



The Rainbow Journal

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FROM THE EDITOR

There is a sign on the billboard at one of our local churches which reads "Introducing God." One may wonder what sort of God will be introduced in that church. In various issues of the Journal I have submitted a number of articles on what may be perceived as the nature or description of God, trying to describe something that is practically

impossible to describe. Nevertheless we are driven to "Search for God" and it can be a life time Quest. Perhaps in searching inwards in an attempt to know ourselves we may at the same time get to know God for God is in us and we in God. Therefore to truly know one we may get to know the other. *BDA ΩΩΩ*

THE LOVE MAN

In the early hours of a morning in 1986 in the city of Hamilton, Bermuda at a busy traffic roundabout, Johnny Barnes, a slim 65 year old man with a white hat stood on the grass verge and began waiving and calling out to all the passing traffic "I love you! God loves you!" blowing kisses in the air. People in the passing cars and those walking by must have thought that he was a nutter, a dodderly old fool who had nothing better to do than to stand on the side of the road and call out to strangers. He did not

statements that he loved them. Those who walked by would stop to say hello and get a smile, a hug and hear him state those words than seem to be so sincere "I love you!" They were smitten to such a point where if he did not appear at his usual spot on any day they became so concerned that they would ring up the local radio station to find out if he was OK. What had happened was that he shown that he cares for others with brotherly love so they now care for him.

When he was interviewed by the local newspaper he said: "I am an instrument in the hands of God, to be used in any way He feels fit . . . Humans need love . . . A man, an ex-preacher told me that he had been here for three years and said 'you are the only person who told me you loved me, I can't remember my mother ever telling me she loved me, even though I knew she did.' . . . If we all learnt to love one another there would be no killing, no wars, no rape, no fighting."

A local sculpture was so inspired by Johnny that he made a life sized statue of him that now stands just behind where Johnny stood and still stands by the roadside. A monument to a man that simply obeyed the commandment of Jesus, that we love one another.

While few of us will ever consider going to the extremes that Johnny Barnes did to express brotherly love, perhaps we should all reflect on when was the last time, outside of sexual passion, that we have said the words "I



do this just once but has been doing it every working day from roughly 3:45 am to 10 am, rain or shine ever since.

Why would he do such a thing? In time people began to be affected by his ever smiling face and constant

love you.” On the average day when Johnny was at the roundabout he must have repeated that phrase hundreds of

times. Perhaps we could make it a target of saying those words at least *once* a day? Watch the video clip:

http://www.youtube.com/watch?v=v_EX5NzqNXc

A COURSE IN MIRACLES AND ONENESS

After nearing the completion of the second reading of *A Course in Miracles Text* as well as the *Workbook for Students*, which consists of 365 daily lessons, I am now beginning to grasp some of the main precepts and the philosophy of the Course. At the same time I have just completed the book 'What God Said' by Neale Donald Walsch. So can compare some of the precepts in the *Course* with those in Walsch's book and other sources such as the Edgar Cayce's readings.

The first, premier, principle in the Course and the other sources is of *Oneness*. The broad message from all of these sources is that there is only one God in Whom everything is contained. There is nothing outside God and everything that exists is part of God. When it comes to the Son of God, as Christians we usually consider Jesus as this son, however the Course makes many references to the *Sonship* in reference to mankind as a *whole*. The following are some excerpts from the Text:

“The Oneness of the Creator and the creation is your wholeness, your sanity and your limitless power. This limitless power is God’s gift to you, because it is what you are.”

“God’s Oneness and ours are not separate, because his oneness encompasses ours.”

“God’s Son will always be indivisible. As we are held as one in God, so do we learn as one in him. God’s Teacher is as like to his Creator as is his Son, and through his teacher does God proclaim his oneness and his Son’s.”

“It should especially be noted that God has only one son. If all his creations

are his sons, every one must be an integral part of the whole Sonship.”

“To teach the whole Sonship without exception demonstrates that you perceive its wholeness, and have learned that it is one. Now you must be vigilant to hold its oneness in your mind because, if you let doubt enter, you will lose awareness of its wholeness and will be unable to teach it.”

“God’s Will is that his Son be one, and united with him in his oneness.”

In *What God Said* Neale Walsch offers what he called “25 core messages gathered from Conversations with God that will change your life and the world.” The first of these messages deals with this Oneness:

“We are all one. All things are one. There is only One Thing, and all things are part of the One Thing there is. This means that you are Divine. You are not your body, you are not your mind, and you are not your soul. You are the unique combination of all three, which comprises the Totality of You. You are an individual of Divinity; an expression of God on earth.”

