



The Rainbow Journal

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Welcome to the 43rd issue of the Rainbow Journal. What started out as a newsletter for members of the Edgar Cayce Society of New Zealand over five years ago has ended up as a Journal with circulation in at least six countries. It has been the encouraging responses from readers that has given me the motivation

to continue writing for the Journal and I find I am learning in the process.

Any contribution from readers to the Journal by way of comments, criticism or your own thoughts put down in writing would always be appreciated.
Brian Alderson ΩΩΩ

THE FOURTH ELEMENT

In the article “Love and Attack” in the August issue of the Journal it was stated that there are three elements that are required to guide us along the way in our Search for God. The elements mentioned were knowledge, awareness and understanding.

The first element is knowledge, and we are reminded here that God planted in the Garden of Eden, (our minds) the tree of knowledge. So we already possess knowledge within us however it is usually only through seeking guidance from outside of us, by study, research and the reading inspirational works of others, that this knowledge is revealed to our consciousness. Not only are we to gain knowledge of the world around us but we must get to know ourselves and the best method to accomplish this is by seeking within ourselves – by meditation

When I look back at the early years of my life I am quite shocked at my behaviour at times and when I reflect on why I acted as I did I find that at those times I was unaware of the impact of this behaviour and the negative effect it had on myself and those I interacted with. I was *ignorant* of my impact my behaviour had on others. It was only after I read certain books, like 'Many Mansions', that I saw the error in my ways and attempted

to change my behaviour accordingly.

Being conscious of the knowledge of ourselves and our relationship to one another leads to *awareness*. We may have knowledge but unless we are consciously aware of this knowledge it cannot be applied. My actions in my younger days continued for a time because I did not reflect on what I was doing; there was little thought behind my actions apart from what I wanted to gain at the moment, so I was not *aware* of the longer term effects.

When I joined a local community advisory organisation some fifteen years ago I was obliged to undergo a training course for volunteers. The principle aim of the organisation was to provide people with information (knowledge) so that they became empowered and *aware* of their rights and responsibilities in the community. The course brought home the importance of awareness and thus avoid suffering through ignorance.

With this knowledge and awareness comes understanding. Understanding not only of ones own shortcomings but understanding of it in others which brings about a certain amount of compassion. One can be more forgiving, both of ourselves and others, when one understands why we have behaved as we have and react in certain,

often negative, ways.

However there are in fact four elements required for us to progress along the path towards spiritual enlightenment. This fourth element is by far the most important and it is *application*, because without application of the other three elements no progress will be made.

One can become a scholar or an expert on religions and devote years to the study of ancient scriptures or one can attend church without fail year after year but without the application of what we know and have learnt these efforts are worthless.

One writer has called this wasted effort 'The disease of the Spiritually Blind.' For it is though: “.. millions of people suffering from a painful disease were to gather together to hear someone read a textbook on medical treatment in which the means necessary to cure their diseases were carefully spelled out. It is though they were all to take comfort in that book and in what they heard, going through their lives knowing that their disease could be cured, quoting passages to their friends, preaching the wonders of the book, and returning to the congregation from time to time to hear more on the inspiring diagnosis and treatment read to them. Meanwhile, of course, the disease worsens and they eventually die of it, smiling in grateful hope as on their deathbed someone reads to them yet another passage from the text. Perhaps for some a troubling thought possesses their minds as their eyes close for the last time: 'Haven't I forgotten something? Something important? Haven't I forgotten to undergo treatment?'”¹

Is not this disease in many of us?

We may read book after book on spiritual matters and marvel at what has been revealed but forget to apply the truths that are revealed to us. Just as some people try one self-improvement course after another, never following any one course to the end and consequently never reaching any goal. Application is the all important factor on our spiritual journey; and a reason why the message at the end on each issue of the Rainbow Journal is a continual reminder to practice what we have learnt.

Over and over again the readings of Edgar Cayce stressed this need to apply what we know, what we preach in our everyday lives.

