



The Rainbow Journal

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TO OUR READERS.

Welcome to our first edition for 2008. In this issue we start off with an article on *The Age of Aquarius*, an age purported to be a period of great turmoil and change. In the article *Blessed Are the Meek* we question why Jesus thought the meek should inherit the earth, while in *The Middle Way* we consider the virtue of moderation and avoidance of extremeism. Those of you who have been part of Search for God study groups will recall that Cooperation was the first lesson. In *Cooperation – An Economic System?* we have a fresh look at cooperation particular in regard to politics. In the article *Terrorism - Reason to Fear?* we question whether we are being led by fear to act unreasonably to the threat of terrorism as against other threats to our lives and safety. Our final article follows the last issue with a commentary on chapter two of the book *Christ in You*.

As with all the article these are all based on the thoughts and opinions of the editors and are not meant to instruct our readers but rather to offer you food for thought. Your comments, opinions and contributions are welcome.

I wish you pleasant reading and as always welcome any feedback. *Brian Alderson*

THE NEW AGE – OF AQUARIUS

This age will be an age of splendor and of light, because it is the home of the Holy Breath: and the Holy breath will testify anew for the Christ, the Logos of the eternal Love.” Levi H. Dowling (1844-1911)

The topic of "The Age of Aquarius" may mean different things to different people especially depending on our age and social background. Following several decades of popularization, the term "Aquarian Age" has often been used as a cliché in popular culture. Presently, almost any topic related to esotericism or mysticism is coined as "New Age". In society today we have "New Age groups", "New Age book stores", "New Age music", etc. So what really is the "Age of Aquarius" and what does it mean for us?

An astrological age is a time period in astrology and it is believed by astrologists that parallel major changes take place in the Earth's inhabitants depending on the earth's position in relation to the stars in our constellation. These astrological ages occur because of a phenomenon known as the [precession of the equinoxes](#). One complete period of this precession is called a [Great Sidereal Year](#) of about 25,800 to 25,920 years and it is divided in twelve astrological ages of 30 degrees each – or approximately 2200 years. Each of those twelve sections is called either a Great Month or an Astrological Age.

A coincidence which comes to mind concerning the Great Sidereal Year of 25,000 odd years is that, according to the Edgar Cayce readings the ancient civilization of Atlantis was destroyed in three, distinctly separate, cataclysmic actions. The first disturbances came around 50,000 B.C. The second came about 28,000 B.C. leaving the great continent divided into three separate islands. The third and final catastrophe came in 10,700 B.C. These dates would suggest that the first two changes took place between the ages of Pisces and Aquarius and here we are now in the latest Age of Aquarius when Edgar Cayce foretells of major earth changes again about to take place.

The great age which we have just exited is the Age of Pisces and if we look at the sign of Pisces, we see two fish. These two fish represent duality, the struggle of the opposites. The Age of Pisces was the age of conflict between opposing ideologies: dogmatic Christianity struggling against atheistic materialism, the Church against the state, science battling religion, spirituality vs. materiality, etc. The fish that lives in the water is instinctive, brutal, and always gets carried by the currents; the same was true with the men and women of the Age of Pisces.

The Age we are now entering – the Age of Aquarius, however, comes under an eminently revolutionary sign, and its occult significance is knowledge. The constellation of Aquarius is governed by the planet Uranus, which is a completely revolutionary planet. The sign of Aquarius shows a man with two pitchers of water who is wisely combining these waters. The doctrine of the Age of Aquarius is thus termed the "Doctrine of the Synthesis", the synthesis of all authentic religions and systems of self-realization. In the Aquarian Age dogmatic types of Christianity will cease to be taught, and all dogmatic forms will disappear. In this age science will become religious, and religion will become scientific. Disagreements between science and religion will come to an end, and people will begin to comprehend that both spirit and matter are derived from the same source, and are only modifications of the One Universal Energy. In the Age of Aquarius humanity will have marvelous breakthroughs in many scientific disciplines, including physics, chemistry, astronomy, medicine, aviation, etc. There is ample evidence that this is now taking place with the rapid advancement of technology and science.

The world we live in today is a very different world from that of our parents and grandparents. My mother first heard a radio broadcast, huddled next to a crystal set, when she was a young girl. At that time there was no TV, few motor vehicles, no commercial airline flights, the computer chip had not been invented nor the transistor which preceded it.

According to Edgar Cayce many people being born in this new age were previous inhabitants of Atlantis. Cayce also claimed that the Atlantis civilization was extremely advanced technologically – more advanced than we are today. It is claimed that these people are the 'inventors' today, bringing this knowledge of a past age back to us.

