

**Circulating File**

**WILL – DECISIONS**

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

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**WILL – DECISIONS CIRCULATING FILE**

# WILL – DECISIONS CIRCULATING FILE

## Will – Decisions

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*... come unto me: hear, and your soul shall live;  
and I will make an everlasting covenant with you ... Isaiah 55:3*

### **Covenant**

An A.R.E. Membership Course

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### **LESSON XIII: Will, Choice and Decision**

The concept of free will is perhaps one of the most misused, misunderstood and most debated attributes of the nature of man. All of us feel that we should be able to make our own choices, yet all of us are too quick to blame others for the circumstances or difficulties we experience. All religions are based on concepts of choice and responsibility, yet many argue that God has complete knowledge of all that will ever be. If He is omniscient and omnipotent, then His foreknowing implies pre-determining or pre-destining.

Any meaningful concept of responsibility, whether legal or moral, requires a concept of free choice, yet much of present-day thinking is based on a view of the nature of man that says that all of our actions are determined by hereditary predispositions and environmental experiences. Psychologists and philosophers live and act as though they were capable of making choices yet argue that logically such is impossible. Even those teachings which maintain that man does have free will do not always articulate clearly the qualities of a being which would be capable of all that is implied by the term “free will.”

A major reason for our failure to develop a meaningful concept of free will has been because we don't realize the implications of such a concept regarding the full spiritual nature of man as a soul. An adequate concept of free will requires an understanding that we pre-existed in a perfect state and that we went astray of our own choice. Furthermore, an adequate concept of free will also *requires* a re-examination of our notions that a perfect God is omniscient with respect to our choices.

#### **The Gift of Free Will**

The information on the nature of man which is given in the Edgar Cayce readings provides us with an adequate basis for thinking through the functioning and implications of free will. These readings indicate that all souls were created perfect in the beginning as children of God to be companions and co-creators with Him. We were of the same substance as the Divine and thus also endowed with free will. (Hebrews 2:11) For the will to be truly free, God Himself could not know what man would do with this free will. Else, why would it be said that He repented that He made man? (Genesis 6:6) If God knew what our choices would be throughout eternity, and if what the omnipotent God thinks *is*, then how could it be argued other than that He had predetermined all the events in the history of mankind? Therefore, a major stumbling block in the concept of free will is the notion that a perfect God must have omniscience. This is an arbitrary and not

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necessarily logical view of the nature of the Divine. The Edgar Cayce readings put it his way: “Having given free will, then – though having the foreknowledge, though being omnipotent and omnipresent – it is only when the soul that is a portion of God *chooses* that God knows the end thereof.” (5749-14)

This view of God makes for a living and open-ended universe instead of a machine-like and closed universe. We are capable of choices that are truly free because we are children of God, spiritual beings and as co-creators with Him, capable of truly creative expression which is neither wholly determined by previous choices nor by any other predetermining factors, including karmic tendencies.

In our understanding of free will, we must also consider universal laws. There is a lawfulness about the way in which things work. When choices are made which are not consistent with universal law, then the agent of the choice – you or I – becomes relatively less free or more restricted than before. One universal law, for example, is “Like begets like.” If a spiritual being, as a citizen of the universe, chooses to project itself into and function within the limitations of a certain dimension, then the experiences of that soul will of necessity be limited to the experiences potential to that dimension.

To use an analogy from electronics, we as souls have all of the senses or circuitries needed to be able to tune in to any vibration in the universe. We are like an electronic device which could tune in on all TV stations, all radio stations, short-wave, long-wave, CB, maritime, etc. But once we tune our system to a certain influence (as in selecting a specific TV channel), then it lawfully follows that we receive only that to which we are attuned. Thus, any desire leading to a choice which is less than the desire to be in attunement with and expressive of the Whole, will in some measure cut us off from an awareness of our oneness with Him.

There is another major problem in our understanding of the nature of free will which relates to our perception of the ever-present and loving nature of God. Let us say we may make a *wrong* choice. This choice may lead us through a series of difficulties to a new circumstance of greater understanding and joy. We may conclude, since the outcome is good, that it was not only necessary for us to go through the intermediate pain but also that we made the *right* choice in the long run. This continual working of God for our benefit makes it possible for us to change stumbling blocks into stepping-stones; but we should not let this obscure the simple fact that some choices are clearly better than others, i.e., some choices *are wrong*. By whose standards? By our *own* standards!

Even so, some who argue most strongly that man has free will still try to argue that everything we experience is a part of God’s plan and is needed by the soul to grow because “God is behind it all.” Therefore, we faultily reason that all is as it should be. Alas! Not so! Most of the pain we bring upon ourselves is not only undesirable – it is also unnecessary! It does serve to show us we’ve made a wrong choice with our free wills.

