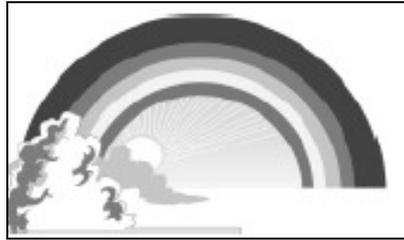


Journal on Personal and Spiritual Development



# The Rainbow Journal

## No. 60 April - May 2013

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## FROM THE EDITOR

Welcome to the 60<sup>th</sup> edition of the Rainbow Journal. It has been a wonderful journey for me writing articles for the Journal over the past seven years as writing requires the cementing of thoughts by putting them down on paper.

I would recommend that everyone do some writing by at least keeping a diary where dreams and thoughts can be recorded to be read later. The reflecting on past written thoughts can be quite enlightening. *Brian Alderson ΩΩΩ*

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## WHY MARRY?

*On this day of 17<sup>th</sup> April 2013 the New Zealand parliament passed the third reading of the Definition of Marriage Amendment Bill which removes the last vestiges of discrimination between marriage between a man and a woman as against marriage between same sex couples. Prior to this amendment same sex couples join together under a separate Civil Union bill which acknowledge the union but limited certain rights of same sex couples under law, in particular the right to adopt children as a couple. 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 and the reasons why people get married are numerous. It is assumed that people get married because they fall in love and want to spend the rest of their lives together however there are other motivating influences which include legal, social, emotional, spiritual and religious.

One of the characteristics of the major religions is that they set down moral codes which their members are expected to adhere to. 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 on 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 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 de-facto 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 analysed 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 man's intervention. 826-6 BDA ΩΩΩ*

## SUFFERING & WISDOM

One of the great dilemmas in our attempt to understand our loving God is why He would permit so much suffering and imposing on us natural disasters and such terrible diseases such as cancer and leprosy. The difficulty in comprehending may be due, in part at least, to the fact that we do not have access to the whole picture.

Go back a couple of hundred years and we would find that God was seen as the cause of all diseases. As science has

progressed it has provided us with knowledge of natural causes of many diseases. Following the invention of the microscope a new world of microscopic life has been revealed to us. These tiny life forms included bacteria and viruses were found to be the cause of many diseases and illnesses. People no longer ask why God caused us to get influenza because we know we have been exposed to the airborne influenza virus. So we now know the cause as being exposed to

the flu the virus and the effect, catching influenza.

Why people are so concerned with cancer is because in many cases it seems to have attacked without warning and with no known cause. Hence, as in times of old, we look to God as the cause. Here again science is beginning to find the answers. For example we now know that there is a direct link between cigarette smoking and lung cancer and the causes of other types of cancer are gradually being identified. Asbestos, once considered as a harmless substance was later found to be very toxic, and people exposed to it were liable to catch potentially fatal lung disease the most common are mesothelioma, asbestosis and lung cancer. Exposure to radiation has been identified as another cause of cancer which can occur in practically every organ of the body. While direct links have not been established it appears that some processed foods and food additives seem to increase the risk of certain cancers, and no doubt in time all the causes of cancer will be identified.

So as science continues to progress, God has gradually been exonerated as the instigator of our diseases. We are becoming aware that it is us humans, by our lifestyles and the choices we make that are the cause of our own demise.

Physical pain is only one form of suffering. The most common suffering is purely mental, such as suffering from the loss of a loved one or from mental abuse.

Christianity has had some difficulty with suffering and evil and trying to reconcile a loving God with the great amount of suffering all over the world caused by natural events and human behaviour. The 2<sup>nd</sup> century catholic Bishop Irenaeus put forward the theory that evil is necessary for human moral and spiritual development and is part of God's purpose. God created humans in a morally and spiritually

imperfect state so that they can strive in response to suffering, in order to grow into full fellowship with God.

The 3<sup>rd</sup> century influential theologian Augustine proposed that, since God endowed people with free will, we were able to freely choose to do evil as well as good. Simply stated, there is evil in the world because humans choose to do evil things. "Free" will is not free if we can only choose the good, so God does not prevent us from choosing evil. Suffering is the price we pay for this freedom to choose.

