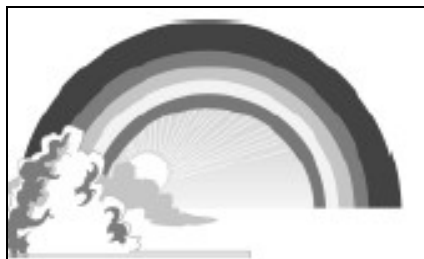


Journal on Personal and Spiritual Development



The Rainbow Journal

No. 46 – December 2011

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Journal of:

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As we approach year's end its a time for celebration including the eating Christmas delights. I hope the following articles will give you food of a different kind for thought.

Wishing all our readers and your families and friends a merry Christmas. It is a time of loving and forgiving, to feel the Joy and happiness of being loved.
Brian Alderson ΩΩΩ

ON MEMORY

A simple definition of memory is: 'An organism's ability to store, retain, and recall information and experiences'. We can all recognise this and on reflection will see that our minds are made up almost entirely of memories. Even the language with which we use to remember things has to be learnt so that our thoughts are made up of learnt words. These words are but symbols of things, whether the words are used to describe objects, concepts or ideas. However did you know that, according to the 20th Century spiritual teacher Krishnamurti, there are two types of memory which he called the 'factual' memory and the 'psychological memory?' We can understand our factual memories for these pertain to memories about material things and events. We remember dates, peoples names, the names of plants, animals and things. We also remember events, things that have happened and conversations with others.

On the other hand there are these 'psychological memories'. Anyone who has begun to read the Course In Miracles Workbook may recall the heading of the first lesson as "Nothing I see means anything" and the second lesson is "I have given everything I see all the meaning that it has for me." This is basically what Krishnamurti was hinting at as 'psychological memory'. An example of these two types of memories I now have follows what happened earlier today

as I was crossing the road on my way home. There was heavy traffic so I walked to the center of the road and was nearly about to cross the other half but hesitated and waited thinking the distance to the next approaching car may be too close for me to get across safely. As the approaching car passed me the young driver put his hand out the window and waved his finger at me. The factual memory was of a young man in his car waving his finger at me. The psychological memory was the *meaning* I put into this gesture of waving of a finger. What did it mean? Was he giving a rude gesture? Was he trying to communicate that I was lucky not to have tried to cross in front of him? What do you think this gesture meant? Perhaps you could put other meanings to this gesture. The only truth is the fact that a man waved his finger at me and I could have stored only that in my memory but I did not. I gave a meaning to the gesture and stored that meaning in what Krishnamurti called my 'psychological memory'.

What makes up much of our thinking, our judgement of people and situations is based on this psychological memory which is not about factual happenings and events but about the meaning we have place on these experiences and these meanings could quite likely be wrong. This psychological memory is where much of our judgemental behaviour and resulting

conflict and discord comes from. If I am standing at a desk waiting for the receptionist and she keeps me waiting two minutes before she acknowledges my presence the factual memory I have is that I was kept waiting two minutes before I was attended to while the psychological memory was that receptionist was a rude person for keeping me waiting for so long. The next time I approach this receptionist I will recall my psychological memory of her being a rude person, and respond accordingly. However the only fact is that I had to wait a couple of minutes before being attended to and this fact in itself is not sufficient evidence for me to put meaning into the cause of the waiting.

And so it is with many of our memories concerning the behaviour of those with whom we have relationships. We hear the words spoken and see the gestures people make and not only remember the actual words and gestures as comprising the facts of the incidents but we add our own interpretation, our own meaning, to these words and gestures. As past memories are recalled we usually attempt to harmonise the new memory with these past ones which may require some adjustment to the new memory so that memories are not in conflict. If we were to truly understand where these words and gestures were coming from we would have no need to add a psychological memory for we would see the truth behind them. But because the experience of the encounter is usually incomplete, in that we may not fully understand what was being communicated to us, we have relied on our memories from past encounters to guide us in our search for meaning.

With my encounter with the receptionist, perhaps she had just

received some bad news and was trying to compose herself before confronting me. Had I known this my approach would have come more from my heart rather than from my sensitive ego and I would have spoken to her with compassion. Future encounters would have been much more pleasant because I would not of had any negative psychological memories.

One of the characteristics of spiritually enlightened people is that they are slow to draw conclusions and put meaning into events and what people say. As a result they avoid misconceptions and are slow to judge, thus avoiding potential misunderstanding and conflict. We too should avoid filling our minds with negative psychological memories which will end up shaping our lives and the way we think.

