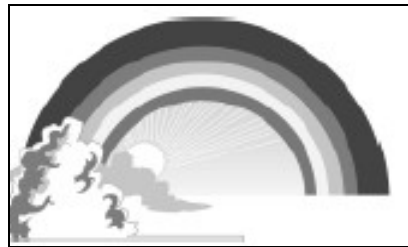


Journal on Personal and Spiritual Development



The Rainbow Journal

No. 54 – August 2012

Contents

FROM THE EDITOR..... 2

A RICH MAN AND HEAVEN 2

MONEY, WEALTH & RICHES 5

WHAT OTHERS SAY ABOUT POVERTY 6

THE NEW BRAIN vs THE OLD 7

AN EYE FOR AN EYE? 9

CHRIST IN YOU – THE KNOWLEDGE OF GOD 11

LOVE 12

OUR CLOSING THOUGHT 12

Journal of:

The Edgar Cayce Society of New Zealand

Website:

www.edgarcaycenewzealand.com

Email:

rainbowjournal@live.com

Postal Address:

Brian Alderson

**Unit 5, 425 West Coast Road,
Glen Eden, Auckland, 0602,
New Zealand.**

Telephone: **(09) 818 9552**

FROM THE EDITOR

Because of these difficult times when many have been out of work and have experienced real financial hardships for the first time we have included in this issue articles on wealth and poverty.

Hopefully they will offer food for thought and give different perspectives in dealing with changing economic conditions.
Brian Alderson ΩΩΩ

THE RICH AND THE POOR

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. - Matthew 19:24

The word rich can have a number of meanings, but usually will refer to an abundance of something. One can be rich financially if one has an abundance of money, rich spiritually if one has strong emotional beliefs and an abundance of caring, or even rich socially by having an abundance of friends. So being rich implies different things to different people. On the other hand being poor would be seen as the opposite of being rich with a scarcity of money, emotional beliefs or friends.

We are aware that there have always been countries in the world where economic poverty is widespread. These are countries that are themselves poor and are generally what has been termed the 'underdeveloped countries', many of which are in the African continent. However, particularly resulting from the current economic recession, we are now witnesses to increasing poverty in our own countries. Many of us are feeling the economic strain and perhaps may believe we ourselves are poor. So what is it that has makes us rich or poor?

What in some countries is regarded as economic poverty may be considered in other countries as wealth. So we can gather from this that poverty is a relative term. When I first visited the island of Samoa 50 years ago I stayed for a couple of days in an outback village where the residents were living on a community based economy. They lived

and survived on fish from the nearby lagoon and produce from their small inland plantations. Their houses, 'fales', were built with local materials and labour. The little cash they acquired was from selling copra to the local trading store and probably amounted to the average of less than \$5 per week, yet these people would not have considered themselves as poor.

New Zealand does not have an official poverty level. If it did it would probably be similar to that of the U.S. where in 2010, for a four-person family unit with two children, the 2010 poverty threshold was deemed to be \$425 per week. However it would be difficult to use incomes alone as a measure of relative poverty. In the Samoan village the residents had no regular cash outgoings such as for rent, electricity, telephones, transport costs etc., which would be regarded as essential expenses in the developed economies. So determining our economic riches does not necessarily depend on our cash assets or income alone.

How then do we define economic poverty? The most obvious evidence of poverty is in the extreme cases where people do not get sufficient material things to sustain life. Starvation and malnutrition due to insufficient food are obvious signs of this poverty. In 1899 an Englishman, Seebohm Rowntree, conducted a survey on poverty in New

York and divided poverty into two types. One was 'primary poverty' where income was insufficient to meet needs even if every penny was spent wisely. 'Secondary poverty' occurred when those whose incomes were theoretically sufficient to maintain physical efficiency suffered poverty as a consequence of some imprudent, what he called 'inefficient', spending. In recent years I have been working with a community organisation which offers support in different forms to members of the community requesting assistance. In some cases requests for food parcels have been received from people who claimed they could not afford to buy food but whose breath smelled of alcohol or tobacco. Yet the value of the food parcel was probably not more than the cost of a couple of packets of cigarettes or a bottle of whisky. So these people may be classed as poor on a secondary level.

