



# The Rainbow Journal

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## FROM THE EDITOR

Dear Readers,

At midnight today (25<sup>th</sup> March) New Zealand will go into an extreme and unprecedented nationwide lockdown. All non-essential businesses will be closed and everyone has been told to stay at home, except for solitary exercise and visiting essential services.

Although bus and train services will continue to operate it has been made clear that those of us over 70 should not use them.

At first I felt that I could still do my shopping and use public transport to get to the shops but then I realised that these strict measures have been put in place with the object of saving people's lives. It has been well proven that those of us over 70 are at the highest risk of becoming fatally ill from the virus and also spreading it. It would therefore be very selfish of me to risk my life and the lives of others by allowing myself to be in close contact with others while I do my shopping.

I have therefore decided to obey the rules and arrange with my daughter to shop on my behalf and will only leave the house to go for solitary walks as a form of exercise, avoiding close contact with anyone in the process.

Not an exciting outlook for the next few weeks but I believe that if all of us obey the rules, set down for our own protection, we will help in saving many lives. - *Brian Alderson* - ΩΩΩ

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### WE ARE ALL DIFFERENT.

We are all different – very different. So different that no two of us has the same mixture of magic ingredients that make us who we are. While this is totally awesome as we'd be bored to tears if we were all alike, it's also what creates all the conflict in the world. Unfortunately, most of us don't realize how different we are and therefore can't understand why or even *that* others' don't see the world the same way we do.

Most people believe that we all have the same basic experience of life. Yet the truth is that we live in our own personalized "thought bubble of reality." In other words, our life is projected to us by the constant stream of thoughts whizzing through our mind. You could say that our customized reality is like a long, drawn out movie happening inside of our head.

Therefore... What we think and believe is based solely on whatever happens to be playing on our internal movie screen at any given time. On top of that, our movies are very different from each other's.

While there's definitely overlap, I daresay we would be absolutely shocked if we could somehow get a hold of someone else's movie. I'm pretty sure it wouldn't make much sense to us. It might even look like complete fiction—or perhaps even utter nonsense.

You see, the movies in our head are different because *we are different*. We are born with our own set of genes and DNA and all those other biological sciencey things that seem to start us off with certain traits. Over time we have our own set of experiences. Stuff happens to us and we perceive and interpret it in our own way.

In other words, the unique movie in our head starts playing pretty early in life.

And yet... Despite our differences, we're actually all the same!

Wondering how this can be? Didn't I just finish explaining how we're all different? Now I'm telling you that we're all the same? Can it really work both ways?

Indeed it can!

We're all the same in that we all work the same way. The very fact that we all observe and experience our life via the thoughts in our head, demonstrates our sameness. While our movies are different, "we" the observers, are of the same stuff.

In other words, if somehow all of our movies were sucked out of our heads at the same time, what we'd be left with is the real us. The True Selves behind our stories. The blank slate as babies we were born as – the beautiful souls underneath our hurts and pains. The perfect, peaceful, pieces of potentiality that is our true nature.

Without our story each and every one of us is the same. From the nicest to the meanest. Suck out their movie and they're the same as you and I.

Sound scary? On one level it is. We like our stories. We're attached to them. We like our personalities. They seem to make us who we are. It's nearly impossible to imagine who we'd be without them.

Yet on another level, our sameness makes sense. If you've ever experienced a moment or more when you've magically "mastered" your personal thought system and have touched upon your true self, you know it to be true. Our true self and the true self of others are one and the same. They are both *pure consciousness*.

We are all *pure consciousness*.

When we can see this - truly see it – the door to compassion, forgiveness, love and peace opens up to us. Not only in our personal relationships, but within the world as a whole.

Can you see it? Maybe even a little bit? If not, can you keep a tiny space in your mind open to it perhaps being true?

If you do, you may be surprised at how your life, your relationships and the people around you begin to change. - *Posted by Jill Whalen in Psychology June 2016 ΩΩΩ*

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## **OUR BIGGEST STUMBLING BLOCK?**

When it comes to anything having to do with God I have been blessed with absolute faith.