Let us review some basic premises: 1) There is only one God, only one force, and that force has the qualities of being good and of being love; 2) We are, all of us, children of God, spiritual beings made in His image. From the beginning we were *perfect*, one with Him and having the gift of free will; 3) Something went wrong. (For perspectives on this, study: Genesis 3; Isaiah 14:12-14; Ezekiel 28: 1-19; Luke 15: 11-32.)

The idea that *something went wrong* is often resisted, creating a stumbling block to a better understanding of the nature and condition of man. However, the only way we can truly reconcile God the Creator and individual responsibility for ourselves in our

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present plight is to understand that we went astray *of our own choice*; and by our own continuing choices day by day and moment by moment, we put ourselves in greater disharmony or closer attunement with God and universal law. Since *all* is of God, then *all* is good; but the choices of man and what these choices bring into manifestation frequently are *not* good.

It may be said that fire is good because it is of the nature of God or spirit; however, if a man sets fire to his neighbor's house, this is *not* good. It may be true that the neighbor may experience some soul growth from this event and change it from a stumbling block to a stepping-stone by the right attitude; however, it is *not* good for the choices of one man to impinge destructively on the lawful and creative expressions of another.

The victim in such a case may not be “innocent” in an ultimate sense. There may even have been a previous life experience in which he destroyed the home of another. However, Jesus said, “It is impossible but that offences will come; but woe unto him through whom they come!” (Luke 17:1) The perpetrator of the fire could have chosen to stay out of the karmic web or the victim could have started the fire accidentally by himself. The victim need not have met his karma in the physical destruction of his home, dependent upon the choices of the individuals involved, their attunement and right use of will.

### *Choices*

The concepts of *universal law* and “God's will” sits ill with most of us who imagine that they imply a narrow, lifeless and rigid design to the universe which would be quite limiting to us and no fun at all. Keep in mind that God is a Creator and His *will* is for us to give expression to creativity. He gave us free will so that we might be free indeed and not like machines. God is truth and truth makes us free. God is love and His desire for us, beyond our greatest dreams, is for our good at the moment *and* throughout eternity. “God's will” does not imply choices which limit us through some strict, stern and undiscernable moralism. “God's will” implies choices in harmony with universal law which give us greater freedom to create and express.

As depicted in the story of the Garden of Eden, a choice was placed before us: the whole of creation and the tree of life *or* partaking of the more limiting choice – the tree of the knowledge of good and evil – the result of which is *death*. Unfortunately, we have always thought of death as meaning either the end of consciousness or the end of the physical body, rather than as a separative and alienating state of consciousness which cuts us off from a full awareness of our oneness with the Whole.

It should be very clear – whether we are speaking of the condition of our physical bodies, the quality of our relationship with others, or the attunement we have with God – that *some* choices make for limitation and *other* choices make for *life*. Some choices cut off the flow of the life forces and some enhance this flow.

Not only by virtue of the gift of free will itself but also throughout time, as indicated repeatedly in the Bible, we are invited, “Choose ye this day.” It has been God's intent and wish that we make choices. The concept of “God's will” does not imply that these choices are to conform to some fixed expectation on His part. Rather, they are for the purpose of experiencing the infinite richness, the varieties of life and love instead of the poverty of death and disharmony.

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On occasion, people came to Edgar Cayce for vocational advice, expecting to be told of one specific job which they were *supposed* to do. Frequently, he would respond by saying, “Choose.” To say that you are to do this, that or the other would be as rote, and neither life nor God’s will is fixed in any such narrow sense. It is true, to be sure, that some souls enter for a specific purpose. However, it is probable in most cases that such purposes could be fulfilled in any one of a number of forms of expression. A young man was given the following advice:

**. . . there must be first the choice made in the own mental forces as to what direction is to be taken, what attitude the body would assume or guide self’s abilities in. In choosing, then there will of itself be made for the body the greater determination, and will open – as it were – the possibility, the probability, and the fact, of making for self an association or connection in that direction.** 419-3

Note especially the sequence that in the *choosing*, there would follow the “greater *determination*” and subsequently, “the *possibility*, the *probability*, and the *fact*.”

