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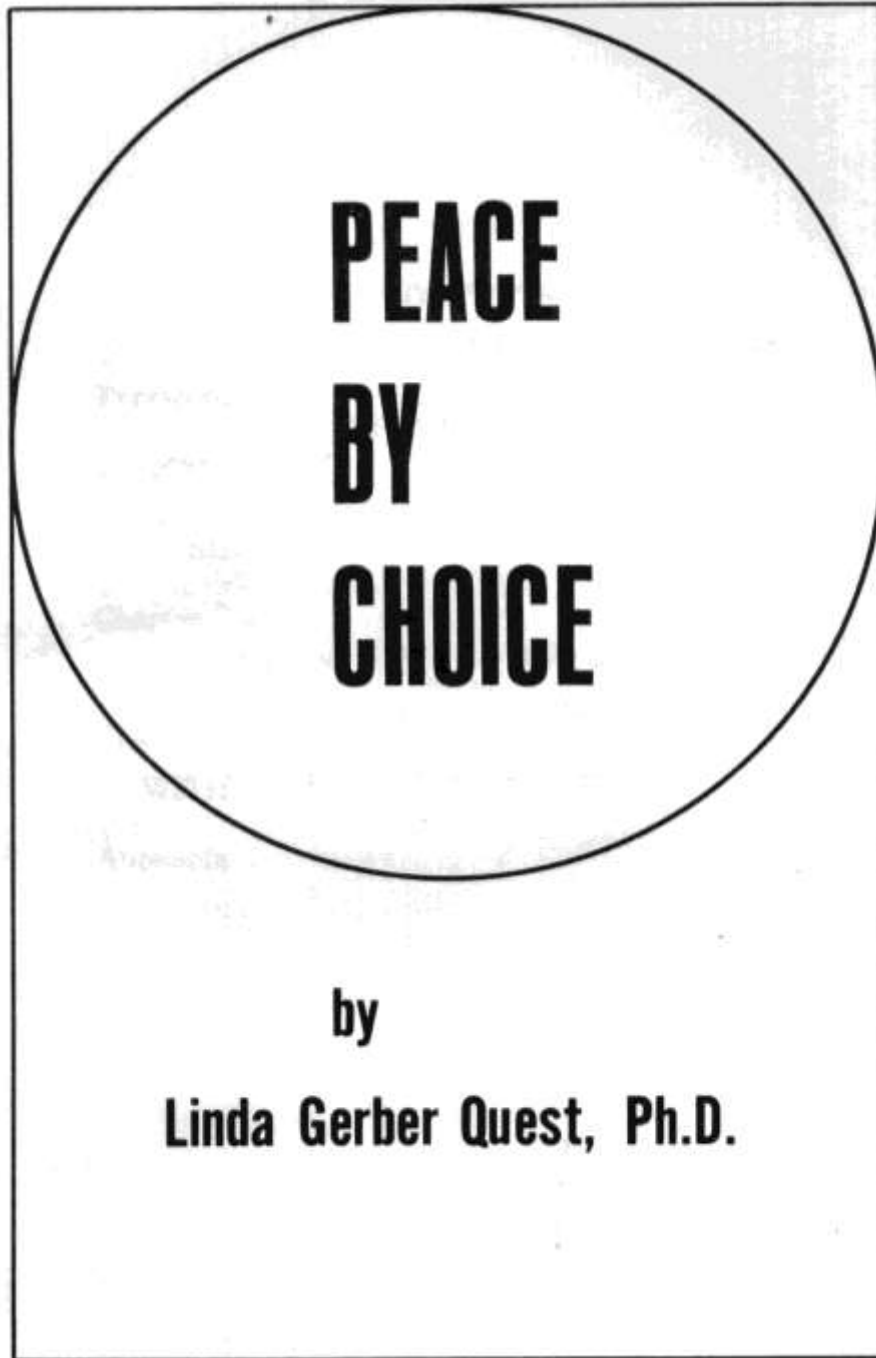
PEACE BY CHOICE

**A compilation of Extracts
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VIRGINIA BEACH



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Dedicated
to a
New Order of Ages

Foreword

Two outstanding facts characterize the world today: division and interdependence. At all levels of human organization, we find ourselves unable to get along *with* one another, and we find ourselves equally unable to get along *without* one another.

This dilemma is enacted daily wherever ambassadors of this world's peoples or representatives of their enterprises meet to do business—be it the business of diplomacy, of science, of commerce, of cultural exchange. We find it at international conclaves. We find it in national assemblies. We find it in state capitols, in city halls, and in town meetings. We find it in neighborhood gatherings. It has invaded all zones and sectors of human endeavor.

Delegates from the one side and leaders of the other side can't get along with one another, but they can't get along without one another either. And, within their respective institutions—be they labor unions, corporations, religious orders, nation-states, or Parent-Teacher Associations—the same inability to do *with* each other or *without* each other affects relations between leaders of organizations and rank-and-file members whose interests they are supposed to represent and serve. In the mass media we find it, too. Information and public relations come into conflict; cultural values and commercial requirements run into the dilemma day-by-day. Citizens, political parties, office-holders, interest groups are all in it—divided, but interdependent. We work, and we consume—at cross-purposes. Division and interdependence—the story of our neighborhoods, our families, perhaps ourselves.

Tension, ambiguity, uncertainty accompany our present situation of being able neither to subsist alone nor to work together. The resultant strains give rise to two predominant moods: anxiety and discontent.

These conditions have become extreme. They are reflected in the statistical prevalence of psychosomatic, psychoneurotic, and sociopathic problems. And, if we think that any of these problems can be eliminated through more automobiles, more television sets, more jobs, more welfare, bigger airplanes, taller buildings, higher salaries, longer vacations, or "more" or "bigger" anything we're now producing, we're wrong, and the price of our error will be cultural and civil decline and destruction.

We live in a society, we live in a culture, we live in a world—none of which possesses the balance, the rhythm, the integration necessary for survival. To persist in our conventional thought patterns, to react in our accustomed ways is to assure our collective collapse.

The alternative to collapse is creativity; the alternative to anxiety and discontent is love and joy; the alternative to division and interdependence is a new consciousness based on recognition of universal law. The availability of these alternatives to us depends upon the exercise of choice.

What shall we choose? Peace, or war? Abundance, or destruction?

Chapter One

"Peace Is More than the Silence of Cannons"

Peace is within the grasp of any individual today—as it has always been—and is within the reach of humanity in this generation. If we fail to obtain peace, it will be because we do not want it, not because we cannot have it. It will be because we chose the diversions and the deviations rather than the way of least resistance, because we preferred "the devil we know"—perhaps because of ignorance or fear about what peace is—rather than the life and joy that could be ours.

Do we know what we ask for when we ask for peace? Maybe we know by direct experience in our individual lives what peace is. If not, we might feel confused about the desirability and the feasibility of world peace. Both clarification of experience and relief from confusion can be sought and found through inquiry in the Edgar Cayce readings, selections from which are considered here in correlation with some parallel viewpoints. The concept which emerges is that peace is a thing in itself—not an absence of war, not the opposite of war, but a thing in itself. It is not an end in itself but a means, rather, for making life more manifest. A preliminary definition might be that peace is conscious, consenting harmony with the One Life in Whom we live and move and have our being and Who is in us, and with our fellow men who share with each of us that same Life.

The late Dominique Pire of Belgium, winner in 1958 of the Nobel Peace Prize, said this:

"Peace is more than the silence of cannons! It represents a state of harmony. It bears no relation to 'peaceful coexistence' which is merely a cloak for the chicanery, the bitterness, the ideological clashes and the racial and nationalistic prejudices which smoulder towards explosion in many parts of the world.

"In fact, it is not physical disarmament which counts, but the disarmament of hearts and minds. The advent of true peace does not depend solely on the wisdom of the great powers, but also on the modification of human thinking and human relationships, and on the dialogues which each of us must agree to undertake with others. The last third of this century will be what men make it. Our responsibility is plain."¹

Why Not Peace?

The worst stumbling block to peace is separatism:

Q. What do the Forces say regarding my chances for peace and happiness on earth?

A. Peace and happiness, harmony, will be the lot of the body; for the body physically and mentally should know—and hold within self—this:

I AM PERSUADED THAT NEITHER MINDS OF OTHERS, PRINCIPALITIES, NOR FORCES OF ANY NATURE, MAY SEPARATE ME FROM THE JOY, THE PEACE, THE HAPPINESS, MY MAKER HAS PREPARED FOR ME.

And HE will bring it to pass!

911-2

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Separatism is also singled out by Alice A. Bailey as the barrier to peace. She depicts peace this way:

"What is peace? It is essentially the establishing of right human relations, of synthetic rapport with its resultant cooperation, of correct interplay between the three planetary centres and an illumined, loving understanding of the will of God as it affects humanity and works out divine intent."²

This is explained by Lillian T. Schutte:

"The sequence is goodwill, right human relations, then peace. The world emphasis in human planning today is laid on peace; but peace can only come as the result of right human relations based on the will to that which is right for all. Human consciousness has grasped the end, but has not recognized the necessary means."³

Thus, separatism—or cleavage or schism—is the obstacle to peace. It is the main obstacle to right human relations, which is needed prior to peace, and to goodwill, which is required for right human relations.

Separatism is the result of us-them and we-they thinking which puts suspicion and distrust between ourselves and others, alienates us from our inner selves, and disconnects us from our Creative Source. Separatism arises from rogue thoughts and feelings—such as hate, fear, anger, envy, malice, pride, arrogance—which, like I germs, produce dis-ease and foment hostile outbursts. Little progress toward peace can be anticipated until we recognize that the world situation today can be laid at the doorstep of all of us and of each of us. It is not the fault of any single person, race, or nation. It is the outcome of widespread envy, hate, and fear, producing separative attitudes. Is there any one of us who has not at some time sought for scapegoats rather than looked at self?

Separatism inhibits comprehensive and inclusive dialogues on planning to build peace owing to the difficulty of bringing together in the same forum certain kinds of people and certain sorts of interests. For example, militarists dismiss approaches in which the use of armed might is not involved, and pacifists reject discussion of force as a means of keeping the peace. Any trace of arrogance on the one side or of smugness on the other side incites hostility. Typically, attention to economic welfare and social justice is considered as essential for negotiating peace arrangements. But persons, groups, and nations in relatively advantaged positions are reluctant to reduce their position, either absolutely or comparatively, and persons, groups, and nations in relatively disadvantaged positions refuse to accept a *status quo* which would keep them in their present condition, either absolutely or comparatively.

Difficulties produced by separatism are such that usual peace proposals, by default, define peace as "the silence of cannons," as an absence of war, or as the opposite of war. And they seek to avoid war by preventing hostile outbursts.

Whether we see peace as the opposite or an absence of war or as a thing in itself, barriers to peace and causes of war are similar. Shall we look at some viewpoints on these?

Religious writers speak of the failure of man to prevent greed and aggressiveness from getting the better of understanding and compassion. Secular writers refer to national pride, collective materialism, thirst for economic or political power. Psychologists implicate unconscious motives such as desire for prestige, power, and possessions, virile self-image, territorial self-image, rationalization, projection.

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The causes of war indicated in the Cayce readings are selfishness, fear, and unbelief. These correlate respectively with what psychologists tell us are the characteristic rumors which precede and accompany hostile outbursts: wedge-driving, bogey, and pipe-dream rumors.

Neil J. Smelser, a sociologist, associates hostile outbursts with cleavage (separatism), inadequate communication or improper use of communication (including rumor, omission, distortion), ambiguity about who is in authority, and ignorance.⁴ Hostile outbursts might take such forms as aggressive nationalism, scape-goating, racism, and sexism.

Alexander Mitscherlich, a psychologist, specifies three mischief-making processes: shifting our feelings from ourselves and attributing them to others, projecting inner conflicts, and denial. The two main obstacles to peace, according to him, are easily aroused hostility of man to man and hard-core stupidity.⁵

Evan Luard, a political scientist, finds that "conflict is especially common in ambiguous situations where sovereignty is obscure or the international rulebook is unclear."⁶ Intolerance of ambiguity is widely recognized in the social sciences as a factor which can be readily exploited to foster aggression, belligerence, and hostile behavior.⁷

Breakdowns in intelligibility were cited by the ancient historians Herodotus and Thucydides as causes of war. It makes sense, does it not, that when people behave separately, things become unintelligible.

Is there an implication running through these viewpoints that obstacles to peace and causes of war have something to do with having forgotten our Source, our Purpose, and our essential oneness?

Because so much peace discussion supposes peace is the absence of war or the opposite of war, we should clarify our thinking on this. Can we produce an absence? We can no more produce an absence than we can prove nonexistence. As a matter of method or procedure, we make trouble for ourselves if we define peace as the absence of war. What if we regard peace as the opposite, or antithesis, of war? This fosters dualism and separatism, does it not, and subverts efforts to encourage synthesis and oneness. Unwise definition of peace probably accounts for much failure to obtain it.

Traditional and Contemporary Plans for Peace and How to Assess Them

World law and federal union models for arranging peace have been offered prolifically. Dante's *De Monarchia (On World-Government)* is a classic statement and, more subtly, a critique of such plans: superficially, world government is logical and laudable; psychologically, it is laughable under existent conditions—then and now. Nevertheless, world law and federal union have numerous proponents and command attention as eventualities.

Historically, a method for discouraging hostile actions has been deterrence, most often exemplified by force-in-being and by hostages in enemy hands. The uses of force, or military preparedness, are ancient, common, and familiar to most people. The use of hostages is also ancient and common but less familiar to many people although it is still practiced in modern days. Some governments continue to hold family members hostage at home for the good behavior of other family members who are traveling, working, or

studying abroad. In the traditional use of hostages to prevent hostile outbursts in conquered lands, persons were taken from those places for the good behavior of the ones who remained at home. It was as a hostage for the Achaean League that Polybius, the Greek soldier-scholar-statesman, was taken, among others, to victorious Rome in the second century B.C. His political scholarship, carried out and published in Rome, influenced the development of Roman government and significantly affected Western constitutional theory.

Some peace advocates propose an exchange of volunteer hostages between antagonistic nations as a way of reducing conflict and, through cultural sharing such as that done by Polybius, promoting understanding.

Aerospace technologies have opened other possibilities: spy satellite networks covering the entire world with access for all interested parties, governmental and nongovernmental; establishment of transnational public corporations in which anyone could buy stock in civilian ventures at colonization of the moon and other planets; international governmentally sponsored projects in space research and planetary exploration and settlement.

The suggestions reviewed so far require multilateral co-operation. There also are unilateral possibilities: doomsday devices, for example, and, in contrast, unilateral disarmament concomitant with conversion to nonviolent foreign relations.

How realistic are these plans? As causes of peace, they fail. As effects of peace, some might materialize.

Elliott Frauenglass has proposed a method usable by the informed layman for comparing the feasibility of various peace proposals!⁸ He analyzes three major aspects generally characteristic of peace proposals: (1) power, (2) peace-keeping, and (3) partnering. Power is relevant to (a) prevention of attack, (b) defense, and (c) retaliation; pacification, to (a) removal of wrongs, (b) removal of fears, and (c) removal of covetous cravings; partnering, to (a) physical co-operation, (b) cultural sharing, and (c) interpersonal relationships. Scoring is done by Frauenglass according to five criteria: (i) cost, (ii) availability of appropriate technology, (iii) socio-political change required, (iv) positive effect for preventing attack, (v) negative effect of favoring war in outside areas. Through application of his scoring system, Frauenglass shows specific inadequacies in schemes for a civilian moon rocket, settling the moon and other planets, a public spy satellite system, federal union, and volunteer hostage exchanges.

Other possibilities which depend on doomsday devices fail of desirability, even if not of feasibility. Unilateral disarmament with nonviolent foreign policy requires prior socio-political and psychological changes not acceptable on a national level so far.

This does not mean that peace is out of reach. It only means that peace is not to be grasped at this time by these methods. The Edgar Cayce readings do provide an alternative plan for obtaining peace in which the cost is negligible, the technology is available, the socio-political changes are products rather than prerequisites, attack is prevented, and war is not merely shoved into outside areas. This alternative approach depends upon the efforts of individuals and of small groups which are interlinked spiritually. It is nongovernmental and noninstitutional. It is nonseparative and is not hampered by differences of nation, race, sex, or age. It emphasizes mental rather than material factors.

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If the claims for the proposal or the details of the proposal itself arouse incredulity, instead of closing our minds, let us recognize some facts: Most people who avoid the study of politics and world affairs do so not because they do not want peace but because they do not know what they could do to improve world conditions and to obtain peace. They think they lack what it takes to produce peace. But what does it take to produce peace? Is large organization required? Vast sums of money? High office? Enormous prestige? The answer has to be *no*. These have repeatedly been tried, and they have not secured peace.

