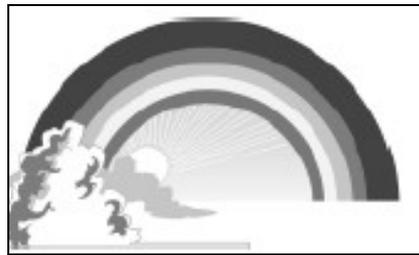


Journal on Personal and Spiritual Development



The Rainbow Journal

No. 49 – March 2012

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Welcome to the March edition of the Rainbow Journal. The next issue will mark the 50th edition so if any readers would like to make any contribution towards that issue please do so. ΩΩΩ

INTERPRETING THE BIBLE

One of the problems with the Bible (and other ancient religious texts) is that what the writers were trying to communicate is often hidden behind metaphors, allegory and parables. Also the true meaning can be distorted and even lost during translation from one language to another. Both the Cayce readings and the text of 'A course in Miracles' offer a number of interpretations of Bible passages which are different from the literal and generally accepted meanings. The following are some of the alternative meanings these sources offer:

THE FALL OF ADAM IN THE GARDEN OF EDEN

The ACIM text states that our fall was when we began to believe that we are separate from God. We have believed that God is 'out there' at some distant place while we are here on earth. The Cayce readings consistently reminds us that God is within us. Our belief in our separation from God has resulted in our belief that we are incomplete and lack things. ACIM: *"Lack implies that you would be better off in a state somehow different from the one you are in. Until the 'separation,' which is the meaning of the 'fall,' nothing was lacking. There were no needs at all. Needs arise only when you deprive yourself. You act according to the particular order of needs you establish. This, in turn, depends on your perception of what you are. A sense of separation from God is the only lack you really need correct."*

HEAVEN AND EARTH SHALL PASS AWAY

The ACIM text states that, rather than the world will end it means that heaven and earth will no longer exist as separate states. ACIM: *"My word, which is the resurrection and the life, shall not pass away because life is eternal. You are the work of God, and his work is wholly lovable and wholly loving. This is how a man must think of himself in his heart, because this is what he is."*

NO MAN COMES TO THE FATHER BUT BY ME

ACIM: *"Does not mean that I (Jesus) am in any way separate or different from you except in time, and time does not really exist. The statement is more meaningful in terms of a vertical rather than a horizontal axis. You stand below me and I stand below God. In the process of "rising up," I am higher because without me the distance between God and man would be too great for you to encompass. I bridge the distance as an elder brother to you on the one hand, and as a Son of God on the other."*

LEAD US NOT INTO TEMPTATION

ACIM: *"Recognize your errors and choose to abandon them by following my guidance."*

GOD IS NOT MOCKED

ACIM: *"... is not a warning but a reassurance. God would be mocked if any of his creations lacked holiness. The creation is whole, and the mark of wholeness is holiness. Miracles are affirmations of Sonship, which is a state*

of completion and abundance.”

**FORGIVE THEM FOR THEY NO NOT
WHAT THEY DO**

ACIM: *“The statement 'Father forgive them for they know not what they do' in no way evaluates what they do. It is an appeal to God to heal their minds. There is no reference to the outcome of the error. That does not matter”.*

**MANY ARE CALLED BUT FEW ARE
CHOSEN**

ACIM: *“Many are called but few are chosen' should be, 'All are called but few choose to listen.' Therefore, they do not choose right. The 'chosen ones' are merely those who choose right sooner. Right minds can do this now, and they will find rest unto their souls. God knows you only in peace, and this is your reality.”*

THE LAST JUDGMENT

ACIM: *“The Last Judgement is generally thought of as a procedure undertaken by God. Actually it will be undertaken by my brothers with my help. It is a final healing rather than a meting out of punishment, however much you may think that punishment is deserved. Punishment is a concept totally opposed to right-mindedness, and the aim of the Last Judgement is to restore right-mindedness to you. The Last Judgement might be called a process of right evaluation. It simply means that everyone will finally come to understand what is worthy and what is not. After this, the ability to choose can be directed rationally. Until this distinction is made, however, the vacillations between free and imprisoned will cannot but continue.*

“The term 'Last Judgement' is frightening not only because it has been projected onto God, but also because of the association of 'last' with death. This is an outstanding example of upside-

down perception. If the meaning of the Last Judgement is objectively examined, it is quite apparent that it is really the doorway to life. No one who lives in fear is really alive. Your own last judgement cannot be directed toward yourself, because you are not your own creation. You can, however, apply it meaningfully and at any time to everything you have made, and retain in your memory only what is creative and good. This is what your right-mindedness cannot but dictate.”