### *Decisions*

One of the most exciting and promising of all of the statements in the readings is the assurance that there is no question we can ask that cannot be answered from within. No matter how far astray we have gone, we may begin to attune ourselves through meditation and prayer to the indwelling spirit within. As He said, “I will not leave you comfortless: I will come to you.” (John 14:18.) And “Behold, I stand at the door and knock.” (Rev. 3:20)

As we invite His spirit into our lives and begin to work with spiritual ideals, both to quicken the proper motivations within ourselves and to serve as standards or criteria by which to measure the motivational origins of our decisions, we may grow more and more in that assurance promised in the Bible and in the readings that “My spirit beareth witness with thy spirit.” Many people who came to Edgar Cayce for advice were told that the information they sought could best be obtained from attunement to that spirit within themselves. The readings gave very specific and detailed information to many individuals on how to go about decision-making with confidence and assurance. Here is an example of the way the readings spoke of this procedure:

**Q-6. How can one be sure that a decision is in accordance with God’s will?**

**A-6. As indicated here before. Ask self in the own conscious self, “Shall I do this or not?” The voice will answer within. Then meditate, ask the same, Yes or No. You may be very sure if thine own conscious self and the divine self are in accord, you are truly in that activity indicated, “My spirit beareth witness with thy spirit.” You can’t get far wrong in following the word, as ye call the word of God. 2072-14**

However, many people when approaching this information feel that their questions are either too insignificant or too important to be dealt with in such a manner. Nevertheless, from the point of view of the readings, there is no question, however seemingly inconsequential or significant, which should not be approached in this way.



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### How to Obtain Guidance on Decisions

1. *Set the ideal.* (See Lesson Four: Spirit, Motivation and Ideals.) Here the ideal means the highest quality of motivation which the individual is willing to bring to the decision and by which he is willing to measure the decision. For example, a businessman may have an ideal of the selfless love of the Christ; however, he may have no intention of making business decisions according to such a standard. He might be willing to measure those decisions by an ideal of “fairness.” It is better to set an ideal with which we are willing to work than to set a higher one while having no intention to work with it in practical everyday matters.

2. *Pose the question so that it may be answered “Yes” or “no.”* Apparently, the subconscious or the superconscious or the spirit prefers to respond to our decision rather than to give a discourse. If we are willing to work through the process of posing the question so that it may indeed be answered by “yes” or “no,” we may clarify not only the question but also the answer. The greater the clarity in the way we pose the question, the less ambiguous may be the answer we receive.

3. *Decide.* A choice must be made. At this point, we may bring to bear all of our reasoning, logic, good judgment and the implications of the facts as we understand them. Now we are to make our best logical decision.

4. *Measure the decision by the ideal.* Does the motivational origin of the decision we made measure up to the motivation which we hold as ideal in such circumstances? Sometimes the right decision may be made for the wrong reasons! In the course of our decision-making process, we may receive a “no” to a decision because of the motive on which it was based rather than the desirability of the outcome.

5. *Meditate.* This meditation is not upon the question but rather it is a period of quiet for the purpose of attunement. At the end of the attunement period, the question may be reintroduced in a prayerful spirit, as in “Lord, I have decided to do this, yet Thou knowest best. Be Thou the guide. Yes or No.” Then,

6. *Listen!* We do not specifically listen for “a voice” although that may indeed occur. We may have a visual experience, we may receive an affirmation or a proverb related to the decision, we may simply have a sense of rightness or a sense of being ill at ease about the decision we have made. Or, we may find one voice saying “yes” and another saying “no,” back and forth in an indecisive manner. We need not force the decision at this time. As we place it in the hands of God, we may later receive a more clear sense of direction through a dream, a new insight or a new perspective. We must be cautious at this point about trying to read external signs instead of listening to the voice within. After all, the whole purpose of this approach is based on the assurance that we meet God within and that we can grow in our ability to sense His inner direction.

7. *Measure the decision again by the ideal.* Once a sense of guidance is gained from the inner attunement, especially if the decision is changed, it must again be measured by the ideal. We are seeking a final decision which is consistent with our highest ideal and which is also based on a sense of inner attunement.

8. *Do it!* The readings warn that we must not make decisions in this manner and then fail to act on them.

9. *Be thankful.* The marvelous promise of a life guided by His spirit should be valued, cherished and appreciated in the deepest sense.

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It is recommended that this procedure be used repeatedly on low-effort, low-cost, low-risk decisions so that we may learn clearly how the procedure works for us personally. This is a life process – not a single event. As we begin to make decisions in this manner and act upon them, we begin to grow in confidence, understanding the many factors involved in the procedure.

Soon it will be necessary for all of us to make sound and important life-changing decisions! The more quickly we set about working with this procedure, the more assured we may be, when more important decisions come along, that we have been truly guided from the God within and can therefore rest in this promise that “His spirit will bear witness with our spirit.”

The readings indicate that the decision-making process outlined above might take some time. We should not stop seeking help on a decision with just one attempt. The success of Step 6 depends, of course, on the measure of attunement we attain in Step 5. At one time we may be less centered or less attuned than at another time. If the decision is correct, we should get the same answer several times. God will not be unhappy with our willingness to double or triple check.