This will require us to consistently maintain an attitude of empathy in all our human relationships so that we are slow to judge because as we confront others we are meeting ourselves.

From The Edgar Cayce Readings:

“Thus, as you measure day by day . . . so do you meet yourself in your daily activities, in your dealings with your fellowman.”

“Then let each - in your daily activities - do not think on that which satisfies yourself alone, nor yet that which would be indulgence of the other; but rather as to how you may each become the greater, the better channel for the glory of Life, of God, of His gifts, of His promises, of His peace, of His harmonies - that they may manifest in your cooperation one with another.”
(1523-6) BDA ΩΩΩ

Over the years, in previous articles of the Journal, I have attempted to define the word 'love' as expressed in the command of Jesus "Love one another". However it is an extremely hard word to define because God has been equated with love as in a reading given by Edgar Cayce relating to God: "*For, remember, - He is God of love, for He IS love.*" (2403-1) So God may be likened with love and God is impossible to describe in words so it may be equally impossible to describe love.

How would most of us define love? I am sure if a hundred people were asked there would be a hundred different definitions. One approach to this dilemma is to understand what love that is of God is not so that, bit by bit we may chisel away our misconceptions of this love and see what is left.

When we say we love someone what does that mean? While we are in love we become attached to the person we love and experience various emotions such as deep affection, arousal, lust and passion which can give us much pleasure. If that attachment is threatened or is not reciprocated one may feel empty or lost and negative emotions such as jealousy, hurt and depression may arise causing us suffering. So this possessive form of love is not the love we are trying to find.

Some people may equate love with sentiment. But to be sentimental is to be emotional and emotions are merely sensations which are not lasting. Even when this sentiment is of a religious nature when we are overawed while expressing devotion to some religious figure such as Jesus we are still only expressing emotions which are temporary.

Some of our acts which may be looked upon as loving may have other than loving motives. One of these is forgiveness. If I harbour bad thoughts about someone, perhaps because the person has caused harm to me or to someone close to me and I forgive that person what is going on? First of all harbouring bad thoughts about someone is not a loving act but is a form of resentment for I resent that person for what he or she has done. Then by forgiving that person all I am doing is an internal act of forgiving myself for harbouring the resentment. A loving person would not allow any resentment to build up in the first place and not harbour any negative psychological memories of the past.

In the Journal article 'Love Thine Enemies' I offered a possible definition of the love we are trying to understand as *respect*. Respect can be thought of as acknowledging the feelings and interests of another party in a relationship so it is an outward benevolent expression towards the other party. However to be truly respectful in a loving way the respect must be *universal*. We cannot respect some people and not others. It is all very well to be respectful to those who have titles, to rich friends and relatives from whom we hope to gain financial favours and to religious leaders or our bosses but do we respect those who are poor, who are addicted to drugs and alcohol, who are classed as criminals or our enemies? Do we show these people respect? If we don't then our so-called respect for some is meaningless and not an expression of love.

Perhaps for most of us the nearest we can come to in expressing this love is in the relationship between a parent and

his or her child. The Bible text "Greater love has no one than this, that he lay down his life for his friends" (John 15:13) suggests that to sacrifice one's life for another is the greatest form of love however we note that the quote refers to friends rather than relatives. Many mothers have died, or are willing to lay down their lives, for their children and this is indeed a noble act but perhaps this is in fact a motherly instinct which is innate in many animals as well as humans who would die to protect their young. This sacrificial form of love by parents is only expressed to those to whom the parents are attached. Also there is possibly is no greater power and authority one can have over others than that of a parent over its children. While many parents admirably perform their duties and responsibility as parents, far too many do not and instead abuse their children psychologically, physically and even sexually. Obviously in these cases there is no love because love is never expressed in this manner.

As we eliminate what is not love the Bible offers further items to add to our list, as found in Paul's letter to the Corinthians:

"Love is not jealous or boastful; It is not arrogant or rude.

Love does not insist on its own way; It is not irritable or resentful;

It does not rejoice in wrong, but rejoices in the right."

One may consider that the opposite of the love we are trying to understand is hate. However, if we are to go by the Course in Miracle, the opposite of love is fear because fear is a "blockage to the presence of love."