Peace as a State of Mind

"Mind is the builder," of peace or of any other condition. The mental plane is the plane of causes, and from this plane control can be exercised over effects—and also over organization, wealth, power, and prestige—"for weal or woe." Thoughts are things and can ' become either crimes or miracles. This thesis, reiterated throughout the Cayce files, is also stated in the Constitution of the United Nations Educational, Scientific, and Cultural Organization (UNESCO):

“ . . . since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed. . . .

“ . . . a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and . . . peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.”

Is this not what we find pervading the Cayce readings? If self-aggrandizement is the motive, no real good can come. If service is the motive, helpful results can be expected. There can and must be the application *of* self for the manifestation of the creative influences or ideals, but not application *for* self—for self-indulgence, self-aggrandizement.

In order to make this approach effective, it would help not to restrict ourselves by building hindering thought forms through scoffing and doubting:

. . . the Mind is the Builder in material things. It is that association or that connection between the material and the spiritual forces, or the without and the within, and their coordination within the physical functionings of the body itself brings that the individual builds within self.

Then, think CONSTRUCTIVELY! Do not make for negative forces that create barriers or hardships in any way or manner. For these must eventually come back to self.

1192-6

Also, it will work more readily for us if we abstain from self-deprecation:

The entity should refrain from making or drawing comparisons as to others and thus belittling self.

1792-2

. . . it is almost as an axiom to say Be Patient, Be Gentle—with *self* as well as with the influences about self; in remaining as quiet *within* the more often, knowing that though one goes through the trials, though turmoils arise, there is ever within self, through the associations of self in its deeper forces with the influence of the Infinite, that which will bring to the body, to the mind, in the physical forces about the body, the peace and the quietude that *only* brings real help. 1192-6

Radiation—or contagion—is the operational method of the proposed peace strategy, so it behooves us to do nothing to thwart radiation but, rather, to let results occur and spread in a relaxed, uninsistent, yet uninhibited way.

Condemn not, that ye be not condemned; but as that peace He hath promised comes to thy consciousness, more and more the material environs will become in keeping with the NEEDS of that to MAKE thee AWARE of His presence abiding with thee. 2427-1

Let the purposes be creative, ever—as indicated in the desire for helping others. Remember—body, mind, soul—they each have their part in the physical, mental and spiritual welfare of individuals. Thus apply same in their proper relationship one to another, and we will find more of contentment, more of peace in the experience of the entity. 3034-1

How does this compare with the Universal Declaration of Human Rights which states that ". . . recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world."

Failures of peace plans heretofore have been partially due to the level of organization—nation or empire—on which they were instigated. Success requires individual commitment and effort, then unfoldment of group, class, and mass participation in inner spiritual values:

. . . there is no expression of the divine save where peace reigns within the individual, and where that as a united effort may be the part of the experience of a city, a country, a nation. For, all were of one mind, that the glory of the Lord God might be manifested, in all phases of human experience through those periods of activity. 1541-11

Is not the gist of this the same as that of Pope John XXIII in *Pacem in Terris*:

"Human society demands that men be guided by justice, respect the rights of others and do their duty. It demands too that they be animated by such love as will make them feel the needs of others as their own and induce them to share their good with others, and to strive in the world to make all men alike heirs to the noblest of intellectual and spiritual values . . . Peace on Earth—which man throughout the ages has so longed for and sought after—can never be established, never guaranteed, except by the diligent observance of the divinely established order."

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How does one contact the "divinely established order"? Where is it found? Why did Cayce readings send so many individuals to Deuteronomy 30? The divine is within, is imminent, is it not? There peace can be found and there the world order model can be contacted. There is no other way and no other order by which genuine and lasting peace can be obtained. First, peace must be achieved within self; then, it must be shared.

Specific references to the priority of achieving peace within self are found in numerous Cayce readings (see *Appendix*, p.49), typical of which are these:

You must find harmony within self, you must find security within self, as has been indicated. Ye cannot create it about you until you have it within yourself. 2970-1

If ye would have peace it must be first within self, and ye must be peaceful and create peace wherever you go, with whomever ye contact, and not dissension. 2987-1

A house divided against itself does not stand. A doubleminded individual fails to impress anyone or to make for peace or harmony within self's expression. 1244-1

. . . unless founded in spirit it must continue to bring disturbances mentally AND materially. For peace, harmony and ASSURANCE, of the NOW and the hereafter, may come only in being at peace with self. 1082-3

Know, it is as has been given of old, "Lo, it is within thine own self that ye must find peace, if ye would have peace with others." If you would have friends, show thyself friendly, if you would have love, be lovely in thy treatment of and thy associations with others. If you would find patience, brotherly love, kindness, manifest it in self and it will come to thee. 2509-2

Begin in thine own self and with the one next to thee, and that which is not applicable in the life of thy son, of thy wife, of thy brother, ye cannot apply in a universal sense. Begin with self. Find the peace in self and ye will find that ye can bring it to others. For as indicated, "It must needs be that offenses come," that disturbances arise, but fear not, for thy Ideal has overcome the world. And as ye abide only in Him may ye be at peace with the world. 3902-2

For thy presence oft brings peace to others.... But it must be within self first, before ye may give it to others. 2376-4

The necessity of giving in order to keep is stressed in connection with many good qualities in the readings and also in regard to peace (see *Appendix*, p.50):

Ye may only possess that which ye give to others. Thus, as ye give thy love, thy joy to others, ye possess in the soul and the heart of thee that peace that is promised truly in Him who is the Prince of Peace.... 2988-2

Remember, ye pursue peace, ye embrace peace, ye hold to peace. It is not something that descends upon thee, save as ye HAVE created and do create it in the hearts, in the minds, in the experiences of others. 3051-2

Creative Concept of Peace

What is needed—and what we are called upon to experience and to radiate—is a creative concept of peace. What has this to do with peace as sought and discussed in world affairs? It is altogether different. It is not peace as the world knows peace. This we are told in numerous readings (see *Appendix*, p. 51).

Has there been an excess of talk about peace and a lack of individual experience and direct knowledge of it? Frank Herbert, a science-fiction writer, explains it this way:

“ 'Another lesson,' Stetson said. 'The most important point on the aggression index: peaceful people, really peaceful types, don't even discuss peace. They have developed a dynamic of nonviolence in which the ordinary concept of peace doesn't even occur. They don't even think about it. The only way you develop more than a casual interest in peace as we conceive of it is through the recurrent and violent contrast of war.' ”⁹

Thus, let us:

Cry not "Peace, Peace" when thou, thyself, hast not *shown* peace to thy brethren!... Learn that quiet first within self, from within, through those applications not only of the material things but from the counsel and meditating from within self.... 694-2

Aid to others brings release, brings peace, brings harmony. For, remember, as His promises were then, as they are today: "My peace I give you, My peace I leave with you; not as the world knoweth peace," not of ease, but rather that as of the conviction within self that "Others may do as they may, but as for me, I will serve the living God." 2786-1

Peace must be co-operative and companionable. Another version of the preliminary definition of peace offered earlier might be that peace is conscious, consenting companionship and co-creativity with the One Life, experienced first within self and then manifested in our relationships with our fellow men.

Truce or *détente* should not be mistaken for peace. These are expedients only, stop-gap measures which halt the fighting long enough for some recovery to take place. *Détente* and peace are distinguished here:

. . . the ideals that the entity sets before self, the goals the entity expects and attempts to attain, will make for those conditions as will bring that that makes for contentment and peace, or whether they bring those conditions that with use wear away. Oft has it been said, and *well* were it that all consider—friendships and loves that are builded on peace *grow*, while those things that partake of earth become weather-worn, and with age unfit, unuseful; yet those that partake of those things that bespeak of the abilities that come with love *in* its higher sense *build*, grow more beautiful as time, age, comes on. 2364-1

Peace is everlasting, but not rigid, ever-growing, but not rampant. It is development, but not imperialism. Peace provides for revitalization and renewal, but it is not an armistice during which rearmament can be accomplished, nor is it a police state in which master-slave arrangements deter shows of hostility.

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The creative concept of peace demands that peace be for a purpose, that it not be an end in itself. It is, in this sense, like truce or détente, an expedient, but a different kind of expedient altogether—the purpose of peace being to demonstrate the joy of living:

Study to show thyself approved, in all good consciousness, to thy Lord and thy God—as is shown in Jesus; rightly dividing and and divining the words of truth.... 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! 954-5

Power in the Cayce Peace Model

Jesus the Christ is the authority for humanity on peace; the Christ is the authority for peace, according to the Cayce readings:

... all might, all power in heaven and in earth has been given into His keeping. For, He—having overcome the influences of the world of matter, being endowed with the spirit of truth, and helpfulness, and hopefulness, and love—is able to keep thee from falling into the errors of materiality or of ease. 1877-1

He alone can give peace, the readings say (see *Appendix*, p.55), for He is the Prince of Peace. Peace can be found in Him (see *Appendix*, p.56).

Would you eliminate thy life, thy hope? Then, reject not Him—who is the way and the truth and the life, and has been and is the only way. They that climb up some other way are thieves and robbers of their own selves, and their own opportunities. For He ALONE can give peace in thy consciousness. For He is the Prince of Peace, the maker of peace, the builder of peace in the hearts of those that seek His ways. 2970-1

Any individual can gain immediate access to Him, and He will come to any two or three people who meet in His Name. Neither advance appointments nor security clearances are needed. How different is the approach to Him compared with that to most governmental officials!

"I stand at the door and knock, open and I will enter and will abide with thee." That is the peace that you will know, that peace which will make thy days in the earth joyous days, happy days, and all who know thee will be glad to see thee come and sorry to see thee leave, and that can be said of so few men today. 5083-2

Seek ye then to walk with Him. That peace He giveth thee. Not as the world knoweth peace, but as His peace that openeth the door of understanding, of comprehension, of how God maketh peace with man through the law of love. For He IS law. He is love. He taketh away not the law, but manifesteth love in that He fulfilled the law, in that He gave Himself for that edict, "In the day ye eat thereof, ye shall surely die." 2879-1

Keep, then, the faith thou bust had in Him; for He is thy strength, He is thy bulwark, He is thy Elder Brother. To Him, in Him, ye may find that which will bring to thee—alone—joy, peace, happiness, and that which makes men not afraid. For He IS peace; not as men count peace, not as men count happiness, but in that harmonious manner in which life, the expression of the Father in the earth, IS *One*—even as He is ONE. 849-11

His promises are sure in man's experience. He gave, "I have overcome the world. Greater things ye shall do, or may do, in my name; for I go to the Father and will ever make intercession for thee, that ye may know indeed the glory of being at peace one with another, and in accord—or aware of thy peace with thy Maker." 967-3

Is such peace possible now? Emphatically, yes, the readings affirm. Effort, wit, and intelligence are required. Service is required. Workers are needed, but the necessary workers, including each one of us, are ready, whether or not we know it, and we are sufficient to the need. Worldly opinion of the work is irrelevant:

. . . study to show thyself approved unto God, a workman not ashamed, but rightly dividing the words of truth, and keeping self unspotted from those things in which thy conscience would smite thee. Know thy ideal. Keep abreast of same in being true to self . . . ye may find harmony and peace such as He gave—not as the world knows or calls peace, but that alone as comes from living and being of a useful service to thy fellow man. For he that will be and that is the greatest among you, as He gave, is the servant and the server of all. 1946-1

Study to show self approved unto God, rightly *divining* the words of truth, and keeping self unspotted from the world.

How may one do this? That sounds beautiful, yet may to some become as sounding brass or a tinkling cymbal.

In seeking God's ways, God's understanding, through the way that has been shown by His Son in the earth. "He went about doing good" day by day. Not any great revelation, not in the fanfare of trumpet, not in segregating self from the world; but being in the world was not of the world, rather that the world through Him might know more of the Father's love for those in this material plane. 272-7

Let the mind, the body, the purposes, the hopes, then, be centered in Him; who hath given, "If ye love me, keep my commandments and I will come and abide with thee always," giving that peace, not as the world knoweth peace but that safe security, that understanding that brings harmony in the activities, in the relationships, in the meeting of every phase of the experience in this material world. 1152-13

Then, as ye grow in grace, using that thou knowest to do, there is given strength, hope, and peace. Such peace as the world, or the rabble, knoweth not, but that which even in the face of seeming disaster makes it possible that through tears there may come the shining light of His love, that ye may pass on to those that ye meet—yea, in the street, in the home, in the quietness of thine meditations, in the throng; and that every thought, every act, becomes a *song* in the heart and a joy in the service of being not just good but good in His name! 272-7

Co-creativity with the One Life, companionship with the Christ in His Own Person in each one of us, and commitment to the One Law of Love is the Cayce formula for the power component of peace.

Note that comprehension of the fact of the continuity of life facilitates service and effort toward peace, despite existence of war and possible physical loss of life:

... keep the mental attitude in that way of knowing in what there is life, light and immortality. It is not all of death to die, nor all of life to live. When there is sought that peace with Him, this may be had. For His promises are sure. 2911-1

... as has been given, it is not all of life to live, nor yet all of death to die. For life and death are one, and only those who will consider the experience as one may come to understand or comprehend what peace indeed means. 1977-1

Partnering

If we wish to identify a partnering component of a Cayce model for peace, the foundation for that can be seen in the partnering of ourselves with the One Life, or the Creative Force, already portrayed as the power behind the plan. It can also be found in the bond between the Christ and humanity made by Jesus. This is reflected in peace references made in connection with "Thy Will be done," *Matt. 6:10* (see *Appendix*, p. 56) and at-onement with the Creative Force (see *Appendix*, p. 57). A parallel representation of this is expressed by Alice A. Bailey when she reminds us that, in His first recorded utterance, Jesus said, "I must be about my Father's work," *Luke 2:49*. At the end, he conveyed the same thought: "Father, not my will but Thine be done," *Luke 22:42*. In this manner He put humanity in contact with the Spirit of Peace, and He Himself became the Light of the World and the Prince of Peace.¹⁰

Details of the partnering are sketched in these extracts:

Hence unless there is the more and more awareness of the peace that comes with the acknowledgement of "Not my will but Thine, O Father of mercy and judgment, be done in and through me, IN my relationships to my fellow man," there cannot come that peace which passes man's understanding. Such an attitude alone of making the will one with the Father's may bring that peace; and it creates the beauty of divine love manifested among the children of men. 1463-1

... when contentment is apparent, then there will be that peace which comes with that as may be so well expressed and manifested in an individual entity; not only giving voice to same but living in the daily experience, "Not my will but Thine, O God, be done in and through me." That as the criterion, that as the standard brings peace that passeth understanding. 1470-2

... to be at peace, to be in harmony with constructive, creative forces, is to know Him that IS the way, that is life, and in Him ye live and move and have thy being! 1362-1

Peace-Keeping

The peace-keeping component of the Cayce-based peace plan is found in (a) counteracting ignorance by setting an example, (b) giving careful, loving attention to "the least" and to the details of daily living, and (c) giving our best and doing our utmost, which is how we express love.

Counteracting ignorance by setting the example is depicted in counsel to "do what you'd have others do," (see *Appendix*, p.58):

Do not demand of others that ye are not willing to give thyself; and demand ONLY of others that ye are willing to concede and live to in thine own experience.

And this attitude, and this lived, will make for much of peace and harmony throughout the experience. 2011-1

"As ye would that others should do to you, do ye even so to them" is not merely an axiom, not merely a saying that has found ready utterance on the tongues of those who would have their way here or there. They are principles, spoken and manifested by LIFE MADE MANIFEST in a material body, in such measures, in such a manner as to be creative in itself! 589-4

Do not belittle, do not hate. For hate *creates*, as does love—and brings turmoils and strifes. 1537-1

Along with this goes the admonition that "as ye do, so is it done to you," (see *Appendix*, p.59).

The need for careful attention to the ordinary opportunities is stated, "Inasmuch as ye do it unto the least of these my brethren, ye do it unto me," *Matt. 25:40*. (see *Appendix*, p.60) When we "do it unto the least," let us do it in His Name, but without fanfare and without drawing attention to self:

For, as has been oft given, there has been a standard, a measuring stick whereunto any soul may measure itself as He has given: "As oft as ye do it unto the least of these, my brethren, ye do it unto me." And, "Many shall come in that day saying, In thy name we cast out demons, healed the sick, and yet I will say I never knew you." For those that have applied even those in the light of self's own interest have their reward already. They that have ministered that the God-force, the soul that is the image of the Maker *might* be glorified have done so unto the Lord.... In this manner may there be the practical application of those things given, that the soul, the heart, the mind, may grow in grace, in knowledge, in understanding, and *thus* create for self and the associations and the surroundings that first of contentment, then peace and harmony that will make for the more and more awareness of His presence abiding with thee. 524-2

What others do is not important. What counts is what each of us does. What we can do is to give our best always, to ameliorate rather than retaliate:

Is it ever the better manner to seek vengeance? What is the law respecting same? Be rather in peace with self, and God will require life for life, purpose for purpose, in thy relationship of mind and body to thy fellow man. God be the avenger, then, rather than the individual, and you will find a different peace within self and not the turmoils of anxiety or worry. 3611-1

Be rather "done" by all, than ever taking advantage of ANY individual! For he that overcometh shall wear the crown, and not he that climbeth up some other way—for he becomes the thief, the robber to self of those glories, the knowledge, the peace that comes from making THY will one with the Creative Forces—which is love! 1792-2

Not sacrifice but love is required. As we love, we find peace (2530-1). Today, sacrifice no longer means what it once did. As slaughter of animals became outworn and was discarded, so have slaying infidels and mortifying the flesh. Affirmation, not denial, is demanded. We can be in the world yet stay unspotted. We can be whole and complete, and we can love:

. . . no longer does the Higher Force, or God, call for sacrifice; rather that ye love one another, even with that love as was shown in the gift of the *Holy One*.... 2364-1

Patience, love, kindness, gentleness, long-suffering, brotherly love. There is no law against any of these. For they are the law of consistency in the search for peace. For they of themselves bring peace, and they are what He gave into the world with the offering of Himself to be the mediator between man and God. 3175-1

Challenges and Cautions

No one is saying that it will be easy . . .

