



The Rainbow Journal

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FROM THE EDITOR

Welcome to this, the 33rd edition of the Rainbow Journal, and a special welcome to our new readers with the hope that you will enjoy the articles which are offered as food for thought. This is a free publication for on-line

readers although there is a small subscription for ordinary mail delivery to cover delivery costs. Please let us know if you would like to add any of your friends to our distribution list.

Brian Alderson ΩΩΩ

LOVE OR ATTACK?

According to the text of the book 'A Course in Miracles' we have only two ways of responding to any situation. These are either responding by an *attack* or with *love*. Attack may seem to be a strange word to describe our reactions to circumstances but when one reflects on the matter one will find much merit in the use of that word. Take the situation where someone makes a derogatory remark about us and we overhear it. What will be our response? Will it be a response of loving understanding, letting the negative remarks fall away like water off a duck's back? Or will it be a defensive reaction? Will we "attack" the speaker by responding with disparaging thoughts about him or her? Will we hold those remarks against the person and store them for future reference?

When "I" am under attack I should consider who is the "I" that the perceived attack is aimed at. Is the wellbeing of my body being threatened? My attacking response would be quite understandable and justified if I was confronted by someone brandishing a lethal weapon such as a gun or knife. However nearly all acts causing a reaction are verbal – they are only words coming from someone else's mouth. In these cases is it only our egos that we feel are being threatened in some way. It may be our feelings of importance, our integrity, our respect, our beliefs that we assume are

being threatened – all parts of our egos. .

Reflection on this will soon reveal that, apart from those rare occasions when we are directly physically threatened, our 'attacking' responses to situations are in response to threats to our egos. It is our egos that stand between us and our loving relationships with our fellows.

There is a close connection between attack and anger, for when we are angry we want to lash out and attack the cause of the anger. There are three mental processes that take place when we become angry. Firstly anger will rise when we believe our egos are being threatened in some way. Secondly we believe that retaliating by attacking the source of our anger is therefore justified.

Thirdly, that we are in no way responsible for our anger and our response. Were we to step back and logically consider what is happening here we can deduce that our anger arose from a false premise – that we were under attack when it was only our allusive egos that we felt were being threatened. A false premise will lead to a false conclusion. So irrational assumptions, causing us to become angry will result in the equally irrational conclusion. These are that our fellow human beings are worthy of attack rather than of a loving response.

The way to correct a false

conclusion is to consider the premises on which it is based. The truth is that we are not our egos, but indestructible souls which cannot be attacked, so that there can be no justification for attacking in response to threats against our egos.

When we respond from our egos with attack it is like a call to war, and war, we should remind ourselves, deprives us of peace. War does not bring peace it destroys peace. The irony in this war initiated by the ego is that there really is no opponent – because if anything the opponents are only the illusional egos of other people. This is the form of understanding that we must adopt to secure peace, and the more

understanding we have, the more we will live in peace. Those who we may regard as our opponents or our enemies are in fact the essential part of our peace, which we would be giving up when we attack them. War is the opposite of peace. We cannot get peace by going to war because going to war is giving up our peace. How can we have what we give up? Remember, as Edgar Cayce has often repeated, we give and share to have. So to have peace, whether it is in our own household, in our neighbourhood, or as a nation we must share and give peace to our loved ones, our neighbours and those in other lands. *BDA ΩΩΩ*

ANSWERS TO QUESTIONS ON GOD

Thanks to those of you who have responded to the questionnaire on God printed in the last issue. As mentioned these questions were designed to give food for thought rather than being a test of knowledge. The following are my own opinions on these questions.

