



The Rainbow Journal

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Contents

FROM THE EDITOR	2
SUBJECTIVE AND OBJECTIVE	2
OUR ROLE IN CREATING WORLD PEACE	3
INTENTIONS	6
WHICH CHURCH?	7
SIN AND EVEIL	8
OUR DOMINION OVER ANIMALS	11
FROM THE ARCHIVES	12
FROM HERE AND THERE	14
CHRIST IN YOU	14
LETTERS	13
LOVE	16
OUR CLOSING THOUGHT	16

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FROM THE EDITOR

Welcome to the 96th issue of the Rainbow Journal. What started out as a newsletter for members of the fledgling Edgar Cayce Society of New Zealand in January 2006 has ended up as a Journal with circulation in a number of countries. It has been the encouraging responses from you readers that has given me the motivation to continue writing for the Journal. - *Brian Alderson* ΩΩΩ

SUBJECTIVE or OBJECTIVE

Although I have often come across the terms 'objective' and 'subjective' I have never quite understood the difference between the two. These words are adjectives related to their nouns 'subject' and 'object' and I remember from my English grammar lessons at school that in a sentence the subject was a person or thing that is being discussed, described, or being dealt with while the object was a person or thing to which a specified action or feeling is directed. e.g. "Johnny shot Fred" - subject Johnny, object Fred.

There are other uses for these two words which get us closer to their meaning in the adjective case. An object being describes as a something 'real', a material thing that can be proven as true or seen and touched whereas a subject is that which forms a basic topic of thought, discussion, investigation, etc. as in "a subject of conversation".

From these we can get a closer understanding of the the meaning of 'objective'. In a statement it relates to something that can be known and proven; existing independent of thoughts and beliefs of the person making the statement e.g. "Johnny shot Fred" Whereas a subjective statement usually cannot be proven, or backed by facts and is coloured by the *beliefs and backgrounds* of the person making the statement e.g. "Johnny did not mean to shoot Fred", or the counter argument "Johnny deliberately shot Fred."

All our prejudices are subjective because they take place within our minds and are modified by our individual beliefs and bias, result in subjective judgements. One example of subjectivity that comes to mind is our cultural patriarchal attitude over women which, fortunately, is changing over time. When I was a boy, shortly after the end of WW2, it was considered that women's role was within the home as they were incapable of performing certain tasks such as driving a motor vehicle. However because of the manpower shortage following the war our country's leaders were forced to recruit women to fulfil roles previously reserved for men which included driving cars and trucks. However the prejudice against women lingered so that whenever there was a vehicle accident in which a woman was involved it was 'proof' that women were poor drivers. It took a a couple of decades before this prejudice against women drivers disappeared, only to be replaced by a prejudice against Asian drivers as immigration from that areas of the world increased. Over time this prejudice seems to have disappeared.

So why is it important to know and understand this difference between subjective and objective? The reason is that most of the conflict and violence in the world today is the result of people taking a subjective stance of matters of importance rather than an objective one. A classic example in the world today is the conflict in Syria where two starring players, namely the U.S. and Russia, are having

a major impact in death-toll and the great devastation in that country. Leaders in these two countries have decided to support opposite side in this internal conflict, with one side supports the current national leader while the other opposes him. We who are on the sidelines of the conflict just shake our heads as we cannot comprehend why these powerful nations would support the sending of, or actually themselves send, missiles and bombs into the areas of conflict with full knowledge that these weapons, apart from destroying this once proud nations infrastructure, are mostly killing and maiming the innocent victims caught in the crossfire. Rather than these leaders and their supporters taking an objective role in the crisis to work out an humane solution, they let their ideologies and personal beliefs cloud their judgements and directives.

One area which subjective rather than objective attitudes is particularly pronounced is with regard to religion. For most of us at least, our religious beliefs are primarily the result of the examples and teachings our parents and elders instilled in us. We just accepted that the religion we were taught was the 'true' religion, never earnestly studying in an 'objective' manner alternative religions. This can be proven by the fact that in most countries there is a predominate religion simply because the inhabitants have inherited their religious belief from their parents.

Perhaps the best example of objectivity as against subjectivity is the relationship between science and religion which for centuries has been a hostile one. Charles Darwin's life may be seen as almost synonymous with the battle that has been raging between faith and science. As a student he joined Cambridge University with the intention of studying to become a clergyman, but found himself distracted by an interest in collecting beetles. His hobby led him to become the greatest naturalist of all time. But throughout his life he struggled to reconcile his religious views with his theories on evolution through natural selection. Today, many leading scientists who hold religious beliefs face a similar internal struggle as they wrestle with mounting scientific evidence that forces them continually to reassess their view of the Bible.

