



# The Rainbow Journal

**No. 91 March 2016**

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*Journal of:*

**The Edgar Cayce Society of New Zealand**

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## **FROM THE EDITOR**

Firstly thanks to those of you who answered my call for help over the word search utility for originally supplied by the A.R.E. together with an early version of the Edgar Cayce readings. Also to those of you who gave their preference for either a one or two column layout for the Journal. The response was overwhelmingly in favour of a single column.

Some people have asked what my purpose was in creating the Rainbow Journal, and in my attacking organised religion. It certainly was not to reject religion and replace it with other beliefs. Rather it was to remind our readers to keep an open mind and consider what modern day prophets and psychics have to say rather than relying wholly on ancient manuscripts written at a time when cultures of the societies of the writers was very different from our own. Also, for some at least, to form a new, closer relationship with God based on love rather than fear. - *Brian Alderson* ΩΩΩ

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## **REMEMBRANCE**

I suppose we could say that, in one way at least, knowledge and memory are much the same thing. We may believe we know the name of someone or something yet when we try to remember it that knowledge is lost, at least temporarily. What we know and what we remember play a big role in our lives. They allow us to use skills that we have learned, or retrieve information that is stored in the brain, or recall a precious moment that occurred in the past. Knowledge of who we really are can form the basis of a fulfilling and productive life.

In computers short term memory is stored in the RAM computer chip for easy access and it disappears once the computer is turned off. When information is saved in a file the data is written to the hard drive, which acts as long-term storage. Much like computers, our brain stores memory in a similar way with short term memories being stored in brain chemicals until they are later hard wired into certain areas of our brain. Some older people suffer from shortage of this particular chemical with the result that they cannot recall something that has just happened. My mother, in her nineties, suffered from this loss with the result that it became difficult to maintain a conversation with her because she would forget the subject of our conversation, yet she could still vividly recall events in her life going back many decades.

It is obvious that we know much more than we believe we do. It is not a case of remembering but the ability to recall what is stored in our memory that counts. Most of us can probably remember very little of our early childhood even though one or more events that occurred during that period had a very big impact on our lives and our self image. Certain techniques, such as age regression hypnotherapy in particular, can help us to remember and recall these events.

In the January issue of the Journal, in the article on reincarnation, I referred to the work of Dr. Ian Stevenson who collected thousands of cases of children who spontaneously remembered a past life. Edgar Cayce, through his readings went far beyond the scope of Dr Stevenson cases by having access to what he referred to as the "Akashic records" - the memory of everything that has ever happened in the universe. Cayce could list and describe *many* past lives going back not only one generation but back thousands of years into the past. In a life reading, Cayce described the client's present physical, emotional and mental condition in terms of

past life experience. The periods in which his clients had previously lived included Atlantis, ancient Egypt at the time of "Ra Ta", ancient Persia, Palestine at the time of Christ, and colonial America. The benefits Cayce's "life readings" to his clients was than explained the source of the clients talents and abilities as well as the origin of some illnesses.

We can surmise from the above that we can have access to a great deal more knowledge that we think, even knowledge about our previous lives, and it would only be a matter of acquiring the ability to recall all that knowledge to make use of it.

"All knowledge is within us. All perfection is there already in the soul." is a statement of Swami Vivekananda, only one of many psychics, seers and saints who have made this claim. If we turn to the "Conversations With God" material we find the claim that our purpose her on earth is to *experience* life in all its facets. We are perfect souls created in the image of God but if we could recall everything would be like going to the the Superbowl or the World Cup football match and knowing the final score beforehand. To get around this, as the Bible put it: "the Lord God caused a deep sleep to fall upon Adam", or in other words God caused us to forget who we were. What we are to do is to is to remember who we really are – spiritual beings made in the image of God.

