man!** [Reading No. 815-2]

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There are times when patience seems difficult to practice. One has made an application for a job and the waiting for an answer seems interminable. One man in just such a situation was told that there are two attitudes towards patience, "Wait and see the glory of the Lord," and "Trust in the Lord and work like thunder!" The man was advised not to hold an attitude of "I am through, I am waiting for the other fellow" as he waited for a reply, but to think in terms of "as I can't get this, I will take less." (Reading No. 903-13) The latter attitude acts to hold the mind in readiness while waiting on others.

Some people were told that when one is patient with others this brings the reward of others showing patience to oneself. We cannot show patience to others until we learn to be patient with ourselves.

The Golden Rule is expressed in many ways throughout the readings, the strongest concept being that God treats us as we treat our fellow man. If we are impatient, we lose Godliness. Just as being forgiven may come from forgiving, patience with others brings God's patience to ourselves.

We may believe that patience and persistence are parallel, but we are told that patience is spiritual while persistence can be trained. Impatience may destroy persistence. On the other hand, patience is classed as a virtue that parallels love, peace, and mercy.

It is that quality which casts out fear and turns away anger.

In illness, patience recognizes that the body is the temple of God and in this recognition there is relief from suffering through a greater coordination of the physical and mental parts of self.

Passive patience is no longer a virtue when we allow ourselves to be imposed upon, or to take a second place simply because someone else is more aggressive.

**That primarily needed is patience, persistence and consistence.**

**Then we would define for the entity what we mean by the entity having patience - in an active, positive manner and not merely as a passive thing.**

**Taking or enduring hardships, or censure, or idiosyncrasies of others, is not necessarily patience at all. It may become merely that of being a drudge not only to self but an outlet of expression from others that may never be quite satisfying because there is no resistance.**

**Passive patience, to be sure, has its place; but consider patience rather from the precepts of God's relationship to man: Love unbounded is patience. Love manifested is patience. Endurance at times is patience, consistence ever is patience.**

**[Reading No. 3161-1]**

Is it possible for anger to be a form of patience? This may be surprising to many, but consider the following excerpt:

**. . . 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 a man thinketh in his heart, so is he.** **[Reading No. 3416-1]**

The readings tell us that the records of our lives are written upon time and space and show that influence or force in our experience which we call God. It is only in

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patience that we may become consciously aware of the value of patience upon our spiritual selves.

The individuals who requested help from Edgar Cayce were often those who were unable to find solutions for the complex situations in which they found themselves. The advice, both general and specific, which he gave has been of solace and inspiration to many others.

We are told that a problem is only a consciousness or awareness to which the mental and spiritual parts of ourselves have become attuned. It is that attunement that makes it real in our lives.

One person was told that the problems being faced were a counterpart to experiences of some of his past lives in the earth. The way those lives were lived and the ideals that were held in each built the situations that were being met in his present life.

When we continue to meet the same problems again and again, we are not conforming to the laws, the purposes for which the Creative Forces gave us these particular opportunities.

In beginning to deal with these situations, we should first become aware of our purposes, desires and hopes. Then we must take the problems where they are, not where we wish them to be. There are times when it is good to indulge in wishful thinking. The desire of the heart creates that urge to bring the things that we long for into materiality. However, we are told that we must meet each problem each day.

**For know that each soul constantly meets its own self. No problem may be run away from. MEET it NOW!** [Reading No. 1204-3]

No problem is insurmountable. If it is used as a steppingstone, it becomes an opportunity to be of service to others. For as we learn to gain control of our own situations, we become examples to those about us.

One person asked how long a problem would last. He was told that the attitude with which we meet a given situation determines the conditions and the length of time we must live with it. The problem is not as important as the way we meet it, the life we live, the ideals we set and how we keep them.

Advice was given in many readings as to how the individuals might begin to solve their own problems. First we are to use our own mental reasoning capacity. Analyze the situation, looking for the source of the problem in fears, physical needs, mental needs, etc. It is also important to look at the individuals involved, their characters, situations and backgrounds, their outlook and their relationships to others. From this information one should then build an answer "yes" or "no" from one's own consciousness.

The next step is meditation, allowing the answer to come from deep within the self. Then one must abide by the answer given. If one uses this process, but does not abide by the answer received in this manner, one may be sure that the answers will cease to be effective.

We are told to work on the problems in the spiritual part of self first, then the mental and then the material will take care of themselves. It seems that if we are sincerely striving to grow spiritually and we consider these problems as part of the spiritual path, then solving them on a spiritual level allows the result to become real in the physical world.

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One woman who felt a warm, personal bond with Jesus was told to take her problems to Him. If she lived in this way, the reading continued, those who mistreated or condemned her would not be doing that to her, but to God. Another was told to always ask herself, "What would Jesus do?"

Another was advised –

**Take thy trials, thy temptations with Jesus in thy walks with Him, and these disturbing forces in thine experience will disappear.**

**Do not make thyself a martyr. Let it be rather as He. In the Cross He BECAME the Savior and not martyred for a cause.**

**In the Cross He overcame and thus in ALL thine experiences open thy heart, thy mind, thy self to Him!** [Reading no. 793-21]

Problems within the home are the core of many frictions. It is suggested that there should be a give and take within the family, but that each should make himself an example of the solution.

Many parents were confronted with physical problems of their children as well as psychological. These can be taxing to the well-being of a family group. However, those seeking help in understanding and facing such problems were told to take joy in the activities necessary to meet the situations. They should view the situation as a pleasure, as an opportunity, as an experience worthy of filling a spiritual, mental, material need in the experience of each family member.

It was suggested to one family that if they viewed their situation as a cross it would always remain one. If they could change their attitudes and enjoy the relationship and the activities necessary in caring for their child, they could create joy instead.

