



# The Rainbow Journal

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*Journal of:*

**The Edgar Cayce Society of New Zealand**

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[www.edgarcaycenewzealand.com](http://www.edgarcaycenewzealand.com)

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**FROM THE EDITOR**

In this issue there are a number of articles which, we hope, will cause you to reflect on what is being written. You may not agree with these writings, nor are you

expected to, for all we ask is that you keep an open mind and not allow beliefs to become so set that they can never be changed. - BDA ΩΩΩ

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**BEGIN WHERE YOU ARE**

When seeking to improve our lives, how often do we say, “If only this,” “if only that,” “if only he or she” – then, in our despair, we resign ourselves to our lot in life and settle for less than our ideal? From Cayce’s deep connection with our Maker, he speaks loudly against such, calling for us to never give up. “There is no surer way of getting there than to keep on keeping on!” And he gives some excellent tips for changing our circumstances.

In any attempt to improve our lives, Cayce guides us to “use what you have at hand.” Wherever we find ourselves, with whatever conditions, we can begin the journey to a new life with whomever and whatever is around us. So often we don’t begin because we don’t have what we want before us. “I can’t do this or that because I only have this or that.” But Cayce countered, “Do something! Right or wrong, do something!” He explained that “in the doing comes the understanding.” If we can’t see how we can possibly improve our situation, let’s just take a few steps. As we progress we will eventually get a clearer view, a better perspective.

“Step-by-step” was another of Cayce’s tips for making improvements. Know that the journey will proceed “step by step, here a little, there a little until the whole is realized.” The ancient Taoist teacher Lü-tsu wisely said, “One must not wish to leap over everything.” In fact, our current circumstances will be seen – in hindsight, after achieving our goals – to have been integral to our ultimate success.

Certainly patience and “waiting on

the Lord” are ingredients in a successful breakthrough to happiness. But Cayce’s vision calls for “active patience” and an expectant waiting on the Lord. By active patience he means consciously knowing that you are being patient in trying situations and relationships while seeking opportunities to break through. To help us avoid wishing and working for something that in the end is not what we expected and not as pleasing as we had hoped, Cayce encourages us to spend some time developing our ideals.

Let’s ask ourselves, “What would be my ideal day?” “Who would be my ideal partner or companion?” “What work would make me happy to do each day?” We should answer questions like these from three perspectives: physical, mental, and spiritual. Write these down and develop a plan for achieving them using whatever you have at hand. He encourages us to write them in pencil! That’s a clue. As we progress along our journey, we will gain perspective. Often these new views will cause us to see flaws in our original plans. Adjusting them is not anything to be discouraged about. It is a sign that we are gaining a higher, wiser view of our life and our true self. Let’s begin where we are.

*“Who may tell the rose where or when to bloom? For it takes from whatever may be its surroundings, and when encompassed even by man it does the best possible to be the beauty, the joy, and to give out that which is pleasing in the service to God. Your whole lesson is in that.” 2778-2. - John Van Auken March 2003. ΩΩΩ*

## UNCONDITIONAL LOVE

Many Christian scholars claim that love is the basis of true Christianity. God loves us and Jesus gave what he considered the two greatest of God's commandments - that we love God and love one another.

Perhaps one of the hardest things for a person who belongs to a particular religious body to believe is that the love of God is unconditional. God loves us all despite our sins and selfish acts. Yet this was a promise God made to His Son (the Son being us - mankind). For thousands of years people have disbelieved this promise of God for the most extraordinary reason: it just seem too good to be true! So we have chosen a lesser promise—a lesser love. That is a conditional love. God will love us provided certain conditions are met. What these conditions are seems to depend on the tenets of the religion or Christian sect one belongs to and these conditions vary greatly.

The belief that God's love for His creation is conditional is a common belief in most Christian sects, in part because it seems to be backed by the Bible. His love is given on the condition that we obey His commandments and laws. Furthermore it is suggested that God's love must be earned so that we have to work our way to heaven.

The following is what one Christian website has to say about God's love:

*“What is the condition (for God's love)? It is loving Jesus. What shows our love for Jesus? It is having his commands and obeying them. God the Father and our Lord Jesus love those who have and obey the commands of our Lord Jesus because they are the ones who love him. This is a specific, **conditional love reserved for those who qualify** by satisfying the condition.”*

The writer even claims that God

hates many of His creations:

*“In many scriptures we see that the wicked are **hated by God**. If we claim that Jesus is our Lord but live wickedly, we lie and the truth is not in us. Instead of being loved by God we are **hated by Him**, not only because of our wickedness but also because of our hypocrisy in claiming Jesus as Lord while living in disobedience to his commands.”<sup>1</sup>*

Did not God say, through one of His Sons, “You and I are One. Now and even forever more?” This is what Paul of Taurus in a letter to the Romans said:

*“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God.”<sup>2</sup>*

If the above is true then it is incredible to believe that the God who created us “in His image” would then only love his children if certain conditions were met by us and furthermore He would even express hatred towards us when we erred.