THE LAMB OF GOD

This statement has often been interpreted as the the sacrifice of Jesus by God as atonement for our sins, mainly because lambs were regularly killed and offered as sacrifices. The ACIM text: *“I have been correctly referred to as 'the lamb of God who takes away the sins of the world,' but those who represent the lamb as blood-stained do not understand the meaning of the symbol. Correctly understood, it is a very simple symbol that speaks of my innocence. The lion and the lamb lying down together symbolize that strength and innocence are not in conflict, but naturally live in peace. 'Blessed are the pure in heart for they shall see God' is another way of saying the same thing. A pure mind knows the truth and this is its strength. It does not confuse destruction with innocence because it associates innocence with strength, not with weakness.*

**FEAR GOD AND KEEP HIS
COMMANDMENTS**

ACIM: *becomes “Know God and accept His certainty.”*

TURN THE OTHER CHEEK

ACIM: *“You cannot be hurt, and do not want to show your brother anything except your wholeness. Show him that he cannot hurt you and hold nothing against him, or you hold it*

against yourself. This is the meaning of 'turning the other cheek.'"

In the Cayce readings we are warned that "Many that would turn that which was written into the meanings that would suit their own purposes, as you yourselves often do." Yet we must, not forget the spiritual light and power contained behind the words in the Bible, written by many authors guided by the hand of God. Look for the spiritual interpretation behind the words rather than the literal meaning.

FROM THE EDGAR CAYCE READINGS

"For, much might be given respecting that you have that you call the Bible. This has passed through many hands. Many that would turn that which was written into the meanings that would suit their own purposes, as

you yourselves often do. But if you will get the spirit of that written there you may find it will lead you to the gates of heaven. For, it tells of God, of your home, of His dealings with His peoples in many environs, in many lands. Read it to be wise. Study it to understand. Live it to know that the Christ walks through life with you. For, as He gave, in righteousness may you know those things that have been preserved from the foundations of the worlds in your own experience. For, these are told there in the manners of those that recorded them in their own environ. What will you write today that will be as the words of life to your brothers in the ages to come? For, He has given, you have been called - and you have a work to do." 261-21 ΩΩΩ

EDGAR CAYCE ON THE BOOK OF REVELATION

"The conquering of self is truly greater than were one to conquer many worlds." - Edgar Cayce

Of all the books in the Bible the last book, the Book of Revelations, must be the most misunderstood and misinterpreted. Even for the greatest of biblical scholars and those that have great knowledge of dream symbolism would find it difficult to interpret this book. We are therefore most fortunate to have Edgar Cayce, through his psychic readings offer a full interpretation. The following is a summary of Edgar Cayce's interpretations.

Through Cayce's otherworldly journeys, he learned the true interpretation of the Bible. According to Cayce, the Bible is the symbolic account of the fall and restoration of the human soul to its divine origins. Genesis is the symbolic testimony of humanity's fall

from heaven and paradise lost. Revelation is the symbolic testimony of humanity's restoration to heaven and paradise found.

The Book of Revelation was written by a man named John (possibly John the Apostle) toward the end of his life. John records a vision he experiences, probably while dreaming or meditating. This vision contains a tremendous amount of symbolism; the same kind of symbolism one would see in a dream, a vision of the spirit world. In fact, the Book of Revelation contains the same symbolism found in the symbols in the Prophet Daniel's dream. All Biblical dreams, such as those of Joseph, Gideon, Daniel, Paul, and Peter, are very symbolic and therefore had a hidden

spiritual meaning rather than a literal interpretation of the symbols. Such is the case with the Book of Revelation.

During several of Cayce's journeys into the spirit realms, he was able to unlock the secrets to the symbolism in the Book of Revelation. He gave a large amount of information specifically for the purpose of discovering the book's hidden meaning.

Cayce described the true nature between humanity and God. Cayce revealed that humans actually have three different dimensions of human awareness: the conscious mind (personality, the subconscious mind (soul) and the superconscious mind (spirit). An important goal in everyone's life is to awaken our superconscious mind to attain what Cayce called at-onement with God.