Edgar Cayce said practically the same think:

“ONE is the beginning, to be sure. Before one is nothing. After one is nothing, if all be in one - as one God, one Son, one Spirit. This, then is the essence of all force, all manners of energies. All activities emanate from the one.” 5751-1

Also:

“None is convinced in that science or religious convictions are one. The first lesson for six months should be ONE - One - One - ONE; Oneness of God, oneness of man's relation, oneness of force, oneness of time, oneness of

purpose, oneness in every effort - Oneness - Oneness!" 900-429

The book *Christ in You*, also emphasises this oneness:

"God and man are not separated, and never have been. . . You are in every living thing. You are round about everything that is. You cannot separate yourself from anything that lives, moves, and has its being. . . You have always been. The sense of separateness is false understanding, and brings only confusion of mind."

While we all may have read and intellectually accepted the statements that 'we are all one' our attitudes and actions seem to confirm that we do not truly believe this. One reason being that we are inclined to accept that the 'I' is the body and ignore the spiritual side of ourselves. We know that our bodies are physically separated from each other, which is the basis for our belief in separateness. We see ourselves separated not only physically with spaces between us, but different by gender, race, physical features and size. Furthermore we all have beliefs which differ and strengthen our belief in this separateness. We have different religious and political beliefs and see ourselves different from others because of their wealth, or absence of wealth, their social status and their moral conduct. We give people labels, describing them in a word or short phrase, based on our perception of them. Terms such as criminal, whore, slut, nigger, moron, corrupt, stupid, failure, pathetic, to quote just a few of the hundreds of derogatory terms in the English language we use to describe our fellow beings. These labels are meant to confirm our separateness as well as *the idea that some human beings are better than other human beings (see Rainbow Journal No, 73 "We've got it all wrong")*.

It is most unfortunate that the world's greatest religions do not teach this principle but seem to confine

oneness to the members of the religion, such as the Christian 'body of Christ' referring to the Christian Church as a group of believers, as used in the epistles of Paul. This in effect confirms the belief in separateness and it only by becoming a member of a particular religion does one become part of 'us' as against non-members who are 'them.' Us, being separate from them, is the basis by which we can justify killing and wars.

Even if we except in principle the concept of oneness the Course clearly states that there can be no exceptions to this oneness. Every single human being is part of the one Sonship with no one excluded no matter what they do. God loves us all *equally*.

ACIM:

"There are no exceptions (to the fact that we are all one) except in the ego's judgment."

"Can anything of God not be for all and for always? Love is incapable of any exceptions. Only if there is fear does the idea of exceptions seem to be meaningful. Exceptions are fearful because they are made by fear. The "fearful healer" is a contradiction in terms, and is therefore a concept that only a conflicted mind could possibly perceive as meaningful."

"I call upon you to remember that I have chosen you to teach the Kingdom to the Kingdom. There are no exceptions to this lesson, because the lack of exceptions is the lesson. Every Son who returns to the Kingdom with this lesson in his heart has healed the Sonship and given thanks to God. Everyone who learns this lesson has become the perfect teacher, because he has learned it of the Holy Spirit."

"But make no exceptions yourself, or you will not perceive what has been accomplished for you. For we ascend unto the Father together, as it was in the beginning, is now and ever shall be, for such is the nature of God's Son as his

Father created him."

Unfortunately when it comes to loving one another we do make many exceptions, if fact most of us limit love to those close to us, and certainly love is not given to our brothers and sisters beyond our national borders who have been declared by those in power as our enemies.

If then we at least accept in principle that all of mankind are one and that we should express our unconditional love to all, how do we go about it? Of course it can be very difficult to express any form of love towards someone that we know has done evil things. As Philip Pullman said in the book *The Amber Spyglass*: "And I came to believe that good and evil are names for what people do, not for what they are. All we can say is that this is a good deed, because it helps someone or that's an evil one because it hurts them. People are too complicated to have simple labels."

The logic behind the command to "love your enemies" is that we are all one so by loving others we are loving ourselves. This is a difficult concept to grasp but it can be achieved by practising what Edgar Cayce called 'the little things'.

EDGAR CAYCE READINGS:

(Q) What is the main purpose of this incarnation?