One of the greatest of the gifts of the God of the Universe to us, His spiritual children, is the gift of free will. It is His wish that we use this gift creatively and expressively. As we begin to make choices more and more based on the motive of love and more and more in accord with universal law, we become less imprisoned, less limited, more joyful, more alive, more free and more truly the companions of the creative God who invites us to be co-creators with Him.

*Herbert Bruce Puryear*

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[333-6, Male 52, Engraving Sales, 9/7/35]

(Q) Should this entity continue along the lines of working with metals, salesmanship, etc., as heretofore?

(A) This, as indicated, must be a choice of the entity. In whatever field of activity the entity is persuaded within itself that it is best fitted for, for the meeting of the material needs and necessities at this time, THAT field engage in.

To say to the entity, “You must not sell cans; you must sell steel,” or “You cannot sell steel; you must sell cans,” would indicate that the entity’s abilities of self-expression were lacking in its associations, its connections with the SOURCE of ALL truth! Just as all truth, all knowledge, all light, is at the hand of EVERY individual. The application of its truth in the experience of an entity must be a PERSONAL application by self.

... There must be something WITHIN that answers, or else the entity is continually either justifying or excusing self at the expense of his OWN development....

... Whether such is to be chosen or not, this the entity MUST decide.

How has it always been set? “There is set before thee life and death, good and evil. CHOOSE THOU!”

... Does the entity depend upon ITSELF and its abilities and its associations with the Creative Forces? Or must it be led by another?

These are as a choice....

If the entity depends upon the abilities, or that within itself which it has created, then START WHERE YOU ARE!...

(Q) In view of present environment and conditions, would it be best to pull up stakes and go to Norfolk or vicinity, look for a job in any field to start with, and would this give opportunities for the opening of a Tea Room Luncheonette or Refreshment and Gas Service Station in this locality?

(A) If this is the desire, if this is what is wished, then pull up stakes and do it! This MUST be DETERMINED by SELF! It will NOT be given from here that you should hang ANY hope on ANY tree, on ANY place, on ANY thing, save on GOD - and let Him meet thee in self! as to WHAT is the choice to be made, EVER, by Self.

Conditions may appear to be at the lowest ebb, but man and his own abilities must ever be eradicated if there will be the opportunity for the Creative Forces, the Creative Energies to work with same.

Now: There is set before thee, then, the problem of making the choice as to whether the endeavors of self are to be in line with the preparations thou hast made or not. And the choice as to whether in this place, that place or the other, must be made within self. This does not mean that ye are to be guided by circumstance, by ‘hit or miss,’ but rather as thou wilt and are being directed within thine inner self. Do that.

These should be the answers ever. That choices are made by counsel here or counsel there only makes for confusion within self, oft. Rather meet within thine own self thy Maker, and let the guide come THERE as to what ye shall do. (continued next page)

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Thou hast seen thou hast heard, thou hast known much as concerning how ye may be led. Join not with unbelievers, yet let thy yeas be yea and thy nays be nay. Be not unequally yoked together with those that make for stumbling in any direction.

[349-14, Female 29, Secretary, 10/3/33]

As to which would be right or which would be wrong depends upon the angle from which one would view the associations; one would view from one angle and another from another.

The body must weigh the circumstances, the environs, the needs of all associations and connections as related to same, and then determine in self as to HOW self would like to be done by in the same circumstance were the conditions reversed. And, irrespective of what has been said by others, or associations or connections with same, the decision should be ruled, regulated, by that self holds as the ideal; or the spiritual influence that impels the activity....

(Q) As I am so anxious at this time to do the right thing in regard to my future, please give me general advice so I can be aided to do the right thing for the years to come.

(A) There is builded in each soul its idea, ideal, of mental, material and spiritual associations. The impelling influence of each phase of such ideals should, and must, be of and from the same source; if there is to be development for the soul.

When the conditions are considered from every angle, then the entity would do well to seek the answer that deals with such momentous questions, for the activities in a material world that influence the mental and spiritual as well as material aspects of the body; not through counsel or advice from ANY source outside self, save the higher spiritual source.

But this does not hinder from receiving or giving of self in its associations in any activity, that which may be for the betterment of every soul whom the entity contacts or with whom the entity associates.

The decision, then, MUST be in self.

[361-11, Male 33, 9/20/40]

As is understood, that which comes into the experience of each entity is first conceived in spirit and then through the mental abilities builded to that which is the choice, and the result then may be preconceived or at least visioned; dependent upon whether such activities as chosen are dependent upon the thought and the movement of others, - and as to what extent such IS dependent on the change of attitude, change of environ, change of purposes or aims.

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[419-3, Male 25, Mechanic, 10/12/33]

In considering the general conditions and the better welfare, it would be well for the body to consider that which has been given respecting the abilities, and that there must be first the choice made in the own mental forces as to what direction is to be taken, what attitude the body would assume or guide self's abilities in. In choosing, then there will of itself be made for the body the greater determination, and will open - as it were - the possibility, the probability, and the FACT, of making for self and association or connection in that direction.