Be not discouraged because the way seems hard at times. Know that He heareth thee. For as He hath given, "If ye will keep my law—" And what is His Law? It is to love the Lord, to eschew evil—which is the whole duty of man—love thy neighbor as thyself.

This brings into the consciousness that peace which each soul seeks, and brings with same healing—not only of body but of mind, and keeps the attunement with the spirit of truth. 1747-5

. . . or that everything will move along smoothly . . .

Q. How can I overcome the feeling of frustration?

A. Know in what you have believed and who is the author. Then live by it, and live with it and you will find peace. For, the promise is, as from Him, "It must indeed be that offenses come, but woe unto him by whom they come."

Be not disturbed, as He gives, because of frustrations. Know, "I have overcome the world, and if you abide in me, I bring peace." And peace is far from frustration.

2528-3

. . . but it is sure to be exciting and interesting:

Thus there may be, as it were, an ensample for those who take thought for the dedicating of their lives and their abilities for the preservation of the thought of truth and beauty and song, of wit, of humor, of those things that bring into the experience of individual souls through this material sojourn more of the joy and the beauty of an experience.

These done, these accomplished—much harmony, much peace may come to the experience of the entity in this material sojourn. 1782-1

Love opens manifold opportunities and manifests in beauty, humor and joy. Balance and harmony are keynotes—not opposition, but the middle way. Co-operation and co-creativity are our methods.

PEACE BY CHOICE CIRCULATING FILE

Let us be prudent and wisely apply some cautions: Love is the lay of life—not antagonism, not separatism. Let there be no hating.

"Peace must not be imposed by those who hate war. Peace must be a natural outcome and expression of the human spirit, and of a determination to change the world attitude into one of right human relations.

". . . There is no peace on the planet anywhere today. . . . There is no peace, and peace will not come through an applied and fanatical pacifism or through the loud talking and wishful thinking of those who hate war and who at the same time swell the tide of conquest and delay true victory by their violently uttered opposing views.

"Peace must be based on an educated goodwill, which will lead inevitably to right human relations, and therefore to the establishment (figuratively speaking) of lines of light between nation and nation, religion and religion, group and group, and man and man."¹¹

. . . the teacher that proclaimed, "Blessed are the peacemakers—for they shall inherit the earth."

Practice this again in thy experience—not as one that is a pacifist for the secular forces or reasons, but that there may be an opening into the mind and heart between the spiritual and mental forces of each soul to know that peace which passeth all understanding! and that giveth a surety in the minds and hearts of those who know the consciousness of His abiding peace within. 1851-1

Also, let there be no dictating, no blabbing, no regimenting. It is all right to talk, to verbalize among friends, but talk about peace to unwilling listeners is a form of aggression.

Set thine ideals where ye will or may, ye may attain them. For as has been indicated, ye have earned—for ye have practiced peace first within self, and the ability to make peace with others—*unless you talk too much!* And these will ever stand the entity in good stead, to attain, to gain whatever may be the desire or the purpose. So long as they are kept in that way of "live and let live," and of helping the other fellow, ye will keep those experiences inviolate—and there will be harmony in this experience, *unless you talk too much!*

5125-1[Italics added]

Should any of us come under attack for any reason, let us recall this instance:

Q. Will the attacks come to naught that have been made on me by the American Medical Association?

A. Depends upon the antagonistic attitude that the body assumes, or as to what the determinations are in the self. If ye would be antagonized, then be antagonistic! If ye would have peace, be peaceful! If ye would have friends, show yourself friendly! If ye would be *wise*, be patient and humble; and don't talk *too much*. Talk in the proper place, saying the proper things; not that to satisfy but that being sought by all—the longing to know of the peace that may be had by the soul of man, that under any other name becomes the *one great thing in the experience of every living soul; to find harmony and peace, and to be assured by those that *experience* the continuity of existence.* 969-1

Be and do. . .

PEACE BY CHOICE CIRCULATING FILE

Not as a meddler—never! Rather as that they each have their ideals, living in those respects in which no questions may ever be within the minds of those who see or observe their activities—and most of all no question marks in their own consciousness.

Thus may the entity come to the greater peace. 1663-2

Peace, in summary, is simplicity itself:

. . . the fewer definitions there be of that to which an individual is to subscribe, the greater may be the peace and the harmony in the experience of every soul. 1467-3

As for the individuals here—peace must begin within self before there may be the activity or the application of self in such a manner as to bring peace in thine own household, in thine own vicinity, in thine own state or nation. And only one agreement is needed: Worship God in a manner that is in keeping with the dictates of thine conscience.

3976-28

Each individual, then, may act, may live, may pray—in his or 1 her own little sphere of activity—in such a manner as to bring peace and harmony, even among those who APPEAR to be at variance to the cause of the Christ in the material world. 5749-12

FOOTNOTES

1. Dominique Pire. Address accepting 1958 Nobel Peace Prize. *New York Times*, December 9, 1958.
2. Alice A. Bailey, *Externalization of the Hierarchy* (London and New York: Lucis Trust, 1957), p. 161.
3. Lillian T. Schutte, "The Urgency of Right Human Relations," *The Beacon*, November-December 1972, p. 363.
4. Neil J. Smelser, *Theory of Collective Behavior* (New York: Free Press of Glencoe, 1963).
5. Alexander Mitscherlich. Address accepting 1969 Peace Prize of the German book trade. *The Bulletin*, Bonn, November 25, 1969.
6. Evan Luard, *Conflict and Peace in the Modern International System* (Boston: Little, Brown, 1968), p. 318.
7. For example, Erich Fromm, *Escape from Freedom* (New York: Holt, Rinehart and Winston, 1941).
8. Elliott Frauenglass, "Assessing the Paths to Peace," *The Futurist*, February 1973, pp. 22 ff.
9. Frank Herbert, *The Godmakers* (New York: Berkley, 1972), pp. 36-37.
10. Bailey, *Externalization of the Hierarchy*, p. 162.
11. Bailey, *Externalization of the Hierarchy*, p. 208.

Chapter Two

Prove Me Now

As separatism is the enemy of peace, so materialism is the foe of abundance. If the New Age consciousness is to be manifested in the world as peace and plenty, we must work not only to cultivate the new consciousness and to foster peace but also to promote plenty. This is simple and easy to do, provided we will be persistent and consistent in our applications, say the Cayce readings.

The years 1958 through 1998 were specified in the readings as a period of crisis and change during which we would have to bring forth into light the life within so as to realize a New Order of Ages physically as well as mentally and spiritually. Two scenarios were lined out—one kakotopian, another utopian—both of which would be used and would lead to at-onement, although each of us could choose the one according to which he or she would prefer to work.

Both scenarios are premised on the fact of change and the need for choice; these are the elements of any crisis. Crisis is *not* trauma nor emotional upset, *not* stress nor strain, but a point of choice. Crises—such as war, famine, plague, and natural disaster—were regarded by the ancients of classical antiquity as revealers of men's souls, of their true characters or inner selves. Presented with a crisis, what does one choose—self or service? These are the alternatives—vice or virtue, death or life, dark or light, cursing or blessing. According to the choice made, the scenario is selected:



If self is chosen, hardships occur. If service is chosen, peace and plenty obtain:

Only when there is the full application of self in any phase or activity in which the creative influences or the ideals are manifested, does there come peace.

When there is the application rather for self-indulgence, self-aggrandizement, or only for material gains, then it eventually brings distortion, disturbance and distress—even into the material and the mental and the spiritual aspects of an entity. 1862-1

Because the choice of "self" brings hardships only "eventually," persons are often tempted to seize the immediate advantages of that route, supposing they can postpone "eventually" indefinitely. If the material world were the ultimate reality, perhaps they could. But, the readings warn, it is not.

The spiritual world is the realm from which all force or power emanates. And through the mind there is built in materiality those things that either make or mar that influence in the experience of the entity in any given activity in the earth. 1011-1

This suggests the hypothesis of this inquiry, namely that wars, famines, plagues, and natural disasters are results of choice, not results of happenstance or acts of God. Excerpts from the Cayce readings will be arranged around three contemporary emergencies concerning which critical choices have to be made: economics, ecology, and energy (fuel and food). Examination of the readings will indicate lines for experimental testing of the hypothesis by each of us in our own daily lives. In this way, each of us can explore the character of reality and decide whether scarcity and greed or abundance and life are fundamental.

Economics

Materialism and material gratification surpass in complexity and variety anything in recorded history. The penetration and pervasiveness of these in the United States exceed anything in history or prehistory. Economic marginality here is equivalent to rich living in many other parts of the world. A fifth—but only one-fifth—of our population does not share in the general affluence, and another two-fifths would probably be in trouble with their credit purchases and installment-plan payments if one or two salary checks were missed, but such facts really testify to widespread affluence.

Why, then, is consumption of barbiturates, amphetamines, alcohol, and numerous addictive drugs as well as nonprescription pills enormous in this country?

. . . it is well that one have material things, but these are very disappointing. While it is true that you are a good spender when you have it, yet all such takes wings and flies away easily. And that peace which comes from being at one with the Creative Force, ye call God, is everlasting. 3042-1

During a reading given June 20, 1943, this question was asked:

Q. Will it be possible to maintain a fair standard of living for our own people while helping to raise economic standards in other parts of the world?

Here is the answer:

A. Not only MUST it be possible, it MUST be DONE! if there will be ANY lasting peace! But it must begin in the hearts and minds of individuals. For it is as just given. As the vital cells of the body—when they have rebelled, and caused sufficient others to do likewise, destruction sets in. 3976-28

This was given thirty years ago. Meanwhile, we have increased our American standard of living—and level of addictions—enormously. Very little has been done by the United States to bring about worldwide abundance, except what might strengthen our side in the Cold War. A generation after the reading above was given, extremes of wealth and poverty between "have" and "have-not" nations were as glaring as ever. Yet the Cayce readings explained:

... there CANNOT be one measuring stick for the laborer in the field and the man behind the counter, and another for the man behind the money changers. All are equal—not only under the material law but under the SPIRITUAL.

And HIS laws, HIS will, will not come to naught! 3976-18

For the shoe shiner may glorify God to just as great an extent as king or the president, and possibly more. 3621-1

World events have been pointing toward a reckoning-and-leveling scenario as a certainty, viewed in general terms—witness the political scandals and the crises concerning economics, energy, and ecology of the 1970s. Alternatives remain as possibilities in particular cases, however, and there is not necessarily any limit on how numerous these cases might be.

Be ye glad. Be ye joyous when those things come to be thy lot that should or would disturb the material-minded. Like Him, look up, lift up thy heart, thy mind unto the Giver of all good and perfect gifts; and cry aloud even as He, "My God, my God! Be Thou near unto me!"

In this, as ye raise then thy voice to Him, ye may be sure He will answer, "Here am I—be not afraid. For as the Father hath sent me, so come I into thy heart and life to bring gladness, that there may be life more abundant in thy experience."

Then, be ye glad in Him. 5749-10

How does one get into an alternative scenario? How does one align and attune with abundance? First, choose service rather than self, and mean it. Next, clarify the goal, the ideal, the purpose—which could be phrased "to serve and to spread love," or "to make life more manifest." Then, apply these, knowing that all force is one.

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

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

This business of material success or of material confusion comes from the lack of application of the tenets pertaining to the fact that all is one. 2528-3

Whatever is chosen must be implemented, must be set in motion. Then the life force can work in and through the chosen activity.

By such procedures, the aligning-and-attuning scenario can be put to work for us. As we approach fuller at-onement, we participate more fully in the divine circulatory flow. This is an opportunity and also a responsibility: There is no way in which we can hope to keep receiving unless we are simultaneously giving—using what we have in hand, spending it all in service. Though the Father will not withhold from us any good thing, the goodies, so to speak, are ours not to possess but to circulate. Is this not what is indicated when we are told that those who have means, wealth, education, and position—in any degree—should consider how they can put these to work in line with "We are our brother's keeper"? (3976-19) From the angle of the reckoning-and-leveling scenario, we might, through karma and hard work, have earned and may deserve every jot and tittle of

such wealth, power, and prestige as are ours. If, however, we use these for personal aggrandizement, we keep ourselves under the karmic law, in the reckoning-and-leveling track.

If we prefer talion to mercy and retribution to love, our obvious choice is to demand everything to which we are karmically entitled—the material possessions, the standard of living, the space, the salary and perquisites, the gasoline, steaks, tranquilizers, stimulants, sleeping pills, and so on. If we prefer joy and life more abundant, our choice must be the law of love. Here, giving the best that is in us is paramount—giving the best, and doing the giving first:

Let the whole world know that thou wouldst give; that thou wouldst bring about. What said He? She that cast in the penny gave more than them all. Not of thy surplus doth the Lord build, but of that which is *born* of the *sacrifice* made by him that buildeth. 254-85

What said the Master to those that saw the poor widow cast in three pence? "She has given more than them all." 254-92

Yet all this must be done in that way and manner that gives all the glory and honor of same to that Holy One, the giver of all good and perfect gifts. Think not to bring self in that position as "I have accomplished, I will do," for the spirit of truth searcheth even to the joint and marrow, and the laws of the spiritual forces are even stricter than those of the secular as manifest in the physical, for in the manifesting of spiritual laws there is the oneness of the Father, made perfect in Him. 254-27

These readings, given for the Association for Research and Enlightenment, are applicable also to individuals. The operating principle is described in the Bible: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," *Malachi 3:10*.

This may appear contrary to conventional economic theory and preposterous to worldly wise people. Often individuals who applied to Edgar Cayce for help with their material difficulties—physical and economic—found the advice they obtained hard to swallow because of their reluctance to suppose that altering their thinking could change their material circumstances. Miss [3538], for example, was so disappointed in her reading that she lost it repeatedly. What would have happened had she applied it? This we can test for ourselves.

In analyzing the physical and mental attitudes of the body here, [3538], we find that anxieties as to material things and conditions have had too great a stress put upon them by this body.

If there is the analyzing of self respecting the spiritual attitude the body should take respecting conditions of self and of those about the body, to be sure the body becomes discouraged.

When such information is first presented to the body, it may realize and declare "Why offer spiritual counsel, when I am so anxious about my physical being as well as those about me?" But who healeth thy diseases? To whom does the material world belong? Man or God? Whom do ye serve—thine own appetites, thine own desires, or God?

These should be thy first approach. For, as He has given, be not anxious wherewithal ye shall be clothed nor wherewithal ye shall be fed. For, the Father knoweth

that ye have need of these things. When ye apply the spiritual life in thy relationships to others, there will be the supply. For, does He not clothe all nature? Are not the silver and gold His? Then act in that manner!

Begin by reading Exodus 19:5, and know that it is meant for thee. Then read the whole of Deuteronomy 30, and know that the counsel is being given to thee, and that ye have to choose each day, now, and every other day. Don't say within self that these are of no avail to thee, but use them.

For again and again He says, "Try me—see if I will not pour out to thee a blessing."

Do that. Then as ye study, know that ye are to not only read but apply John 14, 15, 16, 17. These are not merely words, they are living truths. He came that ye might have life and have it more abundantly. He withholds no good thing from thee, if ye will only choose it, live it. Live it in thy speech to others.

Though the heavens fall, though the earth be broken up, His promises will remain—and He will not fail thee, if ye fail Him not. 3538-1

Is this or is this not telling us that there is One Source, One Force, One Law which will supply us if we co-operate with it. If any scarcity, lack, or deficiency exists, look at self and go within before blaming someone else or demanding that someone else provide relief. Each of us lives in an environment which is not physical only, but also emotional and mental as well as spiritual with the latter producing the first, not vice versa.

Environment

Is there any student of the Cayce readings who has not discovered and enjoyed the "sun spot" theory?

All are one in their various stages of consciousness or of activity for what? Man—GODLY MAN! . . . do ye wonder then that there becomes reflected upon even the face of the sun those turmoils and strifes that have been and that are the sin of man?

. . . for, as ye do it unto the least, ye do it unto thy Maker—even as to the sun which reflects those turmoils that arise with thee; even as the earthquake, even as wars and hates, even as the influences in thy life day by day.