The superconscious mind is called by many names by many religions in many different cultures. Some of these names are: Buddha consciousness, Christ consciousness, the Collective Mind, the Universal Mind, the Collective Unconsciousness, the Holy Spirit, Brahman, God, the Clear White Light, Allah, Higher Self, the Mind of Christ, etc.

Cayce's references to the Christ, the Christ consciousness and the Mind of Christ has little to do with the personality known as Jesus. Cayce revealed that Jesus became the Christ - a full manifestation of the Christ consciousness - the perfect union of the human with the divine. It is God's desire for all of humanity to become Christs (or Buddhas if you live in the East). Such a condition will truly bring the Kingdom of God to the Earth. Cayce revealed that the Book of Revelation is the symbolic story of how humanity in general (and a human in particular) attains this manifestation of the divine.

Cayce's symbolic interpretation about the Book of Revelation can be contained in a book all by itself. In fact, a whole book has been written about Cayce's interpretation of Revelation. It is entitled Edgar Cayce's Commentary on the Revelation. There is also a video on this subject from the ARE Foundation (the Cayce organization)

The following is a very brief summary of the information he received.

Chapters 1-3: Letters to the Churches

Literal: John, on the island of Patmos, explains that he was in the Spirit when Christ appears to him standing in the midst of seven candlesticks. Christ then tells John to write down what he sees and hears concerning seven churches.

Interpretation: While in meditation, John's conscious mind becomes open to his subconscious mind and his superconscious mind. The seven churches and the seven seals represent the seven spiritual centers (i.e., chakras) of the body where the physical, mental and spiritual forces all come together. The superconscious mind within John, tells him that anyone who can regain control of these spiritual centers within their bodies can access the superconscious mind and never need to reincarnate again (Rev. 3:12).

Chapter 4-11: Christ opens the seals of the book in heaven

Literal: John now appears at the throne of God and sees four beasts and twenty-four elders around it. On the throne sits God who has a book with seven seals. John weeps when he learns that no one can open the seals to the book. One of the elders tells John that Christ is able to open the seals. Christ then opens the seals, resulting in many Earth changes. The seventh seal unleashes seven angels who sound seven

trumpets which are sounded one by one.

Interpretation: John has a mental awakening when he attains the spiritual level of the superconscious mind, within the throne of his own body. The four beasts are his four lower spiritual center's animalistic desires and the twenty-four elders are the twenty-four nerves from his brain leading to his five senses. The superconscious mind, is now in full control of John's body. The body is symbolized as a book with seven seals which "no one has the ability to open on his own" (Rev. 5:3). Only through the development of the superconscious mind within a person, can these spiritual centers within the body be opened (i.e., spiritually activated).

As each spiritual center within the body is activated, different parts of the body are purified and upheavals of the body occur mentally, physically, and spiritually. The superconscious mind spiritually activates the seventh spiritual center (the Pituitary, the master gland of the body). As a result of this, it becomes "quiet in heaven for one half hour" (Rev. 8:1). This is symbolic of the perfect control of the mind for one half hour through meditation.

Chapter 12-14: A woman, a dragon, two beasts, and a lamb

Literal: John sees a woman with twelve stars about to bear a child. Next to the woman is a dragon that is ready to devour the child she is giving birth to. After the child is born, the child is taken to the throne of God. Afterwards, a war in heaven occurs and the devil and his angels are cast out of heaven to Earth. John also sees a beast rise out of the sea which the world worships. John then sees a lamb on the Earth and angels proclaiming the fall of Babylon.

Interpretation: John is shown a picture of the soul of humanity in its

development since the days of eternity. The woman symbolizes the soul of humanity crowned with twelve stars, the twelve basic patterns of human personality as described in the zodiac. The child she bears is the conscious mind. As the conscious mind is born, a rival force of the self occurs, which brings about recurring periods of rebellion in humanity. Through divine intervention, the conscious mind is protected while the unconscious mind, from which it sprung, is withdrawn below the conscious level. This is the same story as symbolized as the fall of Adam and Eve in the Garden of Eden. Rebellion from the physical brings conflict into the soul but the soul can remain above it by remaining concealed from the forces of self will.