To quote from Conversations With God: "*You are, have always been, and will always be, a divine part of the divine whole, a member of the body. That is why the act rejoining the whole, of returning to God, is called remembrance. You actually choose to re-member Who You Really Are, or to join together with the various parts of you to experience the all of you – which is to say the All of Me. Your job on Earth, therefore, is not to learn (because you already know), but to re-member who you are.*"

The man Jesus knew who he was and he knew who was his Father – the source of his being - so perhaps what he was saying at the last supper when he took up the cup of wine and said "Do this in remembrance of me" he was not referring to himself as a man but as a part of God and asking his followers, like us, to *remember Who You Really Are.* - BDA ΩΩΩ

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## PREJUDICE & PREJUDGING

To prejudge is to come to a conclusion or make a judgement call on something before we consider all the evidence or all the facts are known. We prejudge all the time and it is necessary to do so if we are to make timely decisions. Situations are constantly arising when we are required to make choices and it is rarely that we have all the possible evidence that could have a bearing on our decisions. Take a simple chore like shopping. We have all the choices of goods displayed in the supermarket and we have to select which items to buy. We can consider price, quality, appearance, necessity, comparative items, etc. Were we to gather all the information on all the items we require before we decide on the most suitable items to purchase we would probably spend the whole day shopping however we usually go by passed experience or perhaps by the look of the goods or packaging. No harm is done and we can get through our shopping without too much hassle and wrong choices.

Prejudice is when we make adverse judgements and opinions which are comparatively fixed in our minds and formed without knowledge of or considering all the facts. As with prejudgements we all have prejudices and most are these are comparatively harmless and are the result of experience as in the saying 'once bitten twice shy.' However some of our

prejudices are irrational often inherited from our parents or picked up during our upbringing.

I was brought up in a protestant, religious family. Our church was the 'right' church whereas Catholics were misguided and somehow 'bad.' There were Catholics – members of the Church of England and Roman Catholics who were somehow more misguided – 'more bad.' The fact that our next door neighbour was a Roman Catholic who was very close to and on friendly terms with my mother was irrelevant so presumably she must have been 'an exception.' We seemed to have lived in a world full of sin. Couples living together in an unmarried state were living in sin and were condemned to hell. Divorce was a sin - there was a lady living a couple of houses from us who was divorced so was somehow 'bad.' It was perfectly acceptable for men to smoke – as did my father who developed emphysema -but woman who smoked were somehow tainted. Women were also bad drivers and were not suitable for leadership roles in the church, in business and in politics.

While as a boy I did not experience any racial prejudice, this was probably because Auckland was almost exclusively a European community with our Maori population living mostly in the country areas. It was only in recent years that I learnt that New Zealand imposed a pole tax on our Chinese residents. This was a prejudicial tax aimed at restricting Chinese migrants. Not that everyone agreed with the tax for in 1881, during a debate in the Legislative Council, a speaker pointed out the hypocrisy in taxing Chinese immigrants before they were admitted to the colony: "When we first came to New Zealand did the Maoris ever impose a tax upon us? No: and I will venture to say that we have done a great deal more harm to the Maoris than the Chinese are ever likely to do to us. I think the people who come after us will be thoroughly ashamed and thoroughly astonished at what their progenitors have done, for it is simply an inhuman and barbarous tax..."<sup>1</sup> After sixty years in force the tax was finally repealed in 1941.

Fortunately over the years New Zealanders in general have become less prejudiced. There is very little intolerance within the Christian sects and generally tolerance with other religions. Our migration policies have changed to the point that we now welcome people from Asia with Chinese forming one of the largest segments of our new migrant community. The prejudice against women has all but disappeared with New Zealand leading the world in having so many women in our top positions in Government and in business.

However despite this general shift in our attitudes many people still hold unreasonable prejudices which are only occasionally openly displayed. I get surprised at times with the racial comments I hear from people who I meet during the course of my activities. The remarks made are sometimes subtle but they reveal the underlying prejudice against certain groups of people. These prejudices seem to all have two sources – ignorance and fear. The fear that brought prejudicial laws against the Chinese in 1881 is the same fear expressed today which is that the Chinese will overrun the country. This could possibly eventually happen but for those that believe in reincarnation we should consider that perhaps our next reincarnation may be in the bodies of the very people we fear and condemn! Also I have observed that people who hold prejudices against other races generally know very little about the people they are judging. I saw a Dr Phil program recently where he dealt with the subject of racial prejudice between the Afro-Americans and Anglo-Americans. He got half a dozen of these racists from both sides, paired them off, and got them to have dinner together. The result of this social contact was quite remarkable and the attitudes completely changed as their ignorance was dispelled.

