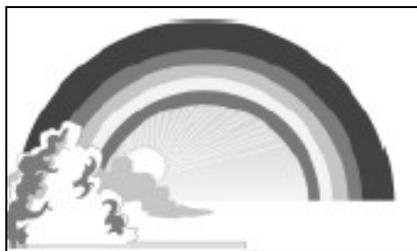


Journal on Personal and Spiritual Development



The Rainbow Journal

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FROM THE EDITOR

Welcome to the May issue of the Rainbow Journal. Firstly I wish to thank those of you who have responded following the distribution of our 50th issue last month.

The first two articles in this issue deal with motive and judgement. We should always try to be aware of what

motivates us into acting the way we do and we know what the true motives are. On the other hand we should avoid being tempted to judge others based on their words and actions for we do not know what motivates them.

As always any comments or feedback will be welcomed. *Brian Alderson* ΩΩΩ

A QUESTION OF MOTIVE

Making world news headlines recently was the fatal shooting of a 17-year-old African American boy named Trayvon Martin in Florida, U.S.A. Trayvon, who was unarmed at the time, was shot by George Zimmerman, a 28-year-old man who was acting as a community watch coordinator. Zimmerman claimed he shot Martin in self-defence because Martin had attacked him. The reason why Zimmerman was not charged with any offence following the shooting was that Florida law includes a "stand your ground" provision, under which a person does not have to retreat before using deadly force in self defence. The state attorney's office claimed there was not sufficient evidence to lay any charges against Zimmerman. It was only after a nation-wide outcry that Zimmerman was later charged with second degree murder.

In New Zealand in 2006, Sean Davison, a scientist, gave his terminally ill, 85-year-old mother a glass of crushed morphine tablets in water. She was suffering from cancer and was in pain and distress. She had earlier tried to starve herself to death. It was only after Sean published a book titled 'Before We Say Goodbye' that he was charged with attempted murder.

According to Davidson his mother, a former doctor, had been on a water only diet for 23 days and despite the morphine medication was in agony and implored him to kill her, once saying "bash me on the head." She later said "I want to die tonight. I feel dreadful. I feel pain everywhere and I can hardly talk." In the end Sean had to choose between the law and his love for his mother in saving her from further agony. In court he pleaded guilty to an alternative lesser charge of inciting and procuring his mother's suicide and was sentenced to a period of home detention.

When we refer to the Bible as a source of divine authority we find that under the Laws of Moses there is one specific law which, in the King James version of the Bible states "Thou shalt not kill." In later Bible versions the word 'kill' has been replaced with 'murder.' When it comes to religious law, these should be taken in the spirit behind the law rather than the literal sense so that the commandment not to kill is superfluous if the law stated in Leviticus 19:18 is followed: ". . . love your neighbour as yourself." It stands to reason that if we love one another there is no need for a law banning murder. Unfortunately us humans do not follow

this all encompassing law of love so we are obliged to rely on our own laws in an effort to protect each other.

When it comes to killing one another we find that people are doing this all the time. There are fatal road accidents, medical misadventures and mistakes causing death. Doctors habitually give terminally ill patients lethal doses of morphine. A number of states around the world execute those convicted of certain crimes. And of course there are countless numbers of people being killed by fellow humans through military actions and wars.

Under New Zealand law murder is defined as when one person kills another deliberately or while acting recklessly, knowing that death is likely. Manslaughter, which is considered as a lesser offence generally refers to accidental homicide arising from an unlawful act or failure to act, where death could not reasonably be expected.

In countries where the jury system is used the three aspects of a crime needed to convince a jury of guilt in a criminal proceeding are means, opportunity and motive. Respectively, they refer to: means, the ability of the defendant to commit the crime, opportunity, whether or not the defendant had the chance to commit the crime and motive, the reason the defendant had to commit the crime. Of these three the motive would be the most difficult to prove because motive is based on the thinking inside ones head that motivates a person to take a certain course of action and only the thinker knows what he or she is thinking. In the Zimmerman case the original motive claimed by the accused for his action was self defence but now there are beliefs that the action was a hate crime, as it claimed it was racially motivated. Whatever the outcome of the eventual trial

Zimmerman himself will be the only one who knows for certain what motivated him and why he acted the way he did. In the Davidson case the motive for his action seems clear - he assisted in the death of his mother by giving her a lethal dose of morphine because of his love for her, and this follows the law given by Jesus that we "love one another."