The "beast rising out of the sea" is the selfish animalistic desires that arise which are capable of ruling humanity. These desires spring from the self-will of the unspiritual intellect of humanity whom the world worships as a symbol of material success. The human intellect, lacking spiritual orientation, cuts itself off from all that is divine. The lamb that John sees are the forces of the superconscious mind in the world going into action. "Babylon," the human desire for earthly riches and success in the gratification of the flesh, begins to be destroyed as humans are shown the consequences of their prostitution of their higher faculties.

Chapter 15-18: Seven angels, seven vials of seven plagues, and a prostitute riding a seven-headed beast

Literal: John is shown seven angels each of whom holds a vial containing a plague which they pour upon the Earth one at a time. John then sees a woman sitting on a seven-headed beast with ten horns. The woman wears on her forehead the name Mystery,

Babylon the Great, the Mother of Harlots and Abominations of the Earth. John is told the seven heads symbolize the seven mountains on which the woman sits and the ten horns symbolize ten kings. These make war against the lamb and the lamb conquers.

Interpretation: John is seeing within the soul of humanity, the collective unconscious, that the souls of individuals are purified and tested on seven levels of consciousness symbolized by the seven plagues being poured out by the seven angels. When all seven levels of consciousness have been purified, then and only then can a person control the physical, mental, and spiritual forces within his body.

Physical diseases arise from the misuse of the forces and self-gratification of the flesh, wars against universal truth. This brings about conflict in the world against groups and governments. The end of the seven ordeals comes when humanity's social institutions and concepts collapse, leaving universal truth to be realized.

The Prostitute of Babylon symbolizes humanity's desire lust for riches and gratification of the flesh. The beast it rides on are man-made ideas stemming from self-gratification. It is explained to John that these forces have taken control of the seven spiritual centers of the human body, thereby becoming possessed and ruled. However, as the highest forces of evolving humanity overcome the forces of self, even the ten basic urges of the body, symbolized by the ten horns, will in time fulfil the divine pattern. As the divine nature in humanity becomes less realized, society is destroyed by its own hand through self-gratification.

Chapter 19-22: Rejoicing in heaven, the Devil thrown into a bottomless pit, a new heaven and

new Earth

Literal: John now sees much rejoicing in heaven and the appearance of Christ. An angel casts the devil into a bottomless pit for one thousand years. John then sees a new heaven and a new Earth come into being.

Interpretation: What was the final salvation of the bodily, mental, and spiritual forces described within John, now are shown to take place in collective humanity. When humanity recognizes the divinity within them as the controlling force in the world, and turns away from their own selfish pattern of living for self alone, the old pattern disappears and the Christ pattern emerges.

John is told that the merging of the evolved self with the divine superconscious, which has taken place in John, must also take place in all humanity (Rev.19:7). The fulfilled pattern of evolved humanity, the Christ (i.e., superconscious mind), is now shown in a position of power (the so-called "second coming of Christ").

Now the archetype of humanity's continual rebellions, the self-willed intellect symbolized as the "devil", is confined for a time in the collective unconscious mind. During this period of one thousand years (the 1000 year reign of Christ), only the evolved souls will be permitted to incarnate the Earth (Rev. 20:4). At the end of this period, the remaining souls begin to incarnate, bringing with them their unsatisfied ambitions and desires. This, of course, brings about the former conditions of imbalance (wars and plagues). These conditions, all man-made, are now themselves eliminated and all mental forms and patterns not formed by divine will are purged (Rev. 20:14).

The "new heaven and new Earth" John sees is humanity's perfected state of

consciousness and regenerated body. The human mind at this point is now one with the divine in the perfection of control and is free from outside limitations. The human conscious mind merges with the superconscious mind.

John states that if anyone adds or takes away from this book, that person will experience the plagues in this book. The book is the body, which is the vehicle

for human experience in the world. Through it, the lessons of the soul are learned. There can be no shortcuts or meanderings without dire consequences to the body.

For a more detailed account of the interpretations the book 'Edgar Cayce on the revelation' by John van Auken is highly recommended. ΩΩΩ

ABOUT GOD

In an article in the January issue we discussed the use of logic in questioning the reliability of some of the statements in the Bible. Using reasoning and logic with contentious issues or beliefs can have some interesting results.

