



The Rainbow Journal

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FROM THE EDITOR

As this, the ninth 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. I take this

opportunity of to extend to you all the wishes that your Christmas be full of wonder and light, happiness, love and joy! It is a time of loving and forgiving, to feel the Joy and happiness of being loved. -
Brian Alderson ΩΩΩ

THE SPIRIT OF CHRISTMAS

A Christmas message through the medium Elizabeth Clare Prophet.

I enter the Spirit of Christmas so that you may understand that it is entirely possible for more than one Son of God to participate in a Holy Office, to co-occupy the Divine Intent upon the twig that is bent, upon the very point, the focal point of a quartz crystal embracing a world of Fiery Intent. Dear hearts, I therefore come as the Spirit of Christmas, as you might anticipate the coming of the One known as Santa Claus.

Remember the heart of a child – your child, yourself – thinking about the coming of Santa and how He would enter the house, and how you would leave Him cookies and milk and perhaps even a snack for the reindeer. Remember how, in fullest belief, because your parents had told you, you entered into that Spirit of Santa. And remember also the disappointment upon learning that Santa was not real.

But this is not true! Santa is real. And I AM here to tell you that Santa Claus Himself is the typical Vessel of the Spirit of Christmas, the One who embodies this very Presence which I have entered.

It is wrong to tell children that Santa is not real. It is right to explain to them the Spirit of Christmas is indeed a Person – a Person made Real in God, a person who is a Cosmic Being, who fills the hearts of the people with the anticipation of the greatest Gift of all, the Gift of Personal Christhood.

Those things that bring delight to children – games and toys and things and rings in stockings – beloved hearts, originally the gifts given to the child of every heart were intended to enhance the child's perception and realization of that Person of Christ. When you think about the gifts that are given these days, you realize that some gifts do assist the individual in a greater sense of identity, while others adorn the outer person and tend to create more maya of idolatry. And thus, attaching importance and attention to the outer self, the individual loses the great opportunity of this hour to truly enter into the Heart of that Cosmic Being known as the Spirit of Christmas.

Therefore, beloved ones, understand that this Spirit embodies the collective consciousness of Christhood of the entire Spirit of the Great White Brotherhood – of all Ascended Beings and Angels and Masters, Cosmic Hosts of the Lord who are that Christ. Let us realize, then, that in all symbols there is Reality; in archetypes there is the original pattern of the image made Perfect out of Christ; and in Santa Claus Himself is the lingering hope in all that the Figure of the Cosmic Christ will come to bring the true Joy, the Joy of the heart filled with Love.

Enter now the Spirit of Christmas and be It. Be It every day of the year – blessings. Blessings full and not without cheer. Be the Spirit of Christmas, and see

how much the Spirit of Christmas desires to be you. And realize, then, in all those years of looking forward to Santa's coming, Santa has looked forward to coming to you, has desired to be one with you, has worshipped the Light of the Christ in your heart, has sensed Himself a Servant Gnome – the Chief of Gnomes – in the worship of the newborn Child.

Santa, then, comes as a Servant of the Light and as a disciple of the Christ Who is the Manchild. Santa might be a modern version of Three Wise Men coming to bear the gifts of old – wise elementals who realize, no matter what the outer manifestation, the celebration of the Birth of Jesus Christ must be that each member of the elemental kingdom brings a gift to some child of God.

This is the ritual of the elementals, beloved hearts. It is an amazing ritual to see how these elementals come to the bedsides of children who wait with expectancy. They bring little gifts they

make, little houses that they construct out of nutshells, gathering things from the forest and using amazing techniques to re-create Hansel and Gretel forms, shapes.

Tender hearts are the elementals. And of course, they are greeted by little children in their finer bodies with such joy. Truly, this is the Joy of Christmas, when sweet children can freely interact with elementals, and elementals can know the true worship of Christ.

Thus, Santa Claus is the great attention-getter of all elemental life each Christmas, coming therefore with that elfin wink and that twinkle of mirth to gather bouquets of attention from the children as they thereby channel the love of their hearts for the blessing of these servants of fire, air, water, and earth.