To accept that God's love for *all* of us humans is unconditional is based on the principle that God is impersonal. We are inclined to believe in a personal God who is inclined to favour those of us who worship Him which created a special relationship between us. In other words a God who functions much the same way as us humans do. (God even gets angry - Romans 1:18) What we have done is to create God in the image of how we see ourselves rather than the other way

<sup>1</sup> <http://www.bereanpublishers.com/is-gods-love-unconditional/>

<sup>2</sup> Romans 8:35-38

round. There are a number of reasons why we are inclined to envision such a God, not the least of which is that the only model we have to go on is ourselves. We wish to believe in a personal God because of the sense of security this idea brings. The idea that this distant God knows us and we will join with God after death alleviates our fear of death, and the belief of reward in the afterlife makes the struggle of life more bearable.

On the other hand the idea of an impersonal God, a God that abides in each and every one of us, suggests that He does not have favourites so that we cannot get any special treatment from Him despite trying to be one of His 'chosen'. Yet we cannot earn our way into God's good graces, and we do not have to, for the simple reason that we are *already there*. This is something we seem unable to accept, because it is something we find almost impossible to give - unconditional love. When we have learnt to give love unconditionally, then will we learn to also receive it unconditionally.

We may delude ourselves that we love the ones close to us unconditionally but let a loved one do something that puts our love for that person to the test and see the result. We do not have to look very far to observe how many marriages have been destroyed because of a partner's infidelity. The love that bound them was conditional.

To most of us love is a *feeling* and something we *get* from someone, and when we stop getting it, we will change our behaviour towards that person. If we, or our loved one, have to do something, or be a certain way, in order to receive love, that love is *conditional*.

Instead, if we start thinking of love as the behaviour itself, the reward becomes the feeling you get when *we* act a certain way, not when someone else acts a certain way. And we can continue acting

this way all the time, regardless of how other people behave - it becomes an act of generosity. As the author Stephanie Dowrick said, "love is not love except when it is generous."

To love unconditionally is to love with absolutely no boundaries. Even when it hurts, a love that is never failing; it stays limitless, never changing. There are times in our lives when loving someone else seems nearly impossible because of the difficult situations that we find ourselves in. There are times when we say harsh things to people we love just because things are not going our way, or because they made us unhappy. In these situations, we find ourselves putting provisions on love - love becomes *conditional*. We attach it to how others are acting, and whether they reciprocate the feelings we give to them. We attach it to the circumstances and emotions that go on in a single moment. We find ourselves holding back, not wanting to be hurt, afraid to sacrifice a piece of ourselves. It can be very difficult to look beyond the present situation and just love.

We need to learn to love because we are grateful for the things others have done for us. To love because someone needs us, needs a friend to lean on during their struggles. To love even when it is difficult, even when our mind tells us that we are right in not loving. To love by looking beyond others faults, errors, struggles, even their enmity towards us and whatever pain their actions may have caused us.

This unconditional love is something that can more easily be given once we recognize that God is giving it to us, and as our faith in this Love given us unconditionally grows so our love for others will also grow and help in giving them light in times of darkness.

What would the world be like if we

stopped looking to get something in return, and just loved unconditionally, brings us all? *BDA ΩΩΩ*

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## HUMAN AND DIVINE RELIGION

When asked “Where and how do you find God?”, for many of us who have been brought up in a religious background, the answer may be that we find God through our religion. After all, our religion's leaders claim that the only way to God is through *our* religion. We did not question whether or not our religion was the correct one or whether all the precepts and doctrine we were taught were correct. It was only as we grew more mature that we began to question why there are so many religions and why there seems to be so much conflict between the followers of these different religions. We may have even begun to question what God would think about this conflict, with each religion seeming to claim that they own Him.

Research into the origins of religions suggests that they were the result of our quest to find meaning behind our lives. Added to this were those people who appeared and claimed to be messengers from God or who had revelations passed on from God. Anthropologists claim that organised religion began many thousands of years ago as societies became larger and more sophisticated. Those of Ancient Egypt and Mesopotamia were theocracies with chiefs, kings and emperors playing dual roles of political and spiritual leaders. Anthropologists have found that from around the world virtually all state societies and chiefdoms have been found to justify political power through divine authority.

According to the author and spiritual teacher, Sri Chinmoy: “There is a human religion and a divine religion. The human religion is a baseless self-aggrandisement. The human religion is a lifeless confidence. The divine religion is a

constant God-proclamation from the very depth of the seeker's heart. It is in the inmost recesses of his heart that a seeker proclaims God's Reality, God's Divinity, God's Immortality.”