Question 1. *Does God expect us to be reverent towards Him and why?*

In answering one needs to have an understanding of what being reverent means. Often, when subtle meanings are hard to express, and dictionaries use synonyms to explain a meaning. One dictionary describes being reverent as “showing respect” and perhaps that is the closest we can get to our understanding of the meaning. More importantly, though, we must ask ourselves – who are we showing respect to and how to we show it? If we see God as some outside entity separate from ourselves then we would perhaps speak in controlled, low whispers when we consider we are in His or Her presence such as when we are in a church or temple. However if we believe God is within us all, then being reverent is to show respect to our fellow beings irrespective of their status or

circumstances and show respect to our own bodies - the temples of our living God.

The Bible states many times that we are to praise God and the following quote from ‘A Course in Miracles’ explains how we are to do this: “God is praised whenever any mind learns to be wholly helpful.” Thus, it is not the songs we sing in church that is praise to God but it is the way we treat our neighbours.

Question 2. *Does God despise anyone or anything?*

One may sanctimoniously say that God does not despise anyone or anything. After all aren’t all things His or her creation and would God create something that He/She would later despise? To despise is to regard with contempt, distaste, disgust, disdain, scorn or loathing. Perhaps God does not judge anyone with these feelings but do we, God’s sons on earth, regard any of our fellows in this manner? If we do then perhaps we are not being reverent to God.

Question 3. *Does God have political leanings e.g. is He left-wing or right-*

wing?

This may seem to be a silly question because of course God does not get involved in politics – or does He/She? To quote from the Bible: “The heart of the wise inclines to the right, but the heart of the fool to the left.” (Ecclesiastes 10:2). When we take the Bible literally we can interpret it to mean what suits us at the time. While God may not have political leanings religious people often use politics to promote their religious agendas (or maybe it is the other way round where politicians use religion to promote political agendas).

Here is what Wikipedia has to say on the subject “The Christian right is a term used predominantly in the United States of America to describe a spectrum of right-wing Christian political and social movements and organizations characterized by their strong support of conservative social and political values.... The Christian right is contrasted with the Christian left, a spectrum of left-wing Christian political and social movements which largely embrace policies of social justice.” And later: “Led by Robert Grant's Christian Voice, ... (and others)...., the new Religious Right combined conservative politics with evangelical and fundamentalist teachings. The birth of the New Christian right, however, is usually traced to a 1979 meeting where televangelist Jerry Falwell was urged to create a ‘Moral Majority’ organization.”

We can gather from the above, while God is obviously not involved with human politicising; religious people use God for their own political ends.

Question 4. *Does God take sides in a war?*

We seem to readily resort to war to solve international problems and when we are engaged in the resulting death and destruction we pray for victory. This

would suggest that we believe God is on our side. We see ourselves as the “good guys” fighting the “bad guys”, yet we are all the sons of God.

As one reader so aptly replied “No, although it may appear so. I remember being upset, as a child, reading Joan of Arc. I wondered if God loved the French over the English. I felt some comfort realizing that I was born in a French Canadian Province (Montreal, Quebec). I don't feel that way now. Each person, in their own Country, has to encounter learning experiences. War is such an experience. Unfortunately, at great human expense, somebody has to win, and somebody has to lose.”

Question 5. *What religion does God believe in?*

On reflection I can see that this question was rather presumptuous. God is obviously above religion for religions are about God and our relationship to Him/Her. Again an apt reply from a reader: “I believe God is Love and Spiritual and encompasses all of the religions, and each of us in our own consciousness.”

Question 6. *Does God want us to worship Him/Her?*

My answer to this would be similar to my answer to the first questions. We should consider who is the god we are worshipping and why. If we go by the Bible, and the Ten Commandments in particular we are *ordered* to worship God. If that is the case then the reason why we worship is because we want to obey the commandment for when we disobey orders there are usually unpleasant consequences of this disobedience.

In the satirical movie ‘Monty Python’s The meaning of Life’ there is a spoof church service:

*Chaplain: Let us praise God. Oh Lord...
Congregation: Oh Lord...*

Chaplain: Oooh you are so big...

Congregation: Oooh you are so big...

Chaplain: So absolutely huge.

Congregation: So ab - solutely huge.