The problem with human laws is that while they may attempt to set down whether or not certain acts are crimes, depending on the motives behind these acts, it is most difficult to ascertain the motives. For example was the motive behind the killing of one's ailing father an act of love or was an act of greed in an effort to inherit the family fortune? Consequently this difficulty is probably the main reason behind lawmakers reluctance to legalise euthanasia.

It is of course most unlikely that any of us will ever be standing in the docks while a prosecutor describes what was the motive behind a crime for which we stand accused. Nevertheless we do things that often negatively affect the lives of others and our own spiritual growth. We should therefore ask ourselves: what are the motives behind our actions and what motivates us to think the way we do? Edgar Cayce often repeated the statement '*Thoughts are things and may be miracles or crimes in action.*' It is our thoughts that are our prime mover when it comes to our actions.

Our ideals are what we set down as standards to live by. Unfortunately many of us have never taken the time to study ourselves and have no ideals to use as our guides. Without these guides motivation is mostly prompted by external sources and our current wants and needs with little thought for the effect our words and actions have on others and our inner selves. Even when

we have taken the trouble to formulate our ideals they are often forgotten in the heat of the moment. When we are conscious of our ideals, which may include a person such as Jesus, we use him as a guide in motivating our thoughts and resulting actions. We would ask ourselves "What would Jesus do, or say, in this situation?" and the answer will come to us. Without ideals, and the moments pause to be guided by them we may end up like Zimmerman who is currently facing a trial for murder and is in fear of himself being murdered.

FROM THE EDGAR CAYCE READINGS

Spiritual element, the vitality, produces the motive forces of the entity, whether physical or spiritual. Spiritual forces being the life, the reproductive principle; the soul the development principle. As we have manifested, or illustrated, in the physical body in nerve tissue: There becomes that principle of the nerve action and the nerve in action. That is, with the expression of some condition bringing distress in the body, the active principle is the spirit. The nerve is the soul, for development. 900-17

In giving that as we find that may be helpful in the experience of the body at the present, first know that the mind and the mental forces are the builder; that the ideals, the purposes, the aims, the desires of the body mentally, physically, unless prompted or created in the mental self with a selfless motive, or from the spiritual approach, must eventually come to naught. 633-5

In the physical forces, keep fit - keep the mental attuned properly, and the spiritual life will guide in all things! Often is it considered by individuals that the spiritual life and mental life are things apart. They must be one - they are one, even though individuals attempt to separate. The spirit is the life, the motive force, that behind all life itself, and the mind-physical and the mind of the soul - or that spirit force itself - is guiding, directing - not always guarding, but may be trained in that direction. Hence, seek that of the spiritual within self first, and all these things of earthly nature will be added in their proper place, their proper association, their proper connections. 4405-1

*As to the abilities of the entity in the present, then: These are limited only as to how purposeful or creative the entity makes same in its application, in its dealings with its fellow man in the present. First, then, as to how: Analyse your own motives, as you have so often analysed those of others, and those things that are of material natures. Know as to whether these are creative, - not of a selfish motive, but for others. Let your prayer ever be: "Others, Lord! Others!" Not for self, but others. In doing that there will awaken in your opportunities - yes, in your very privileges - greater opportunities for you to become a greater servant, a greater blessing to others. For he that would be the greatest among you is the servant of all. 1827-1 **BDA ΩΩΩ***

WHAT IS THE RIGHT THING TO DO?

There was a recent series on our local non-commercial TV station with the above title. The series was based on

lectures given by Harvard professor Michael Sandel when he talked on the subject of justice and include such topics

as: the moral side of murder, same-sex marriage, physician-assisted suicide, abortion, national service, patriotism and dissent, the moral limits of markets, is torture ever justified? Would you steal a drug that your child needs to survive? Is it sometimes wrong to tell the truth? The big question in many of the perplexing situations in which we find ourselves in and we must ask ourselves: What is the right thing to do?