I am utterly convinced that (a) there IS a God; (b) God is "on my side"; (c) the power of God can be used at all times in the creation of my inner reality and my outer encounters with life.

I believe this, the idea of my having the Holy Experience is not even a bit of a stretch for my imagination. I know that this experience exists and I feel sure that I can have it. I am convinced that I am going to have it. I believe that everyone has the opportunity to have it. I believe that it is ours for the asking.

The result of this is that I enter into the Holy Experience on a regular basis. My next goal, my next step, is to remain in it much longer; to live in it, to have my being within it and to come from it in the day-to-day of my life.

If you are in this place of mind as well, or if you can go to this place now, you have taken the first step toward having the Holy Experience. Yet how can you go to this place if you do not know that it exists, or doubt that you are worthy of being there? Those are the key questions. Let's take the second one first.

This may very well be the biggest stumbling block of all. At first blush you may think that not many people believe themselves to be "unworthy" of holy encounters (or of much of anything, actually), but you would be amazed to find that low self-esteem and lack of self-worth are among the most prevalent mental and emotional afflictions (along with loneliness) suffered by people in the world today. This is especially true in terms of our relationship with God.

Why?

It is really quite simple.

Many millions of people have been raised to believe that they were born in "original sin." Insofar as God is concerned, they were unworthy at birth. This is what many have been told by their religion. Therefore "unworthiness" is, for many people, an article of faith. Not to believe in one's own unworthiness is not to believe in the Word of God.

Other religions teach us, as well, that we are all sinners, and while they may not claim that we were unworthy at birth, they now pretty much agree that life in human form has turned us into less-than-perfect beings, unworthy of sitting at the right hand of God the Father Almighty unless we are perfected, or "saved."

Indeed, most religions, not only just a few, teach that some form of purification is required in order to qualify for entry into the Kingdom of Heaven. Paradise, it seems, comes at a price.

We must all, we are told, repent of our sins and walk the narrow path. How many of us have done so with sufficient success to meet the requirements of God is arguable — or so conventional wisdom goes.

It is not difficult to understand, given these continuous teachings from our elders, how it comes to pass that millions upon millions of people do indeed think of themselves as unworthy to meet God — and meeting God, of course, is what the Holy Experience is all about. — *Neale Donald Walsch blog. His book "The Holy Experience" can be downloaded free from <http://www.nealedonaldwalsch.com/HolyExperience>*

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## UNDERSTANDING SPIRIT & SOUL

From Edgar Cayce's deep attunement to the Universal Consciousness, he saw a clear distinction between spirit and soul; something most of us do not see. Cayce felt that it would be "best that these be classified, that these be not misunderstood in their relations one to another." Let's consider these two aspects of our being, which are so often overshadowed by our physical aspect.

### **SPIRIT**

According to Cayce, spirit is the life force, the élan vital that animates life. He said, "Spirit is the spark, or portion of the Divine that is in every entity." But spirit is not just a force. It is a consciousness with individualness, though not nearly as individual as we are in our physical condition. Jesus tells the woman at the well that "God is a spirit, and seeks same to worship Him," a call for us to get into our spirit if we would really connect with God. According to Cayce, our spirit self is, has been, and always will be "before the throne of God." It is perfect, unblemished, made in the image of Elohim, as recorded in Genesis 1. Cayce says that it is "a thing apart from anything earthy," and does not descend into the realms of Earth unless we lift ourselves up to it and connect with it. Even then, it remains shielded from earthly influences. That "spark" Cayce spoke of is the light and life of mind, or consciousness.

Within the one, universal, collective mind of God are infinite points of consciousness, spirits like the Great Spirit. The consciousness of our spirit is the superconscious, a level of consciousness that is nearly indistinguishable from God's consciousness. Psalm 82 expresses the situation in the spirit realm this way: "God stands in the congregation of God; He judges among the gods"; and later, "You are gods, sons of the Most High." It's important to realize that these "sons" are spirits, not bodies; male and female energies are combined. As Jesus explained, "In heaven there is neither marriage nor giving in marriage." The phrase the congregation of God reflects how intimately connected the godlings are to their Creator. This collective nature of the

Creator is also expressed in the use of the plural word Elohim for the name of God. The Creator includes all of life; nothing exists outside of the Whole. Fascinatingly, the author of Genesis changes the name of God in the second chapter to Yahweh Elohim, which most English Bibles translate as “Lord God.” It is this aspect of God that creates our soul self, different from the spirit self that Elohim made in Genesis 1:26. Yahweh Elohim forms us from the dust of the ground and breathes the breath of life into us, and we become living souls (Genesis 2:7).