Chaplain: Gosh, we're all really impressed down here I can tell you.

Congregation: Gosh, we're all really impressed down here I can tell you.

Chaplain: Forgive Us, O Lord, for this dreadful toadying.

Congregation: And barefaced flattery.

Chaplain: But you are so strong and, well, just so super.

Congregation: Fan - tastic.

As to the question does God want us to worship Him/Her I do not believe so. God created us from Himself and gave us free will to experience life. Some of us at times see such awe-inspiring sights in nature that we *cannot help* but worship the creator of this beauty.

Question 7. *What would God look like if He/She appeared before you?*

This question reminds me of a TV series 'Joan of Arcadia' in which God, in the form of various strangers, appears in front of a 16 year old girl and gives her assignments to carry out. So perhaps when we look at those around us in the right way we may be able to see God.

Question 8. *Can God be blasphemed and if so what would be the greatest blasphemy?*

When it comes to what it means to blaspheme it depends on one's belief. For example in Judaism even to pronounce what was believed to be the original name of God was considered blasphemy. In a general religious sense blasphemy can mean the irreverent utterances or behaviour toward anything held sacred and another meaning is to assume to oneself the rights or qualities of God.

We humans can easily become offended but when we step back to reflect on what is being offended we will realise that it is our illusive egos that take offence. Our souls can never be offended. It is the same with God. This spiritual

being is far above petty human ego weaknesses. God does not judge and therefore will not take human utterances as blasphemy. It is only us humans who judge one another and it is only us, not God, who consider the utterances of others as blasphemy.

If God made us in His/Her image then we have the qualities of God within us. Perhaps when at last we execute our rights and qualities of God we will indeed create heaven on earth.

Question 9. *Is there anything in particular you believe about God based on your own experience?*

This can only be answered by each of us individually. In my case I cannot reflect on any experience that changed or confirmed my beliefs in God. I believe my faith has been strengthened by my reflection over the past and how things I have put my mind to have come into fruition. Most of my beliefs have come from others through books. I suspect most of us have not had direct experiences but as one reader stated: "...I have learned from spiritual leaders, and from articles written by those who have had Near Death Experiences, that this is so. They have experienced this and have found the Other Side to be pure encompassing Love, peace and light."

Question 10. *If God wants us to be perfect why did He not create us perfect in the first place – or perhaps he has already done so?*

God created us in His/Her image. Was it an imperfect image? In the Garden of Eden He/She gave us the gift of free will, like the right of passage, when we could choose for ourselves how we wished to express this freedom. It was only by the gift of the knowledge of good and evil, the gift of dualism, that we could experience all the possibilities in life, both good and bad. We are free to do

what we like but we are realising that the freedom brings consequences, one of which is suffering. So while deep down we may be perfect it is only when we have used our freewill to avoid suffering in ourselves and others and realised the oneness of all life that we, the prodigal sons, will return to our Father.

Final Question: Does God like the smell of beef cooking on the barbecue? (Leviticus 1:9)

This was added with tongue in cheek and meant to be a joke. However is

does point out some ridiculous statements in the Bible when it is taken as the word of God. The full text of Leviticus 9:1, giving instructions on how to prepare animal sacrifices, reads: "He is to wash the inner parts and the legs with water, and the priest is to burn all of it on the altar. It is a burnt offering, an offering made by fire, *an aroma pleasing to the Lord.*" Can you imagine God leaning over the shoulders of priests, taking a sniff, as they cooked the sacrificial meat? **BDA ΩΩΩ**

FINDING GOD AND THE SOUL

The Age of Knowledge

We are in an age when our storehouse of knowledge has never been so full and it is increasing at an ever faster pace. Our knowledge of the mechanics of our human body is at a point where we can understand the very basis of our make-up. We can map out, down to the most minuscule detail our DNA, the very blueprint on which our bodies are constructed.