Edgar Cayce himself for a time had a great struggle between his religious beliefs based on the Bible and the doctrine of reincarnation. It was only after his psychic readings diagnosing and offering remedies for illnesses seemed so reliable that he accepted a number of statements in his readings that seemed to conflict with those made in the Bible. In a way both his religious belief and those based on his readings were subjective because they could not be scientifically proven to be true.
INTERRUPTION - Synchronicity strikes again.

As I was pondering over how to conclude the above article I turned on the TV to the Aljareeza channel to watch a documentary "The Day Israel Attacked America." A synopsis of the documentary describes the incident: "*In 1967, at the height of the Arab-Israeli Six-Day War, the Israeli Air Force launched an unprovoked attack on the USS Liberty, a US Navy spy ship that was monitoring the conflict from the safety of international waters in the Mediterranean.*

"Israeli jet fighters hit the vessel with rockets, cannon fire and napalm, before three Israeli torpedo boats moved in to launch a second, more devastating attack. Though she did not sink, the Liberty was badly damaged. Thirty-four US servicemen and civilian analysts were killed, another 171 were wounded."

It appears that the objective of the attack was not only to stop the spying capabilities of the ship but also to destroy all the evidence of the attack by sinking the ship with no survivors (the ship's life rafts were machine gunned to make them useless). This was despite the fact the the U.S. was supposed to be Israel's closest ally.

So what is the documentary got to do with this article? The aftermath of the incident is a classic case of *subjectivity* in he way the political and military leaders dealt with the situation. They did not want the truth to be exposed - the facts of what actually happened - so there were massive cover-ups on both sides to ensure the continued close relationship between these two players continued.

What impressed me was a statement by one of the American survivors when he said that he did not blame the Israeli people or the military personnel involved in the actual attacks as they were only following orders (a lone Israeli pilot who refused the order to attack the ship was jailed) but he blamed the few military and political leaders who instigated the attack and covered up the aftermath but were never brought to account.

"There were three ways to learn wisdom: "First, by reflection, which is noblest; Second, by imitation, which is easiest; and third by experience, which is the bitterest." Gaining wisdom, the most prized of virtues across almost all cultures, is an exercise in life learning, careful analysis, and thoughtful action." - Confucius. - BDA ΩΩΩ

OUR ROLE IN CREATING WORLD PEACE

The following is a reading given by Edgar Cayce to presented to the annual meeting of the A.R.E. in 1939 - just before the the outbreak of the World War 2. It is just as relevant today as when it was given.

In giving a dissertation upon world affairs of today, it is well to look back for a moment upon what has occurred in the affairs of nations of the earth, ever since records have been kept of man's doings. Also it would be well to look upon the *promises* along with the *warnings* which have comprised the record of varied peoples, as they attempted to present the moral, religious and secular life.

As an illustration which may help the thinking of individuals, we may compare the record of individual attainment with that of nations' attainments; citing a personal application of what has ever been and ever will be the ruling factors.

Man finds himself endowed with body, mind and soul. Each phase of his consciousness is ever seeking to satisfy or gratify the longings of those three portions of his nature. Hence in man's experiences we find three distinct purposes, or three natural laws pertaining to his material existence. These are: the survival of his species or the preservation of life; the desire to give expression to his own concept of life; the desire to be heard or to be noticed in his activity.

Out of this threefold purpose or desire grows the condition or attitude known in various groups or countries as *nationalism*, *patriotism*, and the *ability to rule – or to force his concept upon others*. Such attitudes exist in man's experience today. Look for a moment upon those standards which have been proclaimed in the various lands!

But we here, as individuals, have accepted and do accept the tenets of the Nazarene, Jesus of Nazareth. His whole gospel was distilled in the message, “Thou shalt love the Lord your God with all your heart and mind, and your neighbour as yourself.” Then to make this law a more practical experience in the lives of individuals, He gave, “A new commandment I give unto you, that ye love one another.”

The need in this day and age is that we, as individuals, harmonize and make compatible the relationships between Creative Forces or God, on the one hand; and man’s nature in materiality, on the other hand. For he will indeed come again – and woe be unto him who is found wanting!

The desire to have peace and the purpose to have peace has grown greater and greater throughout the experiences of the nations of the earth, since that period of the Great War. Not peace at any price, but peace in harmony with man’s nature and purpose – purposes and desires made compatible with the spiritual law given by the Teacher.

When this desire is compared with the varied records of groups and nations which have followed – or do now follow – some other good teacher; we find and always will find the great principle, “*Thou shalt love the Lord,*” at the core of every teaching. The manner of applying this to treatment of one’s fellow man is the only variation. This has made for varied applications of man’s desire, in relation to the other two phases of man’s consciousness.