Some Christian theologians claim that God disciplines us just as a human father might discipline his children. Our suffering, therefore, is God's punishment, and is a sign to us that we should repent. Others believe that God uses suffering to test our faith in divine providence and that suffering is an opportunity to make faith stronger and more constant. Another belief is that our suffering in our earthly life is only temporary and will add radiance and joy to our eternal life.

For many of us none of these answers seem satisfactory although the suggestion of punishment may have an element of truth if we believe in karma, the universal law of cause and effect, or as in the Bible stated "for whatsoever a man sows, that shall he also reap." This law does not suggest punishment as such for the suffering is the result of our actions rather than a punishment from God.

Strangely it is Buddhism, a religion which does not acknowledge the existence of God, that provides comprehensive answers to the causes and overcoming of suffering. Perhaps the reason why suffering is such a central theme of Buddhism is that it cannot blame a non-existent god for our suffering as other religions do.

In his book 'The Buddhist View to Suffering' Peter Morell states: "It is true to say that Buddhism begins and ends in

the study of suffering. This lies at its root just as it lies at the root of life itself. We are born into suffering - 'like a dog without a bone, into this life we're thrown' - and we all must die and experience pain and loss. Obviously, we also experience great joy as well, but suffering seems to be a dominating influence of all life and in our lives. Buddhism concerns itself very much with the study of suffering in all its forms, what it is, how it arises and how its causes might be cut, overpowered or transformed into a life-plan that minimises suffering coming into being, by cutting off its causes within one's life, attitudes and behaviour. In this way, a 'new life' can be forged when effort and determination are harnessed to the task. Real change and real improvement are only possible when great effort is made at the right tasks. Such are the schools and paths of Buddhism. It is thus a religion of self-transformation and self-improvement, through application of continuous effort: 'Try to realise it's all within yourself. No one else can make you change.'

Perhaps we should not look at suffering as punishment or some negative force but as a tool, an opportunity to look inwards and reflect on what are the most important things in life. Edgar Cayce stated: *"Those who would gain the greater will suffer the more."* 5241-1 and *"In suffering strength is gained."* 5528-1. The notable spiritual author, Eckhart Tolle, wrote "Suffering forces you to surrender. It is created from refusing to accept what the situation is. Suffering is most peoples only spiritual teacher. It erodes the mind made sense of self the ego." Helen Keller, born deaf and blind, wrote "Character cannot be developed in ease and quiet. Only through experience of trial and suffering can the soul be strengthened, ambition inspired, and success achieved."

Edgar Cayce had much to say

about suffering. The following reading, which was given for the first *Search for God* study group, is just one of many touching on this subject.

FROM THE EDGAR CAYCE READINGS

*"Then is it true that the Lord your God is One?"*

*"Be in singleness of purpose, then. Not that your own self is to be glorified. What has been your concept of Glory? Glory signifies that you are able to suffer. Only those who have suffered much may ever be glorified."*

*"Do you seek Glory? Then you must be willing to suffer; and if you count your suffering, your disappointments, your heartaches, your misunderstandings, as judgements upon you, you are unwise. For whom the Lord loves He chastens and purges every one, that you may bring forth fruit in due season!"*

*"Would you have your Glory without your purification? Would you have your Wisdom without your preparation? Would you have your happiness, or seek your happiness, without being able to comprehend, to understand? If this be so, you have not gained your lesson of wisdom. Then how may each of you here make a practical application of wisdom? You all, every one, in your own experience have been called upon to manifest that you have chosen, even as He has chosen you."*

*"Then go the whole way with your Master. Give expression, each of you, to that which has helped you in those periods of not only disturbance but distress, in periods of disappointment, in periods of lack of that self-exaltation, even of that of self-expression, until you have lost - some of you - even a hope in your ability to do this or that. When your friends, when your family, when your brother would cast you out, yes and condemn you - then the Lord will bear you up. Was the Master, Jesus,*

come to the self-righteous of Israel or to the lost sheep? You are His sheep, yes every one of you. For you have named the Name of the Christ, and He calls each of you by name! Will you then, at this time, fail those who may in the days, the years to come be given hope and cheer by that you have experienced in your walks with Jesus, in the garden of Wisdom?