So long as there remains within self's own mind that of indecision, or that "anything will do", then - necessarily - will the body put up with "anything will do" and nothing becoming definite! But making the definite decision, the definite choice as to what direction this activity is to be given, will make for opening of channels, even under the distress of general economic conditions. For, the world's as big as ever! There's as many people hungry as ever. As many people need activities of those who are willing to spend themselves in giving for others that which will make for a better world in which to live....

(Q) As given in my Life Reading, many peculiar influences affect me, yet there are latent abilities which can be developed that will bring both spiritual development and material success to me. Please give me counsel and guidance that will aid me in getting started with this development, or advise me how to prepare for same.

(A) As just outlined, and as given, first there must be a determination within self as to what IS to be the activities; whether sweeping streets, running engines, motors, flying machines, digging ditches, or what! But CHOOSE! and then stick to that! It's the only way that those abilities that are latent may be developed in ANY entity; anyone that will build is to apply self IN the field, IN the way, IN that which is CHOSEN as the life's work! If it's chosen in the field where the activities are, or have been to some extent expended, then go about to make those activities of such a nature that there will be the opening of more outlets, more channels, more ways in which same will be active! Are [if] the activities [are] to be in other directions, WHATEVER is chosen, do THAT!

(Q) For what particular type of work am I best fitted?

(A) As given, in most ANY direction that is chosen. The latent abilities, and the abilities, are in any of these, especially in the electrical field.

(Q) In what type of that?

(A) What is chosen! Whatever is chosen! whether it's shoeing horses, or digging ditches, flying machines, or running motors! CHOOSE! and then do it!

[585-9, Female 45, Practical Nurse, 12/17/41]

(Q) Should I register with the Red Cross?

(continued on the next page)

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(A) If that is desirable for self, very well. All of such activities should be choices made in self, AFTER deep thought, deep meditation; seeking, asking for guidance. For, the answer must ever be within SELF as to the direction ye SHOULD choose, rather than ever being swayed by other influences.

For, as He hath given, His way is not past finding out. Search, seek - and ye shall find; knock and it shall be opened unto thee. For He hath promised, “Where thou needest, I AM - I AM!” And oft may there be that direction, “It is I, fear not - be not afraid.”

[590-1, Female 52, Widow, 6/19/34]

While will is the ruling factor and is beyond any environmental, hereditary or innate experience, the entity or individual may allow self to be so governed by mental urges as to become subject to them. For, there is not the same application by the entity in this direction as to its own qualifications and its own abilities in relationships to that which it might have accomplished, as is felt innate in the mental abilities of the self. For HERE the entity comes to depend upon, or is inclined to blame circumstance for the very things that come into the experience; yet if the entity would declare itself as respecting those things that are as innate qualifications or abilities in these directions, MUCH might be accomplished.

As to whether circumstance or environ is to rule an entity's being or experience, or WILL, depends then - the most - upon what the entity or soul sets as its standard of qualifications to meet or measure up to, within its OWN self; or as to how well self may be guided by its standard in making decisions in those directions.

For, would that all souls could know that He, the Giver of good and perfect gifts, is ever ready and willing to assist, even in the minutest details of a human experience, or in those things that deal with the activities of a soul with its fellow man, if the trust will but be put in Him; for He has promised, “I will not leave thee, but will abide with thee. Keep my commandments, for he that loves me keeps my commandments.” What are His commandments? Do that in thine own experience to thy brother that thou wouldst do to thy Maker, to thy self.

[721-1, Male 38, Laundry Owner and Manager, 11/8/34]

In the MENTAL and in the material the entity gained for a portion; yet with the many divisions it brought the material losses and the feelings within the entity in its activities (that come as an expression in the inmost self of the entity from the EMOTIONAL side of self) as to doubt and as to question the motives that PROMPT individual activity when there is the consideration of moneys or prestige or those conditions that make for fame OR fortune in the experience of individuals' activity. Yet with the mental urge as indicated, the entity - by entering within self the more - may gather the greater vision, and be able to analyze more thoroughly not only what are the

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promptings in such association or relations that may be made but to make for self in such periods the better choice. For, as ever, it must be seen by each soul - yea, by each entity - that unless the promptings for the activity of an individual are from the spiritual inception, the end thereof must be confusion. Or doing right, or being virtuous, or being that which is of the attributes of the spiritual life for itself - and not for material purposes.