**For, the Father of light has never failed man that has cried in earnestness unto Him. It is when individuals have desired their own way that the SOULS have suffered in the sons of men.** [Reading No. 552-2]

Edgar Cayce seems to be saying to each of us that we are the only ones who can meet and change the conditions of our lives. We must work out each challenge, each problem, as if it were a mathematical problem or a business (impersonal) relationship. We must learn to trust ourselves and our desires, learning to understand the needs of everyone involved in a given situation. We are told to write the problems out as equations, one for others and one for self, balancing one against the other without favoring ourselves. Only then will we see ourselves in a true perspective against the needs of everyone involved in the situation.

**. . . for he, or she, that would have life, peace, contentment, understanding, must SHOW themselves to be equal to meeting the necessary activities in all relations for that to be the outcome of same.** [Reading No. 1000-10]



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### Attitudes & Emotions: Patience

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

. . . for patience is not passive nor negative; it is a CONSTRUCTIVE influence, a positive activative force. For, if one smite thee on the one cheek, did He say withdraw? No! Rather, turn the other! Be active in thy patience; be active in thy relationships with thy fellow man!

#### 903-13, Female 28 (Housewife), 2/21/30

(Q) He was advised not to be over-anxious. Does that mean to quietly await the call from General McRoberts, or should he attempt to see the General himself?

(A) There is often, as has been given respecting same, the diplomatic way to influence others in keeping in mind that in question without appearing to be over-anxious or willing to make concessions in any manner or direction. Wait - oft as has been given - "Wait and see the glory of the Lord", but also, as has been given - "Trust in the Lord and work like thunder!" see? There is, then, the consistency of the various situations and conditions as they arise in the applicability of just those truths that will guide or will hold before an individual necessary for the furthering or the carrying to a successful conclusion of any condition in hand. So apply self in this direction. Do not wait in the manner that - "I am through! I am waiting for the other fellow", but rather, wait in the manner of - "Well, as I can't get this, I will take less." See the difference? - but rather in the various situations and conditions, make it plausible, reasonable, possible, that in manners and ways the constant or occasional jogging the memory that there is still, "I am ready to carry out my part. When are the others ready?"

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

(Q) How can I be less sensitive and more adaptable?

(A) Just be that way! that is, as this: Do not worry self over the fact, or conditions that have so long existed where the body-physical and mental has depended upon outside influences for the abilities of activity. Then, as the conditions are physically and mentally adjusting themselves, just be patient with self and with others. The more patience that is shown in self toward others, the more patience will be shown by others to self - and it becomes then a circle, as it were, and before one knows it the conditions have adjusted themselves so that the self is able to adapt self to all the circumstances and conditions, and the environs that come about in the various activities. Being patient, then, with self first, being patient then with others. As the patience is manifest, so will the results be seen. This doesn't mean patience in the sense of just submissiveness, or just being quiet - but an ACTIVE patience, CONSCIOUS of being patient with self and with others. Force self to do some unpleasant things that it hasn't wanted to do once in a while, and like it!

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### **922-1, Female 56 (Housewife), 5/10/35**

Be patient, even with thine own self; not as some men count patience, but as an activative principle, as an activative experience in thine own self. For as the Master of Masters has said; IN PATIENCE possess ye, do ye become aware of, thine own soul! See, know, feel, understand that thy body is but the shell, the shadow, the encasement of thy soul; with thy mind that is both spiritual and material, that partakes of heaven - yea, and of hell also. For as He has given, as heaven is His home and earth His footstool, "as ye are in me and I in thee and I in the Father," so abide ye; that ye may know. Not that, then, which maketh afraid. Not that which is of fear. Not that which is of trembling. But the LOVE, the peace, the patience, the mercy, that casteth out fear; the patience that turneth away wrath; the mercy that doeth good even unto those that speak evil of thee, who despitefully use thee, who say unkind things about thee. Speak gently. These make for that within self which brings the awareness such that thy face, thy body, SHINES even as a light unto Him. For if He abides with thee, WHO can make thee afraid?

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

. . . there is required that not only those about the entity but the entity APPLY self in a Patience that is more of the active nature.

Persistence is WONDERFUL, as is attained by the entity, but IMPATIENCE may destroy all the persistency; for the attributes of PATIENCE arise from the spiritual, while a great deal of persistency may be trained.

### **1341-1, Male 54 (Executive), 2/25/37**

. . . while the activities are very good in associations of political and economic conditions, affairs dealing with national and international relationships, this very experience or condition must be well cared for by the entity, lest this become a stumblingstone to those projects, those conditions as the entity may interest self in for the common welfare of the many.

Then it is necessary for not merely a mental patience (for this the entity possesses) but spiritual patience also. . . .

And when that type or element of patience is manifested, those activities with those influences dealing with international problems will become the greater interests of the entity.

### **1968-5, Female 30 (Insurance Rate Clerk), 7/25/41**

(Q) Please give any advice which will be helpful to me at this time.

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(A) Learn again patience, yet persistent patience, active patience - not merely passive. Patience does not mean merely waiting, but as it does for those that would induce nature to comply with nature's laws. So with patience, comply with patience's laws, working together with love, purpose, faith, hope, charity; giving expression to these in thy daily associations with those ye meet; making thy daily problems as real as real life-experiences, purposeful in every way.

### **2444-1, Female 16 (Student), 2/4/41**

[Concerns her incarnation as a Sister Superior in America at the time of the Revolution]

Those as we find were periods of development, and may be applied in the present - under quite a different environ - as that which may build into the entity's experience that of patience, - which is the virtue that brings into individuals' experiences that of consistency in all things.

### **2994-1, Male 35, 5/12/43**

Resignation to the conditions does not necessarily mean patience on the part of the body. Know, deep within self, that God is not mocked. And while to self in the present these conditions may not appear to be results of thine own self, - whose body is afflicted? Thy body is indeed the temple of the living God. What manner of worship hast gone on, then, in the REAL body? Not the physical being, that at present is hindered by pathological conditions, illnesses, lack of the ability of locomotion, lack of the activity of the organs that function to bring the physical conditions for carrying on, and the ability to reproduce themselves in themselves.