In recent times a new economic condition has arisen in developed countries where large numbers of people are living in a state of insolvency. That is, that while their incomes may be sufficient to meet all their current needs, their debts are greater than their assets, and are therefore technically insolvent. There appears to be a number of reasons why this situation has come about, the chief being that people have simply been spending more than they earned. The shortfall between income and expenditure has been made up by borrowing. This has been encouraged by banks and finance companies through offering easy credit and promoting the 'buy now and pay later' philosophy. Even university students, having nil or very low incomes, have been drawn into this money trap through being encouraged to acquire credit cards with \$10,000 or more credit limits, thus ensuring they

will be living much of their lives in debt.

A consequence of our living in an age of materialism and over-spending is the flourishing of lending institutions which have proliferated in recent decades, assisted by the deregulation of the finance industry. Nowadays many are finding themselves in financial difficulties causing great stress and anxiety while there are those wealthy individuals who have taken advantage of the situation and increased their fortunes as a result. For some of the rich lending is the road to easy money. Rather than investing their wealth in ventures that serve the community they find it simpler to just lend it. They have shown little regard for the harm they have caused those from whom they have profited and willingly call in the bailiffs or render the debtor homeless for unpaid debts.

It is these lenders that Jesus was referring to when he warned that it would be just as impossible for them to find peace in their hearts, 'to enter the kingdom of God', as to "*pass a camel through the eye of a needle.*" He advised his followers to seek spiritual riches "*where moth and rust do not destroy, and where thieves do not break in and steal*" rather than material wealth.

Let us all work to relinquish our debts and spend our lives building up our spiritual treasures.

FROM THE EDGAR CAYCE READINGS

Hence each would ask, then: "What must I do about it; not what shall this, that or the other ruler, other office holder, or the other individual do" but each should ask, "What must I do about the economic conditions in which we find ourselves?" 3976-14

All are aware that selfishness causes many to be downtrodden, living

in hovels; that greed, as is being manifested, would make slaves of your fellow man. 281-60

One that is not unmindful of the fear, the doubt, that stalks abroad in the land at this particular period in the history of the land when greed, avarice, misunderstanding, has taken the judgement away from many and they struggle for that they know not what. Will all come and - even those that fear - but open their minds, their hearts, their souls, to that cry that has ever been to His peoples, "Will you be my people, I will be your God" 333-1

"The heavens and the earth will pass away, but my word - and deed, and kindness and loving thought, patience, persistence in the right - do not pass away." they are the foundation stones upon which generations are built. They are the foundation stones upon which nations rise that seek to know God. These taken away make for those destructive forces that have arisen and do arise in the experience of nations when man has forsaken God and turned rather to a god of greed, a god of gold, a god of stone, a god of fame, a god of fortune. These fade and die, but the good deeds, the kindnesses, the gentle word remains ever. 900-172

Lay not up treasures then in the material things, for these change; but rather in those that are of the spiritual nature, for these bring their reward in themselves. And let the material things, the material possessions, the material blessings, the material surroundings, be as a result rather than an end; let them be as an effect of seeking the Lord while He may be found. For all material things are only lent to be as opportunities for the individual, and that you have given you possess. If you love, you have given same. If you would

have friends, be friendly. If you would have joy, make joy in the experience of others. If you would have crosses to bear, if you would have harsh words said to thee, if you would have hard feelings from about, then do such to others and they come of themselves. For that you sow, that you must reap.

For as you think in your heart, that is what you are.. Do you hold a grudge, grudges are held against you. Do you find fault, faults are found in you. Do you find pleasure in making known the beauty of living, beauty of living and joys are within you.