This expansion of knowledge is through what we can broadly term science, or more correctly 'empirical science.' The accumulation of this knowledge is gathered from studying, by observation, and by the application of logic. The observations and experiments carried out by scientists are through the use of our five senses. To this we have the ability to apply logic to reach conclusions. When our capacity to acquire information is hampered because of the limitation of these senses – particularly our eyes and ears – we have created tools to expand them. Thus, with the use of telescopes we can now see into the outer reaches of space or listen to sounds emanating from the most distant parts of our universe. Through remote controlled television we can

explore the bottom of our deepest oceans. By using the latest microscopes we can look inside the atom and through the use of ultrasound and modern x-ray technology we can observe the very workings of the insides of our bodies.

It is through our language and the written word that we have been able to store this information in the form of literature. Through modern technology, we have added the ability to store sound and visual images on disks and tapes. This capacity to store information gives us the ability to piggyback on this vast storehouse of knowledge and technology built up over the ages. We not only increase our knowledge but, through the dissemination of this knowledge, we are also changing our long held beliefs and convictions.

Examples of science dispelling popular beliefs are in our belief once universally held that the earth was flat, the centre of the universe and that the sun revolved round the earth. We believed that matter was solid while science now proves that the densest of our minerals are composed mostly of space. Science dispels much of our mythology which are beliefs brought about because we do not understand the

causes of natural phenomena such as the cause of thunder and lightning - at one time believed to be caused by gods expressing their anger!

Science can answer many of our questions but it cannot possibly address all of them. It is not even the goal of science to answer all our questions but rather the goal of the physical sciences is to answer only those that pertain to *physical* reality. Science does not and can not produce absolute and unquestionable truth. Rather, empirical science often tests hypothesis about some aspect of the physical world, and when necessary revises or replaces it in light of new observations or data.

When we look at the history of scientific progress and the advancement of knowledge we find that there were long periods – hundreds, even thousands of years - when this progress was minimal. It is only in the past two or three hundred odd years that the impetus in the increase of knowledge began to speed up and so it has been escalating at an ever-faster rate to this present day with no indication that the velocity of increase of scientific knowledge is slowing down.

An outcome of this age of advanced science and technology is that today those of us in the rich, developed countries have all but mastered our natural surroundings. We live in physical comfort and are able to obtain the necessities for survival with comparatively little effort. Despite this ‘progress’ more than half the worlds population lives in poverty and many are starving while we in the other half do not yet appear to have found out how to increase our happiness and sense of well-being.

The Questions Science Doesn't Answer

Despite all the knowledge

mankind has gained, since time immemorial we have been asking questions about ourselves that still remain unanswered to our satisfaction: Why are we here? Is there a God? Do we have a soul? What happens after we die? Is there an afterlife? Do heaven and hell exist?

Why is it that with the vast amount of knowledge we have accumulated we are still unable to answer these basic questions about our own existence? For those of us who call ourselves Christians we may ask why is it that the all the information we have as the basis of our beliefs and convictions are some two thousand year old scriptures? Why has there not been any new information or knowledge added to these ancient scrolls in the light of so much scientific advancement over two millennia?

Perhaps the reason why we have not been able to satisfactory answer these questions is that God and our souls are not of this dimension. They are neither material nor physical nor are they in the form of energy derived from matter, that is, in the form of energy as in the formula $E=MC^2$. Because God and our souls are not physical or energy they cannot be experienced by the senses nor can any of our scientific instruments detect them. Since we cannot recognise them then we cannot use any hypothesis based on observation, experiments and the application of logic to come to any determination on their make-up.

Another reason may be because of the limited capacity of our minds, at least in our normal conscious states, to perceive certain phenomena. We cannot perceive infinity, nor can we comprehend eternity. We have words to describe these phenomena but we cannot grasp them. There are no instruments made by man that can measure infinity. Even our largest computers are unable to

compute the distance of infinity and our greatest timepieces cannot measure eternity.