So if we accept that what is listed above is not love what is left? We may come to the conclusion that this love Jesus is referring to is something we cannot describe or analyse. Perhaps it is displayed when we can put our egos aside and just be the creation of God we are and as such accept that we are all one. Perhaps then we can express the true love that is from our Source.

From the Edgar Cayce readings

"Replace fear ever with love, and you will find, as He gave, a new commandment, a new life, a new experience opens for you - in that you love one another." 3051-2 BDA ΩΩΩ

ON PRAYER

According to the Bible if we want something all we need to do is to ask God and it will be given to you. This is clearly stated in Matthew 7:7 *"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you."* In 1 John 5:14, it is stated that we can ask with assurance that God will listen to us: *"Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us."* Note however in this verse it is stated that we can be assured He will listen but it does not state that he will do more than

that!

Those of us searching along the spiritual path realise that it is not merely wanting something, then praying to God for it, that whatever we ask for will shortly be granted to us. Firstly prayers don't work when we ask for material things just to satisfy our transient wants, nor is it implied that when we have the ability to obtain physical needs by our own efforts we can just sit back and let God get it for us. Furthermore note the catch phrase in John *"..according to His*

will...” which suggests that our requests must be in accordance with the will of God.

On the other hand prayer is not a passive activity. Regular prayer can have a great influence on who we are. It awakens us and our eyes may begin to notice beauty where we never noticed it before. Our hearts may begin to feel compassion we never knew we had and our priorities shift. As we talk to God, we may receive the encouragement to live up to the potential inside us. We may even start to see beyond ourselves into the world that is waiting for our help.

As God is within it must be obvious that he hears us and answers will come from within. Although His answer to our prayers may be very different from the answer we were searching for. God’s reply might come in the form of the strength to fight on. It may come in the form of the courage to face what we have been fearing. It may be the ability to accept what we have been denying. Or it may appear as hope in the face of despair. We are to remember that God is neither distant nor deaf and we are never alone for God is ever present in our lives. In our prayers, when we stop bargaining with God and start opening up our souls to God, our prayers may suddenly appear to be more effective so that when we pray for strength we receive strength, when we pray for courage we will receive courage. When we pray in the face of despair we may receive hope. Prayer is ultimately an experience, not a request. It is a sense of being connected, of being part of something larger than ourselves – the oneness of God and all life – and our

attempt to experience this oneness.
BDA

From the Edgar Cayce Readings

“For prayer is supplication for direction, for understanding. Meditation is listening to the Divine within.” 1861-19

“Prayer is the concerted effort of the physical consciousness to become attuned to the consciousness of the Creator, either collectively or individually.” 281-13

“He that would know the way must be often in prayer, joyous prayer, knowing He gives life to as many as seek in sincerity to be a channel of blessing to someone.” 281-12

A PRAYER FOR 'SENIOR CITIZENS'

“I don’t want to grow old God. I don’t want any part of it. But since I have no power to stop the clock, my prayer is this: Let me age with grace.

“Show me the way, God. Be with me. Grant health to my body and clarity to my mind. Give me strength. Help me to overcome my vanity. Teach me to combat self-pity. Don’t allow me to become set in my ways. Shield me from isolation and from loneliness.

“May the love of my family and friends be my reward for all the struggles of my youth.

“Let all the blessings of age emanate from me. Let wisdom flow from my mouth, let compassion flow from my heart, let acts of kindness flow from my arms, let faith flow from my soul, let joy shine forth from my eyes. Amen.” (Anonymous)



ON STATES AND EVENTS

Can you observe the difference between your own lives and life in general? What do you mean by the term my life—as when you say: “My life has been a happy life” or “My life has been an unhappy life”? Do you mean that outside things have been pleasant or otherwise, or inside things—that your moods and feelings and so on have been pleasant or otherwise? You will agree with me that sometimes a person who is in a good external situation in life with enough money and with pleasant surroundings, and without any serious trouble, etc., is unhappy and miserable, and on the other hand that a person in very different and even adverse circumstances is often quite the reverse.

Let us look at this situation more closely. What is one's life—this thing we talk of so glibly without seeing what it is? When people gratuitously wish to tell the history of their lives, what do they speak of? They speak of events, of other people, of external things. But one's life consists of two distinct things, which for the purposes of self-observation must be realized. One's life consists not only of events, but of states. States are inner and events are outer. States are states of oneself, that is, inner states, such as bad moods, habits of worrying, habits of fear and superstition, forebodings, depression, on the one hand, or, on the other hand, better states, states of feeling happy, states of enjoyment, and mercy. They are in oneself—that is, all states are states of oneself.