FROM THE EDGAR CAYCE READINGS

For it is, as He has given, not the knowledge alone but the practical application - in your daily experience with your fellow man -that counts. 92-1

For you grow grace, in knowledge and in understanding as you make application, as you practice what you would preach in your daily life. 792-1

Then, in making the material application in the daily toils, in the daily activities and the associations with those through whom there may come the worldly things necessary for meeting the daily obligations that arise in the experience of every individual, know that man - in whatever position he may occupy - may be turned by the influence of the spirit of truth into a channel to bring blessings, experiences, conditions worth while in the lives of those whom the Lord doth succor, and through such channels meet those needs necessary. 333-3

(Q) I try to keep in tune with the Great I AM all the time. What can I do to get closer to I AM, how can I get clearer guidance, how can I work closer

¹John Needleman.

with the great Within as directed by my previous reading?

(A) As given, and as in the activity of every individual, the way is open - ever. That is a natural heritage of each soul. Then, the practice of same, the application of same in the daily dealings, in the daily relationships – these bring within themselves that consciousness and that attunement wherein there may be the greater awareness of the I AM and the directing of self and self's abilities, and self's clarifying self in those directions. See? 877-6

Only in the fruits of the spirit - as of long-suffering and patience and mercy and brotherly love and kindness and gentleness - may the true meaning of life's experience and the purposes of life, and in the associations with others, be understood. And not as tenets but as practical application of same in your daily life with your daily experience with your fellow man. 1336-1

How gave He? "If your brother attacks you, turn the other cheek. If

your brother seeks or takes away your coat, give him the other also. If he forces you to go one mile, go with him two." Are these but sayings? Are these but things not understood? Do you say in your heart and your mind, "Yes, but He was the Son of the Father and thus had the strength that is not in me"? But you are foolish! For not only are you sons and daughters of the Father but have the strength in the promises of Him who is Life and Light and the Way and the Water and the Understanding! Then the practical application of the Christ-life in your daily experience is Wisdom indeed. This then is not a thing afar off. Not that you would say as of old, who will bring down from heaven a message that we may know Wisdom, or who will come from over the sea that we may hear and understand; for Lo, it is in your own heart; it is within your own power, yes within your own capacity! It is the application of that you know to do in the light of the Pattern as set in the Christ. That is Applied Wisdom! 262-104 - BDA

WHAT'S YOUR HANDICAP?

One of the topics I have had in mind to write about for sometime was that of handicaps. We tend to limit what we consider to be handicaps to those of a physical nature such as being blind or confined to a wheelchair. However, while we all have the ability to achieve great things, it is the handicaps which we have subconsciously imposed on ourselves that limit these abilities. I recently came across this article by a young, anonymous writer which gives an excellent perspective on handicaps.

"I don't even remember exactly what the conversation was about or how

it came up, but I was talking with my boyfriend one day and he said to me, "well no it's because you have a handicapped boyfriend" and to which I thought well, I suppose that's true or partially true, but then I thought to myself, but aren't we all handicapped?

"I mean I think about everyone I know or have ever known or met in my life and no one is without some kind of handicap in their life. It's just that it's more noticeable with some what their handicaps are and with others, it isn't always as noticeable. My boyfriend has driving restrictions because he has no left

peripheral vision out of both eyes and is more or less partially blind due to an accident when he was younger so he has to rely on others to help him get places sometimes, but he can drive by himself fine within his limits or within the restrictions given and it's more noticeable that he has that because it's a physical thing, but we all have some kind of handicap.

"My niece has cerebral palsy so her handicap is noticeable and others have physical handicaps like these that are easily noticed, but then there are the others of us like myself that have handicaps that are only noticed by those close to us or who know us really well. I have handicaps, but mine aren't physical or that noticeable, my handicaps are more of an emotional, somewhat mental and psychological nature than physical or otherwise because I am handicapped from what I have been through in my life as others are handicapped by trauma or other things also.