If there was always an obvious and clearly right or wrong choice then there would be no problem but in many situations whatever the choice we make there will be positive and negative consequences. Differing opinions on what is the right action can be very divisive as in the example of the this effect in the case of "the Lying Baptists." In 1804 a U.S. Kentucky Baptist congregation was divided because they could not decide the right thing to do. The moral question was raised whether a man, when captured by the Indians, was justified in lying to protect his family concealed nearby. Some believed the man had a duty to lie in those circumstances, while others maintained he should tell the truth even if it meant the sacrifice of his family. The argument was so vehement that the church split into two congregations known as the Lying Baptists and the Truthful Baptist.

In one lecture Sandel brought up the incident which occurred in the 1880's when five men, shipwrecked in a lifeboat, resorted to cannibalism when they killed and ate the weakest of the survivors. These sailor were on the brink of starving to death, to the point that if they had not resorted to the cannibalistic act it was most likely that they would have all died before being rescued five days later. The discussion revolved around the question of what would have been the right thing for the crew to have done in the

circumstances. Various opinions were put forward at the lecture based principally on morality and laws against murder. What was striking was how earnest some of the lecture students were in their opinions on how the crew should have behaved, with one view being that in no circumstances were the crew justified in killing one of their own.

How easy it was for the students, who all would have had at least one decent meal on the day of the lecture, to sit in judgement of the actions of the crew. Despite what the students thought during the lecture none of them could truthfully predict how they would have acted if they found themselves in the same situation as the sailors. Would they sit around arguing over the morals and ethics of the situation while they starved to death? Or would their most basic instinct, which is the instinct to survive, prevail? None of us can answer how we would have acted unless we had gone through the same experience as the father captured by the Indians or the sailors. So really we are not in a position to judge the conduct of these people and decide whether what they did was the right thing to do.

In the Cayce readings we are reminded over and over again not to judge others but set our ideals for ourselves as standards for us to try and live by irrespective of circumstances and how others behave.

FROM THE EDGAR CAYCE READINGS

What are the promptings, then, that motivate your activity? Are they merely that you may have, that you may be better spoken of? Or that you may direct or rule, or be in position to dictate to others? Or, are they that the word of truth may be manifested in the lives and hearts of others; where there is sorrow, that the tears may be wiped

away; where there have been disappointments, that there may blossom hope; where there is darkness, that the light of love of the Christ and of God may be made manifest in the hearts! These are your own judgements, - for you judge others by such, and yet in your own heart of hearts, what is your ideal? Is it what you may gain from others, or the position you may occupy that there may come to your

understanding - or your hands - those things that would direct? Or, is it "that I may give myself, my life, my love, my all, that the glory of God may be manifested in the earth"? 2080-1

Study to show yourself approved as to your ideal, rightly emphasizing all phases of development in your own self; and judge others only as you would be judged. 2881-1 **BDA ΩΩΩ**

BE CAREFUL WHAT YOU WISH FOR

We all know the story of the greedy king named Midas. He had a lot of gold and the more he had the more he wanted. He stored all the gold in his vaults and used to spend time every day counting it.

One day while he was counting a stranger came from nowhere and said he would grant him a wish. The king was delighted and said, "I would like everything I touch to turn to gold." The stranger asked the king, "Are you sure?" The king replied, "Yes." So the stranger said, "Starting tomorrow morning with the sun rays you will get the golden touch." The king thought he must be dreaming, this couldn't be true. But the next day when he woke up, he touched the bed, his clothes, and everything turned to gold. He looked out of the window and saw his daughter playing in the garden. He decided to give her a surprise and thought she would be happy. But before he went to the garden he decided to read a book. The moment he touched it, it turned into gold and he couldn't read it. Then he sat to have breakfast and the moment he touched the fruit and the glass of water, they turned to gold. He was getting hungry and he said to himself, "I can't eat and drink gold." Just about that time his

daughter came running and he hugged her and she turned into a gold statue. There were no more smiles left.