(A) *"To set self aright as respecting the variations in those tenets in the first two experiences in the sojourn, tempered in those tenets given in Ra-Ta - that, "The Lord Thy God is ONE!" And manifesting of that oneness in the little things makes the soul grow in His grace!"*

"In putting into practice that you know to do, in the little things, being led by that which has been given to each, your contributions may be such from this as to aid others who may seek to know His presence, the joy of His presence, the harmony, the peace that comes with abiding in Him." 262-33

"In manifesting that love as He has shown, just be kind one to another; not in vainglorying, not in hardness of heart. Rather in the little things that bespeak of a mind that often speaks with Him." 262-47

"Do not be weary, then, in well-doing; nor become negligent or unmindful of the little things that may bring to your onsciousness the spreading of the awareness of the Christ's love for each of you." 281-40 BDA. ΩΩΩ

COOPERATION

At last we have a reader who has offered to submit articles for the Journal. The one below is in the form of summaries of the Search For God lessons as found in the SFG books 1 and 2 produced by the Association for Research and Enlightenment. The material for these books was produced by the first Search for God Study group that met together in 1931, and cooperation was the opening subject.

The word cooperation is a combination of 'co' meaning 'together or jointly' and 'operate' - 'to work or perform'. So 'cooperation' means to work

together. In the February 2008 issue of the Journal there is an article titled 'Cooperation - An Economic System' which looks at a different aspect of cooperation so has been reprinted following this article.

COOPERATION

(1) I PETER 3:8

The bible verse that summarises the lesson on Cooperation is found in I Peter 3:8

"Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble."

If this bible verse is broken up into small parts we have a summary of cooperation:

- (a) Be all of One Mind
- (b) Show Compassion to one another and
- (c) Express Love to one another

(2) AFFIRMATION FOR COOPERATION

The affirmation for Cooperation (see conclusion of this article) can be divided into four main parts:

- (a) Not my Will but the Will of God
- (b) Let me be a Channel of Blessing – today, now!
- (c) Let everything I do be in accordance with the Lord and
- (d) I have prepared myself and now I am ready
Lord,
“Here am I, Send me, use me!”

(3) WHAT IS COOPERATION?

Doing the Will of God.
Being a Channel of Blessing.
Showing Compassion to one another.
Expressing Love to one another.
Giving oneself to serve others.
Working together with others.
Agreeing with others.
To have the mind filled only with Christ-Consciousness.
By having oneself lost in the Christ-Ideal.
By being a channel through which blessings may flow to others.
Cooperation is the result of service, sacrifice and bewilderment in God.
Having the mind of Christ by putting into action what we know.

(4) HOW DO WE PUT COOPERATION INTO ACTION?

By serving others.
By being in accord with the Will of God.
By attuning ourselves to the highest spiritual Force.
By expressing the Creative Force within us in a way that will bring hope, peace into the lives of others.
So that they too, in their way, may become channels of blessings to others.

By holding these two thoughts in our conscious mind:

“Let my mind be filled with the Christ-consciousness”

“Let my every thought and deed be in harmony with the intent and purposes of the best that is within me.”

By understanding the “Laws of Right Living”

By making our mind in attune with Creative Forces.

By doing for others, by serving others, we will find joy, peace and happiness.

(5) WHY MUST WE PARTICIPATE IN COOPERATION?

Christ took upon Himself the burden of the world.

So may we, take upon ourselves the burdens of our world.

Christ has promised that power, strength, joy, life, and light will not be withheld from those who seek oneness with God.

(6) HOW DO WE ATTAIN COOPERATION?

Show love and compassion.
By giving self to that which is to be accomplished such as bringing light, strength, health, understanding to others.

Cooperation is attained through the giving of self.

By thinking and speaking kindly of others.

By practising kind thoughts to those who hurt us.

By letting no opportunity pass to do a little act of kindness that will lighten the burden of another.

(7) THE ACHIEVEMENT OF COOPERATION

The realization of a perfect cooperation in God will come to us.

There will also come the knowledge of our oneness with the Creative Force in the universe.

Self-interest, self-focus will be eliminated.

Joy and Happiness, found in service, will reign in our hearts.

Our bodies and our minds will function more perfectly, because the Creative Force, which always seeks expression in all, has been aroused in us.

Understanding will come as quietly as the silent shadows of night, and His everlasting peace will live in our hearts.

(8) INDIVIDUAL EXPERIENCES 1
"In experiencing cooperation I have been led into a greater field of spiritual understanding and realize that I am a channel through which God's will may be done."