[779-14, Male 38, Marble Cutter/Monument Salesman, 8/8/26]

Would the entity pay the price, give self in that way and manner as to bring about the advancement, by being away from family, then do that. Would the entity consider the home the higher consideration, and the money the lesser condition and consideration in the end, do THAT. The entity must act from its own will forces. Conditions have been set before the entity. As to HOW they will be acted upon is with the entity. Hence free will in Man - for, as has been said: "Before you this day is set good and evil. Choose THOU."

[954-4, Female 39, Writer, 7/27/37]

As to the choice, as to the determinations - these MUST be made by the soul, the entity itself.

For has it not been ever so from the beginning?

Man, his soul, is in the image of the Maker, with the will, with the choice, with the ideal. He may be equal with Creative Forces. The CHOICES must be in self.

[1158-12, Female 47, Homemaker, 11/19/37]

(Q) Why have I had a desire to sell my engagement ring, and is that an advisable thing to do?

(A) Look within thine own self, as to that experience in which ye saw many giving up ALL that was of an earthly nature that there might be in the material things the opportunity for the knowledge of the truth to become a part of the being of every soul. And only in such, and in the visioning of such, may ye grasp that. Not that it is not near and dear, not that it does not represent, not that it does not signify an influence that far surpasses any experience in this material plane; yet the knowledge, yet the comprehension that this might give the opportunity to others. This is a holy thing, but is - as the seeking of heaven and of the knowledge of God Himself - a FREE-WILL choice to be made, and not a command!

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[1326-1, Female Adult, 1/30/37]

“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?”

[1470-2, Male 29, Radio Program Manager, 2/12/38]

(Q) Why has my marriage to the entity now known as [...] been blocked each time it has been planned?

(A) There is a resentment within self, and this - as has just been indicated - must be cleared before choices or a decision may be reached. It **MUST** be upon the basis of whether or not there would come the fruits of love, of patience, of kindness.

The choice must be made upon that basis. And the **CHOICE** must be within the self.

Weigh all phases. See, know - **ASK** and ye shall receive from **WITHIN!**...

(Q) What will be the effect on my life of this marriage to [...]?

(A) What wilt thou **ALLOW** it to become? This depends; and as has been, as we see, paralleled for the entity - upon the choices. If such could or would be picturized for the entity, would it have been that the Father would have said, “I repent that I have ever made man”?

Man and woman are free-willed. What will ye **MAKE OF** such an association?

If ye choose the right - contentment, happiness and joy.

If it is for self and the glorification and magnification of self - inharmony, distrust, turmoils and strife.

The law is before thee - and it is **SURE!**

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

Know that thy mind is the builder, and that it is true, as given in the days of yore, that **TODAY - NOW** - there is set before thee good and evil, life and death - **CHOOSE THOU!**

For with the will, that is the heritage of each soul, thou chooseth that which is to bring, or will and does bring harmony or peace, or destructive forces with their attributes of every nature.

Know that as ye do it unto the least of thy brethren, much less flesh of thy flesh - or the choice of thy blood, ye do it unto thy Maker.

But, as ye understand, ye have come to those conditions in which different choices must be made.

Then weigh them in the balance of thy own conscience, in the light of that for which thy own mind and body calls. For no one **CAN**, no one **MUST** make those choices **BUT SELF!**



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But today, whom will ye serve! Thyself and its own ego, its own satisfaction? Or thy brother, thy friend, thy God?

These are not as the material things, but they take hold upon that which is eternal in thyself!

Then, is the path chosen to lead to light and hope and faith - in what? Self or others?

This is the answer ye must make within thine own self....

(Q) What shall I do, that will be best for my husband and children, and for myself?

(A) Analyze all of these situations, and in the light of that which has been indicated here choose thou - if that indicated answers to that something within thine own self that is eternal. If it answers, then it answers as to what ye shall do respecting them as well as respecting one that to thee would make thy life - now, in the material - a glory, at least for the moment. But analyze them all.

Then act; not as in duty, not as merely fulfilling an obligation, but as in love! For what thy Friend, thy Savior, thy Lord, thy Master has been, He is and ever will be! For He hath given, "Lo, I am with thee always - even unto the end of the world."

So act, then, in regards them - thy children, thy husband, thy neighbor, - yea, thy enemy - that ye may be ABLE to live WITH that choice - for ever and ever and a day!

[1767-2, Male 76, Manufacturer, 1/8/39]

As to the urges which arise astrologically, - which are only urges and have nothing to do with the choice the entity makes of that urge, - we find that these are only as signs, omens. For, as is and ever has been the experience, TODAY there is set before thee good and evil, life and death - choose thou! It is the will, the self that makes the choice as to the urges!...

As may be called in the present by some, with that thought of the freedom of choice the entity may become too much opposed to that thought held by some, - that the freedom of choice in the experience of some may be too much for their own good, unless directed by those in authority to countermand or demand of others in their activity.