. . . what are the sun spots? A natural consequence of that turmoil which the sons of God in the earth reflect upon same. 5757-1

According to this concept, natural disasters, wars, famines, and plagues are humanly induced and reflect attitudinal and emotional anxiety and antagonism. Any of the earth changes which were forecast by Cayce would be produced in such a way if attitudes and emotions then prevalent persisted. Shall we review these?

As to the changes physical again: The earth will be broken up in the western portion of America. 3976-15

All over the country we will find many physical changes of a minor or greater degree. The greater change, as we will find, in America, will be the North Atlantic Seaboard. Watch New York! Connecticut, and the like. 311-8

Portions of the now east coast of New York, or New York City itself, will in the main disappear. This will be another generation, though, here [1941 reading]; while the southern portions of Carolina, Georgia—these will disappear. This will be much sooner....

Los Angeles, San Francisco, most all of these will be among those that will be destroyed before New York even. 1152-11

If there are the greater activities in the Vesuvius, or Pelee, then the southern coast of California—and the areas between Salt Lake and the southern portions of Nevada—may expect, within the three months following same, an inundation by the earthquakes. But these, as we find, are to be more in the southern than in the northern hemisphere. 270-35

The waters of the [Great] lakes will empty into the Gulf [of Mexico], rather than the waterway over which such discussions have been recently made [St. Lawrence Seaway]. It would be well if the waterway were prepared, but not for that purpose for which it is at present being considered.

... [Virginia Beach] will be among the safety lands, as will be portions of what is now Ohio, Indiana and Illinois, and much of the southern portion of Canada and the eastern portion of Canada; while the western land—much of that is to be disturbed—in this land—as, of course, much in other lands. 1152-11

Land will appear off the east coast of America. 3976-15

In the next few years lands will appear in the Atlantic as well as in the Pacific. And what is the coastline now of many a land will be the bed of the ocean. Even many of the battle fields of the present [1941] will be ocean, will be the seas, the bays, the lands over which the *new* order will carry on their trade as one with another. 1152-11

The greater portion of Japan must go into the sea. The upper portion of Europe will be changed as in the twinkling of an eye.... There will be the upheavals in the Arctic and in the Antarctic that will make for the eruption of volcanoes in the torrid areas, and there will be the shifting then of the poles—so that where there [have] been those of a frigid or the semi-tropical will become the more tropical, and moss and fern will grow. 3976-15

It is appropriate to review these forecasts but not to dwell upon them, because the variables to which they refer are strictly dependent ones—dependent upon the attitudes and the emotions of people in specific places and toward specific places. These are subject to change—through reorganization of our inner lives and through relocation of ourselves geographically. We move our attitudes and emotions around with us and with them we infuse or infect whatever place in which we happen to be, thus endangering the safe or salvaging the endangered.

As the next excerpt states, environmental emergencies in and around our earthly habitat can be anticipated and will occur until we recognize and apply the relationship that the spirit is the life, the mind is the builder, and the physical is the result.

Strifes will arise through the period. Watch for them near Davis Strait in the attempts there for the keeping of the life line to a land open. Watch for them in Libya and in Egypt, in Ankara and in Syria, through the straits about those areas above Australia, in the Indian Ocean and the Persian Gulf.

Ye say that these are of the sea; yes—for there shall the breaking up be, until there are those in every land that shall say that this or that shows the hand of divine interference, or that it is nature taking a hand, or that it is the natural consequence of good judgments. 3976-26

PEACE BY CHOICE CIRCULATING FILE

The whole solution to the environmental problem—from earthquakes to atmospheric inversions—lies with us and within us. What opportunities for co-creativity this affords us!

And these will begin in those periods in '58 to '98, when these will be proclaimed as the periods when His light will be seen again in the clouds. As to times, as to seasons, as to places, *alone* is it given to those who have named the name—and who bear the mark of those of His calling and His election in their bodies. To them it shall be given. 3976-15

Energy

Among the issues raised in Stockholm at the 1972 United Nations conference on the human environment was this one: If all the people on earth had an American standard of living, assuming the 1970 standard and a world population stable at 3.7 billion, 300 percent more coal would be needed, 500 percent more petroleum, 1100 percent more natural gas, 75 times as much iron, 100 times as much copper, 200 times as much lead, and 75 times as much zinc, according to the *World EQ Index*, compiled by *International Wildlife* (July-August 1972) for use at the Stockholm conference. Or, given existing resources, if all the people on earth had an American standard of living, our earth could support only one-seventh of its existing population.

Such formulations tend to assume finite resources—an assumption mentally programmed into material reality by conventional economics. However, the statement of the issue parallels in intent the Cayce reading given in 1943 to the effect that the American standard must be shared with the world if there is to be any lasting peace.

At the time of the Stockholm conference, a North American was using three times as much energy as a western European and thirty times as much as an Asian or African. Americans were 6 percent of the world population but consumed over one-third of the world production of oil, gasoline, natural gas, and electrical energy.

Posed another way, the question was: How do you raise the over-all standard of living and still not cause pollution?

To these problems, there are psychophysical solutions proposed in the Cayce readings, along the line that energy follows thought and, thus, that it is effective to be an example, be a channel, be a leaven. We will turn to these presently. Before doing so, however, let us recognize that the supply problem exists on two fronts—food and water as well as fuel, fiber, and metal.

Two-thirds of the world population is malnourished because of insufficient food; strictly on a caloric basis, without regard to nutritive values. Beyond that quantitative malnutrition there is qualitative malnutrition, too.

The *World EQ Index* discounts the hope that technology and oceans will feed the world: 22 percent of the earth surface is land, and 10 percent of this land is suitable for agriculture, the rest being too hot, too cold, too wet, or too dry for farming or for habitation. Techniques to increase the output of arable land and to bring marginal land under cultivation have harmful side effects. For example, fertilizers contribute to water pollution; pesticides harm people and wildlife; irrigation produces alkalinity in the soil and secondary salination; cutting down forests allows soil erosion, and so on. As to the oceans, only 10 percent of the seas produce more than 99 percent of our seafood. The

most productive areas—estuarine zones and coastal upwelling areas—are the most polluted and are also in danger of being overexploited. Oceans are 90 percent biological deserts, a situation worsened by oil spillage and dumping on the high seas plus dumping of plastic particles which have disrupted the plankton base of the ocean food chain.

Edgar Cayce readings frequently mentioned diet as needing revision in order to improve physical condition and heal dis-ease, and also to build bodies to house the New Age consciousness:

You expect a new root race. What are you doing to prepare for it? You must prepare food for their bodies as well as their minds and their spiritual development!

470-35

Since the readings were given, food processing and marketing techniques have changed, for better and for worse. Also, problems of water scarcity and contamination have increased. These interact with food problems and both figure in economics, environmental, and energy equations.

Certainly, conservation, recycling, and development of new energy technologies are needed for immediate relief. Additionally, prompt attention is warranted to spiritual supply. We might ponder the words of the Master: "I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me, and to finish his work," *John 4:32, 34*. Or, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. . . ." *John 6:27*.

Meanwhile, let us also consider the atomic or molecular psychology and the implications for national policy in this Cayce advice:

All that is for the sustenance of life is produced from the soil. Then there must be a return to the soil. Every man must be in that position that he at least creates, by his activities, that which will sustain the body—from the soil; or where he is supplying same to those activities that bring such experiences into the lives of all.

For of dust the body is made, and of dust the sustenance of same comes. 3976-19

Let us bear in mind these promises:

For again and again He says, "Try me—see if I will not pour out to thee a blessing." 3538-1

“. . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." *Malachi 3:10*.

What Can We Do?

Prescriptions in the Edgar Cayce readings do not require social, economic, or political change prior to obtaining peace or to assuring abundance. Instead, we can start exactly where we are, work within the framework of existent conditions, and influence worldly affairs in such a way that improved social, economic, and political arrangements will naturally and normally ensue.

Make known the trouble—WHERE IT LIES; THAT THEY WHO HAVE FORGOTTEN GOD MUST RIGHT ABOUT FACE! 3976-26

This business of material success or of material confusion comes from the lack of application of the tenets pertaining to the fact that all is one. 2528-3

The trouble is nowhere except in ourselves and in our forgetfulness of our One Source. It is counterproductive to blame capitalism or communism or elitism or democracy or this or that group, class, or nation for our woes. Blaming the other fellow merely biases our judgment, undermines our happiness, and produces irritation. This fouls our higher perception and inhibits expanded vision. Add on any fear, doubt, or self-pity and we find ourselves enervated, our energy destroyed—personally and collectively.

What can we do instead?

Be an Example

In the developments, then, of self—study first to show self approved unto God. Be that as you would have *others* be. Act as you would have others act, and leave the consequences in His hand.... 1000-8

In the related crises of economic strain, energy shortage, and environmental pollution, who will be having to adjust—the ones who are not heavy consumers, or the ones who are? The conventional economic premise of limited resources and unlimited demands may be proved false in due course, but, meanwhile, we must cope with conditions produced by it. Could we forgo status-related consumption without loss of self-esteem? Doubtless we could if our alignment, attunement, and at-onement were sufficient to provide us an alternate basis for identity.

Be sure that everything is done in decency and order, and there is not the attempt to measure spiritual things by material standards, nor *material* things by spiritual standards.... 254-60

Can we believe that spiritual laws apply to the details of daily living—to the small courtesies we show others, to the quiet differentiation of important and unimportant demands, to the modest modifications of using and sharing practices?

. . . it is not by might, nor by some great deed . . . nor by something that may be spoken of by others, but as He has given so oft, it is here a little, there a little, line upon line, precept upon precept; SOWING the fruits of the spirit, LEAVING the fruition of same to God!

So oft do individuals stumble over their own abilities, because of not seeing, not experiencing, great revolutions because of their attempts.

Remember. . . "Think not He has left thee, for His promise has been, Lo, I am with thee always, even unto the end of the world."...

Faint not—but keep the faith. 1877 -2

Be a Channel

Be a channel of blessings to others was advice frequently given in Cayce readings to persons who sought any sort of help whatsoever. As those who have tested this advice know from experience, serving as a channel of blessing to others works to increase one's own energy, opportunities, and joy. Often, however, one hears people saying, in effect, "That's all right for you, but you don't have the worries I do." Worry, anxiety, and confusion—all typically self-induced in actual cases as examination regularly shows—prevent service as a channel.

Do not burden self with that as is unnecessary to be met until the time arises, for worry killeth. 900-345

Worry destroys more than it builds ... 900-445

Worry is harder on the body than lack of rest. 1236-1

Anxieties are the barriers—and these are not about the mental and spiritual but about material things. If the mental and spiritual are in accord with the divine law, the results in the physical will always be the most satisfactory. Why worry about that which ye cannot yourself help? 1861-18

... see and know that worry will only unfit and prevent the body from meting out the best in self and for others.... 39-4

The body should not allow worry, or uncertainty, to bring destructive elements into the physical being—for worry will not correct conditions; neither will taking extra thought bring that to pass that is already set; but rather make thine self in the way of being equal to whatever may present itself, and doing with that in hand that necessary to meet the needs of conditions at the time; for in this there will be found the better condition to meet those exigencies that arise; and the physical body will respond. 550-3

The cares of the world, the thoughts of others in their Indifference to that thou holdest as thy ideal should not *worry thee*; for thou may not add one whit or one tittle to the *power* of God or of Knowledge. Do *thy* duty, do thy love, day by day. *Leave* the fruits, the increase, the change, in the hands of the Father.... Do that thou *knowest* to do and find not fault with thy neighbor. 262-98

For if each soul would learn not to make itself anxious, it would be able to control the mental, and when controlling the mental we control the environs of the body. 3127-2

Be not overcome by anxiousness, as to expand body *or* mind in such. Rather use that anxiousness in service to those that will merit to the body that confidence, that ability of service, that will bring and draw about the body that necessary to make the financial success, *if* applied correctly in well doing. 4570-1

Self—manifesting as self-indulgence, self-aggrandizement, self-deprecation, or any other variety of selfishness—shuts off the channel for the flow of blessings to others, to ourselves, and to the environs of those for whom we feel a sense of concern. Self-deception about our selflessness or selfishness cannot alleviate but only confuse troubled situations.

What brings confusion? Self, in that the way is open—yet, as to what to do becomes confusing, in that self gets in the way and becomes the stumbling block. 347-2

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

Let the entity, then, first find self and that from the spiritual forces which urges from within; for the spiritual forces are the source of the supply in *all* abilities. And unless there be builded in self that from the spiritual import, the end thereof must still be confusion. 955-1

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

A. Just as indicated. The confusion is within self, because of the presenting of one thing that you know and another that you would like for other people to think you know. 2524-5

If as individuals we will assume personal initiative for sorting out our own motives and squaring our own actions with our ideals, we will find that we will not offer ourselves in vain as channels of blessing to others. Efforts made in group formation are more readily reinforced and maintained than work done alone. Nevertheless, it is better to proceed alone and quietly, even in the midst of others whose views are contrary, than to do nothing. As individuals upgrade their service as channels, group channels will improve in quality, and class and mass channels will develop more fully.

If we are skeptical about changing economic, environmental, and energy equations this way, let us ask what reason we have for not trying it? Does it lack commercial appeal? Has it no advertising glamour? If these are our objections, then they are also evidence of a need for serious thinking about spiritual-mental-material relationships. Should we be less willing to test spiritual principles than we are to try commercial products?

Be a Leaven

Humor is the great leavener in all relationships and the great lightener of our burdens, whatever they may be.

Know that there must be the ability to laugh under the most straining circumstance. There must be the ability to see the sublime as well as the ridiculous. 1823-1

And above all, KEEP that ability to see the humor in any experience, whether it is the most sacred, the most cherished experience, or that which comes as a trial or as a temptation from outside influence. Keep and be able to see—keep that ability to see the ridiculous even in the most sacred thing. Not that it may be used, of course, as to hinder others, but in thine OWN life. These keep. 2560-1

This next excerpt merits close attention, for in it we find the principle by which humor works to increase economic, environmental, and energy abundance:

The entity should attempt—seriously, prayerfully, spiritually—to see even that as might be called the ridiculous side of every question—the humor in same. Remember that a good laugh, an arousing even to what might in some be called hilariousness, is good for the body, physically, mentally, and gives the opportunity for the greater mental and spiritual awakening.... While the happenings, the experiences even in the material sojourn may have at times tended to convince the body of the seriousness of living, know that life should be joyous, happy, open and ALL that brings hope.... This will need cultivating. But Life itself is a cultivating of the joy, of laughter, of those things that bring hope—and attempting this will not only bring those things that are of a creative influence in the experience of the entity but a joy in same. 2647-1

A cosmic sense of humor has long been recognized as the protection of people against fascism or any other regime which would sustain an entrenched minority in material power and luxury at the cost of imposing suffering and deprivation on the rest of mankind. Humor releases creativity:

. . . use rather the turmoils and discouragements AS a means to keep the wit sharp; and it will be found that creative energies, creative forces, will soon overcome the material turmoils. 2421-2

Leavening can be initiated individually. It is not necessary to await sweeping social reforms before it can be accomplished:

Hence in the present the entity even by a smile or a frown may make a whole day glad or bitter for those about her. Hence it is well to cultivate patience and humor. Remember, man alone in God's creation is given the ability to laugh, the ability to make those relationships personal between one another, to make them creative and individual—by choice. 2995-1

If the worst happens and the reckoning-and-leveling scenario predominates, leavening, through humor, will be especially needed and valuable. This next quote comes from a reading given for a young man who lived in England during the blitz in World War II:

With all of the horrors of destruction . . . through which this entity and associates in its early experiences are passing, do keep the ability to see not only the sublime things in life, but the humor, the wit, yes, the ridiculous also—that may be drawn from the cynic as well as the pessimist, as in cartoons and the like. 3646-1

Are the remedies proposed here so simple that they tax our powers of belief? Does their simplicity and inexpensiveness bar anyone from trying them in a sort of experiment as a means of reality testing? Does it come as a surprise to some of us that following the Divine Plan is not the path of struggle but the way of least resistance? Would we be wise to face the fact that at-onement will be produced, but that it can come about either the hard way or the easy way—through reckoning and leveling, or through aligning and attuning? Shall we recognize that each of us each day in each of our thoughts, words, and deeds casts a vote for the one scenario or the other? What, then, do we do?

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. . . let each declare Whom ye will serve: a nation, a man, a state, or thy God?

For to Him ye must look for comfort that ye know that comes. All that is of a temporal nature, this—too—must pass away; yet there remains the comfort for those who declare themselves, "Let others do as they may, but as for me, I will serve the living God."

In the period, too, there will be the breaking of agreements, the declaring of stands by groups will be known, and bring—to some—consternation.

But FEAR NOT ye that influence that may destroy the body. Rather give praise and glory to Him who may SAVE BOTH body AND soul to everlasting joy. 3976-26

Chapter Three

Within Thine Own Self

The key to the new consciousness is the recognition of choice. We have the power of choice—as individuals and as groups. Among those things that are manmade, customs, habits, phrases of speech, manufactured goods—we can choose what we will make. We can choose—we can reject, we can create—whatever manmade artifacts and *mores* we will. With the things that we do not make, we can choose how we will relate.