### **3029-1, Female 31 (Secretary), 6/5/43**

To be sure, patience, longsuffering and endurance are in their respective manners urges that would lead to virtues, but they cease to be a virtue when the individual entity allows self merely to be imposed upon, and to take second place merely because someone else, of a more aggressive nature, imposes.

### **3161-1, Female 66, 8/17/43**

That primarily needed is patience, persistence and consistence.

Then we would define for the entity what we mean by the entity having patience - in an active, positive manner and not merely as a passive thing.

(continued on the next page)

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Taking or enduring hardships, or censure, or idiosyncrasies of others, is not necessarily patience at all. It may become merely that of being a drudge not only to self but an outlet of expression from others that may never be quite satisfying because there is no resistance.

Passive patience, to be sure, has its place; but consider patience rather from the precepts of God's relationship to man: love unbounded is patience. Love manifested is patience. Endurance at times is patience, consistence ever is patience.

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

Patience is not a passive thing, it is an active principle in the ideals and purposes of each soul. This is indicated when one analyzes the material sojourns and the astrological or universal consciousness. For to be absent from the body is to be present with the God ye have chosen....

. . . 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.

### **4389-2, Male 80, 10/18/32**

More receptivity to the applications shows that there is a better outlook. While it is true that a great deal is resignedness, but of such a nature that it may be truly called patience; rather in the suffering, for the material suffering being lessened with the outlook of the mental forces of the body, this gives respite to the abilities of the mental and physical to coordinate much more properly.

### **5089-2, Female 50 (Divorced), 5/15/44**

In the experience [incarnation at the time of Jesus] the entity learned patience. That keep. Don't lose patience with thy children, thy friends who become impatient. For He did not lose patience with His Disciples when they said, "Should we go away to buy bread to feed this mob?" "What have we here?" "What have you here?" Did you ever hear this used to individuals? Try it! It is one of the most disturbing, yet one of the most quieting words which may be used, even to a mob. "What have we here?" And only a few loaves, a few fishes, yet in the hands of those who could realize as ye may, "Of myself, I can do nothing, but through His power", it may be multiplied into blessings. And remember, it can be multiplied in curses also, if ye use not thy abilities aright.

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### **5091-3, Female 43, 5/15/44**

(Q) I have been given a keen sense of perception of people's abilities and failures - how can I overcome being impatient with persons who are slow on the "pick-up?"

(A) First learn to be patient with self. For as ye analyze these ideals ye will come first to this as a concept: What would have been thy end had God grown impatient with thee? It is the manner in which ye treat thy fellow man, whom ye would teach, whom ye would direct, with whom ye would work. This is the manner ye would have thy God treat thee. For thy prayer should ever be: "Lord forgive me, as I forgive my fellow man." And then how forgiving will ye be? Just as forgiving as ye desire the lord to be who can forgive as the image of the God in thee can forgive: When ye grow impatient ye know ye are minus just that much of Godliness. Thy self-righteousness has come between thee, and thy selfishness has overcome thee.

### **2144-1, Female 41 (Officer Clerk), 3/11/40**

The records are upon time and space, which are manifestations of that influence or force we call God. They are both old and ever new. But only in patience does the finite mind become aware of the VALUE of same upon the infinite, or the spiritual self....

Faint not at waiting, for in patience ye become aware of thy soul.

### **3161-1, Female 66, 8/17/43**

Time, space, and patience, then, are those channels through which man as a finite mind may become aware of the infinite.

For each phase of time, each phase of space, is dependent as one atom upon another. And there is no vacuum, for this, as may be indicated in the universe, is an impossibility with God. Then there is no time, there is no space, when patience becomes manifested in love.

### **3184-1, Female 30 (Pilot), 8/28/43**

Individual personality demands that time be considered; yet know, too, in self that time and space are also manifestations of that universal consciousness ye know as God. In patience ye may find that relationship.

Learn patience, which at times is far from thee. In those periods especially of loneliness or of turmoil.

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**4035-1, Male 27, 3/29/44**

So man's concept of the Godhead is three-dimensional - Father, Son and Holy Spirit. The communication or the activity or the motivating force we find is three-dimensional - time, space and patience. Neither of these exists in fact, except in the concept of the individual as it may apply to time or space or patience.

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

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

(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, as is body, mind and soul, or Father, Son and Holy Spirit.

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### Attitudes & Emotions: Problems

#### **459-12, Female 44 (Widow), 1/30/41**

First, - know as to what are the purposes, the desires, the hopes. There are in the present the problems that are a part of the experience, but take things, conditions and circumstances where they are, - not merely where you wishfully think, hope or desire that they are!

Meet the problems first, though, in the spiritual; then the mental and the MATERIAL results will become more satisfactory.

As the law has been and is a portion of the hopes, - as the associations are still many of the problems of the moment, - find the solution in the choices as in keeping with these:

Thou hast seen the way of the Lord. Thou knowest it to be good. Depart not from same for the satisfying or the gratifying of material wishes or material desires. For, the law of the Lord is perfect; and they that seek to follow in His way shall not find themselves among those disturbed, nor among the children of want.

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

Considering that the Mental is the Builder, what IS the physical or the spiritual relationship that has brought about such conditions that remain in the experience of the entity, or body, or soul consciousness? What is to be done about the varying conditions in the mental attitudes that are to be assumed, or that are to be experienced from one period to another?

These are then, as we find, the counterpart of the entity's experiences through the various sojourns, (as earth's in-dwelling in the various experiences) and the activity as to what the entity in its entirety has (through those experiences) met or done respecting that the entity or body, through the experience, held AS the ideal during that particular experience.

#### **552-2, Female 15, 6/13/34**

(Q) How may we gain entrance or understanding to this body when she cannot talk with us?

(A) So often is it the lack of comprehension or understanding of individuals! Because the dog doesn't talk, people think he doesn't understand. Because those things in a different vibration [are not normal to much that is reacting, it is felt there is not a response. (continued on the next page)

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The VIBRATIONS that are to be set up by the application of the low electrical vibration] will create more and more the ability for the SUGGESTIVE forces to reach to the nerves of consciousness in the body itself, see?