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<sup>1</sup> Henry Scotland, *New Zealand Parliamentary Debates*, 28 June 1881

## EDGAR CAYCE ON PREJUDICE

Edgar Cayce consistently warned against judging other people for as he stated many times *“..for with what judgement you judge, it shall be measured to you again - it is the unfailing law.”* In one reading Edgar Cayce stated that in dealing with our prejudices we should *“walk with Him,”* that is we should emulate Jesus: *“That there are built in many an entity that innate prejudice against certain things or conditions, may be often seen manifest - but the willingness, the surrender of self that self may be a channel of blessings, not to any force, or source, but to God! And for Creative Forces to manifest through! This is the attitude for an entity to take. Walk with Him! Talk with Him! See Him as He manifests in every form of life; for He IS Life in All its manifestations in the earth! and there will come that peace, that harmony, that understanding, that comes from humbleness in His name; humbleness of spirit, of mind, of self, that the glories that are thine own from the foundations of the earth may be manifested in you!”* 488-6 BDA ΩΩΩ

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## IDEOLOGY

In one of our recent Journals we briefly discussed *ideas* and *ideals*. The word *idea* comes from a Greek word meaning "to see a form or pattern". The words *ideals* and *ideology* are derivatives of the word *idea*, however nowadays each of these words have very distinctive meanings.

Ideas may be briefly describes as creations of the mind. We have a problem and we have an idea how to fix it. On the other hand ideology can be described as a personal or a world view of a system of values, attitudes and beliefs which an individual or a group holds to be true or important. They are shared by a culture or society defining how that group or society should function.

Ideologies usually relate to important social institutions such as the church, the law and governments. They are religious, economic or political viewpoints based on beliefs. These dominant ideologies or beliefs systems are those that we live by in our day-to-day lives and we rarely question them - they have become natural, 'common sense' things to guide us in our behaviour. These cultural or social norms effectively dissuade us from rebelling against these beliefs for they help to keep a sense of stability in our society.

In the western world, since the industrial revolution, consumerism has also become a dominant ideology. This is a view, a belief, that a person's worth is based on material possessions and that we are made happier by consuming more goods. Violence has become the accepted means of attempting to resolve conflict. People may deny that the constant barrage of violence in movies, television shows and video games has any effect on our behaviour but advertising gurus know differently. They pay millions of dollars to present a mere 60 seconds of images in the Super Bowl commercial breaks because they know how images affect our behaviour. Going to war at the slightest provocation has become an accepted part of our ideology.

Many political parties base their political action and election program on an ideology. This is a specific list of principles, doctrines, myths or symbols that define that particular party – separating it from the other parties. This list explains how society should work, and offers a political and cultural blueprint for a certain social order. A political ideology largely concerns itself with how to allocate power and to what ends it should be used. Some parties follow a certain ideology very closely,

while others may take broad inspiration from a group of related ideologies without specifically embracing any one of them. All political ideologies have two dimensions, one being the goals which the party wishes to achieve and the other being the methods of how the goals are to be achieved.

One of the main characteristics of political ideology is the positioning of parties in the political spectrum of what is called *right wing* or *left wing*, some times referred to as *Conservative* or *Liberal*, with some parties considered as extreme at one end or the other while other parties are considered are less extreme, sometimes called 'left of centre' or 'right of centre'. Most democratic governments consist of two main parties, one left leaning and the other right leaning and because of the large differences in their ideologies are constantly attacking each other.

A religion becomes an ideology when the followers of this religion do not tolerate the existence of those who have different views or beliefs, as well as when the authority for their particular beliefs are based on ancient texts. These texts are generally taken literally, or interpreted in one specific way and members refuse to accept any way of understanding of religion other than their own way. One may say that a religion becomes an ideology when man-made dogma is treated as infallible truth.

Adherents of all three major monotheistic faiths (Christianity, Islam and Judaism) accept what these ancient texts have to say and believe that there can never be any new revelations which would contradict these texts.

It is the ritual requirements or dogmatic assertions that play a central part in these religions that make them perfectly suitable for the construction of an ideology. The obligation in Islam to wage jihad, properly interpreted, can be made the basis of an ideology which treats waging war on unbelievers as the highest obligation of a Moslem and evaluates all actions in terms of the extent to which they support this sacred obligation. Other religions too have aspects that could become the material of an ideology. One example is the doctrine of the Jews as the 'Chosen People.' In Christianity much of ideology in the past centred around the Church and the supreme power of the Pope.