Yet for the entity, the basis of that taught by Him IS that the way, the truth, the light may be free for all; and that the choice in the present, as then, must be within the individual rather than that as may be given as authoritative by any group or individual who would act in the capacity of a director.

[1885-2, Male 32, Osteopath, 3/26/40]

Know that choice is may be the will, guided by the mental according to that which - in the consciousness of self - is an entity's ideal.

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[1947-3, Female 31, Piano Teacher, 9/4/39]

“My Spirit beareth witness with thy spirit as to whether ye be the children of God or not.” This becomes, then, that force, that influence for comparisons; as the entity meditates upon its own emotions, its own influences, these become very apparent within itself for comparisons.

Do they bespeak of kindness, gentleness, patience, - that threshold upon which godliness appears?

Desire may be godly or ungodly, dependent upon the purpose, the aim, the emotions aroused.

Does it bring, then, self-abstinence? or does it bring self-desire?

Does it bring love? Does it bring longsuffering? Is it gentle? Is it kind?

Then, these be the judgments upon which the entity uses those influences upon the lives of others.

Does it relieve suffering, as the abilities of the entity grow? Does it relieve the mental anguish, the mental disturbances which arise? Does it bring also healing - of body, of mind, to the individual? Is it healed for constructive force, or for that as will bring pain, sorrow, hate and fear into the experience of others?

These be the judgments upon which the entity makes its choices, as it guides, directs or gives counsel to those who are seeking - seeking - What? That Light - which has become, which is, which ever was the light of the world!

What was that light? The Spirit of God moved, and there WAS light! That Light came - the light of men, yea, dwelt among men as MIND with the ability to choose, the ability to abstain, the ability to put away desire, hate, fear, and to put on the whole armor. All of these are attributes then of those influences and forces which are a part of the entity's experience.

And as these are applied, so may the entity come to apply its psychic abilities, its love, its desire, its hopes, SPIRITUALIZED in self-effacement by placing God's GLORY, God's LOVE, in the place of self; bringing hope, HOPE and FAITH in the minds and hearts, the lives of others.

[2072-14, Female 34, 4/17/44]

(Q) How can one be sure that a decision is in accordance with God's will?

(A) As indicated here before. Ask self in the own conscious self, “Shall I do this or not?” The voice will answer within. Then meditate, ask the same, Yes or No. You may be very sure if thine own conscious self and the divine self is in accord, you are truly in that activity indicated, “My spirit beareth witness with thy spirit.” You can't get far wrong in following the word, as ye call the word of God.

[2110-1, Female 60, 8/30/32]

. . . that is, the sojourns of the entity in the interim of earth's experience make for much that influences impulse of the entity, especially during those periods when the physical consciousness is laid aside. The experiences in this particular phase, when

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studied or meditated upon by the present entity, will be noteworthy, in that many decisions, many impulses that have arisen in the present experiences of the entity, have been reached or concluded upon in or during the periods of the activity of sleep reached or concluded upon the physical body. As has been oft the expression of the entity, "Sleep on that, and then I will give my decision."

[2170-1, Female 37, Homemaker, 4/17/40]

As for the urges, - as always will be indicated, these do not surpass the human will. The will is the birthright of the Creator to each soul, that it may choose for itself that direction it - the entity, the soul - may take. But the urges latent and manifested, as indicated, are a part of the entity's experience.

[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.

[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.

This is indicated in how the entity has listened to this or that individual indicating that if he or she were to do this, or to have the vibration of that, the urges from this or that, there would be a difference. And the entity finds little or none, after the first emotional urge passes, from the change made.

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? (continued on the next page)

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Because you listen to others too much!

In this basis, then: Know that thy body, thy mind, thy soul, is a manifestation of God in the earth - as is every other soul; and that thy body is indeed the temple of the living God. All the good, then, all the God, then, that ye may know, is manifested in and through thyself - and not what somebody else thinks, not what somebody else does! For, that is a nice way of the devil in his workshop - "Do because somebody else does! Think of that because somebody else does!"

The Lord thy God is ONE - as thou art one.

Then, be one - in thy purpose. Know, as given of old, the man called Jesus is the Savior of the world. He has purchased with His own will that right for direction. And He has promised, "I will never leave thee - I will not forsake thee," save that THOU - as an individual - cast Him out, or reject Him, for counsel from some other source.

Base thy analysis and thy purposes, then, on that declared in the 30th of Deuteronomy, and as promised by Him in the 14th, 15th, 16th and 17th of John. And ye will become positive, ye will become a light for others. For you do not light a candle and put it under a bushel. You do not learn of Him and keep it closed in a book, in a picture, in a song, but ye live His life, ye live His purpose. Thus ye become the witness for Him day by day.

