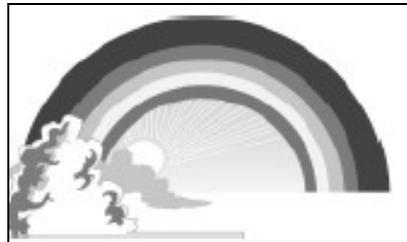


Journal on Personal and Spiritual Development



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FROM THE EDITOR

There has been a delay in issuing the journal because I have been sidetracked on another project. Also the Journal is a little smaller than usual but I hope to make this up in the next issue.

FACEBOOK

Recently I received a number of emails from people in my Hotmail contacts list responding to an email purportedly from me requesting that

they to be my Facebook friends. Please note that I did not send any such emails and it appears that either Facebook has somehow got into my contacts list or my Hotmail email account has been hacked. I have now closed my Facebook account and changed my email password. My apologise for any annoyance these email may have caused recipients.

Brian Alderson ΩΩΩ

THE BEGINNINGS OF WISDOM

Have you ever noticed that when we have an argument with someone it is rarely about learning something new or attempting to understand another's point of view, but more about proving ourselves right and the other party wrong? Of course for a discussion to be an argument there must be differing points of view but generally in an argument we are not so much interested in the other person's viewpoint as in putting across our own. Depending on the subject being discussed the argument can become quite emotional with the parties ending up using quite irrational statements to justify their standpoints.

Sometimes when a couple may see themselves as arguing, all they are doing is verbally fighting with each other with no interest in what is really being said.

I can recall when I was a boy my father, who was heavily involved in his church, would be visited at home by his brother, a fellow church member, when conversations invariably turned into arguments over religious matters. On more than one occasion, after the arguments reached a boiling point, my uncle would storm out of our house in anger. When it comes to arguments on religious and political matters, they are

usually based on beliefs and faith rather than factual evidence, exposure of underlying truths tends to play a small part with the result that no one really changes the beliefs and opinions of the other party.

One of the worlds greatest philosophers, Socrates, believed that wisdom was not about expounding our theories and opinions but more about realising the limits of our own knowledge and understanding. The consequence of not realising the limits of our knowledge is that beliefs and opinions are usually based on the flimsiest of background information. The method of debate most often used by Socratic was to show someone that they were wrong, rather than putting forward his own opinions. He would do this by disproving the other person's point with a series of questions, often resulting in their ending up puzzled or confused - not because of Socrates' arguments but by the insecure foundations of their own arguments. Socrates believed that the first step to knowledge was recognition of one's ignorance and the methods Socrates used always had a compassionate motive, which was to teach his pupils the beginnings of wisdom. As was aptly

described by Plato in his letters:

“It is only when all these things, names, definitions, visual and other sensations are rubbed together and subjected to tests in which questions and answers are exchanged in good faith and without malice that finally, when human capacity is stretched to its limit, a spark of understanding and intelligence flashes out and illuminates the subject at issue.”

Our viewpoint has a great bearing on what we perceive to be true. The world looks very different from the top of a mountain than from the bottom of a deep valley. A worker has a very different viewpoint than that of his employer. The worker see himself as being exploited to maximise profits for the company shareholders while the manager see the employer as an expense, and like every expense the amount paid must be controlled to make the business workable. When disputes arise they come from these very different viewpoints, so unless the parties find some common ground for discussion disputes will be difficult to resolve. In industrial disputes it is often the party that has the most power that wins the case rather what is fair and reasonable. In times of very low rates of unemployment and when unions are strong the unions can make great gains in employees working conditions and pay while when there is high unemployment and weak unions the bosses can pretty much dictate their own terms with a 'take it or leave it' attitude. It is the case of the strongest party winning.

This is the same with arguments between individuals. The strongest party will dominate the argument and usually get his or her own way irrespective of the rights or wrongs of the statements put forward. That does not mean that the other party will accept the situation, for

the result will more than likely end in resentment, so the 'winning' was at a cost.

As we begin to realise that our knowledge is limited, that we tend to impose our opinions on others, even though they are usually based on this limited knowledge, and that our beliefs are based upon our standpoint, at the top of the mountain or in a valley, then we begin to acquire a little wisdom. With this wisdom, and the realisation that our knowledge on such matters as religion is modest, we will ever be seekers for the truth, knowing that we will never 'know it all' but it will be a lifelong journey towards enlightenment.

FROM THE EDGAR CAYCE READINGS

Did your Master ever argue, even when there were the greater railings or abuses? He presented that which each has found, did find, convicted them. What did he say respecting that? "I do not condemn you, for you are condemned already in your own self." 262-61

(Q) In what way can I create a more harmonious attitude in guiding my older son?

(A) In these respects there can be the best directions by counselling with, though never forcing; though there is the necessity here of being quite positive. This is the better manner of creating harmony. But counsel with, not argue with.

(Q) Is there anything his wife can do to help bring about such a change of the mental attitude?