These are the criteria, then, for your own. Are you sorrowful? Are you sad? Then you have created, you have made, you have brought the same in the experience of someone - somewhere - sometime. And all time, all where or space, is One. And that you have given you possess; that you have spent you have lost; that you have reserved is gone forever. 1257-1

Have your ideal, yes - in the material, in the social, in the economic; but above all in the spiritual. For unless all of these - while they are one - are founded upon the spiritual, they will turn upon you. This indeed is what is meant by that given, "What profits a man if he gains the whole world and loses his own soul?" or what profits a man who lays up treasures where moth and rust do corrupt, and where thieves break through and steal?

Rather lay up the treasures in the heart, the love, the spiritual things. For these bring harmony and peace in the experience of the individual that may become the stay, and that upon which one may rest with when the storms of life come about that are in the experience of all. 1532-1 **BDA ΩΩΩ**

MONEY, WEALTH & RICHES

By Sharon Akinoluwa

The fundamental key to a world of economic and financial freedom is in understanding the difference between wealth and riches. Many have become frustrated and miserable in life because they lack this understanding.

There is a big difference between riches and wealth, which when discovered, would help clarify and position you for what you truly want. Everybody wants to be rich. Unfortunately many fail, and fail miserably. Why? Because what they are really after is becoming *wealthy*, not rich. Nothing can be as frustrating as looking for a thing and not really knowing what you are looking for. The problem then would be how to know when you have seen or gotten the thing?

Now let us try to define what wealth is: Wealth is simply the state of your wallet. It's about how much you have in your bank account, your assets. Please note that these are external to you. They do not define who or what you are. All of these are subject to change. Their value may increase, and it may decrease. Most importantly: You can lose them all.

On the other side, Riches are a state of mind. Riches are an attitude. You either are rich or you are not rich. No one can change that, except you. They define who or what you are.

Being rich has nothing to do with what you have. Being rich has nothing to do with how much you own.

Being rich is all about how you view the world.

Being rich has everything to do with your opinion about yourself. Being rich is an attitude. Being rich is a state of mind.

The opposite of rich is poor. The opposite of wealthy is broke. Just as rich is not the same as wealthy, poor is not the same as broke. Broke, like wealthy, is a state of your wallet: If it is full, you are wealthy. If it is empty, you are broke.

Poor, like rich, is an attitude and state of mind, the way you look at the world and yourself. No one can force poverty on a rich person. And certainly no one can give riches to a poor person.

Poverty, like riches, is forever. Unless the poor changes his attitude, nothing in the world can make him rich. Not fame, not fortune, not government help, not education, not his job.

Many people have achieved stardom, and the wealth that usually comes with it: Athletes, singers, actors, football players. Many earned millions. Yet years later, many of them are struggling to make ends meet. Because they are poor, that's why. Not even money can turn a poor person into a rich one.

How does a poor person become rich? Simply by changing his attitude, not his wealth, a poor person becomes rich. Remember riches are a state of mind. Riches are an attitude. And because you can change your mind; you can change your status.

You actually can get rich quick. Not just quick but instantly, even now, this very moment. The moment you change your attitude, you turn rich. Yes, instantly. Though not wealthy yet, but that will follow. After all, the rich attract wealth.

So, work on your attitude to become rich. You can be rich and wealthy. *Sharon Akinoluwa - To Your Prosperity ΩΩΩ*

WHAT OTHERS SAY ABOUT POVERTY

Last time I talked to her she didn't sound like herself. She's depressed. It's awful what happens when people run out of money. They start thinking they're no good." — *Barbara Kingsolver, Pigs In Heaven*

We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. If he does not join the general scramble and pant with the money-making street, we deem him spiritless and lacking in ambition. — *William James*