Sri Chinmoy summarised the differences between human and divine religion as follows:

- *The human religion claims that other religions are false. The divine religion sees and feels that different religions are merely different branches of the same tree, and that the only real religion is the love of God.*
- *At best, the human religion tolerates other religions, at worst it seeks to defeat others and assert its own supremacy. The divine Religion only seeks to offer its good will to the various paths – seeing and feeling the underlying unity in all religions.*
- *The human religion is the song of ego. The divine religion is the song of oneness.*
- *The human religion vainly tries to use a mask of divinity to disguise its own egoistic misconceptions. The Divine religion seeks only to surrender the human ego to the all liberating and illumining transcendental consciousness.*
- *The human religion takes great joy in displaying its goodness to others. The divine religion cares nothing for the appreciation of the world. But, only seeks to please the inner pilot, the inner God.*
- *The human religion teaches through fear. The divine religion teaches through love and love alone.*
- *The human religion is practised once a week, sometimes less. The divine religion is lived and breathed every*

*second of the day.*

- *The human religion is often a dogmatic interpretation of ancient scriptures. The Divine religion is a quiet receptivity to the all pervading and all embracing Divine consciousness.*
- *The human religion tries to remember by rote the phrases of the past. The Divine religion seeks to go beyond mere book learning to live and implement the sacred truths in the eternal now.*
- *The human religion invariably judges and condemns the world. The Divine religion only accepts and loves the world.*
- *The human religion says heaven is in the next world, the divine religion seeks to transform life into the Life Divine and create heaven here on earth.*
- *The human religion tells us we must change other people. The Divine religion teaches us our only duty is to change ourself.*
- *Human Religion is concerned with human morality. The Divine religion is concerned with becoming one with the Will of God.*
- *Human religion is often an excuse for the shameless misdeeds of human pride, human jealousy and human egoism. Divine religion is a vehicle for the transformation of human consciousness.*
- *The human religion is to be found in impressive temples and churches. The divine religion is to be found in the tiniest sacred heart.*

As we evolve spiritually human religion will eventually transform into divine religion. Once that transformation is complete we will experience heaven here on earth. ΩΩΩ

## MOTHER, DAUGHTER AND THE HOLY SPIRIT

One of the quirks of the English language is that it has a masculine pronoun (*he*) and a feminine pronoun (*she*), but no pronoun for both genders. This becomes a problem when you are making a statement where the gender of the person we are referring to is not known.

In the Western world which have mostly evolved from patriarchal societies, if the gender of an individual referred to in a sentence is unknown, "he" has been accepted to be used as the generic pronoun. Although some recent writers have got round this problem of unknown gender by using the third-person plural pronoun *they* or *their* instead ("If the employee wants a copy of their collective agreement, *they* should go to *their* union representative."). But many grammarians have objected to this use, since there is no

number agreement between the antecedent (in this case, "the employee") and the pronouns (*they* and *their*). Instead, grammarians have historically said that the pronoun *he* in all its forms should be used when the antecedent that the pronoun refers to could be either gender.

In recent years some people are beginning to object to the use of *he* in this way, saying that it did not include women and is sexist. So we now commonly hear or read the use of *he or she* and *him or her* instead of *he*. The main problem with this construction is that it can be rather awkward ("If the employee wants a copy of his or her collective agreement, he or she should go to the union representative.") It is noted that these personal pronouns only apply to humans whereas with objects other than humans,

except perhaps for our pets, we use the word “it”. That is OK with English but anyone who is a French speaker or who has had to learn French at school will know that in the French language every object is considered as masculine or feminine with “une” used for the feminine and “un” for masculine.

So what's the big deal? In everyday affairs the accepted way we use our pronouns in speaking and writing does not matter but the problem is that the language we use affects our thoughts and more seriously our *beliefs*. If the feminine pronoun is used for something we believe that the thing is in fact feminine and vice versa. So when we use the pronoun “He” for God we instinctively see “Him” as male.

The easiest way to get past the gender issue in religion and with reference to God is to use the word “It” because logically when we accept that God is spirit, love, or life itself we understand that God is not a person and has no gender. But the word “It” somehow just goes not fit when referring to God, most likely because this word is so impersonal and we like to imagine God as being like us - human. After all were we not created in His (or Her) image?

Beliefs in the world's major religions which are based on ancient texts about God have been greatly affected by the male domination text in these manuscripts. God was “He” and most of the main characters throughout the Bible and Koran in particular were male. In the Bible the culminating character for Christians was Jesus the “*Son of God*.”

Stemming from the male orientated language of the Bible the Church believed in the superior status of men, so that only men could become priests and church leaders with women holding only subservient roles such as nuns. To become a nun a woman took the vow of

obedience (to men).

For centuries the most widely read version of the Bible was the King James Version first published in 1611. It has been loved for the majesty of its language and for the way the Church has used it in ministering to millions down through the ages. Some Christians consider that no other translation can possibly replace it. Even so, today the most widely distributed and utilized Bible translation in the world is the *New International Version* (NIV). One of the most recent edited translations of the NIV that has caused controversy is the *Today's New International Version* (TNIV) with the New Testament portion published in 2002 and the complete Bible in 2005.