(9) INDIVIDUAL EXPERIENCES 2
"I experienced in my trials a feeling of cooperation from our study group, in that through their prayers and meditations I realized that nothing but good could come to me. All fear was allayed. I knew that justice and mercy would prevail. There came to me a feeling of contentment, a willingness to leave all in God's hands, and a realization that all was well."

(10) INDIVIDUAL EXPERIENCES 3
"With the cooperation of our study group, I have been better able to understand my own individual purpose in relation to the whole purpose of life.

At times, when our cooperation was greatest, I have been able to feel myself being a perfect channel through which God manifested. During the nights following such attunements, I have had visions and dreams that were testimonies to me of growth and development."

(11) INDIVIDUAL EXPERIENCES 4
"I have realized that faithful repetition of efforts which make for cooperation brings at times a feeling of unity with all with whom I work, and a nearness of His presence, which shows that His promise, 'For where two or three come together in my name, there am I with them.' is sure." (Matthew 18:20)

(12) INDIVIDUAL GOALS
These are the goals for each of us to reach in our varied experiences: unity of purpose, oneness of mind, God's will, not ours, nor our personalities, may be manifested in all that we do and teach.

(13) CONCLUSION: AFFIRMATION FOR COOPERATION
Not my will but Thine, O Lord, be done in me and through me.
Let me ever be a channel of blessings, today, now, to those that I contact in every way. Let my going in, my coming out be in accord with that Thou would have me do, and as the call comes, "Here am I, send me, use me." 262-3
ΩΩΩ

COOPERATION – AN ECONOMIC SYSTEM?

If one was to investigate what sort of socio-economic systems there are in the world today we would probably come up with two principle systems – 'hands off' Capitalism and 'hands on' Communism. One could contend that there was also dictatorships but these can and do exist within both of the major systems.

Capitalism is defined as the system in which the means of production (land

and capital) are privately owned and operated. The 'hands off' approach is the principle that allows the facets of an economy, namely investment, production, distribution, income and the pricing of goods and services to be determined by what is termed 'market forces' rather than being interfered with and regulated by governments. An essential ingredient of Capitalism, which is lacking in Communism, is competition

although capitalist businesses are constantly attempting to minimise competition by one means or another.

A state of 'pure capitalism' or what would be classed as 'extreme right' would be when *all* the economic activities of a society would be in private (i.e. corporate) hands. As well as having the supply of all goods in private hands it would also include all services such as those that are normally associated with governments, namely education, health, law enforcement, correctional services, fire services, parks and reserves, pensions (through insurance schemes), internal security, etc. In such an extreme right society governments would not interfere with economic and corporate activities as the corporations would be self-regulating and control would be left to the effects of market forces, particularly with respect to supply and demand. This would leave the government with few functions and responsibilities – mostly confined to foreign affairs and national defence although the military could also be privatised. (Currently most governments only provide the manpower while private enterprise supplies the weaponry and other military requirements).

The benefits of such an extreme right-wing system would be that there would be the driving force of the profit incentive in all economic activities which are claimed to lead to greater efficiencies. There would also be comparatively low taxation as government would have very few financial commitments. In peacetime this would be confined primarily to the provision of sufficient funding to pay itself. A much greater portion of the money supply would therefore be in private hands.

The downside of such a system would be the ever increasing inequalities between the rich, those who have capital, and the poor, those who have no capital. Because of financial constraints many

would be unable to access health and education facilities and to have access to proper housing. Those who did not make prior provisions for old age or sickness could be left destitute, a situation we witness in the poorest countries of the world today.

Socialism (and Communism which I have grouped together with Socialism because of their similarities) is the socio-economic system in which the means of production has 'common ownership' either by local communities or by the state. There are no private companies or corporations as we know them. The production of goods and services and the economy as a whole is controlled by the state.

One of the advantages of communism is that the economy is not subject to the same degree of influences of market forces as experienced under capitalism, namely the cycles of inflation, economic buoyancy, recessions and the occasional severe depressions which devastate the economy and cause great hardships to most of the population. Wealth is much more evenly distributed so that all should have access to education, health facilities and housing. The elderly and disabled would be cared for by means of state pensions and the provision of institutions.