Events are external and come in to us from outside. Now one's inner state may correspond to an external event, or may be caused by it or may have no relation to it. But it is necessary to try to see that states and events are two

different things, first of all, before thinking of how they may be connected together. Take, for instance, a pleasant event. Does your inner state correspond with it? Can you say for certain that when the outer event occurs your inner state corresponds to it? Say you know some desirable event is going to happen and you look forward to it. Can you say that when it does come about, your inner state can meet with it in a delightful way? Or will you admit that, though the event happens perhaps even as you hoped, something frequently is lacking? What is lacking? What is lacking is the corresponding inner state to combine, as it were, with the outer event that was so eagerly anticipated. And, as you probably all know, it is usually the entirely unexpected event that affords us our best moments.

Now let us take this idea—namely, the correspondence of inner states and outer events. Unless we have in ourselves the right state we cannot combine rightly with the happy event—that is to say, something in us must exist to engage with and so enjoy the outer event. Yet people are very much inclined, in thinking of their lives, as I said, to believe that their lives are only outer events and that if a certain number of outer events of one kind or another have or have not happened to them, their lives have been unfortunate. But a person's capacity for life depends on his inner development—that is, on the quality of his inner states. For internally, in regard to our states, lies the apparatus for living, and if this apparatus is, for example, swamped by self-pity and worries and other negative emotions, no matter how delightful the outer events, nothing can happen rightly, simply because the apparatus for living—

that is, the person in himself—is quite unable to combine in a fortunate way with such events that come from external life that might give him some pleasure and delight.

A person may look forward to a trip abroad and when it comes about, it is an event. But he may be so mean, so careful about small unimportant things, etc., that the whole trip is nothing but a disaster. And in such a case it will be the man's inner state that is at fault. So if we ask ourselves what our life consists of, we cannot say merely of events, but that it consists far more of states.

Suppose that a man, whose chief love is to be pessimistic and melancholy and gloomy, complains to you that life is a bad business and not worth living, will you suppose that this is caused by a lack of suitable events or by the man's inner states, and will you be so silly as to think by arranging a nice party for him he will change? The disease is in the man himself—and how many people do you not observe every day who make their own life and the lives of others miserable owing to their wicked inner states—and who, in fact, deserve imprisonment because they have not begun to see what their own inner lives really are and imagine life, as it is called, as being something altogether outside them?

Now in self-observation, try to distinguish between outer events and inner states and notice where you are standing both in relation to your inner state and to the nature of the outer event. Outer events are of any kind. Outer life is not a smooth sheet of paper that we are crawling over like ants. It is full of hills and valleys, of good weather and bad weather. This is the nature of life—but, as a rule, all events we take as exceptional, or at least unpleasant ones, as illness, war, etc. Life is a series of different events

coming along, on larger and smaller scales, to meet you, and each event has its special nature. And inner states are again of every kind.

All personal work is about inner states and you have all heard of what wrong states one must work on and try not to identify with. If you work on these wrong states and try to separate yourselves from them, then the unpleasant events of life will not catch you, as it were, so easily, and draw force from you.

Events are influences changing at every moment in their various combinations, and some are better than others, but all have to be taken consciously, even good ones—at this low level, where we are in the universe—namely, on the earth—and some of them are very dangerous and must not be identified with at all costs. From what has been said, it will become clearer that one's life is more to be thought of as one's inner states and a true history of one's life would be a history of one's inner states and negative emotions especially. To live anyhow in oneself—in this internal vast world accessible only to each person through individual self-observation and always invisible to others—is the worst crime we can commit. So this work begins with self-observation and noticing wrong states in oneself and working against them. In this way the inner life becomes purified and since our inner life attracts our outer life, by changing our inner states, starving some and nourishing others, we also alter not only our relation to events coming from outside but even the nature of the events that come to us day by day. Only in this way can we change the nature of events that happen to us.

We cannot change them directly, but only through changing states—that is,

through beginning to put this disorderly house we live in into some order. It is not the events of today that happened to you that matter—such as that you lost something or something went wrong or someone forgot you or spoke to you harshly, etc., etc.—but how you reacted to it all—that is, what states of yourself you were in—for it is here that your real life lies and if our inner states were right nothing in the nature of external states could overcome us.