I bless you, God be with you, as you reflect His Glory. - *Beloved Lanello through the Messenger, Elizabeth Clare Prophet. December 24, 1982 ΩΩΩ*

CHRISTMAS MESSAGES

We miss the spirit of Christmas if we consider the Incarnation as an indistinct and doubtful, far-off event unrelated to our present problems. We miss the purport of Christ's birth if we do not accept it as a living link which joins us together in spirit as children of the ever-living and true God. In love alone - the love of God and the love of man - will be found the solution of all the ills which afflict the world today. Slowly, sometimes painfully, but always with increasing purpose, emerges the great message of Christianity: only with wisdom comes joy, and with greatness comes love." - *Harry S. Truman*

My idea of Christmas, whether old-fashioned or modern, is very simple: loving others. Come to think of it, why do we have to wait for Christmas to do that? - *Bob Hope*

It is Christmas every time you let God love others through you. Yes, it is Christmas every time you smile at your brother and offer him your hand." - *Mother Teresa*

I sometimes think we expect too much of Christmas Day. We try to crowd into it the long arrears of kindness and humanity of the whole year. As for me, I like to take my Christmas a little at a time, all through the year. And thus I drift along into the holidays-let them overtake me unexpectedly-waking up some fine morning and suddenly saying to myself: "Why this is Christmas Day!" - *David Grayson*

Christmas gift suggestions:

- To your enemy, forgiveness.
- To an opponent, tolerance.

- To a friend, your heart.
- To a customer, service.
- To all, charity.

- To every child, a good example.
 - To yourself, respect. -Oren Arnold
- ΩΩΩ

A SEARCH FOR GOD STORY

By Judith Stevens Allison

The first chapter of the *Search for God* books, "Cooperation" seemed a curious choice to me until I began a group study of it and attempted to put into application, through a series of weekly disciplines, some of the potent truths. Each chapter has its own affirmation - through a series of weekly disciplines, some of the potent truths. Each chapter has its own affirmation - a series of words encapsulating the deeper meaning of the principles carefully laid out for the student. These affirmations help group members focus on the central thought of each chapter and - when used daily, as a prelude to meditation, and weekly, during the group meeting - often reveal hidden understanding. Properly used, they are designed to awaken the student slowly, carefully, safely, as his or her own natural pace.

That first affirmation was branded into my consciousness almost as if it had been applied with a red-hot poker. On went on to memorise affirmations for each chapter in Book I, Book II and Book III of *A Search for God* in the following years, but none (with the exception of the "Patience" affirmation) hit me so forcefully as the Cooperation affirmation:

Not my will but Thine. O Lord, be done in me through me. Let me ever be a channel of blessings, today, now, to those that I contact in every way. Let my going in, my coming out be in accord with what You would have me do, and as the call comes, "Here am I, use me." 262-3

That affirmation became my best friend. I examined it, took it apart, studied it, and attempted to wring from it every ounce of meaning. A Chinese

proverb says, "It is possible to move a mountain by carrying away small stones." That statement is the basis for A.R.E. Study Group work. It is the work of "carrying away small stones" - small stones of prejudice, bias, misinformation. We began with looking at our lives, honestly and dispassionately, non-critically noting any destructive elements - our negative attitudes and emotions - our own worst "enemies." The work of a small group is a weeding out process. We are substituting a questionable behaviour or attitude for something more positive and helpful. We are removing our negative inner tape recordings and replacing them that which quickens and lifts others, consequently lifting us.

The affirmation given at the beginning of each lesson are dynamite in disguise. They are written in such a way as to leave an indelible mark on upon the searching psyche.. The apostolic Paul said, ". . . be ye transformed by the renewing of the mind . . ." (Rom 22:2) The work of the Study Group begins with the changing the mind and changing the way we think about everything. As you study to learn more, Truth is whispered to you. As you take apart and examine an affirmation, it is like taking apart a stone wall and examining each stone to see how it relates to the others. Somewhere along the way, an amazing thing happens: the secret of the wall is softly revealed to you. You *become* the wall. You experience the wall from the inside. You understand deep spiritual truths that are given in a very individualised inner way, such as intended only for you.

Make no mistake: you must *do* the work. You must first have the desire to

understand and to grow. You must be willing to put forth an honest effort to win the prize. Finally, as you meditate and pray daily, for your family, your co-workers, those with whom you have differences, you begin to notice a strange phenomenon: difficult situations ease, problems resolve, people seem more cooperative. You are changing- renewing your mind and consequently renewing your world.