On the downside of communism is the lack of incentives particularly to entrepreneurs who provide much of the capital growth in capitalist countries. The lack of incentives often lead to low productivity and slow economic growth. As witnessed in the USSR communism can lead to an elitist group of bureaucrats who tend to suppress any opposition to party doctrine and planning. The ultimate collapse of the USSR was not due to any outside military conquest but it followed years of massive spending on the military at the expense of domestic development. This brought economic growth to a standstill and bred discontent

and finally a complete collapse of the Union.

While many western countries may be considered as capitalist they all in fact have a mixed economy, their economic systems are a mixture of capitalism, communism and socialism. The way these economies are mixed is measured by the degree the economies incorporate capitalist and communist characteristics and are referred to by terms such as 'left wing', 'right wing', 'centre right', etc. All these countries have socialistic policies such as state funded education and health services. Many countries also have government owned enterprises such as utility services, banks and airlines.

While China still has a communist political system its economy has gradually adopted capitalistic principles of private ownership with the result that China, which had an insignificant economy half a century ago, is rapidly becoming the largest economy in the world.

So which system is best? As pointed out both systems in their extreme result in either economic or political suppression of the greater portion of the population. One will also note that there is no indication of any spiritual ethical elements in either of these systems. The communist state of the USSR actually banned religion while in the dominant capitalistic countries the only ideals of the major corporations appears to be that of maximum power and profits.

The Cayce information on soul development maintains that one of the greatest lessons facing mankind is one the readings identified as "cooperation." The lesson is not simply gaining an understanding of how to agree or work with other people; it is a state of being that somehow sets aside personal agendas, beliefs, motives, and desires and enables an individual to become an agent of spirituality in the lives of others. In

other words, true cooperation is learning to work with God so that the creator can work through you.

When Konosuke Matsushita, founder of the company that made National, Panasonic, Technics and other famous brand electrical goods, set down a code of his company's ethics he listed seven guiding principles. These were:

- ▲ spirit of service through industry
- ▲ spirit of fairness
- ▲ spirit of harmony and cooperation
- ▲ spirit of striving for progress
- ▲ spirit of courtesy and humility
- ▲ spirit of accord with natural laws
- ▲ spirit of gratitude

Note that he referred to them all with the *spirit*, meaning that he and his staff were to follow the spirit rather than the letter of these principles. Also note that most of the principles were spiritual in nature dealing with service, fairness, harmony and cooperation, courtesy, humility and gratitude. There was no mention of competing and profiting at the expense of others.

So when we reflect on economic systems and politics we may conclude that no system in itself is perfect and *any* system taken to extreme is likely to result in suppression of the people. A founding Buddhist principle is that which is referred to as the 'middle way.' Although the Buddha was referring to the path of moderation away from extremism between self indulgence and self-mortification it would appear that this could apply to economic systems, where there is allowance for individual entrepreneurship with its rewards, private ownership and accumulation of capitalism on the one hand there should also be the acceptance of our responsibility for the welfare of our fellow citizens.

When governments and corporations adopt ethical principles rather than concentrating on selfish motives seeking power and profits above

all else it would not matter what system we adopt. However governments and corporations will not change until the people that run them change. Therefore it is up to us as individuals to work on the

spirit of cooperation firstly in our own households, then in our workplaces, communities and governments. BDA
ΩΩΩ

CHRIST BEYOND THE CHURCH

“I have other sheep, which are not of this fold” *John 10:16*

As we grow in the spiritual and scientific understanding we may reach the stage when the church as we know it can no longer contain the Christ of whom the Bible speaks. Christ is now beyond the church, which can no longer be regarded as the sole agent for identifying Christ to the world. A new world is born and we can be in the vanguard of this new day if we will think truthfully and openly about what the Bible is saying. We must also look optimistically into the future to which Jesus was so clearly pointing.

When it is said that Christ was more than the church, it is meant that as people we are instinctively drawn by the appeal to be good people more than to be good Christians. When Christianity began, it initiated a new society which had nothing much to do with formalized procedure. Many attempts have been made by many minds in many countries to rekindle and recapture that initial experience of early Christianity. The history of the church is filled with names of men and women of the organisation to a point where it would match the example of Christ. Within this history, there has appeared a restless dissatisfaction because a few wanted the church to be a means for the expression and expansion of spiritual power, while most wanted it to be a monolithic agency to propound edicts and laws which would bring its adherents into controlled obedience.