All that we perceive as being in existence has been created in one way or another. Even the universe is now believed to come into existence from 'a big bang.' While we are able to perceive the created we are unable to perceive the uncreated, which we bestow as an attribute of God. We understand that there are causes and effects, actions and results. All that we see around us are the result of cause. However we cannot perceive a God who did not have a cause.

A third reason may be because most of our knowledge is based on objectivity in that we observe, we use logic, and we experiment on things outside ourselves. To achieve this we use our senses; our eyes and ears, our sense of smell or touch, and we can read. We can gain great amounts of knowledge by reading literature which is a record of other peoples' thoughts and experiences. This literature is the work of others, which has been recorded in such a way – in writing – that the knowledge can be passed on to others without the others having to go through the process redoing the work of the author to reach the conclusions recorded in the books. This ability to pass on knowledge in this manner is the main reason why science is advancing at such rapid rates.

Foundations of Religion

When it comes to matters of God our understanding and limited knowledge comes from ancient writings which surround the lives and teachings of a few spiritual giants who lived in the distant past – Abraham, Moses, Jesus, Muhammad, Sidhartha Gautama (the Buddha) and the like. These people became the foundations of the great religions of the world.

With the exception perhaps of

Bahau'llah, the founder of the Baha'i faith who died in 1892, and a few minor prophets, these founders lived hundreds, even *thousands* of years ago. For the sake of this discussion (and the fact that this is the religion with which I have the most familiarity) we will consider the Christian religion which was founded by Jesus Christ. The year in our calendar is based on the supposed birthday of Jesus – more than two thousand years ago. The accounts of His life and teachings together with letters of his early followers are recorded in what we know as the New Testament of the Bible, said to have been written around 100 years after the death of Jesus. The Old Testament (also called the Hebrew Bible) contains many books on religious law, history as well as religious poetry and is believed to have been written over a considerable period, perhaps up to 700 years before the birth of Jesus.

The actual dates when these books were written is not of concern here but what is of concern is that this Bible is the founding document of Christianity. Christians have used it, in various translations, for the past two thousand years. Millions of Christians put their faith in what is stated in the Bible. Many believe that the Bible is the word of God, just as Muslims hold the Koran as being the word of God, and the Jews hold the Tanakh as the word of God. Those of us in this day and age who do not hold any religious affiliation would wonder why so many people would put their faith in these very ancient documents. They may question why these documents have not been undated or revised in the same manner that books on the all other matters are updated, or replaced as our knowledge has progressed. No one today would accept a book written on human anatomy in ancient Greece as the last word on this science or the writings of

Galileo be accepted as the ultimate works on astronomy. Why then do believers accept these ancient Scriptures as the latest word on God?

When we read the scriptures we can become very confused. Many claim that the Bible contains literal truths about God and His relationship with man yet one does not need to read very far into the first few chapters of the Bible to become confused at the seemingly contradictions and the portrayal of God as a vengeful and unmerciful being that orders the mass killing of those He perceived to be His enemies. One would ask why a god, the creator of man, would create so many people only for them to be his enemies. He was a God to be feared.

This confusion comes about because we are taking the Bible at its literal words and we are reading it from a standpoint of the physical while it was written in the context of the spiritual. Then if the Bible is dealing with our spiritual journey, as many claim it does, why does it not spell out spiritual truths for all of us to read and to understand rather than cloak the writings in mystical symbolism and hidden meaning?

The answer to this is that spiritual truths cannot be conveyed by our human language – by words. We cannot define the infinite with finite words. Spiritual realities cannot be grasped through our mental processes. They cannot be written down with words that can be analysed and studied like some scientific experiment. We cannot convey spiritual experiences through words in our language nor experience the workings of the spirit with our five senses.