(A) Only as has been indicated in relationships that each should bear one to the other; or that the wife should bear

with the body. Yet not condoning the very activities, but in patience, in longsuffering reason with - but DO NOT ARGUE WITH!

(Q) What can I do to make my family more satisfied?

(A) This, again, should have been begun long ago. The question to meet the needs at the present time, under present situations, present conditions,

would the best come - drawing nearer to them in their likes and dislikes, rather than their wants or requirements (as has been in some directions), but be in a better position to reason with - not argue; to care in a manner that their interests and thine interests may be nearer in accord, and more contentment, more satisfaction, may be gained in this manner. 2254-1 - BDA

SHOWING REVERENCE TO GOD

When we enter a church, or perhaps a mosque or synagogue we may feel that we are in a holy place where God is present. Acknowledging this presence infers that He will be watching us the way we behave and act towards our fellow men in this holy place. We will be careful in what we say, for we would not wish to offend God. If we may are very mindful of our behaviour inside our church, mosque or synagogue this suggests a certain understanding of God and this is reflected in our attitude by confining our display of reverence to certain places where we believe God abides.

Is God a being that confines itself to certain places or is he in fact omnipresent – present everywhere? With a little reflection we can soon realise that God would not belittle Himself by confining Himself to particular places or certain man-made buildings. God the creator is in all creation and even has been described as life itself - *At what is life? God manifested in the material plane.*” 3590-1. Edgar Cayce also iterated many times that God is within and part of each and ever one of us. Therefore if we accept Cayce's description of God, to show reverence to Him would be to show

reverence to every living thing, every human, every animal and even every plant. Perhaps it was with this understanding of God that the prayer of grace was introduced before every meal. The saying of grace was to show reverence to the plants or animals giving up their lives to provide sustenance for us and that some day we, the prayer givers, like every sentient being, will return to earth to give sustenance and life to others.

In these dying years of materialism reverence is absent from most areas of our lives. We show no reverence in our commercial transactions, in politics or in our social activities. In these times we see power as being external to us. We see money as perhaps the greatest representative of power for it seems that those who have access to great amounts of money are the real rulers of the world. It is the nations with the greatest stockpiles of weapons and the largest military forces that are considered the most powerful nations.

As God is within us real power is within us, where He resides, and not in external material things. It is our lack of reverence for this God within that is the cause of all the strife and suffering in the

world. It is this lack that causes all the friction and disharmony in family life. It is this lack that causes many of us to abuse our fellow human beings. How could a man show reverence to his wife use physical violence against her? How could parents show reverence to their children - children of God - use physical violence against these children? As stated in the book 'Christ in You': if you truly understood that God is within every human being "you would almost worship your fellow-beings."

Becoming reverent to God, then is to show reverence to all creation. To be reverent in this way is to experience a form of enlightenment as we see God in all creation. For as we become reverent we become more spiritual. By showing reverence and love to all we begin to obey the great commandment: "to love God."

FROM THE EDGAR CAYCE READINGS
(Q) Would it help my practice to attend a church? If so, which one?

(A) *This is rather irreverent, my son. For, to be sure, to do good that good may come from same is well. But to question self - If there is the answering from within, that due reverence to the spiritual forces would arise from your service and your activity with an organized service, then through such and from such must come, of course, the greater ability, opportunity, to be of service to your fellow man.*

Would be well, if the promptings come from within. If the promptings come that such may be used as a steppingstone for your own self alone, not so well; for your heart and soul cannot be in same if it be for material gain alone! 657-3 BDA

WEALTH CAN LEAD TO GREED

A recent study published in the Proceedings of that National Academy of Sciences found that wealthier people were more apt to behave unethically than those who had less money. Scientists at the University of California at Berkeley analysed a person's rank in society (measured by wealth, occupational prestige and education) and found that those who were richer were more likely to cheat, lie and break the law than those who were poorer.

"We found that it is much more prevalent for people in the higher ranks of society to see greed and self-interest ... as good pursuits," said Paul Piff, lead author of the study and a doctoral candidate at Berkeley. "This resonates with a lot of current events these days."

In one experiment, wealthier study

participants were more likely to admit they would behave unethically in a variety of situations and lie during negotiations. In another, researchers found wealthier people were more likely to cheat in an online game to win a \$50 prize.

Greed is a "robust" determinant of unethical behaviour, according to the study. Large sums of money may give people greater feelings of entitlement, causing those people to be the most averse to wealth distribution, Piff continued. Poorer people may be less likely to cheat, because they are more dependent on their community at large, he said. In other words, they don't want to rock the boat. "People in power who are more inclined to behave unethically in the service of gains and self-interest

can have great effects on society as a whole,” said Piff.