Christ went beyond this point of legalism which makes people respond contrary to their best judgement. People

may listen but they will not necessarily conform. It is not in the name of the church that we wish to unite or save mankind. It is in the name of Christ that we call for the truth, and it is around the soul of Christ that we embrace the souls of all mankind.

Within the past two centuries many groups, sects and unorthodox religious orders have cropped up, each of them critically attacking established orthodox practices. A number of these are suspicious cults however most have been preaching the gospel that Christ belongs to the world and that there is in Christ more truth than any group can exhaust. They have been persistent in prying Christ loose from the dominant possession of church conformity.

For example, in 1836 there appeared on the religious scene a man by the name of Baha'u'llah, the son of an ostracised Moslem heretic who was saying that the Moslems and Jews and Christians had betrayed their heritage by deviating from the teachings of their prophets. It was this man's principle concern to unite the teachings of the great religions so that the full wonder and glory of God could be more adequately appreciated. The consequence of these efforts was to bring forth what is known as the Baha'i faith.

It is not necessary for us to believe what the Baha'is or the Rosicrucians or the Theosophists say. But it is important to be aware what they say if we want to think in terms of the universal Christ. We have had enough of the Catholic or Protestant Christ. We need now the Christ of the Bible whose dimensions of mind is more cosmic than parochial.

Years ago John Calvin, at the beginning of the reformation of the church, said that there are two kinds of churches, the visible and the invisible. Most Christians belong to the visible church, which is the building where they associate, the denominational and ecclesiastical structure to which they are tied. It is the social and sociological organisation from which we derive our moral and ethical persuasions, and without which we would not support a home for the aged, build a college or provide charity to the needy.

Within or apart from this visible church is the invisible church which has neither building nor structure nor creed. Those who belong to this order have only the Christ as the primary loyalty. Their only sacrament is the happiness and satisfaction they find in seeking the truth and in being, as Ralph Waldo Trine says, "in tune with the infinite." How we can pull these parallel lines of thought together is, I think, the issue upon which the future depends. It is certainly more than a curious phenomenon that in the gospels of Matthew, Mark Luke and John the word "church" occurs just three times. On the other hand, in those same four books, Jesus speaks about "the Kingdom of God" and that phrase occurs

over 100 times. And yet, by some strange set of circumstances, it is the church which has encircled the Christ rather than Christ encircling us within the Kingdom of God.

We are, in a new age. It is the age of a breakthrough into space I read with new meaning what Jesus said in the 10th chapter of John, Jesus speaks of Himself as the good shepherd, the one who knows His sheep and can tell them by name. Those who follow the voice of the shepherd will be safe and protected. They will know that their lives depend upon the good shepherd. "I came," said Jesus, "that they may have life, and may have it abundantly." This is a reference to the disciples and the followers of Jesus who understood Him for what He was.

However, when we read on a little further, you come to these words, "And I have other sheep, which are not of this fold; I must also bring them, and they will heed my voice; there will be one flock with one Shepherd."

Who are these "other sheep" to which Jesus refers? It has been thought that Jesus referred to the non-Jews, the Gentiles. Now we look beyond that to the universal brotherhood of all mankind.

Based on an article in the A.R.E. Journal. 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 my head as if to say 'the audacity of some people!' Mary was annoyed for the woman would keep her waiting those extra few seconds, perhaps a minute. She had taken offense for the woman was obviously inconsiderate or thoughtless 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 you while you were driving on the highway or kept you waiting those extra few seconds at the traffic lights. 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 judgments 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 despitefully use you. For, inasmuch as you do it unto the least of your brethren, you do it to your maker." 2830-2 BDA ΩΩΩ

DON'T SAY "DON'T"!

If someone says to you "Don't think about a blue elephant" the first things will pop into your mind will be a picture of a blue elephant. Why is that so? The answer is in fact simple. To know the thing that you are not to think about you first need to think about that thing in order to know what it is that you are not going to think about it! Sounds silly but it makes sense.

Psychological studies have found that our brains cannot think in the

negative. So if I were to say to someone trying to quit the smoking habit. "Don't think about cigarettes" the brain does not register the negative 'no' in don't and only hears "Do think about cigarettes" and consequently the person immediately thinks of cigarettes and becomes more stressed as the craving returns. This is why when attempting to give up a habit the advice is to replace it with another, more positive, habit so that our thoughts are directed towards the

new habit rather than constantly thinking about the old one.