In the case of the major religions the vast majority of members did not chose their religion or research them and decide which suited them best but were brought up in a particular one and simply accepted what they were taught. Because of this and the indoctrination they received from early childhood the ideology of the religion was central while the transcendent moral truths was often completely ignored and absent. An example of how entrenched ideology can be over moral truth and spirituality the following is a quote from an interview with Anglican theologian Geddes MacGregor for Venture Inwards Magazine: "On the whole, church leaders tend not to be much interested in spirituality and often it is the last thing to interest them." In other words religion is all about form and ideology.

Once we become aware of how ideology in its various forms can consume and control our thoughts we can start thinking for ourselves. We can do this by trying hard to keep an open mind while reading literature written by those who hold different views from our own. Often we will find that there is much merit in these works and that it may result in our changing our long held beliefs based on the ideology of the particular religion taught to us in our youth.

If you earnestly seek remember: "*You are not without help in this, should you*

*seek it I am giving you guidance every minute of every day. I Am the still small voice within which knows which way to turn, which path to take, which answer to give, which action to implement, which word to say—which reality to create if you truly seek communion and unity with Me.” (C.W.G book 2) BDA ΩΩΩ*

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## ON BEING AN INDIVIDUAL

The word individual is made up from the prefix *in*, meaning not, and *divide*, meaning separate into parts. Therefore when using the word when referring to humans the person is a single entity who cannot be broken down into parts, for she cannot be divided. She is a not fragmented but a *whole* being. In a spiritual sense it goes further than that by stating that an individual is a complete person not corrupted but complete, HOLY.

The extent of our individuality lies in our relationship to the world around us. For it is us, through our actions, who have created the world as it is today. It is us, together with our parents and grandparents, who have created it, with the brutality, the wars, the injustice, the sorrow, and the tears. It is our creation. And how, one may ask, can we be held responsible? It is because we are not acting as individuals but as fragmented human beings driven in various directions by our various parts, our various loyalties, commitments and beliefs.

When we take the effort to analyse and identify ourselves we reveal how segmented is our current make-up, not the complete undivided whole we sometimes assume we are. We realise how inconsistent we are in our thoughts and actions.

What religion are we? Most of us would reply that we are Christian – *as against* a Hindu, or Muslim, or Jew or Buddhist or Shinto. Not a unique human being created in the image of God but a member of one of the fragmented religions of the world. Enquiring further we may ask what denomination do we belong to. We may class ourselves as Baptists or Anglicans or whatever - one of the estimated *thousands* of Christian sects operating in the world today. So we have divided ourselves not only into membership of one of the world's many religions but also into one of the fragmented sects falling under the umbrella of Christianity. We are not alone in this fragmentation, as all major religions have broken down over time into separate sects.

What about our nationality? Do we swear allegiance to *our* country as against the rest of the world? What makes us different because we live on a particular spot on the globe? Are we not, by identifying ourselves with a nation, Australians, Chinese, Americans, Russians, etc., responsible for the results of these divisions? Are we not responsible for the wars caused by nationalism?

Then we can consider our political loyalties. Most of us either directly or indirectly align ourselves with one particular political party. Our political systems are based on various political parties each of which attempt to get sufficient votes to rule our country. With our vote we support one of the participants in this system. Often Western politics are characterised by 'opposing', infighting, political manoeuvring, back-stabbing, name calling, muck-raking and corrupt practices. This is the system we have created and now support. While we may claim that it is a better system than communism or dictatorship we still have a long way to go if we are to come up with a cooperative form of government working for the long term good of the people. As we are fragmented, so is our government.

When it comes to being open we would rather discuss abstract subjects about which we know little, than face reality of our responsibility for everything that is going on. This is really a vitally important question that is troubling the whole world, not the petty scandals about the goings on of celebrities but the direction in which the whole world is moving. What is the relationship of a human being with the world which exists today? If I am corrupt, I am part of that world. If I call myself a Christian, I am part of that world. If I support national sovereignty, I am part of that world. Because there are corrupt politicians, the people who are in politics who want to hold their positions, the power that let them get that way is our responsibility. So we are the world and the world is us. Whether we like it or not.