As has been given, it will be long, it will be tedious; but, as has been given, this is a duty from those to whom the body has come. If it is held by those who must minister as a cross, it will remain as one. If it is held as that which must be met, that they and the body itself may enjoy in material associations the pleasures of the activity of the spiritual forces, WELL.

The same with individuals where there is in their experience crosses to bear, hardships or surroundings that to them are overpowering, overwhelming, by slights, slurs, and fancies of the inactivity of a coordinating force. If these are held continually as crosses, or as things to be overcome, then they will remain as crosses. But if they are to be met with the spirit of truth and right in their own selves, they should create JOY; for that is what will be built.

For, the Father of light has never failed man that has cried in earnestness unto Him. It is when individuals have desired their own way that the SOULS have suffered in the sons of men.

### **793-2, Female 53 (Housewife), 6/13/34**

And the entity through some of the hardships has brought into the present experience those tendencies for a secretive nature, to keep things to self; satisfying self that to burden others with that which troubles or that which discourages only adds to same. Take thy trials, thy temptations with Jesus in thy walks with HIM, and these disturbing forces in thine experience will disappear.

DO NOT make thyself a martyr. Let it be rather as He. In the CROSS He BECAME the Savior and not martyred for a cause. In the CROSS He overcame and thus in ALL thine experiences open thy heart, thy mind, thy self to Him!

### **845-4, Female 37 (Bookkeeper), 7/12/36**

(Q) Should I break up housekeeping, board, or share expenses with those now in my household?

(A) This would depend upon the choices that are made.

Remember, you are meeting self. In whatever choice is made, face the issues in thine own life, in those with whom you may be associated. For those problems that are thy problems are others' problems. Meet them as is befitting that as is SHOWN thee in thine inner self. Loneliness is destructive, yet in HIM ye may find companionship.

### **876-1, Male 39 (Italian, Photographer or Artist?), 2/3/34**

(Q) How long will this present situation last?



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(A) That depends upon some phases and what the self does about it. It is not a condition, not a position that makes a change; it's what individuals do ABOUT it!

### 1000-10, Female 43 (Housewife), 12/16/21

(Q) If there is a radical change to be made in my life, will I be able to endure it?

(A) That would depend a great deal upon the manner in which the body would approach such. Will the body set some condition in the mental as an ideal, and labor or work towards that end, rather than being pulled or allowed to be influenced from day to day in so UNCERTAIN ways as to approach that point where the body does not know itself WHAT it desires to do, except for the moment! will that attitude be kept, radical changes would be very hard! but would there be some definite plan, some definite goal with an IDEAL - not an idea! as to be worked towards, then we may find quite a different attitude, quite a different condition develop for the body physical and mental.

(Q) In what way can I best manage the difficulties that have come up in my married life?

(A) As has just been outlined, there should be some definite plan of action set by self (not by someone else!) as to what is to be the actions and activities of the body as respecting all such relations. The body should take THOROUGHLY into consideration that there are duties to others that should far surpass that as would be the aggrandizing, or the satisfying, or the filling out of own self's desires; and the body should take such conditions and weigh them all well. For an illustration, in considering same, work out the problem much in the manner and way the body would any mathematical problem, or any situation as regarding a business association or relation. There must be trust, faith, hope and confidence in self, self's desires, self's visions of what is the necessary thing for ALL concerned in such relations. Set them down as equations, and then set self as another equation. Then WEIGH those things, and do not favor self rather than all others concerned in same; for he, or she, that would have life, peace, contentment, understanding, must SHOW themselves to be equal to meeting the necessary activities in all relations for THAT to be the outcome of same;

### 1023-2, Female 49 (Housewife), 10/17/35

(Q) Is there any way that I can handle better the daily situations which become more difficult?

(A) Turn more and more WITHIN for those answers. Not to segregate nor separate self from the problems nor from the activities, but KNOW and experience that the answer to this or that problem comes most from within self.

### 1195-2, Female ADULT, 10/21/36

(Q) Due to physical and mental strain caused by my home conditions, what should I do to relieve this condition? (continued on the next page)

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(A) As has been indicated. Do right thyself. Do not antagonize self or others. Let them go their way. Do that thou KNOWEST in thine heart and thine conscience to be right, and as you yourself would be done by. Put yourself in the other place; see yourself in your OWN place and not as you wish to be or as you HOPE that someone else has been and it might work with you! Meet thine own problems within thine own self!

### **1204-3, Female 22 (Teacher Home Economics), 2/15/41**

Then, in thy daily dealings with others, forget not to interpret the lesson, the problem of the day, from a SPIRITUAL angle. Not that as of a goody-goody manner; not that as of rote for rote's sake, but - as is expressed in nature - step by step, line by line, precept upon precept, BECAUSE it gives such security in life and its expressions in the earth as to make same more worth while....

It is well always, mentally, to hold to that of wishful, hopeful thinking. For, as ye think in thy heart, so is that urge to bring that hoped for into materialization. Yet, meet the problems each day. But lay them down when ye attempt to aid others....

For, know that each soul constantly meets its own self. No problem may be run away from. MEET it NOW!

### **1213-1, Male 28 (Chemical Worker), 7/16/36**

In giving that which may be helpful in the experience of this entity in the present, these would be given rather here - in the interpretations of that as we find is abroad:

Let not that which has come into the experience of the entity in the present separate self from those abilities, from those opportunities that are the entity's.

For while these conditions appear in the present to be almost insurmountable in the minds, in the experiences of individuals that make for and do bring in the consciousness of the entity that which hurts, and hurts, and hurts; if these experiences will be used as stepping-stones there will come into the experience a full opportunity - NOT for that of repaying in that coin that is now apparent in the experience, but rather in those influences and those opportunities where the entity may become as helpful in the experiences of many that are now hurtful in the MENTAL forces of the entity in the present.