## **SOUL**

Cayce sees soul as the developing portion of our whole nature. It is ever changing, growing, and learning, and uses free will to explore, create, test, discover, and more. Soul is the ultimate companion to the Creator; a true companion, because it has the free will to choose to be a companion – or not. The soul is also uniquely able to bridge the gulf between the spirit realms and the physical realms, between our divine, godly self and our earthly self. The mind of the soul is the subconscious. It may operate independently of the Collective Consciousness of the Creator. (At least, it is allowed to think it does. After all, there is no way to actually be outside of the Whole.) Or, it may act in harmony and conscious at-one-ment with the Collective Consciousness.

“Q: Mr. Cayce, what is the soul of a body?”

A: *That which the Maker gave to every entity or individual in the beginning, and which is seeking the home again or place of the Maker. All souls were created in the beginning, and are finding their way back to whence they came.*

Q: Where does the soul go when fully developed?

A: *To its Maker.*”

From Cayce’s perspective, “the study of subconscious, subliminal, psychic, soul forces, is and should be the great study for the human family. Through self man will understand his Maker when he understands his relationship to his Maker. He will only understand that through himself. What one thinks continually, they become; what one cherishes in their heart and mind they make a part of the pulsation of their heart, through their own blood cells, and build in their own physical, that which his spirit and soul must feed upon.”

I found Cayce’s comments on death and communicating with the dead to be helpful in understanding spirit and soul. For example, consider this reading: “*When the soul passes from the physical body, the subconscious mind, which never forgets, is then as the sensuous mind of the soul body; the spirit or superconscious mind*” becomes “the subconscious” of the soul. While incarnate, the sensuous mind is what we call the conscious mind. But after death or, for that matter, even during sleep (for Cayce says, “sleep is a shadow of death”), the active mind becomes the soul’s mind, the subconscious.

“Q: Is it possible for this body, Edgar Cayce, in this state to communicate with anyone who has passed into the spirit world?”

A: *“The spirit of all that have passed from the physical plane remain about the plane until their development carries them onward or are returned [reincarnated] for their development here. When they are in the plane of communication or remain within this sphere, any may be communicated with. There are thousands about us here at present.”*

That’s an unsettling thought, isn’t it? But the key point here is the phases of development that may lead us back into incarnate life or on beyond this sphere altogether and out of the reach of communication. I remember a reading he gave to Mort Blumenthal in which Mort was regularly communicating with his deceased father through his dreams. On one occasion, Cayce informed Mort that his father had actually moved beyond this world, but Mort could still use the dream image of his father as a symbol for good advice. In another reading for Mort, Cayce explained that the waxen figures Mort had seen in one of his

deeper dreams were the remnant casings left behind by entities that had moved beyond this world and the realms around it.

#### EXPERIENCING SOUL

A few years ago I decided to follow Cayce's example and try to get into a deep attunement to the Universal Consciousness to better understand the difference between my soul and me. Over a period of a month I came to "feel" (that's the best word I can use to describe how the knowing or understanding came to me) what the difference was. It was paradoxically a significant difference, and yet these two aspects of myself were very, very close to one another. One morning as I was awaking from a dream, I experienced firsthand the difference between my outer self and my soul self. I've shared this many times, but it seems appropriate to repeat here.

I was dreaming a fascinating dream. As I came closer to waking consciousness, I realized how full my bladder was and decided to go empty it, then come back to bed and process the dream. Of course, when I returned to bed, the dream was gone. I had absolutely no recollection of its content. As I lay there, wondering how this could be possible, the dream content returned! At that very moment I knew I had slipped back into my soul-self, my subconscious, and there was the dream. So subtle was the veil between my inner and outer self that I did not notice when I moved from one to the other. Yet, so opaque was the veil that I could not see back through it to my dreaming soul-mind. That was a great breakthrough for me. From that day on I worked at developing my ability to distinguish when I was shifting from conscious self to subconscious self, from earthly person to soul. But I also wanted to know firsthand the difference between my soul self and my spirit.