FROM THE EDGAR CAYCE READINGS

(Q) Outline for us the steps which we must take that we may become more of one mind, that we may be of the greatest influence for good.

(A) As should be for each to learn that first lesson as should be given unto others: Let all dwell together in mind as of one purpose, one aim; or, first learn

cooperation!

Learn what that means in a waiting, in a watchful, in a world seeking to know, to see, a sign. There, as has been given, will only be the sign given to those that have drunk of the cup that makes for cooperation in every sense of enlightening a seeking desiring world. Cast not pearls before swine, neither be thou over-anxious for the moment. Wait ye on the Lord; for, as has been promised, he that seeks shall find, and ye will receive - each of you - powers from on high. Use that in a constructive, in a manner as befits that desire of the group, of each. Think not of thine own desire, but let that mind be in you as was in Him, as may be in all those seeking the way. 262-1 *Judith Stevens Allison* ΩΩΩ

UNTO THE 3rd AND 4th GENERATIONS

Yet He does not leave the guilty unpunished; He punishes the children and their children for the sin of the parents to the third and fourth generation.” Exodus 34:7 (New International Version).

It becomes quite interesting at times to critically examine certain texts in the Bible, some of which have an impact on people's beliefs when their religion is based on the Bible. It becomes more fascinating when one compares the text in different Bible version. Take for example the above text. Note that it refers to the *sins of the parents*, whereas the King James version reads the *iniquity of the fathers*. When we look up the word *iniquity* used in the King James Version (KJV) we find that it has a number of meanings which, as well as sin, includes gross injustice, wickedness, *violation of right or duty* and wicked acts.

A common Christian interpretation of this verse is based on the belief that the Christian God punishes or rewards people

depending on our behaviour during this life on earth. Therefore we should fear God. The above verse suggests that God is so keen on punishing us that he is not satisfied with punishing the perpetrators of wrongdoings but will extend that punishment to their children, grandchildren and even great-grandchildren.

However there is a completely different interpretation of this text which does not involve punishment. A clue is in the text as found in the KJV. *“(God) Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.” Exodus 34:7.*

This text suggests that God forgives sins and transgression but that does not mean that the guilty will escape the results of their actions. This is very different from punishment for it is merely the workings of the law of cause and

effect. The *duty* of a parent is to discipline his or her children. To understand the meaning of *discipline* in a parent-child relationship we find that the word *discipline* comes from the same Latin word as *disciples*. To discipline children is to teach them in the same manner as Jesus taught his disciples, which was by imparting to them knowledge through his teachings and setting himself up as an example for them to follow. It is not “do what I tell you or else” but “do what I do”.

Children model their parents and learn from them. They are like sponges - they model everything a parent does and incorporate what they see into their own lives. The long term results of '*visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation*' can be witnessed all around us.

Followers of the Dr. Phil TV shows will note that many of the episodes deal with dysfunctional families. One episode I watched recently dealt with a toxic relationship between a mother and her 15 year old daughter who was displaying promiscuous behaviour, having sex with numerous partners, apparently in a determined attempt to get pregnant. During the interview with Dr. Phil, the daughter said that she wanted to have a baby so that she would have someone to love and who would love her.

The interview with the mother revealed that the mother became pregnant when she was only 17 and found she could not cope with motherhood so “needed a break” and got her own mother to care for the child. This break lasted ten years before the mother and daughter were finally reunited and lived together. The result of the mother abandoning her child was that the child keenly felt the absence of a loving mother. In her immature mind she decided the solution to the lack of love was to create someone

she would love and would love her in return by having a child of her own. Dr. Phil pointed out to the girl the faults in her plan, such as having no means of support for herself and child and no place of her own. The baby would end up living with the mother and grandmother which would only extend the toxic relationships to the next generation.

Another example of passing on “*visiting the iniquity of the fathers upon the children*” was in a TV documentary concerning a man who has spent the greater part of his life in gaol and is now devoting his time to speaking out against family violence. He described how he was brought up in a home where both he and his mother were violently abused to a point where he considered that violence was the norm. Consequently, he expressed this violence to those around him resulting in a number of prison sentences. The violence culminated with him assaulting his own four-year-old son to such an extent that the boy died as a result, earning him another, this time much longer, term in gaol.