This is by no means to say that religious literature is useless in our search for God. On the contrary they can be the guiding lights that lead us to the Truth of our being. However if they are

only read and digested from a literal standpoint they may not give the readers the spiritual insights that our souls seek to know. In fact take a purely literal stance when reading these holy books can cause much harm and are responsible for a great portion of the strife in the world. There are Jews in Israel who believe that the land they occupy was give to them exclusively by God so they are quite justified in claiming the land, by whatever means necessary. There are some Muslims who believe, based on their interpretations of their holy book, that by blowing up numbers of people as well as themselves, they are doing God's work and will be rewarded by God as a result. Christians too, have committed innumerable crimes including torture and murder believing they are following instructions given in the Bible.

The true significance of these books is in inspired writers. The authors had tapped into the hidden source of all knowledge and attempted to convey some of that knowledge through their writings. To quote from lesson 10 of the book 'Christ in You': *“Books, words, letters are all valueless in themselves. What you call inspiration is the true secret of their value. The spirit by its potency, its subtle vitality, can take any word from any language, on the plane of the sense, and use it to convey meanings, to suggest thought, and often to pierce through a wall of sense impossible to the work of itself. Thus the word is only the vehicle or outer shell, hiding wither a pearl of great price or a two edged sword....Inspiration, then, is the one spirit using for its channel many books and many methods; it is ever seeking avenues to pour out the abundant wealth and wisdom of God..... The real value, then, of the Bible is in the spiritual or inspired writer, who has*

opened your understanding to the things of God."

For many of us the reliance on inspiration to find our way to God does not sound like a very good option. In the Edgar Cayce readings we are however reminded many times that the way to the source of the knowledge of God is **within ourselves**. It is an internal process for the soul is so deeply hidden within our being that we can only encounter it by methods of internal searching. No one, or no man-made instrument, can do this for us. Whereas in science many people can be involved in a scientific project each individual can only accomplish the finding of the soul and the meeting place with God by his or her own efforts. This is the reason why daily meditation is so essential as we travel along the path to enlightenment.

FROM THE EDGAR CAYCE READINGS
If you would seek to know the way, then, seek within self. For He has promised to meet you there. His

promises are sure.1233-1

For seek within and there you find. For He has promised to meet you in the temple of your own self, and your body is indeed the temple, as is a material building for the glorifying of a risen, a living, a loving divinity within yourself. 1257-1

Seek within, and in your communion often with Him. For these are the ways in which, through which, the awakenings may come. For as you apply that you know day by day in your service and your dealings with your fellow man, thus is the way opened for more and greater understanding. 1456-1

Your body is indeed the temple of the living God. There He has promised to meet you. There He does commune with those that seek within the holy of holies. 2787-1 BDA ΩΩΩ

THE ULTIMATE IDEAL

In his readings Edgar Cayce frequently stressed the importance of ideals in our lives. These ideals can relate to any aspect of our day to day living including physical, mental and spiritual although he stressed the most important ideal was spiritual. "Then the more important, the most important experience of this or any individual entity is to first know what is the ideal spiritually." (357-13) Having ideals have too important aspects. Firstly they give us something to aim at, a goal or something we can work towards and it becomes a measuring stick for all our thoughts and activities. How do our thoughts and actions measure up to the

standards set by our ideals? Do our thoughts and actions move us closer to our ideals or do they draw us away from them?

Ultimately, a spiritual ideal is the highest "spiritual" quality or attainment that we could hope to have motivating us in our lives right now. For some, this might be the pattern set by Jesus, for others it might be a quality such as "love." In order to really begin working with ideals, however, we should choose that quality or attribute that is currently missing or lacking in our own life in our relationships with others. For example, perhaps we may find that we need to be more "patient" or more "forgiving" or

more "understanding" in our interaction with other people. Ideals grow and change as we do, so it's important to pick something with which we can really begin to work.

