



# The Rainbow Journal May 2008

## Contents

TO OUR READERS.....	2
BELIEVING VERSUS KNOWING.....	2
ON BEING AN INDIVIDUAL.....	4
MINDFULNESS – THE MODERN SCIENCE OF MEDITATION.....	5
CHRIST IN YOU - CHAPTER THREE.....	6
LAUGHTER – THE BEST MEDICINE .....	7
FROM OUR READERS .....	7
OUR CLOSING THOUGHT.....	8

*In Association With:*

Edgar Cayce Australia and  
Edgar Cayce New Zealand

Website: [www.edgarcayceaustralia.com](http://www.edgarcayceaustralia.com)

Email: [rainbowjournal@live.com](mailto:rainbowjournal@live.com)

Mail Address:

Brian Alderson  
24 Peterswool Road,  
Elizabeth Park,  
Adelaide,  
South Australia, 5113.

## **TO OUR READERS**

*The Rainbow Journal*

Page 1

To our new readers I bid you welcome and enjoyable reading. Special thanks to those of you who have submitted feedback and offered encouragement for me to continue with the Journal. Readership is continually expanding from the eight or so subscribers to the first issue two years ago to a distribution now numbering in the hundreds. As always we would welcome your feedback as well as articles and letters for inclusion in future issues. *Brian Alderson* ☺☺☺

## **BELIEVING VERSUS KNOWING**

Is there any difference between believing and knowing? Over the centuries philosophers have pondered over this very question with men like Plato having arguments and discourses on the subject. They came up with hazy statements such as 'knowledge is justified true belief.' However, to us, if we consider something as true then we believe it whether or not others think our belief is justified. Conversely, if we do not hold that something is true we will not believe it even if others claim there is justification for believing it.

Knowing in a general sense can be defined as 'believing that certain facts are true.' We gather these facts from the time we are born through our interaction with our environment and through our experiences in life. We also gather many beliefs from those we look to as authoritative, e.g. parents, teachers, religious leaders, 'experts', celebrities, and from books. Unless we are scientists or the facts are important to us we do not generally attempt to substantiate them. The accumulation of our these beliefs and facts are collectively called 'knowledge.'



From the spiritual standpoint knowing has a different meaning which is that knowing comes from within while believing comes from without. This can be a little confusing as while knowledge may be considered as the accumulation of facts gathered from sources outside of us, and we may believe this knowledge, we do not *know* that the knowledge is true. To act on our beliefs would require faith. For example, we may believe that flying in an airplane is safe but we do not *know* for sure that the flight we are on will not crash. We require faith in the safety on the aircraft and the abilities of the pilots for us to board the plane. Similarly, if we are sick we do not *know* that the medicine prescribed to us, or the operation we undergo, will make us better but we put our faith in the medicines and doctors that treat us.

This is the same with our religious beliefs. We are taught about the life and works of Jesus (or other spiritual leaders or prophets depending on our particular religion). We are taught about how we should conduct our lives, how we should treat our neighbours and what happens to us when we die but for most of us at least, we do not *know* that these things are true. We are instructed to have faith in the beliefs. In the absence of certainty in the truth of our beliefs, this faith is necessary for us to act on our beliefs.

There are however those amongst us who *know* the truth. A classic example in history of one who knew the truth was Paul of Taurus. Paul was a Pharisee and a Roman citizen. For much of his life not only did he not believe that Jesus was from God but for a time he tried to wipe out the new Christian sect by rounding up and persecuting the followers of Jesus. That is until one day when he had a spiritual experience on the road to Damascus. That experience caused a total transformation in his philosophy and lifestyle. Following his experience he *knew* who Jesus was, referring to him as the "Son of God." In an instant Paul had knowledge of spiritual matters far beyond that of all the other converts of the time. Where did he get this knowledge? It certainly was not from the mouth of Jesus (although he did see the risen Christ in his vision) nor was it from his upbringing or from the teachings of others. This knowledge came with the awakening of the divine nature within. It was from within himself.