But ever since those periods when man has been prompted to think – *think* – about sources of his spiritual as well as mental and material desires, more and more prayers have gone up from individuals and groups. Yea, whole nations have joined together, almost as one! More and more are secular things being put aside.

Hence at the present time, *now*, we find that conditions and circumstances throughout the nations of the world are a challenge to every thinking person. We find that we are not only to, pray for peace, but also to *pursue peace... by living the second phase of the divine injunction, “your neighbour as yourself.”*

Today, then, we are to answer within our own individual consciousness: “Am I my brother’s keeper?” Not, “What does the world owe me?” but. “What contribution can I make, as an individual soul seeking God and seeking to know His face, which may hasten the day of the Lord?”

Many may ask, “What has the forgoing to do with conditions which exist in the various countries? What has it to do with countries called democracies, or with Fascism, Communism – or any of the totalitarian countries?” (*Today we would be referring to terrorism and jihads – Editor*)

Yet everyone should see from what has been indicated: there must be first an individual conviction of the need to trust God for all the needs of His people, at all times and in every circumstance – whether under democracy or any other form of government.

The seed of disturbance – since the first disagreement about what sacrifice was to be offered and the kind of sacrifice – has ever been that someone was *set a rule by which all others would be judged or to which all must conform!* But the rule is ... and should be ... that one proclaimed from the beginning: “*Know, O Israel, the Lord your God is One!*”

Although each soul seeks to manifest itself in the material world, the purpose

– yea – the ideal – is that all are to work in unison, for the good of all.

“What then.” you ask, “is to be the outcome? What can I do about it?”

Let your daily life be free from criticism, condemnation, hate and jealousy. By this you give power to the Prince of Peace, and so may the Prince of Peace – the love of God – manifest.

For as long as you turn your thoughts to these means and manners of meeting and overcoming such destructive forces – you show forth that which can bring the day of the Lord to the world.

The promise is that in the latter days, *there shall be these purposes in the hearts of men, everywhere!* Rest not, then upon those things that become quicksand about you; but upon the true, the tried arm of God. For the earth is His, and the fullness thereof.

Again, to each of you: *Give God a chance!* Be sure that no man is in authority or in power in the earth today, but that it has been granted by God so that He, the Father, may be better known. Man sees only for the moment. When man has purposed in his heart, God has seen the end thereof.

What is the will of the Father? That no soul shall perish! And all will be – all are – tried as if by fire. The fires of nature are what? Self-indulgence, self-glorification.

Turn, then ... everyone ... to the Law of Love, and love your neighbour as yourself. - ΩΩΩ

INTENTIONS

For some time I have intended to write an article on 'motive' as it is the driving force behind what we do. Then this morning I received the weekly newsletter from the CwG Foundation containing the following message referring to 'intentions' which is a synonym for 'motive':

My dear Friends, When I was a child, I was told that love means thinking of others first. Then Conversations with God said I should always put myself first. Could this be right? How could I reconcile this with my earlier life teachings?

The answer is that everything has to do with intentions. If it is your *intention in life* to live the grandest version of the greatest vision you ever held about who you are, and if that vision of yourself is that you are loving, caring, generous, kind, compassionate, and truthful, then you will behave towards others in a way which could *look like* you are putting them first. The difference is that you will be doing this not for others, but for yourself... because this is simply *who you are*.

When we do things for others (or imagine that this is what we are doing), two insidious attitudes can appear: Expectation and Resentment. We may begin to expect that those for whom we are doing things now "owe" us, and we may experience growing resentment if they don't "pay up."

On the other hand, when we do things *for ourselves* (even if that results in nice things happening for others), it will be difficult to move into Expectation, and virtually impossible to build up Resentment . . . unless we clearly do not understand the nature of what is occurring. That is, unless we ignore or deny that we are doing something for ourselves, and actually convince ourselves that we are doing it for another.

In truth, *everything you do*, you do for yourself, because every act is an act of self-definition. All of life is a process of deciding Who You Are. Your purpose is to experience that, and to recreate yourself anew in the next grandest version of it. This is called Evolution.

So think of yourself first at every moment of decision. Think of Who You Are, and of what you are trying to become. Make the highest choice about *that* — paint the greatest picture you could ever imagine of Who You Are in every place and circumstance — and all the rest will take care of itself. - *Neale Donald Walsch ΩΩΩ*

WHICH CHURCH?

For most of us, when we come across the word 'Yoga' we picture people doing exercises, twisting and contorting their bodies into all sorts of odd positions. However, there is far more to Yoga than these workouts, for Yoga is a philosophical science of transformation. The original object of Yoga was to experience self-realisation and to discover our full potential and purpose in life. Yoga is an extremely old philosophy, pre-dating both the Hindu and Buddhist religions but is not in itself a religion. In the Yogic philosophy we have three bodies, namely the physical, the subtle or astral and the spiritual.