### **1246-4, Female 53 (Business Woman, Advertising Agency), 5/16/38**

In seeking the answer then to any problem, the entity may find same if it will first - the mental self - make definite efforts to gain the answer through its own mental reasoning; analyzing the whole situations much in the same manner as there is a

## PATIENCE AND PROBLEMS CIRCULATING FILE

visualizing even before there is a drawing of how an individual room or suite or several would look under the varying treatments with the varying characters of lights or the like, as well as woods and shapes and forms and the like.

If the whole situations are taken into consideration, there must necessarily be first the analysis of the character as it were of the individual for whom such might be prepared.

So, in the analyzing of the problems for self, analyze same much in the same manner; taking into consideration the individuals, their characters, their associations, their background, their outlook upon their relationships with others. And have the answer, Yes or No.

Then take the same considerations, with the answer, into the deep meditation and let there still be the answer from the deeper within - but abide by that given thee! Do not become one that asks and does not abide by the answers! For they would soon become as naught to thee!

### **1326-1, Female ADULT, 1/30/37**

For if thou art God's, if thou art living in His ways, if thou art doing His biddings day by day, they that mistreat thee, they that condemn thee, they that find fault are finding same with God and not with thee!

The assurance then is within self.

As to how to meet each problem:

Take it to Jesus! He IS thy answer. He is Life, Light and Immortality. He is Truth, and is thy elder brother....

“What would Jesus have me do” regarding every question in thy relationships with thy fellow man, in thy home, in thy problems day by day. This rather should be the question, rather than “What shall I do?”

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

(Q) My children's spiritual development leaves much to be desired. How may I help them more?

(A) With the application of those tenets, those truths day by day ye may bring same within their experiences. It is not longfacedness, it is not “Don't do this,” or “Don't do that,” but LIVING day by day - what? Patience, brotherly love, longsuffering! Be ye rather JOYOUS in thy problems, KNOWING that He walks and He talks with you when ye open your heart and mind to His presence.

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### **1448-2, Male 38 (M.D.), 10/1/37**

(Q) What should I do as regards my personal problem at this time?

(A) Study to show thyself approved in thine own consciousness unto Him that is the Giver of all good and perfect gifts, rightly dividing the words of truth, and keeping self unspotted from the world.

No better measure or mete may be given for any, in judging thy problems. If the circumstances were reversed, what would ye have them do to you?

### **1467-10, Male 36, 9/1/41**

These are indeed problems, in a manner, but let the body, the mind, not approach same with the idea or the thought that they are something not necessary in the experience.

It is true that the problems of the questionings in the one, and the serious disturbances in the mental attitudes and relations in the other, are indeed sorrowful. Yet do not meet them as being barriers or as hindrances. Know that in all such, while ye may not be able to meet them alone, there is a friend, a brother, who knows the sorrow, who knows all such disturbances. Having promised to be ever present in time of trouble, in time of sorrow, in time of trial of any nature, He is able to fulfil and to keep that promise.

### **1467-18, Male 39, 4/10/44**

As for ... This is the better way in which to meet the problems. Let it be worked together. That is the manner in which the divine has indicated for such. And when there is a union of purpose, a united effort, there may be the more harmonious relationships [between self and wife]. Not that you have to become as a recluse or as one taking any character of abuse, but get self out of the way. Don't abuse yourself because you've been abused. These become for either of the individuals who are associated in relationships as abuses of one another. Or if neglect, it is abuse! Do keep the oneness of purpose in the activities.

### **1472-6, Female 58 (Writer, Radio Broadcaster), 6/19/38**

In the study or the analysis of the conditions and circumstances that are a portion of the entity's experience, if these are still considered problems, detriments, because here or there, there is a latent or manifested aversion, then these will - with the understanding, as the entity should have - still remain problems; and little there may be done to release self so long as there is the recognition of problems, of animosities, of likes or dislikes as related to the purposes.

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### **1472-12, Female 59 (Writer, Radio Broadcaster), 4/14/40**

In giving, then, the mental and spiritual interpretation of activities that have been indicated in one or another experience of development, and making same practical, applicable in the present experience, under existent environments, - these are the problems to be considered.

Yet, as indicated and given, in the mental and the spiritual such are never problems, - merely consciousnesses, awarenesses to which the mental and spiritual attributes attune; and only in the materializing of same do they become problems, as excuses.

### **1620-2, Female 44 (Housewife), 8/11/38**

. . . most of thy problems - physical, mental, spiritual - may be answered if ye will find the answers to thy questions as to thy purposes, aims and desires! Not from without, but He hath promised to meet thee within! Remember, man looketh on the outward appearance, God looketh on the heart. How doth THY face appear to Him within thine own conscience?

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

Then, as the individual entity meets various problems, - with this analysis of the problem, - there is the questioning within self as to whether it is purely mental, purely the physical seeking expression, or the desire of the body-fears, the body-temptations, the body's glory, merely the body's satisfaction, or as to whether the problems are purely of the mental. The mind is the builder, for the holding of a problem does not change it one whit, - it is what one does about it that makes the change!...

This, then, is the attitude that ye shall assume. Give that as is asked of thee in the interpreting of the problems; no more, no less. But ever be ready, as He, to enter, to help, to give when asked, when sought. For, as He hath given, which is the greater promise from the foundation of the world, "If ye call, I will hear, and answer speedily - though ye be far away, I will hear - I will answer."

That is the attitude that the self shall hold towards those problems where there are disputes, discouragings, disappointments. Yea, they oft arise in the experience of all. But think, O Child, how oft thou must have disappointed thy Maker, when He hath given thee the opportunity and calls, "The day of the Lord is at hand," to all of those who will hear His voice.

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### **1968-5, Female 30 (Insurance Rate Clerk), 7/25/41**

If the problems of the experience today, now, are taken as an expectancy for the unusual and that which is to be creative and hopeful and helpful, life becomes rather the creative song of the joyous worker.