The Fact of Choice

The fact of choice and the origin of choice are discussed fully in numerous Edgar Cayce readings, of which the excerpts presented here are typical.

That man has been endowed with free-will, free-choice, is his birthright. Do not cast it aside, nor sell it for the gratifying of any material thing in thy experience that is merely passing...

But the CHOICE must be within thine OWN self.

The ways may be set before thee—the CHOICES must be TAKEN of thine own consciousness. Being aware of what ye would that the Lord would do with thee, what THOU would do with the opportunities, the privileges He hath bestowed upon thee as one of His children. 1470-2

Each soul is . . . endowed by its Maker with . . . choice, with that birthright. . . . choice is the result of the application of self in relationships to that which is its ideal—and finds manifestation in what individuals call habit, or subconscious activity. Yet it has its inception in that of choice. 830-2

Choice may seem difficult, but, actually, choice is the easier rather than the harder way of life. Once we make the choice, if we're definite and serious about it, our days of muddling through are over. Purpose replaces anxiety.

. . . making the will of self one with the Way may prevent, may overcome, may take the choice that makes for life, love, joy, happiness—rather than . . . the meeting or everything the hard way. 1771-2

Choice is potent. It works. If it seems ineffective, choice is not what has failed, but we have failed in firmness of purpose and willingness or decision to follow through. This is discussed in a reading given October 12, 1933. The reading is quoted here at length because of its relevance to current problems and opportunities as well as its information on choice:

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 an 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....

... first there must be a determination within self as to what *is* to be the activities.... 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! If the activities are to be in other directions, whatever is chosen, do THAT! 419-3

Our abilities differ, our interests differ and our specific choices differ, yet our differences need not give rise to suspicion and distrust among us. Our differences need not divide us, need not arouse anxiety or discontent. Because we are different, because we are specialists, we depend upon one another. Does this dependency alarm us? Do we feel insecure because we aren't really sure we can depend upon each other? Do present divisions upset us because of our interdependence? The dependence is mutual, and the sooner we recognize this and respond—not react—responsibly and decisively, the more effective and happier we will be with our individual choices. The Creative Force can work through us no matter what we do, but we must give it a chance by doing something.

As to what office each is to fulfill—such things are not mandatory, but rather that "Whosoever will" may present self. Thus there may be harmony, unity, oneness of purpose in Him; that He, the Christ, may be magnified in your lives more and more.... There are many of those who are active by choice. "Choose ye this day whom ye will serve!" How? By choice! 281-44

Recognition of the fact of choice is part of the definition of the new consciousness, yet there are many people, perhaps a majority, who do not participate in that consciousness and do not understand it. There are people who would deny that there is choice. They would say that what appears to be choice is simply the result of heredity and environment, which are different for everyone, so no two people are quite alike, but their differences are set for them, not chosen by them.

According to the Edgar Cayce readings, recognition and availability of choice depend upon each individual's relationship to his own soul and to his Creative Source. Where the relationship is remote or absent, the perception of choice will be low or nonexistent. Where the relationship is close, choice will be clearly seen and well understood.

... free will or choice is that which makes for the difference between those that have become aware of their soul and its relationship to the Maker. 792-1

Whatever limits there are on an individual's use of choice are placed there by himself.

What, then, is WILL? That which makes for the dividing line between the finite and the infinite, the divine and the wholly human, the carnal and the spiritual. For the *will* may be made one *with* HIM, or for self alone. With the Will, then, does man destine in the activities of a material experience how he shall make for the relationships with Truth.

262-81

. . . *will* is that developing factor with which an entity chooses or builds that freedom, or that of being free, knowing the truth as is applicable in the experience, and in the various experiences as [have] been builded; for that builded must be met....

243-10

. . . what the entity does about that free will that is the heritage of each soul, as its *birthright*—the WILL—makes for development or retardment; and nothing may separate thee from the knowledge of the Father but thyself.

1219-1

Will, which is choice decisively exercised and consistently applied, is the strongest influence upon us, once we claim it. It overrides all other influences, urges, or inclinations:

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.

1767-2

. . . in the consciousness of the entity there is no urge in the astrological, in the vocational, in the hereditary or the environmental which surpasses the will or determination of the entity. For the entity finds that it is true there is nothing in heaven or hell that may separate the entity from the knowledge or from the love of the Creative Force called God, but self.

5023-2

Know that the influences of an astrological aspect, or the urges through the emotions from [previous] sojourns in the earth, are only as the patterns—or indications of those influences that are in the activities of an entity; and that will is the ruling factor ever—the birthright of each entity, given in creation, that the entity may become one with the Creative Forces or God in its manifestations in any sphere.

1458-1

Know these are influences, but thy WILL, thy purpose is the deciding factor. Mere influences cannot or DO NOT cause thee to do this, save that they ARE a part of thee.

1537-1

. . . the will of a soul, of a body, is supreme—even as to whether it makes of itself a channel for the spiritual influences in its experience or for the selfish desires of its own body and its aggrandizing of those influences.

416-2

Let us examine these excerpts with care. Let us study them closely and let us experiment with their possible application in our own lives. Here are more on the same theme:

We have, then, a double or two-phase urge indicated from astrological aspects, as well as from the material sojourns in the earth. Such urges do not surpass the will of the entity.... For, the entity was ever a part of the universal consciousness, but was given the will—which is the birthright of each soul, that it might be individual, knowing itself to be itself and yet one with the Creative Forces.

2524-1

While urges latent and manifested are indicated in the entity's experience, none of these surpass the birthright of each soul. 3106-1

It is appropriate to reflect again and again upon these readings. So often we say, "But I had no choice!" or "I had no alternative!" Is this true? Or had we failed to exercise our birthright? Had we failed to use the will, not only in the instance in which we claim we "had no choice" but also in many previous instances which laid the groundwork for it? Or, if we used the will, how did we use it—for self or for service?

So much of our educational theory, our social-welfare policy, and our sociological thinking is premised on environmental determinism or economic or some other form of determinism that the factor of will is vastly underestimated and underutilized by many of us. Once we recognize this will which is our birthright and accept responsibility for the exercise of it, we cease to find ourselves in "no choice" situations.

Choice, however, can be used to put aside will. An individual can choose to subject himself to some influence outside himself. He can cop-out in any of a variety of directions: astrology, if his taste runs along that line; environmental or economic or historical determinism; heredity—whatever he programs into his mind:

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 [e.g., to environment, heredity, or astrological influences].... 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.... 590-1

Whatever standards and forces we have permitted to affect us in the past continue to affect us until we choose, as an act of will, to alter them.

And what makes for the change? WILL! 262-81

. . . the entity (must) come to the realization that Life is continuous, and because of its change in manifestations it does not stop but in the varied conscious experiences of the soul its purposes, its desires are continuous—unless they are acted upon by the will of the entity in regards the relationships of self (the I AM) to the GREAT I AM, the Giver, the Maker of all good and perfect gifts.

So, ever is it the experience of the soul-entity that changes only come by the activity of the will; that which is the birthright to each soul from an All-Wise Creator whose desire and will is that no soul shall be separated from Him, but that all shall find their place in *His* oneness. 1129-2

A reason that the new consciousness was so long in emerging is that human beings are creatures endowed with will, and the expectations which they hold for themselves and for others play the predominant part in limiting or expanding each one's realization of his potentialities. We have, as the human species, disguised our potentialities from ourselves for many millennia. We have vastly underestimated what constitute normal human capabilities. The discovery that our potentialities are far greater in extent and diversity than we had ordinarily believed is a facet of the new consciousness.

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Another facet is the recognition that we become what we think we are. Today, empirical exploration of these hypotheses is being facilitated by government, foundations, universities. The stimulus to this provided by the Edgar Cayce readings and the work of the A.R.E. is incalculable but inevitably substantial – even more so spiritually than materially. Suffice it to say that independent research confirms the readings in the following statements:

KNOW that thy mind--thy MIND--is the builder! 5757-1

Begin with the spiritual attitude.... Find that, and ye will begin then with the correct attitude. For, that we find in spirit taketh form in mind. Mind becomes the builder. The physical body is the result. 3359-1

The readings explain the connection and the operation of this:

Hence all that manifests in the material world is a shadow of that which is of mental or spiritual import and as to whether or not each division in mind, matter, becomes sufficient to be indwelling, or an at-onement with the Creative Force, is dependent upon the application of the purposes and desires of such force in its material association in materiality . . . the application of the source of each of these—as a premise in the experience—is that there is the willingness—of that which is the spirit at an at-onement with the First Cause, or God, or Creative Force—to be used . . . or constant desire, purpose, will, to be at an at-onement with the Creative Forces in its associations, in its dealings, in its relationships to its fellow men. 1861-4

Because we have the self-realizing or self-fulfilling capability and become what we generally imagine ourselves to be, the choice of a pattern or archetype for ourselves is consequential. Hence the importance of the ideal. So much has been made available through A.R.E. channels concerning the ideal that little need be said here. Note that consistency between choices made and the chosen ideal is important if salutary results are to be produced.

Are thy choices according to thy ideal?... Under what law chooseth THOU to be aware, or to work? These are choices of men, as there are choices by man according to the concept of the spiritual law of the adherences to moral standards. 2650-1

Know that choice is made by the will, guided by the mental according to that which—in the consciousness of self—is an entity's ideal. 1885-2

To list them, these are the choices which are wholly ours to make:

- (1) choice of exercising or abdicating choice;
- (2) choice of which of our abilities we will use;
- (3) choice of *doing* something about that chosen;
- (4) choice of ideal;
- (5) consistency of day-by-day choice with the chosen ideal;
- (6) choice to align and attune to the Creative Forces and to Truth, to make our will one with the One Reality.

As has been indicated, these are channels, these are opportunities. For what purpose? For fame or fortune alone? or that ye may be a helpful influence? If the motives are selfish, little success. If they are for the universal forces or sources, that God may be the greater glory in the lives of others through thine own feeble effort, then success. For know, ye alone with the Lord are a GREAT majority! 1494-1

Another choice, which we have not yet discussed in detail, is:

(7) choice of relationship to what is "given."

To this we turn next. We will look at it in the context of Universal Law, or Divine Law, or the Creative Forces, or Truth, or the One Reality. To this we may choose a creative (or co-creative) relationship or a debilitating relationship.

The Use of Choice under Law

We come now to the distinction between what is "given" and what is manmade, the distinction between nature and convention. By convention, we mean those practices, those institutions, those explanations or ideologies which have been worked out by men in groups for their own convenience and use. By nature, we mean that which we call divine, that which is inherent in the universal, eternal scheme of things.

In giving advice or counsel, there are some definite and immutable laws that the entity should consider....

Then, what meaneth these laws? They are not merely statements or ideas, but are immutable, unchangeable, eternal....

These are not merely sayings, beautiful to hear yet impractical in daily life! Have ye not observed and found that these are in keeping with the law?...

Then, take that thou hast in hand—that which has been given thee as a helpful experience upon which ye may draw thine own conclusions. 2524-3

When we make this distinction between nature and convention, we see that, as far as choice is concerned, we choose our conventions and we choose our relationship to nature. To the extent that our conventions conform to nature, then those conventions are peace-producing. Harmony, balance, freedom, fairness are the results. To the extent that our conventions diverge from nature, then they are conflict-producing. Confusion, anxiety, discontent, and hardship are the effects.

Man alone is given that birthright of free will. He alone may defy his God! 5757-1

For it is in Him that each soul lives, moves and has its being. And while a man may defy the laws of nature, defy even the laws of his Creator, he must pay and *pay* and PAY! 830-2

These are the stakes.

What is the law, then, to which we may choose to relate in order to produce harmony in our lives?

... the law is: My spirit beareth witness with thy spirit-saith the Lord—as to whether ye be the children of God or not....

Inasmuch as ye do it unto the least of these, thy brethren, so ye do it unto me, saith the Lord of hosts.

... Who *is* my brother, my mother, my sister? saith the Way, the Truth and the Light. He that doeth the will of the Father, the same is my mother, my brother, my sister. 2524-3

He ... that is in *need* of understanding! *He* who has faltered; he who has faltered even by the way. *He* is thine neighbor, and thou must answer for him! 3976-8

Know the Lord thy God is One....
What is His will? That ye love one another, and ACT in that manner. 2524-3

Here we find a basis in nature for transcending the divisions characteristic of the present day – divisions of class, sex, race, nation, education, religion, ideology, occupation, economic means, or any other difference. In this we find the foundation for mutuality in service, which makes interdependence a basis for brotherhood and co-creativity rather than a source of strain and anxiety.

... that they may dwell together in ... that peace, that harmony, that can only come with having the *one Ideal*.... Thou shalt love the Lord Thy God with all thine heart, thy neighbor *as thyself*! This is the whole law ... the whole answer.... 3976-8

Q. What is the law of love?

A. Giving.... The gift, the giving, with hope of reward or pay is direct opposition of the law of love. Remember—there is no greater than the injunction, God so loved His Creation, or the World, as to give His Only Begotten Son, for their redemption.... Giving in action, without the force felt, expressed, manifested, shown, desired or reward for that given. 3744-4

Love is the giving out of that within self ... where slights, slurs, or even suspicions, have been allowed to enter in as respecting the fellow man, there cannot be all of what love should be, should mean, in the experience of such an one. 262-44

There is love manifested in the performance of duty when there is no thought of personal gain, in speaking encouraging words to those seeking an understanding, and in the activities of those doing their best with the talents entrusted to them.

A Search for God, Book I, ch. XII (p.125)

... love is giving; it is a growth. It may be cultivated or it may be seared.... Love grows; love endures; love forgiveth; love understands; love keeps those things rather as opportunities that to others would become hardships. 939-1

... much will come to thee in the knowledge of the fact that law, love, are one—even as the forces in all nature are one.... 900-428

We need devote no concern to recompense, balance, rhythm, business cycles, economic fluctuations, wage-and-price spirals, sociological J-curves, or other laws of nature or of man if we center our consciousness on this one law:

Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself. This is the basis of all *spiritual* law.... 3976-14

According to the Edgar Cayce readings, the giving involved in the expression of love does not remain one-way for long, even though it may begin that way. Rather, what we do, we attract. This, too, is law.

Like begets like. What ye sow ye reap. The Lord is one. To love mercy and eschew evil is the duty of man.... Minimize the faults in others—as ye would have them minimized in thee. Forgive, if ye would be forgiven. Show mercy if ye would have mercy shown.

These are simple in speech, yet so hard oft in application—because we judge one another.... Then, magnify the seeds of the spirit in thy life. Love, long-suffering, brotherly kindness, patience.... Sow them in the lives of others, as ye meet them day by day; and the fruit of these will bear judgment before the throne of grace. 2524-3

. . . the law of the Lord is perfect, and whatsoever an entity, an Individual sows, that must he reap. That as law cannot be changed. As to whether one meets it in the letter of the law or in mercy, in grace, becomes the choice of the entity. If one would have mercy, grace, love, friends, one must show self in such a manner to those with whom one becomes associated. For like begets like. 5001-1

What we sow in love, we will reap in joy—not because we desire the harvest, but because it is the law that what we sow we reap. We can relate to this law—as individuals, as groups, as nations, as humanity—however we choose. If we sow hate, we will reap destruction; if we sow fear, we will reap despair; if we sow selfishness, we will reap war, depression, civil strife and disorder. The law stands. The choice is ours.

. . . what one sows that must one reap. This is unchangeable law. Know that this law may be turned into law of grace and mercy by the individual, through living and acting in their lives in relationships to others. 5233-1

If we have sown hate, fear, anger, if we have sown selfishness rather than love, we have choice nevertheless as to the results. If we choose a new ideal—and mean it—if we make our ideal one with *the* Ideal, we place ourselves and others affected by us under the law presented and represented by that Ideal. Thus, others and we ourselves receive and reap in a new consciousness rather than in the old way.

Karma can be met in the ideal and, as a law, changed from law as penal law to grace, mercy. But this you show, this you manifest not by bragging, not by applauding, but by daily living. 5224-1

For, there are those immutable, unchangeable laws. These are oft termed . . . cause and effect, or—by some—karmic influences. Yet none of these, if the ideal is set, should separate the individual entity from the awareness of the Creative Forces' operation through its own experience. 3106-1

All things work together for the good for those who serve the One Ideal. To set this in motion, act. Never mind speeches. Do. Manifest. Express the One Ideal. Be love, express love. Even past events which seemed undiluted injustices, deceits, burdens then will become blessings for self and others in present effect.

The activities of the entity . . . are tied in the material, in the mental, in the spiritual, with what the entity does about the choices made . . . if ye live by law you must judge by law. If ye live by faith, ye judge by faith. 2981-1

Judge what? Not self, not others. Judge effects.