The object of Yoga is the integration of the self, the three bodies and thus gain self-realisation. According to ancient texts there are eight 'limbs' of Yoga. Through the eight 'limbs' one can attain the goal of perfection, and expand the knowledge of ones microcosmic connection to the wisdom of the greater macrocosmic matrix of life. They are in fact eight different paths leading to the same objective and adherents can choose any one or more of these paths because, it is claimed, when carried through to completion, any one of them will lead to the same end.

In simple terms these eight paths are:

Bhakti Yoga – the path of devotion through ritual and service

Dyhana Yoga – the path of contemplation and meditation

Jnana Yoga – the path through study of higher truths and laws

Mantra Yoga – the path through the use of sacred words, chants, sounds and vibrations.

Yantra Yoga – the use of visual forms of mantra, sacred art as a focus of mind.

Kriya Yoga - disciplinary action by performing specific purification practices of body/mind via the breath to remove energy blocks and tension

Hatha Yoga – the practice of asanas and breathing exercises

Kundalini Yoga – through mind/breath fusion the awakening of the kundalini energy raising it up the spinal cord.

In examining these different paths, one will note the great differences in the ways one can use to reach the same end. One may question why there were these different limbs, these very different ways of reaching the same goal. The answer is most likely in the truth that we are all different and respond differently to external and internal stimuli. Therefore, these ancient disciples were given a choice that would best suit their personalities. For the devotees of eastern philosophy and religions one or more of these paths may be the best choice but what about those of us today who are steeped in the Christian culture and beliefs?

When we observe the Christian community we will notice the large number of

Christian denominations and the various orders and organisations. While they all come under the umbrella of 'Christian', they vary greatly in their internal conduct and the emphasis on the different elements of Christian worship. Some denominations emphasise the adherence to established rituals and service formats. Some churches are intricately adorned with statues and paintings with religious themes, having choral singing of long-standing hymns as a central part of their services. The Salvation Army puts an emphasis on service to the less fortunate. Some denominations enforce strict moral conduct on their members. Others emphasise prayer and meditation, having simple services with the minimum of ritual, held in buildings devoid of embellishment of any sort. Some denominations, notably the Catholics, have various orders of nuns, monks, sisterhoods and brotherhoods. We can now perceive that, just as the adherents to Yoga those ages ago had a choice in the path they could take in search of self-realisation, we too have a choice within the Christian traditions. Edgar Cayce was once asked what was the right Church for one to attend. His answer was that there was no 'right church', as it was more of a question of what we could give to the church we attended that what we could get out of it.

As one member of our study group put it "Cayce addressed this by saying we needed to get involved in a church and look at connecting with the people no matter how difficult, as a kind of life practice to learn to love."

FROM THE EDGAR CAYCE READINGS

(Q) What church should I regularly attend?

(A) *Let that be within the heart. Remember, the church is really within self. As to where you carry the church for its service depends upon the environs in which there is the finding of the better activity. 674-3*

(Q) Would it help my practice to attend a church? If so, which one?

(A) *This is rather irreverent, my son. For, to be sure, to do good that good may come from same is well. But to question self – If there is the answering from within, that due reverence to the spiritual forces would arise from your service and your activity with an organised service, then through such and from such must come, of course, the greater ability, opportunity, to be of service to your fellow man. It would be well, if the promptings come from within. If the promptings come that such may be used as a steppingstone for your own self alone, not so well; for your heart and soul cannot be in same if it be for material gain alone! 657-3 -BDA ΩΩΩ*

SIN AND EVIL

Many of us who attended church and bible classes on Sundays as youngsters will have got the impression that sin and pleasure were pretty well synonymous. Anything that was pleasurable appeared to be sinful. This particularly applied to anything to do with sex and one got the feeling that God did not like sex but it was the only way He could find to keep up the population of the earth (particularly, if we go by the Old Testament, He was consistently ordering His followers to kill off His many human enemies). Furthermore any infringements of Church rules were also sinful and the number of these rules depended on the particular denomination so that in some cases dancing, not going to Church on Sunday, wearing make-up and

lipstick were all considered sins. This constant emphasis on sin by church leaders and preachers appeared to be with the object of instilling fear amongst the congregation, fear of the consequences of our many sins carried out by an angry, vengeful God who would vent His anger on us.

Nowadays, with the falloff of Church attendance and the decline in the Church's influence the notion of sin has lost its popularity and many Christians now disagree with the concept of sin as disobedience to Church doctrine and rules and commandments that do not deal directly with our moral behaviour. For example many Christians do not consider working on a Sunday as a sin despite the fact that there is an commandment in the Old Testament expressly forbidding such work.