Try therefore to distinguish, as an exercise in living more consciously, between inner states and outer events, and try to meet any outer event, after noticing its nature, with the right inner attitude—that is, with the right state. And if you cannot, think afterwards about it—first try to define the nature of the event and notice if this kind of event often comes to you and try to see it more clearly in terms such as “This is called being late” or “This is called losing

things” or “This is called receiving bad news” or “This is called unpleasant surprises” or “This is called hard work” or “This is called being ill”.

Begin in this very simple way and you will soon see how different personal events, and so how in this respect one's outer life, are changing all the time, and what you could not do at one moment, you can at another. For events as it were are like the opening and shutting of doors. Then you will be able to see, in regard to the small events of daily life, what events are partly due to your own cause, and what are accidental, and so on. And then think about your state and with what state you usually meet some rather typical event and whether the state is, as it were, the right tool to use, the right ticket to offer, the right method to employ for that event.

From: Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky by Maurice Nicoll. ΩΩΩ

YES, VIRGINIA, THERE IS A SANTA CLAUS

Dear

Editor,

I am 8 years old. Some of my little friends say there is no Santa Claus. Papa says, "If you see it in The Sun, it's so." Please tell me the truth, is there a Santa Claus?

Dear Virginia',

Your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except what they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours, man is a mere insect, an ant, in his intellect as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole

of truth and knowledge.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The external light which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies. You might get your papa to hire men to watch in all the chimneys on Christmas eve to

catch Santa Claus, but even if you did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You tear apart the baby's rattle and see what makes the noise inside, but

there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived could tear apart. Only faith, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! he lives and lives forever. A thousand years from now, Virginia, nay 10 times 10,000 years from now, he will continue to make glad the heart of childhood. *Editorial Page, New York Sun, 1897 ΩΩΩ*

CORRECTION

A reader has pointed out that the reading on Numerology on page 9 of our November issue is incorrect. The correct number is 5751-1. *ΩΩΩ*

CHRIST IN YOU

PART II

SIXTH LESSON

The True Selfishness

Be of good courage, for all is well. God dwells in you and this is the chief eternal truth.

I know you are progressing because already you can command right thoughts and dismiss inharmonious ones. Results will follow, and now you will learn discrimination. It is not given to all to be able to judge others, but content yourself, when tempted to judge, with praying for them, and as you evolve, your prayers will be fraught with healing, because you are learning to pray aright. Be of good courage. Evil is friendly and has a beneficent purpose. Man becomes godlike because he rises through and out of evil, just as the plants emerge from the soil. Every good is closely imitated in the dream world, and one of the imitations is called selfishness. This is a divine instinct

and you cannot and should not uproot it, but learn always that these delusions of sense have behind them a truth of God. Let us discover the true and holy selfishness.

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.

Let us begin by a simple explanation. I use the language of earth that you may understand. For you know already that material things have no real existence, that your thought of them is

their only reality. Do you desire health of body? Let us teach you how to obtain it, the true way. You begin at once to send out healing currents to someone in a lower condition than yourself, and immediately you have made a pathway by which your own shall come to you. Your first thought, I see, is how can I heal when sick myself? The first time you try it, you will understand that the very effort of faith required is the beginning of your own healing, and the larger love going out to others doubles your own joy in the long run.

True getting is always by way of sacrifice. This is a simple thing to know, but is the key to all healing, of mind, body, or estate; for all you have truly given you will receive double, but you do not render to the Lord that which costs you nothing. In the sight of God, no gift has been blessed to your own soul unless you have willingly given from your heart and blessed the gift by your love. You

may have wealth untold, though unmanifest to mortal eye.

A good practice every day is to bless and heal everyone in the house. Begin at once, knowing only the great Self, remembering the need of all in the house. Your own Lord will reveal each need; be resolute, be positive and above all, full of hope and love. If the unseen become visible at such times, include them; only sent out, give, give, give. I tell you this is your real getting, your real healing.

The spirit reveals to you more and more. Do you not see that I am helping you to one of your richest possessions; that you may become a centre of healing; spirit, the pure flame, burning up the dross; the souls, the link, holding all the physical powers; and the body, showing the beauty of the Lord, the true beauty of Holiness.

Again I ask that you put these lessons into practice. **ΩΩΩ**

LAUGHTER- THE BEST MEDICINE

Everyone deserves a break at Christmas – even your watchdog!



OUR CLOSING THOUGHT

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

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

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