Many people throughout history have experienced this awakening, or enlightenment as the Buddhists call it. These were deeply spiritual people who at some point in their lives had an overwhelming religious experience similar to that of Paul of Taurus. However in recent times there are increasing numbers of people with no religious background or inclination who have had what is called near death experiences (NDE) that affected them deeply and changed their lives. These NDEs are events whereby people, through illness, accident, or other causes have for a time become clinically dead and through the miracle of modern medical science have been resuscitated. During the brief period when they were 'dead' they went through these life changing experiences.

There are literally hundreds, if not thousands, of recorded cases of these NDEs. The experiences these people underwent varied considerably but the outcomes were always very similar. They had completely changed their outlook on life and had a strong desire to help fellow human beings. The following

are just two of the many recorded cases:

“Before his near-death experience, Rev Howard Storm, a Professor of Art at Northern Kentucky University, was not a very pleasant man. He was an avowed atheist and was hostile to every form of religion and those who practiced it. He often would use rage to control everyone around him and he didn't find joy in anything. Anything that wasn't seen, touched, or felt, he had no faith in. He knew with certainty that the material world was the full extent of everything that was. He considered all belief systems associated with religion to be fantasies for people to deceive themselves with. Beyond what science said, there was nothing else.

“At the age of 38, Howard Storm, following a perforation of the stomach, his heart stopped beating and he experienced something he would never forget. His life was so immensely changed after his near-death experience that he resigned as a professor and devoted his time to attending the United Theological Seminary to become a United Church of Christ minister and an author<sup>1</sup>.”

The second is of Daniel Rosenblit as told in his words:

“In my younger days, before I died and was blessed by God with another chance to live again, I used to ridicule people who were zealous in religions that were foreign to my own, Jewish, religion; and it's not like I was a religious person at that time either! In essence, I believed that nearly all religious people were weak-minded and that religion was their crutch. Yet, this was just a part of the great deception I was living under at the time!

“But all that changed in 1978 when, after weeks of failing health, I died and was forced to face the music. While physically dead, I was shown true reality for the first time. It was a reality from God's perspective. During that reality, I was blessed with a priceless grace. I was tutored by God Himself and what He taught me was the 'Spirit of the Law.' As the Bible states, 'The letter kills, but the spirit gives life!' I returned from bodily death and from my private tutoring session with God and was given a calling. My calling is this: Foremost, I am to practice the holy way taught by the Lord. Only as I was in the process of practicing this holy way, was I allowed by God to share what constitutes true religion to my neighbor! It is hypocrisy if one doesn't practice what they preach. Such hypocrisy is as a vile stench before our righteous Creator. Today more than ever, Bible-believing Christians need to learn how to follow the 'Spirit of the Law' rather than just being disciples of the 'Letter of the Law' as most unknowingly are!

“Please consider this: The bottom line is that even if there was no heaven or hell, I'd still want to walk the spiritual path. Why? Because I say to you that there is nothing preferable to do in life than becoming the best person that you can become! Nothing!! This is what it means to become like Jesus<sup>2</sup>”

All these people, Paul of Taurus, those through meditation experiencing enlightenment and those who experienced NDEs, had changed lives following their brief experiences after which they *knew* the truth. It was not simply a matter of believing they had experienced something but a firm self-justified knowledge of what was the truth.

Few of us are likely to experience a NDE or that single flash of enlightenment, however there is hope for us because all the prophets sent to us, all the religions that appeared were meant for us, those who have not yet experienced that divine awakening within. And throughout our journey we are to have faith in the fact that the Christ is with us all the way.

Edgar Cayce, through his readings, did not directly address the issue of believing as against knowing but the wording of some of the readings is suggestive of the fact that he considered knowing as coming from within ones heart and he obviously considered there was a difference between believing and knowing as he often put the two words together.