Let us take the question: "Does God exist?" Firstly, giving something a label, automatically creates it, because to create a label there must be something to attach it to even if it is a creation in our heads. The characters 'Easter Bunny' and 'Sherlock Holmes' may be fictional but they exist in books films and in the minds of children. When the word 'God' was first used what was the object the word's creator had in mind when he used it? With English grammar there are two main divisions of nouns with are called concrete nouns – referring to physical entities, such as 'cats' and 'houses' and abstract nouns - referring to ideas or concepts, such as the words 'anger' and 'happiness.' Possibly the word 'God' would be considered an abstract noun because we can offer no concrete description of Him.

Secondly, in the statement "Does God exist?" we note that there is no preceding definite or indefinite article such as 'a' or 'the' before the word 'God'. When a noun is used this way, it is used to denote a particular person, place, or thing without regard to any descriptive

meaning. So in the question we are asking about a particular being named 'God', who could quite possibly be one of a group of gods, with this particular one going by the title 'God.' (After all there are many gods in Greek mythology).

To add to the discussion we ask a second question: "Does Allah exist?" The answer could be "Yes" to both questions either because both names refer to the same being who goes under two different titles or because the names refer to two different gods. Some people believe in the second possibility in that God and Allah are different. In the English Daily Telegraph newspaper two years ago there was an article headed: "*Churches have been burnt down in a row over Christians using the word Allah for God.*" The article stated: "*One popular objection among Malaysian Muslims to the use of Allah by Christians is that it might lead to Muslims being lured into conversion to Christianity. The implicit thinking seems to be that Allah is the name of God used in the Koran, and that the God worshipped by Christians is a false god.*" So here we see a belief in two gods, one being the true god of Islam and the other the false god of Christianity. Of course some Christians would have it the other way round.

The attempted use of logic here has not gotten us any closer to an answer

to our original question. However by giving the matter some rational thought we can gain a better understanding of what we are arguing about and in particular what we mean when we use the word 'God.'

The question has been asked over and over again by scientists, theological scholars, philosophers and religious leaders and their answers have been contradictory. So if they cannot come to consensus on this matter how can we

laymen find an answer? When it comes to the question 'Does God exist?' chances are we will not find a satisfactory one by looking outside ourselves because there are strong logical arguments in both opposing camps. In the end we may realise that matters surrounding God are part of the great mysteries of life and if we do find an answer that satisfies it will probably come from deep within us.

BDA ΩΩΩ

COMPASSION AND LOVE

The word 'compassion' is made up from the prefix 'com' meaning with and 'passion'. A synonymy for compassion is empathy but it is more than that for compassion is an empathy with passion – an *active* response to a situation. Not only would a compassionate person have empathy towards another who is suffering but he would also take steps attempting to relieve the suffering. The Wikipedea states: *“There is an aspect of compassion which regards a quantitative dimension, such that individual's compassion is often given a property of 'depth,' 'vigour,' or 'passion.' More vigorous than empathy, the feeling commonly gives rise to an active desire to alleviate another's suffering. It is often, though not inevitably, the key component in what manifests in the social context as altruism. In ethical terms, the various expressions down the ages of the so-called Golden Rule embody by implication the principle of compassion: Do to others what you would have them do to you.”*

Compassion is a central theme in Buddhism where the Buddha himself was referred to as 'the Compassionate

Buddha.' In his book “The Lost Art of Compassion” by Lorne Ladner, the author states *“Buddhism defines compassion as the mental state of wishing that others may be free from suffering.”* When considering compassion from a Christian viewpoint we may find that it may be the equivalent to 'agape' or love. Obviously, when one expresses love towards another he or she too would wish that person to be free of suffering. An example in Christianity of this Christian love or compassion is in the parable of the good Samaritan who came to the aid of a man beaten, robbed and left half dead by the roadside. This parable was given in relation to the question: Who is my neighbour? A number of people walked passed the injured man and while some may have experienced a certain amount of empathy towards the man's suffering it was the Samaritan who showed compassion and gave aid to the man. A Buddhist would say that the Samaritan showed great compassion towards the injured man, whereas in Christianity we would say he was showing love for his neighbour. BDA

ΩΩΩ

SACRIFICE

When we think of sacrifice we usually consider it as giving up something of value for some worthy or religious cause. From ancient times people have been making sacrifices to their gods and these sacrifices took many forms from simple offerings such as fruits and grains to the killing of animals and in some cases humans were sacrificed, as with the ancient Aztec who were killing an estimated 20,000 victims a year to appease their gods.