If the same problems become humdrum, something to be fought through, something to be questioned as to their purpose, their activity, their usefulness in the experience, then the life becomes rather as a drone, as of one drudging, coming through toil, and with only turmoil and a vision unclaimed, unactive in its associations with the general conditions of the day.

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

(Q) Is there any clean cut solution for the problems existing in my own home?

(A) Give and take, if you would solve these problems, - in the light of those things that have been indicated throughout thy experience; and, as indicated here, MUST be set as self's giving an example of same!

(Q) Shall I continue my policy of silence in reference to them, or do something about them? and if so, what?

(A) As indicated, let self be an example - in word as well as deed.

### **2174-3, Female 50 (Teacher), 3/15/41**

(Q) How may I know when the will to a course of action is justifiable, or when I am forcing my own personal will which may lead to inaction which is equally unjustifiable?

(A) By the listening within - there is the answer. For, the answer to every problem, the answer to know His way, is ever within - the answering within to that real desire, that real purpose which motivates activity in the individual.

These appear at times to become contradictory, of course; but know - as the illustration has been used here - attunement, atonement and at-onement are ONE; just as the inner self is that portion of the infinite, while the self-will or personality is ever at war with the infinite within - for the lack of what may be called stamina, faith, patience or what not. Yet each entity, each soul, knows within when it is in an at-onement.

### **2386-1, Male 48 (Engineer), 10/24/40**

Hence one of those problems to be met in the experience of this entity is the full realization of the relationship the entity bears to the Creative Forces; and to know that all problems, all questions that arise, must conform or answer as a stimuli to something within self.

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### **2427-1, Female 58 (Business Woman), 1/16/41**

Hence, there comes that indication that the entity is meeting problems which have been problems before. WHAT causes, what produces problems in the experience of an entity, - either in its mental or its material self? That of non-compliance to the laws, the purposes for which Creative Forces have given the opportunities to the individual entity.

### **2588-2, Male 43 (Salesman), 9/17/41**

It is true that there are problems as related to children, as related to the family relationships; yet, when the circumstances are considered, these will be problems that should not be as burdens but as pleasures, as opportunities, as those activities that would make this a most satisfactory union - if there is the attempt of each to make his and her part of the obligation as an opportunity, as an experience worthy of filling a spiritual, a mental, a material need in the experience of each at this time.

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### BACKGROUND OF READING 954-5 F 40

B1. See 954-4 on 7/27/37 and subsequent Reports.

B2. 7/13/38 She submitted questions.

B3. 7/22/38 [954]'s letter to EC:

... St. New York, N.Y.

Dear Teacher:

Greatly appreciate your giving me the time on the 26th 10: 30 to 11: 30 E.S.T. Only wish I could enclose with this letter a check to cover the entire expense...but hope to at least send something shortly.

I shall be at my home ... St. ... in meditation.

I am sorry to hear that you are still rather tired. I know only too well that what you need is a change...even a week in entirely different surroundings dropping the work for that period would do wonders for you. Can't you make up your mind to run away? With the car a trip to real new country need not cost you much. Sometimes to run away and to return refreshed to pick up the burden is our only way. Last night I heard a Hindu speaking and he said "A period of activity and a period of rest is a rule that runs through the entire universe." He was speaking of sleep...but it applies to other parts of our lives, too.

As we delve a little...we are continually struck by the deep basic philosophy and knowledge which underlies the readings. But to me the new thing and the different thing is the continual stress in them laid on service to others. So many of the old philosophies leave that out...or only touch on it lightly.

The questions in my coming reading are quite selfish ones ...but I need the advice and help so much. Although I am now somewhat relieved of bitterness, each day brings its new difficulty...its new need for patience and faith. What a terrible lesson it all is in the need for any individual to face up to a thing quickly...to erase what must be erased ...and to leave his life path clear and clean and open for action. And for one who loves the other one to see the struggle and the effort involved in making what should be easy decisions...is hard indeed.

I look forward eagerly to my reading...and I promise you that what it says I shall try to follow. I almost know the demand it will make of me even now.

Love to all of you...and remember what I say about running away...for a while. Either go alone or take the company which will nourish you most...and lift you most. Such a gesture is not selfish...for if we do not care for ourselves and keep in good condition we may not do the good in the world which we intend to do.

Ever yours in deep gratitude... [954]

P.S. Tell Gladys that in meditation recently I got for her the most lovely symbol...as of a brilliant diamond against a ground of blue...cut in a perfect hexagon with a raised center. I have never admired diamonds...so there is no wish thinking in that symbol. Doctor observed when I told him that the diamond is for purity...and that it is the pure reflector since it has no color in itself! So I guess that fits beautiful Gladys all right.

### TEXT OF READING 954-5 F 40 (Writer, Protestant Background, Spiritualistic Leanings)

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This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 26th day of July, 1938, in accordance with request made by the self - Miss [954], Active Member of the Ass'n for Research & Enlightenment, Inc.

P R E S E N T

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

R E A D I N G

Time of Reading 10: 50 to 11: 45 A. M. Eastern Standard Time. New York City.

(Body and enquiring mind, and you will answer the questions she has submitted, as I ask them, concerning her physical, mental and spiritual welfare, her attitude towards and her associations with others.)

1. EC: Yes, we have the body, the enquiring mind of [954]; this we have had before.
2. Much has been given this entity regarding the mental attitudes, as in relationships to others, as well as mental attitudes respecting self and conditions which exist.
3. Yet it might well be worth while to reiterate for the body (and mind) of [954] the premise from which the conclusions may be drawn as respecting such relationships in the physical, mental and spiritual, as would be given through these channels.
4. Not, then, merely as philosophy, theology, or any of the mental sciences or relationships alone.
5. But know, ye find yourself conscious of being in a material world; with all the material appetites and desires that have become a part of this physical being of thine. Also there are those mental visions and awarenesses of a spiritual universe, with all of its phases of drawing powers.
6. There must be, then, a reality in same. For it is indeed not all of life to live, nor yet all of death to be separated physically from material environs.
7. For these, as ye find and experience, step in and out as it were; creating, producing an environment that is all its own from the attitude and outlook an individual assumes or accepts as respecting same.
8. Confusion is often caused, then, and is ever caused unless there is an ideal drawn or accepted by which all of these conditions, all of these experiences - whether physical, mental or spiritual - may be judged; or from which conclusions may be drawn.
9. Otherwise we are measuring ourselves BY ourselves, and this becomes unwise. For it again leaves confusions as to what is another's standard.
10. But know that as ye are body, mind and soul, some portion of this trinity evidently is a part of a universal consciousness; or is accustomed to being, or may be acquainted with being on speaking terms even with that which is a universal consciousness.