Edgar Cayce on the Age of Aquarius

(Q) Three hundred years ago Jacob Boehme decreed Atlantis would rise again at this crisis time when we cross from this Piscean Era into the Aquarian. Is Atlantis rising now? Will it cause a sudden convulsion and about what Year?

(A) In 1998 we may find a great deal of the activities as have been wrought by the gradual changes that are coming about. These are at the periods when the cycle of the solar activity, or the years as related to the sun's passage through the various spheres of activity become paramount or Catamount [?] [Tantamount?] to the change between the Piscean and the Aquarian age. This is a gradual, not a cataclysmic activity in the experience of the earth in this period.

Consider the new age. This is called the Aquarian age, which will be in full effect from the year 1975. In that age the new race is coming and that we call the 6th race. The children belonging to that race will be very inquisitive. These children are now about two years old. You will find those children very, very bright - brighter than their parents. (Not a reading but a quote in the Edgar Cayce files from 'Lotus Philosophy of Life' By Sunkar A. Bisey 1734-5

BLESSED ARE THE MEEK

When we use the word 'meek,' we often associate it with rather negative depictions of people showing weakness in one form or another. If the word is used in reference to a man we may associate it with a male who is hesitant, a bit of a wimp, who is unassertive and retiring. With a female it may be associated with a woman who is submissive, subservient and unresisting.

Given these descriptions one would wonder why Jesus should consider that these people should inherit the earth. The answer is that Jesus was referring to the positive qualities of meekness which, rather than denoting weakness, require a strength of spirit. These positive qualities include forbearance, tolerance, modesty, gentleness, patience and above all, humility.

Humility does not mean looking down on oneself or thinking ill of oneself, rather it really means not thinking of oneself very much at all. The humble are free to forget ourselves because we

are secure in that we accept the fact that, as humans, we are small and vulnerable. Yet we know that we have been made in the image and likeness of our Creator. Thus we have a spirit which is indestructible That gives us a dignity that we don't have to earn and can never be taken away. So when we mess up, we don't have to cover it up. We just say "please forgive me," give thanks for God's mercy, and move on. And when our creaturely limitations cause us to fail, we are not surprised.

We also accept that because we are human suffering is part of our life. The secure part of us is in the knowledge that, while the flesh is weak and that we can never be physically secure, our spirits are indestructible. Once we accept this fact and be willing to be physically vulnerable we will be walking along the same path as Jesus, we will be obeying his charge to 'follow me.' Jesus never carried a single weapon, never a single item in which he could use to defend himself even though he had many enemies who were out to silence him. Did he ever show concern over his security?

Since we are indestructible spirits we have nothing to prove, we don't have to flaunt our strengths or use them to dominate others. Humility leads to meekness. And meekness is not weakness. Rather, it is strength under control, power used to build up rather than tear down. The humble are not threatened either by God's greatness or the reflection of that greatness in the talents and strengths of others. In fact, this is what naturally catches our eye and absorbs our attention – the goodness of God, wherever it may be found. .

One of the difficulties in our accepting our vulnerability is in the denying of our underling human weaknesses. This is a foolish cultural attitude because the reality is that as individuals, as nations we are all weak. We all have imperfections, problems, neuroses, failures and shortcomings and attempting to hide these is to deceive ourselves. It is amazing how humility and the admission of our weaknesses and errors disarms others. If we only accepted this and acted on the fact we would not need to spend so much time and money on defence. We could spend more time extending the hand of friendship to our fellows rather than extending a hand with a gun at the end of it.

The reason the humble ones take the last place of honour at the table is not because they think ill of themselves, but because they are preoccupied with honouring others. And the reason people ask them to move higher is because they know this admirable attitude is rare. The humble are the people who can truly listen to another with genuine interest and delight in the other's goodness. The humble are the people who give us their undivided attention and make us feel special and appreciated. We love to have the humble around. We love to work hard for them and cheer when they are honoured.

Humility like all virtues must be constantly worked on. Perhaps the affirmation at the end of this article could form part of our daily prayer and meditation session.