*"In the periods of purifying, of testing, know you will take your part. For it is a practical application of Wisdom in your own experience. Then indeed you may be lifted up to that new vision in the happiness of the presence of your Lord, your Christ."* 262-108

#### SUFFERING AND WISDOM

*"What is Love Divine? That the Father and the Son and the Holy Spirit may direct you, does direct you, will direct you in every thought, in every act!*

*"And judge not others, condemn not others. This is not love divine, neither is it Wisdom. For it builds barriers, it destroys, it undermines the life of self first and then in the hearts and minds and experiences of others brings sorrow, disappointments, and those things that makes the hearts of men afraid.*

*"And the fear of the Lord is the beginning of the Wisdom. Not that fear of disappointment, of contention, of strife, of fault. Consider the thoughts of self even for the period you have listened here. If you were condemned by the*

*Christ- Consciousness, where would your mind, your thoughts, be? For even as He when they spat upon Him, when they condemned Him, He said not a word; that you might know in His example, in His experience, that you - too - would know suffering, but have a balm in Him; you, too, would know disappointment, but have in Him the fulfilling of all your wishes, all your desires; you, too, would have pain, but in Him have strength and power and might; you, too, would know suffering in body, suffering in mind, but in Him would have strength!*

*"The Wisdom then of the Lord your God is shown you, is exemplified to you, is patterned for you in the life of Jesus of Nazareth, Jesus the Christ! For He indeed in your Wisdom is Wisdom indeed! How gave He? "If your brother smite you, turn the other cheek. If your brother seeks or takes away your coat, give him the other also. If he forces you to go one mile, go with him two."*

*"Are these but sayings? Are these but things not understood? Do you say in your heart and your mind, "Yes, but He was the Son of the Father and thus had the strength that is not in me"? But you are foolish! For not only are you sons and daughters of the Father but have the strength in the promises of Him who is Life and Light and the Way and the Water and the Understanding!*

*"Then the practical application of the Christ-life in your daily experience is Wisdom indeed."* 262-104 BDA ΩΩΩ

## THE TAKING OF OFFENSE

At a meeting of a study group some time ago the group was reminded that the taking of offense by the actions or words of another was in fact a form of selfishness. It was pointed out that when we take offense it is all about how the words or deeds have hurt us (usually our egos) rather than about what was the underlying reason why the offense took

place. One group member gave a simple yet poignant example of how we often take offense over very simple matters. A situation was described in which many of us have faced and perhaps reacted in the same way as the woman we will call "Mary". She was in the '10 items or less' queue in our local supermarket. There were three or so people in front of her

and she notices that the person about to be served at the checkout has not ten but at least fifteen items on the counter! How dare the woman! Mary looked to the lady behind her and, catching her eye, Mary shook her head as if to say 'the audacity of some people!' Mary was annoyed for the woman would keep her waiting an extra minute or so. She had taken offense for she thought the woman was obviously inconsiderate of others in getting in the wrong queue. This annoyance and mild anger stayed with Mary for some time and had put a damper on her feelings as she headed home. Does this remind us of how we reacted in similar circumstances? Do we need to get annoyed and upset over what is really an extremely trivial matter? Could we not just shrug the negative feelings off and say to our selves 'bless the woman?' Would not that dispel our negative emotions and brighten our day?

All of us have no doubt been offended many times over the remarks or actions of others. Perhaps someone has cut-in in front of us while we were driving on the highway or kept us waiting those extra few seconds at the traffic lights. Perhaps someone has made a derogatory remark about us. How do we react when we feel others have not shown due consideration to us? Firstly we should be aware that it is our 'ego' that gets offended. This 'ego,' which comes from the Latin word meaning 'I' is not the real 'I', but the part of us built up over time that deals with and reacts to the outside world. Some philosophers believe we have many egos and different ones pop up from time to time depending

on our circumstances and who we are with. Sometimes one or more of our egos gets all puffed up with self importance and has feelings of superiority over those serving us or those less fortunate than us and consequently they affect the way we respond. Our egos can become offended when they believe these feelings are challenged by the actions of others or when they do not show due respect to our importance and superiority.