In simplest terms, the intention of an ideal is the motivating influence that undergirds why we do what we do. It is like a North Star that guides us in the dark of night-allowing us to focus upon the direction toward which we wish to be headed. Whereas a "goal" is something attainable, in Cayce's terminology, an "ideal" is really a motivating pattern that guides our lives. It's not something we're going to pick up and fondle like a prized object; rather, it's more like the rays of the sun that can warm our face as we're pointed toward it-you can't help but know when you're looking at it head on!

Are Ideals Important In Our Lives?

Since ideals shape our very lives, our experiences, even who we're becoming, then, by definition, they must be extremely important. But Cayce went even one step further. Often people were told: "Then the more important, the most important experience of this or any individual entity is to first know what is

the ideal – spiritually." (357-13) Not only is it very important, it is the most important thing we can do.

Many individuals have found that the key to making a spiritual ideal practical in their material lives is to work with a frequently mentioned concept in the Cayce readings: Spirit is the life, mind is the builder, and the physical is the result.

Ultimately, There is One Ideal

Although the readings encourage us to choose a personal ideal, they also assert that there is only one Ideal. One individual was told, "There is one way, but there are many paths." (3083-1) In essence, what this suggests is that each of us is moving toward an "ultimate ideal." Whether we want to label that ideal "perfection" or "Christ Consciousness" or "God Consciousness" or whatever term we're personally most comfortable with, the ultimate ideal is the highest spiritual attainment possible. However, each of our smaller ideals (such as "love" or "service" or "kindness") can really serve as steps or building blocks toward that highest ideal.

BDA ΩΩΩ

FROM HERE AND THERE

"The moment we fully and vitally realise who and what we are, we then begin to build our own World even as God builds his. Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers is to be able to condition your life in exact accord with what you would have it." *From: "In Tune with the Infinite"*

Ω

I previously wrote that life was like a school, that we are here to learn and become closer to God. However

according to "Conversations With God" this is not correct. "You come into this life with nothing to learn – you have only to demonstrate what you know. In the demonstration of it will you function it out, and create yourself anew, through your experience. Thus do you justify life and its purpose. Thus do you render it holy."

When we see all the bad things in the world and when we ask "Who is responsible?" do we accept that *we* are responsible, at least in part. For we can only change things we are responsible for

and as long as the cause is someone else we can not change anything. *BDA*

Ω

Beware of False teachers

If you are drawn to an enlightened teacher, it is because there is already enough presence in you to recognize presence in another. There were many people who did not recognize Jesus or the Buddha, as there are and always have been many people who are drawn to false teachers.

Egos are drawn to bigger egos. Darkness cannot recognize light.

Only light can recognize light. So don't believe that the light is outside you or that it can only come through one particular form. If only your master is an incarnation of God, then who are you? Any kind of exclusivity is identification with form, and identification with form means ego, no matter how well disguised. *From: 'The Power of Now'*

Ω

WHY ARE WE HERE?

I recently began reading a new book and the starting chapter began with the statement that we are here on earth to serve others. Somehow that just did not seem right. Why would God (if he exists) go to the trouble of creating us just so that we could serve one another.

It just seems to be pointless type of existence. Not the there is anything wrong with service. In fact the act of serving has great rewards in itself. So perhaps the serving is not the real object of us being here but the joy and pleasure we experience from serving. Another words we are here to experience joy 'in all its fullness'. *BDA*

Ω

GREED IN THIS GENERATION

To my way of thinking, one of the greatest sins that man commits in this physical life is giving themselves over to selfishness and greed. For instance, the efforts of the present generation to take to themselves all of nature's stores they can possibly cut into and devote to their selfish purpose, losing sight of the necessity of future generations and the thought that the infinite forces provided on this earth store-houses for the sustenance of the physical bodies for many thousands of generations and that when we destroy more than is necessary for our immediate need we are committing an act in direct violation of the natural law, and, therefore, sin, for which we must render an account at some time during our eternal existence. *Edgar Cayce - Comments on reading 4905-67 ΩΩΩ*

CHRIST IN YOU

Twentieth Lesson

Growth real and Unreal

There is an atmosphere of rest and peace and much deep joy. An atmosphere of love is the one we can most easily enter. Everything is possible to the truly loving disciple. Love to God and man fulfils every law. Love is the key to all knowledge, wisdom and power. Dwell deep in this love, and you will see as God sees. Yet even this expression of God is imitated by the false or shadow

self of the senses.