So we can now reflect on that passage in Exodus and begin to understand the meaning behind it. The message it conveys is clear. When we fail in our duty as parents in not setting ourselves up as role models for our children to emulate we are committing the sin of *violation of right or duty* in one form or another. It may be in the form of physical or verbal abuse or abuse of alcohol or drugs abuse. We are to understand that we do not own our children, just as our parents do not own us. They are placed in our care and we are to respect them and our sacred duty towards them. Otherwise the consequence of our dereliction of duty will be passed on to our children and even unto the third and fourth generation. -
BDA ΩΩΩ

GETTING AND GIVING

Probably one of the most difficult spiritual principles for us to understand is the law of getting by giving. Logic tells us that to get something one strives for it and takes it. We recognise possessing as ownership on the material level and follow the maxim that 'possession is nine-tenths of the law.'

We are all familiar with the fact that we have to sacrifice something to get what we want. In the commercial world giving and getting comes under the laws of contact. When we purchase goods or services we are entering a contract in which there are usually two parties - the provider of goods and services and the purchaser of same. When we buy our groceries the supermarket provides the goods and in exchange we pay money for the groceries. When we work we provide our labour to our employer and our employer gives us money at an agreed rate in payment.

We can of course get a thing we want and not pay for it at the time. We can 'charge it' or use a credit card. What we are doing here is simply delaying payment for the goods, until some other date. We become a debtor to our creditor and will remain so until such time as we have met our obligation to pay the debt.

One may wonder what happens if we give something and expect or get nothing in return? In many cases while we may believe we are giving and not seeking compensation we are in fact looking for a reward as a result of our gift. This may take the form of easing a guilty conscience or to get recognition for our generosity. In these cases the receiving is the satisfaction we get from giving. Anyone who has undertaken volunteer work, which is giving our time and labour for no monetary return, will agree that this work has its own particular rewards.

When we consider the spiritual aspect the law of possession and giving

we find that it is the complete reversal of the physical law. The physical law says that you possess by getting whereas the spiritual law says that we possess by giving. One way to understand getting by giving is in the analogy of a tap or water faucet. The purpose of the faucet is to provide water. It cannot get water by keeping what water it possesses inside itself. It can only get water by giving out the water it has so that more water will flow into and through it. The more water it gives out, the greater amount of water it will receive.

This is the principle quoted many times in the Cayce readings when he referred to us as being potential 'channels.' Just as the tap can be a channel for the supply of vast amounts of water, we can become channels of vast amounts of love and blessing to others. It is by the unselfish giving of ourselves in the service to others that we receive the spiritual gifts, the gift of love which provides us with a sense of inner security and personal power in whatever environment we find ourselves. And we know that there is only one true source of love. This source is the universe we live in and our concept of God for God is Love. That love is always around us and within us.

When we attempt to secure love from others our channels of love become blocked so that we cannot feel the love that is always there for us. Only when we shift our intention from getting love and to giving love to others, will we stop feeling empty, alone and lonely.

Giving and sharing love is different that giving for the purpose of getting. Sharing love comes from that channel of love within us, a love that does not need anything back to be fulfilling. When we learn to take loving action for its own sake, we get filled with love so that it overflows.

When we talk about giving or getting we are usually talking about physical things - money, food and labour however there is another aspect of this law of balance and our desire to for acquisitions. The book "Christ in You" puts it this way: *"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."*

The Course in Miracles, Teachers Manual uses the term generosity to describe the giving and getting from a spiritual perspective:

"The term generosity has special meaning to the teacher of God. It is not the usual meaning of the word; in fact, it is a meaning that must be learned and learned very carefully. Like all the other attributes of God's teachers this one rests ultimately on trust, for without trust no one can be generous in the true sense. To the world, generosity means "giving away" in the sense of "giving up." To the teachers of God, it means giving away in order to keep.

"This has been emphasized throughout the text and the workbook, but it is perhaps more alien to the thinking of the world than many other ideas in our curriculum. Its greater strangeness lies merely in the obviousness of its reversal of the world's thinking. In the clearest way possible, and at the simplest of levels, the word means the exact opposite to the teachers of God and to the world.