#### **FROM THE EDGAR CAYCE READINGS**

*Read, too, that as He has given in His promises, that "If you ask in my name, **believing** in your [heart](#), this shall be done in your experience," **knowing** that in patience you wait on the Lord that He may make you aware of that as He would guide and direct you in the ways you should go. And many will call you blessed.*  
439-2

*As to how to make the material success, first make it mentally. For if there are not the visions of the help that you give, and **knowing** and **believing** in what you are doing, then you have chosen the wrong field.*  
1537-1

---

<sup>1</sup> *Descent into Death* by Rev. Howard Storm

<sup>2</sup> <http://www.near-death.com/rosenblit.html>

*The purpose of the entity in the earth, is that it may know itself, also to be itself, and yet at one with the Creative Forces, fulfilling those purposes for which the entity comes into the earth; accepting, **believing, knowing** then thy relationship to that Creative Force. 3508-01*

*(Q) What is the cause of my fear and how may I overcome it?*

*(A) By seeing the ridiculous and yet the funny side of every experience. **Knowing** and **believing** in whom you have trusted, in the Lord; for without that consciousness of the indwelling, little may ever be accomplished.*

5302-1 OÓÓÚ

---

## ON BEING AN INDIVIDUAL

The word individual is related to the word indivisible, which means not divisible, unable to be divided into smaller parts, not fragmented, whole. In a physical sense, it is true that we are each individual for we all have our own complete bodies. In a spiritual sense that is not however the case for we may be very fragmented in our ideals, thoughts and behaviour. For us to be, in a spiritual sense, individuals, to be 'holy' we must be of one mind and not torn in different directions by the various influences on our daily lives.

We may claim that we believe in the principle on oneness, and in particular that we may see ourselves as members of the one human race, in the same way as each blade of grass makes up a lawn yet each blade is complete in itself. However, we humans consciously separate ourselves from the rest of mankind. For instance we profess that we are Australians (or whatever country we pledge our loyalty). We believe ourselves to be Christians, Europeans, capitalists, democrats (or whatever party we belong to), and so on but each of the labels we attach to ourselves separates us from the rest of the world. By being Australians we see ourselves somehow different from those people in the rest of the world and therefore we consider we have special rights and privileges. As Christians we hold that our beliefs are true, and therefore we get special favour from God while we consider that the beliefs of other religions are false. As capitalists we believe that our economic system is the best and other systems are defective. We believe that our form of government is the correct form and that others who have different systems should change the system to ours. Furthermore, we class people in general into two categories: those who are with us and those who are against us.

With each of these beliefs, with each of these divisive mindsets, we separate ourselves and others of like minds from the rest of the world. Bit by bit we fragment the world into different countries, different religions, different political groups, 'aligned and non-aligned countries'. ethnic groups, coalitions, etc. Bit by bit we fragment ourselves too, so that we lose our individuality and become one of a group, mob, party, order, race, ethnic group, nation. The result is what we see around us – wars, strife, suffering, chaos.

We may consider that we are not part of these world wide troubles, that they are somehow separate from us, yet by our own lack of individuality we are part of the problem. To become part of the solution we must learn to become individuals and to embrace the oneness of humanity. “Blessed are the peacemakers for they are the children of God.”

### FROM THE EDGAR CAYCE READINGS

*Then, to bring the normal forces, mentally and physically, to this body, there must be, within the entity's own individual self, its responsibility to self and toward the world, and to the people whom the entity contacts from time to time; for the entity must realize that not only as a cog in the world does this entity occupy a place in the present condition of affairs, but that the world depends upon this entity to do its part toward the betterment of the whole of the populace of the world! 7-1 OÓÓY*

---

## MINDFULNESS THE MODERN SCIENCE OF MEDITATION

*Extracts from an interview with Dr. Jon Kabat-Zinn on U.S. TV Station PBS in the McLaughlin One-on-One Program.*

Some time ago a group called the Mind and Life Institute, which holds periodic conversations between the Dalai Lama and Western scientists suggested that it might be wonderful for neuro-scientists to begin to study advanced meditative practitioners. As a result the Dalai Lama invited a team of neuro-scientists to study the brains of monks while they were meditating. The scientists used brain-scan technology and came up with the conclusion that meditation changes the way the human brain functions.