The Bible's Old Testament deals much with sacrifice and we find that from the beginning – from the time of Adam and Eve's children, Cain and Abel - sacrifices were being made to God. It appears that God was fussy over the sacrifices as He accepted Abel's offering of fruits while Cain's lamb offering was rejected. In the early Bible chapters there is much written on what sacrifices were acceptable and how these sacrifices, mostly birds and animals, were to be prepared.

Later in the Bible we read that God commanded Abraham to sacrifice his beloved son to Him. It is difficult to understand why God, who created and loves us, would demand such a cruel sacrifice from anyone. As the bible story relates, God demanded this sacrifice of Abraham purely as 'a test of his faith.' This is a test by a god who supposedly knows what is in our hearts, as confirmed in Luke 16,15 ““You are the ones who justify yourselves in the eyes of others, but *God knows your hearts.*” So we must wonder why God would put one of his beloved creations through the trauma of preparing to kill the person he loved so much simply so God could test his faith, when in actual fact God already knew the heart of Abraham.

In the Christian tradition the

greatest sacrifice of all was 'God's only son.' In an internet Bible questions and answer forum a contributor put forward a very salient and important question: *“If God knows and is in command of all things, He knew the outcome of Jesus' death on the cross. He knew Jesus (His son) would not die. To have a sacrifice you must give up something. If Jesus didn't die where is the sacrifice? And if Jesus is God, He knew the same. Sorry but I having a hard time understanding this...”* For a Christian at least this is an extremely important question because the death and resurrection of Jesus may be considered as the founding cornerstone of Christianity. The Q&A facilitator offered a rather long-winded answer which I doubt would satisfy many a questioning mind.

So we must ask ourselves: did God actually contemplate giving up His 'only begotten Son' (which in itself needs explaining) because *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”* - John 3:16. Again this passage is difficult for the thinking person to interpret. An explanation on this is that it was not the crucifixion of Jesus that was the crowning moment but his resurrection, which verified the immortality of the human soul. Now we are getting a hint and understanding of what is the true meaning of sacrifice.

If we have a close look at the word 'sacrifice' we find it comes from the same root word as **sacred** so in fact we could say that to make a sacrifice in one sense may be to give up something and in another to **make something sacred**, and to make something sacred is to devote or dedicate it to God or to some other purpose. By using this second

definition we gain a fresh understanding of what is written in the Bible.

In the case of Cain and Abel it was not the nature of the offerings that were in question but what was in the hearts and minds of these two when submitting these offerings. After Cain's offering was rejected God said to Cain *"Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it."* In other words the rejection was nothing to do with the offering but what was in Cain's heart. He was not making a sacrifice – making a gift sacred – his heart was not in the offering so it was in no way sacred and therefore of no value.

The we come the sacrifice required of Abraham. God was not asking that Abraham's son be slaughtered – He is incapable of demanding such a thing – instead he was asking that Abraham make his only son a worthy sacrifice – make him sacred, holy – before God, just as Abraham had sacrificed his own life to God.

As we keep in mind that we are spirits at present inhabiting bodies we may get closer to the meaning of Jesus willing to allow himself to be crucified, which would destroy the body but not the spirit. According to *A Course In Miracles* the purpose of the crucifixion and resurrection of Jesus was to show to mankind that we are indestructible souls so even death itself has no power over us. 'Christ in You' puts it another way: *"If the disciples were to keep Jesus of Nazareth, they would lose the Christ of God. Jesus knew this and put the temptation of Peter far from him, as He knew His personality was not their greatest good. I come to reveal the Father, and I will come and abide with you forever: these wonderful words*

were full of meaning and today come with greater power. Only as Jesus withdrew Himself from their midst, could He come again to all men in His omnipotence."

When we study the Edgar Cayce readings we find that when we are asked to sacrifice he was referring to our lower carnal selves which we are to be sacrificed i.e. make sacred, holy so that the Christ Consciousness within can be revealed.

So in one sense sacrifice does mean giving up something, our bad habits, our selfishness, our judging of others and in another sense sacrifice is in making our bodies sacred and holy – as temples of the living God.