"The teacher of God is generous out of Self interest. This does not refer, however, to the self of which the world speaks. The teacher of God does not want

anything he cannot give away, because he realizes it would be valueless to him by definition. What would he want it for? He could only lose because of it. He could not gain. Therefore he does not seek what only he could keep, because that is a guarantee of loss. He does not want to suffer. Why should he ensure himself pain? But he does want to keep for himself all things that are of God, and therefore for His Son. These are the things that belong to him. These he can give away in true generosity, protecting them forever for himself."

EDGAR CAYCE ON GETTING AND GIVING

Not "How much may I get?" but "How much may I give?" For only that an individual gives away does the individual really have! 1264-2

So, as you make yourself a channel for the ministry of patience, hope, brotherly love, kindness, gentleness, making for those fruits in yourself, in your experience in life, you make for the growth in those understandings in Him. 873-1

But what is your purpose in this experience? That you yourself, your ego, may be merely satisfied or gratified? Or is it that you may gratify appetites or desires of your body? Or, are you a channel through which the Creative Forces, God, Love, may be manifested in the earth through the gift of the Son in the flesh? That you, in your flesh, in your body, may be a glorifying of those ideals. That is the purpose of each soul. 206-1

These then must not be "How much may I get?" but "How much may I give?" For only what an individual gives away does the individual really have! 1264-2

There may be opportunities for you, not only to help others, but also to be helped by others. "For all that you may ever keep is just what you give

away, and that you give away is advice, counsel, manner of life you live yourself." The manner in which you treat your fellow man, your patience, your brotherly love, your kindness, your gentleness. That you give away, that is all that you may possess in those other realms of consciousness. 5259-1

Be joyous. Be happy at all times, and apply in the daily experience that

which is not only a desire to be of help to someone else, but also physically help others and it will help self the more - mentally and physically! 386-3

... the one maxim 'You give - you get' - not in money, because we made not a nickel but we measure profits and gains by what one aims to get out of life.

- EC Comments on reading 2444-01.

BDA ΩΩΩ

Q + A

(Q) Should I remain in spiritual work as a Rabbi, or go into business?

(A) Remain in spiritual work; not as a Rabbi, rather as - yes, as a rabbi in its truest sense; that is - a teacher, a minister. not as bound by creeds! Not as bound by modes! Not as bound by any law! For what has the Lord said? What have you said to your Lord, and the Lord said to you in your experience? That to do justice, to show mercy, to be patient, is more of a service than the offering of many sacrifices or the keeping of many days; for these are but outward shows, while the purpose in your heart to do good is there before it may be accomplished - in the little kindnesses, the little gentlenesses that may be shown to your fellow man. For as He has said, it is not in might nor in power that He is made manifest, but in just being kind to your fellow man. This shows forth the Lord's work till He comes again. 991-1

(Q) In taking a course in psychology what book would benefit my son the most?

(A) The psychology of life; preferably that given in John - the Gospel John. That is the psychology of life; for how does it begin? "In the beginning was the

Word, and the Word was with Him." 452-6

(Q) Is there any indication of what church I should join and associate with?

(A)¹ Remember, rather, the church is within self. As to the organization, choose that - not as a convenience for you but where you may serve the better, whatever its name - let it be your life proclaiming Jesus, the Christ. 3342-1

(Q) What is the Holy Church?

(A) That which makes for the awareness in the heart of the individual. It is as He that was set as the head of the Church is the church. The Church is never a body, never an assembly. An individual soul becomes aware that it has taken that Head, that Son, that Man even, to be the intermediator. That is the Church; that is what is spoken of as the Holy Church. 262-87

Do stay close to the Ark of the Covenant which is within thee; knowing the Father, the Son, the Holy Ghost must move within and through you if you would bring yourself closer to the fullness of your purposes in the earth. 5177-1 ΩΩΩ



HEALTH AND BEAUTY

PEANUT OIL MASSAGES

With summer upon us (here in New Zealand) this is a good time to prepare for the ravages of the sun and wind - by beginning a conditioning program for our skin.

. . . at least once a week out of each month should be spent in beautifying, preserving, rectifying the body. . . 3420-1

In is recommended to begin with a program of skin massage with pure peanut oil, morning and evening.

Take just a small quantity morning and evening and massage the face, neck and shoulders with same, as well as the hands and arms. 2535-1

Peanut oil - the oil generally recommended in the readings - supplies "energies to the body" and, if used in a consistent manner, can change the whole condition of the skin (1770-7).