What detracts from us being real individuals is our attachment to things mundane, things of this earth. However there is hope because bit by bit we can become true individuals and face to who we really are. Not fragmented, corrupted egos but part of the ONE life, the ONE world, the ONE God. In the readings Edgar Cayce refers to the individual as an entity. When asked what was an entity he described it as: “ ... the COMPLETE individual, including the physical body and conscious mind; the spiritual or astral body and the subconscious mind; and the soul, *a unit of God* individualized.” Elsewhere: “Each individual does not have a soul, he IS a soul.” *BDA ΩΩΩ*

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## **WE ARE ALL RELATED!**

### ***It's Simple Mathematics***

Steve Olson's book *Mapping Human History* traces the history of the species since its origins in Africa. Olson and his colleagues have found that if you go back a little further, about 5,000 to 7,000 years ago, everybody living today has exactly the same set of ancestors. In other words, every person who was alive at that time is either an ancestor to all 6.5 billion people living today or their line died out and they have no remaining descendants.

It's simple math. Every person has two parents, four grandparents, and eight great-grandparents. Keep doubling back through the generations – 16, 64, 128 – and within a few hundred years, you have thousands of ancestors! It's nothing more than exponential growth combined with the facts of life. By 15th century you've got a *million* ancestors! By the 13th you've got a *billion*! Sometime around the 9<sup>th</sup> century, just 40 generations ago, the number tops a trillion. How could everybody alive today have had a trillion ancestors living during the 9th century? The answer they didn't. Imagine there was a man living 1,200 years ago whose daughter was your mother's 36<sup>th</sup> great-grandmother and whose son was your father's 36th great-grandfather. That would put him on two branches of your family tree. In fact, most of the people who lived 1,200 years ago appear not twice, but thousands of times on our family trees, because there were only 200 million people on Earth back then (Cayce's readings state that there were 133 million people on Earth during Atlantis times). Simple division: a trillion divided by 200 million shows that on average, each person back then would appear 5,000 times on the family tree of every single individual living today.

But things are never average. Many of the people who were alive in the year 800 never had children; they don't appear on anybody's family tree. Meanwhile, more prolific members of society would show up many more than 5,000 times on a

lot of people's trees. Keep going back in time, and there are fewer and fewer people available to put on more and more branches of the 6.5 billion family trees of people living today!

It is mathematically inevitable that at some point, there will be a person who appears at least once on everybody's family tree. "Had you entered any village on Earth in around 3,000 B.C., the first person you would have met would probably be your ancestor," wrote Jotun Hein of England's Oxford University. ΩΩΩ

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## GROUP CONSCIOUSNESS

I suppose the way to begin this article is to investigate what we mean by group consciousness. By itself the word *group* means a number of persons or things either physically gathered together or related to each other in some way. There must be a connection between the members of the group other than just a common physical characteristic. For example, while it may be correct to say that there are many Irishmen in our city it would not be correct to refer to them as *a group of Irishmen* unless they were gathered together or lived in close proximity to each other. However there can be groups who are geographically separated but have a common interest or ideal such as a group of scientists or on-line Search for God study groups, to which some of us may belong.

The word *consciousness* is a little difficult to explain but perhaps the simplest description would be *the state of being both awake and aware*. The key word here is *aware* because while we may be awake we may not be aware of our own emotions, sensations, thoughts, surroundings, etc. To add a little confusion to the meaning, our awareness can be either conscious or subconscious so that, at times, while we may not be thinking of a particular thing our thoughts and actions may be guided by our subconscious.

So group consciousness means that a number of people (or animals) have the same awareness at either the conscious or subconscious level.

As Edgar Cayce has often stated 'the mind is the builder, the physical is the result.' So the mind has creative power and the more minds that have the same thoughts the greater the creative power. This is the essence of group consciousness. The larger the group, the more powerful the group consciousness. It can manifest itself in small numbers of people, in whole communities, in different countries and even the world as a whole for it is the overall group consciousness of the human race that effects this world we live in.