If ye live by grace, ye must practice grace—and be gracious. 2981-1

Then make thyself a channel physically, mentally, spiritually.

To be sure, law applies. For in the beginning of man, in his becoming a living soul in the earth, laws were established and these take hold. But lose not sight of the law of grace, the law of mercy, the law of patience as well. For each has its place, especially when individual entities consider and seek, desire, that they be channels through which life, God, may manifest. 2977-2

We make ourselves. We limit our capabilities or we actualize our potentialities, according to our choices—our free choices or our choices of relationship. Know this. To know this is to be in the new consciousness.

For an individual entity, with all the attributes of body, soul and spirit, is subject to the laws thereof; and until individuals are in their thought, purpose and intent THE law—that is constructive—they are subject to same. Hence those injunctions that have been so oft given, "When ye know the truth, the truth shall indeed set you free." From what? That of SELF!... And when they, as the story of old, blame someone else it is the continuous warring within themselves. For their selves, their consciousness, their soul, knows! and continues to war for the constructive experience in the activities with the influences about each entity. 1538-1

Q. Do you find I am building an experience in this incarnation that is too limited to thought, and too little expressed in action?

A. Who made me a judge, saith the Lord? Thou hast been given the ability, in thy soul, in thy mind, and it may find expression in the body—if ye study God's ways, not man's ways. For to each in the spiritual law he becomes a WORLD in himself. If ye make this compatible to His precepts, His love never faileth, and the mercy of the Lord endureth forever. 815-7

The New Consciousness and the New Spirit

Given that there is a new consciousness abroad in the world, how may we transform this consciousness into a new spirit of the times? To do this we move from being in the consciousness of a new awareness into acting in the spirit of the new age. We transfer our interest from the zone of academic analysis into the sphere of daily application. If and as we do this, choice is still the controlling factor.

We must choose whether to make the new consciousness practical, and, if we choose to do so, we must choose again to affirm or apply those attitudes which make it possible.

Q. How can I be more spiritual?

A. Applying that ye know. For we grow in grace, in knowledge, in understanding of spiritual laws, as we apply gentleness, kindness, patience, long-suffering, to those we meet day by day. Not long-facedly, no; but in JOY of the Lord! 1469-1

Q. What can improve the home happiness?

A. Only that as comes from within. That as is given out by self to make for the better elements of happiness. Happiness being then the state of mind—towards any condition, see? 1381-2

Happiness—a state of mind, not of being.... Happiness from within lives. Seek that satisfaction of self being at an at-oneness with that beauty of the creative energies for the benefit of others, and *not* of self. 2071-2

In keeping the law of the Lord, take it never as a hardship upon thee, for then it is law alone. And it is mercy and grace and love ye seek, and would show in thine experience one to another. In thine experience, have you found ever that to "get even" with anyone made thee happy? To forgive them is divine and brings Happiness to all. THESE things SOW in the lives, in the hearts, in the minds of others: "Grace and mercy, Lord, not sacrifice—nor judgment."...

In knowing Happiness ye find that it is the little things, the little "I thank you," the little patience, the little mercy, the little kindnesses that bring it to the lives of others. So does it grow in thee. 262-109

Be ye joyous in thy service to thy fellow man, in the *name* of Him who is able to keep thy ways.... Be ye joyous; be ye happy in *His love*. For He hath loved us, even when afar. How much more when we try, though we may stumble and fail!... Be ye unhurt by hard words. For *thy* hurts are His!... Be joyous in thy love for thy friend, thy foe, thy loved ones, thy enemies. For *all* are His; and as ye do it unto the least ye do it unto Him. 262-83

... avoid the *appearances* of consternation and worry . . . for ever has the injunction been, "If ye will be my people, *I* will be your God." Then, keep that ideal. Keep that service; not as a mourner or a long-faced individual. Be happy in well doing, content in that as is in hand, satisfied only in continuing in *striving* to do well. 1000-8

These attitudes and applications require choice and regular affirmation until they become part of our basic equipment for expression in earth. Then we are in the spirit of the new age. But this must be chosen. It cannot be imposed, it cannot be imitated or borrowed. It must be chosen and brought to fruition within each entity.

Think not as to who will ascend into heaven to bring down comfort and ease to thine own aching heart, or who will go over the seas to bring that which may be of a recompense within thine own experience, but lo! ye shall find it in your own heart! 3976-14

The answer must be within self. Thus we would give this for this entity, and these are the premises from which such should be drawn:

The entity finds itself a body, a mind, a soul. The entity has urges that are physical, mental, spiritual. If the entity has attuned self to the infinite—in spirit or in soul, and in mind and body—so that the source of supply allows energies to come through the body, these may be applied through the activities of the body by suggestion as well as through radiation from the magnetism of the body itself.

If the source of supply, then, is to be from the spiritual life, the mental life and the spiritual attributes are in accord with the spiritual light, the mental application, it will be well for this body.

... there should ever be kept that attitude first of self, that if self is correct in its own ideals, in its own physical being of body and mind, then the spirit may flow through thee and bring healing influences and helpful forces to others. 3368-1

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. 333-6

There is today, then, set before thee life and death, good and evil—choose thou! He forceth not Himself upon any soul, but has willed that all—with that birthright of choice, of will—may choose that they may, too, be as companions with Him. 1300-1

As to any individual, who is to judge his brother? As given of old, "Judge not lest ye be judged." Who are ye to judge what the other would do? Hast thou been in the same position, in the same place? Are thine own purposes and desires pure? Then, do not judge your brother! 3976-14

There is one judge—that is the divine within self. And, the judgment in self is "My spirit beareth witness with His spirit." 3019-1

Such is the spirit of the new age in the consciousness of the individual. When it is established in the individual, then it can be enlarged and anchored in family, group, national, and world affairs, through individuals who know that it cannot be theirs unless they share it.

For to know to do good, and to do it not, it is sin to that soul; and to know the manner in which ye may help others and refrain, it is hellish to thine own self, creating conditions which must be antagonistic in thine own experience with others. 5332-1

Each, then, should strive the harder to be the channel, that those who seek in His name may not be disappointed in the manifestations of His love in their lives by the actions of those who have become negligent, or not in whole harmony with these efforts. This should not cause those striving to lose patience, confidence or hope in their associates, or in that being accomplished; for *good* IS being builded in the lives and the hearts of *all* who are striving, trying, aiming, making an effort in this direction.... All that strive gain in the manner as the effort is put forth. Remember that in His name *anything* may be accomplished that is in accord with His law. Hence *His* will be done in the manner that is in keeping with that He would have in this present period. Be faithful, and there will come that which is in keeping with His Word. 281-8

Yet the new consciousness, the new spirit, is not something which can be forced on anyone. It cannot be rammed. It cannot be dictated. This would violate the law.

... to subjugate an individual soul to the will of another is to break that which is the greater power, the greater influence in the experience of the soul for its advancement.
... let the *entity* choose! *Do not* force! 830-2

PEACE BY CHOICE CIRCULATING FILE

A fine exercise of choice, or discrimination, is required so as to be an example and a channel, to be a leaven, without being pushy, peculiar, or self-righteous. Guidance in making this choice may be found in the transformation of our concept of interdependence into a new concept of co-dependence and oneness in co-creativity.

For we as individuals, as we look about us, realize more and more that indeed we live and move and have our being in Him—and we are becoming mindful also of "from whence we came." And we realize that as He has given, "If ye will be my people, I will be thy God" applies to me, to you, to each soul that has been blessed with the consciousness, the awareness of life. For Life itself in all its forms and phases is indeed a manifestation of that we worship as God.... WHO, then, is thy God? Is it thyself, thy body, thy ego? Rather look . . . to Him who is able to keep you from falling, but is able to keep you in strength of His might by thy desire, thy purpose, thy aims bring "Others, Lord! Others!" 3976-22

. . . all life is one, all force is one, and when one applies self and attains through attunement, through that consciousness that may approach the universal consciousness, then these experiences sought may come through. 136-78

A feature which distinguishes the new revolution in consciousness from other breakthroughs in the evolution of humanity is that this is not a movement carried forward by one outstanding genius or a small group of unusual and inspired individuals. It is, rather, a movement in which ordinary individuals, then groups, then classes, then masses participate—each and every one. This is not a revolution "they" can make. There is no "leaving it up to them." The new consciousness is a personal experience. The new age is a revolution in consciousness to be experienced by each. We are all called upon to be pioneers, each on the basis of his own individual experience and direct knowledge.

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. 333-6

This is the only actual sense in which the new consciousness is new. The fact of choice and the law of love are quite old in world affairs. The classical study of politics is premised upon them. Not until modern times, though, have the leisure for understanding them and the scope for practicing them come within the reach of each person. We have the leisure, we have the means now that, in earlier days, were the privilege of only a few. In the absence of leisure and affluence, we had the excuse of being in limited circumstances. But now the choice comes to each of us. Initiative belongs to each of us

. . . what is coming to pass? . . . it will become a personal thing, a personal condition. Thus it will require—yea, demand—that there be an expression on the part of each as to that given thirty-two hundred (3200) years ago: "Declare ye today WHOM ye will serve! As for me and my house, we will serve the living. God." If there is sufficient, then, of those that will not only declare this in mind and in purpose but by deed and word of mouth, there may come then an enlightening through that which has been promised of old; that the young men shall dream dreams, the old men shall have visions, the daughters or maidens may know the spirit of truth—yea, that all may come to the greater knowledge of the indwelling of the Prince of Peace. 3976-26

Then, today, we are to answer within our individual consciousness.... Not "What does the world owe me?" but "What contribution can I . . . make that may hasten the day of the Lord?" 3976-22

. . . peace in the world must begin first within the heart and purpose and mind of the individual, prompted by that something which answers within—even as has been given, "My spirit beareth witness with thy spirit, as to whether ye be the children of God or not." 3976-27

In times past, reliance upon individual choice in thought, feeling, and deed in relationship to anything of a public character would have been regarded as the first step—and a big one—down the road to anarchy. There is no risk, there need be no fear of this in the new consciousness.

When one understands self, and self's relation to its Maker, the duty to its neighbor, its own duty to self, it cannot, it will not be false to man, or to its Maker. 3744-4

In truly knowing oneself, one comes to know the Source, the One Life. Recognition of the Oneness of all force, of all consciousness, of all reality is an attribute of the new consciousness. In the recognition of the I-Thou oneness, the I-Thou-we unity is established. This is unity, not uniformity. It is unity in all its growth-producing, life-expanding variety.

Collapse or Creativity?

These points are now before us:

(1) Choice is the great controlling factor in our lives. This applies at all levels of human experience. As individuals, we become whatever image of ourselves we choose for ourselves. We can be flaccid and inept, or we can be dynamic and creative. It depends on choice, will, mind. The same applies to groups, nations, the whole humanity.

(2) There is an order which pervades everything, which we call the Divine Order or the Divine Law or Law of Nature, in terms of which we can optimize the effects of any choice we make. If we bring together choice, will, and mind, we will achieve our goals, at least in the immediate sense, regardless. But, unless our choices agree with the Divine Order, the effects we achieve will be shortlived and will tend to produce conflict and anxiety. The more our choices agree with the Divine Order, the more long-lasting and peace-producing the results will be.

(3) This Divine Order, or the One Force, or God, or the Unity—or whatever you want to call the universal, eternal *Thou*—may be contacted and known by each individual. This is possible by going *within* and entering into the consciousness and spirit of the Christ—which is what we call it in the Western world. This same great spirit may be called by other names in the various world religions and philosophies, but it is One. Through the awareness of this Oneness, we recognize that all men are one.

(4) When we act in consciousness of the Oneness, we start with ourselves. We take the initiative as individuals. Solutions begin with us, with each one of us, not with someone else, not with some powerful "they" or some loosely defined "them." We act, starting with ourselves, in cognizance of the Oneness and on behalf of all.

Finally, how, with the new consciousness and in the new spirit, can we opt for creativity, rather than collapse, for love and joy, rather than anxiety and discontent?

One version of the answer is found in a reading which Edgar Cayce gave for an entity who suffered from hundreds of allergies:

For, who healeth thine iniquities? Who forgiveth thy sins? Who keepeth thee in every way? The spirit of truth! The spirit of love, the spirit of helpfulness, the spirit of patience, the spirit of kindness, the spirit of gentleness! And all are found in the one Christ Consciousness! Then as the cells of the body are aroused in themselves to that awareness that each cell is to perform a functioning to the glory of a glorified consciousness—not of self but of Him, who is life itself—we may overcome these disturbances.... Let's change it—in Him. 3125-1

Does not this advice also fit ourselves and fit the collective entities of which we are members—our nations, the whole humanity—with our many economic, social, and political complaints! Each of us as units of consciousness in the nation, in the world, can arouse ourselves to the awareness that we are given the opportunity now, this day, to participate in the realization of a glorified consciousness in Him Who is our pattern and example. Ours is the choice between darkness and light, self and service, death and eternal life.

What CAN you do, then, as individuals, that this plague of war, this injustice to man be taken away—this plague of death and fear of destruction? YE MAY STAND—EVEN AS HE—BETWEEN THE LIVING AND THE DEAD!

Let those that die have that purpose even as He, "It shall NOT BE IN VAIN!"

Let those that live LIVE unto God; magnifying, spreading the fruits of brotherly love, kindness, patience Ye cannot pray "Peace—Peace" when there is no peace in thine own heart and soul! but by knowing (for His spirit answers with thy spirit) that each day, each person ye meet is GLAD that you are alive! GLAD that YOU have come in touch with them; for you have brought—and bring—hope to their lives, just in the passing!

This means, then, that you may so live the life as He emulated in the earth, that ye radiate life, joy, peace! that which casteth out fear—by living, by being, by doing unto others, for others, that ye would like others to do unto you.

Oh, ye say, this is not new! Neither is thy present disturbance, nor thy present hope, nor ANYTHING!... What is has been, and will be again. Only as ye USE that birthright, that purpose, that WILL within thine own consciousness to do justice, to do right, to LOVE good, to eschew evil, may ye as individuals, as a group, as a nation, stand between the living and the dead—and STAY the sin that maketh man make war—of any nature against his brother

Then study to show thyself approved unto God, a workman not ashamed, rightly dividing the words of troth, keeping SELF unspotted from the world. In this ye may build, here a little, there a little, line upon line, precept upon precept. 3976-27

It must begin, though, with self —lest ye know not the hour nor the day that He has turned His back on thee. 3976-25

Whatever is to be accomplished we will accomplish by starting where we are, using what we already have in hand, by steady, daily co-operative effort—co-operative in every sense. We should be co-mayors, co-councilmen, co-policemen, co-sanitation-men, co-teachers, and co-creators. We should lead none into temptation, burden none with more than he already bears.

. . . know that right, justice, mercy, patience—as was represented and presented by Him, the Prince of Peace—is the basis upon which the new world order MUST eventually be established, before there IS peace.

Then, innately, mentally, and manifestedly in self, prepare self for co-operative measures in all phases of human relations in this direction. 416-17

In the present and immediate future, our work is to turn the tide of anxiety and discontent. This we can do by expressing goodwill, rather than adding to division and contention. We can practice decency, in order not to add to injustice and waste. We can manifest love and joy, so as not to add to fear and despair and anger.

As we make these choices, as we *do* that which we have chosen, we alter the facts of our daily life, change the moods which shadow our times.

Let the attitude of the body be ever in that way of helpfulness for others. This is the best help for yourself. For as ye do to others ye are doing to thy Maker. 1695-2

... interest the mental self in those influences and experiences and conditions that will make for a helpful, hopeful experience in the lives of those whom the body contacts.... This atmosphere, this experience in such activity, makes for a helpful and a hopeful experience for self; making the life more worthwhile.

In whatever sphere these may find expressions these will bring *happiness* to self. 1142-1

Be happy—be in that attitude of ever being helpful to others. These will bring that peace within that is the promise from Him. 1968-7

As we do these things which we know to do, the effects spread from us to others. The new consciousness is contagious. The helpfulness, the hopefulness, the happiness we radiate affect everyone we contact and pervade all our relationships and associations.

. . . if the ideas and the ideals are . . . that each should be, each WILL be, each purposing to be a channel for presenting brotherly love, kindness, patience, long-suffering, just being kind . . . we will find more and more that there will be drawn the greater dawn of EVERY FORM of helpfulness, hopefulness, in the experience of an individual, a family, a state, a city, a nation. 3976-17

. . . and a waiting world.

APPENDIX

The following readings are a supplement to Chapter I, *Peace Is More Than the Silence of Cannons*. The headings correspond to the topics referred to in the chapter.