For skin that is extra dry it is recommended to massage with the oil in a gentle circular fashion in an upward direction. Skin that is sluggish or flabby may respond to patting. One woman was told that patting the skin was better than face exercises. Again for dry skin it is suggested that the oil be applied to wet skin which will trap the moisture with beneficial effects.

The whole body may be included in the massage program. One individual was told that two tablespoons of peanut oil would be a sufficient amount for the entire body:

Begin with the temples, the face, neck, shoulders, along the spine, limbs, arms - all parts of the body, and especially give this across the diaphragm area; that is, from the liver - or almost a circular portion of the body, see? This will make a glow and a circulation that will be most beneficial. 2582-1

YOGA AND HEALTH

Yoga as an exercise is beginning to

obtain popularity again. When it comes to our health, a common axiom is that we are as young as our spine is flexible. One only needs to look around us at some older people bent over because of their rigid spines. When it comes to yoga an important premise is that a great amount of untapped energy lies asleep within the spine. So many yoga exercises are designed to awaken this dormant energy.

Yoga postures are a great way of helping to keep our spines flexible and as long as one adheres to the basic breathing exercises combined with the postures or asanas the little likelihood of any negative effects. However when combining the breathing exercises with asanas and meditation Edgar Cayce warns that the exercises should be conducted for the right purpose:

These exercises are excellent, yet it is necessary that special preparation be made - or that a perfect understanding be had by the body as to what takes place when such exercises are used. For, breath is the basis of the living organism's activity. Thus, such exercises may be beneficial or detrimental in their effect upon a body. . .

Then in the physical body there are those influences, then, through which each of these phases of an entity may or does become an active influence. There may be brought about an awareness of this by the exercising of the mind, through the manner of directing the breathing.

For, in the body there is that center in which the soul is expressive, creative in its nature, - the Leydig center. By this breathing, this may be made to expand - as it moves along the path that is taken in its first inception, at conception, and opens the seven centers of the body that radiate or are active upon the organisms of the body. . .

As this life-force is expanded, it moves first from the Leydig center through the adrenals, in what may be termed an upward trend, to the pineal and to the centers in control of the emotions - or reflexes through the nerve forces of the body.

Thus an entity puts itself, through such an activity, into association or in conjunction with all it has ever been or may be. For, it loosens the physical consciousness to the universal consciousness. . .

Then, who and what would the entity have to direct self in such experiences?

To be loosed without a governor, or a director, may easily become harmful. But as we would give, from here, let not such a director be that of an entity. Rather so surround self with the universal consciousness of the Christ, as to be directed by that influence as may be committed to thee. . .

But make haste slowly! Prepare the body. Prepare the mind, before you attempt to loosen it in such measures or manners that it may be taken hold upon by those influences which constantly seek expressions of self rather than of a living, constructive influence of a crucified Saviour. 2475-1 BDA ΩΩΩ

A SEARCH FOR GOD - FELLOWSHIP

This is the sixth of articles submitted to the Journal summarising the Edgar Cayce 'A Search for God' series lessons

If we walk in the light, as he is in the light, we have fellowship one with another.

(I John 1:7)

(1) Introduction

The Creator created souls for companionship. As souls, as companions of the Divine, we are forever seeking our Maker. There is a deep longing in our hearts for companionship with our Creator. As we use our soul forces we realize our likeness to our Creator. In the beginning, we all knew perfect fellowship with our Father. In this fellowship we walked and talked with God. This same fellowship is still available to us all - a promise of the Father through His Son. The presence of His Holy Spirit guides us to this fellowship with the Creator.

Love for others is a true reflection of our love for the Father. When we manifest love toward others, it awakens within our consciousness our love for the Father. We begin to realize that God moves within others just as He moves within us. The family of humankind is a

shadow of fellowship with the Father. It is a true expression of the fellowship that exists in spirit.

(2) Am I My Brother's Keeper?

Thousands of years ago we asked God "Am I my brother's keeper?" and still ask this same question today. This question can only be answered in our hearts and put into practice in our lives. If we answer in the affirmative we move closer to a fellowship with God. When we fail to reach "the mark of the high calling" in service, we receive a judgement from God: "The voice of thy brother's blood cries to me from the ground."