"I just found this interesting when thinking and pondering on this the other day to realize to myself that I'm handicapped just like anyone else and just like those with physical handicaps, but sometimes I wonder if having handicaps emotionally and otherwise could possibly be more damaging at times. I don't mean to disregard other handicaps, it's just I've thought of this before and sometimes wished that I could have suffered something physical

rather than the emotional and such that I experience almost all the time it seems. It's just that it seems harder to heal from the emotional, mental and psychological aspect of things than it would seem it is to heal from some of the physical things in life.

"I often use to say when going through the initial pain, grief and healing after my divorce and then placing both my girls for adoption that I wished I could just deal with having a broken bone instead of what I dealt with and still do sometimes emotionally and otherwise, but really I don't know that it would be any easier if I had a different handicap to deal with in my life. I know how to deal with and work through healing, grief and pain from the handicaps I have in my life now, but I don't know if I'd know how to deal with a different handicap or someone else's handicap in life.

"Thinking of how we're all handicapped in some way or another makes me wonder and think why we can't be nicer to each other at times. We're all suffering and all dealing with heartache and some form of a handicap or handicaps in our lives and we all can use someone to lean on so why aren't we more compassionate with one other? I wonder sometimes. I know I'm guilty of not being as compassionate to others at times too so I'm talking and thinking out loud here and not trying to lecture or anything like that." *Anonymous ΩΩΩ*

THEISM, ATHEISM & AGNOSTICISM

As part of my ongoing 'Search for God' and to be open to viewpoints that are different from my own I recently loaned from the local library two books dealing with atheism and agnosticism. These were titled 'How to be a Good

Atheist' by Nick Harding and 'After Atheism' by Mark Vernon.

What was rather strange about the first book was that at the beginning of it the author stated that atheism needed no defence as there is nothing to defend and

then proceeded to defend it in the rest of the book. However I tend to agree with a lot of what is written in the early part of the book concerning evil deeds committed in the name of religion, the stories in the early chapters of the Bible relating to the wholesale slaughter of people in the name of God and the absurdity of some of the statements in the Bible if taken literally, particularly when set against scientific discoveries in recent times. However the book left me unmoved for it was extremely biased, quoting only those books and people who supported the authors beliefs but there was not a single mention a any person or book that offered other viewpoints.

The author of the second book was for a time a priest in the Anglican Church and as such would be classed as a theist, however he renounced the Church, and for a time renounced God and became an atheist but later changed his mental attitudes and called himself an agnostic. He was therefore able to offer opinions from broad experiences and no doubt after much soul searching.

I generally don't like to categorise myself or others with simple terms such as 'theist', 'atheist' or 'agnostic' because these terms often suggest much more than what may apply to a person being classified under one of these headings.

When it comes to our religious beliefs do we understand what it means to be one of the three categories named above? A theist may be defined simply as a person who believes in a god (or gods) as opposed to an atheist who disbelieves. Christians and believers in most of the worlds major religions would therefore be classed as deists, however technically Buddhism is not a deist religion because it rejects the notion of a creator. This, in part, is perhaps for a very good reason because Buddhists consider that

arguments over whether or not God exists are futile arguments. When considering the strife, pain and suffering caused through disputes over religious dogma perhaps Buddhists are on the right track.

Agnostics, in a way, may take a similar view to Buddhists in that agnostics hold that whether or not a God exists is unknowable. As explained in Wikipedia: "Agnosticism is the view that the truth value of certain claims – especially claims about the existence or non-existence of any deity, but also other religious and metaphysical claims – is unknown or unknowable. Agnosticism can be defined in various ways, and is sometimes used to indicate doubt or a sceptical approach to questions. In some senses, agnosticism is a stance about the difference between belief and knowledge, rather than about any specific claim or belief. In the popular sense, an agnostic is someone who neither believes nor disbelieves there is a God, whereas an atheist disbelieves there is a God. In the strict sense, however, agnosticism is the view that human reason is incapable of providing sufficient rational grounds to justify knowledge whether God exists or does not."