The most common example of the misuse of the negative one can witness daily is to watch parents attempting to control their children. Note how often the word 'don't' is used by the parent. "Don't touch that!" "Don't fall!" "Don't put that in your mouth!" "Don't do that!" As the child does not register the not part of 'don't' he or she is likely to do just what the child is told not to do.

Here's what social worker and educator Jody Powel has to say:

"When I was eight years old, my mom and dad took a parenting class and went on to teach about it for more than 20 years. I was old enough to remember what my parents were like before and after that class. You might think that after the classes my parents took, I would have had a perfect family. However, my older brother experienced a traumatic childhood event that left him with severe emotional, mental and behavioural difficulties.

"It wasn't easy, but my parents' use of the parenting skills, in addition to the professional assistance they received, resulted in a truly miraculous recovery. I was so impressed with their skills that I took my first parenting class from my mother at age 17—long before I had any children. I have been teaching parenting classes ever since in my profession as a licensed social worker.

"In all the years I have taught parenting classes, one skill has stood out as a four-star skill for gaining cooperation from children and preventing problems like power struggles

and tantrums. I call it, "Don't say *Don't*."

"Have you ever told your child "Don't go in the street!" and they walk out in the street? Or "Don't fall!" and two seconds later they skin their knees? Why is it that children seem to do what we tell them not to do? If you look at it from their perspective it becomes clear: When I say, "Don't spill the milk," what image do you picture in your mind? Most people picture the milk spilling. Children are no different! An adult can take that image, figure out how the milk might spill, the options available to prevent this and choose the best alternative all in a split second.

"The younger a child is, the more difficult it is for a child to turn a "don't" around. Children will usually enact the picture created in their minds. So, instead of telling your child what *not* to do, tell them *what* to do. Create the picture in their minds. Say, "Keep the milk in the glass," and "stay on the sidewalk (or grass)," and "Watch where your feet are!"

While this sounds simple, it can be far from easy to change our habit of saying, "Don't." We are so used to noticing what children do wrong, we have a hard time picturing what we want them to do right. Put your creativity and imagination to work and practice this skill often with your spouse and apply it to your everyday parenting. It's also important that you and your spouse are on the same page so be sure when you learn a new parenting skill, that they also gain the same knowledge. Remember, "Don't say, *Don't*!" and see the changes begin to take shape. *BDA ΩΩΩ*

SPIRITUAL EXPERIENCES

As mentioned in previous Journals, religious, or spiritual experiences can come in many forms. Below are just two reports of these personal experiences.

"I'm 24. In the last three or so

years I've had a couple of experiences which, while they were scary, made me see that I have an actual soul. A real, tangible soul, not just a metaphorical one. You see, I believe I have had experiences of nearly leaving my body

(astral projection in other words).

“The first time I was lying in bed and I woke up and saw my sister asleep next to me and then felt my 'soul' leaving my body. It was as if it was being pulled out of my physical body. The experience was terrifying, it was the probably the most scared I've ever been, in fact. What is really quite strange about it though is that at the time I thought it was God pulling my soul out of my body. The reason this is strange is because, although I am baptised Catholic, I'm not in any way a practising Christian. Anyway, when I thought that God was pulling me out, I felt such terror that in my head I just kept repeating strongly 'NO', 'NO', 'NO' - over and over again, about 10 times. Eventually after the 10 times, I was 'snapped' back into my body. I say 'snapped' because that is the only way I can describe it - it's like I was being pulled by elastic and it was stretched and then let go when I was dropped back into my body.

“This happened to me again a year or so later and this time I wasn't as scared (and I'd read up on it a little bit) so I decided to try and 'go with it' to see what would happen. I let my soul go out almost to the point where it was out of my body but chickened out at the last second and said no and again I was snapped back into my body. I think what was holding me back was the idea that if you leave your body and then wake up, you die. I didn't really know how I would get back in if I got out.

“These experiences have really intrigued me. I think of myself as a fairly spiritual person; I enjoy yoga, I like poetry, I try to get time on my own to think etc. Sometimes I also feel I am a lot more perceptive than the average person and can be very affected by vibes and people's behaviour. I'm not sure if anyone else has had a similar experience of being terrified and feeling their soul leaving their body but I would like to

hear about it if so.” - *JPR - Australia.*

“When I was about 6 or 7 years old. For a small field trip at school they were going to take us to the local city swimming pool. I did not know how to swim, so usually when I visited the pool, I would always hang around 3 ft. Although the pool was up to 9ft. deep. I was always curious as to how being in the deep part looked like, so on that particular day, I decided to get close to the ledge of 9ft through the outside of the pool, leaning over to take a look. Just then I felt hands push me in the water, I'm guessing it was a couple of kids, that didn't know about me not being a swimmer.