#### EXPERIENCING SPIRIT

A Cayce reading explaining the biblical book of the Revelation helped me understand the nature of our spirit. In his explanation Cayce noted that twice in the revelation the disciple John saw an angel appear, whom he bowed down to worship. But the angel would have none of this, saying, "Do not do that. I am one of your brothers in this work. Worship God." Cayce explained that that godly-looking being, that angel, was in fact the spirit-self of Peter, who had promised John that he would endeavour to contact him after his demise.

If we could see one another in our true spirit-self, we would appear so godly that we would bow down and worship. Yet, our spirit-self would retain enough of its individualness to speak to and guide us, as Peter did to John. Amazing, isn't it? Of course, it is just this kind of talk that gets the evangelical Christians upset with us. We are saying that some aspect of us is in the image and likeness of God and is a godling within the one Most High God. The subtle but key point here is that we are not saying that we are God. Rather, we are a portion of God, our Creator. Cayce put it this way for Mort: "Know that not only God is God, but self is a part of that Oneness."

In my effort to personally experience my spirit self, I used the methods and maps that Cayce gave for going from physical consciousness through dimensions of consciousness to spiritual consciousness. I published an article on this in Venture Inward several years ago, subsequently wrote a book about it (Spiritual Breakthrough), and later wrote an illustrated manual (Passage in Consciousness). By practicing these methods I did experience what I perceived to be superconsciousness, a level of consciousness in proximity to or in oneness with God's Universal Consciousness. During these sessions, which can be compared to deep meditation, I at times retained a sense of individualness while in the collective, universal condition. But at other times, I lost all sense of individualness – and only after attempting to regain a sense of myself did I realize that I had lost individual consciousness, which caused me some concern about this practice.

However, Cayce reassuringly explained to the practitioners he guided that they would indeed lose consciousness at times but that if they kept practicing, they would ultimately maintain semi-consciousness or even full consciousness during the transitions into the higher states of consciousness.

For me, it was as if my consciousness turned off a gravitational force that somehow maintained selfness, allowing my mind to slip into an infinite vacuum – much like the difference between a contained planetary atmosphere and infinite, airless outer space. I assume this is what the Eastern seekers mean by entering “the Void.” Miraculously, I was somehow able to turn the gravitational force of self-consciousness back on and recompose myself in a relatively sane and Earth-relevant condition. But, as so many near-death-experience people report, once having touched the dimensions beyond this world, you are never quite the same. Some sessions contained imagery – beautiful, ethereal imagery. But some sessions were simply a matter of feeling a shift from individual, finite perception to universal, infinite awareness. Some sessions were quite energizing, invigorating, and inspiring; while other sessions were as still, quiet, and lifeless as death. Coming out of one of these death-like sessions required long transition times before normal consciousness and physical activity could be regained. It could take me from twenty minutes to two days to get back to my normal self again, depending, I suppose, on many factors, including how much I really wanted or needed to get back to my normal self.

The effects of these practice sessions were profound. Though I still had my daily personal issues to deal with – my weaknesses and strengths, and certainly my karma – I always felt that I had seen the other side of the mountain. Therefore, nothing could keep me from knowing that all was going to work out well in the end, despite how hard or disappointing the journey might be now.

Paradise did exist. I knew it firsthand. Stuart Dean, the manager of A.R.E.’s Study Group department, had a similar experience. He explained that he simply wanted to attune to the Source, had about ten different ways to describe that, but decided to just ask God to do it for him. And He did. Dean described what happened. “I immediately found myself in a beautiful place, right next to the Light and Presence of God, where we are all living traces of His movement, yet still Him in essence. We are ourselves, yet also Him. I could feel it! All unique, but still Him. We all were open both to God and to connecting with each other, and there was nothing else except this! This was prior to inner and outer worlds, prior to space and time, prior to existence itself!