When we want to help the poor, we usually offer them charity. Most often we use charity to avoid recognizing the problem and finding the solution for it. Charity becomes a way to shrug off our responsibility. But charity is no solution to poverty. Charity only perpetuates poverty by taking the initiative away from the poor. Charity allows us to go ahead with our own lives without worrying about the lives of the poor. Charity appeases our consciences." — *Muhammad Yunus, Banker to the Poor: Micro-Lending and the Battle Against World Poverty*

The poverty of our century is unlike that of any other. It is not, as poverty was before, the result of natural scarcity, but of a set of priorities imposed upon the rest of the world by the rich. Consequently, the modern poor are not pitied . . . but written off as trash. The twentieth-century consumer economy has produced the first culture for which a beggar is a reminder of nothing. — *John Berger*

In a country well governed, poverty is something to be ashamed of. In a country badly governed, wealth is something to be ashamed of. — *Confucius*

I am opposing a social order in which it is possible for one man who does absolutely nothing that is useful to amass a fortune of hundreds of millions of dollars, while millions of men and women who work all the days of their lives secure barely enough for a wretched existence. — *Eugene Victor Debs*

The greatest disease in the West today is not TB or leprosy; it is being unwanted, unloved, and uncared for. We can cure physical diseases with medicine, but the only cure for loneliness, despair, and hopelessness is love. There are many in the world who are dying for a piece of bread but there are many more dying for a little love. The poverty in the West is a different kind of poverty—it is not only a poverty of loneliness but also of spirituality. There's a hunger for love, as there is a hunger for God." — *Mother Teresa, A Simple Path*

And that's when things get messy. When people begin moving beyond charity and toward justice and solidarity with the poor and oppressed, as Jesus did, they get in trouble. Once we are actually friends with the folks in struggle, we start to ask why people are poor, which is never as popular as giving to charity. One of my friends has a shirt marked with the words of late Catholic bishop Dom Helder Camara: "When I fed the hungry, they called me a saint. When I asked why people are hungry, they called me a communist." Charity wins awards and applause but joining the poor gets you killed. People do not get crucified for living out of love that disrupts the social order that calls forth a new world. People are not crucified for helping poor people. People are crucified for joining them. — *Shane Claiborne, The Irresistible Revolution: Living as an*

A simple life is not seeing how little we can get by with—that's poverty—but how efficiently we can put first things first. . . . When you're clear about your purpose and your priorities, you can painlessly discard whatever does not support these, whether it's clutter in your cabinets or commitments on your calendar. – *Victoria Moran, Lit From Within: Tending Your Soul For Lifelong Beauty*

We cannot suffer with the poor when we are unwilling to confront those persons and systems that cause poverty. We cannot set the captives free when we do not want to confront those who carry the keys. We cannot profess our solidarity with those who are oppressed when we are unwilling to confront the oppressor. Compassion without confrontation fades quickly to fruitless sentimental commiseration.

In today's world there is a trend of people becoming slaves to money, as though they are parts of a huge money-making machine. This does nothing for human dignity, freedom, and genuine well-being. Wealth should serve humanity, and not vice-versa. The massive disparities of wealth now apparent in the world, disparities that are more extreme than ever before and still growing are very distressing. The stark economic inequalities of today's world, not just between the global north and the global south, but between rich and poor within individual nations, are not only morally wrong but sources of many practical problems, including war, sectarian violence, and social tensions created by large-scale migrations. – *His Holiness the Dalai Lama: Beyond Religion*

ΩΩΩ

THE NEW BRAIN vs THE OLD

Both science and religion have long been aware that we exist in a world of duality. We see things as being either one of a pair – good/evil, friend/foe, right/wrong, attraction/revulsion, generosity/greed – etc. There are a number of explanations offered as to why we perceive things in this way. Some are based on the early texts of the Bible when Adam and Eve ate from the tree of knowledge of good and evil and their eyes were opened. As a result they became aware of this duality and saw things as being either good or evil. Another explanation, based on some religions, is that there is an evil force in the world, the Devil, and as a consequence there is a constant war going on between the forces of good and

those of evil.

