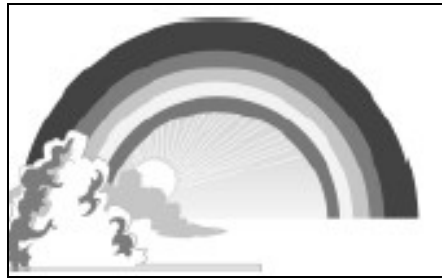


Journal on Personal and Spiritual Development



# The Rainbow Journal

## No. 27 - December 2009

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*In Association With:*

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## FROM THE EDITOR

As this, the fourth year of the Rainbow Journal, comes to a close I would like to thank readers for your support and special thanks to those who have offered me encouragement, which has giving me the motivation to continue producing the Journal.

You may have noticed that in the Journal I seem to have focused on certain themes. This is not because of any special knowledge or expertise on my part on these themes but because these are the areas which have concerned me most and ones which I am seeking answers. So I hope that in writing about them I will not only offer readers something to think about but

also help myself by clarifying my thoughts.

An example of this is in the article titled 'How Does One Love God?' This question has puzzled me for some considerable time and I have yet to find the correct answers. In this respect, I would appreciate any comments and criticisms, as it is only by being open about these subjects and by listening to different viewpoints that we can come to some determination to satisfy our inner selves.

I wish you all a very Merry Christmas and an illuminating New Year.

*Brian Alderson* ΩΩΩ

## A CHRISTMAS MESSAGE FROM EDGAR CAYCE

*Delivered to the SFG study group 68 years ago but could have been said today.*

In considering the conditions that exist in the world, it is well that those present consider themselves and the means or manners in which they may induce others to consider the object of Christmas - the purpose for which the Christ came into the earth:

First - that the level of man's consciousness might be such that he, man, would be as aware of God as of himself.

Second - as in each of His promises to man - that love might abound; that there would be a continued communion with God through the Son, who offered Himself as a means of man's approach to the Father.

So, this message to all: Keep that awareness of His presence. For, as He has given, "Lo, I am with you always, even unto the end of the world." And though there may be abroad hate, avarice, selfishness, and those things

that make men afraid, - be still within your own heart, your own consciousness, and know that He is with you.

Then, as you give so do you receive. As He has given, the love of the Father to the children of men is manifested in that spirit of Christmas - Christ-mass - that which may now be raised to that consciousness, that level above man's way of thought, man's concept of force, power or might; and that the real strength, the real hope, the real contribution is in that still small voice within.

It is not in the tempest, not in the roar or the lore of the might of battle. Though there may be the destruction of life, of property (as is known materially) - no one can destroy the soul but self! NO ONE but SELF!

God has not willed that any soul should perish, but has given even His

Son, that brought even into the world that spirit of Christmas.

Let your message be:

There is hope in Him. For there is the promise through, "Lo, I am with you always, even unto the end of the world." And though the world, the earth may pass away, though it may be burned up, though it may bring destruction to the

material things, we look to Him; we know there is safety in Him.

Fear not he that may destroy the body, but rather fear him that may destroy the soul in torment. Then, in love, in obedience, in prayer, follow Him. Let that heart, that mind then be in you as was in Him - "that you love one another." 2081-59 ΩΩΩ

## DIVINE GIFTS

We humans are born with instincts. Our basic instincts are the same as other animals, the strongest of which is our instinct to survive. To survive we must acquire for ourselves the necessities for survival, such as food, clothing and shelter. There is nothing wrong with us thinking of ourselves when it comes to getting our necessities however there is a right way and a wrong way of getting. This is what the words of the Bible meant when it was stated "By the sweat of your brow you shall eat bread, until you return to the ground."

Thus the correct way to acquire our needs as ordained by God, is through 'the sweat of our brows' or *sacrifice*. To sacrifice in this respect means that we give something of ourselves in return for our needs. As the Bible quotation suggests the most common sacrifice we are to make is our labour, the sweat of our brows (whether mental or physical) . Nowadays most of us work for someone for part of each day in return for wages which in turn we use to purchase our needs.