So in this modern age of rapid change perhaps we should have a fresh look at what we mean by 'sin,' also its relationship to what we consider as evil. A start would be to look up the meaning and origin of the word as it was used in the Bible. What we find is the Greek word that was used for sin in the New Testament, 'hamartia', meant 'to miss the mark' or 'to miss the target' as in archery. This meaning could furnish us with a different concept of sin and it would tie in with the principle of *ideals* as emphasised in the Cayce readings. We all have our ideals, whether we are consciously aware of them or not, and whenever we have fallen short of these ideals, 'missed the mark' or failed to meet our potential we have sinned. This is a constant problem for all of us for we are constantly falling short of our ideals in our relationship to those around us. It is so easy to fall into the trap of taking offence, of criticising others, of letting our feelings get hurt and at the same time it is hard for us to acknowledge that our words and actions have hurt others. This is sin. It causes us unhappiness and suffering but fortunately, if we recognise our sins and try to correct our shortcomings we do not build up negative karma (nor do we make God angry!)

Evil is different from sin for it is *deliberately* taking a path away from God. As Cayce stated it is *rebellion*. "*Hence that force which rebelled in the unseen forces (or in spirit) that came into activity, was that influence which has been called Satan, the Devil, the Serpent; they are One. That of rebellion! Hence, when man in any activity rebels against the influences of good he harkens to the influence of evil rather than the influence of good.*" 262-52.

Evil acts are deliberate acts which are aimed at hurting and killing others. When the intent is to inflict harm, or to kill, or to enforce our will on others these acts are *always* evil. Shooting people, suicide bombing people or dropping bombs on people, torturing, confining people without just cause are *always* evil acts and no sweet words from the seducer will change this. No good outcome will ever result from evil.

This is a lesson that has been taught from the beginning yet mankind is yet to learn – that good will *never* come from evil. "*Think not to do evil that good may arise from same and that the evil will not rise within thine own heart.*" 257-20. Evil is ignoring the commandment 'Do unto others as you would have others do unto you' but rather 'Do the evil to them before they get a chance to do it to us.' As father John Hardon in his article on temptation stated "The devil trains his followers to seduce not just people or cities, but whole nations." So while we as individuals may not be directly involved with the destruction and killing of others we must be careful not to be misled by the seducer. This is the one who would have

us believe that the laws of God do not apply to us, but only to our enemies, and that physical power and might is all that is required to overcome our enemies. He makes us believe that we, as individuals, will not be held accountable for the evil being committed in the names of our nations as we stand by in silent approval.

The other lesson that Jesus taught, and we have still to learn, is that evil can only be overcome by good. This can be extremely hard for us to grasp as the desire to strike out, sometimes violently, when we feel threatened seems to be instinctive and our logic tells us to get the better of, and to overcome, our enemies. Also it is in our nature to seek revenge when we consider we have been wronged. We even quote the Bible verse 'An eye for an eye' to justify our acts. Our TV action stories constantly reinforce this concept where we see that justice has been done when the villains have been annihilated.

But this is not the way which Jesus would have us behave. He said that we are all one (that is the whole human race) under God. God loves us all and we are all equal under His law. Included in the all are not only our loved ones, our friends, our countrymen and allies but also our enemies. The all includes those that would rile against us, call us names and threaten us. Furthermore in the words of Cayce "What has been given as the truest of all that has ever been written in Scripture? 'God does not will that any soul should perish!'" The way of Jesus, which is the way of the law of love, is for us to always respond to these threats and intimidations with love. Not an easy course but the way of the Cross was never meant to be easy and this is the only way we can defeat evil.

FROM THE EDGAR CAYCE READINGS

"To do wrong never will make good come of it, though it may make money and means and false promises may induce; but the end thereof is death! Death not only to a successful business, death to the better self, death to all the influences and forces. For how has it been reckoned? Good is like a leaven that eventually leavens the whole lump. How is evil? Usually smeared on as some kinds of paints that cover and yet - How did He put it? - are as a whitened sepulchre, beautiful to look at but inwardly full of dead men's bones! So are the relationships with individuals. You cannot whitewash that which is in import and intent evil and have good come from same." 257-182

"Hence, when man in any activity rebels against the influences of good he harkens to the influence of evil rather than the influence of good." 262-52

"God calls on every individual to act for themselves; even as of old, "there is set before thee good and evil. Choose". Not that the response comes from any source save from within." 254-55

"Evil is rebellion. Good is the Son of Life, of Light, of Truth; and the Son of Light, of Life, of Truth, came into physical being to demonstrate and show and lead the way for man's ascent to the power of good over evil in a material world." 262-52 BDA ΩΩΩ



OUR DOMINION OVER ANIMALS

Oneness is one of the chief metaphysical concepts declared by Edgar Cayce in his readings. In fact he stated that Oneness should be the first lesson we study for six months in our search for God. He referred to oneness as in relation to science and religious convictions, oneness of God, oneness of our relationship with each other and the world and oneness with life itself.