The changes from the NIV to the TNIV that caused the most controversy was the use of gender-neutral language to refer to people. For those of us that look for the spiritual meaning behind the words in the Bible we find little to be concerned about as new versions are produced which tend to be more in line with the language and culture of the present day. But for those who believe the King James Version of the Bible to be the unadulterated and absolute word of God down to the last *t* and dotted *i* and changes to the Bible may be considered as blasphemy and as one reporter quoted during the uproar claimed “mess with the Bible and you are messing with God!”

Those of us who are capable of keeping an open mind on things related to God and accept that no book or person holds the whole truth relating to Him (or Her) will have little trouble with accepting new revelations and be tolerant of the opinions of others. Unfortunately there are still many people living in today's world who are fundamentalists when it comes to religion believing that only they and their religion holds all the truth. Their views and intolerance has been the cause of many wars and conflicts

throughout history and we are witnessing this very day. *BDA ΩΩΩ*  
 these religion based wars and conflicts to

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## NEW LIGHT ON BIBLE TEXT

In a number of Journal articles we have criticised the Bible, not because of the belief that the Bible is wrong but because many of the messages in the Bible have been grossly misinterpreted giving them meanings sometimes very different from what the messengers were attempting to convey.

One is reminded of the joke about the monk who found that the word 'celebrate' in an original Bible document was mistakenly written as 'celibate' in copies with the result that ever since Catholic priests have unnecessarily suffered through having to remain single.

In the April 2010 issue of the journal there is an article which listed a number of claimed misinterpretations of Bible texts according to *A Course in Miracle* text. The following are three examples as listed in the Journal:

Matt 22:14 *"Many are called but few are chosen"*. ACIM claims that the statement should read "All are called but few choose to listen. . . Therefore, they do not choose right. The "chosen ones" are merely those who choose right sooner. Right minds can do this now, and they will find rest unto their souls. God knows you only in peace, and this is your reality."

John 3:16 *"For God so loved the world that he gave his only begotten son, that whosoever believes in him should not perish but have everlasting life"* This statements suggests that God sacrificed His only son so that the people who believed in Him would live for eternity. ACIM gives an odd twist to the statement, for it states it "needs only one slight correction to be meaningful in this context; It should read "He gave **it** to his only begotten son." The meaning of "it"

is not quite clear but suggests that there was never a sacrifice but "it" is the element of time – time for us to repair our relationship with God.

Matthew 24:35 *"Heaven and earth shall pass away"* Suggests the end of the world, however it is interpreted as meaning that heaven and earth will not continue to exist as separate states. "My word, (the word of the Christ) which is the resurrection and the life, shall not pass away because life is eternal. You are the work of God, and his work is wholly lovable and wholly loving. This is how a man must think of himself in his heart, because this is what he is."

Furthermore according to ACIM "the lamb of God" has also been misinterpreted, suggesting that Jesus the Christ was sent as a sacrifice – "the sacrificial lamb." Again we find in ACIM a very different meaning. "I have been correctly referred to as 'the lamb of God who takes away the sins of the world,' but those who represent the lamb as blood-stained do not understand the meaning of the symbol. Correctly understood, it is a very simple symbol that speaks of my innocence. The lion and the lamb lying down together symbolize that strength and innocence are not in conflict, but naturally live in peace. 'Blessed are the pure in heart for they shall see God' is another way of saying the same thing. A pure mind knows the truth and this is its strength. It does not confuse destruction with innocence because it associates innocence with strength, not with weakness."

The *Conversations With God* books also contain a number of interpretations of Bible text which are quite different from those almost universally accepted.

One example of the claimed misinterpretations is in the meaning of "original sin." The generally accepted definition being *"the tendency to evil supposedly innate in all human beings, held to be inherited from Adam in consequence of the Fall. The concept of original sin was established by the writings of St Augustine."*

The CWG text gives a refreshingly different interpretation: "All thought is creative, and no thought is more powerful than original thought. That is why this is sometimes also called *original sin*. Original sin is when your first thought about a thing is in error. That error is compounded many times over when you have a second or third thought about a thing. It is the job of the Holy Spirit to inspire you to new understandings, which can free you from your mistakes." This suggests that our wrong beliefs are based on incorrect previous thoughts and assumptions that cause us to sin and has nothing to do with the supposed sins of our ancestors passed down to us by a vengeful God.

What is hell? A typical understanding of 'hell' is that as defined in the online dictionary: *"A place regarded in various religions as a spiritual realm of evil and suffering, often traditionally depicted as a place of perpetual fire beneath the earth where the wicked are punished after death."*

CWG offers this interpretation: "It

is the experience of the worst possible outcome of your choices, decisions, and creations. It is the natural consequence of any thought which denies Me (God), or says no to who you are in relationship to Me. It is the pain you suffer through wrong thinking." It claims hell has nothing to do with punishment after we die but a state of mind or consciousness with suffering at the core of our being brought on by our own wrong thinking.

The above are just a few of alternative interpretations or meanings of what we read in the Bible. These may be called new revelations which do not refute the Bible but rather offer enlightened insights into the possible truths behind the words.