This is the place where there are no limits, where peace is not yet disturbed, where surrender is natural, and where our life is wholly our relatedness to each other and to God. Then it came to me that these are our spirits, as opposed to our souls, which grow and develop. As spirits, we are eternally young, perfect, innocent, and happy. We are completely light and completely love. I felt like the first generation of the Sons of God, and that we still are, at our core, these spirits ‘around the Throne.’ Creative energies before creation; with feelings of perfect willingness to cooperate with every other spirit, knowing that we are all units of One Love.

“I have always felt fairly close to my soul, but I never thought I would actually connect with my spirit. Now that I have, I can hardly get over how childlike and unafraid my spirit is, and how perfectly open it is to other people, recognizing them as Pure Selves, like itself. This is like having a little piece of God with me all the time.”

I think this is the distinctive difference between the spirit and the soul. The soul is on a journey with many twists and turns in the road of life. But the spirit is high above the road, overarching it from beginning to end, and knows the peace that passes understanding, the contentment that is never shaken, the Paradise that is ours to enjoy

forever. The great thing about this is that we may experience the Paradise while still on the road!

The flesh is heavy and weak, but the spirit is willing and waiting. With a few simple techniques, a longing heart, and trust in God's promise to meet us if we seek Him/Her, we can take a break from the often lonesome road and enter into "the congregation of God." -*Personal Spirituality*

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## THE ULTIMATE IDEAL

In his readings Edgar Cayce frequently stressed the importance of ideals in our lives. These ideals can relate to any aspect of our day to day living including physical, mental and spiritual although he stressed the most important ideal was spiritual. "*Then the more important, the most important experience of this or any individual entity is to first know what is the ideal spiritually.*" (357-13)

Having ideals have too important aspects. Firstly they give us something to aim at, a goal or something we can work towards and it becomes a measuring stick for all our thoughts and activities. How do our thoughts and actions measure up to the standards set by our ideals? Do our thoughts and actions move us closer to our ideals or do they draw us away from them?

Ultimately, a spiritual ideal is the highest "spiritual" quality or attainment that we could hope to have motivating us in our lives right now. For some, this might be the pattern set by Jesus, for others it might be a quality such as "love." In order to really begin working with ideals, however, we should choose that quality or attribute that is currently missing or lacking in our own life in our relationships with others. For example, perhaps we may find that we need to be more "patient" or more "forgiving" or more "understanding" in our interaction with other people. Ideals grow and change as we do, so it's important to pick something with which we can really begin to work on.

In simplest terms, the intention of an ideal is the motivating influence that undergirds why we do what we do. It is like a North Star that guides us in the dark of night-allowing us to focus upon the direction toward which we wish to be headed. Whereas a "goal" is something attainable, in Cayce's terminology, an "ideal" is really a motivating pattern that guides our lives. It's not something we're going to pick up and fondle like a prized object; rather, it's more like the rays of the sun that can warm our face as we're pointed toward it-you can't help but know when you're looking at it head on!

### **Are Ideals Important In Our Lives?**

Since ideals shape our very lives, our experiences, even who we're becoming, then, by definition, they must be extremely important. But Cayce went even one step further. Often people were told: "*Then the more important, the most important experience of this or any individual entity is to first know what is the ideal – spiritually.*" (357-13) Not only is it very important, it is the most important thing we can do.

Many individuals have found that the key to making a spiritual ideal practical in their material lives is to work with a frequently mentioned concept in the Cayce readings: Spirit is the life, mind is the builder, and the physical is the result.

### **Ultimately, There is One Ideal**

Although the readings encourage us to choose a personal ideal, they also assert that there is only one Ideal. One individual was told, "*There is one way, but there are many paths.*" (3083-1) In essence, what this suggests is that each of us is moving toward an "ultimate ideal." Whether we want to label that ideal "perfection" or "Christ Consciousness" or "God Consciousness" or whatever term we're personally most

comfortable with, the ultimate ideal is the highest spiritual attainment possible. However, each of our smaller ideals (such as "love" or "service" or "kindness") can really serve as steps or building blocks toward that highest ideal. BDA ΩΩΩ

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## THE FOURTH ELEMENT

In the article "Love and Attack" in a previous issue of the Journal it was stated that there are three elements that are required to guide us along the way in our Search for God. The elements mentioned were knowledge, awareness and understanding.