Before we let these egos control our emotions in these situations we should make ourselves aware that we never really know what goes on in the minds of those who offend us for perhaps if we did we would be more kindly in the way we react. Perhaps the woman in the queue just did not notice the '10 items or less' sign or perhaps she was short-sighted. Whatever the reasons would it not be better to give these offenders the benefit of the doubt, force yourself to smile and after repeating the words to yourself of that famous quote 'there but for the grace of God goes I', bless the offender?

It is a much greater deed to bless than to curse: *"Those that you bless are blessed, those that you curse are accursed. So live, then, as it is required of you, that in your judgements and in your measures of administration there is none else but He as your guide."* 262-128

*"Condemn not, and bless those even who would spitefully use you. For, inasmuch as you do it unto the least of your brethren, you do it to your maker."* 2830-2 BDA ΩΩΩ

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## SICKNESS AND SIN

On three occasions in his readings Edgar Cayce stated that all illness is sin. *"For, as has often been given, all illness is sin."* 3341-1 This may be very difficult for many of us to understand and a conclusion we may draw from this is that

our hospitals are full of very sinful people. The problem with our attempts to understand this statements is in our interpretation of what is meant by 'sin'.

The traditional Christian interpretation of sin is similar the

definition as found Isaiah 59:2 "All sins are an offence to God and they separate us from Him." On the basis of this interpretation when we sin we do something that offends God and as a result we suffer punishment in one form or another such as through an illness, hence 'all illness is sin.' However the correct understanding may be in the second part of the definition which states that sins separate us from God.

When the meaning of the word 'sin' is traced back to its source in the New Testament, where it appears multiple times, we find that the original New Testament documents were written in Greek. The Greek word used that has been translated to the English word 'sin', is *hamartia*, which literally means 'missing the target.' In that sense we will probably agree that we have all sinned in that we have often 'missed the target' in doing things we should not be doing and omitting to do things that should be done. This is a different definition from that of offending God, or breaking His commandments.

Edgar Cayce gave a number of readings for the first A.R.E. study group on the topic "Sin and Righteousness." In the readings Cayce defined sin as "*an individual matter, - dependent upon or relative to, first, the ideals of the individual, and as to what constitutes a deviation from the ideal; and as to what ideals are in relation to moral, spiritual and mental standards. For, righteousness and sin - as in the minds of most individuals - are the extremes of an awareness in the consciousness of an individual. Thus it becomes a personal condition to be reckoned with by the individual.*"

Note that he makes no reference to religious law but rather he is directing us to our spiritual nature from which we set our standards and ideals. It is when we fall short of our own ideals, when we 'miss the mark', we sin. A reading states;

*"Then to be conscious of deviating from that ideal, whether consciously or unconsciously, is a sin to the entity."*

As to what happens as a result of our sins, Cayce's readings suggest a similar viewpoint to that held in Buddhism. To the Christian this is the edict is 'what we sow we reap' while in Buddhism it is the law of 'cause and effect'. In numerous readings Cayce gave to patients seeking help for their illnesses, he stated that the patients' conditions at the time of the readings were the result of karma, the result of past deeds that were now being met. *"Well that karma be understood, and how it is to be met. For, in various thought - whether considered philosophy or religion, or whether from the more scientific manner of cause and effect - karma is all of these and more."*

How karma works was given in one example where he described how our thoughts become part of our very being for, as he repeated many times 'thoughts are things.' *"...(karma) may be likened unto a piece of food, whether fish or bread, taken into the system; it is assimilated by the organs of digestion, and then those elements that are gathered from same are, made into the forces that flow through the body, giving the strength and vitality to an animate object, or being, or body."*

Karma is not punishment but rather a universal law in action. If we put our hand in a fire we get burnt. It hurts but we are not being punished, we are just experiencing the results of the law of cause and effect. Under human law we can get away with breaking these laws if we are not caught. However under the universal law of karma every action has a reaction, whether good or bad, and cannot be avoided. Death is no escape from this law for if we have not come to terms with our transgressions in this life we will surely confront them in a future life.