One of the crucial points in the Wikipedia definition is the agnostic stance "*between belief and knowledge.*" It is one thing to believe something is true and it is another to be able to back up this belief with knowledge that would convince not only the believer but also sceptics. An example of a difference between knowing and believing is in these two statements: "Fred believes it to be true but he is wrong." and "Fred knows it to be true but he is wrong." The first statement makes sense but somehow the second one does not. Why?

The main reason why clashes occur

between religion and science is because religions e.g., Christianity, Muslim, Judaism, rely on a particular book or books for authority rather than knowledge revealed through personal or scientific investigation. Take away the Torah, Tanakh, Koran and Bible and these religions would most probably disappear because the source of the authority they rely on would no longer exist. Many of us who would class ourselves as deists believe in God because of faith rather than through any direct knowledge of God's existence.

The distinction between belief and knowledge is perhaps why the works of Edgar Cayce, and others like him, have not got the recognition we may consider they deserve. While much of the religious material contained in the Cayce readings is in line with Christian doctrine his revelations concerning reincarnation in particular contradicts dogma of Christian churches. Science has been no help in this respect as no evidence that meets the standards set down by the scientific community exists that would tend to confirm that we have a soul and/or have had more than one life on this earth. The source of Cayce's readings was from what he called the 'akashic records' while Paul Solomon – a contemporary of Cayce who gave readings in a similar manner to Cayce – said the information he presented came from, what he simply called, 'the Source.' But again no proof that these so-called sources of knowledge exist. The problem with these readings is that they are subjective in that they exist in the minds of the person giving the readings so cannot be independently verified. In fact they have been explained away by sceptics as tricks by the speaker or as one sceptic stated “Cayce acquired his broad knowledge through voracious reading and from this he wove elaborate

tales.” (Of course the sceptic himself had no proof of where Cayce's information came from or that he was fraudulently presenting it).

This is the problem with all knowledge concerning the spiritual – the knowledge can only come from our own experiences and from within ourselves – it is subjective – consequently individuals must experience these internal revelations to be privy to spiritual truths and to become 'enlightened.'

Through the marvels of modern day medical science many people have been brought back to life after being clinically dead and during the time they were 'dead' experienced what is called 'near death experiences' (NDE's). These experiences include being in a room filled with brilliant white light, sensations of having left their bodies and sometimes peering down on themselves and observing what is going on, being in the presence of spiritual beings and departed friends and relatives. Science has attempted to explain the NDE's such as in a statement by one University which put near-death experiences down to “high levels of carbon dioxide in the blood altering the chemical balance of the brain and tricking it into 'seeing' things.” However no amount of scientific research has been able to explain why these NDE's would be so life changing.

To quote from just one of thousands of recorded cases of NDE's, which was outlined in the April 2010 edition of the Rainbow Journal, is the case of Howard Storm, an university professor and an atheist. Following a perforation of the stomach, his heart stopped beating and he had one of these NDE's His life was so immensely changed after this experience that he resigned as a professor and devoted his

time to attending the United Theological Seminary and became a United Church of Christ minister and an author. He was no longer an atheist, nor an agnostic for he *knew* there was a God!

As the president of the International Association for Near-Death Studies, says the experience is revelatory. "Most near-death survivors say they don't think there is a God," she says. "*They know.*"

There are many people who are atheists. They are not better or worse people because of their beliefs and in most cases one would not know their beliefs unless they were confronted concerning them. There are many others, theists, who believe in God because they rely on what they have been taught or on some outside authority. There are the few, perhaps we may call them 'lucky ones', who, because of their NDE or other experience, *know* that God exists.

Then there are the rest of us, those of us we may call the agnostics who have yearnings, not only to believe in God, but to *know*. This is where the Cayce readings are of such great help. It is not by accident that many readings were grouped under the title "The Search for God." Those that have already found God would no longer need to search so these readings and others like them are directed at those who are still searching. This search may be a life long journey but the more effort that is put into the search the closer we get to the One we are seeking.