The first element is knowledge, and we are reminded here that God planted in the Garden of Eden, (our minds) the tree of knowledge. So we already possess knowledge within us however it is usually only through seeking guidance from outside of us, by study, research and the reading inspirational works of others, that this knowledge is revealed to our consciousness. Not only are we to gain knowledge of the world around us but we must get to know ourselves and the best method to accomplish this is by seeking within ourselves – by meditation

When I look back at the early years of my life I am quite shocked at my behaviour at times and when I reflect on why I acted as I did I find that at those times I was unaware of the impact of this behaviour and the negative effect it had on myself and those I interacted with. I was *ignorant* of my impact my behaviour had on others. It was only after I read certain books, like 'Many Mansions', that I saw the error in my ways and attempted to change my behaviour accordingly.

Being conscious of the knowledge of ourselves and our relationship to one another leads to *awareness*. We may have knowledge but unless we are consciously aware of this knowledge it cannot be applied. My actions in my younger days continued for a time because I did not reflect on what I was doing; there was little thought behind my actions apart from what I wanted to gain at the moment, so I was not *aware* of the longer term effects.

When I joined a local community advisory organisation some twentyfive years ago I was obliged to undergo a training course for volunteers. The principle aim of the organisation was to provide people with information (knowledge) so that they became empowered and *aware* of their rights and responsibilities in the community. The course brought home the importance of awareness, and thus avoid suffering through ignorance.

With this knowledge and awareness comes understanding. Understanding not only of ones own shortcomings but understanding of it in others which brings about a certain amount of compassion. One can be more forgiving, both of ourselves and others, when one understands why we have behaved as we have and react in certain, often negative, ways.

However there are in fact four elements required for us to progress along the path towards spiritual enlightenment. This fourth element is by far the most important and it is *application*, because without application of the other three elements no progress will be made.

One can become a scholar or an expert on religions and devote years to the study of ancient scriptures or one can attend church without fail year after year but without the application of what we know and have learnt these efforts are worthless.

One writer has called this wasted effort 'The disease of the Spiritually Blind.' For it is though: ".. millions of people suffering from a painful disease were to gather together to hear someone read a textbook on medical treatment in which the means necessary to cure their diseases were carefully spelled out. It is though they were all to take comfort in that book and in what they heard, going through their lives knowing that their disease

could be cured, quoting passages to their friends, preaching the wonders of the book, and returning to the congregation from time to time to hear more on the inspiring diagnosis and treatment read to them. Meanwhile, of course, the disease worsens and they eventually die of it, smiling in grateful hope as on their deathbed someone reads to them yet another passage from the text. Perhaps for some a troubling thought possesses their minds as their eyes close for the last time: 'Haven't I forgotten something? Something important? Haven't I forgotten to undergo treatment?'"<sup>1</sup>

Is not this disease in many of us? We may read book after book on spiritual matters and marvel at what has been revealed but forget to apply the truths that are revealed to us. Just as some people try one self-improvement course after another, never following any one course to the end and consequently never reaching any goal. Application is the all important factor on our spiritual journey; and a reason why the message at the end on each issue of the Rainbow Journal is a continual reminder to practice what we have learnt.

Over and over again the readings of Edgar Cayce stressed this need to apply what we know, what we preach in our everyday lives.

FROM THE EDGAR CAYCE READINGS

*For it is, as He has given, not the knowledge alone but the practical application – in your daily experience with your fellow man – that counts. 92-1*

*For you grow grace, in knowledge and in understanding as you make application, as you practice what you would preach in your daily life. 792-1*

*Then, in making the material application in the daily toils, in the daily activities and the associations with those through whom there may come the worldly things necessary for meeting the daily obligations that arise in the experience of every individual, know that man – in whatever position he may occupy – may be turned by the influence of the spirit of truth into a channel to bring blessings, experiences, conditions worth while in the lives of those whom the Lord doth succour, and through such channels meet those needs necessary. 333-3*