There are plentiful examples of the working of group consciousness. Lynch mobs and mob rule are examples of negative group thinking that can have disastrous results. Individuals in these groups may be normally passive people, but caught up in the emotions of a group stirred up by an event or a persuasive orator they can become destructive and vicious.

Whole countries can be affected by group consciousness. Greece was once the centre of world philosophy which accomplished, amongst other things, the setting down of the basic principles of democracy as we know it today. France was for centuries a focal point for fine art and cooking. The Essenes in ancient Judea, by their united spirituality set the stage for the birth of Jesus Christ.

Great changes in various periods of human evolution have come about by the raising of group consciousness. The Renaissance was a period when great numbers of

people, including Leonardo da Vinci and Michelangelo, devoted themselves to the arts and learning. This gradual raising of group consciousness formed a bridge between the Middle Ages and what we would call the Modern era. Then there was the Industrial Revolution, a period from the 18th to the 19th century bringing major changes in agriculture, manufacturing, mining, and transport. This was followed by a period of great turmoil with negative group consciousness in the world resulting in two devastating world wars and the Great Depression. Following this period man turned his attention to the advancement of technology in numerous fields such as medicine, weaponry, communications, automation, and miniaturization (resulting in the creation of the desktop computer). We are now in the information age where there has been a astounding accumulation of knowledge which, through the internet in particular, has become available to the greater part of humanity.

Unfortunately these three great shifts in consciousness - the industrial revolution, the age of technology and information age - have all been focussed on material things at the cost of our spiritual development.

As mentioned, the world, and the condition it is in, is a reflection of the total, combined consciousness of everyone here. When we look at the world around us we can see that much work has to be done if we are to improve the world. This world still holds primitive beliefs such as survival of the fittest, might is right, competition is essential for progress and it is all about winning. Differences rather than similarities are honoured and disagreements are settled by conflict and war. In the system we endorse, there are winners and losers and we are satisfied with this system as long as we are on the side of the winners.

However there *is* a change coming about. The world-wide financial crisis and the effects of global warming have made even the most cynical of us realise that changes will have to be made if we, as a species are to survive.

There is hope, because more and more people are focussing their attention of our spiritual source. It is these people who will eventually, through the workings of group consciousness, cause a major shift if our political and economical systems. This will result in a change in the way we deal with international relationships so that armed conflicts and war will be avoided.

This shift, or raising of human consciousness, will come about by what has been termed the 'hundredth monkey effect.'

As described in *Wikipedia*: "The 'hundredth monkey effect' is a supposed phenomenon in which a learned behaviour spreads instantaneously from one group of monkeys to all related monkeys once a critical number is reached. By generalization it means the instantaneous, paranormal spreading of an idea or ability to the remainder of a population once a certain portion of that population has heard of the new idea or learned the new ability."

It appears that we are now approaching this critical point when sufficient numbers of people who have raised their group consciousness to a more spiritual level will paranormally spread their beliefs throughout the population of the world and possibly this critical point will be reached within the next few years. - BDA

ΩΩΩ



## THE DEW DROP

As the sun rose, a dew drop became aware of its surroundings. There it sat on a leaf, catching the sunlight and throwing it back out. Proud of its simple beauty, it was very content. Around it were other dew drops, some on the same leaf and some on other leaves round about. The dew drop was sure that it was the best, the most special dew drop of them all. Ah, it was good to be a dew drop.

The wind rose and the plant began to shake, tipping the leaf. Terror gripped the dew drop as gravity pulled it towards the edge of the leaf, towards the unknown. Why? Why was this happening? Things were comfortable. Things were safe. Why did they have to change? Why? Why?

The dew drop reached the edge of the leaf. It was terrified, certain that it would be smashed into a thousand pieces below, sure that this was the end. The day had only just begun and the end had come so quickly. It seemed so unfair. It seemed so meaningless. It tried desperately to do whatever it could to cling to the leaf, but it was no use.

Finally, it let go, surrendering to the pull of gravity. Down, down it fell. Below there seemed to be a mirror. A reflection of itself seemed to be coming up to meet the dew drop. Closer and closer they came together until finally...

And then the fear transformed into deep joy as the tiny dew drop merged with the vastness that was the pond. Now the dew drop was no more, but it was not destroyed.