[2990-2, Female 44, Homemaker, 8/15/43]

These, as combined with Jupiter make for those experiences wherein there would be suggestions; not as rules or regulations, for the soul must choose. For, it is ever as has been indicated, "There is day unto day set before thee life and death, good and evil - choose thou."

The choice, the self, the ego of each soul is that expression, that stamp, that image of the Creative Force, of the energy, of the God; which, is as the gift of God, making each individual entity aware, or conscious of itself and all its abilities to choose, to think this or that, to choose this direction or that direction.

[3063-1, Male 56, Investment Counselor, 6/26/43]

[Concerns incarnation in Egypt.] The entity in the first portion of its activity attempted to carry all groups as its own special favorites. But, as indicated in its own experience there, while many may become as sheep without a shepherd, decisions must be individual in their concept, and then applied as a unit - and not just because someone else said so.

[3250-1, Female 55, 9/29/43]

(Q) What will help me most in coming to right decisions as to my life?

(A) Prayer and meditation, to be sure. For, as He has given, "Behold I stand at the door and knock. If ye will open I will enter in."

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Then, in thine own mind, decide as to whether this or that direction is right. Then pray on it, and leave it alone. Then suddenly ye will have the answer, yes or no.

Then, with that Yes or No, take it again to Him in prayer, “Show me the way.” And yes or No will again direct thee from deep within.

THAT is practical direction....

[4586-2, Female 28, Secretary, 9/23/26]

(Q) How should I decide?

(A) That must be within the entity’s own making, for each entity created, made, left, given, that prerogative of own free will, and of that application the entity has gained, is gaining, much.

[4586-4, Female 28, Secretary, 1/13/27]

(Q) In the body’s Life Reading [4586-1] it was forecasted that a decision would be made before October 23, 1926, as to whether the career would be the life or whether the home and minus the career. Has this condition changed?

(A) It has not! The entity decided - decided so far for the career. Now, when the body chooses to change as has been given - then decide! There is no condition in the astrological or astronomical, or in those of environmental, or of those as of hereditary, that surpasses the determination of will as regarding home or of career. Then, why temper self, save as SELF desires to accomplish, do, be, act, or weigh in any conditions as respecting same? All of these enter into the life of the individual. The individual makes same by its application to such conditions. See? For, as has been given, to know to do and NOT to do - to that is sin. To not to know and to do, the Forces - or, as has been given, God - have winked at, or passed over - for, as is seen, in application of truth, knowledge, or of any element, is that which brightens or brings or forces about every entity or body the conditions of life.

[5091-2, Female 43, 5/13/44]

(Q) When confronted with difficult situations, how can I be sure the decision I reach is from the Light and not my own thinking?

(A) As the body recognizes, there is the body-mind, the body-consciousness, there is also the inner consciousness or soul-mind. Ask the question in self in the physical mind so it may be answered yes or no, and in meditation get the answer. Then closing self to physical consciousness, through the meditation, ask the same question. If these agree, go ahead. If these disagree, analyze the own self and see the problem that lies in the way.

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[4589-1, Female Adult, 1921?]

(Q) Would you suggest how this body could develop more quickly along spiritual lines, Mr. C?

(A) We do not suggest. We can give you what could be done. That is for her to decide herself....

[5747-1, Norfolk Study Group #1, 6/29/32]

(Q) When children are more interested in play or work than study, should they be forced to attend school?

(A) Depends upon when this began as to the necessity of attending school. Oft in the parent, they themselves have builded IN the child the dislike for school, by the things that have been said before they ever start to school! Do not attempt to TURN that that has been builded. Rather ANALYZE the conditions as to what the cause, and by persuasion - rather than coercion - bring about that which is not as THOU may think, but as may be builded FOR that which is in keeping with the prayers that may be offered; and here may be given as to how prayer may be answered and KNOW you have the correct answer WHEN you have the answer: The spirit speaks of itself. When such a question arises, ASK of self yes or no - get the answer, yes or no - for it will come! This may be wholly mental, see? Whether yes or no - may be wholly mental. Then in thine prayer, in thine meditation, "IS my answer (whatever it may be) correct or incorrect?" Then the spirit answers.

## **WILL – DECISIONS CIRCULATING FILE**

### **Comments by Members Who Have Read the File on “WILL: DECISIONS”**

“The file on ‘Will: Decisions’ was especially helpful to me. It came at a time when I was considering a change of profession. The readings helped me to decide to go ahead and quit my present job so that I can now prepare for my future career as a counselor. I have a knowing feeling deep inside that I made the right decision and that the Father’s will is being done in my life.

“I also was helped by the explanation in how do you really know. Cayce said ask—yes or no—and it will come to you. Then meditate on it. I’m anxious to begin using this method.”           K.B.