From the Edgar Cayce readings

*Be patient, all. For all will pass through, in material experience, the greatest bounty of all. When you fail here or there, you must learn your lessons. **Humility**, patience, faith. These make for the proper relationships, of the Mind; that is the builder for the Body, for the Soul. 262-89*

*Beware, though, of expressions in the temper, or in the power of the body physical OR mental over the weak for the urge often comes to exercise such. Never turn same for self's own interest, for - as will be seen through experiences in the earth's plane - much may be lost through aggrandizement of selfish motives. Little of self is held in esteem above others, would there be **humility** and the contrite [heart](#) before the creative forces that give - give - to others that the understanding of relations between men as men, or man's relation to the creative forces - for in selfishness is the greatest plague, the greatest hindrance, the greatest barrier towards man's own development. Hence beware of association or the contact of self towards those who would give their own bodies and [souls](#) for position, power, fame, or monies.165-2*

*Do not allow self to become cold, even as the church, but rather let the simplicity of the service be done day by day through the knowledge that His love, His promises abide; for there is power in the Name, there is strength and glory to those that are faithful, there is the abiding hope to all that come in **humbleness** seeking even as He, "Not my will but Thine, O God, be done in me." There is no power, no strength, save in*

Him. That puny strength man may assert in the power of his own manhood is but the shadow of that shown by Him, in the ways that lead to the thoughts of everyday action. 262-33

*Not in selfishness, not in grudge, not in wrath; not in any of those things that make for the separation of the I AM from the Creative Forces, or Energy, or God. But the simpleness, the gentleness, the **humility**, the faithfulness, the longsuffering, patience! These be the attributes and those things which the soul takes cognizance of in its walks and activities before men. Not to be seen of men, but that the love may be manifested as the Father has shown through the Son and in the earth day by day. Thus He keeps the bounty, thus He keeps the conditions such that the individual soul may - if it will but meet or look within - find indeed His Presence abiding ever. 518-2*

*Let thy [meditation](#), thy [prayer](#) ever be: "Father, God! In that Thou hast given to me the [Christ Consciousness](#), may I - in my daily walks before my fellow man - manifest the spirit of the [Christ](#); in **humbleness**, in love, in patience, in longsuffering; that I indeed may manifest the spirit of the [Christ Consciousness](#)." 262-118*

THE MIDDLE WAY

A popular meaning of the term 'The Middle Way' is in reference to the realisation by the Buddha (Siddhartha Gautama) that the way to enlightenment was by taking the 'middle way' between intense asceticism and self-indulgence.

As the story of the Buddha goes, he have been brought up with a life of bliss in a palace where he was shielded from the knowledge of human suffering. In his 20's he sneaked out of the palace and was shocked to witness the fate of all humans – sickness, old age and death. In an effort to understand the cause of this human phenomenon he renounced his life of luxury and lived for a time an ascetic life, starving himself, even torturing his body, as was the custom for ascetics at that time. When he was so weak as to be near death, he realized that the way to enlightenment did not lie in exaggerated asceticism, nor did it lie in gratifying the bodies desires. This realization is said to have come to him when a group of temple dancers passed singing a song (rendered in Sir Edwin Arnold's *Light of Asia* as follows):

*Fair goes the dancing when the sitar's tuned;
Tune us the sitar neither low nor high,
The string o'erstretched breaks, and the music flies;
The string o'er slack is dumb, and music dies.*

According to the legend, Buddha took the lesson to heart and renounced the path of excessive asceticism. Accepting nourishing food, he recovered his strength and took the final steps to Enlightenment. A short time later in a sermon to his companions he is said to have taught:

These two extremes, monks, are not to be practised by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble, and useless; and that conjoined with self-torture, painful, ignoble, and useless.

Avoiding these two extremes the Tathagata gained the enlightenment of the Middle Path, claimed to produce insight and knowledge, to calm the mind, to lead to higher knowledge, enlightenment and ultimately Nirvana.

The extreme of asceticism is not limited to any particular period or religion. Christianity and other religions had and still have their ascetics. For example in the Philippines, volunteers are nailed to crosses, imitating the suffering of Christ at his crucifixion. Self flagellation or whipping oneself was a form of Christian penance which is still practised by some monastic groups today. Fundamentalism as witnessed in both the Christian and Muslim religions is a form as extremism in that the those that observe it follow the extreme letter of religious law rather than the spirit of their religions.

Most of us do not intend to live the life of a monk with extreme asceticism nor are we likely to be concentrating our lives on pleasure seeking so we need not be overly concerned on becoming extremists in our search for enlightenment. However the principle of the middle way, or as Edgar Cayce referred to as 'balance,' applies to other areas in our lives as well. We should be aware that sometimes we can let our prejudices or emotions rule our thoughts and lead us to taking extremist positions in matters that concern us. An example of this is the position we take in politics (see

article on cooperation in this issue). Most western governments have two major parties, one leaning towards the left and the other leaning towards the right. The majority of us have already committed ourselves to one of the two parties but just because we have done so does not mean that our party is one hundred percent right and good while the other party is all evil. The taking of the middle path leads to open-mindedness and allows us to consider each issue on its merits and conclude that at times both parties have valid arguments and at other times both parties are wrong. This also applies to religion. Because we have adopted one religion this does not mean that our religion is perfect or that the sacred documents we rely on are infallible while all the other religions are in error and rely on false authorities.