THE PRIORITY OF ACHIEVING PEACE WITHIN SELF

For if ye be not founded in grace and mercy to thy fellow man, may thou expect grace and mercy from thy Maker? For ye are *His* in the earth, and as ye show forth the Lord in thine activity do ye gain understanding as to that which is helpful, that is hopeful, that is peace-giving. Cry not "Peace, Peace" when thou, thyself, has not *shown* peace to thy brethren! 694-2

. . . the law of the Lord is perfect. Ye cannot escape thy responsibility, and ye cannot make peace with others until ye find peace within thine own consciousness. 1449-2

For, there is no expression of the divine save where peace reigns within the individual, and where that as a united effort may be the part of the experience of a city, a country, a nation. For, all were of one mind, that the glory of the Lord God might be manifested, in all phases of human experience through those periods of activity. 1541-11

Keep peace, then, in thy own heart and mind. And as ye apply yourself ye will learn . . . that in giving out ye receive. As ye made for the educating and helping of those that were weak, those that were discouraged—in helping the discouraged ye found courage; in helping the weak ye became strong. 1650-1

Hold FAST to that which has so oft been determined in thyself, and ye shall find peace, harmony—as is His promise—coming unto thee!

There CANNOT be happiness or joy save when self has found peace WITHIN self.

Condemn not, that ye be not condemned; but as that peace He hath promised comes to thy consciousness, more and more the material environs will become in keeping with the NEEDS of that to MAKE thee AWARE of His presence abiding with thee. 2427-1

There must first be peace within self before there can be found even congeniality with its associates. Few there be, to be sure, who can continue to put on a front or attempt to present a personality that is so at variance to the individuality as to be just "putting on" all the while. You fool no one but yourself and make yourself miserable. For what you are, by your relationships to others, speaks much louder than what you say to individuals. 2524-5

[Peace] must be within self before it may even be proclaimed or advanced in the home, or in the community, state, nation, or in the world. It is as the knowledge of God—knowable first within self, put in practice by its practical application in the daily living, in the thoughts expressed, in the manner of activity with others. 2771-1

. . . there is the love, the hope, the desire that each be in harmony and peace. But the harmony and peace must be within SELF first, if it is to be between one another. This ye know, ye will never find harmony by finding fault with what the other does. Neither will the other find harmony without considering what the other will think, or be, or care for. 2811-3

PEACE BY CHOICE CIRCULATING FILE

First find that peace that ye seek in thine own soul, thine own conscience. For, as He has promised ever, "When ye call I will hear, and answer speedily." But know ye cannot hold a grudge, ye cannot hold malice, ye cannot hold injustice. For as He has given, "When ye come, leave thy prayer, leave thy offering—until ye have made peace with thy brother, until ye have made peace with thyself." For until ye find it in the desire of thy heart, in the purpose of thy soul to know the truth, and to have peace within thine self, ye cannot have it with thy brother, thy neighbor, thy son, nor in thy home. 3028-1

As the entity may experience in some of its moments of meditation, the finding of peace in self enables the entity to give more assurance, more help to others; just by being patient and not attempting to control or to appear overanxious. 3098-2

. . . first find that peace in self. Then apply self in those directions, "As ye would that ye would have others do to you, do ye to them." This is not to become one that would withdraw from the world, but make thy daily activities practical in the experience and ye will find greater harmony, greater material successes in thy activities. 3394-2

But know, know, that if God be with thee what does it matter if all others are against thee? For peace and harmony will reign within thine own self. Remember as the law-giver gave, think not who would come from heaven that you might hear or who might come from over the sea to bring you a message—of hope or of discouragement. For 10, both are in your own heart, your own conscience. There is today, every day, set before thee good and evil, life and death—choose thou. For only self can separate you from the love of the Father. For it should be manifested to thee that thou art conscious in a living world, aware of suffering, of sorrow, of joy, of pleasure. These, to be sure, are the price one pays for having will, knowledge. But let that knowledge be spent in a way and manner to help others. For as ye do to thy fellow man ye do to thy Maker. 3581-1

THE NECESSITY OF GIVING IN REGARD TO PEACE

. . . as such individuals give of themselves as a leaven to leaven the whole lump, contributing then as it were their share to the scheme of things and conditions and experiences through which individuals pass in their search, in their seeking for that city without foundations, in making for those returns or that at-oneness of purpose, of desire with the Creative Forces, these make for those things that become as soul-building, soul-developing in the experience of every individual. And they bring . . . a peace and a harmony within that is not understood by many. 1159-1

Keep the body, the mind, the purpose *clean!* Seek to know what thy Father-God would have thee to do, and ye may through thy efforts, in seeking the unusual for the beneficent effects in the affairs and conditions of men, bring to thyself peace and harmony—as well as material gains.

For without the peace and harmony in the inner self, with all the gains life indeed is a failure.

With peace and harmony, and the beauty of the nature of *things* and conditions and affairs kept in thy purposes, *all* may come to thee that is good. 1528-1

But never lose the confidence in self or self's abilities.... But hold fast to thy faith in the DIVINE, and know that as ye walk in the light of Him who is the way, the truth and the light, ye will find peace—and that peace which comes from being as a channel of help for others. 2950-1

Keep those constructive, spiritual ideals—for the peace of self and for the assistance or the optimism for others. 3189-1

CREATIVE CONCEPT OF PEACE

Then, as ye grow in grace, using that thou knowest to do, there is given strength, hope, and peace. Such peace as the world, or the rabble, knoweth not, but that which even in the face of seeming disaster makes it possible that through tears there may come the shining light of His love, that ye may pass on to those that ye meet—yea, in the street, in the home, in the quietness of thine meditations, in the throng; and that every thought, every act, becomes a song in the heart and a joy in the service of being not just good but good in His name! 272-7

"PEACE—my peace I give unto thee! not as the world giveth peace," but that peace of KNOWING ye ARE in at-onement with the Creative Forces—or God—or Christ. 307-15

For, as the entity has in the most of its sojourns from the earth GIVEN—GIVEN—GIVEN of self, so has there come in the deeper recesses of the present experience—even upon the heels of turmoils, even upon the mount of consternation—a deeper and an abiding peace that comes only with that as He hath given, "MY PEACE I LEAVE WITH YOU." Not as the world knoweth or giveth peace, but that which makes for those answers as from within, when there is the turning to that Great Giver of love, mercy, justice—"Well done, thou good and faithful servant." For ye shall indeed know the joys of thy Lord. Hold fast, stand steadfast with the armor of thy Lord near thee. 1143-2

Let the mind, the body, the purposes, the hopes, then, be centered in Him; who hath given, "If ye love me, keep my commandments, and I will come and abide with thee always," giving that peace, not as, the world knoweth peace but that safe security, that understanding that brings harmony in the activities, in the relationships, in the meeting of every phase of the experience in this material world. 1152-13

Yet so clothe self with the beauties of those things expressed in nature, those things expressed in the more uplifting moments of individual activity, as to keep that peace, that balance, that makes for the realization that even though there be not fame or even fortune, those that *love* the Lord, that keep His ways, find that peace which passeth understanding. Not as the world gives peace but rather as the Prince of Peace gave, "Ye that abide in me shall *know* the truth and the truth shall indeed make ye *free*" from those turmoils, those strifes that make men afraid. 1157-1

And whatever may be the choices of others, let self determine: "Others may do as they may, but as for me—I will serve a living God. I will manifest love, I will manifest patience, I will manifest long-suffering, I will manifest brotherly love."

And in so doing there will come in the daily experience that which will bring from turmoils, strifes, heartaches, disappointments, those promises as He hath given, "My peace I leave with you" —not as the world knoweth peace, but that as satisfies the longings of the soul and makes for that experience in the lives of individuals when the outlook becomes more hopeful in Him, in Life, in thy Brother, in thy associations.

For if ye would have peace, be peaceable. If ye would have friends, show thyself friendly. If ye would be loved, be lovely to those ye know, ye meet, yea to thy enemies, to those that despitefully use you; for in thus doing ye may find that happiness, those promises as thy very own. 1326-1

Then what IS that choice of this or that experience that makes for growth or retardment in the experience of an entity? That the judgments, that the ideals, be constructive and that they be bearing the fruits of the spirit; as patience, mercy, long-suffering, brotherly love.

For in these there is no law, for they ARE the law. And they in their activities in the hearts and souls of the children of men bring peace and harmony of the nature that has been and is the gift of Him that gave, "My peace I leave with thee, My peace I give unto thee—not as the world giveth peace," in the gratifying, in the satisfying of appetites or material desires, or of looking for ease and comfort irrespective of that it may bring into the experiences of others, but in that atmosphere, in that environ of "My peace I give unto you." 1440-1

This is the purpose—this is the manner, this is the way that the entity may use these opportunities; as an emissary of the Prince of Peace.

For, that sought by all is peace; not as the world gives peace, but this is an activity that must FIRST find expression and root in the heart and mind of each individual, before there can come peace in relationships to others. 1472-13

These [the fruits of the spirit] are then those things that, grown to fruition and applied in the daily experiences and associations one with another, bring into the heart and soul of an entity that peace which He, the loving Brother, gave, "My peace I leave with thee—not as the world knoweth peace, but my peace," that comes of love, of patience, of those things known as the virtues in the experience. These applied give and make their growth for each soul. 1493-1

For He hath indeed given His angels charge concerning thee. He hath promised indeed, "When ye call I will HEAR and answer . speedily." Yea, He hath given, "Try me," but purge thyself of lust of every nature that ye may indeed know that peace as He gave, "My peace I leave with thee; not as the world counteth peace but as the Lord of love, of grace, of mercy." THESE be that peace that bringeth gladness and joy to the heart to be counted to be worthy to know His love in thy experience day by day. 1499-1

Then present thyself holy and acceptable, and that with all good conscience; running with faith and hope and charity to all that race the keeping of which is a blessing in His sight.

And ye will find hope and faith thy OWN experience, and the peace, the understanding that is promised to Him not as the world knoweth peace; not as the world knoweth peace, but as He alone may give. 1531-1

For HE will take thee up when others desert thee. He will comfort and cheer thee when life and its surroundings appear the darkest. Look then to Him. For He is thy rock, He is thy haven of rest; and ye shall find that peace as He has given. Not as the world knoweth peace but as they alone who walk and talk oft with their God. 1551-2

For until ye are willing to LOSE thyself in service, ye may not indeed know that peace which He has promised to give to all.

For as He gave, "My peace I leave with you, my peace I GIVE unto you." Not as the world giveth peace, but that which is able to keep thee ever as in the shadow of His wing. 1599-1

Q. Does my soul desire the impossible, or is it right for me to want only harmony and peace?

A. The whole of God's creation seeks harmony and peace! So, the desire of the soul for harmony and peace is born of Him that gave, "My peace I give unto thee"; not as the *world* gives peace, but as the *spirit* that makes alive that which gives the knowledge of *His* peace—that peace that passeth all understanding! 1742-4

Determine then Whom ye will serve. That of thine own self that may bring discouragements, despairs? Or Him who hath promised, "My peace I give—not as the world giveth peace, but that which is love, and hope, and kindness, and godliness." 1754-1

Then let thy prayer ever be, "Here am I, O God! Use me, send me; that I may be a channel of blessings to someone today." This attunement brings the awareness of thy relationships, and whether ye give of thyself in the training, in the counsel of those who would use their abilities of voice, or their abilities of writing—creative forces—these applied in thy experience will bring harmony, and the peace that He hath promised. Not as the world giveth peace, but only as He—the way, the truth, the immortal—may give to those who love His ways! 1782-1

Know thy ideal. Keep abreast of same in being true to self—and then in those fields of service in which ye may unite the efforts of many; either through thy writings in journals of the farm as well as uniting the farmer in the various efforts for a concerted activity; ye may find harmony and peace such as He gave—not as the world knows or calls peace, but that alone as comes from living and being of a useful service to thy fellow man.

For he that will be and that is the greatest among you, as He gave, is the servant and the server of all. 1946-1

. . . the entity may learn . . . lessons from the expressions in those ways in which opportunities are given for expressing hope, charity, long-suffering. These are necessary in order to bring harmony of the nature that He spoke of; not as the world knows peace, not as the world knows harmony, but as that peace which comes from being at -- one with Him. 2280-1

Oft has it been said, and *well* were it that all consider, friendships and loves that are builded on peace grow, while those things that partake of earth become weather-worn, and with age unfit, unuseful; yet those that partake of those things that bespeak of the abilities that come with love *in* its higher sense *build*, grow more beautiful as time, age, comes on. 2364-1

As thou lovest thy home, those about thee, thy children—in that, in them, ye will find that peace, that happiness ye seek...

Look within self. KNOW that the study of self is that which may bring to thee understanding, the helpful forces that will bring harmony and peace as promised in Him. "I give you my peace." Not as the world knoweth peace, but that which is deeper—that gives and asketh not, that loveth and hateth not, that is long-suffering and not jealous; that showeth brotherly love and is not unmindful of those who have lost hope in the material things of the world which fade easily away. 2530-1

... let that leaven as of the Father-God manifested in the Christ work in the heart, the mind, of those ye meet day by day!

Thus ye will find peace as He has given, that peace not as the world knoweth peace, but that peace which comes from the awareness of the presence and of the promises of the Christ, that He has chosen thee as a messenger, as a light, as a haven for many—in the hour of stress, in the hours of disturbing forces; that ye may give that strength, that blessing to others in His name. 2533-7

... the entity is able, capable, in finding self, to give to others ... that joy and that peace as comes from the Prince of Peace; as He gave, "I go that the comforter may come, and He will abide *with* thee always!"...

Then, be up and doing; knowing that the day approaches when there must be given that opportunity for a service in His name; keeping the heart singing; keeping the mind open, and that peace as cometh only from Him that gave, "My peace I give unto thee, not as the world gives peace—but as Him to whom I go—the way ye know—the way ye may keep!" 2673-1

... ye have found the way, the truth, through which the ministering to the needs of others rather than the gratifying of self may bring that smile—even of the sun [Son?] of God—that, even with the cross and the crown of thorns, may bring that peace; not as the world knows peace, but as comes in the hearts and minds and souls of those who learn patience in doing for others.

Aid to others brings release, brings peace, brings harmony. For, remember, as His promises were then, as they are today: "My peace I give you, my peace I leave with you; not as the world knoweth peace," not of ease, but rather that as of the conviction within self that "Others may do as they may, but as for me, I will serve the living God."

That is the ONLY means, the only outlet, that releases binding forces. For, the TRUTH shall make you free, and ye shall be free indeed! 2786-1

Seek ye then to walk with Him. That peace He giveth thee. Not as the world knoweth peace, but as His peace that openeth the door of understanding, of comprehension, of how God maketh peace with man through the law of love. For He IS law. He is love. He taketh away not the law, but manifesteth love in that He fulfilled the law, in that He gave himself for that edict, "In the day ye eat thereof, ye shall surely die." 2879-1

Keep the faith as ye showed in those periods when ye dedicated thyself before. And His peace—not as the world knoweth peace, but even as He giveth—will be thine indeed. 2988-2

These promises are very sure to all who take hold on the hand of the Christ, who offers His hand to those who are disturbed in any way, in any manner in any problem; and He promises to give that peace. Not as the world knows peace, but that peace of assurity that you are one with Him. And if you commit that peace to thy son, he—too—may put his hand in the hand of the Master and daily walk in those ways in which it can be, it may be met, if you will wholly trust Him....

For it is in the practice of peace within self, of love made manifest in self, that you make same manifest in your relationships to others. Not as a goody-goody individual, but as one good FOR something; bringing peace, joy, gladness, hope. 3165-1

PEACE BY CHOICE CIRCULATING FILE

What a beautiful and exemplary life! Would that all peoples, all the daughters of men might look upon, might know, might experience in the earth, the peace which has been and is a part of this entity's experience; that they might use their lives in bringing help to others, that they might be as gentle, as kind, as patient with others as this entity has been and is with others. There would be little that might be added to that peace and harmony known and experienced by this entity.

To be sure, there have been periods of anxiety, periods of disappointment; yet the entity, as of old, has learned, has gained that peace within self spoken of by Him, "My peace I leave with you—not as the world knows peace, but that peace which passeth understanding." 4065-1

That there is need for suffering, yes, for though even He were the Son, yet learned He obedience through the things which he suffered; but He wept with those who wept and rejoiced with those who would rejoice—not taking away the Cross, but bearing the Cross with every soul who puts its trust in Him.

Is that an ideal, is that what ye would practice in thy daily administrations to others? Not merely in thy conversation, nor merely in the sick room, but in the ballroom as well. In those periods when ye would enjoy a vacation with thy friend, do ye speak of the love of the Christ? Do this oft, ye will be a much greater channel of blessings to thy fellow man. Ye also will find in thine own heart, in thine own conscience, harmony, peace, not as the world knows peace, but only as comes from just being kind, just being patient, just being long-suffering with thy fellow man.

Make then, more and more thy personality shine with the individuality of thy ideal. Follow that which has been indicated as a spiritual, mental and material ideal. "I stand at the door and knock, open and I will enter and will abide with thee." That is the peace that you will know, that peace which will make thy days in the earth joyous days, happy days, and all who know thee will be glad to see thee come and sorry to see thee leave, and that can be said of so few men today. 5083-2

HE ALONE CAN GIVE PEACE

The peace that comes from Him comes only by abiding in His word. What, then, is His word? Put away those things that would cause fear or doubt. KNOW in thy inner self that He IS the way, the truth, the light. There is no other joy to compare with the joy which comes from being counted worthy of His recognition, and the knowledge that in His way ye abide day by day. 262-128

1551-2. See under *Creative Concept of Peace*.