One of the things that he found is that monks who have been practicing meditation for 20, 30, 40 years on a regular basis can actually show patterns of synchronization in different regions of the brain that are just impossible for novices who are trying to meditate to do. So there are huge differences in the way these people can actually regulate brain function across the entire surface of the cerebral cortex. They are

showing patterns in the brain that have never been seen before by neuro-scientists and it had not even been postulated that human beings could do that.

There is no center in the brain for meditation. The left prefrontal cortex of the brain, which is the region of the brain right behind the forehead, is in part the regions that are involved in the processing of negative emotions and distress. When people have an electrode cap on them and are studied with an EEG, or fMRIs it turns out that people who have more activity on the right side of the prefrontal cortex tend to describe themselves as nervous, jittery, uptight, time-pressured, etc., but people who show more left activation at baseline describe themselves as more relaxed, interested, easygoing and so forth. That is without the subjects having undergone any meditation or mindfulness courses.



What had been shown in another study was that people in a work setting who were trained in mindfulness-based stress reduction, an intensive way of practicing mindfulness, shifted the ratio of left to right activation more towards the left. This was the same direction as the meditating monks. This established that the practicing of mindfulness and meditation are both stress reducers.

One conclusion we can draw from this is that meditation is not something particularly mystical or magical but a way of paying attention in a particular manner that we are all capable of learning. If we start to pay attention to *how* we are paying attention, we wind up realizing very quickly that our mind has got a life of its own and it is all over the place all the time, so it tends to be fairly scattered. Even when we try to sit down and think about something and concentrate on it, after a few seconds, the mind is off someplace else and we have to keep bringing it back. So the work that was being carried out is what is called affective neuro-science, which is the study of the way the emotions are regulated by the brain. .

The difference between mindfulness and meditation is that Buddhists have practiced meditation in the course of their religion while neuro-scientists have studied mindfulness as a science project. The object of both is to become intimate with the human mind. The Buddha was a scientist of the nature of the human mind but he did not have any equipment or instrumentation at his disposal, so he used his own mind to examine the mind. Through this study he discovered some fairly universal laws of the nature of the mind and suffering and psychology. Now what the scientists are doing is using instrumentation to actually see the degree to which people, whether they are Buddhist or not, can actually transform the nature of their own mind so that, for instance, we are not so caught up in our impulses around violence, around anger, around fear, around all of the things that actually create huge amounts of harm and suffering both to ourselves and to others. That is the emotional component of it that we could actually learn to regulate.

As William James wrote "The faculty of voluntarily bringing back a wandering attention over and over again is the very root of judgment, character and will." That means the power of voluntarily bringing it back and focusing the wandering attention. This is the demonstration of William James's lack of awareness of what Buddhist meditation is all about. The emphasis being to put on the requirement to be able to concentrate and to focus. This is very difficult in the high tempo of this age, particularly for the younger generation, because they see everything digitally and very fast, and also, in using the computer, they're dealing with units of cognition one at a time. As a consequence there is a wandering of attention and the failure to connect one unit of cognition to another.

Through the practical application of mindfulness we can slow ourselves down and take heed of our immediate environment. Mindfulness is basically catalyzed through all our senses. The only way we know the world, inwardly or outwardly, is through our eyes, our ears, our nose, our tongue, our body. The Buddhist would add the mind as well, because we can see without seeing, hear without hearing, eat without tasting, and so on. When we bring awareness to our sensations in our bodies, those coming in through our eyes, our ears, we hear differently, we see differently, and then we can navigate through the ups and downs of our lives, and especially the stresses in our lives, with much greater intelligence and emotional intelligence. This is better than just being battered from pillar to post like a billiard ball.

One of the greatest problems of our society is our lack of willingness to pay attention to certain aspects of experience that might do much better if we did pay attention to them. People are over-attached to different objects and we are still looking for happiness in the material things, which cannot yield what would make us happy.