One of the greatest tools to help us to keep on the path of the 'middle way' and to keep in balance is meditation. This is a basic discipline of Buddhism and is recommended consistently in the Edgar Cayce readings. In the eightfold path of Buddhism it is claimed that meditation leads to 'right concentration' and better thinking habits, thus avoiding any extremism in our judgements and activities. So keep up with at least ten minutes of meditation daily!

COOPERATION – AN ECONOMIC SYSTEM?

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

Capitalism is defined as the system in which the means of production (land and capital) are privately owned and operated. The 'hands off' approach is the principle that allows the facets of an economy, namely investment, production, distribution, income and the pricing of goods and services to be determined by what is termed 'market forces' rather than being interfered with and regulated by governments. An essential ingredient of Capitalism, which is lacking in Communism, is competition although capitalist businesses are constantly attempting to minimise competition by one means or another.

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

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

The downside of such a system would be the ever increasing inequalities between the rich, those who have capital, and the poor, those who have no capital. Because of financial constraints many would be unable to access health and education facilities and to have access to proper housing. Those who did not make prior provisions for old age or sickness could be left destitute, a situation we witness in the poorest countries of the world today.

Socialism (and Communism which I have grouped together with Socialism because of their similarities) is the socio-economic system in which the means of production has 'common ownership' either by local communities or by the state. There are no private companies or

corporations as we know them. The production of goods and services and the economy as a whole is controlled by the state.

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

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

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

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

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

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

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

1. spirit of service through industry
2. spirit of fairness
3. spirit of harmony and cooperation
4. spirit of striving for progress
5. spirit of courtesy and humility
6. spirit of accord with natural laws
7. spirit of gratitude

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

So when we reflect on economic systems and politics we may conclude that no system in itself is perfect and *any* system taken to extreme is likely to result in suppression of the people. A founding Buddhist principle is that which the is referred to as the 'middle way.' Although the

Buddha was referring to the path of moderation away from extremism between self indulgence and self-mortification it would appear that this could apply to economic systems, where there is allowance for individual entrepreneurship with its rewards, private ownership and accumulation of capitalism on the one hand there should also be the acceptance of our responsibility for the welfare of our fellow citizens.

When governments and corporations adopt ethical principles rather than concentrating on selfish motives seeking power and profits above all else it would not matter what system we adopt. However governments and corporations will not change until the the people that run them change. Therefore it is up to us as individuals to work on the spirit of cooperation firstly in our own households, then in our workplaces, communities and governments.

TERRORISTS – REASON FOR FEAR?

If we are to go by media reports we are nowadays living in a world in which we should be very fearful. We are constantly being bombarded with negative media stories of murders, assaults, accidents, calamities and particularly the threats from terrorists. Through these stories we are constantly being reminded that we are not safe and should be afraid, But one wonders if this constant threatening is so necessary and is the media doing us a service by emphasising all the bad things that happen in life? Accidents and tragedies happen, people die from old age and sickness, or by being killed in accidents and by deliberate acts of others in violent disputes, in criminal acts, and in wars. This is nothing new for it has been going on since Cain got jealous and killed Abel.

Death is an intrinsic part of life and is the fate of all of us. Have we ever considered how many people die on the average day? The current world population is approximately 6.8 billion people. Given an average life expectancy of 70 years this would mean that on an average approximately 97 million people die every year or over 260,000 every day! We hear daily reports of fatalities in traffic accidents but because there are so many road deaths the media only reports the more sensational ones, those with multiple deaths simply because there are just too many to report – worldwide over a million people die annually from vehicle accidents! As to violent deaths it is estimated that worldwide there are approximately another one million fatalities due to homicides each year.

Do we realise that over 125,000 people die each year from snake bites? According to the a 2003 medical report *Death by Medicine*, by Drs. Gary Null, and others, over 780,000 people in the United States alone die every year from conventional medicine mistakes. Other causes of accidental deaths in the USA (2004 figures) 18,800 from falls and 20,950 from accidental poisoning.