For searches of the Truth we are reminded of a statement on this subject found in the book "Christ in You"

*"Your Bible has become to you THE Book, but I would also have you know that God has inspired men and woman with power to reveal, in our own time, even greater things, and ever fresh unfoldings from the heart of life. Above all things we want you to have the open vision today, for greater things are coming, and God is doing wonders among you. Rejoice in the new revelation, abounding in hope. The new will reveal the old to you afresh. Have no doubts. Launch out into the deeps of God, and fear not." BDA ΩΩΩ*

## OUR DUAL NATURE

When researching what appears to be two different natures in all of us I came across the term "Hypostatic Union". This has been described as the union of the two natures, divine and human, in the person of Jesus. Jesus is seen as God in flesh (John 1:1,14; 10:30-33; 20:28; Phil. 2:5-8; Heb. 1:8). He is fully God and fully man (Col. 2:9); thus, he has two natures: God and man.

When we consider our origins as described in a number of the Edgar Cayce readings we find that we are primarily spiritual beings who have entered into animal bodies to have physical experiences on this earth. According to Cayce the soul, containing the spirit, generally enters the body at or near the time of birth. The spirit entering a physical body is described in the Bible

book of Genesis 2: 7 “Then the Lord God formed a man from the dust of the ground (our bodies) and breathed into his nostrils the breath of life, (the soul) and the man became a living being.” So we too are God and man, which means that we have within us two natures - the one that comes from the God in us and the other that we inherited from the animal bodies we entered at birth.

The perplexity over our dual natures has fascinated us since time immemorial when we have tried to understand why there seems to be a war going on inside of us between our good side and, apparently, sinful or evil side. Myths and legends abound over this dilemma. One classic novel which describes this dilemma is *Doctor Jekyll and Mr. Hyde*. Chapter 10 of the book offers a transcription of the letter Jekyll leaves for his friend Utterson in his laboratory. Jekyll writes that upon his birth he possessed a large inheritance, a healthy body, and a hard working, decent nature. His idealism allowed him to maintain a respectable seriousness in public while hiding his more frivolous and indecent side. By the time he was fully grown, he found himself leading a dual life, in which his spiritual side constantly felt guilt for the transgressions of his animal side. When his scientific interests led to mystical studies as to the divided nature of man, he hoped to find some solution to his own split nature. Jekyll insists that “man is not truly one, but truly two,” and he records how he dreamed of separating the good and evil natures.

If we are to accept that we inhabit animal bodies then it is understandable that with these bodies we have inherited animal instincts. These instincts we inherited at birth, which in computer language may be described as ROM or 'Read Only Memory'. This is memory that

is encased in our animal DNA and therefore may be extremely difficult to change. The two greatest of these instincts is the instinct to procreate - in order that man as an animal species will endure - and the instinct to personally survive, even though our ultimate death is inevitable.

A difference between humans and other animals is that other animals live in the now. They are only concerned with the present and, while they possess past memories, they do not think of the past nor do they concern themselves with the future. So for animals any concerns or threats are those that present themselves in the now and creates the instinctive reaction of fear with causes a 'fight or flight' response.

On the other hand us humans have an expanded consciousness which enables us to extend our thoughts to memories of the past and to experience anxiety over the future. So fear is no longer confined to 'clear and present danger' but extends to memories of our past actions causing us to have emotions of guilt over past actions and have anxiety over future consequences of these past actions.

Most of the time, the fears that affect us exist in our minds—a virtual danger rather than a literal one: the anticipation of danger, the possibility of danger, or the conditioned response to past danger. Such manufactured fear is nevertheless an effective disabler. Most fear active in humans today is of this anxious, conditioned sort, as most of us lead lives that are predominately safe from physical harm. Even if it is virtual danger that provokes it, fear is nevertheless a significant inner condition that can prompt both internal and external response patterns.

In the Edgar Cayce readings one of the descriptions of God given a number of times was that “God is Love”e.g, “It is

*true that God is love.*" 262-130 and "So we have love is law, law is love. God is love. Love is God." 3744-5. Our being created in the image of God means that our spiritual essence is love. So now we see our dual nature as being the spirit within us which is God with God being love and our animal nature which incorporates fear.

What determines much of our behaviour is whether we are guided by our animal nature based on fear or our higher spiritual selves which, at its core, is love. Do we give in to our fears or do we overcome these fears with love? In the *Course in Miracles* literature it is stated that there are only two ways that we can respond to any situation. One is with love and the other is by attack, and we know that to attack is to respond to fear. *The Conversations With God Book 1* describes our duality this way: "All human actions are motivated at their deepest level by one of two emotions—fear or love. In truth there are only two emotions—only two words in the language of the soul. These are the opposite ends of the great polarity which I created when I produced the universe, and your world, as you know it today... Every human thought, and every human action, is based in either love or fear.