Mindfulness plug us into something larger. It plugs us into silence, for one thing. And silence is tremendously powerful. We are connected with the entire universe and mindfulness helps us to recognize

those connections. Meditation and mindfulness can transform the world. The human species has created an enormous amount of beauty and at the same time an enormous amount of suffering, an enormous amount of casualties. And we are getting better and better at harming each other. The 20th century alone saw more killing than all the other centuries combined. This is all coming out of the human mind which is the ultimate source of all. Yet we seem unable to deal with fear and greed and hatred and the ways we get caught in delusions of our own creation. So if we became much more intimate and familiar with the nature of our own mind and thought processes and emotional reactivity, which is what mindfulness cultivates, then there is little question that regular individual human beings can learn to modulate those kinds of impulses in ways that create greater well-being, happiness and health; that the body politic could also benefit from a greater cultivation of intimacy with these interior qualities that are just regular aspects of being human.

Assuming, let us say, that in the United States Congress we had the 535-or-so members of the Senate and the House participate in the kind of mindfulness that we are talking about, we might have a different legislative sector of the government. Perhaps we should give it to them as part of their health care package. Also one would wonder what would have been the situation if the president of the United States had practiced mindfulness. Would we be in Iraq now? If he could understand and go through a shift like that, then maybe Iraq would be an entirely different thing. Whether we got there or how we got there or not, how we hold the entire thing could be transformed by mindfulness.

*Jon Kabat-Zinn is the Author of: "Coming to Our Senses: Healing Ourselves and the World Through Mindfulness"; "Wherever You Go, There You Are," "Full Catastrophe Living" and "Everyday Blessing." OOO<sup>3</sup>*

---

## CHRIST IN YOU – CHAPTER FOUR

### Prayer

Continuing the commentary on the book 'Christ in You'<sup>3</sup>

#### Commentary:

*In this brief chapter on prayer there are two points of particular note. The first is that God is not afar off, not dwelling in some distant star beyond our planetary system. Our prayers do not have to travel great distances to reach Him and His response to the person our healing prayers are directed to do not have to travel back to earth. God is within us so there is never any distance between us.*

*The second is that prayer is a powerful form of energy 'God energy' which has a great capacity for healing. The problem is that we do not know how to harness this energy. We are like children in a powerhouse where great amounts of energy can be directed to where we wish but we do not have the knowledge of how to operate the switches.*

*As repeated many times in the book we are to dwell in the plane of the spirit and the only way most of us know how to get close to this state is through meditation. We are to 'Enter into your closet, the innermost of yourself.' Once we have experienced in our hearts the unity of God and us and of all life we will be 'at one with all nations, north, south, east and west.'*

Original text:

#### Christ in You

Part 1 Fourth Lesson

Prayer:

Prayer to us is the breathing of the breath of life. It is the strongest spiritual element in all the worlds. I think we may discuss the subject of prayer – as I see you have used this powerful weapon to some extent ignorantly. You say to someone in trouble: "I will pray for you," or you wish to help someone, say, in Australia. You know your wish is one with God's will, and you desire to bless with your whole being – but how do you send forth this God-energy? The prayer is often sent with the false idea of great separation, to a God afar off. It is never lost, but prayer of this kind enters into the vibrations most in accord with itself.

Although something is done in this way, the person you wanted to help is not helped to any

---

<sup>3</sup> Available in electronic format by contacting the editor.

great extent. Remember, Jesus spoke to the maid alone, when He entered the room, saying, “Talitha Cumi,” and you too must be definite, clear, positive. Enter into your closet, the innermost of yourself, and there see the perfect will of God accomplished for your friend – this is simple faith – and never see or hear anything else. Restfully, and without strain, see victory in the name of Jesus Christ.

Now I will tell you what takes place when you speak from the God-centre of your being. In the strength of your calm assurance, the false conditions entirely disappear. There is neither darkness nor depth where God is not, and you bring the troubled spirit into touch with God instantly. We have seen this many times. You cannot estimate the power of true prayer. To us it seems as if you were like children set down in a great powerhouse, not knowing the importance of the switches and electric forces around you, waiting for knowledge yet oftentimes blind and deaf.