From the Edgar Cayce readings: (Given to the first search for God Group):

"Following those suggestions that have been made, you each should present yourselves as channels of blessings to others; in that others may receive a better concept of the necessity of presenting their bodies as a living sacrifice, as a living example. Each should understand that sacrifice does not necessarily mean a giving up; rather a glorifying of the body for a definite purpose, for an intermediary, for an ideal, for a love. Along this line should the idea be, rather than that there should be a refraining from this or that.

"The choice must be made as to the purposefulness for which the activity is to be; and in keeping with what has been presented, that the bodies are the temples of the living God. So, the activity should be such that the self, the ego, the I AM would present same to the God, the Father, the Universal Influence, the Creative Energy, the I AM THAT I AM, in such measures and manners as to be a glorifying of that the body, the entity, the soul would present as its

portion of the whole. Thus may you each of this group, in presenting your experiences through the application of that which has been given, make for those ways, means and manners in which others, seeing, knowing, hearing, may take the initiative necessary for the awakening of their own purposefulness in any given experience; that may make for the turning of hate to love, the turning from strife to a purposefulness towards peacefulness that may bring to

all mankind - at this time - that necessary in the influence of all. For thoughts as they run have their activity in the experiences of all, and thus create the environ, the atmosphere of thought upon which those who are active in their various spheres of experience and of expression must draw for that which will be a portion of the motivative influence in their experience.” 262-87

BDA ΩΩΩ

CHRIST IN YOU

PART II

NINETH LESSON -

THE SOUL

I should like to continue our discussion on the soul, for I rejoice to know that you realise the spiritual world to be here. You will live in it more and more, learning that spirit is true substance, and that you function truly from your luminous body, holding within yourself all you need.

Wherever you see beauty, truth, or goodness, it is God finding expression, and you will see them when you least expect when dwelling on the spiritual plane, and much that seems to the natural eye good, beautiful, and true you will prove to be false imitations of the real. Music, art, poetry are the expressions of God. All genius is God revealing Himself; by the very revelation, the soul refines the outer body, which should be as clay in the hands of the potter.

All states of existence, now, and in the future, are determined by the inner life and its expression. It is not enough to know that you possess the indwelling power to become the eternal Christ. Your real work, like that of Jesus, is to express God. Your environment is the outcome of

your mind and thought. Heaven and hell are states of existence you make for yourselves here and now. Your fall away from truth is caused by the soul's separation from God's thought, and by following the false self-consciousness. Listen to your own Lord and Christ, who brings deliverance to the captive and sight to the blind, who redeemeth thy life from destruction.

The seven creative days are experiences within yourself. God speaks the word of power when he says, "Let there be light, and the light shineth from within." The dividing of the waters is the separation of the divine and the human, the firmament symbolising the Heavenly-Divine, and the seas the Earthly-Human. The separation of the seas and land means the first state of receptivity, to express clearly that land (mind) is free and awaiting God's manifestation. And God said, Let the earth (mind) bring forth, and God says within you, to your soul: bring forth, manifest, express My thought.

Then you read: God gave the two lights, the greater and the lesser. These

symbolise the lights of the two understandings – human and divine. The seas are fruitful on the fifth day, thus proving the creativeness of mind and the birth of ideas. Then we read of larger growth, larger idea, to we come finally to ourselves – man in the image of God, God’s idea. You have not entered into the seventh period yet. It is one of great delight and triumph. Read this for yourselves with the spiritual understanding.

Each soul creates its own Heaven, and there is a sense in which each created being augments Heaven by its own created environment. By you rebirth into the spiritual kingdom, heaven itself becomes greater. In this sense you can understand better what I mean when I

tell you that all are benefited by one, because you are a part of all. I use the language of earth, but you have spiritual discernment. We can never find true language to express Heaven and God, since the first is a state of consciousness, and the second infinity.

I have given you these three lessons on the same subject, as it is good for you to live according to divine and spiritual law. With all thy getting, get wisdom. When the soul sees and knows, life appears orderly, and the body of flesh sensibly obedient. Be patient; much more shall be revealed. The kingdom of heaven is open to all believers.

Love, Peace, Joy. **ΩΩΩ**

LAUGHTER- THE BEST MEDICINE



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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