## PATIENCE AND PROBLEMS CIRCULATING FILE

11. There then cannot be one measure for you and another for I, but rather is it of such a nature that it takes hold upon all that is, all that was, all that may ever be. For that consciousness is a part of same.

12. Who, then, is the author of that awareness, of that consciousness? That which is without thyself? or that which is a part of thyself, that is also a part of that universal consciousness?

13. Hence as has been given by Him, we may be - an individual entity may be - aware of and yet not a part of that harmony that IS the birthright of all who oft commune with that universality of good - and right - and harmony!

14. Then whatever may be the form that partakes of those measures as to guide or direct one in these choices, ye know that it becomes and is thy deeper concept of that universal, that continuous hold upon consciousness itself.

15. Know that it may partake of or take on that image of the imp. For who hath not in some experience or some consciousness seen himself as such, with all the attributes of what the name itself implies!

16. And again, who hath not felt the pangs of disappointment, of discouragement, of that anxiety in which it seemeth so useless!

17. It is because the self has become enmeshed or entangled in the desires of the body, without full consideration of the mind and spirit that knows no END! and thus confuses the spiritual, the mental, the physical self.

18. Then the judgement, then the ideal, is that of the universal love, universal consciousness - that as was and is, and ever will be, manifest in Him, even the Christ - as was shown in the flesh in the MAN called Jesus!

19. Then when doubts and fears arise, when discouragements and disappointments come - yea, when joy of body or mind or soul is thine - ask thyself the question: "What would Jesus do?"

20. For if ye do that (and ye will, if you will choose), ye may have - ye DO have His promise. And remember that there is nothing in heaven or hell, in body, in mind or in spirit that He hath not experienced. And He hath given, "I am thine - I stand at the door and knock." Saith He, "Whosoever will, open thy heart within - I will abide, I will come in and abide; and as I and the Father are one, so may ye and I be one - that the FATHER may be glorified in thee, in the MANNER in which ye deal with thy fellow man."

21. Then, put Him not to shame by speaking, thinking or acting unkindly to thy fellow man. For "Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me," saith He.

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22. It is from that premise, then, my child, that we would give thee thy answer to thy problems, now!

23. Then take each of them to Him and talk with Jesus about same!

24. Ready for questions.

25. (Q) Please analyze my life path as it now appears and tell me where its most constructive work lies NOW. What progress is being made toward the order "Make thy paths straight"?

(A) This ye may better do than any source or channel that would analyze same for thee. For that which troubleth thee today, tomorrow may be as chaff in the wind, - yea, may be as burning flax.

Rather as has been given of old: USE THAT THOU HAST IN HAND TODAY, and tomorrow that as is necessary will be given thee.

For He will not fail thee! As He hath said, "Though the heavens and the earth may pass away, my word shall NOT pass away!"

Then as the kingdom is within, it is there - in the temple of thine own body, which is the temple of the living God - in which ye, thyself, MUST worship, must meet thyself and the problems of the moment. Then it is there, with Him whom ye would serve!

Whom then, this day, will ye serve? The Lord thy God, or thyself, or fame, or fortune, or any of the attributes of the material world? Knowest thou not that He knoweth what ye have need of before ye ask? But in the asking does the blessing come to thee, and in the asking and in the doing is the glory of the Lord shown to thee!

26. (Q) Please analyze my relationship with [1210] and give me directions for its continuance if it should continue.

(A) This again is not begging the question. For who is to judge or to analyze thy relationships to any child of God, to anyone, thy brother, but thyself and thy Maker? These are not begging same, but know that until the answer is within thine own conscience as pertaining to thy relationships mental, physical OR spiritual - to any soul or entity - until that answer is thine, it can only be confusion!

To say that the relationship has been and is beautiful is not - again - begging the question. But that it is a question within thine own conscience, as to whether or not it is to continue, indicates to thine own heart and soul a confusion.

But who may answer but thyself, thy Lord, thy ideal?

Then in Him, and in self, seek to know; using that thou hast - not unto the satisfying of any phase of thy own personality but to the glory of thy divinity, and to the INDIVIDUALITY of thy Ideal!

27. (Q) Should the more personal and intimate relationship be discontinued with its possibly devastating effect on me?

(A) Again, as we would give - listen not to the voice of other than that as may come from Him who gave, "In my father's house are many mansions - I would that ye know of these."

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There are many ways then, many approaches to those things that have to do with the personal relationships with others. If such relationships are constructive, if they are creative in thyself, in thy body, in thy mind, in thy soul, then be not fearful to lay them upon the altar of love. For He knoweth thy heart, and He hath given, "Ask and ye shall receive."

What greater blessings then than to know that ye have in Him that approach to that universal love!

He thought it not robbery to make Himself equal with God in taking of that which doth appear to satisfy the appetites, the desires of the bodily needs of others; and there was overabundance of same ever.

Then fear not, in **WHATEVER** may be thy problem, to take it to Him!

28. (Q) What would the effect of such a discontinuance be on Dr. [1210]'s work and development?

(A) This again - how hath He given? Thou art indeed thy brother's keeper, yet every tub, every vessel must stand upon its own bottom.

These are questions not to be answered through mortal, nor through disincarnate spirit, but **THYSELF** and with **HIM**!