“Anyway, when I fell into the water, of course I started to panic.. I went down fast, and as I struggled in pure panic to try to go up, by waving my arms and legs in a fast motion, I noticed that I was only sinking myself even more, and soon I was going to lose my breath. I remember looking up and seeing the sun rays hitting the water, and I recall in my mind thinking, that I wasn't going to make it up. I got tired of struggling, and all I could think of was I was going to die.

“All of a sudden, as I looked up I saw my last breath let go.. as the bubbles raised to the top. I stopped struggling cause I was too tired, and all of a sudden I felt a sense of peace. I started to slowly float downward as if in slow motion. Then everything dimmed, and I blacked out. I guess because I don't recall what happened.

“All I know is that when all of a sudden I woke up, as if I had been asleep. I was sitting on the cement at 3 ft. with my legs dangling inside the water, as if nothing had ever happened. I look around to see if anyone saw what happened.. and no one was paying any attention to me. Everyone was playing and running around as if that never happened. Not even the teachers or

anyone was around me at all.. I knew at that point that something out of this natural world had happened, I was convinced at that moment that there was a GOD, and he was powerful, and that miracles existed. I Believed in angels and the supernatural power of Christ. All that I thought as I sat there trying to comprehend it all.. and at the same time.. smiling to myself, that I had had a religious, holy spirit ,experience.. and obviously an angel was sent to save me

that day, and only I knew it.

“I told my parents a couple of years later.. and I've been telling that story ever since.. to who would listen.. my parents always said it was just a dream.. but I know in my heart it happened, and it was real..and GOD sent to save me!” - Norma, USA

A reminder that we would welcome your sharing your story! - BDA
ΩΩΩ

CHRIST IN YOU

Part 1 **Sixteenth Lesson**

Truth is Steadfast - Immovable

To receive this teaching you must exclude the vibrations of inharmonious personalities; it is highly injurious to allow the invasion of magnetic currents. This causes exhaustion and want of vitality. Keep perfect poise of spirit, never allowing any influence to enter the spiritual innermost, while sensitive and receptive. Try to keep people to their own spiritual wealth, and do not imagine that it is the right thing to help them of yourself. It is far higher to help others to help themselves, leading them to the true source of all good. I suggest that you do not allow any but yourself to open the door of communication between yourself and us. You all need to remember your own right to rule in every condition and circumstance.

Let us consider together the meaning of the personal and of the universal, for there is much confusion of thought in your midst about these things. Jesus was both a spiritual personal identity and the Christ of God. This is God's meaning for you – with Jesus the divine teacher for your guide, Jesus the Christ became one with God when one with man. Only by withdrawing Himself from their midst as a personality could He really come again to His disciples in that interior sense which was to make of these ordinary men the great apostles of

the Christian Church. Only by entering the universal could He become the true individual in them and in us all, the You, the I AM of our life and theirs.

In that wonderful chapter of the Acts you may find the record of their first glimpse of the great cosmic consciousness, the inner illumination which will cover the whole earth as the waters cover the sea. They emerged from the limitations of time and sense into the larger spiritual freedom. Their loss of the personality of Jesus was their great gain of the Christ all in all. You are to become one with all men, a great brotherhood and divine unity. The words will surely reveal the truth. At present this consciousness is dawning; surely we see the coming unity of man with man in God.

You will in no sense be less yourself, but you will be greater in love and understanding. The suffering of some is the hurt of the whole. How beautiful are the feet of those who carry the tidings of peace and goodwill toward all men! Silently working in the heart of nations is the Prince of Peace. We pray for open doors that the great interior life may flow out and expand, the very river from the Ancient of Days. There is perpetual healing wherever the river cometh.

Rest in hope. Be strong and of good courage, the day is coming –the night is past. In the darkness and outmost hell is God There are planes below yours, some even unconscious of God, but all shall be redeemed. Every time you make a conquest on the material plane, you make better conditions for those below you. I repeat, every individual conquest is a victory for

the whole race.

Pray often and love much; do not falter on the upward path, for when you fall others fall with you. Thank God for your glorious opportunity here and now.

Read the Sermon on the Mount continually, and wait silently as the words unfold their meaning to you. ΩΩΩ

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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