It had become one with the whole. *Peter Hughes* ΩΩΩ

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## THE TRUE HEALER

*When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who is to come, or should we expect someone else?'"*

*At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor."*

That is the 'coming of the kingdom', or rather in these saving works the kingdom is already here. By the overcoming and removal of misery, of need, of sickness, by these actual effects John is to see that the new time has arrived. The casting out of devils is only part of the work of redemption, but Jesus points to that as the sense and seal of his mission. Thus to the wretched, sick and poor did he address himself, but not as a moralist, and without a trace of sentimentalism. He never made groups and departments of the ills; he never spent time in asking whether the sick one 'deserves' to be cured; and it never occurs to him to sympathise with the pain or the dead. He nowhere says that sickness is a beneficent infliction, and that evil has a healthy use. No, he calls sickness sickness and health health. All evil, all wretchedness, is far from something dreadful; it is the great kingdom of Satan; but he feels the power of the Saviour within him. He knows that advance is possible only when weakness is overcome, when sickness is made well. - *Ludwig Feuerbach* - ΩΩΩ

## WORDS OF WISDOM FROM C.W.G.

The grandest teaching of Christ was not that you *shall* have everlasting life - but that you do; not that you *shall* have brotherhood in God, but that you do; not that you *shall* have what you request, but that you do. All that is required is to know this. For you are the creator of your reality.

I am showing you in stark terms that the world exists the way it exists because you have chosen for it to. You are systematically destroying your own environment, then pointing to so-called natural disasters as evidence of God's cruel hoax, or Nature's harsh ways. You have played the hoax on yourself, and it is your ways which are cruel.

From the highest mountain it has been shouted, in the lowest place its whisper has been heard. Through the corridors of all human experience has this Truth been echoed: Love is the answer. Yet you have not listened.

Envy not success or pity failure, for you know not what is success or failure in the soul's reckoning.

To a doctor or a nurse, death is a failure. To a friend or a relative, death is disaster. Only to the soul is death a relief – a release. - ΩΩΩ

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## CHRIST IN YOU

### PART II SEVENTH LESSON

#### Dwell Deep

You are spirit, soul and body. The spirit, the innermost, is clothed upon by the soul. The body is the vehicle for manifestation. Your wholeness depends upon the one consciousness, and the active co-operation of soul and body. Knowing only God brings into operation hidden laws, at present unknown to you. You develop spiritual powers which have hitherto lain dormant, and your whole being begins to live, Hearing, seeing, touch and the power to communicate belong to the soul; they are transmitted to a denser body for a divine purpose. The soul has great responsibilities, and everything depends upon her obedience to the Lord and Master, and to her transfer of spiritual desire to the body. More than this, by true living you send forth spiritual vibrations, currents of blessing and healing, and all are helped by your radiant and pure environment.

Every spiritual desire, expressed through the outer body, goes on and obeys a higher law; it is never lost. Never mind if you do not see results. I tell you the result of every noble thought expressed has far reaching effects, and you will know one day that the faintest longing desire has been satisfied.

When you meditate or pray, it is the soul and not the body that opens to the spirit; mind- wandering or lack of earnestness means that the brain is not co-operating with the soul. See to it that you are definite; and think, speak, act from the innermost of yourself. Your soul is your real identity. It is You.

The soul thinks, breathes, acts from the spirit, and should make perfect the outer body. Wherever this is not so, the soul has failed in its obedience to spirit. If this disobedience takes place, you will find that the passing out of the flesh does not mean that the soul will then function freely; for disuse of the spiritual medium means coma, arrested growth, sleep. Awake! Thou that sleeps, Christ dwells within.

When you have ceased to need the body you will give back the atoms, purifies and transmuted by the divine life. Do not repress life, but express it. There is nothing either in or out of the flesh that can hinder the disciple who is one with the will of God. ΩΩΩ

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## **OUR CLOSING THOUGHT**

“What is it all about then? ‘You shall love the Lord your God with all your heart, your soul, your mind, your body, and your neighbour as yourself.’ The rest of all the theories that may be concocted by man are nothing, if these are just lived. Love your neighbour as yourself in the associations day by day, preferring as did the Christ who died on the cross rather than preferring the world be His without a struggle. Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if you will let Him bear it with you. Do it!” 3976-29 ΩΩΩ

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