There is no other human motivation, and all other ideas are but derivatives of these two. They are simply different versions—different twists on the same theme."

Once we have an understanding of this dual nature, which causes us to respond to situations and events with either love or its opposite, fear, then we can begin to gain more control of our lives and walk closer with the Divine entity within us all.

FROM THE EDGAR CAYCE READINGS

(Q) How may I overcome the innate doubt or fear which prevents attunement with the Christ, as promised?

(A) *Just keeping on keeping on in the trust - trust - in Him! No direct way may be experienced for self by another, and yet the entity finds self very often close to being directed in that way. Hold fast to Him! Let that which causes doubt or fear be taken up in the willingness, the desire, to be of help to others.* 69-4

*God is love. An individual entity, each soul, each entity, each body, finds the need of expressing that called love in the material experience; from its first awareness until its last call through God's other door, - the need of love, expressed, manifested, by self and from others.* 2174-2 BDA ΩΩΩ

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## NON-POSSESSION

We are inclined to believe that who we are and what influence we may have in this world of ours has a lot to do with what we possess and how wealthy we are. Of course appearances are often deceptive because one may outwardly show signs of affluence yet may be worth far less than we imagine. The way the material wealth of a person is calculated is by valuing the person's assets and liabilities and deducting the amount of the liabilities from the assets value. The result is called one's "net worth". In these days of easy credit we find that, because our debts out-

way the value of our assets, many of us, in monetary terms, are actually worth less than nothing!

Why so many of us are technically insolvent these days is because, although we are in possession of many things, our possessions often carry with them large amounts of debt. We may feel uncomfortable with all our debt and wish to be free of it yet we feel the need for our possessions even though many of them are acquired to maintain a sense of status around those with whom we have social and professional contact. We may need a

car for transport but the top-of-the-market model we recently purchased against a loan was for the purpose of inflating our ego rather than its utilitarian value.

We may believe that our possessions define us but if we would look at some of the people who have had the greatest influence in the world we find many of them lacked wealth and possessions and some even lived a life which we would describe as being in abject poverty. An outstanding example of such a person is one who when he died had less than ten possessions of minimum value which including a the clothes he wore, a watch, spectacles, sandals and an eating bowl. This man was Mahatma Gandhi, a humble lawyer by profession who led India out of British rule into gaining independence for that country by peaceful means. He had no army to back him up, only conviction and the belief in truth and justice.

Gandhi's life can offer us key lessons in life, because he practised what he believed, including simplicity in all areas of his life and the belief that non-possession was a way to freedom. In his memoirs he described how he made this belief a principle to live by:

*"I cannot tell you with truth that, when this belief came to me, I discarded everything immediately. I must confess to you that progress at first was slow. And now, as I recall those days of struggle, I remember that it was also painful in the beginning. But, as days went by, I saw that I had to throw overboard many other things which I used to consider as mine, and a time came when it became a matter of positive joy to give up those things. And one after another, then, by almost geometric progression, the things slipped away from me . . ."*

*"And, as I am describing my*

*experiences, I can say a great burden fell off my shoulders, and I felt that I could now walk with ease and do my work also in the service of my fellow-men with great comfort and still greater joy. The possession of anything then became a troublesome thing and a burden. . .*

*"Exploring the cause of that joy, I found that if I kept anything as my own I had to defend it against the whole world. I found also that there were many people who did not have the thing, although they wanted it; and I would have to seek police assistance also if hungry, famine-stricken people, finding me in a lonely place, wanted not merely to divide the thing with me but to dispossess me. And I said to myself, if they want it and would take it, they do so not from any malicious motive, but they would do it because theirs was a greater need than mine. . ."*

*"It is open to the world...to laugh at my dispossessing myself of all property. For me the dispossession has been a positive gain. I would like people to complete with me in my contentment. It is the richest treasure I own. Hence it is perhaps right to say that, though I preach poverty, I am a rich man!"*

Gandhi considered that surrounding oneself of possessions which one did not need was morally a form of stealing:

*"Non-possession is allied to non-stealing. A thing not originally stolen must nevertheless be classified as stolen property, if we possess it without needing it. Possession implies provision for the future. A seeker after Truth, a follower of the law of Love, cannot hold anything against tomorrow. God never stores for tomorrow. He never creates more than what is strictly needed for the moment. If, therefore, we repose faith in His Providence, we should rest assured that He will give us every day our daily*

bread, meaning everything that we require....