While we can intellectually accept this concept and *believe* in the truth behind it, few of us have ever *experienced* this oneness. This experience, being part of the experience of enlightenment, is not like a light that switches on within us and remains on for the rest of our lives but is usually a fleeting occurrence, lasting very briefly, but the memory of it can remain fresh within us forever.

Perhaps the closest many of us we have ever got to the oneness experience is in the love of those closest to us, in our special human relationships. This experience can also take place with our relationship to our distant cousins in the animal kingdom.

Our most common relationships with these creatures are usually restricted to a few domestic pets such as cats and dogs, but the scope of animal species with which we can have a close connection appears to be limitless. This seems to confirm the biblical statement that we have dominion over the animal kingdom. We are masters over all animals from the largest to the smallest and including sea creatures such as dolphins.

The only barrier holding us back from an harmonious relationship with all the animals is instinct of fear. Animals and us humans have the instinctive emotion of fear that produces a rapid response of 'fight or flight' when we encounter anything unfamiliar and potentially dangerous or threatening.

Thus when animals confront something or someone that produces this fear the response is either an attack if it is felt that the object of fear can be overcome or to escape as quickly as possible from the scene. Obviously this fear is by and large justified because many animals are predators which feed on other animals that they could overpower and kill. In this respect man must be the most feared animal of all for he has the ability and to kill every other animal no matter how large and we sometimes do this killing for sheer entertainment.

This barrier of fear can be broken by our display of love, or mutual respect, rather than aggression. We have witnessed many instances when humans have bonded, or at least coexisted, with feral and fierce animals such as the larger members of the feline family, and bears.

One recently widely reported case of coexisting with wild grizzly and brown bears concerns 70 year old Charlie Vandergaw who once hunted bears, but for the last 20 years has spent his summers living with them. As reported "Over the summers, he has seen eight generations of bears come and go and knows most of them by the names he has given them. He says he has a special connection to the bears, that he is obsessed with touching them and that, in particular, he is mesmerised by grizzlies."

Another most extraordinary case of bonding comes from Cambodia. As reported: "When a six-year-old boy in Kandal Province, Cambodia, was just a couple of months old, a snake came to his home. The snake has been with the boy ever since. The two have been growing together.

When the snake first arrived, it was a measly 20 inches (50cm) long. Now it comes in at a stunning 19 feet (6 meters), dwarfing his little friend, who says he loves the python 'like a sister.' His mother believes it has brought luck to her family. The snake is bathed, fed and even prayed to, sometimes." There is video footage of the boy riding on the back of the monstrous python as it slithers along the ground.

My own strange encounter with an animal, a bird, occurred many years ago when I was living with a family in the Pacific Islands. The head of the house, Kurt, was an animal lover who kept a menagerie of many animals and birds. Once a very young bull-bull chick, which is a small nuisance bird which grows to about the size of a sparrow, fell from its nest and would have died had Kurt not rescued it.

He nursed it by giving it drops of water and small balls of bread at the end of a matchstick. As it grew it was kept in a cage inside the house and it would be let out at mealtime when the bull-bull would make a general nuisance of itself hopping around the table and helping itself to bits of food. One mealtime the bird hopped onto my shoulder, rubbed its head on my earlobe and chirped sweet sounds into my ear.

This experience left me very moved as I wondered how the bird knew where my ears were - for my ears certainly do not look like the bird's ears. Further, what were the secret messages it was attempting to communicate to me by whispering into my ear? Whatever it was it left me with a brief but very intense feeling of a common bond between us, a type of union or 'oneness'.

The relationship between man and animals is a very mixed one. We have captured and raised them for food, used them as beasts of burden to cultivate the land and transport our goods. We have used them for experiments causing them immeasurable suffering and even killed them in the name of sport.

Through our actions we have been eliminating entire animal species in ever-increasing numbers. Yet through the animal kingdom we have a great opportunity to experience the unity, the oneness, of all life.

There is a special kinship between them and us because we all owe our existence to the one Source. Thus, as we show love and respect to these animals we also show love and respect to their Source and this may lead us closer to the oneness experience.