The king bowed his head and started crying. The stranger who gave the wish came again and asked the king if he was happy with his golden touch. The king said he was the most miserable man. The stranger asked, "What would you rather have, your food and loving daughter or lumps of gold and her golden statue?" The king cried and asked for forgiveness. He said, "I will give up all my gold. Please give me my daughter back because without her I have lost everything worth having." The stranger said to the king, "You have become wiser than before" and he reversed the spell. He got his daughter back in his arms and the king learned a lesson that he never forget for the rest of his life.

We may learn from this that sometimes getting what we want may be a bigger tragedy than not getting what we want.

I asked God for strength, that I might achieve.

I was made weak, that I might learn humbly to obey . . .

I asked for health, that I might do greater things.

*I was given infirmity, that I might do
better things ...
I asked for riches, that I might be happy.
I was given poverty, that I might be
wise ...
I asked for power, that I might have the
praise of men.
I was given weakness, that I might feel
the need of God ...
I asked for all things, that I might enjoy
life.
I was given life, that I might enjoy all
things ...
I got nothing I asked for--but everything
I had hoped for.
Almost despite myself, my unspoken
prayers were answered.
I, among all men, am most richly
blessed! - Anonymous*

FROM THE EDGAR CAYCE READINGS
"Then make your paths straight.
Let your conversation, your wishes,

*your desires be rather as one with Him
who thought it not robbery to be equal
with God.*

*You know the way. Do you
stumble in ignorance or in selfishness?
Do you doubt for the gratifying of your
body or for the fulfilling of the body-
appetites?*

*You know the way. Let, then, that love of
the Infinite fire you to action, to doing!
And indeed live as has been shown.*

*Study to show yourself in body, in
mind, approved unto what you have
chosen in the words of Jesus your
Master, your Brother - in dividing the
words of life in such measures that all
who know you, yes that contact you,
take cognizance of the fact that you
walk and you talk with Jesus day by
day; keeping yourself in body, in mind,
unspotted from the world." 262-105
ΩΩΩ*

SIMPLE LIVING

Even with the economy slowly exiting the spectacular nosedive it took last year, many people find themselves with a renewed interest in living simply. However, what that means for each person depends on their own individual priorities. Determining what this means for each of us sounds like it should be easy, but instead is something many of us struggle with more than we are at peace about it.

Simplistic it might seem, but the easiest way to figure out your priorities is to make a list, then whittle it down based on how the different things that are important to you interact. There are some questions you can ask that dig right to the heart of this matter. They aren't always easy, but the answers will be more

than satisfying.

What is necessary?

Things that are necessary must be done, plain and simple. It doesn't matter how much we like them — if they're essential, they go on the list. However, we often tend to think things are essential that aren't. For instance, the amount of money we need can sometimes be drastically reduced if we eliminate things that truly aren't needed. Sure, we need food, water, and shelter, but do we really need catered lunches, four TVs, and more bedrooms than there will ever be people in the house?

Include in your thoughts about necessities things like your individual needs for time and space. Maybe your mental health suffers if you don't

meditate every day, or you continually dream of 30 minutes uninterrupted time alone. These are necessities, too, even if you usually ignore them. Add these items to your list.

What do you like?

While we certainly can't eliminate everything unpleasant from our list of priorities, we're going to be more likely to focus on things we enjoy doing. It's worthwhile to make a list of these things, even if we find that some of them can't make our ultimate priority list.

Think about how you dream of spending your time — those things you'd love to do that consistently get ignored in favour of other, more urgent happenings.

Think also about how you function best, whether it's being alone, finding yourself surrounded by people, or at a purple desk with glow-in-the-dark stars on the walls.

Think also about your if-onlys — that list of things you would do if only you had more time, money, space, energy, whatever. Add them all to your list.

Set your list aside

Once you have your list, walk away from it for a while. Leave it someplace where you won't see it, where you might even forget it exists. Put a date on the calendar 2-4 weeks out from where you are now, to remind yourself to go back to it.

During these weeks away, don't intentionally think about your list, but don't stop yourself from thinking about it and the items on it, either. Note what you think about, but hold the thoughts loosely.

Review your list and make changes.

When the day pops up in your calendar, go back to your list. Read the items on it again, without trying to judge them or put them in order. Cross off anything that no longer seems to fit. Don't judge these choices — often, our priorities are buried so deeply inside us that we can't articulate why something does or does not belong.