*(Q) I try to keep in tune with the Great I AM all the time. What can I do to get closer to I AM, how can I get clearer guidance, how can I work closer with the great Within as directed by my previous reading?*

*(A) As given, and as in the activity of every individual, the way is ever open. That is a natural heritage of each soul. Then, the practice of same, the application of same in the daily dealings, in the daily relationships – these bring within themselves that consciousness and that attunement wherein there may be the greater awareness of the I AM and the directing of self and self's abilities, and self's clarifying self in those directions. See? 877-6*

*Only in the fruits of the spirit – as of long-suffering and patience and mercy and brotherly love and kindness and gentleness – may the true meaning of life's experience and the purposes of life, and in the associations with others, be understood. And not as tenets but as practical application of same in your daily life with your daily experience with your fellow man. 1336-1*

*How gave He? "If your brother attacks you, turn the other cheek. If your brother seeks or takes away your coat, give him the other also. If he forces you to go one mile, go with him two." Are these but sayings? Are these but things not understood? Do you say in your heart and your mind, "Yes, but He was the Son of the Father and thus had the strength that is not in me"? But you are foolish! For not only are you sons and daughters of the Father but have the strength in the promises of Him who is Life and*

<sup>1</sup> John Needleman.

*Light and the Way and the Water and the Understanding! Then the practical application of the Christ-life in your daily experience is Wisdom indeed. This then is not a thing afar off. Not that you would say as of old, who will bring down from heaven a message that we may know Wisdom, or who will come from over the sea that we may hear and understand; for Lo, it is in your own heart; it is within your own power, yes within your own capacity! It is the application of that you know to do in the light of the Pattern as set in the Christ. That is Applied Wisdom! 262-104 - BDA*

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## **FROM HERE AND THERE**

### **SEPARATION IDEOLOGY**

The belief that we are separate from others, and from God, has been with us from the earliest of times. Religions teach this, as do politicians civic leaders and our educational institutions.

It is this belief in separation that we see in evidence wherever we look, that is expressed in virtually every one of the choices, actions, and decisions of all of our human institutions – including government, education, commerce, our collective economies, and our social constructions of every kind, not the least of which we call our religions.

Under such conditions it is no wonder that we find it so difficult to think of people outside of our immediate environment – to say nothing of people of other cultures – as members of our own family. Yet the failure to think of people in this way is what has produced the vast majority of the suffering and the pain and the anguish and the difficulties and the challenges and the human-created disasters that we witness on our planet every day.

It is both the great sadness and the great irony of the human condition that 90% of all human suffering could be disappeared from the face of the earth if we simply embraced every human being as members of our own family. - Based on *The Holy Experience Chapter 12*

### **GOD LOVES BARBECUES**

Instructions on preparing a barbecue: *“He is to wash the inner parts and the legs with water, and the priest is to burn all of it on the altar. It is a burnt offering, an offering made by fire, an aroma pleasing to the Lord.” Leviticus 19.* Can you imagine God leaning over the shoulders of priests, taking a sniff, as they cooked the sacrificial meat?

### **WHY ARE WE HERE?**

I recently began reading a new book and the starting chapter began with the statement that we are here on earth to serve others. Somehow that just did not seem right. Why would God (if he exists) go to the trouble of creating us just so that we could serve one another. It just seems to be pointless type of existence. Not the there is anything wrong with service. In fact the act of serving has great rewards in itself. So perhaps the serving is not the real object of us being here but the joy and pleasure we experience from serving. Another words we are here to experience joy ‘in all its fullness’.

### **GRAFFITI – 1732**

After a much beloved Jansenist priest was buried in the St Medard Cemetery, France, in 1727 it was believed that those that visited his grave and asked for help were granted miracles. Within a few years hordes of people were flocking to the cemetery seeking intercessions. It got so popular that in 1732 King Louis XIII, by royal decree,

closed the cemetery, supposedly because he didn't like the popularity of the dead priest and considered him a threat.

Shortly after the decree was announced someone sneaked into the cemetery and wrote on the grave: *“By order of the King, God is forbidden to perform miracles in this place.”* ΩΩΩ

## LET US PRAY



## 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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