“What it comes down to, really, is that money creates more of a self-focus, which may account for larger feelings of entitlement,” said Piff. “We hope to further study how we can curb these

patterns and how that will affect our social environment.” *ABC News Feb, 2012*

Perhaps voters should consider this when deciding who to vote for.
-Editor

STICKS AND STONES

As kids, when someone aimed a derogatory remark at us we would call out in response “Sticks and stones may break my bones but names will never hurt me!” It retrospect it appears that the calling out these words was really an attempt at bravado to ward off verbal abuse, rather than to actually believe than we were not affected by the name calling.

What the saying suggests is that while we may suffer through physical assault, verbal abuse will have no effect on us. In real life we find that there is little truth in the saying and in fact it appears that the opposite is more correct. Our bodies have a remarkable ability to heal themselves. Unless the damage is critical, when our bodies get battered either by accidents or by attacks from others, healing is usually quite speedy. Furthermore once the physical healing process has been completed the source of the injury may be forgotten. It is only any trauma that surrounds the injury which may remain in our memories for long periods, or even a lifetime. I know that my mother smacked me a few times while I was a child and I received canings at high school but I do not remember any particular incident, suggesting that there was no resulting emotional trauma following these punishments.

When discussing this subject with my 78 year old brother a few days ago he

said he still recalls remarks made by his parents over 60 years ago. On one instance, accompanied by his father at a job interview, our father said about his son to the prospective employer “He will never amount to much.” In another instance, when he was about fourteen, my brother was trying on a pair of glasses when our mother remarked “They make you look almost intelligent.” No doubt the words were said in jest but they were not taken as such. So these two remarks made by those so close to him and who were authoritative figures, were perceived as disparaging, and have remained with him all these years.

It is a good idea for each of us to reflect back on our lives and bring up memories of our childhoods. What are the memories that stand out the most? Chances are that these memories are not about illnesses or physical injuries brought about by accidents or deliberate assaults. They are more likely about emotional traumas, perhaps following accidents or injuries, and also about our feelings being hurt by what others have said about us and to us. Parents can leave indelible impressions in the minds of their children by calling them names like 'dumb', 'stupid', 'will never amount to much' and suchlike. I witnessed a mother call her teenage daughter a 'whore.' How devastating these words must have been to these children's self image and

damaging to their self esteem.

We should all be mindful of the power of words and how they can cause both happiness and pain. As stated by Susan Smalley Ph.D. :

"I once read that a word is like a living organism, capable of growing, changing, spreading, and influencing the world in many ways, directly and indirectly through others. I never thought about a word being 'alive' but then I thought of words spoken 3,000 years ago, written down and passed

through many generations, and they seem quite alive when read or spoken today, having lived 3,000 years. As I ponder the power of the word to incite and divide, to calm and connect, or to create and effect change, I am ever more cautious in what I say and how I listen to the words around me."

And a warning from the Bible:

"But what comes out of the mouth proceeds from the heart, and this defiles a person." - Matthew 15:18 - BDA

CHRIST IN YOU

SIXTH LESSON

Workers Together With God

There really is no such thing as space. For you, as for us, the spiritual law of attraction operates, but your consciousness of limitation, of distance, makes you blind and deaf to a great extent. At a later period of your unfoldment, to desire is to possess. Thus, if we wish to see you, our thought is a vital force, we are in your actual presence immediately; we are so close to you. Thought is so potent, so swift; every thought of ours becomes an outward expression; although you may not see it, you cannot think without a result. Be very careful that you think from the spiritual plane. The phenomena of time and sense are like children's toys to us. They will be discarded as you dwell in the higher consciousness. What divides us now is simply and only that you are not dwelling in, not breathing, seeing, hearing from the spiritual plane. Every effort to rise helps another; but see to it that you are watchful, vigilant, purposeful and loving.

You partake of the inflow and the outflow of the breath of God. This is best

described as waves, impelled by an irresistible law, and your whole planet is continually being swept over by this mighty healing breath. I am explaining this for purposes of healing, and hope to explain later that there are periods of outflow and recall. We wish you to breathe forth your healing currents in unison with the mighty good. Your cooperation is necessary for individual needs.

Noon and sunrise are good times for raising conditions of false consciousness into the great One, especially the conditions known to you as feverish and nervous, or the consciousness of weakness. Other cases I hope to explain as I see you coming into contact; but previous to the expression of your desire for the healing of the body and a change of circumstances, *breathe out a strong positive assurance of man's unity with God*. Your highest good is to banish the idea of separation from God.

Bands of us are striving to influence men and women to free your land of asylums, reformatories, prisons,

and similar places. Their inmates could be helped and healed so much more easily if they could be brought in contact with those who have learnt the great truths we come to teach. We do not give these lessons for any other reason than to help your world, which we love. We hope to be of practical help in freeing your world from suffering, which is caused by ignorance. By this I do not mean that you

escape discipline, but how can you begin to learn your real purpose for being if you are in bondage to false conditions? God did not purpose that your life should be spent in overcoming false conditions. He has a magnificent purpose, a part for you to take in His work.

God bless you and keep you alive unto Himself and dead to sin. Amen.

- *Christ in You*

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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