Repeat this process of setting your list aside and coming back to it until you feel like the list in front of you is what you need to focus on, regardless of whether or not you like each of the items or think it's actually possible.

Take a deep breath when you get this list, then look at it again. Here, sitting right in front of you, is your own personal guide to simple living. Put your best energy toward these things and you will find your life taking on an easier, more manageable tone, not only psychologically but spiritually, emotionally, physically, and financially as well. *by Sarah Winfrey on 6 November 2009 ΩΩΩ*

WE ARE ALL ONE

In his readings one of the Edgar Cayce's constant themes was one of 'oneness.' We are all one coming from the same source and returning to that source.

In his book 'Spiritual Laws of Superheroes' the well known writer Deepak Chopra has his own description

for this oneness.

"The real me, the real you, is everything. 'I am the universe' is the mantra of superheroes. They look at the trees as their lungs. If the trees did not breathe, they would not breathe. And if they did not breathe, the trees would not breathe. The trees and the lungs are a

unified single process. They understand that the earth recycles as their body, that the rivers and waters are the circulation, that the air is their breath, and the energy of the sun and stars is also the energy that animates their limbs and powers the pacemaker of their heart and the electricity of their brain.

“This is a fact of science. Your body is in dynamic exchange with all living bodies, including plants and animals and with the earth, air, and water through the acts of breathing, digestion, metabolism, and elimination. We are all members of a single body. Our bodies are also part of a single energy field, one with the universal energy field. The energy field is also a universal information field that localises as thoughts through relationships. Our

breath is one with the atmosphere of planet earth. One breath, one energy and information field, one body, one mind and one consciousness. In other words, at the deepest level we are all one.”

To quote just one of the nearly 500 references to oneness in the Cayce readings:

. . . in losing self in service for others, that have only an inkling of the oneness of life, of time, or the all-creative energy, the Entity builds in self that of the oneness with self and that universal all creative force, and will gain the consciousness of being self, yet a portion of that All-Creative force, which is known or called by man "God".

- 105-2 ΩΩΩ

WHY MARRY?

The recent announcement by US President Obama that same-sex couples should be allowed to marry legally has once again fuelled debate on the subject of same sex marriages, even here in New Zealand. In light of this topic coming to the fore again we have reprinted the article on marriage in general, published in our February 2010 issue.

Marriage means different things to different people. The reasons for getting married are numerous, most often including one or more of the following: financial, legal, social, emotional, spiritual and religious.

One of the characteristics of religions is that they set down moral codes. In the Christian religion these codes are partly based on the Ten Commandments of the Old Testament and the instructions given to the early Christian communities in the letters

written by Paul of Taurus and others as found in the New Testament. In these letters what the writers called 'fornication', which was a general term for what they considered as sexual immorality, was prohibited. In particular the Church condemned couples living together in a sexual relationship outside of marriage. The Church leaders instilled fear into its congregations by warning that grave consequences would result from this conduct. These couples were 'living in sin' and were condemned and punished in numerous ways including denial of participation in the Church's communion services. As a bishop wrote some one thousand years ago "It becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust." So there was a strong motivation

for conscientious church members to avoid such castigation by having a church wedding.

In the past there was also persuasive legal reasons why people chose to marry. One concerned property rights. If there was a breakdown of a de facto relationship the parties had no legal claim on property and assets held by the other party. A breakup following a long relationship could result in the woman becoming destitute. There was also the offspring of the relationship to consider. Children who were born out of wedlock were termed 'illegitimate' – not legal. Where legitimate children had the right to the family name, could inherit property, and had a right to food and education, illegitimate children could not inherit from either parent or other relations and had no right to the family name or even the custody, guardianship, or support of either parent. Obviously this provided a very strong motivation for couples, concerned for the future of their children, to get married.

Nowadays we live in a very different world. The reason the great majority of people in the West now give for marrying is for love. Surprisingly, this is a comparatively new grounds for matrimony. For most of European history, marriage was more or less a business agreement between two families who arranged the marriages of their children. Romantic love, and even simple affection, were not considered essential. According to *Anthropology of Marriage* "In the twelfth century, aristocrats believed love was incompatible with marriage and sought romance in adultery."