From the Edgar Cayce Readings:

(Q) *Just where does this body's duty lie towards animals in this incarnation?*

(A) *The ability to control and to show that close affection that may exist between the human mind, as controlling through the manners in which the entity is efficient, and to bring to the attention of others how animals - in their various spheres - are dependent upon their owners, or those who contact same, as to what their activities may be to the benefit of man; for, as was given in the beginning, "Be ye fruitful; multiply, and subdue the earth."*

Make all that was made, making that - then - as an example of, or completing as it were - the promise that is given to man, that he may be one with, one of, the creative forces in the universe, by the manner in which he may use those various abilities through his experiences in a material world; and as all of earth's creation is a form or manifestation of the love as is shown forth to those things that may be one with the Creator, so may the love that may been seen between those of the lower order, or those in their development in a material

plane, so may this entity show to others, to the animal kingdom, that as has been received, as may be given by self, by the entity, in their behalf. 2076-3 BDA ΩΩΩ

FROM THE ARCHIVES

THE ROLE OF THE A.R.E. IN THE MODERN WORLD

The following is an extract from a letter by a navy ensign published in the A.R.E. Bulletin in 1944. It is in answer to a request by the editor to A.R.E. members in the Military Services asking them to give their views of the part the A.R.E. should attempt to take in the post-war world:

The solution, which is, in fact, no more than a true understanding and interpretation of Christianity, can be found at the core of any religion, once the cover of ritual and dogma, sewed with the threads of rationalization, compromise, and superstition, has been removed.

Essentially it is the evolution of man's soul toward the realization of its ultimate spiritual goal - unity with God through free will. Man must learn through his free will - through self-destruction if necessary - that his fate has an affinity with God's fate; that in order to find happiness and the miracle of contentment he must not only refrain from coveting his neighbour's wife, but must make a living form of love - love for God, love for his neighbour. He must develop a deep understanding of the meaning of tolerance and patience; he must respect the integrity of his own soul, and realize that it is responsible to a universal spirit, not merely the spirit of America.

Edgar Cayce, through his readings, has clearly set forth the pattern of life which individuals must follow if they are to reach their spiritual goal. It has always seemed to me that the questions which have been asked of Mr. Cayce - except perhaps those of a medical nature - have had their answers latent in our own self-consciousness. If we were making the proper attempt, and were not seeking an easy way out, our outer consciousness would clearly hear the voice of an inner direction and would proceed in the right pattern. But that is the human part of us - not hearing, and not wanting to hear.

The Association for Research and Enlightenment, of which I count myself a member, can do much to bring modern Christianity into a better alignment with truth. It can do that, or it can miss this opportunity and end its days as just another querulous sect, whose voice, fading into time, can hardly be distinguished from the noise of the passing parade.

EDGAR CAYCE READINGS SHOULD NOT TAKEN AS DOGMA

The Following is a letter to the editor published in the an issue of Venture Inwards magazine.

I was a bit unsettled by a letter published in the Sept/Oct issue ("Mary Magdalene Misinformation") and the editor's response. The letter complained that a book, 'The Secret Teachings of Mary Magdalene' had been included in the A.R.E. Bookstore catalogue even though it presented a view of Christianity's origins that differs in certain respects from Edgar Cayce's readings. The editor's response was to apologize for the mistake and to state that the book had now been removed from sale, affirming that "Our ideal is definitely to sell books that agree in principle with the Cayce readings and philosophy."

Ah, but there's the rub. At what point does a work run afoul of this ideal? Is it mere contradiction on certain points (e.g., the Virgin Mary's Immaculate Conception and whether Mary Magdalene was Jesus' lover)? But there are contradictions among the gospels themselves on important matters, to which a common response is that the same event is being viewed from different perspectives and thus appears differently. A more esoteric view (or one in tune with quantum physics) might be that the same event occurs in multiple dimensions and thus plays out simultaneously in different ways. I'm not defending the ideas expounded in this particular book, which are certainly subject to debate, but it does seem that to pull it from sale runs the risk of treating the Cayce readings not as invaluable revelation, but as *dogma to be approached only with absolute literalness.* (Editor's italics)

Stephen H. Miller

Arlington, Virginia - ΩΩΩ

FROM HERE AND THERE

THE SPIRITUAL PATH

The spiritual path is not about religions or dogma. It is not about finding the one true way. Rather it is simply the wonder of one's own beauty revealed to oneself, of discovering inner sources of power and guidance, and following the path your heart shows you. It is about opening ourselves up to the amazing possibility that life affords us. For there is more here than we can possibly imagine, and all will be greatly rewarded who venture within. – *John Kahore – A Vision of power and Glory*

ARE WE ALL ASLEEP?

There is a story about this gentleman who knocks on his son's door. "Jaime," he says, "wake up!" Jaime answers, "I don't want to get up, Papa." The father shouts, "Get up, you have to go to school." Jaime says, "I don't want to go to school." "Why not?" asks the father. "Three reasons," says Jaime. "First, because it's so dull; second, the kids tease me; and third, I hate school." And the father says, "Well, I am going to give you three reasons why you must go to school. First, because it is your duty; second, because you are forty-five years old, and third, because you are the headmaster." Wake up, wake up! You've grown up. You're too big to be asleep!