29. (Q) Is my attitude toward Dr. [1210] highly possessive or natural? If destructive as suggested please suggest corrective measures.

(A) This again **ALONE CAN AND MUST BE ANSWERED WITHIN SELF!**  
These are not merely thy problems! They are not being cast again to thee for naught! But let that love as He hath shown for thee fill thy consciousness in such measures and manners that ye may **BOLDLY** approach the throne within thine own heart and mind, and say "Lord, here am I! Not my will but Thine be done! I have naught against any man! I would but that my will be Thy Will!"

And no other will satisfy. Listen to that voice, that answer that comes within, and ye will know and realize that this can **ONLY - ONLY -** be answered in thine own conscience!

30. (Q) Should I accept forthcoming invitations in connection with Dr. [1210]'s work or is it best to withdraw from these?

(A) These answer themselves with the answering of that first problem.

31. (Q) How much effect does [...] [deceased son of [1210]] have on my thinking and do you find his directions as helpful for me as for his father?

(A) Only to that extent as ye allow him to have an effect!

Who is thy God? Who is thy Way? In Whom do ye live and move?

Is not the Father in Jesus Christ the Lord of all? Is He not God of the living, whether they be in spirit, in mind or in body?

Then why **QUESTION** ye? These communications come as **ASSURANCES**, not as guides, not as directors! For He **ALONE** is the Way! He **ALONE** is the Truth! Then **WHY - WHY** harken to that which will **ONLY** bring confusion, when ye confuse thy ideal?

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32. (Q) Please give some thought or meditation as help to overcome results of the recent terrible crisis.

(A) Just as has been given:

“O GOD! NOT MY WILL, NOT MY PURPOSE BUT THINE!”

Remember the prayer as He gave.

“IF POSSIBLE LET THIS CUP PASS FROM ME, BUT NOT MY WILL - THINE  
O GOD BE DONE IN AND THROUGH ME! HERE AM I, LORD - USE ME!  
THOUGH IT BREAK MY BODY, THOUGH IT PURGE MY SOUL, USE ME AND  
LET ME NOT ABUSE THY PROMISES BUT MAKE THEM MINE - DAY BY  
DAY!”

33. (Q) Is the writing such as ... being done with Dr. [1210] to be continued?

(A) It is to be continued for the time, as we find. This again must depend upon choices that are being made and to be made by each of you.

34. (Q) Is such my own work or his? Should I sign this work?

(A) What seekest thou? To exalt thyself, [1210], or thy Lord?

Answer these!

What care ye as to whose name is used, or as to what is said - if thy ideal, thy Lord, thy God is glorified by thy service!

35. (Q) Is my effort to try to work out this situation mere foolhardiness?

(A) No!

36. (Q) Is this situation a karmic condition brought about by me in the past and if so under what circumstances? How can I straighten it out now?

(A) Ye are constantly meeting thyself - but do not think because they are thy problems that no one else has ever had same! Ye stand much in the position as poor Elijah. There are THOUSANDS upon THOUSANDS that are ever, and are today, meeting themselves just as thyself!

Karma may be lost in Him, if ye will but seek, if ye will but have Him guide, if ye will but believe! For all power hath been given unto Him. For He ALONE hath overcome!

And doth He forgive, doth He stand by? Only when ye individually or personally put Him from thee, and turn THY FACE away, is He from thee at all!

For His great promise has been in these:

“Be my child - I will be thy God. Though ye wander far afield, though ye may be discouraged, disheartened, if ye call I will HEAR - and will answer speedily.”

O Child, put Him in thy heart and try Him!

37. (Q) Consider my efforts for [[1210]'s estranged wife, a devout Christian Scientist] and indicate whether these should be continued and whether I am strong enough to handle her if I come to know her personally.

(A) In self, no. In Christ, yes.

## PATIENCE AND PROBLEMS CIRCULATING FILE

38. (Q) Is my hunch to see Miss [1612] in relation to the [1210] work good and if so how should it be handled?

(A) Very good! Approach only from the SPIRITUAL - not spiritualistic - angle.

39. (Q) Can I syndicate my New York Journal American feature in its new form and if so where or whom can I contact?

(A) As it is as yet, we do not find it possible or plausible to syndicate. But if there is held the ideal and purpose for same to be of a greater service to God, not to self nor to man - only THROUGH man to God - it may be!

40. (Q) How can I be most helpful to my friend, J. P. Lohman, and how much activity should I undertake with him?

(A) These be problems again of a different nature. But these can best be answered in the circumstances as they arise, in keeping with those ideals as set before thee. TODAY - CHOOSE THOU!

41. (Q) How can I best work with my new friend, Mrs. [1530]?

(A) In the same manner, as has been indicated.

42. (Q) Can the indications of psychic talent be utilized for good if developed?

(A) These become again - Do not inject self or self's development, but God's way and God's plans - and they may be utilized!

43. (Q) Can you make some suggestion of how I can be more helpful to my mother [1087]?

(A) Be to her as ye would have her to be to thee if the circumstances, the conditions were reversed. This requires thought and study of thy motives, but will be worth it in the joy that will be brought to thee if ye will but CONSCIOUSLY, sincerely apply same!

44. (Q) May I expect any changes for good in my living conditions?

(A) What ye expect, ye receive. Expect much of thy walks with Him, but ever say, "Let the good, O Lord, be the result of my bringing good and peace and harmony into the lives of others, rather than as a seeking for same upon the hearts and minds and souls of others!"

45. (Q) Any other advice at this time?

(A) Study to show thyself approved, in all good consciousness, to thy Lord and thy God - as is shown in Jesus; rightly dividing and divining the words of truth. Know that unless they are constructive, though an angel proclaim them, they are far, far from that He would have thee do or be!

Walk and talk oft with thy Lord in thy own temple; and may there be done there that as will bring to thy mind, thy body, thy soul, PEACE - His peace I give you - His peace I would have thee seek! For only in that may ye know the joy of living!

46. We are through, for the present.