I use your language so that you may understand, but words fail to express spiritual realities. Your faith in God is your life and power. With true prayer you shall ask what you will, and remember, nothing is yours unless you take and possess. We have never known true prayer to fail. Do not cast your prayer upon an outside God and wait for results, God being within you, the answer is not distant from the desire. The spirit within is one with God and Christ; how then can God be afar off? I have given you this advice for those who have special need, but I would have you pray always: “thy Kingdom come” in every heart and life. For he who knows God in his own heart and in farthest space is at one with all nations, north, south, east, and west. In your love and prayer include them all. Live in the thought of love toward all, and your life will become one unceasing prayer, a constant going forth of God.

We would help to give you poise, that you may live always and only in the central life, dwelling on the plane of spirit, the only reality. Have done with shadow and illusion – enter into rest. Cease from time limitations. Remember our first lesson – You always are and you always will be. Try to realise this now. Rest from all anxieties and live in the eternal. The blessing of God is with you always and forever. **oOoO**

---

## **LAUGHTER – THE BEST MEDICINE**

There is a story about a man who is walking through the countryside, travelling from one town to another. Not knowing exactly where he is, he walks at night, in the very darkness and falls over a cliff. He grabs a root or small tree growing from the side of the cliff.

There is no moon, it is cold, it is dark and he feels desperate. He calls out in the night...

“HELLO, is there any body here?”

“Can any body help me? ...”

After several hours, he is hungry, tired, DESPERATE. He has heard NOTHING.

Then as he quiets himself he hears a small voice....

“My son, let go and I will catch you in my arms.”

“Who is this?” He asks, “Where are you?”

Again, he hears, “let go and I will catch you in my arms”..

To which he replies: “IS THERE ANYONE ELSE OUT THERE?” **oOOr**

---

## **FROM OUR READERS**

Thank you as always for your insightful words. Each time I read your articles they remind me to get back to basics, to re-affirm my central beliefs and to refocus on the essence of my life rather than the day to day travails.

Cayce’s themes have always resonated with me and I have used his words many times when I need to get back on track. Your work presents things so clearly, and I enjoy very much your own personal commentaries as spiritual concepts need to be continually refined and discussed to keep them fresh and up to date. While their essence never changes, their context does and this is one of the greatest causes of confusion when reinterpreting Jesus words today. GREG & IRENE

## On March April “AUTOMOBILES - 21st CENTURY DINOSAURS”

I thought the information about the hand model in the section on “positive karma” was inspiring. I hope I will remember it when I am doing chores that are not necessarily fun but need to be done.

As to the opinion about our automobiles being dinosaur-like, I have to agree. I do think that collectively we have more know-how to make environmentally-friendly vehicles than we are using. I made a change in my own life recently which I feel is somewhat helpful. I now use an electric lawn mower. I read that 15 percent of the pollution in the summer in the US is caused by gas-powered lawn mowers. The initial output of money for my electric mower was 2 to 3 times the cost of a gas-powered one, but there is no maintenance, it is quiet and easy to use, and best of all, it doesn't hurt the planet. I think the fact that electric lawn mowers are now available is a sign of good changes to come for automobiles as well. Another reason I believe this is because of something that happened recently in my hometown. My boyfriend and I had some hazardous waste to dispose of: batteries, insecticides, etc. It was quite a drive out to the area where the county was accepting the waste to dispose of it in a safe way. I was happily surprised to see a long line of people waiting to drop off these hazardous materials in a responsible manner. It would have been easy just to toss them in the trash and not care what they did to the earth.

Since there are a lot of individuals out there who DO care—actions are the telling sign—I think it's only a matter of time before the powers that be will have to go along with what everyone knows is the right thing to do. The people who are making money off the dangerous, old-time engines have children too. They are going to have to face the fact that if they don't start working for a clean and safe future environment, their own descendants will pay the price.

I have been enjoying the book, Christ In You. It has helped me keep the proper frame of mind during some trying times. I was reading some commentary about it on amazon.com. Some were saying that it reminded them of The Course In Miracles. I agree with this, although I think it is much easier to follow.

The Rainbow Journal is great reading. Keep up the good work.

Sincerely,

Nancy 000-

---

## 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 000¾

### NOTICE

If you know of anyone who would like to be on our mailing list please get them to email their request to:  
[rainbowjournal@live.com](mailto:rainbowjournal@live.com).