Sickness and disease then are part of our learning process as we grow spiritually for we learn more from suffering than we do from pleasure. As quoted in the book 'Christ In You': "... there is a quality of suffering that effects the highest good, that suffering which brings into activity the three great principles of spiritual growth – faith, hope, and love. The highest good is known by its opposite, and every experience can be used for ultimate good. Learn that the beauty of morning is known because of the darkness of night. Sorrow is ever making channels for joy."

#### FROM THE EDGAR CAYCE READINGS

*Be sure your sin will find you out, and that which one counts to self as sin is hiding that which to self's own mind, own intellectuality, is not in accord with*

*physical, moral or spiritual law. 270-15*

*For he that knows to do well and does not do it, to him it is sin! And if sin lies at the door, then bad indeed is the end of that man! Truly has it been said, he that hears and does not - better that a millstone were hanged about his neck and he was cast in the middle of the deep. This not literal, yet this IS literal! That is, he that condemns that, that would aid through the non-approach of the inner man, rather than that of the outer man, needs to take heed of his own self. 270-18*

*Just as great a sin to over eat as to over drink; to over think as to over act! In what you build, do even as He. Make your body, your mind, ready for every occasion that arises in the life. 341-31 BDA ΩΩΩ*

## THE "SECRET" OF EDGAR CAYCE

By Riley Simmons

*(Riley Simmons was a founding member of the A.R.E. Board of Trustees and was a personal friend of Edgar Cayce. The following is from an article written in November 1948 which appeared in later Searchlight Journals)*

What was the secret of Edgar Cayce that made him different from the myriad other trance-speakers, mediums, mind readers, automatic writers - all other psychics of whatever title? Do not all use the self same law or telepathy?

Telepathy is, of course, the normal means of communication between the subjective or subconscious minds of men. Only by quieting or holding in abeyance the objective or conscious mind can information be brought from the subjective mind to our conscious self. This may be done by partial or total hypnotism, induced by self or others.

Very, very rare is the psychic who understands the proper use of subjective intelligence and reasoning. It has long been established that the subjective mind can reason deductively only - under no circumstances can reason inductively. The subjective mind will take any

premise, be it true or false, and carry it to its logical conclusion.

The only legitimate use of the subjective mind is for the preservation and perpetuation of the human species. Edgar Cayce knew this law well and never, to my knowledge, violated it. During the last three years of his life, I had the privilege of talking with him every week on some aspect of metaphysical law and was given much of his philosophy. This has been supplemented by my own readings, by studies of other metaphysical systems and by personal meditation.

Few psychics know the true source of the information they receive as mediums. Too many, in all sincerity and for want of facts, ascribe the information to departed souls. Simple observation, however, points out the unvarying fact that the information never exceeds the

subjective knowledge of the medium and of the person seeking the information someone en rapport with either.

Edgar Cayce knew this law and would under no condition seek information from a departed relative, friend, saint, or other person of limited knowledge. He was tempted many many times but held to Truth - and therein lies his secret.

Of course it was really no secret but scarcely anyone took the trouble to find out why the information coming through the readings so transcended that of other mediums. The answer is so simple that it may be shocking to many. Most people already know the answer but have failed to realize fully just what happened during a Cayce Reading.

Throughout the time of man's recorded history, there has been only one man who had full access to Omniscience, Omnipresence and Omnipotence - and this was Jesus the Christ. He came to be known as the Master Metaphysician and is so recognized by all others, yesterday today and forever. He demonstrate the law of suggestion in his use of the words faith and belief. For the simple words

were more easily understood by the average mind than a full explanation of the laws governing such phenomena.

Now Edgar Cayce had read the Bible many times, and his subjective mind had the premise of Truth to work from. In confining his efforts to the preservation and perpetuation of the human species, he used his power in the only legitimate channel open to it.

Edgar Cayce recognized only one source of Truth, and this was the right one - the Christ Consciousness. He had the ability to attune his consciousness to the knowledge and understanding of Jesus Christ, the true Master.

Edgar Cayce did not call on unknown forces that could turn and destroy him, but held to the one premise: the consciousness of Christ Jesus. In this he contacted telepathically the subjective mind of the person for whom he was giving the reading; and interpreted the needs of that person in the light of the laws of nature ... perfectly understood and taught by the Christ.