The wrong way of getting what we want is by taking from others what we want without giving in return compensation equal to the value of what we have acquired. This improper acquisition could be by way of theft, deception, plundering, fraud,

profiteering, etc. Even lending money for interest was a one time considered sinful and an immoral means of income. These wrongful acquisitions are covered in the broad definition of the eighth Commandment: "You shall not steal."

What we have been referring to here are *material* needs but we know that we, as humans, demand far more than basic necessities to live a fulfilling life. As the Bible puts it so clearly "man cannot live by bread alone." To survive and flourish we all need love. We also need such things as peace, happiness, respect, feelings of self-worth, security and the absence of fear. How then do we acquire these positive feelings and attitudes? Here is the difference between acquiring things of the spirit as against worldly goods. We acquire spiritual gifts by giving what we want. This is a spiritual law related to the Law of Attraction.

By this Law of Attraction the universe operates through a dynamic exchange. We receive by giving out, like a tap, the more we give out the more that passes through us. As stated in the book "Christ Within": "Man's first instinct is self-interest, self-protection. Even in spiritual things you are constantly seeking to acquire for yourself. You require healing of the body, a rich mind, a true life. This is a God given instinct,

and you are to get, but learn that to get is to give. The true law of giving is to benefit all, and thus you bring good to your Self; which, remember, is the great and only Self.”

So by following our instinct of God-given selfishness we can acquire all those wonderful spiritual gifts and we do this by giving of ourselves, by giving

those gifts we wish to acquire. In Galatians 5:22 the gifts of the spirit are listed as : “love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control.”

What wonderful gifts these would be to give and receive this Christmas!  
**BDA ΩΩΩ**

## HOW DOES ONE LOVE GOD?

The Ten Commandments, as given by Moses and listed in the Old Testament gave three commandments with respect to our relationship to God. These were that we were not to have any other gods, we were not to make any idols of God, and we were not to use God's name in vain. There was no mention here that we were to love God, or for that matter even love our neighbour.

It was only when Jesus was asked what was the greatest of God's commandments that love comes into it. His answer was “You shall love the lord your god with all your heart, and with all your soul, and with all your mind.” This is very specific and with the commandment which he added that we are to “love our neighbours as ourselves”, were considered by Jesus to be so important that “On these two commandments hang all the law and the prophets.” If these two commandments are so important do we obey them and do we even know *how* to obey them, for how does one love God?

We who were brought up in the Christian tradition were made to believe that to love God was to go to church regularly and worship God. We were to worship Him in prayers, and hymns saying how great He is, how powerful he is, how He was an omnipotent,

omnipresent and omniscient being. While we may have considered these acts to be sufficient to show our expressions of our deep love for God, were they not in actual fact surreptitious efforts to curry favour with God, and that fear, rather than love was our motivator? The fear that if we fell out of favour with God we were in danger of bad things happening to us in this life or hell in the next.

Part of the difficulty of finding a relationship with God was in the mistaken belief as to where God lived. God was supposed to live in heaven, a place “up there”, way above the clouds which was inaccessible to us until possibly after our deaths when, if we were judged good enough we would go to heaven and meet Him. God observed us and ruled over us from afar. As the lyrics of a popular song goes “God is watching us – *from a distance*.” It was only when we turned to other sources for understanding on these matters that we came to realise that there was in fact a statement by Jesus in the New Testament telling us where God's kingdom was: “The Kingdom of God doesn't come with observation; neither will they say, ‘Look, here!’ or, ‘Look, there!’ for behold, the Kingdom of God is within you.” As the Kingdom of God is within us and presumably that is where

God lives we can assume that God, too is within us. This is what Edgar Cayce repeatedly stated in his readings and that it was within ourselves where we can find God when we look within.