The Following are just a few extracts from the readings giving us pointers in our Search for God.

FROM THE CAYCE READINGS

"If you would know God, if you would know His Glory, DO GOOD unto your fellow man!" 262-91

"All of God, then, that you may know is that you use and apply daily in your relationships with others. For as you do it unto others, you do unto your Maker. There is set before you today and every day, good and evil, life and death, choose the Holy Way. For as you keep His precepts, He has promised, "your body is indeed the temple of the living God", and He will meet you there. As you pray, as you meditate, He may speak with you. For He is the same yesterday, today and forever, and will be your God if you will be His people."

5177-1

"As Moses gave of old, it isn't who will descend from heaven to bring you a message, nor who would come from over the seas, but Lo, you find Him within your own heart, within your own consciousness! If you will meditate, open your heart, your mind! Let your body and mind be channels that you may do the things you ask God to do for you! Thus you come to know Him."

2955-3

"For, know - the Lord thy God is One. And all that you may know of good must first be within self. All you may know of God must be manifested through yourself. To hear of Him is not to know. To apply and live and be IS to know!" 2936-2

"First, analyse yourself. Know yourself, for he indeed that knows himself knows his God also. And be sure you know what and Who is, and where is, your God. These must be answered within yourself. For, as the tenets of old, all the principles of the divine that are manifested in the material man are found deep within self. And all that we may know of a universal consciousness is already within self. But know your ideal, that has been, that may be manifested in the material plane, -

spiritually, mentally, materially; and, most of all, know the Author of such ideas and ideals.” 3004-1

“For all that you may know of God is within yourself. What are you doing about it? What are you doing with it? Are you proud of the way you

have treated some people? Would your like for your God to treat you in the manner you have treated some people?

Look within. For there you may know if God is within your own self and what you are doing about it.” 3689-1 BDA

ΩΩΩ

INTEGRITY

“Have the courage to say no. Have the courage to face the truth. Do the right thing because it is right. These are the magic keys to living your life with integrity.” W. Clement Stone

“It's not what we eat but what we digest that makes us strong; not what we gain but what we save that makes us rich; not what we read but what we remember that makes us learned; and not what we profess but what we practice that gives us integrity.” Francis Bacon

Integrity is not a word we seem to hear very often these days. Perhaps this is because, in this age of consumerism, competition and exploitation, integrity is given a low priority. The word integrity

relates to the word integer meaning a whole number and the central definition of integrity is ‘wholeness’. That reminds us of the often stated edict in the Bible ‘be ye Holy’ - ‘be whole.’

To be whole is to be consistent in our attitudes and stick to our ideals even when the going gets tough. As an ethical concept, integrity depends upon consistency. To have integrity, a person must base one’s actions upon a well-thought out framework of moral principles which is another term for our ideals. What one does should be the same as what one says. BDA **ΩΩΩ**

THE WISDOM OF EDGAR CAYCE

For the very fact that you find yourself conscious of being alive, of being capable of suffering disappointments, capable of being aware of missing something within your own experience in the present - disappointed in people, disillusioned with your own family - should make you aware that God is mindful of you and that you have forgotten God. Then in your spiritual life, in your spiritual purpose lies the answer in your problems, physical, mental, material, spiritual. For when you have set your own house in order, regardless of what others may say, begin to read first the

19th of Exodus and the 5th verse, and see in whom you may trust, where your mind and your soul may find rest. Consider what spirit, what purpose, what desire must occupy your mind. 3506-1

And as He has given, "In all your getting, my Son, get understanding." This is putting proper emphasis in the proper places, and do not become sidetracked by things that would pertain to material or spiritual alone, or things of the body or things of the heavenly force. For you grow to heaven, you don't go to heaven. It is within your own conscience that you

grow there. For there first must come peace and harmony within your purpose, your ideal, your hopes, your desires. your wishes even must be in harmony with your ideal if you would make the experience in the earth of value to you. 3409-1