Modern science, based on the study of our brains, is offering a new explanation. The theory of evolution asserts that mankind has evolved over a very long time, from the most primitive of creatures, evolving into vertebrates, mammals, great apes and finally into homo sapiens – mankind as we now know ourselves.

Human brains consist of various sections which have also evolved over time.

The most primitive part of our brain is the so-called 'old brain' or the reptilian brain. This is the brain stem at the top of the spinal column that we share with all other vertebrates, including alligators and lizards and is

dedicated to our survival. Freud called the part of the mind controlled by this portion of the brain the "Id" the part of us is completely self centred, only concerned with self and staying alive at all costs. It is the part of us that reacts instinctively at any sense of threat or danger. It brings on the 'fight or flight' response and works entirely at an unconscious level.

Another part of the brain, the 'new brain', is the cerebral cortex the brain that uses logic and reasons. It plays a key role in memory, attention, perceptual awareness, thought, language, and consciousness and is the part of the brain that sets us apart from the rest of the animal kingdom.

We may say that the old brain is where fear, control, dominance and our reflexes come from, whereas the new brain is responsible for cognition, empathy, art, sociability and consciousness. Our old brain causes instinctive reactions whereas the new brain causes us to think before we act. Over time, with the development of our new brain, our reasoning abilities have increased and enabled us to view the world from a different perspective. No longer do we see everything as potentially threatening and we find that by cooperating with one another, us humans can make our environment much safer and achieve much more. Through this cooperation we have gone beyond small fragile close-knit related groups and communities of the past to be able to live comfortably in complex cities and become part of great nations. We have pooled our knowledge and resources and worked together to make life easier. We have developed moral standards of conduct and philosophy on how to better behave and treat each other.

In earlier stages of our evolution the old brain was sufficient to enable the human race to survive and grow in numbers. We lived in tribes, consisting of extended families, for our mutual protection and developed primitive tools to ward off enemies and if we became strong enough as a tribe were able to conquer other tribes and appropriate new territory. As our new brain developed we created more and more deadly and destructive weapons so that our powers to kill and destroy became immense. Our destructive ability reached a climax a few decades ago when the Cold War between the USSR and the US arrived at a point where, using their new brain reasoning, both sides concluded that an all out war between these two great powers would end in 'assured mutual destruction.' Leaders on both sides came to the conclusion that the old brain attitude of destroying our enemies would no longer work so other means had to be found to resolve conflict.

Even though the new brain has been, and is still, developing, the old brain continues to play an important part in our lives. Our instincts cause us to react in a certain way to outside stimulus without any conscious thought whereas our new brain, instilling in us a new sense of values, tells us to think before we act. This often results in conflict between our new and old brains. The old brain tells us to be selfish to take a 'me first' attitude while the new brain has developed moral codes of how we should deal with life situations and our religions commands that we 'love one another.'

We seem to have an internal struggle over what we believe as good and evil. This is the duality that we are constantly confronted with. This does not come from external sources but from within us. This seemingly split

personality, caused by the ambivalence between the two brain sections was the basis of the classic novel '*The Strange Case of Dr Jekyll and Mr Hyde*' by Robert Louis Stevenson which told the story of Dr Jekyll who developed a split personality, one apparently good and the other evil; completely opposite levels of morality.

Scientific studies suggest that the influence these two major portions of our brains have on us varies from person to person which may explain why some people are seemingly completely self centred while others are unselfish and altruistic.

How then do we deal with this potential internal conflict?

As stated the old brain works at an unconscious level whereas the new brain does the thinking on a conscious level so it would be difficult to influence our unconscious reactions and responses through reasoning alone. What we need to do is to replace some of our automatic responses with new ones and the way to do this is to develop new patterns of behaviour by constant practice, so that they reside in the subconscious. We are to create new habits which, once established, will operate from the unconscious level and thus override the instinctive responses.