With the understanding that God is within us and part of us the possibility of our getting a closer relationship with God seems more attainable. In the readings Edgar Cayce gives two main aspects of God: God is Love and God is Law. In our earthly plane we see God working through His law of physics and the laws of nature. The life force that is in every living thing comes from God and is a part of God, therefore we can see this aspect of God when we study nature. We can get so close to nature that we begin to love it to the point where perhaps we become "tree huggers", or we can love nature through our love of animals. This is one way of expressing our love for God.

If God is in me then He is in *every* man, woman and child. So we can look for God in ourselves or our fellow men. To see God in others is not always easy for each of us have a small group of relations and friends who we love but for most of us there is little love for others outside this circle. How then do we love others, our neighbours, and even more extreme, how do we love our enemies? Through the Cayce readings we see that it is not by some loving emotional feeling to be felt within us when we love our neighbours but by our actions towards them. It is the little things we do day by day in our contact with others, neighbours, strangers, and in fact to all living things, that we express our love of

God.

#### FROM THE READINGS

*Love your neighbour as yourself." Who is your neighbour? He that you may aid in whatsoever way that he, your neighbour, your brother, has been troubled. Help him to stand on his own feet. For such may only know the acceptable way.*

*Now in coming to know Him, is it not evident that as we consider and help our fellow man, so do we carry out God's work? Our relationship to our God then becomes our relationship to our brother. There is nothing that we can do for God but there is much that we can do for His Children, His created creatures - our brothers. As we go about in our everyday work, let us remember to lend a helping hand wherever we may - and know that in so doing, we are fulfilling the Will of the Creator, and coming ever nearer to our God. 254-107*

*Hence you would study to show yourself approved over your concept of your God. What IS your God? Let each answer that within self. What is your God? Where is He, what is He? 262-100*

*It is the little things in the association one with another that build those that prove to be the real experiences of the life. A word, a look, a sign, may make, may undo, all of the thoughts of many. 2154-1*

*Be faithful then, in the little things of life and He will crown your efforts with contentment, with joy, with life, with love. 281-17 **BDA ΩΩΩ***

## ATONEMENT

To the Christian 'atonement' is generally accepted as the last step in a process which starts with the commitment of a sin. Christians are taught that sin is the act of disobedience to God's law or will. Some sins are considered minor or what we would call in legal terms 'misdemeanours'. Then there are major sins, what the Catholic Church calls 'capital' or 'mortal' sins and what the law terms as 'felonies'. Within the Church these major sins may be considered severe enough to threaten our relationship with God.

There are apparently a number of mental processes which we would go through to have sins forgiven, with the final act being atonement, which is understood as reconciliation with God. The order of these mental processes is firstly the *sin*, then the feeling of *guilt*, followed by *remorse*, then a *request for forgiveness*, a possible *penance* in the form of discipline or punishment, and finally, *atonement*.

However the assumption that all the above steps must be taken to reach the stage of atonement is based on the premise that sin is in fact a violation of God's law, whether it be directed against God or against our fellow man. Having been brought up with this concept of sin it is natural that we will feel guilty and even fearful of what punishment God may impose on us as a result of our sins. In fact, in Christian theology, it is considered essential that we must feel guilt before we can move on to the feelings of remorse that may eventually lead to atonement.

In our February 2009 issue in the article 'Sickness and Sin' we pointed out a different meaning of 'sin' from what is commonly accepted by the Church. To quote from the article: "When the meaning of the word 'sin' is traced back to its source in the New Testament,

where it appears multiple times, we find that the original New Testament documents were written in Greek. The Greek word used that has been translated to the English word 'sin', is *hamartia*, which literally means 'missing the target.'" Now when we 'miss a target' we have made an error, not an offence against God, but a mistake. We performed an act, whether it be shooting an arrow and then missing the mark, or doing something that is hurtful to others. Sometimes that mistake is that we simply did not realise what the results of our actions would be. We made an error of judgement or we allowed our feelings to run away with us, or we unthinkingly acted selfishly. Often our actions cause harm to others as well as ourselves because of our ignorance, and as we all know we can get into a lot of trouble when we do things, being ignorant of the consequences of what we do.