God gives only love to His children in the same way that earthly parents give love to their children. We have this relationship with the Divine Love when we seek to show love to our fellow humans, to bear their burdens, and to forgive them. We have fellowship with the Father when we create harmony and give sympathy towards others.

(3) Manifesting love to others is

manifesting love to God.

Let us be kind and gentle, compassionate and loving to others.

Let us love others in spite of their shortcomings.

Let us have faith in the power of the Spirit within others.

Let others know that we will extend a hand if they are about to fall into temptation. This answers the whole duty of humanity to humanity, of neighbour to neighbour, of the individual to his or her Maker, for "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

(4) Let us have Fellowship with God through service to others.

Let us examine ourselves and see how we feel toward others. From this self-examination we know where we stand with God. Companionship with Him is companionship with others. Our actions, our words, and our thoughts indicates to God that we truly seek fellowship with the Father. Let us know that His mercy is sufficient for all.

Seek God where He may be found, in the heart of others. How well we know God is how well we know others. Let us love others not for what they appear to be but for what they really are. Let us show sympathy and love because within others there is the Divine that merits our adoration.

(5) How wonderful it is to have fellowship!

The Master sought it, that He might do the works of God. He did not withdraw from people, but mingled with them, sharing their sorrows, living their lives, and relieving their sufferings. We can emulate His example when we abide in the Holy Spirit that gives us strength.

May the Holy Spirit help us to be willing to serve, and to see in others his or her higher self at all times, in all places,

and under all circumstances. The Master taught that love and service go hand in hand. To have fellowship we must rely on His promises and keep His commandments which are not grievous. The greatest commandment "that ye love one another," He called a new commandment, and it is still new to many of His followers.

(6) Let us seek harmony with God.

We are in harmony when we use the power of the Creative Force within us. All power in heaven and earth is committed to our keeping if we attune ourselves to the Infinite Source of that power. We are in harmony with others when we think of them as divine beings possessing divine power, love, and mercy. Let us become more conscious of the divine Spirit within others. Let us draw near to God, approaching the Throne of Grace, with mercy in our hearts. Prayer and meditation are the essential factors that will keep alive within us this perfect harmony.

(7) Let us show forgiveness to others.

Let us be ever ready to forgive. This is the way that God deals with us. He has pardoned our sins and blotted out our transgressions. How much more should we be willing to forgive others! Let us help our fellow human beings by our patience and forbearance and show them that love is a living thing. What great love has the Father bestowed upon us that we might show forth His glory among all people!

(8) Let us show kindness to others.

Let us strive to be kind. Yes, be kind when it is the hardest. It is worth the trial. One unkind word may not leave a lifelong pang in the heart of another, but it will place us out of harmony with all that we count worthwhile that its effects will follow us through many years. Great

kindness may be shown through little deeds. One who gives a word of comfort to the disheartened will be rewarded.

(9) Let us think on those things that make for love for others.

Let us heed the command: "Comfort my people, says your God." As we develop step by step, here a little, there a little, we learn cooperation, we get better acquainted with ourselves, trust more fully in our Ideal, have our faith strengthened, gain virtue and understanding, and more and more become aware of our fellowship with the Father and our duty to others.

(10) Fellowship with God is the great Need of the World.

It is impossible to separate God from Us, His creations, for He manifests through all of us. It is impossible to love God and hate others, whose souls are made in the image and likeness of God. Love and hate cannot live in the same heart. This fellowship with God, of which the world is so much in need, embraces kindness and gentleness toward others. Are we fulfilling the law of love toward rich and poor, high and low, saint and sinner, friend and foe? There is no better place to practice love for others than in the home. Just watch its effects upon members of the family.

(11) In Fellowship there comes a duty to

others.

"Who shall stand in his holy place? He that has clean hands, and a pure heart"-such have fellowship with the Father. They delight in His laws and understand and cherish them.

(12) Fellowship Brings Peace That Passes Understanding

Let nothing stand between us and the Father. There may be things we do not understand now, but those things we can safely leave in the hands of the Father, knowing that He will reveal them in His own good time. Let no worry or condemnation enter our minds that might hinder the fellowship we have with the Father. Let us rely wholly on His promises: "Lo, I am with you always, even unto the end of the world." "Peace I leave with you, my peace I give unto you... Let not your heart be troubled, neither let it be afraid."