*“Our ignorance or negligence of the Divine Law, which gives to man from day to day his daily bread and no more, has given rise to inequalities with all the miseries attendant upon them. The rich have superfluous store of things which they do not need and which are, therefore, neglected and wasted, while millions are starved to death for want of sustenance. . .*

*“If each retained possession of only what he needed, no one would be in want, and all would live in contentment. As it is, the rich are discontented no less than the poor. The poor man would fain become a millionaire, and the millionaire a multi-millionaire”.*

He was pragmatic enough to realise that the ideal of complete non-possessions could not be realised for most of us:

*“Only the fewest possible, if any at all, can reach this ideal. We ordinary seekers may not be repelled by the seeming impossibility. But we must keep the ideal constantly in view, and in the light thereof, critically examine our possessions and try to reduce them.”*

The most treasured possession we all have is our own bodies. Yet Gandhi claimed we can even lose the attachment to them by ceasing to seek bodily pleasures:

*“From the standpoint of pure truth, the body too is a possession. It has been truly said that desire for enjoyment creates bodies for the soul. When this desire vanishes, there remains no further need for the body, and man is free from the vicious cycle of births and deaths. The soul is omnipresent; why should she care to be confined within the cage-like body, or do evil and even kill for the sake of the cage?*

*“Love and exclusive possession can never go together. Theoretically, where*

*there is perfect love, there must be perfect non-possession. The body is our last possession. So, a man can only exercise perfect love and be completely dispossessed if he is prepared to embrace death and renounce his body for the sake of human service.”*

Gandhi set down what he considered was the Golden Rule with regard to possessions:

*“The golden rule...is resolutely to refuse to have what the millions cannot. This ability to refuse will not descend upon us all of a sudden. The first thing is to cultivate the mental attitude that we will not have possessions or facilities denied to millions, and the next immediate thing is to re-arrange our lives as fast as possible in accordance with that mentality. . .But that is true in theory only. In actual life we can hardly exercise perfect love, for the body as possession will always remain imperfect and it will always be his part to try to be perfect. So that perfection in love or non-possession will remain an unattainable ideal as long as we are alive, but towards which we must ceaselessly strive.”*

When we compare Gandhi's attitude to possessions we find that they are in line with the way Jesus lived and what he taught:

*“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.”*

Our hearts know that our real treasures are not in the attic or contained in any physical thing. Our hearts know that real treasures are simply friends and family and special moments, waiting to be uncovered by us. BDA ΩΩΩ

## A SEARCH FOR GOD - VIRTUE AND UNDERSTANDING

*This is the fifth of articles submitted to the Journal summarising the Edgar Cayce 'A Search for God' series lessons.*

These two attributes were put together because following the paths of virtue will lead to true understanding.

### (1) What is Virtue?

The soul is expressed in many ways, the highest of which is virtue. It is that special spiritual force awakened within the Soul and expresses the purity of our purposes, in full cooperation with God. It is keeping ourselves in tune with the Creative Force and enables us to know ourselves as we are known by others. It holds firm to the Ideal set in Christ. Virtue is seen as pureness of heart, pureness of soul and pureness of mind. It is the works of faith and the essence of hope. It leads us to truth - an attribute of God. Virtue built into the mind is the sure path to true understanding.

### (2) What is Understanding?

Understanding may be seen as the reward of virtue. It does not come from reasoning but rather the result when we express virtue from within our soul. Understanding is that power we use to experience and interpret the laws that govern the expression of Creative Force in our body, mind and soul. We understand God's laws when we experience that closeness with the Divine. We have understanding when we realize that we are part of His laws rather than mere observers of them.

### (3) Virtue and Understanding Are Expressions of the Soul.

The desire for virtue and understanding is already within us, so let us use Virtue and Understanding to prepare the way for enlightening and uplifting humanity. If we open our hearts to the consciousness that comes from abiding in Him, we will have understanding. When we abide in Him the power of the Holy Spirit will awaken in each of us that which was ours

in the beginning. Spirit cries to spirit: "Purify me, cleanse me! Give me back my first estate, my virtue, my understanding, my God!"

### (4) Virtue and Understanding Are Essential to Right Living

We require Virtue and understanding for our spiritual work. We need Virtue and Understanding to meet the daily problems of life, so let us sincerely desire that our standards be correct. Let us choose aright and be guided by the Holy Spirit. There is a desire in each of us to live better day by day. If we are choosing the highest, the best, we will not be satisfied with anything less.

### (5) The Way to Virtue and Understanding

The way to virtue and understanding is through prayer and meditation. The approach to all understanding is through the correct way we live our lives.

This is the approach of the Master Jesus. Others may point the way, but have they the virtue and understanding of Him who said, "I am the way, the truth, and the life"? He proclaimed no way except the one He, Himself, had trod. He so lived the way that He could say, "Follow me." The way is open to all. Let us have virtue and understanding through the Christ Consciousness. "Seek, and ye shall find; knock, and it shall be opened unto you."

### (6) Faith leads to Virtue.

Virtue leads to Understanding. We must have implicit faith in God and in His promises, if we would have the cleansing power of His Spirit manifesting in our lives. We must have full faith in our neighbour, if we hope to be as pure as we demand him or her to be. We must have more faith in ourselves and in the power

of the Spirit ever ready to manifest in and through us, if we expect to do our greatest work. Unless we have faith, how can we expect to see the glories of God? It is only through faith that we are justified, for belief in God is counted unto us for righteousness.

(7) Virtue Is a Defence. Understanding Is a Weapon.