Face the light of truth, as is set in Him, and the shadows of doubt and fear, of disappointments and sorrow, will fall far, far behind! For ye will enter into that peace as He hath promised, "If ye will ask, if ye will live in me, I will come and abide with thee."

Let not that hope then, which is thine, be neglected. 1759-1

... the entity may bring to self in *this* experience, that of aid to others by the *directing* of others to the light in the ways as is shown, through the applying of that force manifested by the Master and given to others through His promise. *Keep* that promise, then, as was in the days of old, and bring to others that knowledge, that understanding, keeping self unspotted as of yore, through the peace—as comes in Him. 2124-3

PEACE BY CHOICE CIRCULATING FILE

... as has oft been said, no longer does the Higher Force, or God, call for sacrifice; rather that ye love one another, even with that love as was shown in the gift of the *Holy One*, that we through Him might have access *to* the Father, *to* the throne of mercy and of grace! In giving, living, *being*—then—that as draws nearer to those characterizations in activities in and out before men, may *all*—even as this entity—find that peace, that contentment, that comes with knowing that the whole armor is put on, having the feet shod with a joyous message, having on the helmet of light, with hands ever ready to lend a *helping* hand to *everyone*, in *every* manner. 2364-1

Each individual, then, may act, may live, may pray—in his or her own little sphere of activity—in such a manner as to bring peace and harmony, even among those who APPEAR to be at variance to the cause of the Christ in the material world.

Let not thy heart be troubled, then. Ye believe in God; believe also in Him—who came to bring peace, and the way to the Father, exemplifying same in the ability to take away death—that is as sin in the experience of man. 5749-12

PEACE CAN BE FOUND IN HIM

Then, in making the application of self in those fields of activity that have been pointed out—whether in the home, in the street, in the market place, or in associations with the individuals in their various walks of life, these are but the channels or the places or the experiences or the opportunities whereunto there may be the application of that which has been given as the whole law and the prophets: "Ye shall love the Lord thy God with all thine heart, thine soul, thine body, and thy neighbor as thyself."

In this manner may there be the practical application of those things given, that the soul, the heart, the mind, may grow in grace, in knowledge, in understanding, and *thus* create for self and the associations and the surroundings that first of contentment, then peace and harmony that will make for the more and more awareness of His presence abiding with thee. 524-2

There is light, there is hope for the entity—physical, mental, spiritual. And let those symbols ever bring that promise to the consciousness of the entity, "Lo, I am with thee always, even unto the end of the world." And with His abiding presence there can be no sorrow that may not be melted in Him. There is no disturbance that may not find that peace, that quiet in Him. For as ye recall, again and again those who walked with Him said, "What manner of man is this, that even the winds and the sea, sickness and disease, obey His voice?" 2778-2

And as ye abide only in Him may ye be at peace with the world. 3902-2

"THY WILL BE DONE"

... when one does make that decision, that "Others may do as they may, but for me I will leave it in the hands of the All Wise Providence, I will leave it in the hands of my Maker," immediately there begins the expression in the various experiences of a body, an entity, that brings a peace and a harmony within self that comes only from such decisions by God's own children. 1315-2

... these as material obligations, as material desires, are burdening the consciousness; not bringing satisfaction, not bringing contentment.

PEACE BY CHOICE CIRCULATING FILE

For when contentment is apparent, then there will be that peace which comes with that as may be so well expressed and manifested in an individual entity; not only giving voice to same but living in the daily experience, "Not my will but Thine, O God, be done in and through me."

That as the criterion, that as the standard brings peace that passeth understanding.
1470-2

Be rather "done" by all, than ever taking advantage of ANY individual! For he that overcometh shall wear the crown, and not he that climbeth up some other way—for he becomes the thief, the robber to self of those glories, the knowledge, the peace that comes from making THY will one with the Creative Forces which is love!
1792-2

. . . it behooves the entity to seek what is the will of the Father concerning thine individual self, to sow the seed of the spirit of truth; just being kind, patient, showing brotherly love, long-suffering, being gracious. This is sowing the seed, this is the will of the Father. For he that loveth his brother, his neighbor, yea his enemy, is a brother to the Lord—the Lord who is the Son, who is the Savior, who is the spirit of truth and purpose.
3508-1

"My spirit beareth witness with your spirit that ye are called the sons, the daughters, of the *living* God," for in Him only is that peace, and the blessings of those whom the body *contacts* will bring the greater joy, the greater happiness. Happiness, then, is not a thing set apart from self, but the conditions with which one approaches that in hand to be *done!* for when one considers that the position of self is hard to bear, is not as is desired, the desire of the heart often maketh one *afraid*—unless that desire is ever in that attitude of "Use Me, O God, as I am," for the I AM is ready, willing, to make *my will one with Thy will*—"Though He slay me, though He bruise me in mine own selfish or unseen ways; yet will I trust Him day by day," and He will *not* forsake thee....
5563-1

AT-ONEMENT WITH THE CREATIVE FORCE

Hence each will find that the experiences of life are not for self-indulgence, not for self-glory, not for self-aggrandizement; for these only bring heartaches as well as turmoil and strife.

And peace is the longing of the soul, and to be at-onement with Creative Forces alone may bring peace in the consciousness of any.
622-4

Keep, then, the faith thou hast had in Him; for He is thy strength, He is thy bulwark, He is thy Elder Brother. To Him, *in* Him, ye may find that which will bring to thee—alone—joy, peace, happiness, and that which makes men not afraid. For He IS peace; not as men count peace, not as men count happiness, but in that harmonious manner in which life, the expression of the Father in the earth, IS *One*—even as He is ONE.
849-11

. . . know self and thine ideal, and thy relationships with that ideal, that relationship with thine associations—and hold fast to that which is true, that which is good, that which has its inception in the spirit of the thing, in the *life* of a movement, in the *life* of a group, in the very life of purpose in thine activity. And ye will find that though the ways at times may become stormy, though there may be periods when fear and doubt may arise in the experience, there will come that peace that comes from knowing self to be at-one with the Creative Forces—as may manifest through the emotions of a physical body—which may bring thee safe into a haven of understanding and rest.
1244-1

So until each soul, each entity, knows those closer walks, there must be, there are, turmoils—in the experience of every soul; more and more mental, more and more material turmoils.

But to be at peace, to be in harmony with constructive, creative forces, is to know Him that IS the way, that is life, and in Him ye live and move and have thy being! 1362-1

. . . love thy neighbor as thyself.

This brings into the consciousness that peace which each soul seeks, and brings with same healing—not only of body but of mind, and keeps the attunement with the spirit of truth. 1747-5

. . . it is well that one have material things, but these are very disappointing. While it is true that you are a good spender when you have it, yet all such takes wings and flies away easily. And that peace which comes from being at one with the Creative Force, ye call God, is everlasting. 3042-1

Then the purpose of the entity, and how it may attain to that peace, that at-onement which the Son found in the Father:

The purpose of the entity in the earth, is that it may know itself, also to be itself, and yet at one with the Creative Forces, fulfilling those purposes for which the entity comes into the earth; accepting, believing, knowing then thy relationship to that Creative Force. For He hath called thee friend; not servant, but a friend, a brother, a sister. For "Who is my mother, my brother, my sister? They that do the will of the Father in heaven, the same is my mother, my brother, my sister." 3508-1

"DO WHAT YOU'D HAVE OTHERS DO"

Learn that quiet first within self, from within, through those applications not only of the material things but from the counsel and meditating from within self; and ye shall stand approved unto Him, wherein there may be the peace and harmony and joy of a life lived in an active service for not only thy fellow man but—*forgetting* self—pressing on to the mark of the higher calling set in Him, to that day when ye shall stand as a light to many, as a guide to those in the dark ways, and *proclaim* the acceptable year of thy Lord! 694-2

If ye would be antagonized, then be antagonistic! If ye would have peace, be peaceful! If ye would have friends, show yourself friendly! If ye would be *wise*, be patient and humble; and don't talk *too* much. Talk in the proper place, saying the proper things; not that to satisfy but that being sought by all—the longing to know of the peace that may be had by the soul of man, that under any other name becomes the *one* great thing in the experience of every living soul; to find harmony and peace, and to be assured *by* those that *experience* the continuity of existence. 969-1

Q. Should I attempt to win my husband back? If so, how?

A. As has been given; as ye would that he should do to *you*, do *ye* even so to him—in every manner, in every way. Is the approach, the promise, the voice, not to thee? Are they in keeping with thy ideals of thy Maker and His love as shown to thee? Then win those to thee through the showing forth of the fruits of the spirit of truth—patience, long-suffering, brotherly love, loving kindness. And ye will find that the promptings will be thy experience.

Only in casting thyself wholly upon the Lord may ye know the spiritual and mental peace that is the birthright of every soul. 1326-1

3394-2. See under *The Priority of Achieving Peace Within Self*.

5749-12. See under *He Alone Can Give Peace*.

"AS YE DO, SO IS IT DONE TO YOU"

Let the entity then first of all take stock of self and of its purposes and its ideals. Are they grounded in material things alone, that there may be fame or fortune for the glory alone in same? Or is the life to be, are the expressions of its associations to be, a manifestation of the REAL purposes of a servant to the fellow man in this material experience?

For as ye do it unto the least of thy associates, thy brethren, ye do it unto thy Maker.
1447-4

1650-1. See under *The Priority of Achieving Peace Within Self*.

. . . it depends upon what we do ABOUT same as to whether an experience becomes a growth, a retardment, a development, or as to whether the virtues applied become vices in some directions.

For ye may ever judge same by the fruits of the spirit. If ye conform to them in thy dealings with thy fellow man, then know it is a growth and ye will find ye are at peace with thyself in Him.
1842-1

Know, it is as has been given of old. "Lo, it is within thine own self that ye must find peace, if ye would have peace with others." If you would have friends, show thyself friendly, if you would have love, be lovely in thy treatment of and thy associations with others. If you would find patience, brotherly love, kindness, manifest it in self and it will come to thee.
2509-2

. . . apply thy talents, thy abilities, in the encouragement to those who are seeking to find their way, their place, in their relationships in this material world; knowing—as ye well understand—"Inasmuch as ye do unto the least of thy brethren, ye do unto thy Maker."
2786-1

2950-1. See under *The Necessity of Giving in Regard to Peace*.

. . . in keeping in that way of one ideal, one purpose, to do, to be that thy Maker would have thee be, the entity may bring peace and harmony into the experiences of many. For as ye do it unto the least ye do it unto thy Maker. And unless ye find peace and harmony within thyself . . . ye cannot make it, ye cannot bring it into the experience of others. For as ye sow, so ye reap. As ye measure to others, so is it measured to thee. Again may it be said, "Be not weary in well-doing." For He faileth not to keep the peace He has promised in thee if ye walk in the light of His ways. For a body, mind and sour' being in oneness of purpose brings harmony into the body as a whole. And as the sunshine of the Son is in the self and life, even the sunshine of the earth may bring joy to the lives and purposes of others.
3250-1

Happy indeed are those who may call this entity their friend, as the entity has applied itself in those ways of making a life more worthwhile, more in keeping with the ideal than most people. "As ye would that others should do to you, do ye even so to them" is a living experience for this entity.
4065-1

"INASMUCH AS YE DO IT UNTO THE LEAST...."

The **WHOLE** law is to love the Lord thy God with all thy heart, thy mind, thy body; thy neighbor as thyself. This is the whole law, this is the whole purpose for an experience, an activity of an entity in any given or individual experience or appearance even throughout the sojourns in a material plane.

For God is not mocked, and **WHATSOEVER** the individual or soul sows in its activities among its fellow man, that must it also reap.

Hence as we find, mind is the builder and is both spiritual and material. If there is the activity in such directions that the greater stress is laid upon self and self-indulgence, self-aggrandizement, then the entity grows to be more and more material-minded, more and more selfish, more and more in those activities that bring about disturbing forces in the experience throughout.

But the more and more the activities are in those things that bring about peace, harmony, brotherly love, long-suffering, patience, kindness, gentleness, greater is the growth, greater "is the harmony, greater is the experience of joy and of happiness in the activities of the individual.

Thus does the entity create by its activities, from one experience to another, its own environs, its own activities, its own influences. For as has been given, **EACH** soul meets itself again and again. For as ye do it unto the least of these thy brethren, **EVER**, so ye do unto thy maker. 1464-2

... let not thy good be evilspoken of. Let thy words, thy activities, thy thoughts, be coordinant, cooperative one with another; applying self in those directions in which the abilities **CREATE**, within the minds and the hearts of those ye may direct or teach or guide into those things that bespeak of the relationships of the individual man to Creative Forces or God. And know that these may only be manifested in those things and manners in which the individual applies same in its relationships to those it meets day by day.

Then indeed as ye do it unto the least ye meet, ye do it unto thy maker.

Thus may the experience in the present be used for not other than, "Peace be unto thee—my peace I leave with thee." **THAT** embrace. For peace, in body, in mind, in heart, is that which brings contentment; and the encouragement given, and the awareness that "My Spirit beareth witness with thee day by day." 1500-3

1650-1. See under *The Priority of Achieving Peace Within Self*.

Think not that there is any short cut to peace or harmony, save in correct living. Ye **CANNOT** go against thine own conscience and be at peace with thyself, thy home, thy neighbor, thy God! For as ye do it unto the least of thy brethren, ye do it unto thy Maker. 1901-1

If more kindnesses are shown, more love, greater peace may be brought to this body....

All that may be done ... is to persuade those whenever possible who have the care, and those who were and are responsible, to create, to make for friendships, showing patience and love and thought—by being as oft with the entity as possible. For, remember, it must ever be not just as a duty to perform, something to be done. For, one day there will come to those that have asked help here, "I was imprisoned and ye have visited me not—I was imprisoned, in body, in mind, and ye visited me not."

It is with that thought, then, that those close to the entity should consider it a privilege to give such care to this body. With such there may come help. 3365-1

. . . it behooves the entity to seek what is the will of the Father concerning thine individual self, to sow the seed of the spirit of truth; just being kind, patient, showing brotherly love, long-suffering, being gracious. This is sowing the seed, this is the will of the Father. For he that loveth his brother, his neighbor, yea his enemy, is a brother to the Lord—the Lord who is the Son, who is the Savior, who is the spirit of truth and purpose.

As these are applied in relationships to others we come to those questions that have been indicated; when ye shall stand before the throne of mercy, the throne of grace.

"Inasmuch as ye have done unto one of these, even my little ones, ye have done unto me." Visiting the sick, the imprisoned, supplying those needs in the way of speaking gently, being patient with the forward—as these are applied they bring peace into the heart, into the soul of the entity. For as He gave, only through the seed of the spirit may ye overcome the world—even as He overcame the world. And the things of the world are to be used as in glory to the Father, and in honor to self. 3508-1

What should an individual, what should self do about that as the spiritual ideal in its dealings with its fellow man? For as He has indicated, "inasmuch as ye do it unto the least of these thy brethren, ye do it unto me." Is that thy ideal, or is thy ideal, "others must do as I say, irrespective of what I say or why," or is it tempered more with, "we will work together and as I see fit then may we apply," or what is thy ideal materially? That individuals are given a greater opportunity in this, or other directions, or that all should work together for good that there be no hardships for any. 5083-2

The Edgar Cayce Legacies

Among the vast resources which have grown out of the late Edgar Cayce's work are:

The Readings: Available for examination and study at the Association for Research and Enlightenment, Inc., (A.R.E.) at Virginia Beach, Va. are 14,256 readings consisting of 49,135 pages of verbatim psychic material plus related correspondence. *The readings* are the clairvoyant discourses given by Cayce while he was in a self-induced hypnotic sleep state. These discourses were recorded in shorthand and then typed. Copious indexing and cross-indexing make the readings readily accessible for study.

Research and Information: Medical information which flowed through Cayce is being researched and applied by the research divisions of the Edgar Cayce Foundation. Work is also being done with dreams and other aspects of ESP. Much information is disseminated through the A.R.E. Press publications and the Internet. Coordination of a nation-wide program of lectures and conferences is in the hands of the Department of Education. A library specializing in psychic literature is available to the public with books on loan to members. Resource material has been made available for authors, resulting in the publication of scores of books, booklets and other material.

A.R.E. Study Groups: The Edgar Cayce material is most valuable when worked within an A.R.E. Study Group, the text for which is *A Search for God*, Books I and II. These books are the outcome of eleven years of work by Edgar Cayce with the first A.R.E. group and represent the distillation of wisdom which flowed through him in the trance condition. Hundreds of A.R.E. groups flourish throughout the United States and other countries. Their primary purpose is to assist the members to know their relationship to their Creator and to become channels of love and service to others. The groups are nondenominational and avoid ritual and dogma. There are no dues or fees required to join a group although contributions are accepted.

Membership: A.R.E. has an open-membership policy which offers attractive benefits.

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