In the Course in Miracles it was stated that there are only two ways that we communicate with others: with attack - from the old brain, or with love - from the new brain or heart. The Cayce has reminded us that we have a choice on which part of the brain is to guide us: As has been given from of old, "Today,

then, is set before thee good and evil. Chose thou, what will be the outcome of that that is possessed or held in hand."

FROM THE EDGAR CAYCE READINGS

Without the ability to constantly hold before self the ideal as is attempted to be accomplished, man becomes one as adrift. 239-1

For He gives good and evil unto all, and you choose through the will your relationships - as to whether they shall be for self-exaltation, self-glorification, self-indulgence, self-gratification, or for the love of life, of truth, of hope, of honour, of virtue, of patience, of brotherly love. You yourselves show forth these in the manners, the ways you deal with your fellow man! 254-91

(Q) Explain how so called good and evil forces are one.

(A) This has just been explained. When there is delegated power to a body that has separated itself from the spirit (or coming from the unseen into the seen, or from the unconscious into the physical consciousness, or from God's other door - or opening from the infinite to the finite), then the activity is life; with the will of the source of that which has come into being. As to what it does with or about its associations of itself to the source of its activity, as to how far it may go afield, depends upon how high it has attained in its ability to throw off both negative and positive forces.

BDA ΩΩΩ

AN EYE FOR AN EYE?

... you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. Exodus 21:23-25.

One interpretation of the term 'An eye for an eye', is based on the principle that a person who has injured another person should similarly be injured in retribution. This suggests revenge, a retaliation for the wrong committed.

In 1998 there was a news report that Israel's first president supported a Jewish group's plans to murder Germans immediately after World War II. The plans included poisoning bread destined for former SS guards and the poisoning the water supply of a number of major German cities. The groups called themselves the Nakam (*Dam Yehudi Nakam*—"Jewish Blood Will Be Avenged") and intended to kill 6 million Germans – as many as the Jews who were murdered in the Holocaust. As far as the Jews were concerned they had the authority and blessing of God, based on His law, to carry out these atrocities - "an eye for an eye". Fortunately the plans were never carried out.

In outback villages of Papua new Guinea the practice of 'payback' has been a long held tradition as the following news item demonstrates:

"Five brothers and sisters aged under 10 have been hacked to death for revenge in a tribal dispute in the remote Papua New Guinea highlands, a newspaper says. The children were killed last weekend on a playing field at Kompiam village in the province of Enga. The bodies were lined up on the playground for their parents to find. Police said the local Timakin and Kaimbakin tribes have been at war for some time and the killing appeared to be retaliation by Timakin members. In neighbouring Southern Highlands Province, tribal fighting has claimed 50 lives in the past two years." - CNN News August 08, 2001

Seeking revenge is by no means

confined to a few countries and in fact we find that both individuals and governments all over the world practice revenge in one form or another. The war in Afghanistan, now in its 11th year, was instigated by the U.S. in retaliation for the 9/11 attack on the Twin Towers. Suicide bombings being carried out in many countries today are primary about revenge in response to other acts of violence.

For us individuals, when we have been assaulted or wronged in some way it seems to be a natural response to want to take revenge on the perpetrators of the wrongs, 'to get even'.

Biblical scholars claim that the Mosaic law of 'an eye for an eye' is about paying compensation for a wrong done rather than extracting revenge. In New Zealand in recent years the courts have introduced what is called 'restorative justice' as a better way of dealing with some criminal cases. Restorative Justice is a voluntary process in which those affected by wrongdoing are brought together to hear each other, acknowledge the harm done and make a decision on how to best deal with the situation. The offender and the victim confront each other and statements are heard from all parties involved. In burglary cases in particular some remarkable positive outcomes have resulted. Following a burglary the victim usually felt violated and conjured up various grotesque images of the burglar. However this image soon faded when the actual pathetic burglar was before the victim. Also the burglar hears how the victim suffered, more from the sense of violation than from the loss of property. Furthermore in these cases the burglars would be required to pay compensation to the victim and by doing so help to rectify the situation.