One of the dangers of marrying for love is that frequently the love is of a romantic nature, brought on by a combination of instinctive desire for a mate, physical attraction and hormonal

activity. This 'romantic love' is often associated with negative emotions such as possessiveness, suspicion and jealousy. A relationship based of this type of love often does not last as evidenced in divorce statistics which show that in Australia and the United States 46% of all marriages end in divorce, with similar rates in other Western countries.

With many people nowadays living together without the benefit of being 'churched' and divorce rates as high as they are the question must be asked – why bother marrying in the first place? This is a good question that deserves a considered answer. Today the Church has lost much of its power of fear over its congregations so the threats of hell-fire to so-called sinners has lost its sting. Laws discriminating against unmarried couples have mostly been repealed and children as a result of these relationship now have the same rights as children born from married couples. Furthermore the social stigma attached to de facto relationships is rapidly fading. So many of the incentives to marry have now been removed. In the past when people got married they became 'husband' and 'wife', terms often used in a possessive manner, such as in the comment 'my car is in the garage and my wife is in the kitchen.' Nowadays a new word has been introduced to denote couples in a relationship, whether married or not. The word is 'partner', an appropriate word because it is non-possessive and it expresses equality.

Marriage is a binding commitment which can only be cancelled by a court order. This commitment itself, surprisingly enough, is sometimes a causal agent for a divorce. I remember once many, many years ago watching a movie in which the local priest confronted a woman who had been living in a de facto relationship for many years.

“Why don't you get married?” he asked. “What!” was the response “And have him up and leave me!”

A friend of mine who I had know for some 40 years had divorced his wife shortly before I met him. He formed a new relationship with a widow and in the early years it was a tumultuous affair with many conflicts involving physical violence. Yet it only ended with his death three years ago. I am certain that had the couple got married the relationship would have ended not long after the wedding. It seems that the fact that either party could walk out on the relationship if they wished at any time was a factor which kept them together all those years.

So again we come back to the question – why bother getting married? As stated at the beginning there are many reasons why people decide to marry. Most of these are about the physical – financial security, possession, companionship, social pressures, etc. When these are the main reasons the marriage is not a true marriage. A true marriage is a *spiritual relationship* in which two people join together to become one. In the beginning, at the garden of Eden man ate of the tree of knowledge. By doing this humanity moved into the consciousness of duality, of good and evil, male and female etc. True marriage is that coming together of that original oneness when two souls are united. True marriage makes a relationship divine.

The complete unity through marriage is not achieved immediately by the wedding ceremony but is something for each partner to work on by selflessness and following one's ideals. So the joining together is not by any ritual but by love which is what is meant by God in this Bible passage: “Wherefore they are no more twain, but one flesh.

What therefore God has joined together, let not man put asunder.” And where is God? Within us! So when two loves become one love no man can destroy it.

Throughout the reading Edgar Cayce gave much advice on marriage and the constant theme was the giving of unselfish love and commitment.

FROM THE READINGS

(Q) Do they genuinely love each other?

(A) In the present. Remember each, love is giving; it is a growth. It may be cultivated or it may be seared. That of selflessness on the part of each is necessary. Remember, the union of body, mind and spirit in such as marriage should ever be not for the desire of self but as ONE. Love grows; love endures; love forgives; love understands; love keeps those things rather as opportunities that to others would become hardships. 939-1

For, in consideration of marriage, if it is to be a success, - it must be considered not from merely the outward appearance, a physical attraction; for these soon fade. Rather it should be considered from the angle of spiritual ideals, mental aspirations, and physical agreements. These should be analyzed in the experience of the entity, as in the experience of the companion, in the choice of such relationships. 1776-2

(Q) Should divorces be encouraged by making them easier to obtain?