Whether or not actions are committed in ignorance does not effect the consequences of our actions. If a child, through ignorance, puts his hand in a fire the child will suffer from the heat and suffer from burns, just the same as anyone else, whether or not they knew the probable consequences. This is the law, the law of cause and effect which applies to everyone, good and bad, young and old. When we make mistakes, like putting our hand in a fire, we will suffer pain and we may feel stupid for doing such a thing but there is no need to feel guilt. It was just a mistake, whether because of stupidity or ignorance and by the law of cause and effect we will bear the consequences of our actions.

Even acts that are selfish and cause pain and suffering to others are *mistakes* and sooner or later this immutable law of cause and effect will

take its course. In the new technology of NLP (Neuro-linguistic programming), which teaches how we can change the way we think, a basic precept is that 'Underlying every behaviour is a positive intention.' To quote from the book 'NLP The New Technology of Achievement' by Steve Andreas and Charles Faulkner, "Every hurtful, harmful, and even thoughtless behaviour had a positive purpose in its original situation." That is to say that every act we did was *for us at the time* perceived to be right. More often than not, our justification is for the protection of our own egos. Through our egos we justify our actions and they seem right to us, although later on, when our conscience is awakened, we may realise the error of what we said or did.

Once we realise that what we were lead to believe were sins, were in fact mistakes then we need not go through the various steps of guilt, remorse, request for forgiveness and penance. That does not mean that we can ignore these mistakes and as pointed out we will face the consequences of our acts. We are expected to learn from them so that we will not make them again.

God is not some vengeful ogre outside of us who seeks revenge against those who offend Him, but a god of Law and Love. Love will never judge or condemn so there is no need for us to seek outside forgiveness for our errors. Forgiveness comes from within, it is a letting go of negative feelings, including guilt, over things that have happened in the past. That is not always easy to do and is something to be worked on, by keeping positive attitudes and doing good.

So where does atonement come in? When we think and act selfishly, ignoring the consequences of our actions we are *going in the wrong direction*. We are turning our backs on our ideals and inner selves "that portion of the

infinite", for we are *separating ourselves from God*.

Atonement then is the turning back to God, the reawakening of our relationship with God with the intention of becoming one with God. This is atonement, what Edgar Cayce said was at-one-ment.

#### **FROM THE READINGS**

*...but know - as the illustration has been used here - attunement, atonement and at-one-ment are ONE; just as the inner self is that portion of the infinite, while the self-will or personality is ever at war with the infinite within - for the lack of what may be called stamina, faith, patience or what not. Yet each entity, each soul, knows within when it is in an at-one-ment. 2174-3*

(Q) Please give a definition on At-one-ment.

(A) *At-one-ment may be given even as atonement. At-one-ment, then, is making self's will one with the Creative Forces that may become the impelling influence in thought, in mind, that is the builder to every act of a physical, mental or material body. Then, in making atonement, the will of an entity, an individual, is made one with the Creative influences in the experience.*

*For, the error that man makes is the more often against himself than making for the breaking of law as related to divine influence in the experience. For, love is law - law is love, in its essence. And with the breaking of the law is the making of the necessity for atonement and forgiveness, in that which may take away error to or what has been brought in the experience of the individual. 262-45*

*...have brought those periods when it has sought within itself - to make rather that activity as penance - which has only debased self; but*

*atonement is an activity in the relationships to its fellow man. These make for quite a variation in the experience of man's mind and soul and body; for atonement and penance are as far as the poles of the earth in their influence in the experiences. For no one may buy himself into the good graces of his friend, his foe, much less of his God. But as you sow, so shall you reap. And with what measure you mete to your fellow man, to yourself is it measured*

*to you again. 1238-1*

As Edgar Cayce put it in a letter to a client : “As under the Mosaic law atonement was required; while under the Messianic dispensation it becomes an at-one-ment. The same word, dependent upon where the stress is put. Just so with those who would work together for the good of man as a whole. Just as much as we are in accord, or at-one-ment, or make tonement, just that much we may accomplish.” **BDA ΩΩΩ**

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## CHRIST IN YOU

*Continuing the book “Christ in You” published by an anonymous author just over one hundred years ago. (The full text of the book is available on request in Word format).*

### **Fourteenth Lesson Out of Darkness – Light**

The seed covering, as explained in the last lesson, contains the germ – the promise – of the fullness of the Godhead, just as the outer man contains the seed form of the spiritual man with all the possibilities of growth and expression. We would have you remember that while the inner and spiritual is always perfect, the outer covering is often out of harmony and has many imperfections, owing to long ages – as you count time – of ignorance and sense dominion.