CHRIST IN YOU

PART III

FOURTH LESSON

“The Knowledge of God Shall Cover the Earth”

The day of the Lord is at hand, is here. Truly the Lord Christ has come in great glory. The signs are in earth and in sky. Lift up your heads. The King of Glory has come in. This is the wonder, the silence of this new birth.

What does it mean for you? The consciousness of Christ is dawning in every lowly heart. The supreme man Christ is on the throne, the darkness is under His feet. God tells this secret to the dwellers in the innermost, that they may carry the tidings to the very outermost. The Lord our God in One Lord, even Christ. There is something for you to do in this work, but all good, all knowledge is within yourself.

The real need for help is great. We see souls imprisoned in limitations, thirsting for living waters. My people would die for lack of understanding. Man is divine, and God is ever in the midst.

Your true consciousness is that One and One only fills all space. When you silently think of this you will know that in this understanding, in this continual realisation, true freedom lies. You will cast off everything alien to this; nay, you will transmute the very sins and ignorances into pure gold and wealth of life. These must be the healing of the self by the Self, the forgiveness, the whole redemption from your Christ, your indwelling Lord. You are in all and through all, in every place, since hidden within yourself is the centre of all worlds.

As you write these words we are near you, and many would like to come back and tell you the glorious news, to open your eyes so that you may see in very truth – “There am I in the midst.” So far you have understood clearly the one Self of all, when you have looked within, but now we will try to look out upon seemingly separate personalities and still see the One only. To recognise the one Lord in all is to lift them into the consciousness of the Christ; and this is just what the spiritually taught are doing. You must each do your part where you are.

Help souls to cast out fear. Fear is one of your foes. In one way or another you allow this false condition to cloud your vision and drag down your spirits. Get rid of fear for yourself and for others. There is absolutely nothing to fear. The indwelling Christ is Lord supreme.

Remind yourself constantly of your true nature. Declare that the light dispels darkness, and see this law in action. I no longer, but Christ the Lord God omnipotent reigns. See what this little enemy fear has done, a very fox, spoiling the vine. In your immediate environment, the body, fear affects its circulation, digestion and gastric juices. I only use these words so we may swiftly ascend to a higher plane. Fear not. There is none other God but Me.

Once rid the race of fear; and love, joy, peace, will spring up. Now this must positively be done in each one of you. In fact, the universe has been conquered when *you* have won. Your own Christ has conquered sin and death.

Face life and circumstances with the certainty of the I AM with you in you. Only thus will you honour God. Try for a moment to forget the small you, false and shadowy, and cast it off forever. Here I would say that only love is Lord. You can fill the whole mentality with love thoughts, so making a rich soil for the growth of good. You have nothing to fear. You are in God and God is in you.

Cleanse your hearts, and not your garments. From within must the true forgiveness arise, and not from without. Be clean every whit, whole and perfect. Be positive; know that you must make your circumstances, and not wait for events and then act. You are blind and miserable till your inner eyes, “the eyes of the understanding,” are opened. “It is high time to awake out of sleep.” Use these God given powers for the good of everyone. There is nothing outside God. God and man are one. Confidence and trust are the antidotes for anxiety and fear. - ΩΩΩ



LETTERS

Hello Brian,

The article on Humanitarianism. It is touching. You have correctly identified the issue. At one end, there is a group of powerful elites who continue to indulge in widespread slaughter and then participate in humanitarian activities. That is the irony. Such people (mainly of the West; I assume and Christians) practice the "biblical 10% tithing". First they come, destroy and loot wealth and then turn around and pretend to be God loving people.

This brings us to the topic of New World Order. I think this is what is the order of the day.

On immigration ... countries that allow this benefit largely due to the low wage that are paid to the immigrants at least till they are able to become a full citizen or so. This could be 5 to 10 years to! I can understand why Britain chose to leave. You see many immigrants from East European countries were working and willing to work for very low wages.

Unless genuine Christ values are practised, many people in the West and elsewhere will see a considerable decline in the standard of living and be in continual debt to banks and financial institutions.

Hello Joe,

Thanks for your comments - they are always appreciated.

The article on Humanitarianism was outside the usual range of topics for the journal but to witness the hypocrisy of those in power who on one hand order the dropping of bombs on people and then offer aid to those who survive the carnage is outrageous. The worst of it is that most people in the West seem to be so blind to what is going on.

As stated in the article while we, as individuals, are generally caring people, we tend to become anonymous under the banners of nationalism and patriotism when our humanity seems to disappear and our "love for one another" also disappears.

Sincerely,

Brian Editor - 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

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