Virtue has the dynamic power of the Holy Spirit. Virtue strengthens the spiritual quality of humankind. It gives us a greater knowledge of the Maker and leads us to a greater faith in Him. The more we open our hearts as a channel of blessings to others, the more power we possess. Keeping the channel clear, open, and ready to be used, we see the seemingly impossible begin to take place and we come to realize that no weapon that is formed against us shall prosper. Happy are we when protected by the impregnable defence found in the same pureness of ourselves that we demand of others.

(8) The Effects of Virtue and Understanding on Ourselves and Others.

Virtue and understanding mainly concerns ourselves and our relationship to the Creative Forces. Virtue and understanding are reflected in our judgment of others, for our conduct is a reflection of our inner thoughts. To think nobly is to act nobly. It is a privilege to think, provided we think with a mind that is in tune with the ideal that is set in the Christ. We may compare the daily building of ourselves, mentally, physically, and spiritually to the construction of a house. Are we choosing those attributes that will help our development? Are we casting aside the imperfect stones, using only the good? Are we placing them evenly in line? Are we ready to be passed on by the divine Inspector? If we can answer these

questions in the affirmative, then we are hastening our development toward God. The quality of the structure depends upon us and upon us only. We are building for ourselves either hovels or holy temples.

No one lives to oneself. How we live, act, and think not only is reflected in ourselves but also has its effect upon others. As we put into practice love, mercy, justice, patience, and forgiveness, others catch the same spirit. This is illustrated by one who came in contact with those who had received spiritual cleansing. "They made me better," she said, "gave me back my living faith, instilled in me a desire to realize-that God lives and is speaking through all people. They gave me hope and new interest in life. Before I met them my worship was form; afterwards it became more spiritual and I began to reach out for the joy that seemed to be theirs."

(9) Conclusion.

Finally, we know we have passed from death unto life because we love. We know that new life now courses through us, and that a new and strange peace is ours that makes us in accord with divine will. What we once despised now we cherish, and the world we formerly cherished now ceases to attract. We give thanks to God for this unspeakable gift of spiritual understanding which is now ours through the cleansing power of the Holy Spirit.

(10) Personal Experiences

Personal Experience 1 "I have found the way. It is through divine love. And it is for all who desire it. I prayed seven years for divine love. It is a living thing within me, giving me strength to love those who have wronged me, giving me the sight to see good in those who would do evil. It is in me the heeding power. I give thanks that I now recognize the God within me who is helping me to express divine qualities."

Personal Experience 2

"I did not feel I had the necessary virtue for an upright life. After much thought

and meditation, the words came to me, 'Faith is the chief cornerstone' This helped me, for I knew that I could exercise faith. I then began to give thanks that I, through faith in the Christ, had virtue, a cleansing of body, soul, and spirit. Understanding came to me."

May the following words be ever upon our lips:

*Let virtue and understanding be in me, for my defence is in Thee, O Lord, my Redeemer; For You hear the prayer of the upright in heart. - 262-17 ΩΩΩ*

## CHRIST IN YOU

### Part 1 **Twentieth Lesson** ***Growth real and Unreal***

There is an atmosphere of rest and peace and much deep joy. An atmosphere of love is the one we can most easily enter. Everything is possible to the truly loving disciple. Love to God and man fulfils every law. Love is the key to all knowledge, wisdom and power. Dwell deep in this love, and you will see as God sees. Yet even this expression of God is imitated by the false or shadow self of the senses.

You will learn to discriminate between inflation, expansion, and real growth from the centre. Every good is closely imitated in the shadow world. Growth often means a great lack, a sense of poverty; it is never fulsomeness or aggressiveness. "The meek will He guide in judgment. The meek will He teach." Learn the greatness of humility. The little child is all unconscious of its lowliness, its growth; so also must the soul be when really emerging; free from the unreal, the outer and false self of the senses.

"Love seeks not her own." It should be nothing to you that others seem to manifest more of God. You and they may be at different stages of unfoldment. Be content to know that God is in the midst,

and learn the secret of dwelling in friendly darkness, that your roots may go deep down; for during the time of hiddenness a great work is going on. The soul that seeks nourishment from the true Self becomes strong. Learn from the parable of the house built on the sand, and let nothing hinder this great work of the soul. Know that all is well, thou no result is seen.

Seek the silence, love all men, bless all; thus do you make right conditions for growth. Unknown to you, there are outer conditions arranging themselves in harmony with the hidden work, and your whole future depends upon the true foundation being cleared of false building matter, wrong thinking and wrong actions, self-aggrandisement, not true material. There is no other foundation than the Christ of God, the true self. That which is unreal must sooner or later be swept into nothingness. You are just where you are in order to do this work. Spirit is the only true substance, and our lessons will teach you how to build. God cannot fail if you are alive to Christ within, and dead to all else. You may know the unreal by its self seeking, by the desire for adulation, praise and self-glory. "Be not deceived, God is not mocked."

## 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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