(A) This depends upon first the education of the body. Once united, once understood that the relationships are to be as one, less and less is there the necessity of such conditions. Man may learn a great deal from a study of the goose in this direction. Once it has mated, never is there a mating with any other - either the male or female, no matter how soon the destruction of the mate may occur - unless forced by

CHRIST IN YOU

PART III

SECOND LESSON -

“THOU IN ME”

Keep in mind the previous chapter and you will be led back to it and find that all your life is going to teach you that the God-Man Christ is all in all. This truth has to be made one with the outermost limits of creation, just as a leaf learns by drawing from its source its oneness – more than unity – with the tree. There is a condition of consciousness in everything that lives. The real you knows everything about itself, but the leaf or seeming unit can only learn slowly, by its life of dependence and unfoldment, its own place and meaning. Every atom contains the whole. The whole of God is in the blade of grass. Try to banish the thought of distance or space, and know that what you see contains within it its true life; the thought is within every expression.

Your first and lowest consciousness of life was movement. Your highest is love. The seed thought is always hidden within every phase of life through which you merge; it moves, quickens, and brings forth seed (thought). This is true of all creation. Your first movement was in secret, yea, in the lowest parts of the earth. This is symbolised in every physical birth; the whole of creation is manifest to the seer. The truths of life are simple and open. I do not wish to cause you vain speculation, but we desire to be of real practical use to you at the stage of unfoldment where you now are. However low in the scale of evolution – that is, spiritual evolution – a soul is, it can be perfect of its kind, and should be free from sin, sickness, and death. This is our

glorious message for you. We would have you know yourselves. Get back to the cause.

Why are people suffering and sinful? Because they willingly choose to dwell in a divided consciousness of good and evil. Whoever for a second has seen that there is no evil, has passed from death to life. He has entered the Heaven of Heavens, he has seen God. The Fall is a thing of the present. It is a false understanding.

Why have we tolerated this consciousness, seeing that God cannot fail? The real you has never tolerated it. There is only one consciousness really; it is deep within yourself all the time; it always has been, and now is around you; and because of it and its livingness you are shaking off the shadow of ignorance – a condition of growth – and rising into pure being. In the great process you will know that sin and ignorance are less than the morning mist now being dispelled by the morning sun, the fire of the love-life. To become aware, while in the shadow, of the reality of this one true life is the solution of everything, for with this true understanding you must know that all is well forever. That you are one with this movement means that you are emerging into fullness and freedom. See how it is lifting the whole race! We see its potent power everywhere; we rejoice with you. You are entering into the kingdom of life and light. Death and sin are conquered now and forever.

In the next lesson we will discuss the way of ascent from your present condition.

Peace and joy and the sweet fellowship of the heavenly host be yours, as you consider these truths. Nothing is impossible to him that believes. ΩΩΩ

LAUGHTER - THE BEST MEDICINE

OUT OF THE MOUTHS OF BABES...

Mum was in the bathroom, putting on her makeup, under the watchful eyes of her young daughter, as she'd done many times before. After she applied her lipstick and started to leave, the little one said, "But Mum, you forgot to kiss the toilet paper good-bye!" Mum will probably never put lipstick on again without thinking about kissing the toilet paper good-bye....

My young grandson called the other day to wish me Happy Birthday. He asked me how old I was, and I told him, 62. My grandson was quiet for a moment, and then he asked, "Did you start at 1?"

When visiting my grandson one day when he asked, "Grandma, do you know how you and God are alike?" I mentally polished my halo and I said, "No, how are we alike?" "You're both old," he replied.

I didn't know if my granddaughter had learned her colours yet, so I decided to test her. I would point out something and ask what colour it was.. She would tell me and was always correct. It was fun

for me, so I continued. At last, she headed for the door, saying, "Grandma, I think you should try to figure out some of these colours yourself!"

A second grader came home from school and said to her mother, "Guess what? We learned how to make babies today." The mother, more than a little surprised, tried to keep her cool. "That's interesting," she said. "How do you make babies?" "It's simple," replied the girl. "You just change 'y' to 'i' and add 'es'."

"Give me a sentence about a what public servants do." said a teacher. One small boy wrote: "The fireman came down the ladder pregnant.." The teacher took the lad aside to correct him. "Do you know what pregnant means?" she asked. "Sure," said the young boy confidently. "It means carrying a child."

A 6-year-old was asked where his grandma lived. "Oh," he said, "she lives at the airport, and when we want her, we just go get her. Then, when we're done having her visit, we take her back to the airport." ΩΩΩ

LOVE



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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