Of course it would be very difficult to apply this form of justice in other serious crimes such as rape, grievous assault and murder when no amount of money or other form of compensation could redress the wrongs committed. However in the cases of assault and rape the victims can still face the perpetrators of the crimes in court before sentencing the criminal and let the court hear how much suffering they have endured as a result of the crime.

But what about murder? In this case the true victim is dead so how can justice be served? The Mosaic law is quite specific: "Anyone who strikes a person with a fatal blow is to be put to death." But here comes the tricky part: Who should execute the murderer and by doing so isn't the executioner also committing murder? One may justify an execution and claim that the executioner was just doing his duty just as soldiers are just doing their duty when they kill enemies of the state. Yet we know that however much these killings may be

justified the people that commit these acts are never the same afterwards as evidenced in the high rates of suicides amongst war veterans.

We are reminded of the saying "Two wrongs don't make a right" and the truth of this is evidenced in around us in the world today. As Mahatma Gandhi stated: "An eye for an eye and soon the whole world is blind."

FROM THE BIBLE:

Dear friends, never take revenge. Leave that to the righteous anger of God. For the Scriptures say, "I will take revenge; I will pay them back," says the LORD. Romans 12:19

FROM THE EDGAR CAYCE READINGS:

"Vengeance is mine, says the Lord."

Hence those who attempt to "get even" or who would stand for their rights irrespective of what may be brought for others will find disturbing forces in their experience in the material sojourns. 1539-2 BDA ΩΩΩ

CHRIST IN YOU

FIFTH LESSON - **The Will of God**

What a long time it takes us to understand the will of God!

You often use the phrase, "I have made up my mind." This has a great deal of meaning, if you pause to consider it, for in that very process you begin to bring into manifestation the desire of the mind. Thus you say: "I see a wrong condition in my mind, my mentality, my circumstances; I will make up my mind, this shall not be." You mentally set in motion the forces of the universe, seen and unseen, to accomplish your will.

You see, it is impossible to live carelessly or lightly on then spiritual plane, and these lessons would be of no

use to anyone who has not been aroused to true spiritual consciousness, the consciousness of the divine humanity, the I AM. How can the will of God be expressed except through life, through humanity, in the hearts and minds of beings who exist in Himself? Therefore know that the will of God is operative in yourself.

Then how is it that the things we will and desire do not come to us, you will ask.

Because deep down in your desires, thoughts, and purposes there is an undercurrent, as it were, the thought within a thought, the desire within the

desire, and what you most truly desire is always at the root of all your fleeting impressions and moods of the moment. Have you not often felt that the very thing you desire is not for your eternal good? Well, that very glimmer, that faint suggestion, is from the Self of you that is making your life. You know within yourself the very quality, the very experiences best suited for your highest good. Once you give full play to this subtle suggestion behind all your thinking, you are one with the will of God, which is your own will. This is the voice of the spirit, heed its whisperings.

Do not sin against the Holy Ghost, or you will lose your eye and ear and become blind and deaf. On the plane of the senses this is most disastrous, because you are just where you are to do the will of God. It is your meat and drink. So delicate and subtle is this holy inner voice that you must be very quiet and meek, if you would hear it. Let Jesus speak to you again and again, read the Gospels until you are led more and more to remove the veil which hides you from your true Self.

Peace, heavenly Grace. God lives in you, he is your life. **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**

This is a free publication for on-line readers with no advertising. Please let us know if you would like to add any of your friends to our distribution list.

LINKS

www.seekingtruthnz.proboards.com
www.edgarcayceaustralia.proboards.com

Copyright © 2012 by Brian Alderson