On the other hand over the last 10 years only 3000 people have died from the single terrorist attack in the United States in 2001 - seven years ago. While that was a devastating tragedy affecting the lives of so many, when looking at these statistics one wonders why terrorism is given such a priority when comparatively so few people are killed by terrorists as against other criminal acts and accidental causes of death. Perhaps this is because politicians are unduly swayed after watching television, and reading the newspapers and they react impulsively and emotionally to heart-rending accounts in mainstream media—rather than dispassionately making informed decisions after considering all the information. Consequently terrorism is viewed in a unique light and its risk is exaggerated. As a result many Government are prepared to spend many times—probably several hundred times—more in response to one death from a terrorist attack than it is in response to one death from heart disease, or an accident in the home or a car crash – all of which are far greater killers. Unfortunately most voters, journalists and ‘experts’ seem to support this prioritisation. Human beings become fearful over threats that they falsely think they (or governments) can reduce by spending large amounts on national security measures yet at the same time, they discount or ignore dangers that they falsely think they can do little to control. The result is the common reality of a (say) a middle-aged man who eats too much of the wrong things, exercises too little, drinks too much, smokes and drives long distances without rest breaks—and, whilst slouching in front of the TV, frets about anthrax, the Ebola virus and terrorism.

Fear is a great motivating force so we should be weary of being unduly influenced by the media and by those politicians who attempt to instil fear either because of their erroneous beliefs or because they have some hidden agenda.

From the Edgar Cayce Readings

Doubt, fear, avarice, greed, selfishness, self-will; these are the fruits of the evil forces. Against such there IS a law. Self-preservation, then, should be in the fruits of the spirit, as you seek through any channel to know more of the path from life - from good to good - to life; from death unto life, from evil unto good. Seek and you shall find. Meditate on the fruits of the Spirit in the inner secrets of the consciousness, and the cells in the body become aware of the awakening of the life in their activity through the body. In the mind, the cells of the mind become aware of the life in the spirit. The spirit of life maketh not afraid. 5752-3

CHRIST IN YOU - CHAPTER TWO

Continuing the commentary on the book 'Christ in You' (available in electronic format by contacting the editor).

Commentary:

The first principle is repeated here – is the principle of ONENess – so that man and God are ONE. We are like children because we try to contain God within our Churches, synagogues, temples and mosques, whereas God is in us and in everything around us.

Our great enemy is the personality we have created by a 'Satan of the senses.' Our senses will lead us to falsehood suggesting limitation, sickness and death for the senses only produce a cheap imitation of reality. True reality can only be found through the spirit from which comes the voice of Christ, all powerful and the voice of a conqueror – overthrowing the deception caused by the senses.

There is only one way to worship God – through Jesus Christ. But note the phrase *except in name*. This is most important for the God we worship may be called Buddha, Mohammed, Allah, the Creator or even Love. For under the principle of oneness we can only be worshipping the ONE God – there is no other. We refer to God as Father because it is a best way to describe the relationship – He is our creator, the supplier of our needs, our protector; he is in us and we are in Him.

A question often asked is why is there so much misery and suffering in the world. Why does God permit it? The reason is because everyone must go through certain phases, through periods of darkness, to evolve. From our limited standpoint we cannot see the broader picture and therefore do not know when the 'Son of Man cometh' – when our sojourn here is completed and we will move on to a higher plane. We are therefore not to judge but to make the most of every experience because they are for our good. We are not to weep with the sufferers but to extend the hand of love, the unselfish love that comes from God. For as we are part of the whole and every unselfish act lifts the whole race nearer to the Godhead. Walk in the spirit of God in peace, love and harmony.

Original text:

Christ in You

Part 1 Second Lesson

Freedom from Understanding:

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

We want to help you to live your real life. Begin by obedience to the dictates of the spirit within yourself; it will lead you into truth. This is not easy, as man is always hedged about by a false personality, a Satan of the senses – this shadowy nothing must be cast behind us, for it is of

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the senses and would deceive humanity. It is sometimes like an angel of light, so much does falsity imitate reality; you can always distinguish it from the spirit, however, if you remember what I say. The voice of Christ is fearless, all powerful, the voice of a conqueror; the voice of the shadow of good suggests limitation, sickness, death. Hold fast to the all-good, the only real.

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

Many who work among the downtrodden and degraded ask: "How is this?" "And why?" WE would tell them that every created being must work up and through every necessary phase, evolving from the lowest point of created life. Yet we know neither the day nor the hour when the Son of Man cometh. Often in the deepest darkness of experience, illumination arises, changing the whole aspect and environment. The soul at once recognises that only through this period of apparent degradation and ignorance can it evolve. Make the most and best of every experience, you will thank God for them all. Do not weep with those who weep, but help them with a mighty love, pure as a mother's, for in the love of a mother is the unselfishness of God. Learn to become unselfed.

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

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