*This was the true "secret" of Edgar Cayce. ΩΩΩ*

## CHRIST IN YOU

Part 1

First Two

### **Freedom by Understanding**

It is wonderful to realise that we are one great and unlimited whole. I could not understand this once. Your Scriptures tell you that all things are open to the eyes of God. How slowly we learn that God and man are one. Do away with your limitations. Stand out free in the strong life of God. You are like children with your walls and partitions, your churches and chapels. We, too, wondered why we were so long learning the things that since have become quite clear to us. God is all life, seen and unseen. Millions in the material plane are in bondage, yet all the time the doors

stand open. You will long to tell them this when you come to us, We are permitted to come to you at some cost, only do believe what we say, and act upon it.

We want to help you to live your real life. Begin by obedience to the dictates of the spirit within yourself; it will lead you into truth. This is not easy, as man is always hedged about by a false personality, a Satan of the senses - this shadowy nothing must be cast behind us, for it is of the senses and would deceive humanity. It is sometimes like an angel of light, so much does falsity imitate reality; you can always distinguish it

from the spirit, however, if you remember what I say. The voice of Christ is fearless, all powerful, the voice of a conqueror; the voice of the shadow of good suggests limitation, sickness, death. Hold fast to the all-good, the only real.

We worship God through Jesus Christ. There is no other way, and there never has been, except in name. One title for God is Father, and it is the best we know, but it becomes much more comprehensive as we grow in the knowledge of God. You have the power of a great victory within you, and God is continually speaking. In Him we live, and move and have our being.

Many who work among the downtrodden and degraded ask: "How is this?" "And why?" We would tell them that every created being must work up and through every necessary phase, evolving from the lowest point of created life. Yet we know neither the day nor the hour when the Son of Man cometh. Often in the deepest darkness of experience,

illumination arises, changing the whole aspect and environment. The soul at once recognises that only through this period of apparent degradation and ignorance can it evolve. Make the most and best of every experience, you will thank God for them all. Do not weep with those who weep, but help them with a mighty love, pure as a mother's, for in the love of a mother is the unselfishness of God. Learn to become unselfed.

You are not an atom, you are the whole. Every true unselfish life lifts the race nearer the Godhead. We are finding channels everywhere, teaching all over the earth by secret ways. Above all things walk by the spirit of God; as you do this more and more you will become conscious of harmony in your surroundings. Keep your heart full of love to God and to all men, and we will teach you much. If you do not understand what we say, wait; we will teach very simply; but we beg you to realise our teachings in your lives. **ΩΩΩ**

## LAUGHTER THE BEST MEDICINE

### LET US PRAY

I had been teaching my three-year old daughter, Caitlin, the Lord's Prayer. For several evenings, at bedtime, she would repeat after me the lines from the prayer. Finally, she decided to go solo. I listened with pride as she carefully enunciated each word, right up to the end of the prayer: "Lead us not into temptation," she prayed, "but deliver us from e-mail. Amen."

A little boy was overhead praying: "Lord, if you can't make me a better boy, don't worry about it. I'm having a real good time like I am."

A little girl's Prayer: A little girl was being punished by eating alone in the corner of the dining room. The family paid no attention to her until they heard her pray: "I thank Thee, Lord, for

preparing a table before me in the presence of mine enemies."

So far today, God, I've done all right. I haven't gossiped, haven't lost my temper, haven't been greedy, grumpy, nasty, selfish, or over-indulgent. I'm really glad about that. But in a few minutes, God, I'm going to get out of bed and from then on I'm probably going to need a lot more help.

Thank you. In Jesus name. Amen

### PRAYERS ARE ANSWERED

A college student wrote a letter home to his parents which read: "Dear Mom and Dad, I feel so miserable because I have to keep writing home to ask you for money. It makes me feel so ashamed and unhappy, but I must ask for another hundred dollars. I beg on bended

knee that you forgive me.

late."

Your son, Rick

A few days later, the student received a

P.S. I felt so awful that I ran after the mailman who picked this letter up in the box at the corner. I really wanted to take this letter and burn it. I prayed to God that I could get it back, but it was too

letter from his father which read: "Dear Son, Your prayers were answered. Your letter never arrived! Dad" ΩΩΩ

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## 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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