This may be a hard statement for many, but you will eventually come to know it is true: No fault, no hurt comes to you except what you have created in your consciousness, in your inner self, the cause. For only those that you love may hurt you. 262-83

Remember, the soft word turns away wrath and it brings joy, the kind word as you have found in your own experience often has made the day much brighter for you. Make many days brighter for others and in making them more and more in attune with love, patience, longsuffering, gentleness and kindness, you will make for yourself a surety in those things that take hold on peace, harmony and joy. These should be a part of your everyday experience. 5098-1 ΩΩΩ

CHRIST IN YOU

PART II

THIRD LESSON

Mind and Its Possibilities

Every condition of mind always brings about an outward manifestation even on the sense plane, and the separate self has power over its own environment. Thus, we will say, you think, you act, you become. Man is constantly clothing himself with his thoughts, but these truths are familiar to you, and I want to lead you to the higher possibilities of the mind that is supreme in truth; the only mind, the mind of Christ. The Psalmist groping after the great truth, cries out: "Why art thou so heavy, O my soul? For I will yet praise Him Who is the health of my countenance and my God."

Around you are people in a condition of sickness, imperfection, and want, some of them Christians, as regards the following of the personal Jesus, but they have not made the great discovery of the indwelling Lord. There is no state of ignorance too low for the renewal of life and health. Those who through off the body prematurely are just as culpable as suicides, and ignorance is not counted as innocence, since the light

is in all men at some time or other the knowledge comes. I am speaking now only to readers of this book. You have no right to allow sin and death to reign in your mortal bodies.

The vital question for you is – How to become alive to the mind of Christ and dead to the mind of sense? Let me here say that you have passed from death into life spiritually, but your work is less than half done if you have not conquered death in your body of flesh. You are clothed in the flesh that you may manifest God, and you fail seriously if you allow anything to hide or blur the outer garment, which should manifest wholeness and love.

You thought your body must suffer and die. Still every thought and be receptive to Christ's thought. He said, I am come that they might have full, rich, abundant life. Wherever Jesus went, disease dissolved into nothingness; at His touch wholeness sprang up. Your body should be willingly laid down when you have learnt life's lessons, and when

you are ready for the interior life. You will not escape the ills of the flesh even when you kill your present body, if you have failed to obtain your earth experience; for the soul has failed to use its faculties, to acquire, to obtain some divine law, and therefore loses an opportunity to express divinity, the true purpose on incarnation. There is no finer school for this experience, which we set out to gain, than this earth life. We must enter into the Christ consciousness if we would express the body of wholeness.

Since the mind is the seat of pain, do you not see that unless you have the mind of Christ you cannot acquire it by freedom from the body of flesh alone? It is more difficult to conquer on the plane of spirit; in fact, you will long to come back. Just where you are is the place to learn; therefore we who love you come to help you at your present stage, not only for your sake, but in order that the great Self, of which we are a part, may not be ignorantly hidden.

Begin by opposing self suggestion. You are not born to suffer and decay, but are here for a purpose. There is a reason

for your place in the great plan of life, and no one else can do your work. Reject the suggestion that you have difficult circumstances, that your environment makes triumph impossible. These very conditions can be made steps of ascent; you can begin now to readjust your life. Every sense suggestion must be reasonably and carefully dealt with, not ignorantly denied, or it will crop up again and again. Therefore answer with patience and sweet reasonableness. You will find that this is the opportunity for the higher Self to speak. Many join with us, as you read these words, in prayer and strong encouragement that you fail not. Begin as we suggest, in the simplest way, to realise that it is God that works in you to will and to do.

We hope to continue the teachings of the possibilities of mind in future lessons, and our next lesson will be "Personality." I am taking this subject because you must carefully and daily, even hourly, as you count time, follow the suggestions given, always remembering Christ in you, the Lord of all. ΩΩΩ

LET US PRAY



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

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