You will learn to discriminate between inflation, expansion, and real growth from the centre. Every good is closely imitated in the shadow world. Growth often means a great lack, a sense of poverty; it is never fulsomeness or aggressiveness. "The meek will He guide in judgment. The meek will He teach." Learn the greatness of humility. The little

child is all unconscious of its lowliness, its growth; so also must the soul be when really emerging; free from the unreal, the outer and false self of the senses.

“Love seeketh not her own.” It should be nothing to you that others seem to manifest more of God. You and they may be at different stages of unfoldment. Be content to know that God is in the midst, and learn the secret of dwelling in friendly darkness, that your roots may go deep down; for during the time of hiddenness a great work is going on. The soul that seeks nourishment from the true Self becomes strong. Learn from the parable of the house built on the sand, and let nothing hinder this great work of the soul. Know that all is well, thou no result is seen.

Seek the silence, love all men, bless all; thus do you make right conditions for growth. Unknown to you,

there are outer conditions arranging themselves in harmony with the hidden work, and your whole future depends upon the true foundation being cleared of false building matter, wrong thinking and wrong actions, self-aggrandisement, not true material. There is no other foundation than the Christ of God, the true self. That which is unreal must sooner or later be swept into nothingness. You are just where you are in order to do this work. Spirit is the only true substance, and our lessons will teach you how to build. God cannot fail if you are alive to Christ within, and dead to all else. You may know the unreal by its self seeking, by the desire for adulation, praise and self-glory.

“Be not deceived, God is not mocked.” *From the book “Christ in You” – Anonymous. ΩΩΩ*

LETTERS

Hello Brian,

I particularly feel myself in resonance with your article on karma. Not by bemoaning why we have become victims but by facing up to ourselves with the knowledge that He live within us and with the right attitude “...my yoke is easy and my burden is light.” Though I haven't read the entire journal I just wanted to let you know how much your work is appreciated.

My thought has been for some time that any condition can be healed provided the laws of karma allow and one is willing to do the work. I am proving that in my own life and feel so blessed with all the teachings that are available these days.

Namaste,
Bill ΩΩΩ

LAUGHTER – THE BEST MEDICINE

Advice on preparing for meditation: Breathe in, breathe out, breathe in, breathe out. Forget this and attaining Enlightenment will be the least of your problems!

Ω

Overcoming anxiety: Be here now. Be someplace else later. Is that so complicated?

Ω

The story is told of the Atheist who accosted a preacher. “Do you believe in eternal life?” The preacher has no time to reply. “Well it's a load of rubbish!”

shouted the Atheist. "I believe in science, evolution, survival of the fittest, and when we die, that's it! No eternal life, no great judgement, and no God!" The Atheist continues his assault against the preacher repetitiously and tirelessly. "Eternal life! Eternal life! Ha! Its all pie in the sky when you die. When I die

that's it, the end, no eternal life, no nothing." He continues, until he reaches his climax, "I will be buried six feet under when I die and that's it! Nothing! Caput! When I die I am utterly convinced that that will be the end of me!" "Well thank God for that" replies the preacher! **ΩΩΩ**

OUR CLOSING THOUGHT

"What is it all about then? 'You shall love the Lord your God with all your heart, your soul, your mind, your body, and your neighbour as yourself.' The rest of all the theories that may be concocted by man are nothing, if these are just lived. Love your neighbour as yourself in the associations day by day, preferring as did the Christ who died on the cross rather than preferring the world be his without a struggle. Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if you will let Him bear it with you. Do it!" 3976-29 **ΩΩΩ**