(13) Conclusion

Let our meditation and prayer be expressed in the following words: How excellent is Your name in the earth, O Lord! Would I have fellowship with You, I must show brotherly love to my fellow man. Though I come in humbleness and have nothing against my brother, my prayer, my meditation, does not rise to You. Help my efforts in my approach to You. 262-21 ΩΩΩ

CHRIST IN YOU

Part 1 **Twentyfirst Lesson - Matter and its Relation to Spirit**

There is always a moment in life when we differentiate between the material and the spiritual. It happens in a variety of ways. Thomas dropped the false belief immediately, when he saw the truth; material beliefs dropped entirely away and never ruled him afterwards. Pilate knew, when face to face with Christ, that he could never touch the real life,

although he delivered Jesus over to the people. He had seen the eternal Christ when alone with Him. The whole of truth is beyond your present comprehension. No man can touch truth or stay the new vision now opening up to the eyes of men.

One of the great hindrances to understanding is fast slipping away – the old belief in the solidity of matter. There

is no such thing as solidity in or on the planet. Spirit is substance, and not subservient to natural law. Perpetual motion is the key to the attraction of atoms. The whole planetary system is a vortex of convolutions, orderly and continuous. True, man's body is formed from the dust of the earth, though with eternal wisdom and harmonious wholeness. Your body holds in its material form an infinitesimal atom or grain of every part of the globe. You cannot behold anything in that material world of which you are not a part. You are a part of three kingdoms – mineral, vegetable and animal. Thus man in the natural world has rule over all. This is not so of any other earth life, as each animal is distinctly and only an animal, but man in the process of the ages has come up through all, that he may possess and have rule over all.

You are not matter. You cannot become material, and you must not be deceived by material appearances. Although the value of matter in relation to your spiritual evolution is great, yet I would have you know that spiritual laws are supreme. Your body should be perfect, for is it not a magnificent vehicle for the spiritual form? While in the flesh, you learn to use spiritual weapons. When you enter the interior and spiritual world, you will know that faith was made real to you. While in the flesh you should reach out for that which is behind the visible. Faith, the strongest principle, is made your own by your simple trust, though you know nothing of the reality.

Oh! The greatness of faith, the power and might of it! Have faith, for only by it can you reach spiritual heights, and your earth experience is the best, nay, the only means of revealing you to yourself. Have faith in God, faith in man, faith in all good. We on this side in very truth have found that faith can remove

mountains. It is literally true that the whole landscape before your eyes can be obliterated by faith. This is a law; I will explain. You see now only in part that the things before you, houses, churches etc., are the outcome of man's limited thought. He has been dimly working out a spiritual idea. The spiritual idea is the only fact, and not the bricks and mortar. There is really only the spiritual conception of a home, a church, a road, and with the eye of faith you could see the real only, for I assure you again that the spiritual is the only real.

In many circumstances the real is utterly unlike the appearance. It is so much more beautiful, for man is always working out the idea of God. Now you have the understanding, you can sympathise with an artist who says "This building or picture is only the faintest conception of the idea." If he could only have the eye of faith he would see before him the complete spiritual thought expressed, and he would be overcome with gladness and delight. Thus at present you see through a glass darkly, ever reaching beyond the seen and the felt, that you may unfold the spiritual perception through mist and cloud, ever cheered by the hope of realisation. It is a wonderful time for you now. You are growing wings and preparing the spiritual body for its real existence.

Now, for your body I would have you use the eye of faith, that you may bring into operation the higher spiritual law. Your thought and idea become an outward manifestation. You become your own idea, but remember, it is you yourselves who open to the higher laws. It is for you to say, "Thy will be done in me"; it is no longer for the senses, but the Christ in you, to will and to do. Creation is God manifest in the flesh. God is with you. ΩΩΩ

HIS BEST CHRISTMAS GIFT EVER

"Thanks for the set of drums you gave me for Christmas," little Chris said to his uncle the first time he saw him after the holidays. "They are the best present I ever got."

"That's great," said his uncle. "Have

you leant how to play them?"

"Oh, I don't play them," the little fellow said. "My mom gives me a dollar a day not to play them during the day and my dad gives me five dollars a week not to play them at night." ΩΩΩ

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