You are to learn that spirit is the rightful ruler, the true owner and king. Man has tried to alter conditions on the material plane, to seek help from without; this has hindered and often prevented the real work. Wherever spiritual forces have been brought to the material plane, the work is lasting, nay, eternal. An unconquered body is an unfinished life. All must be completed. He will perfect that which concerns Him.

As you grow in the understanding of the realities, your vision of Christ will

be clearer, and vision is the beginning of attainment. We must first see, then become our vision. Hold the highest ideal, even Christ, and you will awake in His likeness.

You may ask at this point, how we explain the perfect physique of the undeveloped races. The difference is that you have evolved, and although through ignorance you have not developed perfectly all round, yet it is a far higher thing to have come to the knowledge of your spiritual being, even at a loss to the material. The undeveloped man will awaken later, and he too must learn the I AM. The will to be becomes a force to be reckoned with. He will suffer, for knowledge is born of suffering, until he attains to the consciousness of God. As you have struggled with the less real so will he, and you will watch and pray with us, till all the kingdoms of the earth are as the kingdom of heaven, for all souls are the inheritance of God.

So much of your suffering is unnecessary and caused by opposing the

will of God, but there is a quality of suffering that effects the highest good, that suffering which brings into activity the three great principles of spiritual growth – faith, hope, and love. The highest good is known by its opposite,

and every experience can be used for ultimate good. Learn that the beauty of morning is known because of the darkness of night. Sorrow is ever making channels for joy. ΩΩΩ

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## ANIMALS LOVE THEIR NEIGHBOURS TOO!



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## LAUGHTER – THE BEST MEDICINE

### A Denominational Issue:

Maria went to the Post Office to buy stamps for her Christmas cards.' What denomination?' asked the clerk. 'Oh! Good heavens! Have we come to this?' said Maria, 'Well give me 50 Methodist and 50 Church of England ones please.'

*In our September issue, under this section, we listed a number of crazy labels on products. Here are some more:*

*Detroit Michigan USA, the winner of a contest, organised by Michigan Lawsuit Abuse Watch, was a warning on a tractor that read: 'Danger: Avoid Death'*

Other honourable mentions were:

- Warning label on a letter opener that says: 'Caution: Safety goggles

recommended.'

- A cartridge for a laser printer warns, 'Do not eat toner'
- A warning on an electric drill made for carpenters cautions: 'This product not intended for use as a dental drill.'
- On a child's buggy: 'Remove Child Before Folding'
- A label on a baby-stroller featuring a small storage pouch that warns: 'Do not put child in bag.'
- A dishwasher carries this warning: 'Do not allow children to play in the dishwasher.'
- A popular manufactured fireplace log warns: 'Caution - Risk of Fire.'
- 'The Vanishing Fabric Marker should not be used as a writing instrument for signing checks or any legal

- documents.'
- The label on a bottle of drain cleaner warns: 'If you do not understand, or

cannot read, all directions, cautions and warnings, do not use this product.



Times are tough!

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### OUR CLOSING THOUGHT

“What is it all about then? ‘You shall love the Lord your God with all your heart, your soul, your mind, your body, and your neighbour as yourself.’ The rest of all the theories that may be concocted by man are nothing, if these are just lived. Love your neighbour as yourself in the associations day by day,

preferring as did the Christ who died on the cross rather than preferring the world be his without a struggle. Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if you will let Him bear it with you. Do it!” 3976-29 ΩΩΩ

